6-1-2015

The uses of smart phones and their sociopolitical implications on Egyptian society

Yousra Mohsen EL Sayed

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

The Uses of Smart Phones and Their Sociopolitical Implications on Egyptian Society from the January 25th Revolution to the present

A Thesis Submitted to
The Department of Journalism and Mass Communication
In Partial Fulfillment of the Requirements for
The Degree of Master of Arts

Submitted by **Yousra Mohsen Adel El Sayed**
Under the Supervision of **Dr. Hussein Amin**

Dedications

Working on this thesis has been a great challenge. I wouldn't have been able to fulfill this dream if it has not been for the love and support of my family. I am truly grateful to my Parents Mohsen EL Sayed and Nagla El Tawil for their unconditional love and support and handling my three beloved sons whenever I needed it. I learned a lot from your dedication and high moral values. You taught me the genuine pillar of success 'perseverance'. I will never forget that you made me who I am today.

My eternal gratitude for my husband Mohamed EL-Sayed Rashad who was the primary reason I was able to move on. I would like to thank him for always being there for me, lifting me up and never failing me once. Completely taking care of our adorable sons Ziyad, Zuhair and baby Zain was not an easy task by any means during such difficult times. So, thank you for bearing with me, and allowing me to lean on you always. I am simply forever in your debt.

I can never forget to thank my sister Nora EL Sayed for her love and care and my in-laws EL-Sayed Rashad Hassan and Akila El-Sayed Ali for standing by my side whenever I needed them.

I appreciate all what you did for me and will never forget it. You are all very precious to me. The life-time you spent providing the adequate atmosphere that has been conductive to the accomplishment of such mission will never be forgotten. I know that my words will never do you justice, but they are the least I can offer to you. God bless you all.

Acknowledgments

My gratitude to my supervisor Dr. Hussein Amin is endless. I truly appreciate your valuable feedback and effort in advising me on this research study. Thank you for everything Dr. Amin, for being an insight for me all over the way, for your continuous support and understanding, and above all for giving me the opportunity to learn from your deep knowledge and expertise about our media field. May God Bless you and your lovely family.

I can't thank my readers enough: Dr. Naila Hamdy and Dr. Rasha Allam. Thank you for sparing me your precious time among your busy schedules to read my thesis and provide me with your inspiring remarks and fruitful feedback. I am privileged to have you on my thesis committee.
Dr. Naila, a million thanks won't be enough. I will never forget your kindness and support and understanding all over the years. Thank you for the lovely person you are.

Dr. Rasha Allam, thank you very much for your effort and time. I really do appreciate it my life-time colleague. Sharing nice pure moments in our Math lessons with Mrs Mona Taher is such a sweet memory. And now I owe you my friend.

I will always be grateful to all my professors at AUC. The master of research, Dr. Rasha Abdulla, I was honored to learn research basics on your hand. Being one of your students paved the way for fostering a solid research base for me. Thank you for cultivating the love of knowledge in your students. Will always be grateful.

Professor Mervat Abo Ouf, thanks a million for the encouragement and positive thinking you grant your students. Thank you for being an inspiration. I really appreciate your genuine advice and emotional support.

I can never forget to thank the kind-hearted, helpful and cheerful Mrs. Nesrine Azzmy Serour for always being there whenever I was down or needed advice. You simply leave a print in the life of everyone you know. I would also like to extend my appreciation and thanks to Mrs. Nihal Al Gammal for her helpfulness and thoughtfulness.

To my friends and colleagues at The Journalism and Mass Communication Department, you are very important cornerstones for my success. I will always be thankful. The love, care and support you surrounded me with throughout my MA studies will never be forgotten. Being my think-tanks is a

value-added to my life. Many thanks to you all in alphabetical order: Aline Bahari, Hala Touta, and last but not least Hanan Omary.
Riham AbdelRaouf, I can never forget to thank you for being there for me every single time I needed you. Your guidance and encouragement are unforgettable. You are simply a value- added to any person's life.

I would also like to truly thank Mrs. Sawsan Mardini, the director of the Graduate Student Services Office for here sincere advice and support. Furthermore, I would like to thank Mrs. Nermin El Moshneb for her helpfulness and kindness.

Abstract

Socio-political awareness of a nation is the cornerstone for building well informed citizens that are the heart of any societal development and progress. This study examined the various uses of smart phones mobiles and their sociopolitical implications on the Egyptian Society from the January 25th revolution to the present.

The research explores the impact of the mobile smart phones' usage on changing the reality of the Egyptian society. The primary research linked the uses and gratification theory and the Apparategeist theory to the Egyptians' civic engagement attitudes and political participation in the real world.

Findings of the study show that accessing and acquiring knowledge through mobile smart phones is the main use of smart phones mobiles by Egyptian media experts and youths during the January 25th revolution, followed by June 30th and up-to-date. Based on the results of this study, smart phones' usage for "surveillance" and being a source of information and dissemination of news is the main pillar for creating a well-informed Egyptian citizen who can transform the social and political face of the Egyptian society. The testimonies also show that the most used news websites by respondents are Youm 7, CNN, BBC and AL Arabyia. By being civically and politically engaged through smart phones' usage, Egyptians are becoming active key players in sustaining and nourishing the democratic process. The findings also illustrated other uses of smart phones, however not as significant as being a source of accessing and acquiring news.

The study uses a quantitative survey methodology in exploring the uses of smart phones and their sociopolitical implications before and after the revolution. It also observes the relationship between the usage and being civically and politically engaged in real life behaviors and or attitudes.

Two primary surveys were conducted among two different samples. The first was a purposive sample of Egyptian elite media experts (50 participants) whom are civically engaged and actively involved in the Egyptian revolution phase and the second was a stratified sample of elite university students (200 participants). The research employed the two questionnaires to examine the relationship between smart phones' usage and civic engagement attitudes of Egyptians in real life. The study proceeded with conducting a comparison between Egyptian media experts' perspective of smart phones' usage and the revolution and that of the Egyptian youths.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

Chapter 1: Introduction

1.1 Mobiles and the New Communication Society

The widespread adoption and use of mobile smart phones have resulted in some major social and political changes that are clearly seen through the dynamic relationship between technology and society. In light of the legendary works of Marshall McLuhan, Manuel Castells, Elihu Katz, James Everett Katz, and Mark Aakhus it could be deduced that the social and political changes stemming out of mobile communication highlight a distinct step in the development and progression from the traditional mass media age to a new personal communication society (Campbell &Yong, 2008, p.371). By being personal in nature, mobile smart phones are becoming extremely dominant and prevalent in today's society. In other words, they have become a main feature of the new personal age of communication technologies. Moreover, the personal nature of this technology's usage acts as a useful framework for exploring and understanding the social and political consequences that stem out of their adoption and use. Campbell and Yong (2008) noted that in such a personal communication age where cell phones dominate the consequences are a number of imperative social and political changes (p.371). Furthermore, mobile phones act as vehicles allowing for social interaction offering citizens the opportunity to self-organize, create and share knowledge. This leads to nourishment and enhancing the process of societal development.

Mobile phones being a main example of personal communication technologies are distinct than other network technologies such as the computers for instance, in that they are often worn on the body, vastly individualized, and hence considered as an extension of the self (Campbell &Yong, 2008, p.371). The mobile phones resemble a technology that is promoting a culture of mobility in space and time; a culture reflected in a change of nature of societies that no longer requires face-to-face interactions (Kriem, 2009). Eagle, Hague, Keeble and Loader (2005) explained that mobile phones afford liberation from place in the sense that 'their use shifts community ties from linking people-in-places to linking people wherever they are (Wellman as cited in Eagle et al., p.30). Wellman (2001) clarified that because the connection is to the person, it shifts the dynamics of connectivity from places – typically households or worksites – to individuals' (p. 238). According to Geser (2003) these land-line phones are most functional when the purpose is to reach such locational units' (as cited in Wellman 2001, section 7.1). In comparison to fixed land-line telephones adapted to a society primarily structured in terms of stable location-based social systems: like households, offices, and firms mobile phones are linked instead to individuals.

To crystallize, the mobile phones idea is based on the concept of mobile telephony's provision of phones which move around freely instead of being fixed in one location. Mobile phones connect

to a terrestrial cellular network of base stations (cell sites), whereas satellite phones connect to orbiting satellites. Both networks are interconnected to the public switched telephone network (PSTN) to allow any phone in the world to be dialed. The rapid evolution of mobile phone technology has been iconic since the first generation of mobile phone system came into use during the early 1990s. Fernandez, Fei Mun, Mei Li (2011) explained that today the mobile phone system has evolved into 3G allowing mobile phones, computers, and other portable electronic devices to access the Internet wirelessly. With the advent of technology and more and more advanced mobile phones systems, it is predicted that mobile phones will become a very essential item in every individual's daily life (p. 39). According to the Cellular Telecommunications and Internet Associate (CTIA), more than 158 million people in the United States had gone wireless in 2003 (Rosen 2004 as cited in Fernandez et al. 2011, p.39). As of December 2010, the figure had risen to 302.9 million people (CTIA, 2010).

Nowadays, mobile phone users are a common sight regardless of time and location. Fernandez et al (2011) noted that the pace of innovation in mobile phones in terms of its uses or functions is caused by several factors (p. 40). The researchers explained that market demand is one factor that contributes to the popularity of mobile phone usage (p.40). Mobile phones have become indispensable gadgets because they provide various functions. According to Rosen (2004) "combined with the individual use of cell phones—to make appointments, locate a friend, check voice mail messages, or simply to check in at work—cell phones offer people a heretofore unknown level of convenience" (as cited in Fernandez et al 2011, p.40). Hence, Fernandez et al (2011) clarified that a natural outcome- for the many reasons and advantages of convenience that mobile phones provide to their users- is a continuous rapid expansion of the market for mobile phones (p.40).

1.2 Mobile Phones and Communication Practices

Communication practices have been changing over time. During the early nineties, social circles revolved mainly around face-to-face interaction that was the primary communication channel supported by fixed landline phone (Lugano 2007, p.1). Lugano (2007) explained that sustenance and nourishment of distance relationships were achieved through phone calls, regular visits and exchange of postcards and letters. However, in the last decade mobile phones and the Internet have further allowed for even more communication channels, affording "perpetual contact" with a person's social network breaking the traditional time and face boundaries (Lugano 2007, p.2). Lugano (2007) explained that mobiles are natural outcomes of the digital age that are ultimately exploited to nourish and enhance social interaction by contributing to a scale of presence and mutual awareness. This process has been made possible with context recognition through sensors and disclosure of social cues among connected users (Lugano, 2007, p.3). Given the nature of this novel powerful medium, Lugano (2007) illustrated that increased interaction is not set only by phone calls, but also through instant messaging, texting and sharing multimedia that have been more popular among younger generations. Through spontaneity mobile users have evolved from being reactive consumers to dynamic innovators (Lugano, 2007, p.3). The significance of the users' role and the magnitude of the viable commercial value of user generated contents have been recently acknowledged by Time Magazine that has elected the user as "Person of the Year 2006". According to Time's editorialist Lev Grossman as quoted in Lugano this is "an opportunity to build a new kind of international understanding, not politician to politician, great man to great man, but citizen to citizen, person to person" (as cited in Lugano 2007,p. 4).

1.3 Mobile Phones and Media Convergence Process

Mobile phones exploit the media convergence process to the optimal as it offers a variety of services. Squires (2003) claimed that young generations "integrate communication technologies, namely landline and mobile phone, email and instant messaging with conventional face-to-face communication to form multimedia relationships" (as cited in Lugano 2007, p.2). Mobile phones are highly personalized, not only in terms of visual aspect or its configuration settings, but especially in its content, which is user-generated. Most data is clearly provided by the users themselves; including photos, videos, comments podcasts, diary entries, ratings, tags and metadata that can be attached to any kind of information. Nevertheless, inherent data should also be considered, like for instance user location, age, education, and social status. A user can easily modify information on his cell phone

informing all his contacts of the update through either a group text message or a feed update. In addition, Lugano (2007) clarified that mobile phones users are the actual players providing content and sharing information through their social interaction and feedback to the institutions which will adjust the rules to the new societal trends (p.7). In other words, mobile phones play an integral role in our everyday life situations. Users can experience knowledge sharing contained in an environment of entertainment and self-expression. Through mobile phones citizens should be able to self-organize, create and share knowledge, not only for individualistic purposes, but also to achieve greater common goals. Hence, Lugano (2007) elucidated that mobile phones are a major part of the social context dimension of individual users during the digital age in which their shared environment is usually enriched by the presence feature, which consists of social cues, such as available status, mood and away-messages (p.5). Therefore, the device mediates the interaction between the user and himself, letting him remember events, supporting his memory or expressing his creativity. In this context, Lugano (2007) highlighted that projects like "Reality Mining" have shown that mobile data logs continuously recorded and stored by the device can be used to provide useful feedback and services back to the user (p.5). In a way, mobile phones extend the individual's senses and capacity allowing him to perform a number of actions which are significant feature of the digital age.

Today, mobile phones already allow for the performance of an infinite number of functions replicating features of many existing objects or devices such as laptops, television and radios. For this particular rationale, Lugano (2007) noted that mobile phones can be compared to a modern Swiss knife used mostly in emergency situations (p.6). For instance, at home users can watch a football match on a mobile device even if a much better television handset is available. For that unique reason, Lugano (2007) demonstrated that the under-use of many functions and services happens in which the critical real challenge for any industry is not to make existing objects portable and replicate the same features, but to enhance them in light of the unique characteristics of the mobile phones industry: "portability, personalization, contextualization and connectivity" (p.6). This is the scenario while transition from an age of broadcast media toward one in which communication technologies are increasingly personal in nature, giving rise to new symbolic meanings, new forms of networking and coordination, new uses of public space, and new expressions of youth culture.

1.4 An Overview of Mobile Phones and the Arab Spring

To better understand the phenomenon of mobile smart phones' usage and its political and social implications on the Egyptian society, from the January 25th revolution to the present, a brief overview of the dynamics of the transformative Arab Media landscape with a special focus on the role of new media is mandatory. As for Tunisia, in light of the dramatic development of events that quickly took place during the Tunisian revolution days, it has become significant that new media have played a fundamental role in sustaining the momentum and mobilizing the voice of the disengaged youths to the equation of the world media, and consequently to the International and global public opinion. Mobile phones, blogs, social networking platforms, YouTube videos and twitter feeds have been instrumental tools in portraying the live coverage of protests, marches, speeches as well as police brutality in ending up and dissolving demonstrations. Moving to the Libyan scenario, similar to the Egyptian case, the Libyan regime has tried its best controlling access to information that may be available to the Libyan people in a sense trying to block internet access and switching of access to and from the country. In parallel to this scenario, Gorgo (2011) noted that Al Jazeera started to report that residents of Tripoli had been receiving mobile phone text messages urging them to leave their homes and head to the streets. In other words, Gorgo (2011) explained that mobile phones have played a key role in mobilizing Libyan protesters collectively targeting one ultimate goal to oust the tyrannical Libyan regime.

In light of the Egyptian context, mobile phones allowed for the dissemination of political content during the Egyptian revolution. According to Howard (2011), much of the user-generated content is transmitted through mobile phones using social media, such as Facebook, the video-sharing portal YouTube, Twitter, and short message service (SMS) or text messaging (as cited in Khamis & Vahgun, 2011, p.3). Moreover, Khamis and Vahgun (2011) noted that media such as internet and mobile phones have enabled peer-to-peer communication between users linking them to each other, allowing users to transmit their ideas and images to large numbers of people. That is to say the internet and mobile phones are the most important avenues through which public opinion trends and public spheres are both formed and reflected in modern Arab societies (Khamis & Vahgun, 2011). The two researchers noted that the interaction of organized groups, networks, and social media was vividly crystallized in the Egyptian uprising. This has been reflected in the way the protesters were closely connected in groups and networks.

Although the thesis's main focus is on Egypt, what has happened in Tunisia and in Libya featured a similar thread—yet with a quite different outcome. Much of the Egyptians' social media connectivity was via texting messaging or accessing the internet through mobile phones rather than via personal computers. The young activists employed the internet and mobile phones, together with

their digital cameras to "extend their anti-autocracy movement to the blogosphere" (Khamis &Vahgun, 2011, p.3). The two researchers noted that during the days of the Egyptian revolution, Egyptians announced the protest sites online and used Facebook via their mobile phones to mobilize the demonstrations and assemble the engorged revolutionists. As Khamis and Vahgun (2011) explained "mobile phones offered affordable access to social movements by reducing the costs of mobilization and organization and accelerating the dissemination of information" (p.3).

The significance of mobile phone's usage stems from the fact that it defies boundaries, challenges governmental media censorship, and provides an alternative voice to traditional media outlets, which merely echo official, governmental policies, perspective and views. In other words, Salmon, Fernandez and Post (2010) noted that mobile phones enable the in-flow and out-flow of information simultaneously through a "virtually defined emerging cyber world that knows no physical boundaries" (as cited in Khamis & Vahgun 2011, p.4). Given this special virtue of mobile phones "they provided invaluable opportunities to public mobilization across borders shaping a society's social and political landscape" (Salmon et al., as cited in Khamis &Vahgun 2011, p.4). Moreover, Joyce (2011) explained because of security concerns, most of the activists' sensitive planning occurred offline to avoid detection, especially during the beginning stages, and, if it was not face-to-face," when technology was used, it was private and one-to-one (SMS, phone calls, GChat), unlike social media which is public and many- to-many" (as quoted in Khamis & Vahgun 2011, p.12).

1.5 Mobile Phones Usage and Egypt's Political Environment

A closer look at the political environment during the Egyptian Revolution explains why mobile smart phones usage is essential in playing an integral role as a catalyst for paving the road for the democratization process during January 25th revolution followed by June 30th and up-to date. In the eyes of many experts, the Egyptian revolution is a "digital revolution" through which technology has been represented in its many angles, such as social networking platforms, mobile phones, SMS's, laptops, and computers all being the main vehicles bringing about radical political and social societal change to the Egyptian community. With mobile phones users soaring to 71, 460,000 in 2011 (Egypt Ministry of Communications &IT, February 2011), it has been vividly difficult to maintain suppression of freedom of expression or holding information from the public. Zhuo, Wellman and Yu (2011) have noted that in order to get information about the events of January 25th revolution (97%) of Egyptians used Television, followed by (72%) who used word of mouth from family and friends. SMS (texting) had been the third most widely relied on source for information in which (28%) of Egyptians regarded as being their third relied on source for information hence this shows the importance of mobile phones in the Egyptian life during that phase (p.7). Internet sources were less widely used: Facebook (15%), internet news sites (13%), email (2%), and Twitter (1%) (Zhuo et al. 2011, p.7). Moreover, the researchers have added that the social media percentages may be high due to disproportionate sampling. El-Tantawy (2011); however, clarified that that social media was the main pillar for exchanging and disseminating information to millions of people inside and outside in addition to sending text messages through using cell phones to send immediate SOS tweets and this would in turn increase personal safety enabling a continued flow of communication, while maintaining fast speed and interactivity (EL-Tantawy 2011, p. 1214). Interestingly, the mobile phone subscribers increased to 97.47 million in September 2013 from September 2012 ("Egypt's mobile phone subscribers rise to 97 million –IDSC", 2014). However, the IDSC highlighted that the number of Land-line subscribers continued to decline. "The number of subscribers in September 2013 was 6.84 million down 19.2% from 8.47 million in September 2012 and down 50.25% from 2008 when Egypt had 13.75 million fixed lines"(" Egypt's mobile phone subscribers rise to 97 million –IDSC", 2014).

The power of Egyptian citizens' usage of mobile phones was clearly exemplified during January 25th revolution when thousands of Egyptian protesters were mobilized by means of collective mobiles usage. Active Egyptians in that scenario communally communicated their one ultimate common goal of ousting the ex-regime through their digital revolution. Khamis and Vahgun (2011) have claimed that mobile phones usage is transforming the experience of social networking and, by extension, the individual identification processes, in so far as the fast-paced nature of mobile phone

communication promotes the exchange of messages rather than the negotiation of relations and cultural meanings. In light of this transformation experience, the Egyptian revolution was characterized by the instrumental use of mobile phones and social media, especially Facebook, Twitter, YouTube, and text messaging by protesters to bring about political change and democratic transformation (Khamis & Vahgun 2011). This form of technology allowed for forums of free speech and political networking opportunities providing a virtual space for assembly and supporting the capability of the protestors to plan, organize, and execute peaceful protests (Khamis, 2011). In their scholarly article Zhuo et al. (2011) described how mobile phones usage has helped in establishing an alternative public sphere where young Egyptians would have an opportunity to freely discuss politics and democracy and; hence, bypass the state control of information (p.8). Zhuo et al (2011) illustrated that Karim Marold (@karimmarold), a young activist in Egypt, tweeted through his mobile on February 21, 2011, "the parliament should be able to remove a president and not be removed by one". Marold (2011) highlighted that the president should not be able to change the constitution at all and governors and mayors should be elected by the people in each circle and not assigned by the president (as cited in Zhuo et al, 2011, p.8). The researchers additionally noted that on May 27, 2011, youth activists again mobilized tens of thousands of people and self-organized a festive, peaceful protest at Tahrir Square, demanding "respect for law, constitution, and an end to the military tribunals of dubious legality and transparency" (Zhuo et al. 2011, p.8).

In a repressive society, there are dangers that each person fearfully thinks that he or she stands alone. Zhuo et al. (2011) clarified that mobile phones helped to build a sense of community and minimize this feeling of isolation acting as a triggering channel where discontented Egyptians could voice their frustrations, share relevant expertise, spread hopes, and overcome the fear that comes with living under the oppressive regime (p.8). In addition, Zhuo et al. (2011) provided Farah Wael, an Egyptian living in Paris as a vivid example of importance and significance of mobile phones (p.8). Wael as cited in Zhuo et al. (2011) wrote on Twitter on January 26: "In case of arrest call those numbers for legal help: 0123112420 -0106574724- 0122222672 -25310027 Retweet please #25jan #jan25." The researchers further explained that this message was re-tweeted by 65 others to offer legal help for more people. Accessing social media through mobile phones have enabled citizen journalists to evade the monopoly of state media, stand firm against state censorship, broadcast and disseminate personal experiences worldwide, and instantly access alternative news sources. In addition, to writing in their mother tongue language, Arabic, many Egyptians used the English language prevalently to reach a vast audience outside the Arab world. Inequality and political turmoil overwhelmed the country's democratization process for years. Zuho et al (2011) noted that people's state of anger and frustration that has been built over these havoc years was striving for a legitimate anger channel that was never fully achieved (p.9). January 25th revolution followed by June 30th have

acted as legitimate channels paving the way for fulfilling the Egyptians' dream of democracy. Social networking sites and mobile phones have been the take-off vehicles for bringing such social and political changes to life. These tools simply revolutionized the concept of "societal change" in parallel to McLuhan's and Castell's conceptualization to be discussed at the beginning of chapter two.

1.6 Statement of the Problem

Considering mobile smart phones as a new dynamic of communication in our personal age, this study examines the uses of smart phones mobiles and their social and political implications on Egyptian society from the January 25th revolution to the present. It is very essential to study whether mobile smart phones have played any role in fostering the mobilization of Egyptians during and after the January 25th revolution hence creating a well-informed citizen. Active Egyptian citizenship is an integral cornerstone of a transitional democratic phase. In order to reach and sustain a real solid democracy in any society, people have to actively involve and engage themselves in politics via new technology. By employing new technologies in their daily lives, Egyptians will become informed about their political and social rights by means of technology. Mobile smart phones for many Egyptians are an essential source of knowledge access and acquirement. In a country like Egypt, before the revolution, citizens were not able to access objective news except through digital technological mediums such as the internet, mobile phones, laptops and computers. In that sense, this study is concerned with mobile smart phones' social and political implications on Egyptian society during January 25th revolution followed by June 30th uprising and up-to-date. In other words, the study analyzes socio-political implications of mobile smart phones usage in a society like Egypt where many are considering mobile smart phones as new dynamic channels of information and communication between them.

In addition, the thesis aims at examining whether mobile smart phones as a vital new technological medium have enhanced and fostered these socio-political interactions during the revolution and until our current timings. The research highlights the role of mobile smart phones as an essential channel for supporting and stimulating societal and political development during and after the revolution. Exploring this line of thinking will elucidate in what ways smart mobiles have contributed to the development of an efficient civil society during the times of the Egyptian revolution in which users have acted as engaged and interactive citizens. Hence, the thesis as clarified above will handle "Egypt" as a case study in order to observe the uses of smart phones mobiles during the January 25th revolution, followed by June 30th and up-to date. In addition, the study will explore the significant political and social implications of these uses during and after the revolution and consequently contributing to a changing sociality in the Egyptian society.

The current research on uses of smart phones mobiles and their social and political implications during and after the revolution applied "Uses and Gratification Theory" and

"Apparategeist Theory" as its theoretical foundations. The "Uses and Gratification Theory" is applied to determine whether mobile smart phones during the Egyptian revolution have been used by Egyptians as a source of news and/ or information thus accelerating the process of the dissemination of information about the revolution's protest. In addition, the uses and gratification theory will be employed to explore whether mobile smart phones have been used by some Egyptians to increase and foster their citizenry civic participation and political actions in the real world. Hence, in light of the uses and gratification theory, the effectiveness of the Egyptians' use of mobile smart phones as a catalyst for facilitating the spreading of political campaigning, organizing, and fundraising will be thoroughly analyzed. Moreover, In light of employing the theory, the uses of mobile smart phones during and after the Egyptian revolution will be examined in terms of their ability to empower individuals who do not have the means of expressing themselves in traditional media outlets.

Besides to the "Uses and Gratification" theory, the research study applied the theory of "Apparategeist" developed by Katz and Aakhus (2002). The "Apparategeist theory" is a lens that attempts to explain communication that is both communicated through personal technologies and also the meaning-making that surrounds the communication device itself. The theory suggests that the physical reality of the machine becomes interpreted in a spiritual light which then influences the design of the technology as well as the initial and subsequent significance accorded by users, non-users and anti-users (Katz & Aakhus, 2002, p.305). Furthermore, the theory overcomes limitations of functionalist theories considering issues as "the way that people use mobile technologies as tools in their daily life in terms of tool-using behavior and the relationship among technology, body and social role" and " the rhetoric and meaning-making that occur via social interaction among users and non-users" (Katz & Aakhus, 2002, p.315). In other words, the theory argues that users, non-users and anti-users of technology in general and mobile phones in particular assign different meanings to the technology consequently posing "a question of what kinds of meanings are assigned to them by whom." In light of the theory, the sociopolitical implications of mobile phones' usage from the 25th revolution and to the present will be studied. In other words, the theory will be employed to analyze the key changes that are related to the increasingly personal nature of mobile smart phones' usage in the Egyptian society providing a means of symbolic expression of social and political identity and representation of the Egyptian self and the positive and negative impacts on the Egyptians' relationships (Campbell and Park, 2008, p.373).

Chapter 2: Theoretical Framework

2.1 Overview

The legendary works of Marshall McLuhan and Manuel Castells can be viewed as building blocks for interpreting and analyzing the social and political changes resulting from mobile communication use. Mobile phones usage draws attention to a distinct step in the development and progression from the traditional mass media age to a new personal communication society. Being one of the main features of the new personal age of communication technologies, mobile phones can be analyzed through McLuhan's and Castells' lines of thinking. McLuhan (1962, 1964) argued that characteristics of communication technologies shape cognition and social organization bringing about societal changes. Accordingly, print development has changed the face of the society into a visual age, while on the other hand television, radio, and film acted as vehicles that moved societies into a mass age. This line of exploring is illustrated efficiently by McLuhan's famous assertion that 'The medium is the message' (Campbell & Yong, 2008, p.371). During the mass age of the middle twentieth century, Campbell and Yong (2008) noted that "mediated communications were characteristically one-way transmissions, broadcast from media institutions to the public at large" (p.371). In comparison to today's Mass Communication digital environment, Campbell and Yong (2008) further illustrated that Media consumption nature during the mass age entitled little human involvement and minimal personalized content (p.372).

In recent decades, Campbell and Yong (2008) explained that Manuel Castells developed a theory of equal ambition about networked flows of information (p.372). Castells (2000) claimed "information and communication technologies of the 1980s and 1990s nourished a shift in social organization characterized by decentralization of flexible network nodes taking shared interests as its pillars rather than a shared geographic space" (Castells 2000 as cited in Campbell & Yong 2008, p.372). In being parallel to McLuhan's portrayal of the message, Castells (2000) described this prevalent shift in social order as "the rise of a new network society" (p.372). In fact, Castells visibly invoked McLuhan by asserting, 'The network is the message' (Castells 2001 as cited in Campbell & Yong 2008, p. 372). Campbell and Yong (2008) noted that while McLuhan endorsed social change to the development and use of technologies, Castells did not. Instead, Castells explained that changes in communication technologies *leads to nourishments* in social order embedded in preexisting genuine social conditions. Castells (2000) argued, 'my thesis is that the rise of the informational, global economy is characterized by the development of a new organizational logic which is related to the current process of technological change, but not dependent upon it' (as cited in Campbell & Yong 2008, p.372). In spite of their differences in their reasoning behind their framework concerning

technological determinism, a theoretical parallel between McLuhan and Castells in a sense that both brought into play communication technologies which is a feature of social order as a framework for exploring and understanding society. This is not to imply that technologies merely determine society; nevertheless, they can serve as a catalyst or a lens for investigating how social order is created and regenerated through communication systems (Campbell & Yong 2008, p. 372). The researchers further claimed that our nowadays is a new personal age of communication technologies that are predominating in today's society. The personal nature of mobile telephony in particular has been a useful and efficient framework for understanding the socio-political implications that result for their adoption and use (Campbell & Yong, 2008). In addition, both researchers claimed that the progression from McLuhan's mass age to Castells' network age is dissimilar to today's personal age. This personal age is not a drastic or radical shift from the network society, but rather a smooth natural extending annex. This is to say that the personal communication technologies age -that is vividly expressed through the lens of the widespread adoption and use of mobile phones- is a gradation and succession of the network society of the 1990s. However, these personal technologies are distinctive than other network technologies in terms of a very main feature which is being in that "they are often worn on body, highly individualized, and regarded as extensions of the self" (Campbell & Yong 2008, p.373). Having been explained above, this new personal feature of mobile phones providing 'perpetual contact' and easy accessibility to individuals regardless of their place and time zone is a shift that gives rise to a number of important social and political changes. This research dealing with 'Egypt' as a case study will examine the key social changes and political consequences of the widespread adoption and use of mobile smart phones throughout the Egyptian society. The theoretical foundations applied in this study in order to explore and examine these changes related to the increasingly personal nature of mobile technologies are the "uses and gratification theory" and the "Apparategeist theory".

2.2 "Uses and Gratification" Theory and "Apparategeist" Theory

In light of the theoretical frame work of the uses and gratification theory, the theory is applied to determine whether mobile smart phones during the Egyptian revolution have been used by Egyptians as a source of news and/ or information hence accelerating the process of the dissemination of information about the revolution's (25/30) protests. In addition, the uses and gratification theory will be employed to explore whether mobile smart phones have been used by some Egyptians to increase and foster their citizenry civic participation and political actions in the real world, that is to say mobilize towards actions in the Egyptian revolution. Hence, in light of the uses and gratification theory, the effectiveness of the Egyptians' use of mobile smart phones as a catalyst or facilitator for the spreading of political campaigning, organizing, and fundraising will be analyzed. Moreover, In light of employing the theory, mobile smart phones' usage during the Egyptian revolution will be studied in terms of its ability for empowering individuals who do not have the means of expressing themselves in traditional media outlets.

Besides to the Uses and Gratification" theory, the research study applies the theory of "Apparategeist" developed by Katz and Aakhus 2002. The "Apparategeist theory" is a lens that attempts to explain communication that is both communicated through personal technologies and also the meaning-making that surrounds the communication device itself. The theory suggests that the physical reality of the machine becomes interpreted in a spiritual light which then influences the design of the technology as well as the initial and subsequent significance accorded by users, non-users and anti-users(Katz and Aakhus, 2002: p.305). In addition the theory overcomes limitations of functionalist theories considering issues as " The way that people use mobile technologies as tools in their daily life in terms of tool-using behavior and the relationship among technology, body and social role" and " the rhetoric and meaning-making that occur via social interaction among users and non-users"(Katz and Aakhus, 2002: p.315). In other words, the theory argues that users, non –users and anti-users of technology in general and mobile phones in particular, as well as those who use it in different ways assign different meanings to it, consequently posing "a question of what kinds of meanings are assigned to them by whom." In light of the theory, social and political implications of mobile smart phones' usage during January 25th revolution followed by June 30th will be examined. That is to say, the theory will help in the analysis of the key changes that are related to the increasingly personal nature of mobile smart phones' usage in the Egyptian society providing a means of symbolic expression of social and political identity and representation of the Egyptian self and the positive and negative impacts on the Egyptians' relationships (Campbell and Park, 373).

As explained above, the current research on uses of mobile smart phones and their social and political implications during and after the January 25th revolution applies "Uses and Gratification Theory" and "Apparategeist Theory" as theoretical foundations.

2.3 Uses and Gratification Theory

Introduced first by Elihu Katz in 1959, uses and gratification approach was Katz's reaction to Bernard Berelson (1959) who claimed that communication research field appeared to be dead. Katz argued that the study of Mass Communication as persuasion is the field that was fading. However, Katz claimed that most communication research up till that time had been targeting and exploring a main question of "What do Media do to people?" (Severin & Tankard, 2001, 5th edition, p. 293). Katz's recommendation hence was that the mass communication field could rescue itself by analyzing the question of 'What do people do with the Media?" instead. As cited in Severin and Tankard (2001), Katz cited a number of studies done on the new alternative question of what people do with the Media. One of those studies was conducted by Berelson (1965) in which his question was "What 'Missing the Newspaper' Means?" This 1949 study was conducted based on interviewing people exploring what they were missing during a two weeks newspaper study. Most readers therefore, during the period of the Delivery workers' strike were obliged to find alternative news sources, and that was what they tremendously expressed they had missed most. As cited in Severin and Tankard (2001), many read because they thought that newspaper was extremely important for finding out about the world around them, some said that they felt it was socially acceptable to read newspapers, many on the other hand found newspaper as a source of escapism, entertainment, relaxation and or social prestige in being aware of public affairs during conversations. And finally some readers viewed reading newspaper as being a guide for their daily lives in many areas such as weather forecasts, useful information, recipes, fashion and so on and so forth (Severin & Tankard 2001).

Another important example referred to by Katz (1959) as cited in Severin and Tankard (2001) was Riley and Riley's study (1951) clarifying that children who are finely- incorporated into their groups of peers "use" adventure stories employed by the Media for their group games while other children who are not soundly-integrated "use" the same exact communications but for different reasons such as daydreaming and fantasizing. This example supports a significant aspect of the uses and gratification theory or approach- "different people can use the same mass communication message for very different purposes" (Severin & Tenkard, 2001, p. 294). The study of Herzog (1944), also illustrated as an example by Katz, analyzed the functions fulfilled by radio soap operas for different regular listeners. For some listeners, emotional release from their own problems was a purpose of listening, for some others, escape was the reason, yet for a third group striving for solutions for their very own problems was the reason (as cited in Severin & Tenkard, 2001).

Historically, many tend to think of the "Media" acting upon their listeners, viewers and readers in light of the lens of the "hypodermic needle theory' directly targeting a passive recipient audience. The notion of the deliberate active audience or user of media content to satisfy needs is the

pillar concept of the uses and gratification approach or theory (Severin & Tankard, 2001, p. 293). The notion of the uses and gratification approach highlights the purposes of the 'receiver' instead of focusing on the purposes of the 'communicator'. It involves multiple readings of the mass Media content or the mass Media usage attempting to explore what functions mass communication is catering for the active audience members. Severin and Tankard (2001) explained that The uses and gratifications approach to the media is in at least one respect parallel to the Libertarian theory of the press and the notion of human rationality by John Stuart Mill in which both signify the indispensability of the "potential of the individual for self-realization" (p. 293).

Blumler's and Mc Quail's work (1969) has been an extension to Katz work on uses and gratification approach. They employed the approach as being their overall research strategy in their study of the general election in Britain in 1964 (as cited in Severin & Tenkard, 2001, p.294). The fundamental feature of their research study was to find out "why people watch or avoid party broadcasts; what uses they wish to make of them ; and what their preferences are between alternative ways of presenting politicians on television" (as cited in Severin & Tenkard, 2001, p.294). In other words, Blumler and Mc Quail classified viewers in terms of their 'viewing motives'. The researchers concluded a list of eight reasons for watching political broadcasts. The three most commonly mentioned reasons reveal a desire or a need for what Blumler and Mc Quail entitle "surveillance of the political environment" (Blumler and Mc Quail as cited in Severin & Tenkard, 2001, p. 295). These reasons are an indication that viewers used the political broadcasts as "a source of information about political affairs". In other words, one of the particular purposes of this surveillance desire cited by people was to simply find out about campaigns promises and pledges. About one third of the respondents viewed political broadcasts as a reminder or reinforcement of their already existing attitudes and political interests.

2.3.1 Classification of Individual Needs and Media Uses

The work of Katz, Blumler and Gurevitch were summarized in a paper in (1974) pointing out that the uses and gratification studies are focused on "(a) The social and psychological origins of (b) needs which generate (c) expectations of (d)the mass media or other sources, which lead to (e) different patterns of media exposure (or engagement in other activities), resulting in (f) need gratifications and (g) other consequences, perhaps mostly unintended ones" (as cited in Severin and Tankerd 2001, p. 295). In that sense, the audiences are perceived as active users being important part of the mass media process or use or need gratification in which the "media choice lies with the audience member", moreover, as cited in Severin and Tankerd, 2001, media is in constant competition with " other sources of need satisfaction".

The literature of the uses and gratification theory has provided several categories of classifications of audiences' needs and gratifications. According to Shramm, Lyle and Parker, 1972 there are "immediate" and "deferred" gratifications (as cited in Severin & Tankerd 2001), while other scholars called them "informational- educational" and "Fantasist- escapist"-entertainment (Weiss 1971 as cited in Severin & Tankerd 2001). However, in 1972, Mc Quail, Blumler and Brown, suggested the following categories based on their extensive research in England:

1. Diversion: Through which an individual can escape from his daily routine and problems, in other words a form of emotional releases.
2. Personal relationships: "social utility of information in conversations", in a sense a substitute of the media for companionship.
3. Personal identity or individual categories: self-understanding, value reinforcement or a source of reassurance, reality exploration, and so on and so forth.
4. Surveillance: it is simply information about any aspect of a person's life that might affect him or help him in doing or accomplishing some things.

In 1975, Mark R. Levy as cited in Severin and Tankerd (2001) explored the cross- national applicability of the typology of Mc Quail's, Blumler's, Brown's employing a sample of 240 adults living in Albany County New York. Levy found that four groupings of England were "reduced to three considerably overlapping dimensions in the United States". Weiss (1972) deduced that "all three clusters contained surveillance items, and the other two clusters were equally mixed" (As cited in Severin & Tankerd, 2001).

"From the largely speculative literature on the social and psychological functions of mass media", Katz, Gurevitch and Hass (1973) categorized individual's needs of mass media into five categories:

1. Cognitive needs: acquiring information, knowledge and understanding
2. Affective needs: emotional, pleasurable or aesthetic experience.
3. Personal integrative needs: strengthening credibility, confidence stability and status
4. Social integrative needs: strengthening contacts with family, friends and so on.
5. Tension release needs: escape and diversion.

2.3.2 Uses and Gratification Theory and Mobile Phones during January 25th revolution Followed by June 30th Uprising and Up-to-Date

The uses and gratification theory highlights one very significant point which is peoples' usage of the media for multiple different purposes. This approach mainly suggests that the user of mass communication is largely in control. "Uses and Gratifications theory" may make a significant contribution to our understanding as we move further into the digital age and media users are confronted with more and more choices. Severin and Tankerd (2001) claimed that the uses and gratification approach is in a sense the single area of theory that has attempted to directly and purposely deal with the "active audience" (p.302). As for mobile smart phones being a new personal communication technology and a vivid feature of our current era, the active user can by far satisfy his communication needs through their adoption and use. These needs differ from a user to the other depending on the gratification or need sought that may range between surveillance and gathering information, relaxation, entertainment, self-awareness and excitement, learning, social interaction, escapism, passing the time and simply a ritualistic use (habitual or being out of habit) in a sense becoming addictive to mobile smart phones usage.

As explored above through the "Uses and Gratifications theory" literature review, gratifications that the active audiences try to obtain are mainly revolving around functions of surveillance and social contact, killing time, entertainment and advertising. However, having been said the most commonly mentioned needs sought through research studies in different countries reveal a desire or a need for what Blumler and Mc Quail entitled "surveillance of the political environment" (Blumler and Mc Quail as cited in Severin and Tenkard, 2001, p.295). In other words, the purpose of 'surveillance' desire is simply being a source of information about political affairs. In light of the above elaboration, the uses of mobile smart phones during January 25th revolution followed by June 30th uprising and up-to-date can be analyzed and examined through the lens of the "Uses and Gratifications Theory". In addition, the social and political implications of mobile smart phones usage by Egyptians can be explored in light of their needs to mobilize themselves towards civic engagement or political actions towards the Egyptian revolution phase hence sharing and contributing to changing their society's face.

2.4 The "Apparategeist" Theory

Moving to the second theoretical framework for the analysis of the uses of smart phones mobiles and their social and political implications during January 25th revolution followed by June 30th and up-to-date, this coming section will explore the "Apparategeist theory". The "Apparategeist theory" is basically "a lens that attempts to explain communication that is both mediated through personal technologies and also the meaning-making that surrounds the communication device itself" (Katz, 2006, p.9). Katz and Azkhus (2002) explained that the "Apparategeist theory" suggests that "the physical reality of the machine becomes interpreted in a spiritual light, which then influences both the designs of the technology as well as the initial and subsequent significance accorded them by users, non-users and anti-users"(as cited in Katz, 2006, p.9). Katz and Aakhus (2002) have claimed that it is technology that chiefly influences aspects of human life. They designate the process as *Apparategeist,* that is to say "a new term to describe social change and its interactions with social institutions within the technical communication context" (p.304). According to the two researchers, it is technology that is the preliminary factor shaping and molding history. In their study, the theorists highlight three aspects of *Apparategeist:* Firstly, the "perpetual contact" present among individuals enabled by mobile technologies hence reshaping boundaries between private and public spheres. Secondly, human beings define through technology not simply on the basis of its daily functionality, but as well as embracing contents and values that are promoted through the ethos of perpetual contact. It could be deduced that the symbolic nature of mobile communication devices is an integral part of the progression from a mass era to a network epoch toward a personal communication society featured by new forms of social networking and coordination. This change in nature of the relationship between communication technology and society is clear not only through the style of mobile communication devices, but also in their different use and adoption. Thirdly, as mentioned above although some are non-users or anti users whom are struggling against technology, they are still overwhelmingly affected by it. According to Katz and Aakhus, "non-users" of mobiles or "anti-users" are also a very important part of their theoretical framework analysis. In their analysis of anti-users they deduced that "mobiles are not simply ignored but rather aggressively rejected', in other words they clarified that many, though few compared to the number of users, have argued that they refuse to own a mobile and be enslaved to a technology. Katz argued that according to his study's interviews many interviewees claimed that they would die if they lost their mobile. In other words, Katz (2002) noted that a mobile phone embodies so much of a person's life, in fact, "losing one's mobile is a kind of losing one's mind or self" (as cited in Katz, 2006). That is to say, the symbolic meaning that users assign to their mobile smart phones and the way they identify through their device is one of the main pillar of the theory's perspective. This point is examined through the Egyptian youths' points of view

concerning the symbolic meaning they assign to their mobiles and through exploring whether they self-identify through their mobile smart phones.

The theory aims to overcome limitations of functionalist theories by shedding lights on issues such as "the way that people use mobile technologies as tools in their daily lives in terms of tool using behavior and the relationship among technology, body and social role" and "the rhetoric and meaning-making that occur via social interaction among users (and non- users) (Katz, 2006, p.9). In addition, as mentioned above the theory built its framework based not only on users but also on non-users whom actively reject the technology, in other words it argues that all kinds of users including calibers of active users, non-users or anti users of a certain technology beside those individuals who use it in different ways assign different variant meanings to it. Hence, Katz (2006) claimed that this poses a significant question of "what kinds of meanings are assigned to them" (p.9). Katz and Aakhus attributed their main assumptions concerning users' assignment of meanings to "the symbolic and especially affective sides of mobiles". They simply analyzed the regular close attachment that many people give to their mobiles. On the other side of the "Apparategeist theory" framework is the significance of mobile phones as being a culmination of the late twentieth, early twenty-first-century 'zeitgeist' or spirit of the times (Katz, 2006, p.10). That is to say, Katz (2006) noted that mobile phones represent the "zeitgeist of our time". The researcher also claimed that mobile phones simply embody "symbols of beauty, liberty, and power"; moreover, he illustrated that there is way more to mobile phones than consumption, it is the "portable power and connectivity" they provide users, consequently to a great deal extending "their social reach and power to alter distant physical circumstances" (Katz, 2006, p.10).

The symbolic meaning of mobile phones is integral in acting as an inspiration in the formation of Katz and Aakhus's (2002) theory of Apparategeist. As mentioned above, the "Apparategeist literally means the spirit of the machine, is a framework developed to explain consistencies in social change that come out of the adoption and use of mobile phones and other personal communication technologies (PCTs)" (Campbell & Yong, 2008, p. 375). According to Katz and Aakhus (2002) "human beings are very similar in sharing universal and collective orientation towards communication that manifests itself in the way they think about and use their PCTs" (as cited in Campbell & Yong, 2008). The exceedingly symbolic nature of mobile phones is one of the most outstanding pillars of social change to which the Apparategeist theory draws attention to. In a sense this symbolic personal nature of mobiles the very essence of Katz's and Aakhus's theoretical framework appears the prominent all-encompassing personal nature of communication technology presenting 'perpetual contact' (Campbell &Yong, 2008, p.374). Katz's and Aakhus's (2006) notion of perpetual contact echoes with Simmel's (1949) 'sociability' and Peters's (1999) 'pure communication', all of that propose an intrinsic human drive aspiring social interaction (as cited in

Campbell & Parker, 2008, p.374). To sum up, in light of the work of Mc Luhan, Castells, James Everett Katz and Mark Aakhus, Campbell and Yong (2008) have asserted that symbolic significance of mobile devices is a chief part of the progression from a mass society to a network one and heading towards a personal communication society (p.374).

2.4.1 The "Apparategeist" Theory and the Social and Political Implications of Mobile Smart Phones during January 25th Revolution Followed by June 30th Uprising and Up-to-Date.

In light of the "Apparategeist" theory, mobile phones as being a form of personal communication technologies modify and mold our societies, in other words they revolutionize our current media age. The social and political implications of mobile smart phones' usage during January 25th revolution followed by June 30th uprising and up-to-date can be analyzed through the "Apparategeist Theory", in the sense of collaboration and collective orientation towards the revolution's events. That is to say, Egyptians shared a universal public sphere represented in the symbolic nature of mobile smart phones acting as a pillar or vehicle of social and political change among the Egyptian society. Through the lens of ' perpetual contact' that the theory draws attention to encompassing the purpose of human drive aspiring social interaction and change (Katz & Aakhus 2002) , the Egyptians' use of mobile smart phones during the revolution can be examined. In a sense, the "perpetual contact" present among Egyptians enabled by mobile technologies has reshaped boundaries between private and public spheres. Egyptians have been active players providing content and sharing information through their social interaction and feedback to the institutions, which will adjust the rules to the new societal trends. In a larger public sphere, Egyptians being able to create and share knowledge, not only for individualistic purposes, have been able to achieve greater common goals.

As mentioned earlier, the second important aspect of the theory sheds light on the importance of human beings' defining through technology, regardless of its daily functionality. The theory will be deployed to explore the contents and values embraced by the Egyptians' use of mobile smart phones. These values and contents are promoted through the ethos of perpetual contact that were vividly reflected by the Egyptians' use of mobile smart phones during the revolution. That is to say, mobile smart phones didn't only play an integral role concerning the Egyptians' everyday life situations, but also they supported Egyptians in experiencing knowledge sharing contained in a virtual environment of entertainment and self-expression. Having been said above in Chapter One, Lugano (2008) noted that the critical real challenge for any industry is not to make existing objects portable and replicate the same features, but to enhance them in light of the unique characteristics of the mobile phones industry: portability, personalization, contextualization and connectivity (p.6). This is the

scenario while transition from an age of broadcast media toward one in which communication technologies are increasingly personal in nature, giving rise to new symbolic meanings, new forms of networking and coordination, new uses of public space, and new expressions of youth culture (Lugano, 2008, p.6). Hence, the symbolic nature of mobile communication devices is an integral part of the progression from a mass era to a network epoch toward a personal communication society featured by new forms of social networking and coordination. This change in nature of the relationship between communication technology and society is clear not only through the style of mobile communication devices, but also in their different use and adoption. Ling and Yttri (1999, 2002; Ling 2004) highlighted some primary categories for mobile phone use (as cited in Campbell & Yong 2008). In this case, talking on a mobile phone resembles the personal use of communal or shared space, without being private by any means. In a very literal sense, 'private' suggests a conversation is shielded from others, while 'personal' refers to someone's individual affairs, whether they be shielded or not. This distinction between private and personal use of public space is meaningful in the context of our overarching argument. That is, the personalization of public space is a prominent basic social consequence of the shift from the age of traditional mass media to today's age of personal communication technology. Like other social consequences of mobile smart phones, personal use of public space is not new. Individuals have always made personal use of public spaces through media consumption (Campbell and Yong, 2008, p. 374). Dialogic media, such as the mobile phone, "intensify the state of absent presence because 'in contrast to mono-logic technologies, one participates in the construction of the world" (Campbell and Yong, 2008, p. 379). Gergen (2002) noted that when people listen to voices from far away they no longer build the realities and morals of the local alone (as cited in Campbell &Yong 2008, p.379). Therefore, mobile communication around co- present others not only personalizes public space, it also personalizes the communal experience of being in that space. In this sense, we view mobile communication in public settings as a key social consequence associated with the shift toward a personal communication society.

Moreover, In light of the" Apparategeist Theory" mobile phones have revolutionized various aspects of people's lives, which include a wide criteria such as family, relationships, work, and society at large. Social consequences and mobile culture associated with them are experienced by individuals of many walks of life – young, old, rich, poor, and in countries all over the world; yet, nowhere has this effect been more apparent than in the lives of the youths. Ling (2004) claimed that the personalization of mobile communication is amplified among young people lives (as cited in Campbell & Park, 2008, p.380). Applying this analysis to the Egyptian youths during January 25 revolution is logical. In other words, mobile smart phones during January 25th revolution followed by June 30th uprising and up-to-date have been empowering for Egyptians in general and youths in particular who do not have a means of expressing themselves in traditional media outlets and hence

shared their revolution scenarios, incidents and events through a communal public sphere instead. To crystallize, mobile smart phones represent the "zeitgeist of our time" in which they embody symbols of beauty, liberty, and power. That is to say, there is way more to mobile phones than consumption, it is the "portable power and connectivity" they provide users, consequently to a great deal extending "their social reach and power to alter distant physical circumstances" (Katz, 2006, p. 11) and consequently changing the face of the society.

Chapter 3: Literature Review

3.1 Mobiles History

The world of telecommunications has rapidly changed as societies approach the convergence era exemplified in wireless networks, the content sector, and broadband communication. In the current era there is an increase in demand for advanced and highly developed services in terms of mobile broadband Internet and mobile video that have been significant throughout the recent years. As Tellabs (2009) explained this demand has been considered a pillar 'for the continuous growth of the telecommunications industry' (as cited in Lee, Chan-Olmsted and Kim, 2009, p.2). Ponsford (2006) noted that "such bandwidth consuming mobile ventures are often regarded as a means of paying off the hefty license fees for many third generation (3G) mobile service providers" (as cited in Lee et al, 2009, p.2). "Successful diffusion of 3G mobile is necessary for the provision of many advanced applications via the mobile platform such as mobile broadband Internet and video"(Lee et.al, 2009, p.1). There is a significant difference in the current deployment of 3G services between countries because of affecting factors such as multiple standardization policy, lower level of 1G and 2G penetration, and a higher level of income contribute to the diffusion of 3G mobile (Lee et al, 2009, p.1)

The International Telecommunication Union (ITU) 2003b illustrated that "mobile network or service based on the International Mobile Telecommunication-2000 (IMT-2000) family of global standards is commonly referred to as "3G mobile" (ITU [2003b] as cited in Lee et.al, 2009, p.3). Shelanski (2003) & ITU (2003b) noted the very advantage of such mobile systems is that they provide users with higher transmission rates than what the second generation wireless technologies can afford hence "supporting data transport rates of at least 144 kbit/s for all radio environments and 2 Mbit/s in low-mobility and indoor environments (as cited in Lee et. al., 2009, p.3). In addition, As Xavier (2001) & ITU (2001) clarified the 3G mobile systems provide many highly developed applications such as advanced mobile video- conferencing, video phone/mail, mobile TV/Video player, and digital audio/video delivery (as cited in Lee et al., 2009, p.3). Therefore, this true provision of video communication, entertainment and mainly information via mobile platforms will be hindered without the indispensable diffusion of 3G services. Furthermore, the most important feature of mobiles industry is the mobile broadband capacity of feasibly accessing the Internet in most of the world countries (3g.co.uk, 2008 as cited in Lee et al., 2009, p.3). However, without the advancement in the 3G networks, the growth in mobile broadband data services would be definitely be beyond reach.

"At the end of 2007, there were 3.35 billion mobile subscribers throughout the world (ITU, 2008). As the Cellular-News (2009) noted it was estimated that mobile broadband handset users will grow from 158 million in 2008 to over 1.8 billion in 2014, phases. According to Saugstrup and Henten (2004) 'regulation and market competition are important factors affecting the deployment of the new 3G technology' (as cited in Lee et al., 2009, p.9). In addition, Institutional devices might also have a significant influence on 3G mobile deployment. Wilska (2003) and Nobel (2004) explained that this institutional environment is represented in aspects such as civil liberties and political rights that are correlated with and related to the usage such as mobile internet and multimedia messaging is liable to partake in the development and growth of 3G mobile (as cited in Lee et al, 2009,p.11).

In addition, the demographic factors also play a very significant role in the adoption and widespread use of mobiles in different countries. According to Lee et al. (2009) many empirical studies have clarified the significance of national economic health of a country in stimulating and flourishing the demand for mobiles adoption and services (p.11). In other words, many studies supported the probability of subscribing to the telephone networks to be positively correlated with per capita GDP. Furthermore, Madden et al. (2004) found that the higher the income the higher the probability of promotion of mobile deployment and diffusion (as cited in Lee et al. 2009, p.11). Besides, Madden et al (2004) added education and age are other important factors determining the usage and deployment of mobiles in societies (as cited in Lee et al, 2009, p.11). According Tilson and Lyytinen, (2006) the transition of the mobile industry from second to third generation is not a simple technology upgrade but a major economic transformation of the mobile sector as the industry moves from a gradually commoditized voice services to an array of converging communication, information, and entertainment enhanced data services (Tilson & Lyytinen, 2006). While the mobile industry is reconfiguring itself to enter its next stage of development, a better understanding of the means to foster 3G diffusion is fundamental to the continuous growth of this market. The above discussion identified various factors that might affect 3G mobile deployment at the country level. During the early stage of mobile technology, the diffusion of 2G services was actually faster in Europe where most of its countries employed a single mandated standard than in the United States where market-based multiple standards were used. Tilson and Lyytinen (2006) have researched 3G mobile and they discovered that higher income as measured by GDP per capita was associated with a higher level of mobile and ubiquitous broadband deployment. The researchers concluded that these results imply that "consumers with higher incomes are more likely to purchase 3G mobile services and suggest the applicability of market segmentation strategy by income in mobile broadband-market" (Tilson & Lyytinen, 2006). Hence, the ultimate merit of 3G mobile as it was explored above is the "enabling of the deliverance of novel services such as mobile Internet and mobile multimedia" (Foster 2003 as cited in Lee et al., 2009, p.13). High levels of Internet usage and PC are important factors

that have determined the success of 3G mobile markets. According to Henten et al (2004) and Srivastava (2004) “it is evident that countries with solid infrastructure of information and communication environment such as Korea and Japan are the ones who have led in the 3G economies” (as cited in Lee et. al., 2009, p. 13).

Despite the growing body of literature addressing the significant factors that are contributing to mobile usage and adoption at country level, not much of empirical studies have been conducted giving special emphasis to factors influencing 3G mobile adoption on the global level. Moreover, 3G mobile is not a brand new innovation as it has been followed by 4G mobile. Mobile telephony being one of the most salient technologies of the 20th century, not only has it changed the lives of people in developed countries, but it also managed to break through in less developed countries. Goggin (2006) explained that mobile telephony has changed the face of the telecommunication industry: people could not only communicate from a distance (as with telegraphy or fixed telephony), but they could also communicate instantly, no matter where they were (as cited in Goggin 2008, para.3). Hence, a shift in the notion of the telephone, and telecommunications, also developed with the emergence of the portable mobile telephone. The mobile phone slowly developed from its beginnings in wireless telegraphy, and radiotelephony, to take its familiar form as cellular mobile telephony in the 1980s and 1990s. Googin (2008) explained mobile phone culture comes with the global diffusion of second-generation digital mobiles in the 1990s, and their affordances and practices (Goggin 2008, para.3). Googin (2008) added “text messaging (SMS) represents a transition object between mobile voice telephony and the use of mobiles in culture and media” (Phones section, para.3)

The diffusion of mobile telecommunication got a boost from the transition from analogue to digital telephony in the early 1990s (Gruber & Verboven, 2001). As a result fixed telephony in developed countries is in demise: the number of telephone mainlines has been dropping since 2000 (United Nations Development Program (UNDP), 2002; 2007) and providers of mobile telephony services are preparing the end of fixed telephony. Data from the UNDP (2007) on fixed and mobile telephony in 2005 indicate that the penetration of both was highest in high-income countries and that the penetration of mobile telephony was higher than the penetration of fixed telephony (UNDP Report, 2007, p.4). “In high income Country there were 831 cellular subscribers per 1,000 people and 500 telephone mainlines per 1,000 people. In middle-income countries there were 379 cellular subscribers per 1,000 people and 211 telephone mainlines per 1,000 people In low-income countries there were 77 cellular subscribers per 1,000 people and 37 telephone mainlines per 1,000 people” (Waeyenberg & Hens, “Technological Diffusion: What can we learn from the Case of Worldwide Mobile telephony”,p.5, n.d). This technological diffusion of mobile telephony has increased connectivity around the globe and has provided people with a feeling of security.

According to Waeyenberg and Hens in light of a normal person's point of view about mobiles' usage, there are several common positive attitudes towards mobile phone. Such advantages can be explored through the lens of being in constant connection, possibility of urgent communication any time anywhere; possibility of not missing an important call; being able to call and solve a problem when a fixed phone is not available (for example when Internet is connected or you have a joint connection with the neighbor's number etc ; no need for paper and pen to write down a new telephone number, to call from a shop and ask what to buy; to find a friend in a crowded place; to warn you will be late etc… (Waeyenberg & Hens, "Technological Diffusion: What can we learn from the Case of Worldwide Mobile telephony", p.5, n.d). On the other hand, there are negative aspects of mobile communication from the perspective of others. For instance being expensive; mobile phones disturb others in public places, they acknowledge this but all do it; when you lose your mobile phone you lose all your connections if you do not duplicate your records; you cannot rely on mobile phones for connection when visiting remote areas; necessity to change models often not to become obsolete (Waeyenberg & Hens, "Technological Diffusion: What can we learn from the case of Worldwide Mobile Telephony", p.5). Furthermore, some of the unique characteristics of the mobile technology identified by participants include: convenience, portability, low cost, potential for massive distribution of information and it is readily accessible. Moreover, according to Verclas (2008) text messaging seems to hold a greater potential for representatives to be connected with their constituents, to engage with citizens in political dialogues, and decision making process, especially those who are living in remote (rural) areas (p.16). On the other hand, Verclas (2008) explained there are a number of other challenges that are impeding the use of mobile phones for expression, information, and media (p.6). For instance, Cost, despite the cheaper availability of mobile phones worldwide, the cost of being a mobile media citizen remains prohibitive to many. In addition to cost, Vercals (2008) noted Knowledge Gaps are considered other important cons of mobiles usage (p.24). So far, while there has been considerable interest in how mobiles can be used to increase media and information production and access, there are only very few research studies and impact data available (Verclas 2008, p.24).

Brough Turner, Chief Technology Officer NMS Technology noted "mobile phone networks provide the best telephony coverage in the world and, for more than a decade, mobile operators have had a data story" (as cited in Vercals 2008, p.24). Turner explained that unfortunately, the data side of mobile telephony has been slow, expensive and limited in what it can access. The first widely available mobile data service, called GPRS, was launched in 2000-2001. Typically, GPRS provides 30-40 Kbps data rates with fairly long delays (as cited in Vercals 2008,p.24). According to Turner this situation is improving and there's good reason to believe we will see affordable open access to the mobile web, i.e. the real Internet, and this is vividly illustrated nowadays. There are two reasons for this change, technology and competition. Just like computers, the performance of wireless

technology regularly doubles, at less-than-two-year intervals. This means speeds go up and costs come down at a point of time, deploying 3G technology is cheaper that deploying 1G or 2G (Turner as cited in Vercals, 2008, p.24). Even more important, most countries have real mobile competition. Fixed line services are limited by monopoly or duopoly ownership of the physical cables. In countries with four or more viable mobile operators, rampant competition rapidly drives prices down and mobile subscriber adoption up. Turner claimed that 3G data services have become available and although globally more than 80% of all mobile phones are 2G or 2.5G GSM phones "that will change" and it already did (Turner as cited in Vercals, 2008, p.6). At the meantime, Brough Turner had predicted in his interview with Vercals 2008 that virtually all the 2G phones has retired as. In sum, as clarified by Turner (2008) mobile web referring to access to World Wide Web using a mobile device connected to a public network has started limited but getting better (as cited in Verclas 2008, p.6). Opera Mobile and Opera Mini, web-browser software for mobile phones, show rapid growth in mobile-web browsing in developing countries(Vercals 2008 p.16). The mobile web for the developing world has had no small share of controversy in the development community but the trends are clear. According to the Economist, "the number of mobile phones that can access the internet is growing at a phenomenal rate, especially in the developing world. In China, for example, over 73 million people, or 29% of all internet users in the country, use mobile phones to get online. And the number of people doing so grew by 45% in the six months to June —far higher than the rate of access growth using laptops." The fastest growth is in developing countries including Russia, Nigeria, Egypt, Indonesia, India and South Africa (as cited in Vercals 2008, p.16).

Vercals (2008) explained that these trends have implications for media outlets and NGOs alike (p.17). Already all major news outlets have mobile sites viewable from a mobile browser and there are dozens of free commercial services that turn almost any website or blog into a mobile site (Vercals 2008, p.17). The author noted that viewing websites on mobile phones is only an option for people who have Internet-ready mobile phones, of course. The mobile Web will only grow in importance as Web access from phones grows and data costs come down in low- and middle-income countries. Media organizations and those concerned with citizen participation and media are well advised to consider the implications when much of the world is online through their mobile devices (Vercals, 2008, p.17). In another scenario, Goggin (2008) highlighted that "mobile devices gain their meaning and possibilities for openness by being placed in the universe of the social, collaborative media of Web 2.0". However, Goggin (2008) noted that "often the transformations underway in cellular mobile platforms are viewed as a simple extension of what is occurring in the Internet" (Phones Section para.4). Goggin (2008) explained that there is some truth to this, however he clarified that while the concept of the telephone has changed, it is still considered a significant model for evaluating new media (Phones Section para.4). "The power of the telephone model is still clearly evident in the realm

of policy, regulation, and political economy, as well as the new spheres of digital cultures" (Goggin 2008, Phones Section para.4). And with this power being in parallel to the Internet innovation, the importance of mobiles' use increased and has become widely acknowledged by Policy-makers in transition and developing countries (Googin, 2008, Phones section para.4). Hence, in light of the above discussion, the far and wide use of mobile phones promoting and supporting both the social and political landscape of the Egyptian society will be explored in the next section of the chapter.

3.2 An Overview of the Social Implications of Mobiles Phones

"Mobile media is one of the most salient effects of mobile telephony on individuals and society at-large. By framing the discussion from the perspective of the technology's "effects", a directional flow of influence from the technology to society has been explored" (Campbell & Ling, 2009, p.21). Vividly, there are important areas of social change that come out of the diffusion and use of mobile telephony, including changes in how people coordinate their daily lives, carry out social relations, make private use of public space, and so on and so forth. However, according to Campbell and Ling (2009) it is principle to concede that the direction of influence also flows the other way, in other words "users of a technology are at the same time the co-creators of mobile media" (p.21). Just as the technology has "effects" on its users in addition to its non-users, individuals themselves also have salient effects on the technology (Campbell & Ling, 2009, p. 21). There is a robust body of literature in the field of science and technology studies that establishes how technologies are socially constructed by those who develop, use, and even reject them (Bjiker et al as cited in Campbell and Ling, 2009, p.22). This is especially applicable to innovations in communication, since an elementary outcome of communication itself is "that people rub-off on one another" (Campbell & Ling, 2009, p.22). That is to say that according to Campbell and Ling (2009) "human beings are socially contagious in how they believe, think, imagine and hence act" (p.22). As a consequence the way people think about and utilize technologies is an outcome of social context and social contact (Campbell and Ling, 2009, p. 22). Mobile media are constructed at all levels of social order, from the individual to the collective. At the individual level, users create symbolic meanings for the technology by customizing the way it looks and operates to suit their personal preferences. Katz and Sugiyama (2005) explain that individual users of the technology achieve the status of co-creators "by manipulating these devices to reflect personal tastes and to represent themselves to the outside world" (as cited in Campbell & Ling, 2009, p.22). This type of manipulation is accomplished with stickers, jewelry, ring tones, screen images, and endless other customizations. Campbell and Ling (2009) explained that adoption and use of the technology pave the way to important changes in the way people relate to each other and go about their daily lives. However, both researchers claimed that these effects are not merely attributable to the technology or exposure to it. Nevertheless, the effects and uses of mobile media are intensely situated in social context and shaped by social forces (Campbell & Ling, 2009, p.23). For instance, text messaging is a fantastic example of this. With such limited keypads, character length, and screen sizes, text messaging was never assumed to become the phenomenon that it has today. However, Glotz, Bertschi, & Locke (2005) noted that users of the technology, specifically younger users, have developed innovative appropriations and language patterns to support the emergent "thumb culture" (as cited in Campbell & Ling, 2009, p. 23).

According to Campbell and Ling (2009) "While the effects of mobile media are clearly profound, so too are the effects of those who shape how the technology is perceived and used" (p.23).

Even though, some may be fretful about mobile communication in terms of supplanting face-to-face communication among peers, evidence from the research suggests otherwise. Hashimoto, Y., Ishii, K., Nakamura, I., Korenaga, R., Tsuji, D., & Mori, Y. (2000) explained that the use of the technology is factually associated to an increase in face-to-face sociability (as cited in Campbell and Ling 2009, p.6). This outcome of mobile phone use can be, at least partially, attributed to the technology's value as a resource for social coordination. To illustrate, a participant in Campbell and Russo's (2003) study of social networks recounted a situation in which mobile communication replaced the traditional practice of holding up giant flagpoles for groups of friends to meet up at an annual jazz festival (as cited in Campbell and Ling 2009). Hence, according to Campbell and Ling (2009) the media effect of mobile communication is a distinguished and refined form of social coordination. Frissen (2000) noted that mobile communication has tainted coordination patterns among family members as well, especially in households with two-career and otherwise busy parents (as cited in Campbell & Park 2009 p.6). The mobile phone allows family members to identify, relay, and manage unscheduled household errands. In addition, parents are better able to monitor and coordinate activities with their children through mobile communication. Campbell and Ling (2009) have concluded that expressive use of the mobile phone has its significant effect of strengthening and supporting social network ties (p.11). Exploring the mobile's use and its relation to the concept of social cohesion, this is both a benefit and a concern (Campbell & Ling 2009, p.11). According to Campbell and Ling (2009) the expressive use of mobiles offer a sense of connection to, identity with and belonging to one's peer group (p.11). That is to say, family members, colleagues and acquaintances are benefiting from staying in touch with one another while physically separated or living apart. On the other hand, as Habuchi, Okabe and Anderson (2005) noted there is a concern in which the heavy mobile technology "user become "tele-cocooned" in small, insular social groups hence leading to less connection to the "outside" world and limited exposure to alternative voices and perspectives" (as cited in (Campbell & Ling 2009,p.11).

Yttri, Andersen, and Diduca (2003) reached a conclusion according to several studies that were conducted in parts of Europe and Israel that "text messaging is significantly related to membership in formal organizations, such as social clubs, community groups, and political organizations" (as cited in Campbell & Ling, 2009, p.20). Likewise, Campbell and Kwak (2007) found that "voice calling is positively related to community engagement and participation in civic affairs, although this relationship depends on the nature of one's social network" (as cited in Campbell & Ling 2009 ,pp20-21). However, this area of research is still in the budding stage, therefore deductions about how mobile communication contributes to or undermines involvement in

formal community groups and civic activities must be tentative. In light of the above explored literature review of social inferences of mobile phones usage, this thesis will be examining the social implications of smart phones usage of the Egyptians during January 25th revolution followed by June 30th uprising and up to date.

In view of the above examination, it is also worth noting that there have been 367 million cellular lines in the Arab World by end of March 2012 (Arab Advisors Group Reports, 2012). By then, mobile operators in nineteen Arab countries had 367.5 million cellular lines, up from 362 million by the end of 2011, in other words, a growth of 1.5%. A new report from Arab Advisors Group analyzed and ranked cellular operators in the Arab World, clarified that the three cellular operators in Egypt; Vodafone, Mobinil and Etisalat were the largest Arab cellular operators in terms of subscriptions by end of March 2012 (Arab Advisors Group Reports, 2012, p.1). Moreover, according to the Report, prepaid services have dominated the Arab cellular markets. In addition, by the end of March 2012, eighteen operators had prepaid subscriber bases of 90% or more. The Arab Advisors Group believes that the rapid growth in cellular line bases in the Arab World is undoubtedly because of the increasing appeal of prepaid offers" (Mr. Mohammed Al-Shawwa, Senior Research Analyst at Arab Advisors Group as cited in the Arab Advisors Group Reports, 2012). So this report illustrates how profound the adoption of mobile phones all over the Arab world in general and in Egypt in particular is. These intense rates definitely have a reflective impact on the changing sociality of the Arab world societies in which new cultural practices and communication traditions are adopted.

3.3 An Overview of the Political Implications of Mobile Phones

"The growing influence of new information and communication technologies (ICTs), in particular mobile phone technology, on many aspects of life has been noted throughout literature review, but detailed analysis of possible effects on politics has begun only recently" (Campbell & Park 2008, p. 371). According to Campbell and Park (2008), the "political influence of mobile phones can be noticed not only in the possibility of e-voting but also in the wider context of democracy, namely the building of networks, the provision of information and the mobilization of activists" (Campbell & Park, 2008). Hence, the two researchers argued that mobile phones have the potential to foster political mobilization. Like the Internet, mobile phones facilitate communication and rapid access to information. However, compared to the Internet, mobile phone diffusion has reached a larger proportion of the population in most countries, and thus the impact of this new medium is conceivably greater (Campbell & Park, 2008, p. 371). According to Campbell and Park (2008) the Spanish general election of 2004 occurred in the wake of an unprecedented terrorist attack, but its outcome reflects the potential that mobile phones have to provide the user with independent information and bring about voter mobilization (p.371). The impression – whether true or not – that the government was withholding information about the attack outraged a small number of voters who empowered with mobile phones, sent text messages (known as SMS), resulting in unprecedented flash demonstrations on election day eve (Campbell & Park, 2008, p. 371). Traditional media outlets on the other hand added to the feeling of the growing chorus of citizens of being misled. Those who tend not to vote, young voters and new voters, were galvanized to go to the polls, and they disproportionately favored the opposition party. According to Campbell and Park 2008, while it was too early to determine the political effects of mobile phone diffusion, the events in Spain suggested that mobile technology may come to play an important role in political participation and democracy (p.371).

Vercals (2008) explained that mobile phones are changing the way people consume and produce media throughout the world. They have become the most widely used form of information communication technology in human history (p.7). Individuals prioritize them in an effort to maintain contact with family and friends, and to enhance business opportunities, at times even at the expense of medicine and food. According to Vercals 2008, mobile phones also facilitate and pave the way to professional journalism and allow everyday citizens to participate in reporting. Since many web-based services couple with mobile phones for immediate posting of media, local citizens who have mobile phone access can become citizen journalists without a computer or access to an Internet connection (Vercals, 2008, p.7). In other words, Vercals (2008) clarified that citizens can send videos from a phone directly to a designated YouTube account by using a mobile email address or by logging

into the mobile YouTube site (p.7). For example, during the SARS epidemic in China, the Internet and mobile phones increased transparency of government in a country that traditionally would not allow information about disease outbreaks to be broadcast publicly and without control. Similarly, the use of photos and video to document news by citizens in countries like Afghanistan and Pakistan is helping to illustrate what is happening through the eyes of people on the ground (Vercals, 2008).

According to Kim (2004), new communication technologies or tools prove to be major channels of political development and democratization (p.2). The December 19 presidential election in Korea in 2002 marked another significant political advancement in the country's ongoing democratization process since the mid-1980s. Among the many good achievements made out of this silent political revolution, the most significant point would be the extensive use of the new media of communication such as the internet and mobile phone throughout the election process (Kim, 2004, p.2). Kim (2004) noted that in the period between 2003 and 2008, the elected president Roh Moo-hyun enjoyed a widespread popular support initiated and empowered by voluntarily organized cyber fans, so-called "nosamo". Roh's opponent, Lee Hoe-chang had secured solid support for a long time from most of the conservative traditional newspapers that almost control a dominant share in the nation's media market (p.1). Nosamo's active campaign successfully attracted popular and media attention and set a public agenda favoring Roh Moo-hyun. On the voting day, nosamo members and young supporters of Roh successfully launched an extensive mobile phone calling campaign encouraging their friends to appear and cast ballots (Kim 2004, p.1). It was widely accepted, after the election, that Roh's victory was much indebted to the use of new media. So Kim 2004, the commonsense interpretation on the election result is that the internet and mobile phone were widely used as a medium of political information and discussion in this election (p.2).

Hence, according to Kim 2004 the question again was "Do communication technologies change politics?" (p.2) Since the Nixon Kennedy election, the impact of televised debate and other political events have received enormous amount of research attention. Kim (2004) clarified that the internet and mobile phone seem to replace much of it now (p.2). Hence, according to Kim 2004, "new media are utilized in contemporary political life and contributing to the promotion of democracy" (p.2). That is to say, the Internet and mobile phone usage has been opening up new possibilities of participatory democracy all over many countries and especially in South Korea leading to the participation and mobilization of new generation in democracy through these new media and the last election and Roh's victory only illustrated a possibility of such transition (Kim, 2004).

To further illustrate, according to Campbell and Ling 2009, it is clear that the technology can play a powerful role in political change in other ways. Rheingold, 2002 noted that in conjunction with other ICTs, mobile phones are increasingly used to form "smart mobs," or "sudden epidemics of

cooperation," that can lead to rapid social and political change (as cited in Campbell & Ling 2009 p. 20). One notable example is the overthrow of Filipino president Joseph Estrada in January 2001. Rheingold, 2002 illustrated that enraged over the government's refusal to pursue charges of corruption, Filipino citizens used their mobile phones to help organize a massive demonstration that lasted four days and culminated in the ousting of Estrada by military officials who sided with the protesters (as cited in Campbell and Ling 2009, p.20). Put into the context of media effects Rheingold 2002 noted the use of a medium to directly motivate fellow protesters to participate in a mass action. That is to say, that according to Rheingold 2002, there is no vague link between the broadcast message and the attitudes of the public (as cited in Campbell & Ling 2009, p.20). Rather, there is a real link between the viral spread of the message from person to person via their mobile phones. The result as Campbell and Ling (2009) explained that in the case of these social protests was that the recipient of the message both sent the message further and also he/she participated in protest (p. 20).

3.3.1 Mobile is the 7th Mass Media

Toni Ahonen, a commentator and author on new and social media, has called the mobile phone the "7th Mass Media."

"Differing from the internet, mobile as the 7th mass media channel is similar to the five legacy mass media, economically viable with a stable business model from day one. Yet, differing from the legacy mass media, all of which are witnessing a decline in their audiences and revenues, mobile like the internet, is an interactive media enabling it to fully capitalize on social networking and digital communities" (Ahonen as quoted in Vercals 2008, p.4).

According to (Ahonen 2008) "the convergence of mobiles combining voice, text, video, audio, geo-location, and a host of applications, pose "similar to the introduction of the Internet before it, an "inherent threat" mass media channel (as cited in Vercals 2008, p.4). Nowadays, the mobile phone can simply replicate everything that all previous six mass media can do. Consequently, from an "abilities" perspective, cell phones can be merely as disruptive as the Internet has been so far. Ahonen 2008 explained that though like any other medium, mobiles have its own limitations especially in that it is being fragmented – nevertheless it is undeniable that the mobile media, either produce or consumed, is pluralistic, diverse, innovative, and beyond doubt disruptive(as cited in Vercals, 2008, p.4).

According to Googin 2008, "mobile media" is an important area of new media cultures. By 'mobile', Googin has meant the new technologies, cultural practices, and arrangements of production, consumption, and exchange, associated with hand-held, networked devices, especially those based

on mobile cellular networks. May & Hearn, 2005; Nilsson et al., 2001; Goggin & Hjorth, 2007 noted that these mobile phone technologies are now commonly being framed as "media" (as cited in Goggin 2008, Introduction Section para.1) and for that reason the appearance of objects such as mobile film, mobile television, mobile games, and mobile Internet is now omnipresent. Goggin (2008) asserted that because of mobiles' large cultural and commercial claims, this move raises important theoretical and political questions (Introduction Section para.2)

Goggin (2008) illustrated that there is an extensive literature on various aspects of convergence, however systematic consideration has not been given to mobile media as a development centering on cellular mobile network technologies. Perhaps one of the hindrances in doing so is the shift of concepts that underlies these changes. Boeder et. al (2006) explained the concept of "mobile public" to represent the new modes of urban citizenship, belonging, and engagement that can be seen in the entwining of mobile media technologies, locative media, positioning technologies, mobile social software, and also the urban screens movement (as cited in Goggin, 2008). Here mobile media are playing an important role as a technology of everyday urban life. However, their significance lies in the affordances and shaping of mobile media to participate in the emergence of a new shifting public (Goggin, 2008).

In light of the above discussion, the emerging promising force of Arab youth is reflected in the development of communication technologies in Arab Spring countries and their creation of content (Alligui, 2011, p.1437). Alligui 2001 explained that Arab youth have triggered online activism and online participation for many years now, challenging all practices of censorship (p.1437). For example, the Tunisian journalist and blogger Zouhair Yahiaoui was the first online activist to be imprisoned (sentenced to two years of prison in 2001), and he died soon after he was released. Sami Ben Gharbia is a key figure in cyber activism not only in Tunisia (with the Nawaat blog), but also in the Arab world, through the blog Global Voices. Thus, according to Alligui (2011),one can simply see the grassroots of the Arab revolutions not only in Bouazizi's setting himself on fire, but also in recognizing the preparatory work of cyber activists over the previous decade (p.1437). Alligui (2011) noted that the popular mobilization, both in Egypt and Tunisia, was simmering during the time of both revolutions with calls to cleanse both countries of the figures and symbols of the old regime. Additionally, Alligui (2011) noted that while the Egyptian press has some experience in freedom of speech, the Tunisian press has none. The chaotic situation of the Tunisian press had no precedent, and media narratives were still unsatisfactory, which rather proved the patterns of crisis. The long history of state-run media, the absence of education concerning the freedom of the media, and the incompetency of some media professionals have all been challenged by an audience that is young, liberated, and thirsty for a powerful and significant change (Alligui 2011,p.1437).

3.3.2 'Politexting' Phenomenon and Political Communication

As explored above mobile technologies have become omnipresent and potent political communication tools by elected personals. Olaore (2011) described the use of text messaging a phenomenon that he coined in his study as "Politexting" also known as short messaging system p](SMS) – "the use of text messaging in political communication"(p.1). Olaore (2011) explained that in Nigeria for instance, Information Communication and Technology (ICTs) were credited with transformative potentials that not only support the operations of the parliament in terms of representative democracy, but it also shifts the nexus of political engagement away from pure representative democracy towards actual participative engagement in the political process (p.3).

According to Olaore (2011) text mobile technology especially text messaging is another new ICT tool credited with changing the political communication's landscape (p.3). In 2008 American elections, President Obama pioneered the use of text messages in political communication by using the text message to announce his running mate, and to mobilize people to register and vote on the Election Day, especially targeting the youth and adults (Olaore 2011 p.3). Dale and Strauss (2007) have explained that text messaging as a youth mobilization tool during November 2006 elections is a powerful tool to reach new voters and drive them to the polls as cited in Olaore 2011, p.3). The result of their study indicated that text message reminders to new voters increased an individual's likelihood of voting by 3.2%, a strong margin that could change a close election.

Graff (2008) noted that text messaging has become the tool of expression for those dissatisfied with the political status quo around the world (as cited in Olaore p.3). For instance, in 2001, protesters organized themselves through text messages to overthrow President Joseph Estrada of Philippines. Celdran (2002) further clarified that when these same characteristics are in parallel with external social forces, "text messaging becomes a potential prospective tool for not only mediating political information but also accelerating the process of political change as witnessed in Philippines" (p.3). Graff (2008) also illustrated that text messages helped toppled Jose Maria Aznar'e government in Spain, after the Madrid train bombings in 2004 (as cited in Olaore p.3). Celdran (2002) summed it up by explaining that the most impressive characteristics of text messaging are "network connectivity, speed, cost-effectiveness, mobility and confidentiality" (as cited in Olaore, p.3).

Hence, according to Olaore (2011) Politexting (i.e. the use of text messaging in politics) is a breakthrough communication tool and an increasing potent technology in political communication. Olaore (2011) Findings from his research confirmed previous studies that showed that text messaging is in the process of changing political communication landscape in Africa and the world. Olaore (2011) also explained that this has represented a gradual shift in professional commitments or shared

beliefs ("scientific revolutions") (p.4). Olaore's research has reinforced the fact that mobile technology provides new and innovative communication channel that empowers the people and gives voice to the voiceless. A major advantage of text messaging technology is that the service is readily available on most of the cell phones, and it does not require Internet connectivity or any special equipment (Olaore 2011,p.4) For instance one of the participants in Olaore's study stated that: " It is just a question of some few minutes, as you speak everybody is aware of it, and you can send one text messages to several people in ten wards, in that one text message people in the ten Wards will receive this message instantly (as cited in Olaore 2011 p.4)

The current growth in the use of text messaging worldwide is astronomical. The International Communication Union (ITU), a leading United Nations agency for information and communication technology issues stated in its 2010 ICT facts and figures annual report that the total number of SMS sent globally tripled between 2007 and 2010, from an estimated 1.8 trillion to a staggering 6.1 trillion. In other words, close to 200 000 text messages are sent every second. This statistics indicates that text messaging is a breakthrough communication tool as more people, organizations and businesses integrate text messaging into their communication and business strategies (as cited in Olareo,p.6). Hence, Olaore (2011) clarified three main characteristics of "convenience, effectiveness, and affordability (cost-effectiveness) differentiate Politexting from any other form of political communication" and it has made Politexting the most popular form of private political communication tool (p.6). In addition, these three conditions have endeared elected representatives, especially in emerging democracies such as Nigeria to adopt the new communication technology at a faster rate (Olaore, 2011, 6)

According to Hermanns (2008) the growing influence of new information mobile phone technology on many aspects of life and its possible effects on politics can be noticed in the wider context of democracy, namely the building of networks, the provision of information and the mobilization of activists. This powerful effects of this new technology has produced a powerful force in world of public participation, activism and the projection of the community's voice. The 2011 Arab Spring demonstrated the brutal effectiveness of social media and mobile telephony, which activated mass public support almost instantly for protests throughout the Middle East (Hermanns, 2008). Although the consequences of these social media efforts and mobile telephony are comparatively new topics of interest, the potential of this potent cocktail of traditional and social media as a driving force in social and community engagement can be clearly vivid through the lens of the Arab Spring revolution.

3.4 Political Implications of mobile phones on the Arab Spring

Pierson- Smith (2012) noted that 2011 witnessed the Arab Spring with social media efficiently deployed to mobilize, organize and activate mass public support for popular protests throughout the Middle East region (p.1). "2011 was also the year in which social media and mobile telecommunications catalyzed environmental and social movements' public participation and invigorated opinion and opposition to energy, planning, transport and infrastructure development proposals around the globe" (Pierson-Smith, 2102, p.1). In the struggle for freedom and democracy in the Arab world, the relative weight of mobiles usage before and during the transitional phase of democracy as an influential factor or tool in bringing about realistic political change is the main concern that is being examined by this thesis. Mobile phones usage will be observed and researched if it has been an effective vehicle fostering the authentic values of Arab societies which have been striving and fighting for their true independence, self-realization and hence self-determination.

Egyptian activists used social media networks such as Facebook, Twitter, YouTube and weblogs as tools for organizing and generating awareness of political mobilization, in the uprisings that took place in Egypt in January and February 2011. Boughelaf and Mughal (2011) explained that the political events of January 25th revolution have been making clearer "the fact that the spread of the internet and new technologies, such as social media and new mobile software applications are creating the perfect 'social storm' for change in the Middle East and North Africa (MENA)" (Boughelaf & Mughal 2011, p.3). the two researchers explained that people are able to send communications in real time, as and when they want, meaning that governments are playing catch up on communicating their messages to the public (p.3). Even if governments manage to subvert systems - such as blocking SMS deliveries like what happened during the last days of President Mubarak's regime in Egypt, Boughelaf and Mughal (2011) clarified that "they are usually one step behind" (p.3). According to Boughelaf and Mughal (2011), "The Arab Spring gave dictators such as Mubarak and Ben Ali a vivid lesson" that if governments curbed one method of communication, human nature strives for other methods (p.3). For example, Mubarak's regime interference in the mobile phone networks in the early days of the public uprising in Egypt meant that he was involuntarily sending out two signals. The first was that "the mobile networks were important in the uprising and that SMS played an important tool in social mobilizing Egyptians" (Boughelaf & Mughal, 2011, p.3). Secondly he also gave "the green signal to demonstrators that electronic forms of communication were a key driver in mobilizing the masses" (Boughelaf & Mughal, 2011, p.3). In doing so, the public simply reacted to these measures by resorting to Twitter and Facebook. The two authors elucidated that in spite of their being less pervasive and omnipresent in Egypt than mobiles, these two alternative tools were basic in mobilizing the masses (Boughelaf &Mughal, 2011, p.3).

Boughelaf and Mughal (2011) noted that the Arab Spring therefore not only challenged years of dictatorship it also enabled people to realize how powerful the use of new technologies, exemplified in mobile phones and social media, were in creating shared spaces and promoting shared values which were able to support revolutions (p.4). According to Boughelaf and Mughal (2011) the socio-political unrest that took place in countries such as Tunisia and Egypt first then Libya and Syria were shaped by the use of new technologies, nevertheless in different ways (Boughelaf and Mughal 2011, p. 4) According to Boughelaf and Mughal (2011) answering this question of *whether Mobile Phones and Social Media Really Enable Revolution or not,* is far from easy (p.4). According to the two researchers, it is crucial to understand that although the Arab Spring was not merely created by new technologies, it has as a matter of fact spread through them. According Boughelaf and Mughal (2011) a conclusion could be reached that not only have social media and mobile phones enabled the crowds to organize and coordinate themselves, but it has also provided a valuable means to tackle governmental control over information (Boughelaf and Mughal 2011, p.4)

Boughelaf and Mughal (2011) elucidated how internet and mobile phone penetration is growing exponentially in developing countries (p.4). Although in most of the Arab states, governments are often trying to control and restrict the whole network of telecommunication infrastructures, the rapid development of internet access and mobile dissemination is paving the way for people to benefit from an immediate and less controlled means of communication. As the Centre for International Media Assistance states in its report on Social Media in the Arab World, broadband high-speed internet is available in countries like Algeria, Tunisia, Morocco and Egypt, while 3G mobile services are already developed in the North African region, as well as countries like Sudan and Syria (as cited in Boughelaf and Mughal 2011,p.4). In addition, Ghannam (2011) noted that the global penetration rate of simple mobile phones is currently over 70%. Just to quote a few statistics, even in 2009 Saudi Arabia had a mobile penetration rate of 103%, Tunisia 87%, Egypt 72%, Syria 45%, Yemen 34% (as cited in Boughelaf and Mughal 2011, p.4) while at the same time Africa and Middle East Telecom Week Report (2011) illustrate that there are about 285 million mobile subscribers taking the Middle East region as whole (as cited in Boughelaf and Mughal 2011, p.4).

3.4.1 The Role of Cell Phones in the Arab Spring

While in the past in order to organize a revolution, it was in a sense personal in terms of secret meetings on a small scale, however, today world-shattering events such as those that have been experienced by the Arab regions in particular can be organized in a few days, with the contribution that each unique person can introduce easily every minute to minute (Khan, 2012, p. 61). According to Khan (2012) the role of SMS (Short Messages Services) and new technologies played in the creation of a "perfect storm" for the revolution, which took place in the Arab world by 2011 is based on the analysis of secondary data, providing an overview of the development of growing infrastructure of telecommunications in the MENA region - growth in countries like Tunisia, Egypt, Syria and Yemen of unexpected rate of penetration of mobile telephony, Internet and 3G networks (Khan, 2012, p.61). To comprehend how mobile technologies and social media influenced the Arab spring, the coming section will briefly highlight on the events that quickly took place during that phase and their relationships to the media landscape.

3.4.1.1 Egypt and Tunisia

According to Khan (2012) the role of mobile phones in Tunisia and Egypt could not be ignored or forgotten, the first building block of both revolutions, took place through cell phone SMS and MMS (Multi Messaging Services) that shared the story of the 26 years old Tunisian labor Muhammad Bouazizi, who poured gasoline on himself and lit a match as he was not able to cope with his difficult living conditions losing hope for a better humane life. The peoples of Tunisia sharing his picture through MMS exemplifying his sacrifice was hence credited for being the ignite spark for launching the Arab Spring phase. This was vivid through the lens of live months of protests that started in the Tunisia, then Egypt, Libya, and Syria. The communication of information has been vital to the success of the Tunisian and Egyptian revolutions, Twitter and Facebook was its main “accelerator “either directly through being connected to the Internet using computer and Laptops or simply through mobile phones. Association of the degree of this individual and collective capacity to communicate, mobilize and acquire technical knowledge has resulted in a stronger voice. Khan (2012) noted that the political influence and citizenry participation have accelerated the democratic process (Khan, 2012).

Allagui and Kuebler (2011) noted that both revolutions happened almost simultaneously, and they share a number of similarities regarding communication technologies’ role in shaping the outcome of the uprisings (p.1). In Tunisia and Egypt, a new genre of revolution whose distinguishing feature lies in its organization by networks and particularly in social networks and mobile telephony, which played an important informational and organizational role. “Having used Facebook, mobile

phones, YouTube, or just word-of-mouth, a number of people gathered in the streets, protested, and some eventually died. But they won their peaceful revolution" (Allagui & Kuebler 2011, p.1). According to Elizabeth Iskander (2011) the specific context in Egypt during the Revolution days explained how new media played a crucial role during the protests and how the connection between new and traditional media can create a new channel for political debate and activism in the long term (as cited in Allagui & Kuebler 2011 p. 6).

Khan (2012) noted that the internet provided the means for both gathering and disseminating information, social media for connecting and organizing groups of individuals spread across the country, and mobile phones played a huge role in both coordinating local groups and recording events through videos and pictures. Khan (2012) further explained that using the latter medium meant that real time pictures could be video streamed and uploaded and sent to news agencies across the world. Within seconds, newsfeeds could pick up on massacres, beatings and state sponsored suppression, all with the flick of a handset and with the video footage uploaded in the same handset. "Many demonstrators simply hand the 'world in the palm of their hands' when they recorded such information" (Khan, 2012).

Whether undertaking work related or personal functions, communication is becoming easier through mobile phones as well as android or iPhone and iPad applications (Ghannam 2011 as cited in Khan 2012). Ghannam (2011) claimed that these technologies are simply becoming essential in nowadays life. Khan (2012) clarified that SMS factually is one of the fastest and easiest ways to feasibly communicate and connect and this uncomplicated mechanism was a major driver in sweeping thoughts and communications in the Arab Spring across the Arab World. The researcher further illustrated that "in the end, 160 characters on SMS messages helped to lead to the downfall of the Mubarak's and the Ben Ali's of this world" (Khan, 2012). As Nabil Al Sharif, former Minister of State for Communications, stated: "The most important outcome of the Arab Spring has been the destruction of the old media regime" (Al Sharif as cited in Khan 2012, p.6). Hence, Egypt and Tunisia being the *Pioneers of the Arab upheaval,* represent the two main countries where the social revolution has achieved its main aim, namely the dismissal of long standing dictators. In both nations mass rebellion allied to the use of fast and on-going communications through social media, allied to the pervasiveness of mobile phones, meant that social action was disseminated quickly (Khan, 2012).

3.4.1.2 Syria & Libya

"Though mobile phones and new technologies cannot verify a timely outcome for a revolution, yet they can craft its happening" (Khan, 2012). Even though both the Syrian and Libyan governments represented tyrannical regimes characterized by a brutal military force, Mr. Radwan Ziadeh,

Executive Director of the Syrian Center for Political and Strategic Studies in Washington DC noted that it is the first time that Syria has been introduced to this kind of popular uprising (as cited in Khan, 2012). Somaskanda (2011) explained that many protesters have affirmed that what gave power and voice to their resistance was digital technology (as cited in Khan 2012). Images of popular uprisings in Tunisia and Egypt, transmitted to the Syrians and Libyans a pure spirit of protest. As one Syrian protester cited in Khan 2012 stated: "This couldn't have happened earlier…now we have cell phones and can talk to each other, and we know what is happening in other towns" (Khan, 2012).

According to Khan (2012) it is clear then that "the increasing penetration of simple mobile handset in the Arab society has led to drastic and dramatic changes in considering and developing opportunities for social actions" (Khan 2012). Khan 2012 further claimed that the Arab Totalitarian regimes do one common thing to its people is that they provide them with shared experiences, mainly for the worst and unintentionally place the life chances and social experiences of their citizens on more or less the same path. Khan illustrated that the part played by mobile phones in Libya is even more astounding. Unlike the Tunisian and Egyptian governments, when Ghaddafi locked down the internet - and the whole communication network, he went one step further. He based the hub of the communication infrastructure in Tripoli, giving to the regime full control over any kind of internal communication. According to Khan (2012) given the barriers to interaction, rebels were forced to develop a strategy to develop their own communication networks which could be integrated into existing networks, thus creating a new and independent network(Khan, 2012). In gratitude to the U.A.E's and Qatar's financial help and the efforts of a group of Libyan engineers, they all managed to fruitfully integrate their new equipment into the existing hub in Tripoli and restore the restricted communication. The Wall Street Journal (2011) noted that the satellite network provided by the U.A.E. based telecom company *Etisalat*, enabled rebels to have their own mobile phone network affording them the opportunity to organize successive actions (as cited in Khan 2012). Thus, according to Khan (2012), the ease of communication provided by mobile phones and social media not only has enabled rebels and citizens in countries like Libya or Syria; nevertheless, it moreover showed governments that they need to use the same methods of communication to 'blur' messages on-line or re-enforce theirs in other words, the most important step is to win the digital media battle.

3.5 Mobile Phones Post the Arab spring Phase

Hussain and Howard (2012) illustrated that some of the best evidence that digital media with all its types especially mobile phones has altered the system of political communication in several Arab countries is in the way political candidates have campaigned for office, represented in successful digital tactics, and continued to use information technologies in running for office. In both Egypt and Tunisia, the initial rounds of elections post the revolutions were notable for the way candidates overwhelmed voters with social media strategies (Hussain and Howard 2012). Though Interacting with voters face to face was most important for reaching the many new voters who were not online and had little experience with campaign politics (Saleh, 2012 as cited in Howard and Hussain 2012) however, competitive candidates also used digital media and independent candidates not allied with Islamist parties, such as Mohammed El Baradei in Egypt, and relied heavily on Facebook to activate networks of supporters. According to Hussain and Howard 2012, digital media with all its forms and means have had a crucial causal role in the formation, articulation, and activation of coordinated opposition in several countries in North Arica and the Middle East. Hussain and Howard (2012) illustrated that there is more evidence to suggest that this information infrastructure continues to play a very important role in the political scenario even after the fall of the dictators (Hussain & Howard 2012, p.16).

Chapter 4: Methodology

In order to fully understand the phenomenon of social and political implications of mobile smart phones since January 25th revolution continuing with June 30th and up till our current time, the most applicable methodology is a descriptive analysis methodology in which we describe and analyze by putting research questions and answering them through survey research. In other words, the current research study applies a quantitative research method deploying an analytical survey attempting to describe and explain why situations exist (Dominick & Wimmer, 2006, p. 179). In this study two or more variables are being examined to investigate the thesis's research questions or test the research hypotheses. The reason this method was selected had to do with the fact that surveys render large amounts of data in a relatively short time. According to Dominick and Wimmer (2006) the results pave the way for researchers to examine the interrelation ships among variables and hence develop explanatory references (p. 179). In other words, it provides the researcher with the opportunity to test many variables and assess their relationships to each other (Wimmer & Dominick, 2006, p.180).

The quantitative methodology in this research is based on a survey analysis of smart phones mobiles usage during and post the Egyptian revolution to examine its social and political implications. Hence, when studying the political and social implications of mobile phones during and post January 25th Revolution the first step was to examine any correlation between mobile usages and real-world behavior.

4.1 Research Questions and Hypotheses

There are *5 research questions* and *4 research hypotheses* in this study.

4.1.1 Research Questions

The coming research questions address core components of this study as they seek to examine the uses of smart phones mobiles by Egyptians in the Egyptian revolution (starting with January 25th revolution followed by June 30th uprising and up-to-date). In addition, the research questions explore the political and social influence of smart phones mobiles usage in the wider context of democracy.

RQ1: What are the uses of smart phones mobiles in the Egyptian Revolution?

This research question is a simple direct research question that was addressed by the thesis in order to explore the general uses of smart phones mobiles during the January 25th revolution followed by June 30th uprising and up-to-date.

RQ 2: **Does Egyptian youth usage of smart phones mobiles encourage them to express their opinion loudly?**

This question was asked to test whether the Egyptian youth usage of smart phones has encouraged political participation and political interaction among the youths.

RQ 3: What is the impact of smart phones mobiles on the political dialogue into young people's everyday lives?

This research question is tackled by this thesis in order to examine how mobile smart phones usage has helped in establishing an alternative public sphere where young Egyptians would have an opportunity to freely discuss politics and democracy and hence bypass state control of information.

RQ 4: Does Egyptian youth usage of smart phones mobiles create socio-political awareness?

The research question was addressed by the study to explore if the Egyptian youth usage of smart phones mobiles as a source of information has created a well-informed political citizen

RQ 5: What is the influence of mobile phones in the possibility of e-voting post the revolution?

This research question was framed in order to examine the impact of smart phones usage on the possibility of e-voting.

4.1.2 Research hypotheses:

Several hypotheses were also put forth to examine the social and political implications of smart phones usage during January 25th revolution followed by June 30th uprising and up-to-date. In addition, the coming hypotheses were formulated to examine the relationship between smart phones usage and the civic engagement attitudes of Egyptians towards the revolution phase and up till our current timings.

In order to determine whether smart phones mobiles were used as a source of information about protests (**RH1**) was hypothesized:

RH1: The more Egyptians use mobile telephony the faster the dissemination of information about a protest.

Like the Internet, mobile phones facilitate communication and rapid access to information. However, compared to the Internet, mobile phones' diffusion has reached a larger proportion of the population in most countries, and thus the impact of this new medium is conceivably greater (Campbell & Park, 2008, p.371). In addition, Zegeye and Muponde (2012) have claimed that the mobile phones in general are vivid tools of subversion and a tool of surveillance. So, this research hypothesis was formulated in general to determine if smart phones mobiles were utilized by Egyptians as new media sources to obtain information and news content compared with that of other media sources. It was also formulated to test the dissemination of information about a protest in particular.

As for, **RH2 and RH3 and RH4**, they test for a particular kind of behavior. This behavior is concerned with two aspects, one being *citizen engagement attitudes of Egyptians in the real world* and the other being *citizen journalism*. The coming hypotheses were chosen to test the relationship between these specific behaviors and mobile smart phones usage. In other words, the researcher has formulated RH2, RH3, and RH4 to examine whether smart phones facilitate such behavior.

RH2: The more Egyptians perceive mobile phones usage as promoting civic engagement, the more likely they are to participate in civic actions in the real world.

According to this hypothesis, the more Egyptians use their smart phones mobiles the more they are likely to have positive attitudes towards civic engagement in their real life through community involvement and political participation.

In accordance to previous studies, Khan (2012) clarified that as a matter of fact SMS is uncomplicated mechanism that was a major driver in sweeping thoughts and communications in the Arab Spring across the Arab World. Being one of the fastest and easiest ways to feasibly communicate and

connect, Khan (2012) illustrated that in the end, 160 characters on SMS messages helped to lead to the downfall of the Mubarak's and the Ben Ali's of this world. According to Khan (2012) it has been clear then that the increasing penetration of simple mobile handset in the Arab society has led to drastic and dramatic changes in considering and developing opportunities for social actions.

RH3: The more Egyptians use mobile telephony the most likely they are mobilized towards actions in the Egyptian revolution.

In accordance to this hypothesis, the more Egyptians use their mobile smart phones the more they are able to organize and present themselves as a social political force in the Egyptian revolution.

According to Campbell and Park (2008), the political influence of mobile phones can be noticed not only in the possibility of e-voting but also in the wider context of democracy, namely the building of networks, the provision of information and the mobilization of activists. In addition, Ling (2000) asserted that consequently, if protests come to the point of concrete actions, the mobile telephone will allow for better coordination (p.17).

RH4: **There is a positive relation between Egyptians' use of smart phones mobiles and expressing themselves through new aspects of social media.**

According to this hypothesis, the more Egyptians use their mobile phones the more likely they are involved in public opinion expression and socio-political discussions through new platforms of social media.

According to Vercals (2008) mobile phones also facilitate and pave the way to professional journalism and allow everyday citizens to participate in reporting. Since many web-based services couple with mobile phones for immediate posting of media, local citizens who have mobile phone access can become citizen journalists without a computer or access to an Internet connection (p.7). Individuals with mobile phones and other media tools are able to capture 'news' in real or close-to-real time -- much more immediately and rapidly than professional journalists (Vercals, 2008, p.7) and instantly spreading them and expressing their opinions about them through their new social media tools.

4.1.3 Independent Variables, operational definitions and level of measurements

In order to test the research questions and hypotheses of the study, the concepts of each were operationally defined and survey questions were subsequently designed to examine these concepts.

Independent variables

Egyptian use of mobiles*: is defined by the level of dependency on smart phones mobiles as a source of information/news. It is measured by the survey question (5) by asking respondents how often do they follow Egyptian revolutionary news since January 25th revolution through their smart phones. The options include I check daily, I check weekly, I only check when there is a situation causing political disturbance, I rarely check, and never[frequency]. It is also measured through questions (7) in which respondents were directly asked if they use their smart phones to access news.
(Egyptian use of mobiles*: Independent variable for RH1, RH3, and RH4)

Perception of mobiles usage: It refers to how Egyptians perceive the role of mobiles phones in promoting civic engagement. Since civic engagement is a complex concept, the researcher decided to measure this variable through two survey questions according to whether it is a political perspective or a social perspective. The questions numbers are (20) & (21) in order. .

As for the **perception of mobiles usage** in **promoting civic engagement** from the **political perspective,** the **variable** was measured through 3 statements on a Five- point Likert scale in the questionnaire from strongly agree to strongly disagree. The level of measurement is interval. The statements in question (**20**) are as follows:

a) I express my opinion by uploading videos and pictures through my smart phones
b) I consider discussing Egyptian political affairs through my smart phone a priority for me
c) Having access to news about Egyptian political affairs on my smart phone is important for me

As for the **perception of mobiles usage** in **promoting civic engagement** from the **social perspective** the **variable** was measured through 5 statements on a Five- point scale Likert in the questionnaire from strongly agree to strongly disagree. The level of measurement is interval. The statements in question (**21**) are as follows:

a) Having access to news about Egyptian social affairs on my smart phone is important for me
b) Citizens should use their smart phones as a tool for e-participation instead of waiting for the government to solve their community problems
c) I make a difference in my community through my smart phones usage

d) Contributing to community through my smart phone fosters my responsibility towards society, hence increases my sense of belonging
e) I am willing to volunteer to help solve my community problems in Egypt in the future through my smart phone

4.1.4 Dependent Variables, operational definitions and level of measurements

Dissemination of information about a protest: Spread of text or audio visual information related to the Egyptian revolution which is tested through question (11) defined by a number of statements covering different uses of mobiles to access audio visual information.
Moreover, this variable was measured, in accordance to dissemination of information in general, through question (13) - that also clarified the uses of smart phones mobiles- by asking the respondents about the use of smart phones during and post the Egyptian revolution. The variable was measured through statements on a five-point Likert scale in the questionnaire from strongly agree to strongly disagree. The level of measurement is interval. The statements are as follows:

a) Smart phones are a source of news about the Egyptian revolution and up to date
b) Smart phones encourage Egyptians to participate in politics during Jan 25 and up to date.
c) Smart phones encourage ordinary Egyptian citizens to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events.
d) Smart phones create sociopolitical awareness towards political issues during and after the Egyptian revolution.
e) Smart phones encourage Egyptians to participate in solving community problems in Egypt

Civic and political actions in real world: This is more of a complicated construct covering different levels of civic engagement which include awareness, interpersonal discussion, public opinion expression, community involvement and political participation (voting in the elections and attending a protest). This variable is tested through question (12) by asking the respondents directly whether they were involved in actions such as participating in a political campaign, participating in protests or strikes , organizing social events, fundraising in the real life or not.

In addition, this variable was measured through questions (14), (15) & (18) that are testing for the issue of voting.

Actions towards the Egyptian revolution: is measured by respondent's attitude towards protests in real life. This variable is measure through questions (7) and (12).

Egyptians' expressing themselves through new aspects of social media: This dependent variable is measured by respondents' attitude towards posting and uploading pictures and videos, sharing news, opinions and socio-political discussions through new platforms of social media.

This variable was measured through question (11) in which respondents were asked if they tweeted or posted on social media through your smart phone about the revolution.

4.2 Survey Methodology

Overview

To determine the uses of smart phones mobiles and their political and social implications on the Egyptian society during January 25th revolution followed by June 30th uprising and up-to- date and in order to examine the civic behavior of Egyptians, two quantitative surveys were conducted and directed to two different samples. As clarified at the beginning of this chapter, the survey methodology was the most suited to this study, as an analytical survey could efficiently test the variables of the research hypotheses. The survey methodology consisted of two English questionnaires (*Appendix A and B*) that were distributed among two different samples, the first targeting Egyptian Media experts represented in Journalists, Media Personals and University Journalism and Mass Communication professors while the second targeted Egyptian youths whom the researcher operationally defined as young people whose age range between 18-25 years old. The two surveys were nearly similar in content however different on a few questions in accordance to the different characteristics of both samples in terms of expertise and age.

The reason for constructing two surveys and targeting two different samples was that the quantitative data obtained from **comparing** the two surveys would illustrate a **well-rounded** picture of the implications of the results. In addition, the comparison was done so as mainly to provide a deeper understanding for the difference in usage trends of smart phones mobiles by both samples during January 25th revolution followed by June 30th uprising and up to date. And finally by drawing this comparison the researcher would be able to explore the variations behind each sample's usage of smart phones mobiles and it's social and political impacts on civic engagement attitudes among Egyptians during January 25th revolution followed by June 30th uprising and up-to-date.

4.2.1 Types of Samples

First sample type:

While not totally representative of the Egyptian population at large, the **first** sample used to conduct this survey was a purposive non-probability sample. Given the merit of a "**purposive sample**" including subjects or elements selected for specific characteristics or qualities and eliminating those who fail to meet this criteria (Wimmer Dominick & Dominick 2006, p.92), this kind of sampling was effectual for such research. This purposive sample of the Egyptian Media experts, represented in journalists, media personals and university Journalism and Mass Communication professors, is defined as the well-educated members of the Egyptian community illustrating the subset of the population most active during and post the Egyptian Revolution in terms

of being aware of their political and social changing reality. According to Webster 2013, the journalist is defined as "a person engaged in journalism; *especially***:** a writer or editor for a news medium *or* a writer who aims at a mass audience (Merriam-Webster, 2013). Moreover, as for the university professor, Merriam Webster 2013 define him as "*a* faculty member of the highest academic rank at an institution of higher education (Merriam- Webster, 2013). Although the results of the sample cannot be easily generalized, they will provide strong indications towards various uses of mobiles by a **stratum** of the Egyptian society which is selected for study **because** it is vital to verify the influence of the **well-educated Egyptian media players** whom are **civically engaged and actively involved** in the Egyptian revolution phase.

According to Postel (1992), that 40% percent illiterate Egyptian citizens are not concerned about democracy in Egypt or civic engagement. People at the low socio-economic level are more concerned about sustaining a living. However, in 2015, the Central Agency for Public Mobilization and Statistics (CAPMASS) stated that the illiteracy rate has fell down to 25.9%. Therefore, for democratic alteration to arise and develop sustainably in Egypt, it should be boosted by informed, active and involved members of the Egyptian society who are characterized by the collective power and education to positively influence policies and thus empower and mobilize the rest of the population. According to Shlapentokh and Woods (2004), they claimed that elites are "people whose position in society allows them to shape public perceptions through the media" (as quoted in Khalili 2011, p.160). Shlapentokh and Woods (2004) consider media personals and university professors elites who are greatly influencing a country's media, political and social situation which consequently influence the public. Hence, as for **the first chosen sample in this thesis**, they are defined as the Egyptian well educated media personal, journalists and university professors who are socially more fortunate than the rest of the population by the value added of their education, socioeconomic status and work field. **The research sample** was **filtered** in the questionnaire by **virtue** of their **education** and **work institution.** In view of that, the **purposive sample** employed by thesis covers **the Egyptian media personals** who are effective players in the media field**, journalists** and **university Journalism professors** who are **well educated,** and their **age** bracket ranges between **25** and **50** years old**.**

Second Sample

The **second** sample type used to conduct this survey was a **probability stratified sample** in order to guarantee that a specific subsample of the population is adequately represented (Wimmer & Dominick 2006, p.179). The respondents are the **educated young populations** who completed **high school** and are **internet** and **smart phones users**. The researcher **operationally defined the youths as people** whose age ranges **between 18-25 years old.** In addition, they are less inclined to the Islamic framework. According to Webster (2014) youth is defined as: the time of life when one is

young; especially the period between childhood and maturity" (Merriam-Webster, 2014). In other words, Webster (2014) has stated that youth is the time when something is new and not yet established (Merriam-Webster, 2014). The researcher chose this **period of life** in particular since it is a very **important** phase of life during which the **youths build their mind-set** and form their **perceptions** and hence **attitudes** towards life. Despite the difficulty of generalizing the results of such sample, it will still provide strong indications towards various uses of smart phones mobiles by a vital **sect** of the Egyptian society- **the youths**. Besides**,** the study aims to represent the views of young adults and their representation of politics and translating these representations to their **real world**. It also aims at exploring the **civic attitudes** of youths during January 25th revolution followed by June 30th uprising and up-to-date. This energetic and **dynamic stratum** is hence capable of **transforming** the face of the Egyptian society socially and politically.

4.2.2 Procedure

The two surveys conducted for this thesis were created using an online design tool at "surveymonkey.com". Survey monkey allows for the creation of a website link to the survey, and this survey link was then distributed via emails of media experts, journalists and University professors. The link was emailed with a cover letter describing the research in order to clarify an outline of the study. This online system allows for the ease of analysis, as the online tool tabulates the results for the researcher. A total of 50 English surveys were completed by the first sample's respondents whom are media experts and decision makers in the Journalism and Mass communication field. In addition, the link was posted to the Facebook wall of the Faculty of Mass Communication, Journalism Department at Cairo University through the assistance of a respectable Faculty member Dr. Hend Abdel Motagally.

The second survey conducted was administered among students registered at four private elite universities in Egypt: The American University in Cairo (AUC), Modern Sciences and Arts University (MSA), Misr International University (MIU), and The German University in Cairo (GUC). Fifty participants were allocated for each of the four categories. The hardcopy survey was distributed by hand and through email among the targeted respondents. The researcher operationally defined the youth- for the hired interviewer- as people whose age range between **18-25 years old.** Both surveys were collected for a period of two months.

4.2.3 Sample Size

A total of 50 English surveys were completed by the first sample's respondents (Media experts), while 200 English surveys were also completed by the second sample's respondents (youths). The total of 250 surveys represents both the electronic and the physical survey responses. Due to cost and time considerations, both sample sizes that the researcher opted for was 250 participants. Another reason was because the results are not going to be generalizable since one of sample used was a non-probability sample (***First sample***). Therefore, this study lacks external validity. Nevertheless; while the results of this sample cannot be easily generalized, they will provide strong indications towards various uses of smart phones mobiles and their social and political implications during the January 25th revolution followed by June 30th uprising and up-to-date.

4.3 Pretesting

Pretesting is a critical step that should be carried out before conducting the survey as it increases the quality of the data the survey is expected to generate (DeMaio, Rothgeb, & Hess, 1998). A pretest was conducted by the researcher to make sure that all the questions were easy to understand. The researcher distributed 10 questionnaires of the first sample among media colleagues and asked them to answer the surveys and report any difficulty or unclear expressions, questions wordings and survey design in general. The remarks the think tanks (respondents) had suggested were taken into consideration by the researcher hence modifying some questions and added more choices to others. As for the second survey it was also distributed among 10 Egyptian youths and the feedback they gave was also put into consideration

The most important change in the two surveys was replacing the term June (30th revolution) with (June 30th uprising) to avoid any viscous debates; in addition, to adding question (6) in which respondents were asked to clarify whether they are subscribed to mobile news sites and given options. Also, question (20) in the pilot study was divided in the final surveys into 2 questions which were questions (20 and 21) so as to differentiate between the two perspectives of the civic engagement construct, the political and the social. Finally, question (22) asking about the most important feature of smart phones mobiles was added so that researcher can derive out of it some essential social indicators about the research samples. In general, the both samples (respondents) of each survey who took the pretest said that the questions were concise and easy to understand.

4.4 Survey Design

The two surveys consisted of nearly identical four parts, but for slight variations as in accordance to each sample's characteristics (age bracket and expertise). The first part covering (**RQ1)** was designed to measure various uses of smart phones mobiles by the respondents (either Media experts or youths) during the January 25th revolution followed by June 30th uprising and up-to-date. This part is also formulated to measure **RH1** to determine the use of smart phones mobiles as tools for subversion and surveillance compared to that of other media. In addition, RH1 also asked specifically about dissemination of information about a protest (tested through *Question 7e*) that was also tested through the first part of both surveys.

Question (5) asked the respondents about their level of dependency on smart phones mobiles as a source of information or news. It was basically asking respondents about the frequency of following the Egyptian revolutionary news through their smart phones since the January 25th revolution and till the present (options included: I check daily, I check weekly, I only check when there is a situation causing political disturbance, I rarely check, and never).

As for *questions (7)* respondents were directly asked about their use of smart phones mobiles from the January 25th revolution to the present, options 7c, 7d, 7e included : used smart phones to access news, used smart phones to express your opinion, participated in a demonstration or protest after hearing of it through smart phones. As for *Question 13*, respondents were asked to rate their degree of agreement or disagreement on a 5 point Likert scale about the use of smart phones mobiles during and post the January 25th revolution. The statements were as follows:

a) Smart phones are a source of news about the Egyptian revolution and up to date

a) Smart phones encourage Egyptians to participate in politics during Jan 25 and up to date.
b) Smart phones encourage ordinary Egyptian citizens to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events.
c) Smart phones create sociopolitical awareness towards political issues during and after the Egyptian revolution.
d) Smart phones encourage Egyptians to participate in solving community problems in Egypt

As for *question (8),* respondents were asked to rate the most rapid source of news in gathering news stories, options included newspaper, television news, satellite/ TV talk shows, radio news, radio talk shows , smart phones usage and word of mouth. In addition, *question (10)* mainly dealt with the credibility and trustworthiness of news gathered through mobile news sites. Respondents were asked about their opinions towards trustworthiness and credibility of mobiles news sites on a 5 point Likert scale where answers ranged from strongly disagree to strongly agree.

As for **RH1,** general dissemination of information was also measured through *question (11)* through which respondents were directly asked if they use their smart phones to comment on photos/videos on the internet related to the revolution, upload photos/videos through your smart phone related to the revolution, tweet or post on social media through your smart phone about the revolution or neither of these options. *Question (11)* was also used by the researcher to test **RH4** (measuring the relationship between smart phones usage by Egyptians and expressing their opinions towards the revolution and uprising through new aspects of social media).

All survey questions were closed-ended, except for question (9) that the researcher thought would yield more useful information about smart phones usage as a source of news, asking the respondents if they were subscribed to mobile news sites and if so they were asked to clarify the names of these news sites. The answers fell into 39 main categories which were ordered in descending order and inserted into SPSS. As a result the researcher carefully analyzed the answers to detect common themes among them.

It is worth noting that the filtering question was designed to make sure that all those who took the survey own smart phones and not just mobiles. If the respondent doesn't own a smart phone mobile, he/she would be thanked for their time and asked to terminate the survey.

The second part of the surveys aimed at measuring two elements: the first was measuring whether smart phones mobiles have a political impact on civic engagement attitudes among Egyptians during the January 25th revolution and until our present timing. The second element was measuring if smart phones mobiles have a social impact on civic engagement attitudes among Egyptians during the January 25th revolution followed by June 30th uprising and up-to-date. That is to say, this part measured how Egyptians perceive the role of mobile smart phones in promoting civic engagement. Since civic engagement is a complex concept, the researcher decided to measure this variable through two survey questions according to whether it is a political perspective or a social perspective. The questions numbers are (20) & (21) in order in addition to question 13 b & c and questions 14-19 (voting questions issue).

The Egyptians' perception of the civic engagement construct being divided into five concepts involved awareness, interpersonal discussion, public opinion expression, community involvement and political participation. These concepts were the base criteria through which the researcher measured the socio-political impact of smart phones usage from the January 25th revolution and up to the present.

- Public opinion expression was measured through *Q13 c* in which respondents were asked to rate their degree of agreement or disagreement on a five point Likert scale with the following

statement ('Smart phones encourage ordinary Egyptian citizens to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events'). In addition, public opinion expression was measured through *Q 20 a* in which respondents were asked to state their degree of agreement or disagreement on a five point Likert scale with the following statement ('I express my opinion by uploading videos and pictures through my smart phones').

- Interpersonal discussion was measured through *Q 20b* in which respondents were asked to state their degree of agreement or disagreement, on a five point Likert scale, with the following statement ('I consider discussing Egyptian political affairs through my smart phone a priority for me').
- Awareness (from the political perspective) was measured through question *Q 20 c* in which respondents were asked to state their degree of agreement or disagreement on a five point Likert scale with the following statement ('Having access to news about Egyptian political affairs on my smart phone is important for me'). Moreover, awareness (from the social perspective) was measured through *Q 21 a* in which respondents were asked to state their degree of agreement or disagreement on a five point Likert scale with the following statement ('Having access to news about Egyptian social affairs on my smart phone is important for me'). Finally awareness was directly measured through *Q13 d* in which respondents were asked to state their degree of agreement or disagreement on a five point Likert scale with the following statement ('Smart phones create sociopolitical awareness towards political issues during and after the Egyptian revolution').
- Political participation (voting in the elections and attending a protest) was measured through *Questions 13 b* in which respondents were asked to rate their degree of agreement or disagreement on a five point Likert scale with the following statement ('Smart phones encourage Egyptians to participate in politics during Jan 25 and up to date'). Also *question 7 e* was posed to ask respondents if they participated in a demonstration/protest after hearing of it through smart phones. As for the relationship between smart phones usage and the issue of voting in elections it was examined through a number of *questions 14-19*. In addition, these voting questions guided in drawing conclusions and analysis concerning (RQ5 "What is the influence of mobile phones in the possibility of e-voting post the revolution?") and the future of e-voting in Egypt.

- Community involvement was measured through *question 13 e in* which respondents were asked to rate their degree of agreement or disagreement on a five point Likert scale with the following statement ('Smart phones encourage Egyptians to participate in solving community

problems in Egypt'). It was also measured through *question 21 b* in which respondents were asked to state their degree of agreement or disagreement on a five point Likert scale with the following statement ('Citizens should use their smart phones as a tool for e-participation instead of waiting for the government to solve their community problems'). Furthermore, community involvement was tested *through 21 c* in which respondents were asked to state their degree of agreement or disagreement on a five point Likert scale with the following statement ('I make a difference in my community through my smart phones usage'). Also, this concept was measured through *question 21d* in which respondents were asked to state their degree of agreement or disagreement on a five point Likert scale with the following statement ('Contributing to community through my smart phone fosters my responsibility towards society, hence increases my sense of belonging'). Finally it was tested through *question 21e* in which respondents were asked to state their degree of agreement or disagreement on a five point Likert scale with the following statement ('I am willing to volunteer to help solve my community problems in Egypt in the future through my smart phone').

As for measuring the dependent variable of **RH2** ('Actions towards the Egyptian revolution'), it was measured by the respondents' attitudes towards protests in **real life**. This variable was measured through *(Q12)* in which respondents were asked if they have ever used their mobile smart phones to **actually** participate in a political campaign, or actually participate in protests/ strikes, or actually organize social events, or to fundraise any events or neither action of these.

The third part of the two surveys was designed to measure the direct effect of smart phones mobiles' usage on the respondents' attitudes towards protests specifically. It also aimed at testing if mobiles smart phones will allow for better coordination when a protest comes to the point of concrete actions hence helping in building of networks and provision of information and the mobilization of activists. This part is discussed through *question 7e* and *Question 12 a &b.*

The fourth part of both surveys was the demographics section that included the personal information of the respondents. It consisted of 7 questions that asked about gender, age, level of education, marital status, area of residence, occupation and current annual income range. This part helped the researcher to test for smart phones mobiles' usage trends across age, gender, education level, and income groups. In other words, the responses to these questions would further allow the researcher to look for patterns of smart phones mobiles' usage in relation to these characteristics. In addition, to this section *question 2* and *question 22* acted as advanced supplementary questions for the demographic section. They basically allowed for not only testing usage patterns but also understanding the socio-economic

implications behind usage and perceptions of mobiles smart phones in the Egyptian society. *Q2* tested the respondents' general perceptions of their mobile smart phones in which they were asked to rate their degree of agreement or disagreement on a 5 point Likert scale using the following statements ('I consider my mobile phone as a very personal tool, I share my smart phone with others, I consider smart phones as luxury Item, I consider smart phones as necessary items'). As for *Q22* it asked respondents about the most important feature in their smart phone, options included: big and clear screen, technologically advanced, up-to- date and trendy, and finally cost effective.

To sum up, this research used the quantitative survey methodology to infer statements about the impact of smart phones mobiles usage on the political and social landscape of the Egyptian society. The two questionnaires conducted were similar in their design but for some slight variations (as mentioned above) to allow the researcher to draw solid implications and clear comparisons between the two sample types.

4.5 Statistical Testing

The statistical analysis used in this study followed the SPSS statistical program. The following statistical parameters were calculated as shown below, Wimmer and Dominick (2003).

Average rating of agreement

The mean rate of Likert scale levels, calculated in case of agreement levels as:

Average rate = ∑ (scale weight * frequency/total)

Percent % agreement

Average rate * 100 / 5

The Chi-Square (χ^2) Test:

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

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

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

The significance of the resulted value of χ^2 is measured by its probability parameter *p* at 0.05 or 0.01 levels of probability. If the *p* value is <0.05 or <0.01, the calculated value of χ^2 is significant or highly significant and the distributions of A & B are different (not the same). If *p* is >0.05, the calculated value of χ^2 is not significant and the distributions of A & B are similar.

Chapter 5

Results & Discussions

The results of the current study were processed and entered into the Statistical Package for the Social Sciences software (SPSS). Moreover the study used Microsoft Excel for some graphs and tests. Hypothesis testing was conducted using the same software.

The results which were generated are listed in the following tables, most illustrated by accompanying charts. A total number of number of 50 media experts completed the first survey. In addition to a number of 200 private university students who completed the second survey.

Descriptive Data Analysis

5.1 Sample characteristics

5.1a Gender

Q23: Gender

	VAR00104		
Gender	**Youths**	**Experts**	**Total**
Male	88	7	95
	44.20%	14.00%	38.20%
Female	111	43	154
	55.80%	86.00%	61.80%
Total	199	50	249
	100.00%	100.00%	100.00%

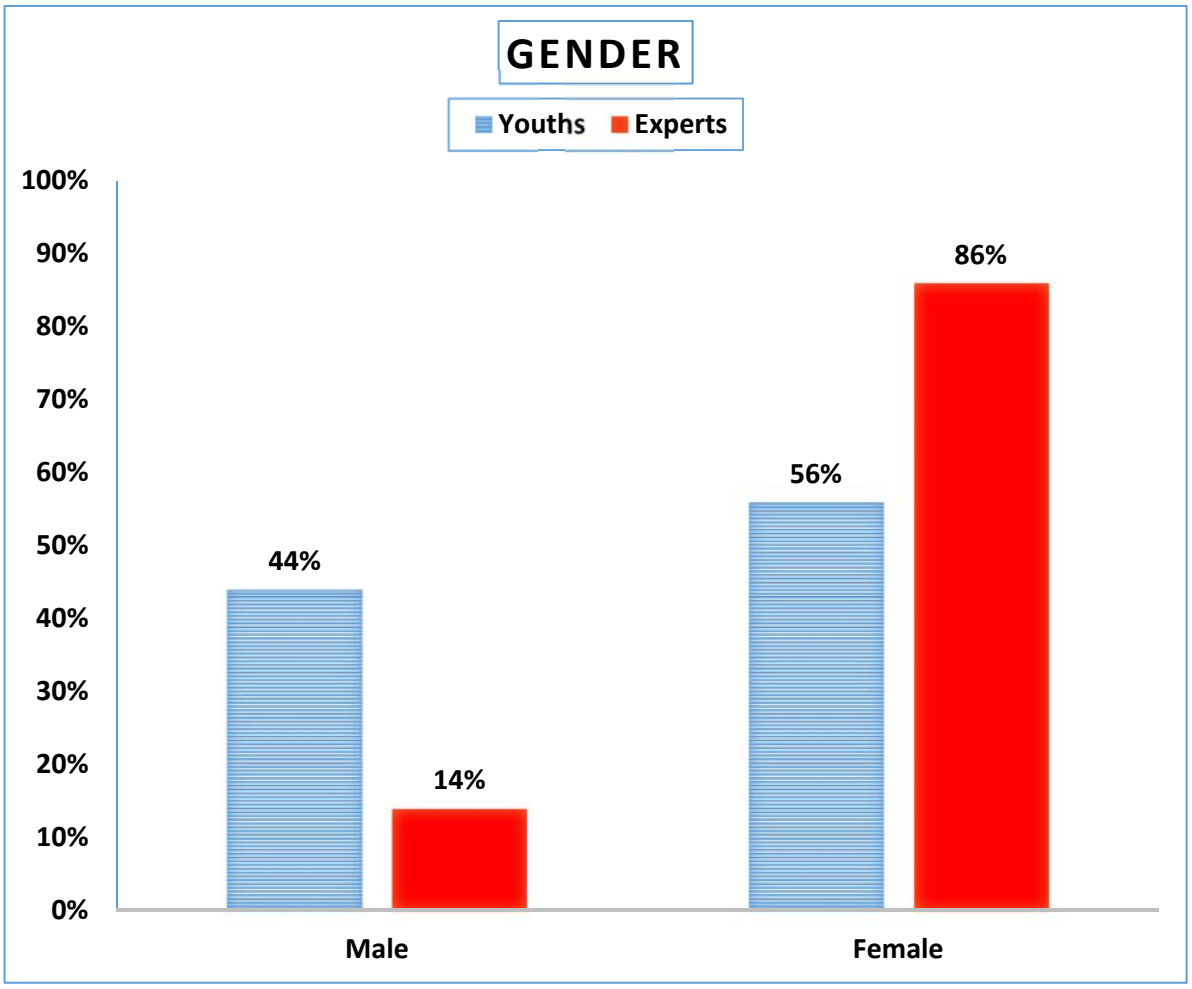
Chi square = 15.47 ** (p=0.000) highly significant indicating different distributions of gender for youths and experts

As shown in (Table 5.1a), females represent the majority of the media experts sample, as 43 out of the 50 experts were female respondents representing 86.00 %. Male experts represent 14.00 % as

only 7 male respondents took the survey. As for the youths, a number of 111 respondents representing 55.80 % of the sample were females whereas 44.20 % of the youths were males.

The Chi square equal to 15.47 ** is highly significant indicating different distributions of gender for youths and media experts.

Figure 5.1a: A Bar Chart used `to illustrate Gender distribution



5.1b Area of Residence

Q 24: Area of residence

Table 5.1b Area of residence, frequencies and percentages ranked in descending order

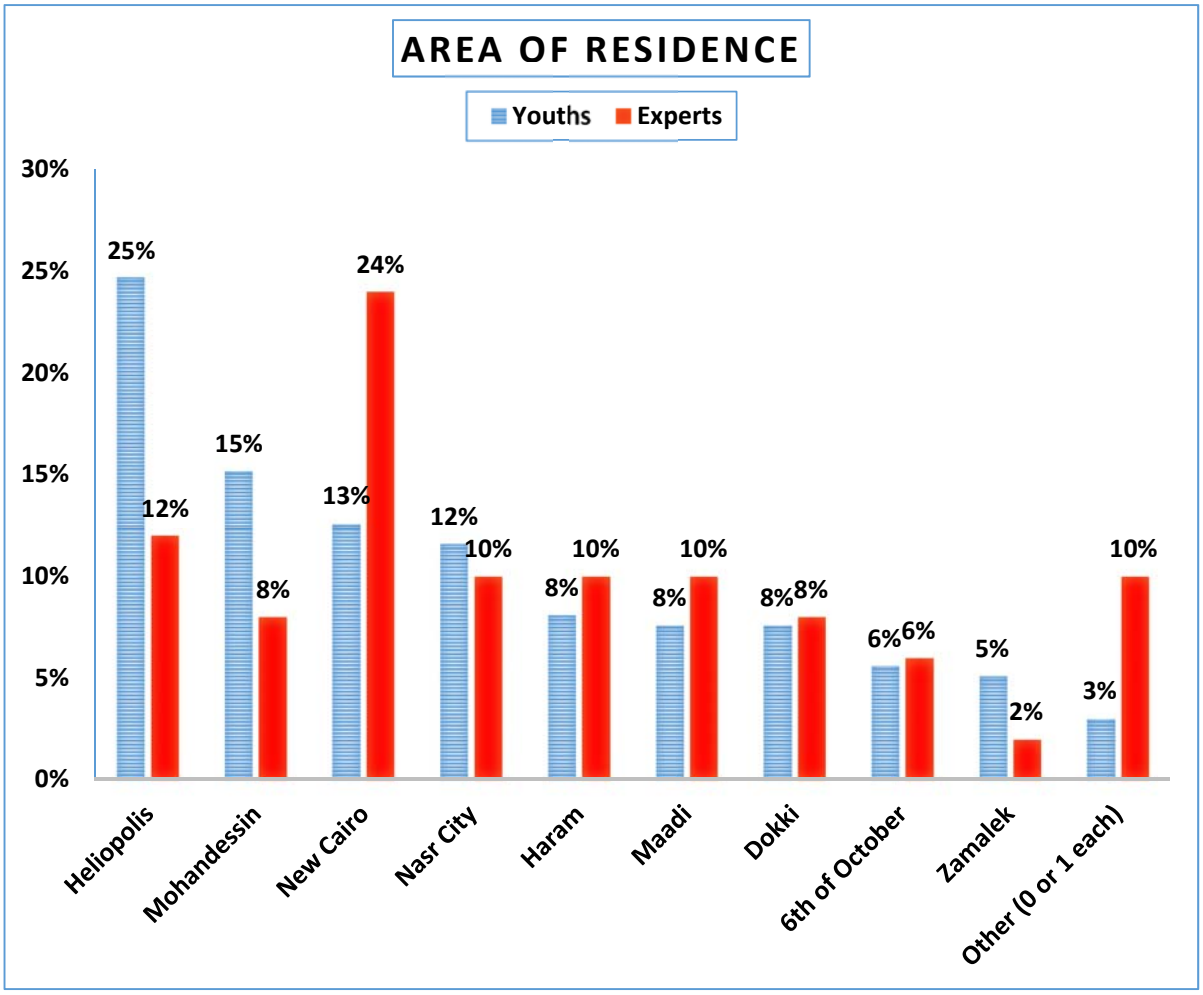
Area	Youths	Experts	Total
Heliopolis	49	6	55
	24.70%	12.00%	22.20%
Nasr City	23	5	28
	11.60%	10.00%	11.30%
New Cairo / Katameya	25	12	37
	12.60%	24.00%	14.90%
Maadi	15	5	20
	7.60%	10.00%	8.10%
Dokki	15	4	19
	7.60%	8.00%	7.70%
Mohandessin	30	4	34
	15.20%	8.00%	13.70%
Zamalek	10	1	11
	5.10%	2.00%	4.40%
Haram	16	5	21
	8.10%	10.00%	8.50%
6th of October	11	3	14
	5.60%	6.00%	5.60%
Shoubra	1	1	2
	0.50%	2.00%	0.80%
El Manyal	1	0	1
	0.50%	0.00%	0.40%
Shorouk	0	1	1
	0.00%	2.00%	0.40%
Downtown	0	1	1
		2.00%	0.40%
England	0	1	1
	0.00%	2.00%	0.40%
Giza	0	1	1
		2.00%	0.40%
Obour	2	0	2
	0.00%	0.00%	0.80%
Total	**198**	**50**	**248**
	100.00%	**100.00%**	**100.00%**

Respondents were asked to specify their area of residence among 9 closed-ended categories and one open-ended category, other which resulted in 7 new residence categories: Shoubra, Al Manyal, Sherouk, Downtown, Giza, Obour and England.

As shown in (Table 5.1b), the majority of the media experts reside in New Cairo/Katameyia, representing 24.0 %. Whereas most of the youths reside in Heliopolis representing 24.70 % of the sample. Interestingly one of the media experts reside in England.

On a light note, since the majority of the experts are considered elite in terms of being privileged in terms of education and occupation they hence reside in a high end area of residence.

Figure 5.1b: A Bar chart used to illustrate area of residence



5.1c Age frequency and percentage

Media Respondents are classified according to four age categories while youths are classified according to six age categories. These categories are listed in the following table.

Table 5.1c: Q25- Age frequency and percentage

Youths	
Age group	**Frequency (%)**
Under 18 years	8
	4.00%
18-19 years	35
	17.60%
20-21 years	47
	23.60%
22-23 years	54
	27.10%
24-25 years	42
	21.10%
26-25 years	13
	6.50%
Total	**199**
	100.00%

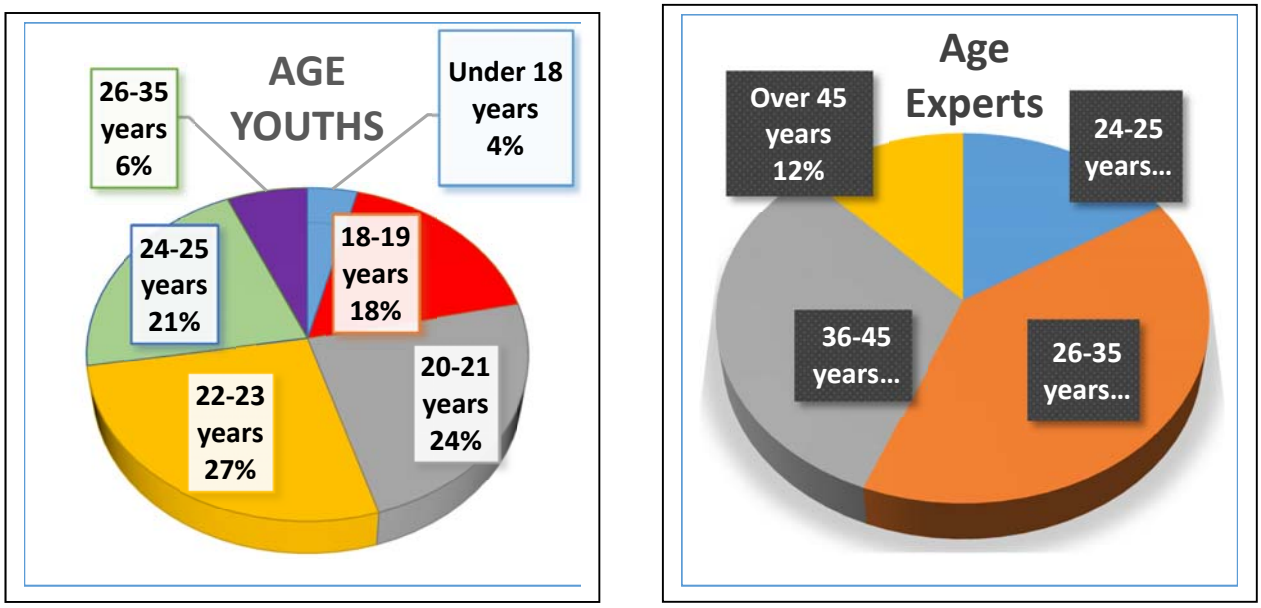
Experts	
Age group	**Frequency (%)**
24-25 years	8
	16.00%
Over 25-35 years	20
	40.00%
Over 35-45 years	16
	32.00%
Over 45 years	6
	12.00%
Total	**50**
	100.00%

As shown in (Table 5.1c) the majority of media experts representing 40.00 % of the sample is over 25 to 35 years old. Respondents belonging to the age group from (over 35-45 years old) represented 32.00%. Whereas, (24-25 years olds) represent 16.00% of the sample and (over 45 years old) represent 12.00 %.

As for the youths, 27.10 % of the sample were (22-23 years old) while 23.60 % of the respondents ranged between 20 and 21 years old). A number of 42 students representing 21.10 % of the sample were between 24 and 25 years. 17.60 % of the youth were18 to 19 years old while 6.50 % were 26-25 years old.

It is worth noting that the option of 'other' for both surveys did not result in any answers at all meaning that all answer categories to this question were all inclusive hence being a good quality survey question.

Figure 5.1c: Two Pie Charts used to illustrate Age percentages



5.1d Level of education:

Media experts respondents were asked to specify their level of higher education on 4 categories whereas the university students were asked to state their college year.

TABLE 5.1d- Q26: Frequencies and percentages of the respondents' educational level

Youths	
1st year college	39
	19.50%
2nd year college	49
	24.50%
3rd year college	51
	25.50%
4th year college	61
	30.50%
Total	**200**
	100.00%

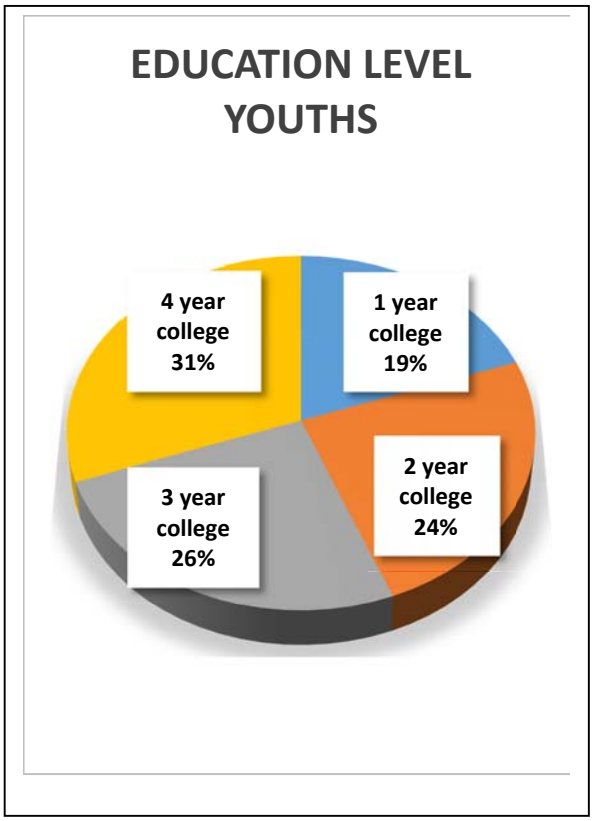
Experts	
Bachelor's degree (BA/BS)	19
	38.00%
Master's degree	26
	52.00%
Doctoral degree	4
	8.00%
Professional degree (MD/JD)	1
	2.00%
Total	**50**
	100.00%

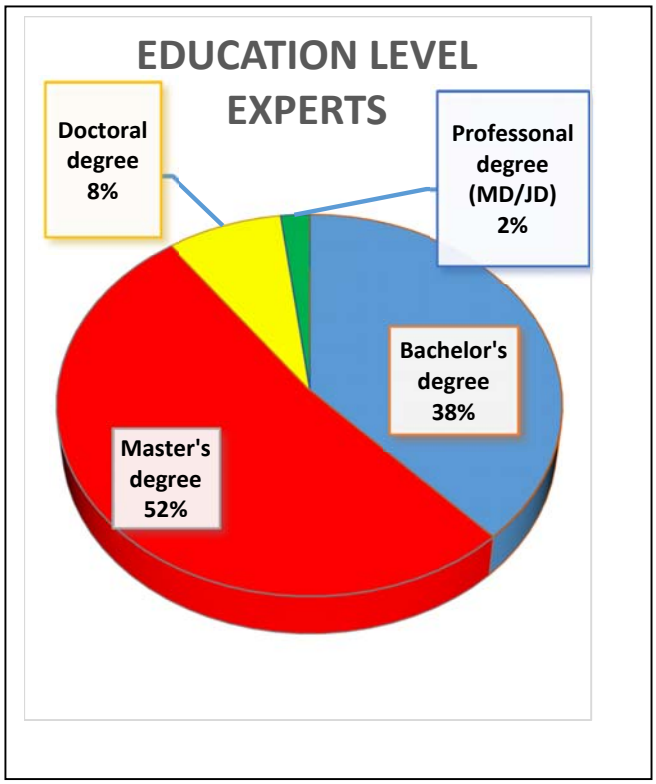
As shown in (table 5.1d) more than half of the media experts sample is Master's degree holders representing 52 %. They are followed by Bachelor's degree holders who represent 28% of the sample. Whereas, 8% of the sample are Doctoral degree holders only 2 % of the sample hold professional degrees (MD/JD).

It is also shown above that 30.5% of the sample is undergraduate students who are in the fourth college year followed by 25.50 % who are in the third college. A number of 49 students representing 24.50% of the sample are in the second college year followed by 19.50% who are in the first year college.

The following figure illustrates the level of the higher education in the sample studied. It is worth noting that, the youth respondents were mixed up a bit about the education level status in which the researcher meant how many academic years the students finished. They however, got it as" in which college year are you in now? This led to the exclusion of the first category of the category High school and shifting the 2 respondents who chose it to the option of 1ay year of college. So in some sense the categories were not clear enough.

Figure 5.1d: The following Pie Charts illustrate the level of the education in the samples studied





5.1e Marital Status

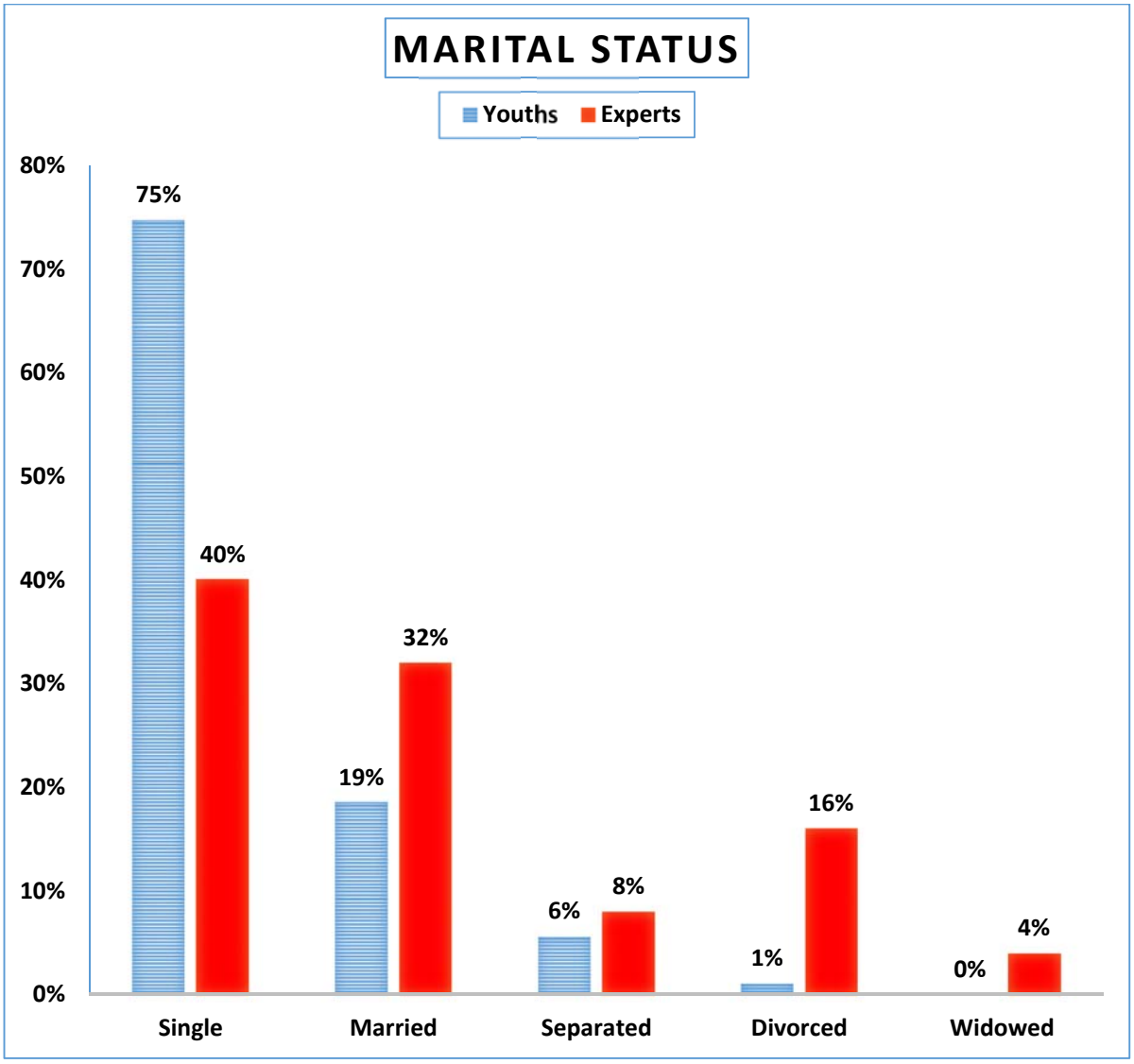
Respondents were asked to specify their marital status in accordance to 5 given options.

Table 5.1e Q 27: Marital status

Marital Status	Youths	Experts	Total
Single	133	20	153
	74.70%	40.00%	67.10%
Married	33	16	49
	18.50%	32.00%	21.50%
Separated	10	4	14
	5.60%	8.00%	6.10%
Divorced	2	8	10
	1.10%	16.00%	4.40%
Widowed	0	2	2
	0.00%	4.00%	0.90%
Total	**178**	**50**	**228**
	100.00%	**100.00%**	**100.00%**

Chi square = 37.48 ** (p=0.000) highly significant indicating different distributions of marital status for youths and experts

Figure 5.1e: Bar Chart was used to illustrate the marital status of respondents



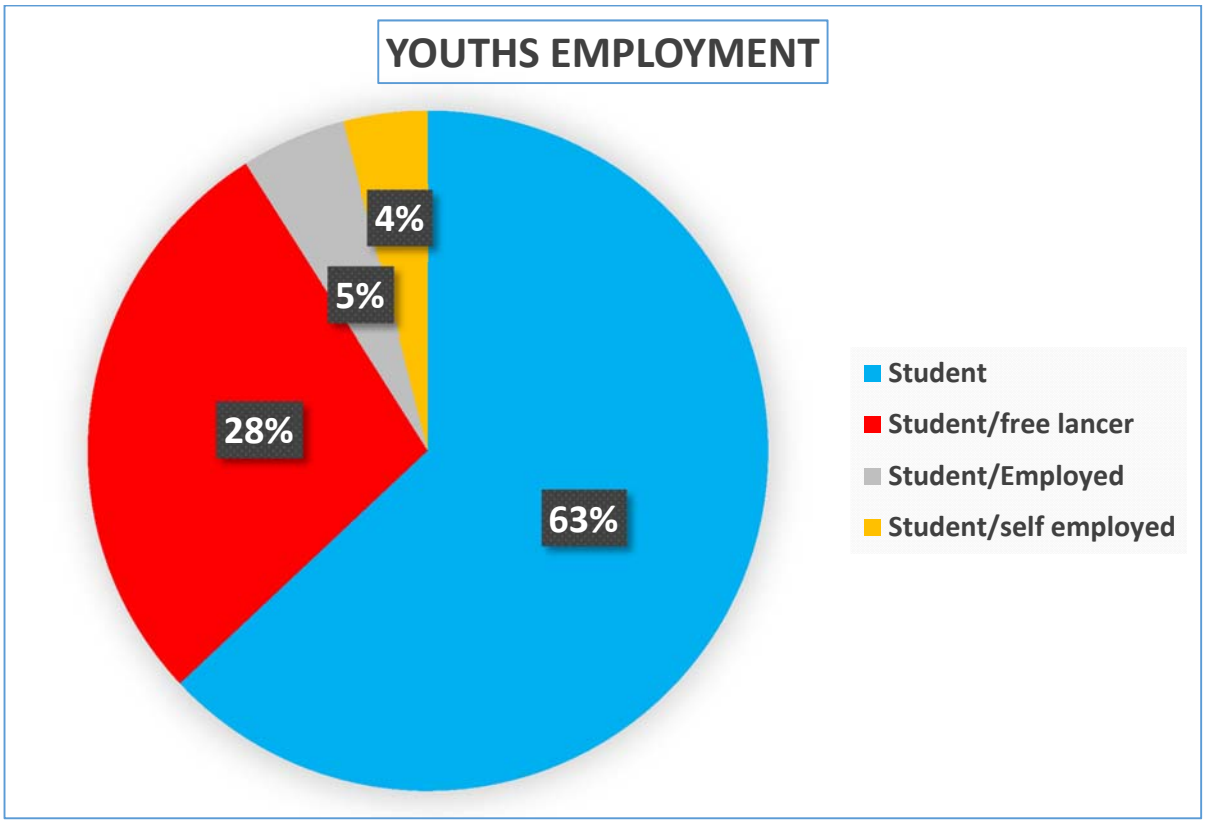
5.1f Employment status

Youths Respondents were asked to choose between four categories. Whereas media experts were asked about their occupation through an open ended questions which yielded 25 different answers listed in the following table.

Table 5.1f - Q28 frequencies and percentages of respondents' Employment status

Youths			Experts				
Student	125		Journalist	5		PR manager	1
	62.50%			12.20%			2.40%
Student/free lancer	57		Lecturer	4		News anchor/program presenter	1
	28.50%			9.80%			2.40%
Student/Employed	11		Teaching assistant	3		Content Manager, AUC	1
	5.50%			7.30%			2.40%
Student/self employed	7		TV presenter	3		Translator	1
	3.50%			7.30%			2.40%
Total	**200**		Free-lance writer	2		communications officer	1
	100%			4.90%			2.40%
			University professor	2		Magazine owner	1
				4.90%			2.40%
			graphic design	2		Reporter	1
				4.90%			2.40%
			Graduate Student	2		Print house owner and manager	1
				4.90%			2.40%
			Research Assistant	2		Private business	1
				4.90%			2.40%
			manager	2		HR manager	1
				4.90%			2.40%
			Mass comm. Professor	1		Writer	1
				2.40%			2.40%
			Actress	1		Assistant lecturer	1
				2.40%			2.40%
			PR manager	1		**Total**	**41**
				2.40%			**100%**

Figure 5.1f: Pie Chart to illustrate the percentages of youth's employment



It is worth noting that nearly one third of the youths sample are working as freelancers besides being registered in universities, this indicates a change of perspective of youths in the Egyptian culture and hence this could be considered as a promising indicator for a brighter future of Egypt.

5.1 g Annual Income

Media experts and youths were both asked about their annual income. Respondents were asked to choose between six income categories.

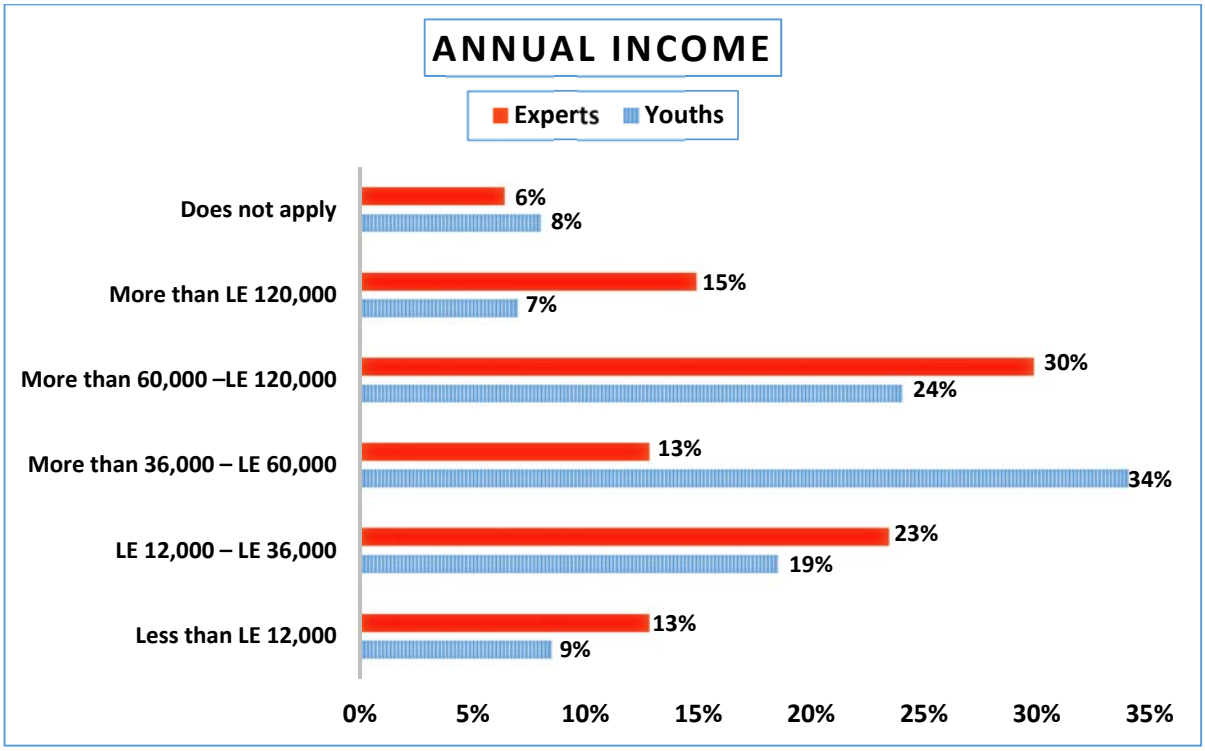
Table 5.1g- Q29: Annual Income, arranged in ascending order

Annual income range	Youths	Experts	Total
a. Less than LE 12,000	17	6	23
	8.50%	12.80%	9.30%
b. LE 12,000 – LE 36,000	37	11	48
	18.50%	23.40%	19.40%
c. More than 36,000 – LE 60,000	68	6	74
	34.00%	12.80%	30.00%
d. More than 60,000 –LE 120,000	48	14	62
	24.00%	29.80%	25.10%
e. More than LE 120,000	14	7	21
	7.00%	14.90%	8.50%
f. Does not apply	16	3	19
	8.00%	6.40%	7.70%
Total	**200**	**47**	**247**
	100.00%	**100.00%**	**100.00%**

Chi square = 10.37 ns (p=0.065) not significant -indicating similar distributions of Annual income for Youths and Experts

Table 5.1 g interestingly shows that 7.70 % of the media experts stated that an annual income doesn't apply where as 8.00% of the youths reported the same option. This could be explained in light of the refusal of media experts to expose their annual income because of being a personnel issue but as for youths on the other side, it is most probable that they don't know. The Chi square as shown in the above table is equal to 10.37 which is not significant indicating similar distributions of annual income for youths and media experts.

Figure 5.1 g: Bar chart to represent the Annual Income



5.2 Smartphones' ownership

Ownership refers to whether respondents own a smart phone or not.

The first question in the questionnaire is a filtering question that determines ownership with a 'yes' or 'no' answer. Those who answered 'no' were asked to terminate the survey and hence were excluded from the sample of respondents.

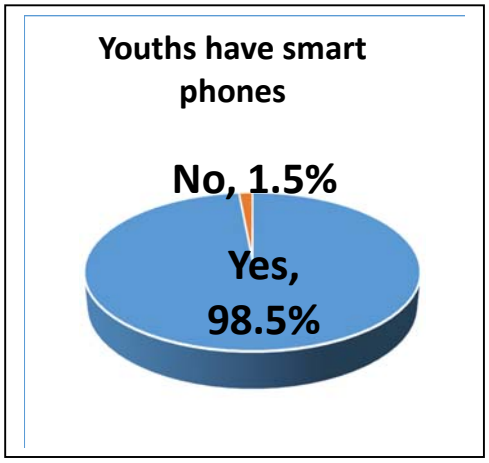
Table 5.2: Owner ship of smart phones mobile among respondents

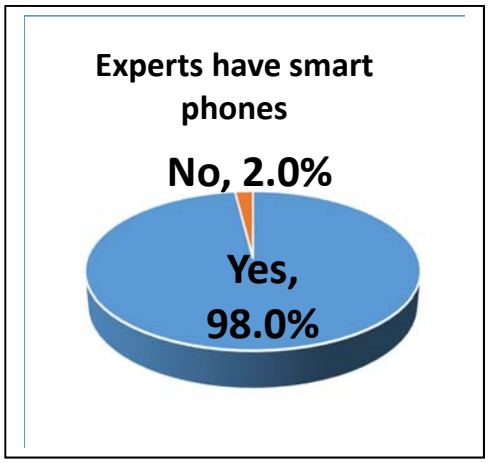
(Q1: Do you own a smart phone)

Response	Youths	Experts	Total
Yes	200 (98.5 %)	50 (98.0 %)	250 (98.4 %)
No	3 (1.5 %)	1 (2.0 %)	4 (1.6 %)
Total	203 (100 %)	51 (100 %)	254 (100 %)

As shown in (Table 5.2), nearly all the Media experts who took the survey own mobile smart phones representing 50 respondents or 98.0 %. Only 1 expert did not own a smart phone and was hence excluded from the sample. As for the youths who took the surveys and own mobile smart phones, they represent 200 university students or 98.5%. A number of 3 students or 1.5% did not own smart phones and was hereafter omitted from the survey.

Figures 5.2: ownership of mobile smart phones





5.3 Perception of mobile phones

Perception of mobile phones by the Egyptian Media experts and the Egyptian youths was measured through 4 statements on a Five-point Likert scale through question 2 in both surveys.

Table 5.3- Q2. Perception of mobile phones. Please rate the following statements

Statement	Media	Frequency (%) of agreement levels						χ2	Average rating	% agreement
		S. Disagree	Disagree	Neutral	Agree	S. Agree	Total			
a. I consider my mobile phone as a very personal tool	Youths	0 0.0%	4 2.1%	10 5.2%	61 31.4%	119 61.3%	194 100%	4.64 ns (p=0.326)	4.52	90.4 %
	Experts	1 2.0%	2 4.0%	3 6.0%	15 30.0%	29 58.0%	50 100%		4.38	87.6 %
	Total	1 0.4%	6 2.5%	13 5.3%	76 31.1%	148 60.7%	244 100%		4.49	89.8 %
b. I share my smart phone with others	Youths	109 55.1%	47 23.7%	18 9.1%	20 10.1%	4 2.0%	198 100%	3.37 ns (p=0.499)	1.80	36.1 %
	Experts	21 42.0%	16 32.0%	6 12.0%	5 10.0%	2 4.0%	50 100%		2.02	40.4 %
	Total	130 52.4%	63 25.4%	24 9.7%	25 10.1%	6 2.4%	248 100%		1.85	36.9 %
c. I consider smart phones as luxury items	Youths	20 10.2%	31 15.7%	75 38.1%	46 23.4%	25 12.7%	197 100%	9.39 ns (p=0.052) ear sig.	3.13	62.5 %
	Experts	4 8.0%	12 24.0%	13 26.0%	19 38.0%	2 4.0%	50 100%		3.06	61.2 %
	Total	24 9.7%	43 17.4%	88 35.6%	65 26.3%	27 10.9%	247 100%		3.11	62.3 %
d. I consider smart phones as necessary items	Youths	6 3.0%	10 5.1%	58 29.3%	43 21.7%	81 40.9%	198 100%	25.56 ** (p= 0.000)	3.92	78.5 %
	Experts	0 0.00%	3 6.00%	5 10.00%	28 56.00%	14 28.00%	50 100%		4.06	81.2 %
	Total	6 2.4%	13 5.2%	63 25.4%	71 28.6%	95 38.3%	248 100%		3.95	79.0 %

Summary table

Q2. Perception of mobile phones. Please rate the following statements

Statement	Agreement Average rating#		Mean % agreement#	
	Youths	Experts	Youths	Experts
a. I consider my mobile phone as a very personal tool	4.52	4.38	90%	88%
d. I consider smart phones as necessary items	3.92	4.06	79%	81%
c. I consider smart phones as luxury items	3.13	3.06	63%	61%
b. I share my smart phone with others	1.8	2.02	36%	40%
Chi square = 0.018 ns (p=0.) not significant indicating similar distributions of statements average rating for youths and experts				

I consider my mobile phone as a very personal tool: (Table 5.3) shows that 58.0% of media experts strongly agree with the statement (a), 30.0% are agree, 6.0% are neutral, 4.0% disagree and 2.0 % strongly disagree. A mean of 4.38 indicates that the majority is between agree and strongly agree. (Table 5.3) also shows that 61.3% of youths strongly agree with statement (a), 31.4 % agree, 5.2 % are neutral, 2.1% disagree, and 0 % strongly disagree. A mean of 4.52 indicates that the majority is between agree and strongly agree.

I share my smart phone with others: (Table 5.3) shows that 4.0 % of media experts strongly agree with statement (b), 10.0% agree, 12.0% are neutral, 32.0% disagree and 42% strongly disagree. A mean of 2.02 indicates that the majority lies between disagree and strongly disagree. **(**Table 5.3) also shows that 2.0 % of youths strongly agree with statement (b), 10.1% agree, 9.1% are neutral, 23.7% disagree and 55.1% strongly disagree. A mean of 1.80 indicates that the majority lies between disagree and strongly disagree.

I consider smart phones as luxury items: (Table 5.3) shows that 4.0 % of media experts strongly agree with statement (c), 38.09 % agree, 26.0% are neutral, 24.0% disagree and 8.0% strongly disagree. A mean of 3.04 indicates that the majority lies between neutral and agree. **(**Table 5.3) also shows that 12.7 % of youths strongly agree with statement (c), 23.4% agree, 38.1% are neutral, 15.7% disagree and 10.2% strongly disagree. A mean of 3.13 indicates that the majority lies between neutral and agree.

I consider smart phones as necessary items: (Table 5.3) shows that 28.00 % of media experts strongly agree with statement (d), 56.00 % agree, 10.00% are neutral, 6.00% disagree and 0.00% strongly disagree. A mean of 4.04 indicates that the majority lies between agree and strongly agree. **(**Table 5.3) also shows that 40.9 % of youths strongly agree with statement (d), 21.7% agree, 29.3% are neutral, 5.1% disagree and 3.0% strongly disagree. A mean of 3.92 % indicates that the majority lies between neutral and agree.

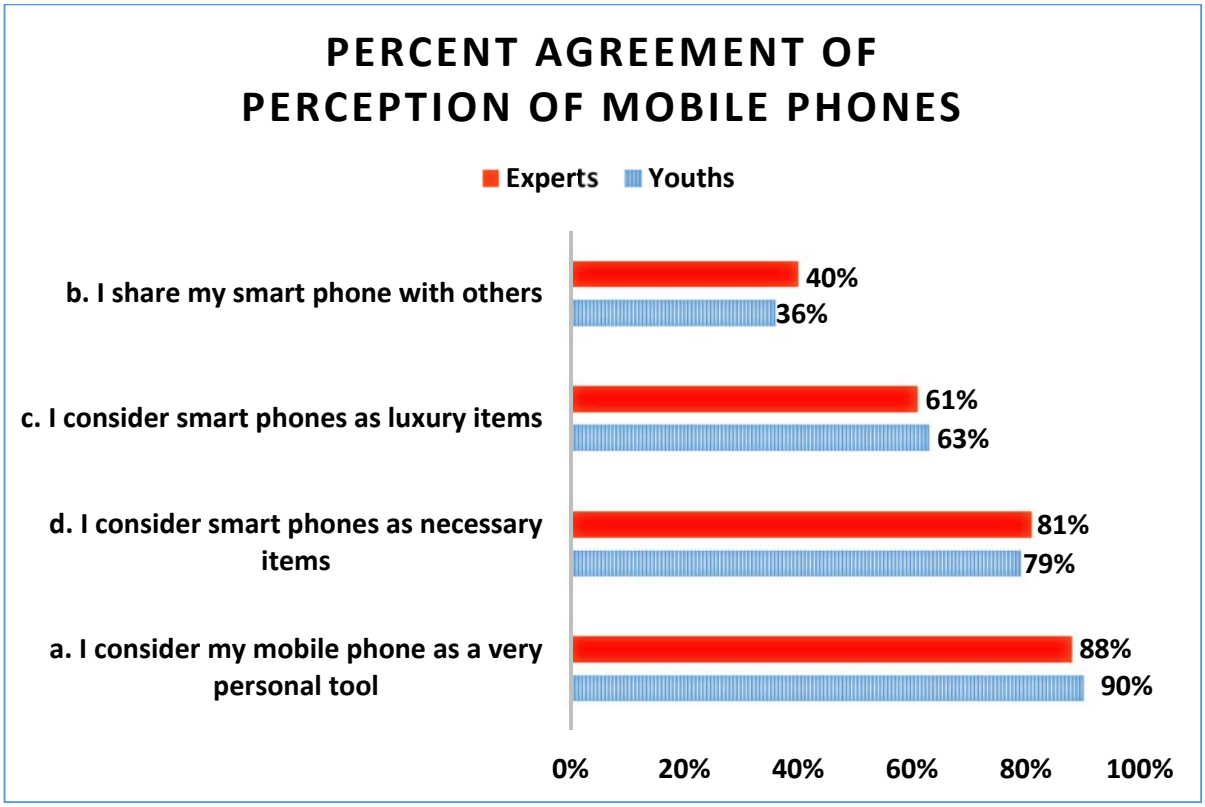
A Chi square test was conducted as shown in (Table 5.3) above to examine if there was any significant difference between the mean average rating. Statements (a) and (b) were non-significant indicating similar distributions of agreement levels for both the youths and the media experts.

As for statement (c), the result ($\chi 2$= 9.39) is non-significant, indicating similar distributions of agreement levels for Youths and Experts however it is worth noting that the p-value is near significant (p= 0.052) indicating that there are slight differences but these differences didn't reach the significant level of 0.05.

**Chi square $\chi 2$ is highly significant ($\chi 2$ = 25.56) for statement (d) indicating different distributions of agreement levels for Youths and Experts in which the p- value is equal to 0.000

Interestingly enough, it could be deducted from the table that the youths strongly agree that smart phones are very necessary in their lives and in a sense they cannot live with-out and this is justifiable by their age and due to the fact they were mainly raised up in a time where the main aspect of societies are a technological and personal nature.

Figure 5.3: A Bar Chart to illustrate Perception of mobile Phones ordered by Youths



5.4 The first source of Knowledge about the January 25th revolution.

To determine how Egyptian media experts and youths first hear about the January 25th revolution respondents were asked question 3.

Table 5.4 -Q3: How did you first hear about Jan 25th Egyptian Revolution?

Media	Frequency (%) of respondents		
	Youths	Experts	Total
TV	24	4	28
	12.0%	8.0%	11.2%
Satellites	40	9	49
	20.0%	18.0%	19.6%
Newspaper	2	0	2
	1.0%	0.0%	0.8%
Smart phones usage	10	3	13
	5.0%	6.0%	5.2%
Laptops/ computers/ tablets	18	10	28
	9.0%	20.0%	11.2%
Word of mouth	51	17	68
	25.5%	34.0%	27.2%
Can't remember	54	6	60
	27.0%	12.0%	24.0%
Other@	1	1	2
	0.5%	2.0%	0.8%
Total	200	50	250
	100%	100%	100%

Chi square = 14.06 * (p=0.050) significant indicating different distributions of media items for Youths and Experts

As shown in (TABLE 5.4), 8.0% of the Media experts first heard about the January 25th revolution through Television, where as 18.0 % heard about it through satellites. 0.0% of experts regarded newspaper to be their first source for hearing about the revolution. 6.0 % of media experts first heard

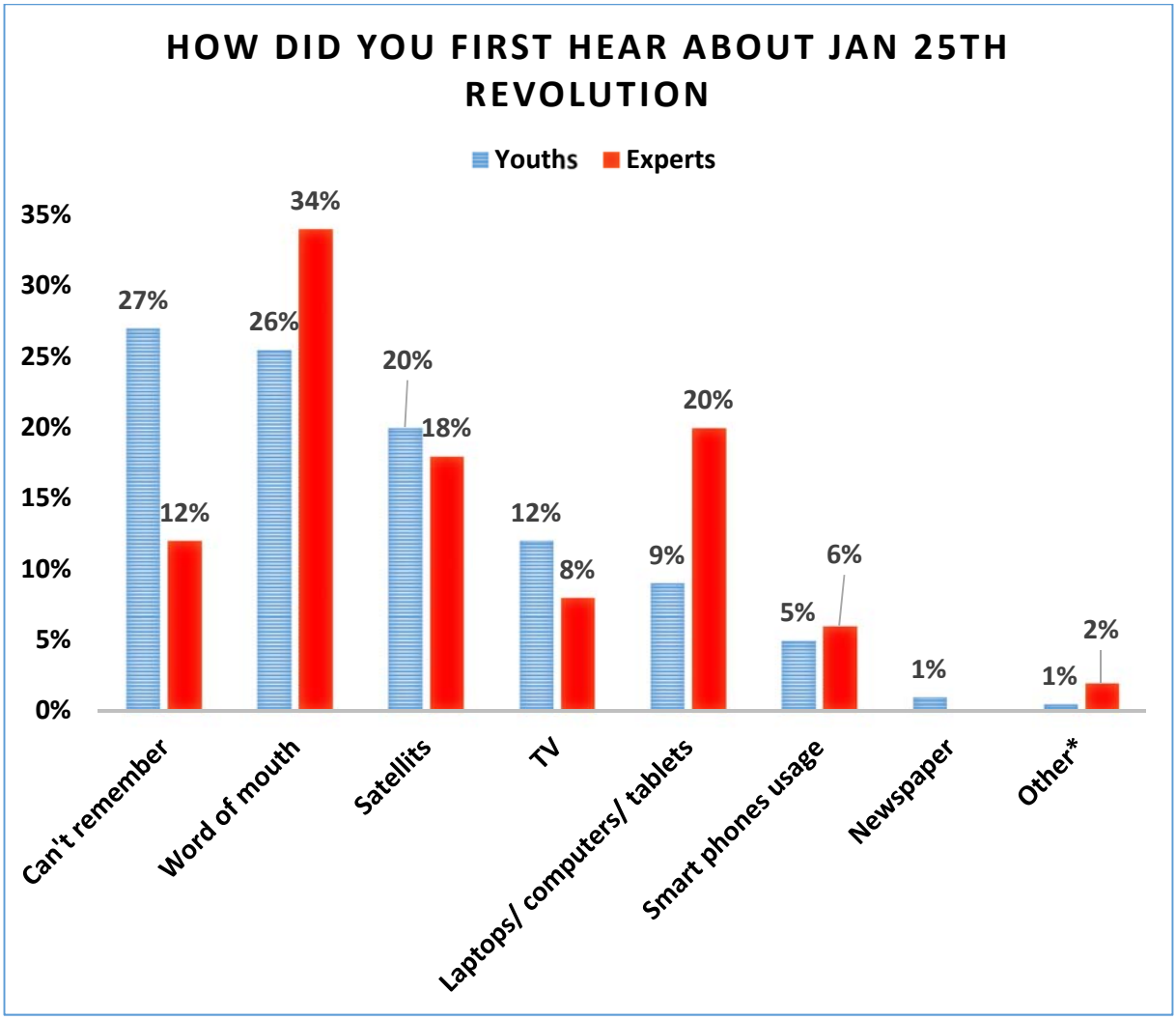
about the January 25th revolution through their smartphones, where as 20.0% heard about the revolution through their laptops/ computers and tablets. Word of mouth topped all the given options for media experts in which 34.0% regarded it to be the option they first heard about the revolution through. 12.0 % of the media experts can't remember how they first heard about the January 25th revolution while an open ended category 'other' which resulted in two options ' I knew from my friends because I am a reporter' and ' heard from activists whom were calling for it since the fall of the Tunisian regime' represented 2.0% of the media experts.

(TABLE 5.4) also shows that 12.0% of the youths first heard about the revolution through Television, while 20.0% heard about it through satellites. Only 1.0% of the students first heard about the January 25th revolution through newspaper. Whereas 5.0% of the youths heard about the revolution through their smart phones' usage and 9.0% first heard about it through using their laptops/computers and tablets. 25.5% of the youths first heard about the January 25th revolution through word of mouths and the option that topped all given options for the youths was ' can't remember' in which 27.0% of the youth choose to be their answer to question 3. Lastly, the option of 'other' which resulted in one option 'Facebook' represented 0.5 % of the youths.

A Chi square test was conducted to examine if there was any significant difference between the different media through which the first hear about the January 25th revolution. The result (**$\chi 2 = 14.06^*$) is** significant, indicating different distributions of media items for Youths and Experts. The observed p-value is equal to (0.052) hence the data is statistically significant. Youths and media experts, in terms of their options about their usage of their laptops computers and or tablets. 20.0 % of the media experts first hear about the revolution through this media item in comparison 9.0 % of youths using the same media item.

In terms of usage of smart phones by respondents both media experts and youths reported nearly the same opinions concerning the smart phones usage as being their media item through which they first know about the revolution representing 6.0 % of the media experts in comparison to 5.0 % of youths. This percentage is justifiable in light of the initial actions taken by the Egyptian government at the beginning days of the revolution when the government ordered all mobile telephony companies to cut the mobiles' signal.

Figure 5.4: A Bar Chart to illustrate the primary source for hearing about the January 25th revolution (ordered by youths %)



5.5: Sources of news update about the revolution

Respondent were asked about all options of sources of news update about the January 25th revolution. Being asked to choose all possible options provided the research with a wealth of data concerning different news sources favored by respondents hence better examining the all available sources of news sources.

(TABLE 5.5).Q4: How did you keep up-to-date about Jan 25th revolution

Media	Frequency (%) of respondents)		
	Youths	**Experts**	**Total**
TV	52	27	79
	26.0%	54.0%	31.6%
Satellite	138	28	166
	69.0%	56.0%	66.4%
Newspaper	5	0	5
	2.5%	0.0%	2.0%
Smart phones usage	8	5	13
	4.0%	10.0%s	5.2%
Laptops/ computers/ tablets	158	32	190
	79.0%	64.0%	76.0%
Word of mouth	101	20	121
	50.5%	40.0%	48.4%
Can't remember	78	18	96
	39.0%	36.0%	38.4%
Other~	1	2	2
	0.50%	4.0%	0.8%
Total~~	541	132	672
	271%	264%	269%

As shown in (TABLE 5.5), 64.0 % of the media experts used their laptops, computers and or tablets as one of the options to keep updated about the January 25th revolution. Whereas 56.0% of the experts used satellites as their source for news update about the January 25th revolution, while TV was cited 27 times by respondents at 54.0 %. In addition to 40.0 % of the media experts who got updated about the January 25th revolution through word of mouth. 10.0 % of experts used their smart phones for getting updated about news concerning the January 25th revolution where as 36.0% of the media experts can't remember. Neither of the media experts used newspaper to be their source of update about the January 25th revolution and as for the option of 'other' it yielded one answer 'journalist on the ground' representing 4.0 %.

(Table 5.5) also showed that 158 youths representing 79.0% regarded laptops, computers and or tablets to be one of the options to keep updated about the January 25th revolution in parallel to 69.0 % who used satellites to keep updated about news concerning the January 25th revolution. 101 youths representing 50.5% of the sample cited word of mouths as one of their options for keeping up dated about news about the January 25th revolution. Whereas 4.0 % of the youths used their smart phones to keep updated about the January 25th revolution in parallel to 2.5 % who used newspaper as an option. 39.0 % of the youths can't remember how they kept updated about the revolution news. The option of 'other' yielded one answer 'family and friends' representing 0.50 % but that can still be viewed as a word of mouth option.

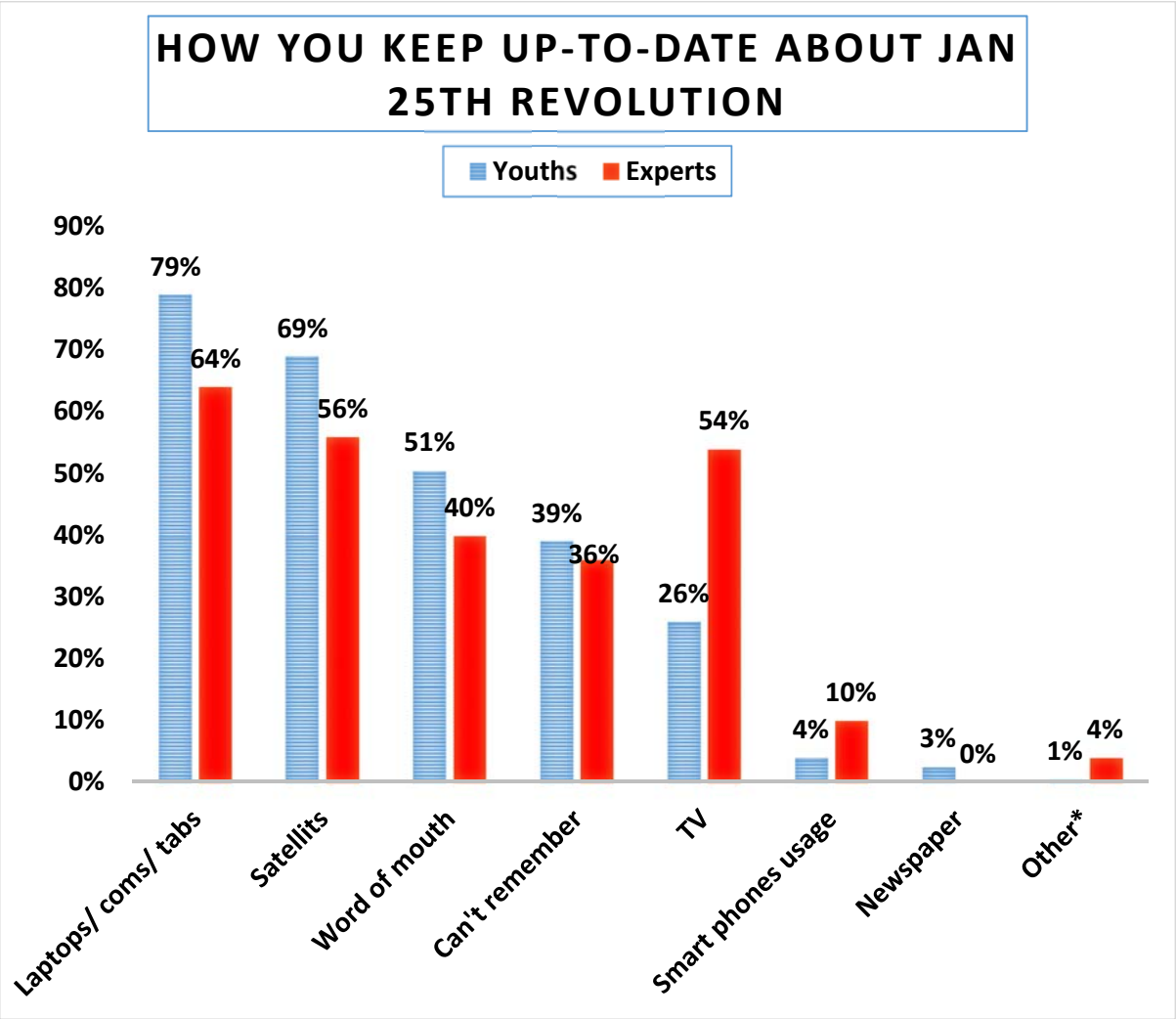
A Chi square test was conducted to examine if there was any significant difference between different usage of media items by media experts and youths.

The result $\chi 2 = 21.86^{**}$ is highly significant, indicating different distributions of media items for both the experts and youths. The observed p-value is equal to (0.002) hence the data is statistically significant.

54.0% of the media experts favored T.V as being their media item to keep updated with news about the Egyptian revolution in comparison to 26.0% who favored T.V. This difference in distribution is justifiable since the Media experts are still one of the cornerstones of the broad cast age in comparison to the youths whom are basic pillars of the new personnel age of communication preferring more personnel items such as laptops, tablets and smart phones that resembling the spirit of their current age which is mainly represented in the main aspects of "portability, power and connectivity".

Having more than one choice of media items not only provide an over view about the media items available for sources of news about the January 25th revolution and also provide different options for respondents to double check information accuracy and fairness.

Figure 5.5 - Q 4: Bar chart to illustrate sources of news update about the revolution



5.6 Level of news dependency on smart phones

Respondents were asked how often they depend on smart phones for following Egyptian revolutionary news since the January 25th revolution. The level of dependency was measured on a five point scale of 'I check daily, I check weekly, I only check when there is a situation causing political disturbance, I rarely check and never'.

Table 5.6: level of news dependency on smart phones

Checking time	Frequency (%) of respondents		
	Youths	Experts	Total
I check daily	98	24	122
	49.0%	48.0%	48.8%
I check weekly	27	2	29
	13.5%	4.0%	11.6%
I only check when there is a situation causing political disturbance	60	17	77
	30.0%	34.0%	30.8%
I rarely check	13	2	15
	6.5%	4.0%	6.0%
Never	2	5	7
	1.0%	10.0%	2.8%
Total	200	50	250
	100%	100%	100%

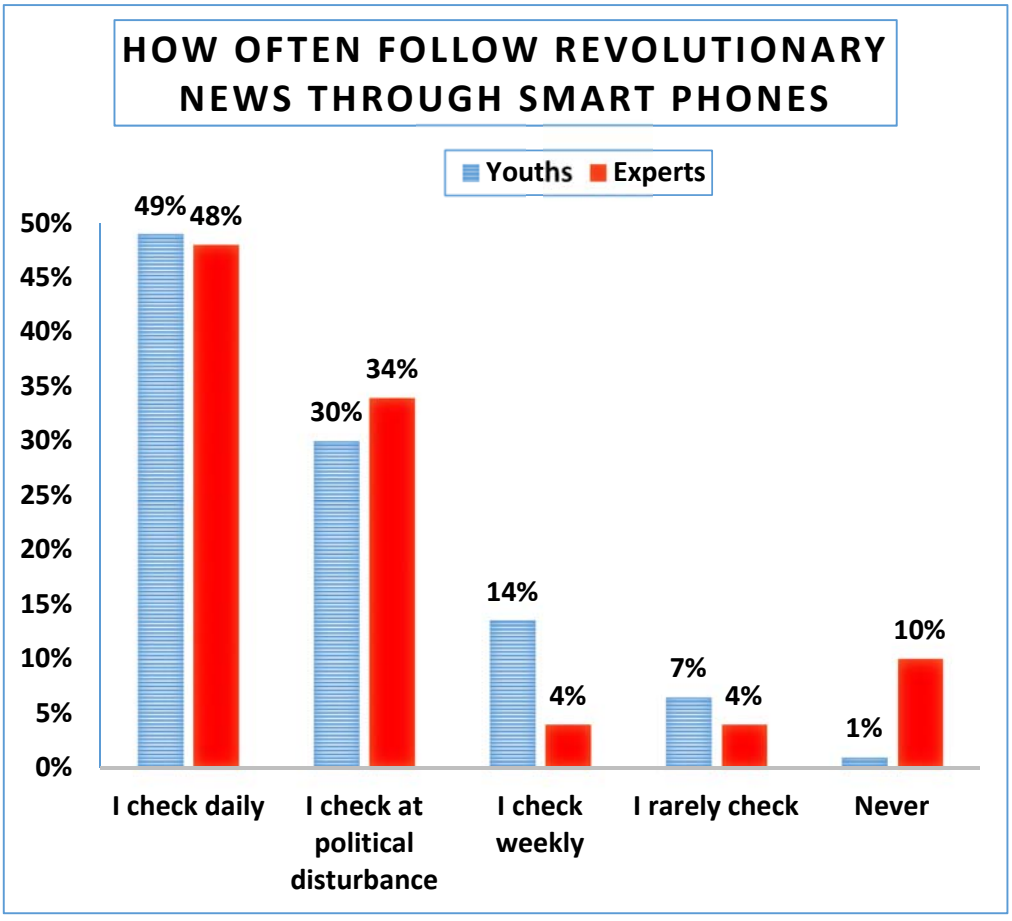
Chi square = 13.38 ** (p=0.009) highly significant indicating different distributions of checking items for youths and experts

(TABLE 5.6) show that 48.0 % of the media experts check news daily over their smart phones where as 4.0% of media experts check news on their smart phones weekly. 34.0% of experts only check news on their smart phones when there is a situation causing political disturbance. 4.0 % of experts rarely check news over their smart phones while 10.0% of the experts never check news on their smart phones.

(TABLE 5.6) also show that 49.0% of the youths check news over their smart phones daily where as 13.5 % check weekly. In addition, 30.0% of youths only check when there is a situation causing political disturbance. 6.5 % of youths rarely check news about the Egyptian revolution on their smart phones. 1.0 % of the youths never check news about the revolution over their smart phones.

A Chi square test was conducted to examine if there was any significant difference between the trends of follow up of news by media experts and youths. The result $\chi 2= 13.38^{**}$ is highly significant, indicating different distributions of frequency. The observed p-value is equal to (0.009) hence the data is statistically significant. Two statements showed different analysis in the trend of follow up of news, statement (b) I check weekly representing 13.5% of youths in comparison to only 4.0 % of the media experts. In addition, to statement (e) 'never' representing 1.0% of the youths in comparison to 10.0 %of the media experts. This notable difference in trends in trends could be explained in light of the differences between the characteristics of the two samples in particular the expertise and age.

Figure 5.6 Level of news dependency on smart phones



5.7 Subscription to news sent to smart phones

Respondents were asked if they were subscribed to mobile news sites which send news alert items on smart phones. They were given a number of options such as Al Masry al Youm, EGY news, CBC, AL WATAN news, and Al YOUM 7. Only the option of 'other' was included that yielded several answers such as BBC, Bawabet Masr, AlFagr, Aagel, Sky news, Akhbar Masr, El Shorouk, AP, Nabd, and Akhbar baladna.

TABLE 5.7- Q6: Subscription to news sent to smart phone

Subscription sites	Frequency (%) of respondents		
	Youths	**Experts**	**Total**
Al Masry Al Youm	51	13	64
	26.7%	22.8%	25.8%
EGYNEWS	37	7	44
	19.3%	12.2%	17.7%
CBC	34	11	45
	17.8%	19.2%	18.1%
AL WATAN NEWS	19	7	26
	9.9%	12.2%	10.4%
YOUM 7	44	9	53
	23.0%	15.7%	21.3%
Other	6	10	16
	3.1%	17.5%	6.4%
Total	191	57	248
	100%	100%	100%

Chi square = 13.64 * (p=0.018) significant indicating different distributions of access items for youths and experts

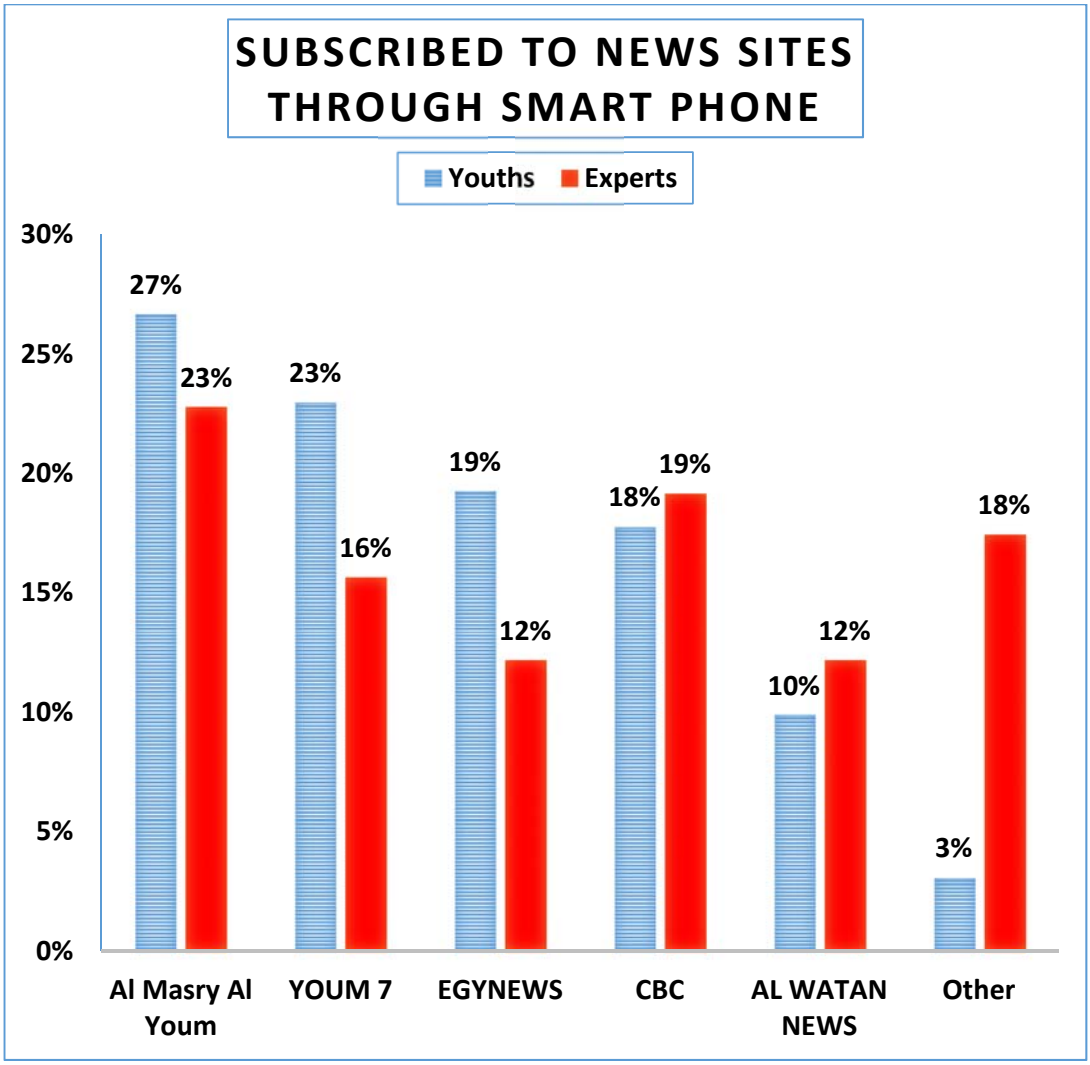
*Other include : BBC, Bawabet Masr, AlFagr, Aagel, Sky news, Akhbar Masr, El Shorouk, AP, Nabd, Akhbar baladna

(TABLE 5.7) show that 22.8% of the media experts are subscribed to Al Masry al Youm news site where as 7 media experts representing 12.2 % are subscribed to EGY news. In addition to 19.2 % whom are subscribed to CBC news on their smart phones while 12.2 % of the media experts are subscribed to ALWatan news. 9 experts representing 15.7% are subscribed to AL Youm 7 mobile news site where as the option 'other' represents 17.5 % of the media experts resulting in answers including : BBC, CNN, Bawabet Masr, AlFagr, Aagel, Sky news, Akhbar Masr, El Shorouk, AP, Nabd, Akhbar baladna.

(TABLE 5.7) also show that 26.7 % of the youths are subscribed to Al Masry al Youm news whereas 37 youths representing 19.3 % are subscribed to EGY news. 17.8 % of the youths are subscribed to CBC news while 9.9 % are subscribed to AL Watan news. 44 students representing 23.0 % are subscribed to AL Youm 7 mobile news site and 3.1 % of the youths reported other options mentioned above.

A Chi square test was conducted to examine if there was any significant difference between the distribution of news access items for the media experts and youths. The result $\chi 2 = 13.64^{**}$ is highly significant hence indicating different distributions of access items for both samples. The observed p-value is equal to ($p=0.018$)) hence the data is statistically significant. Media experts and youths had different opinions concerning the option of 'other'. The answers yielded for each sample is different for instance the answers reported by media experts were basically revolving around more professional news sites such as BBC, CNN, AL Sherouk, Nabd and Akhbar Masr however as for answers cited by the youths the categories included less professional news sites including more entertainment aspects such as Good news For me, and Nos el Donia, AL FajR which is considered by most experts to be a yellow page newspaper.

Figure 5.7: A Bar Chart illustrates subscription sites



5.8 Activities during the January 25th revolution

Respondents were asked through a multiple choice question about all the activities they did during the January 25th revolution and hence their usage of their smart phones mobiles was examined.

Activities	Frequency (%) of respondents		
	Youths	**Experts**	**Total**
a. used your laptops, computers and tablets to express your opinion	81	18	99
	40.5%	36.0%	39.6%
b. used your laptops, computers and tablets to access news	135	34	169
	67.5%	68.0%	67.6%
c. Used smart phones to access news	178	38	216
	89.0%	76.0%	86.4%
d. Used smart phones to express your opinion	128	28	156
	64.0%	56.0%	62.4%
e. Participated in a demonstration/protest after hearing of it through smart phones	44	18	62
	22.0%	36.0%	24.8%
f. None of the above	13	4	17
	6.5%	8.0%	6.8%
Total~	**579**	**140**	**719**
	290%	**280%**	**288%**

Table 5.8- Q7: During Jan 25 Egyptian revolution, did you do any of the following activities?

Chi square = 5.36 (p=0.) not significant indicating similar distributions of activities for youths and experts

~multiple choice

(TABLE 5.8) shows that 76.0 % of the media experts used their smart phoned to access news where as 56.0 %v used their smart phones to express their opinions. 34 experts representing 68.0 % used their laptops, computers and or tablets to access news while 36.0 % of the media experts expressed their opinions through these media items. In addition to 36.0 % of the media experts who Participated in a demonstration/protest after hearing of it through smart phones. 8.0 % of the media experts did neither of the activities mentioned in the above table through their smart phones mobiles.

(TABLE 5.8) also shows that 89.0 % of the youths used their smart phones to access news whereas 128 students representing 64.0 % of the youths used their smart phones to express their opinion during the January 25th revolution. 67.5 % of the youths used their laptops, computers and or tablets to access news while 40.5 % of the youths used them to express their opinions. 22.0 % of the youths participated in a demonstration/protest after hearing of it through smart phones where as 6.5 % of the youths did neither of these activities at all.

A Chi square test was conducted to examine if there was any significant difference between the distribution of activities done by media experts and youth through their smart phones since the January 25th revolution. The result $\chi 2$= 5.36 is not significant, indicating similar distributions of activities for youths and Media experts. The observed p-value is equal to (p=0.0) hence the data is statistically insignificant. Interestingly, although both samples are different in their characteristics, especially age and expertise, it was expected that their activities through their smart phones where different however, the data shows that they were more or less the same which may hence indicate that the new personal age of ICT's would mold people's perspective in similar threads.

Figure 5.8: A Bar Chart to illustrate Activities during the January 25th revolution

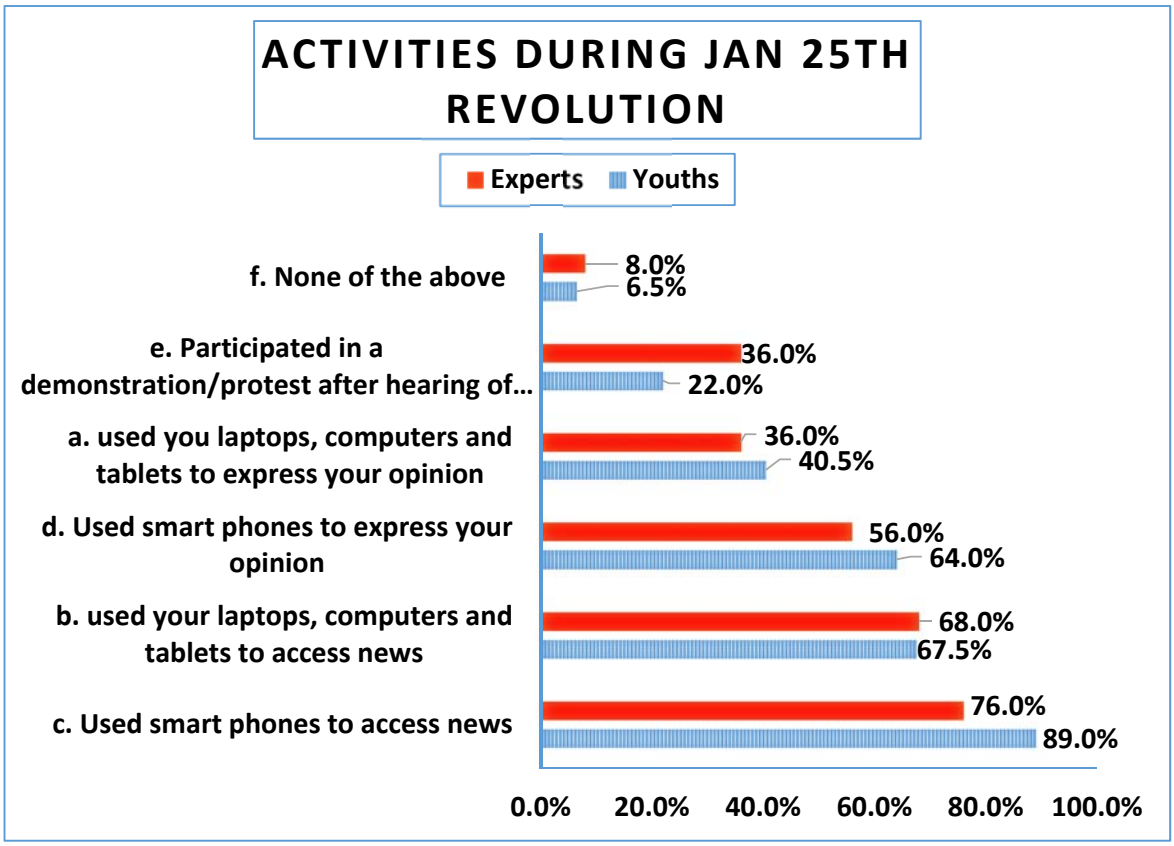


Table 5.9: Rapidity of gathering news stories through different media items:

Respondents were asked to rate the most rapid source of news in gathering news stories, options included newspaper, television news, satellite/ TV talk shows, radio news, radio talk shows, smart phones usage and word of mouth. Answers were rated on a five point Likert scale.

Table 5.9- Q8: Gathering news stories is more rapid through

Media	Partici-pants	Order of rapidity (the higher the less rapid)							Total	χ^2 (p)	Average rating	% Agreement
		Most rapid 1	2	3	4	5	6	Least rapid 7				
Newspapers	Youths	7	7	21	55	67	3	34	194	7.24 ns (p=0.299)	4.61	66%
		3.6%	3.6%	10.8%	28.4%	34.5%	1.5%	17.5%	100%			
	Experts	2	1	10	12	11	2	12	50		4.66	67%
		4.0%	2.0%	20.0%	24.0%	22.0%	4.0%	24.0%	100%			
Television news	Youths	11	23	44	70	31	7	9	195	2.601 ns (p=0.857)	3.74	53%
		5.6%	11.8%	22.6%	35.9%	15.9%	3.6%	4.6%	100%			
	Experts	5	5	11	18	7	3	1	50		3.60	51%
		10.0%	10.0%	22.0%	36.0%	14.0%	6.0%	2.0%	100%			
Satellite/ Television talk shows	Youths	58	77	41	14	5	0	0	195	14.17 ** (p=0.007)	2.13	30%
		29.7%	39.5%	21.0%	7.2%	2.6%			100%			
	Experts	6	24	12	2	6	0	0	50		2.56	37%
		12.0%	48.0%	24.0%	4.0%	12.0%			100%			

Radio news	Youths	0	2	4	5	50	93	39	193	4.35 ns (p=0.500)	5.79	83%
			1.0%	2.1%	2.6%	25.9%	48.2%	20.2%	100%			
	Experts	0	1	1	4	14	23	7	50		5.56	795
			2.0%	2.0%	8.0%	28.0%	46.0%	14.0%	100%			
Radio talk shows	Youths	1	0	4	4	19	84	81	193	2.42 ns (p=0.789)	6.19	88%
		0.5%		2.1%	2.1%	9.8%	43.5%	42.0%	100%			
	Experts	0	0	2	2	7	19	20	50		6.06	87%
		0.0%		4.0%	4.0%	14.0%	38.0%	40.0%	100%			
Smart Phone usage	Youths	99	55	24	10	2	4	1	195	9.70 ns (p=0.138)	1.86	27%
		50.8%	28.2%	12.3%	5.1%	1.0%	2.1%	0.5%	100%			
	Experts	33	7	5	1	0	3	1	50		1.82	26%
		66.0%	14.0%	10.0%	2.0%	0.0%	6.0%	2.0%	100%			
Word of mouth	Youths	21	31	56	35	19	2	29	193	4.59 ns (p=0.597)	3.63	52%
		10.9%	16.1%	29.0%	18.1%	9.8%	1.0%	15.0%	100%			
	Experts	4	12	9	11	5	0	9	50		3.74	53%
		8.0%	24.0%	18.0%	22.0%	10.0%	0.0%	18.0%	100%			

ns Chi square not significant indicating similar distributions of Likert scale rapidity order for Youths and Experts

** Chi square highly significant indicating different distributions of Likert scale rapidity order for Youths and Experts

Summary table

Q8. Gathering news stories is more rapid through Media

Media	Average rating (Out of 7)*#		% Rapidity*#	
	Youths	Experts	Youths	Experts
Newspapers	4.6	4.7	66%	67%
Television news	3.7	3.6	53%	51%
Satellite / Television talk shows	2.1	2.6	30%	37%
Radio news	5.8	5.6	83%	80%
Radio talk shows	6.2	6.1	89%	87%
Smart phones usage	1.9	1.8	27%	25%
Word of mouth	3.6	3.7	51%	53%

Chi square = 5.04 ns (p=0.539) not significant indicating similar distributions of media average rating for youths and experts

* The higher the average rate (out of 7) and the lowest % rapidity (the less rapid)

(TABLE 5.9) shows that 27% of the youths agreed that gathering news stories is most rapid through smart phones while 25% of the media experts regarded smart phones to be the most rapid source of news gathering. The average rating for youths was 1.9 indicating that they strongly agree that mobile smart phones is the most rapid source of gathering news whereas the average rating for the media experts was 1.8 indicating that they too strongly agree that smart phones are regarded the most rapid source of gathering news. 30 % of the youths regarded satellite/ Television talk shows as their second rapid source of information and or news about the revolution while 37 % of the media experts also rated satellite / Television talk shows as their second rapid source of news. The average rating for youth was 2.1 and for media experts was 2.6 indicating that they both agree about satellite being the second rapid source of information gathering. Television news and word of mouths both came as the respondents' third choice concerning news rapidity gathering. 53% of the youths regarded Television news to be their third choice whereas 51 % of the media experts regarded T.V news to be their third priority.

As for word of mouth, 51% of the youths agreed that it is considered their option while 53 % of the media experts also agreed that word of mouth is their third option in rapidity concerning news gathering. Newspaper as a source of news gathering came fourth in the list of news gathering rapidity in which 66% of the youths chose it as their fifth option while 67% of the media experts agreed that it is their fifth option in terms of news gathering rapidity. The average ratings for the youths and

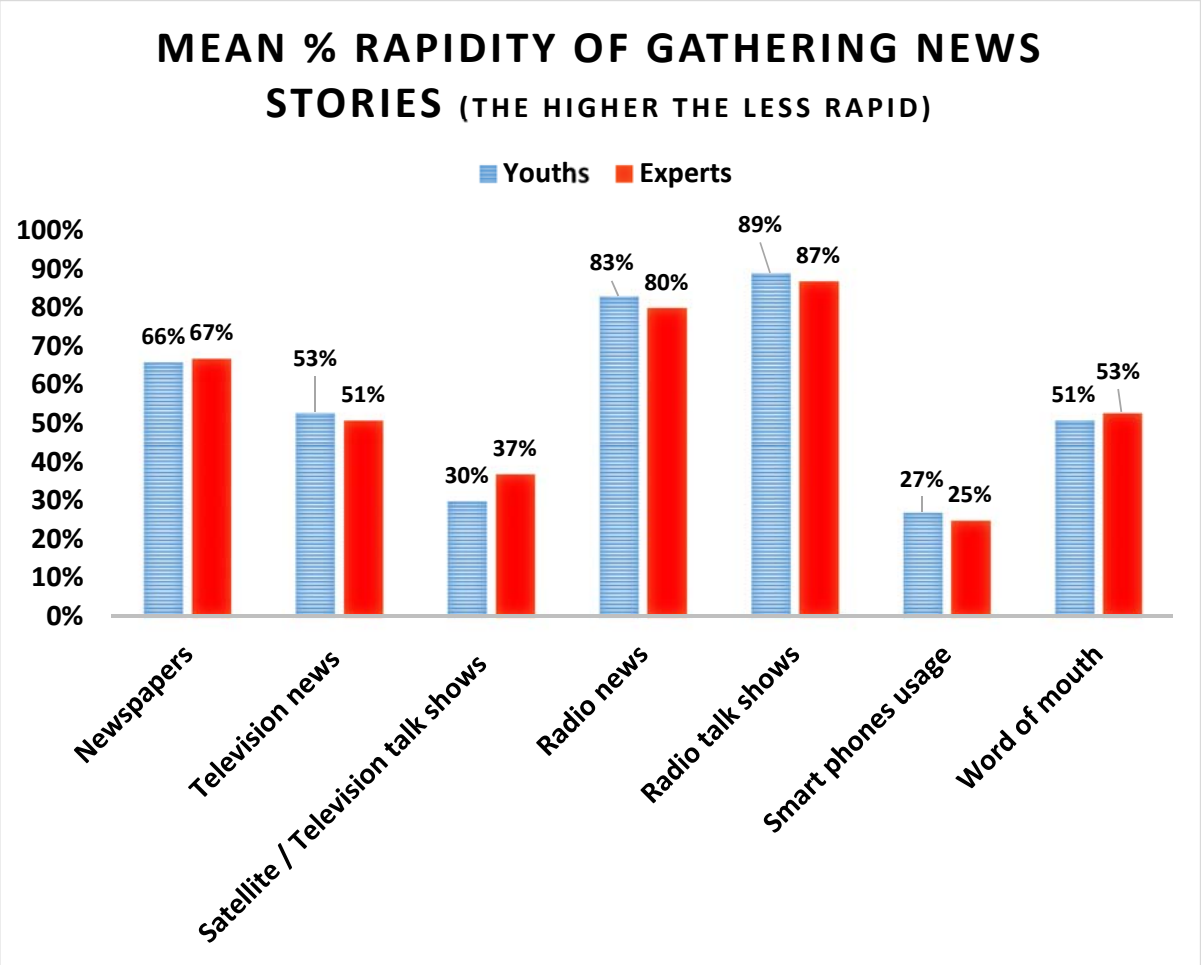
media experts were 4.6 and 4.7 respectively indicating that newspaper is considered a slow media source of news gathering by both youths and media experts.

Radio news as a media source came in the fifth place on the list of rapidity with 83% of agreement for youths and 80 % agreement for the media experts. The average ratings were 5.8 and 5.6 respectively indicating that radio news is regarded as the second slow source of news stories gathering on the media item list presented to respondents. Finally as for the least rapid source on the list, radio talk shows was the chosen option by both the youths and media experts with 89% agreement and 87 % agreement respectively. The average rating for the youths was 6.2 and for the media experts was 6.1 indicating that they both agreed that radio talk shows is the least rapid news gathering item on the list .

A Chi square test was conducted as shown in (Table 5.9) above to examine if there was any significant difference between the mean average ratings. The result (**$\chi 2=5.04$) is non-significant** indicating similar distributions of media average rating for youths and experts in which the p-value is equal to (0.539).

** Chi square highly significant for statement (b) only in which the (**$\chi 2=14.17$)** indicating different distributions of Likert scale rapidity order for Youths and Experts in terms of their views about satellite/ television talk shows' rapidity for news gathering. The p- value is equal to 0.007.

Figure 5.9: A Bar Chart to illustrate Gathering news stories rapidity through these media items



5.10 – Important news sites accessed through smart phones

Respondents were asked about the three most important news sites that they access through their smart phones. Question 9 was an open ended question that yielded 39 categories that are ordered in descending order in the table below.

Table 5.10: Q9 If you use your smart phone to access news about the Egyptian Revolution, what are the most important mobile news site that you access?(please list at least three)

News site	Frequency				News site	Frequency		
	Youths	Experts	Total			Youths	Experts	Total
Youm 7	58	10	68		MBC Nawaem	5	2	7
CNN	42	6	48		Ekhwan on line	4	0	4
Al Arabiya msn	37	4	41		El Fagr.org	4	2	6
BBC	34	7	41		Al Shorook	4	2	6
Al Jazzierra	28	6	34		Ap	4	1	5
El Wafd	27	6	33		Taghreed	2	1	3
Al Masry Al Youm	25	7	32		Fath news.com	2	0	2
Al Watan News	24	4	28		Daily Telegrah	2	0	2
Rasd	24	2	26		Cairoportal	1	0	1
Reuters	21	5	26		Al Kahera Wa AL Nas	1	0	1
Al Ahram.org	18	1	19		Egypt Television	1	0	1
Akhbar Masr	17	3	20		Fi elgoal	1	0	1
Twitter	16	8	24		Independent	1	1	2
Facebook	19	4	10		Sada elbalad	1	0	1
Noss Eldonia	12	1	13		CNBC	1	0	1
GN4ME	11	0	11		Skynews	0	1	1
Al Bawaba	9	0	9		AlSharq elawsat	0	1	1
Daily mail	8	1	9		Kollena Khaled Said	0	1	1
CBC	7	1	8		AlDostour	0	1	1
					Total	482	94	576

Interestingly a couple of categories were worth examined for instance RASD, a Muslim brotherhood news site was cited 24 times by youth and was cited only 2 times by experts, this is justifiable because the well-educated elite media experts are considering Muslim brotherhood as a terrorist organization and hence would definitely never consider their websites as credible sources for news. However, since the youths are still at the early phase of their life they are somehow in the exploration phase of everything and this too is applied to their acquiring knowledge process till they practically differentiate between the worth examined news sites and the disqualified ones. As for Ekhwan online, another Muslim brotherhood news site, it was reported by 4 youths and 0 experts, and this is also justifiable through the lens of the above explanation. What could be deduced from this trend is that Muslim brotherhood news sites are not considered worth of checking media platforms by professional media experts. In addition, Facebook as a source of news was reported by 19 youths in comparison to only 4 media experts meaning that it is not considered a reliable source of news by professionals. As for credible news sites such as BBC, CNN, Youm 7, AL Watan news, al Arabiya, al Jazeera Al Wafd ,Al Masry al Youm, Reuters, Akhbar Masr, they were heavily reported by both youths and media experts hence they are placed on the top of this list. Finally, interestingly one of the experts reported that he or she uses google alerts as a source of news. It is worth noting that Google Alerts is one of Google's hidden gems being a powerful tool to keep track of news, interesting topics or trends or simply anything new that appearing on the web.

5.11 Respondents' opinions about news coverage accessed on smart phones mobiles

Appendix Table 5.11: Q10- How you feel about news coverage that you access through your smart phones

Statement	Partici-pants	S. Disagree	Disagree	Neutral	Agree	S. Agree	Total	Average rating	%Agreement	$\chi 2$
Is fair	Youths	7	21	58	105	8	199	3.43	69%	13.92 ** (p=0.008)
		3.5%	10.6%	29.1%	52.8%	4.0%	100%			
	Experts	4	10	22	13	1	50	2.94	59%	
		8.0%	20.0%	44.0%	26.0%	2.0%	100%			
Tells the whole story	Youths	9	37	63	82	9	200	3.23	65%	29.23 ** (p=0.000)
		4.50%	18.5%	31.5%	41.0%	4.5%	100%			
	Experts	4	26	8	9	1	48	2.52	50%	
		8.30%	54.2%	16.7%	18.8%	2.1%	100%			
. Is biased	Youths	5	68	74	45	8	200	2.92	58%	17.34 ** (p=0.002)
		2.50%	34.0%	37.0%	22.5%	4.0%	100%			
	Experts	0	6	17	23	4	50	3.50	70%	
		0.00%	12.0%	34.0%	46.0%	8.0%	100%			
Is inaccurate	Youths	6	73	72	44	4	199	2.83	57%	16.30 ** (p=0.003)
		3.00%	36.7%	36.2%	22.1%	2.0%	100%			
	Experts	0	8	17	22	3	50	3.40	68%	
		0.00%	16.0%	34.0%	44.0%	6.0%	100%			
Respects people's privacy	Youths	20	40	97	43	0	200	2.82	56%	9.45 * (p=0.024)
		10.00%	20.0%	48.5%	21.5%	0.0%	100%			
	Experts	8	18	15	8	0	49	2.47	49%	
		16.30%	36.7%	30.6%	16.3%	0.0%	100%			
Does watch after members' interests	Youths	9	30	112	41	5	197	3.02	60%	9.52 * (p=0.049)
		4.60%	15.2%	56.9%	20.8%	2.5%	100%			
	Experts	6	13	25	6	0	50	2.62	52%	
		12.00%	26.0%	50.0%	12.0%	0.0%	100%			

Is not concerned about the community's wellbeing	Youths	3	42	111	35	7	198	3.01	60%	7.72 ns (p=0.102)
		1.50%	21.2%	56.1%	17.7%	3.5%	100%			
	Experts	4	11	22	9	3	49	2.92	58%	
		8.20%	22.4%	44.9%	18.4%	6.1%	100%			
Does separate fact and opinion	Youths	8	51	65	72	2	198	3.05	61%	11.86 * (p=0.018)
		4.00%	25.8%	32.8%	36.4%	1.0%	100%			
	Experts	6	19	13	9	1	48	2.58	52%	
		12.50%	39.6%	27.1%	18.8%	2.1%	100%			
Cannot be trusted	Youths	5	66	67	51	10	199	2.97	60%	2.26 ns (p=0.688)
		2.50%	33.2%	33.7%	25.6%	5.0%	100%			
	Experts	1	12	16	17	3	49	3.18	64%	
		2.00%	24.5%	32.7%	34.7%	6.1%	100%			
Is factual	Youths	9	32	70	80	5	196	3.20	64%	5.40 ns (p=0.248)
		4.60%	16.3%	35.7%	40.8%	2.6%	100%			
	Experts	4	11	22	12	1	50	2.90	58%	
		8.00%	22.0%	44.0%	24.0%	2.0%	100%			
News administrators are responsive to readers'	Youths	10	28	108	48	5	199	3.05	61%	4.94 ns (p=0.294)
		5.00%	14.1%	54.3%	24.1%	2.5%	100%			
	Experts	3	13	22	10	2	50	2.90	58%	
		6.00%	26.0%	44.0%	20.0%	4.0%	100%			

* or ** Chi square significant or highly significant indicating different distributions of agreement levels for Youths and experts.

ns Chi square not significant indicating similar distributions of agreement levels for Youths and experts.

Table 5.11-Q10: How you feel about news coverage that you access through your smart phones

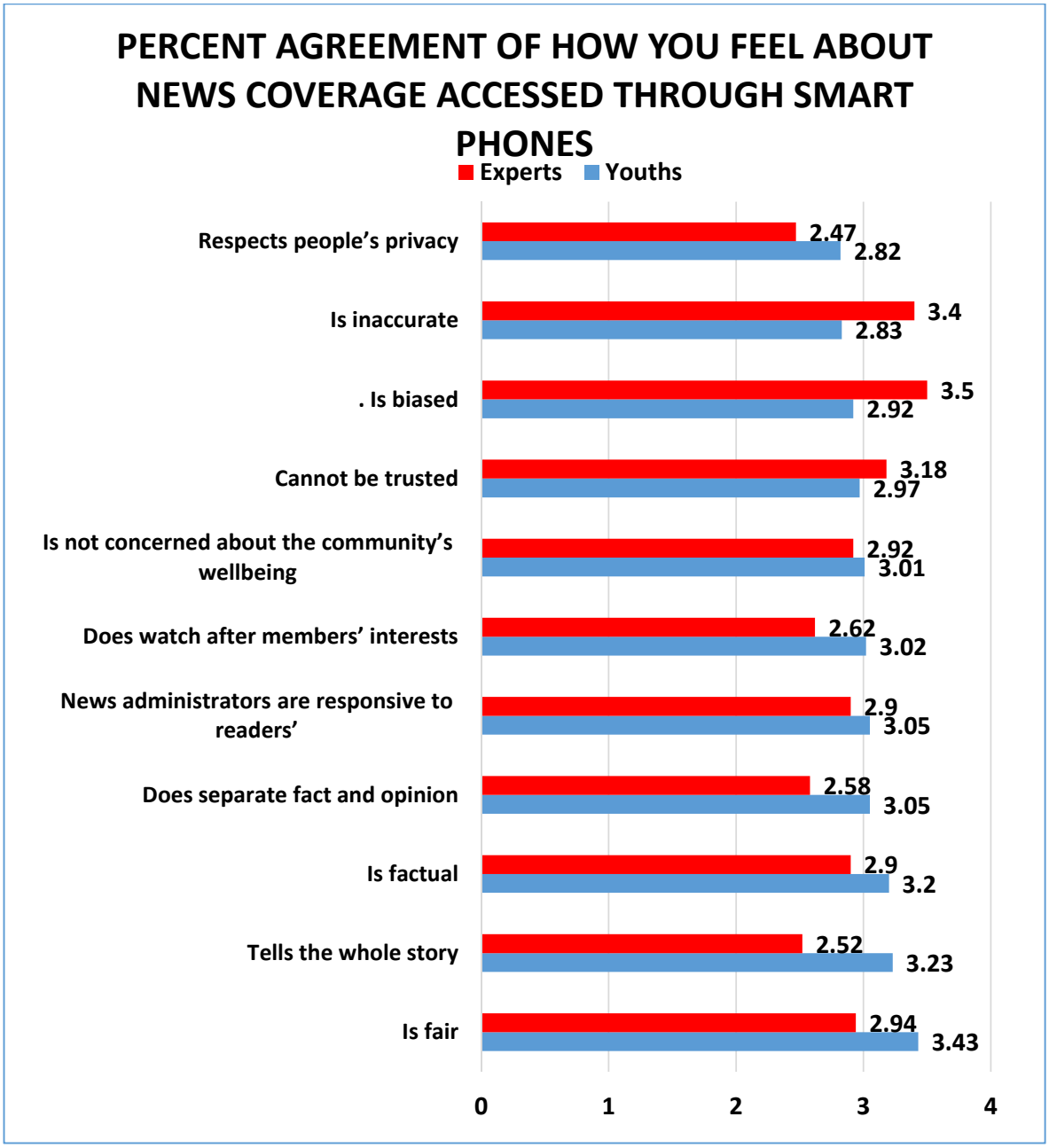
Statements	Average rating		Mean % agreement	
	Youths	**Experts**	**Youths**	**Experts**
Is fair	3.43	2.94	69%	59%
Tells the whole story	3.23	2.52	65%	50%
Is factual	3.2	2.9	64%	58%
Does separate fact and opinion	3.05	2.58	61%	52%
News administrators are responsive to readers'	3.05	2.9	61%	58%
Does watch after members' interests	3.02	2.62	60%	52%
Is not concerned about the community's wellbeing	3.01	2.92	60%	58%
Cannot be trusted	2.97	3.18	59%	64%
Is biased	2.92	3.5	58%	70%
Is inaccurate	2.83	3.4	57%	68%
Respects people's privacy	2.82	2.47	56%	49%

Chi square = 6.94 ns (p=0.) not significant

Chi square tests were conducted as shown in (TABLE 5.11) above to examine if there was any significant difference between the mean average ratings. The results for statements a, b, c, d, e, f and h are significant and highly significant indicating different distributions of agreement levels for youths and Media experts. However, the results for statements h, i, j and k indicates similar distributions of agreements levels for youths and experts.

The different distributions in agreement levels is justifiable in light of the factor of expertise and professionalism are main differences between the media experts and youths. Hence, naturally, their perspectives concerning news coverage on smart phones have to be different.

Figure 5.11 - Respondents' opinions about news coverage accessed through smart phones



5.12 Uses of smart phones during and after the January 25th revolution (Questions 11, 12, 13,14)

Table 5.12a-Q11: During and After Jan 25 Egyptian Revolution, did you use your mobile phone to:

Respondents were asked about their uses of smart phones during the January 25th revolution and up to date:

Use smart phone for:	Frequency (%) of respondents		
	Youths	Experts	Total
Comment on photos/videos on the internet related to the revolution	73	21	94
	36.5%	42.0%	37.6%
Upload photos/videos through your smart phone related to the revolution	89	17	106
	44.5%	34.0%	42.4%
Tweet or post on social media through your smart phone about the revolution	115	29	144
	57.5%	58.0%	57.6%
None of the above	63	17	80
	31.5%	34.0%	32.0%
Other~	4	0	4
	2.0%	0.0%	1.6%
Total*	344	84	428
	172%	168%	171%

Chi square = 3.89 ns (p=0.421) not significant

~Other include: check news ^ Multiple choice

Respondents were asked about their uses of smart phones during the January 25th revolution and up to date, results of question 11 show that 42.0 % of the media experts used their smart phones to comment on photos/ videos related to the revolution on the internet where as 36.5 % of the youths used their smart phones for the same reasons. 34.0 % of the media experts used their smart phones to upload photos and videos about the revolution while 44.5 % of the youths used their smart phones for the same purpose. A number of 29 experts representing 58.0 % of the sample tweeted or posted on social media through their smart phones whereas 115 students representing 57.5 % of the youths sample tweeted or posted on social media about the revolution through their smart phones. 17 media experts did not use their smart phones for either of the above mentioned options a number of 63 youths representing 31.5 % of the sample did

neither of the given options. As for the option of 'other' it yielded only category which is ' check news' representing 2% of the media experts however, this result is better explain later in light of the analysis of the results of the coming questions.

A Chi square test was conducted to determine the different trends of uses of smart phones among the media experts and the youths. Chi square = 3.89 was not significant in which the p value is equal to 0.421 (p= 0.421) indicating similar distributions of uses of smart phones among the media experts and the youths during and after the January 25th revolution.

Figure 5.12a: bar chart for uses of smart phones

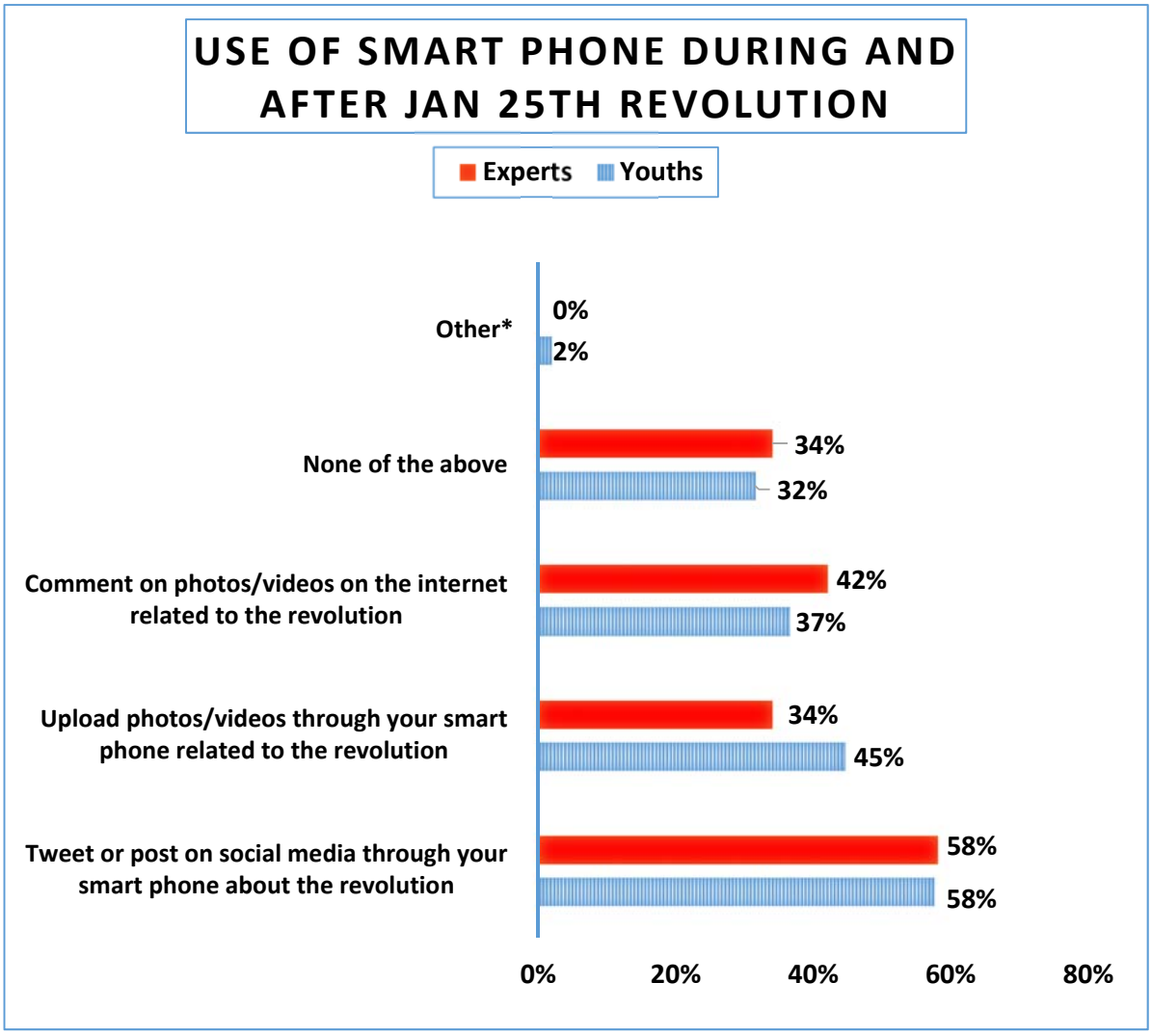


Table 5.12b- uses of smart phones in relation to real life Actions

Q12. Have you ever used your smart phone for?

Use smart phone for:	Frequency (%) of respondents		
	Youths	Experts	Total
Participating in a political campaign	43	10	53
	11.8%	12.0%	11.9%
Participating in protests or strikes	65	21	86
	17.9%	25.3%	19.3%
Organizing social events	128	24	152
	35.3%	28.9%	34.1%
Fundraising	86	12	98
	23.7%	14.5%	22.0%
None of the above	41	16	57
	11.3%	19.3%	12.8%
Total	363	83	446
	100%	100%	100%

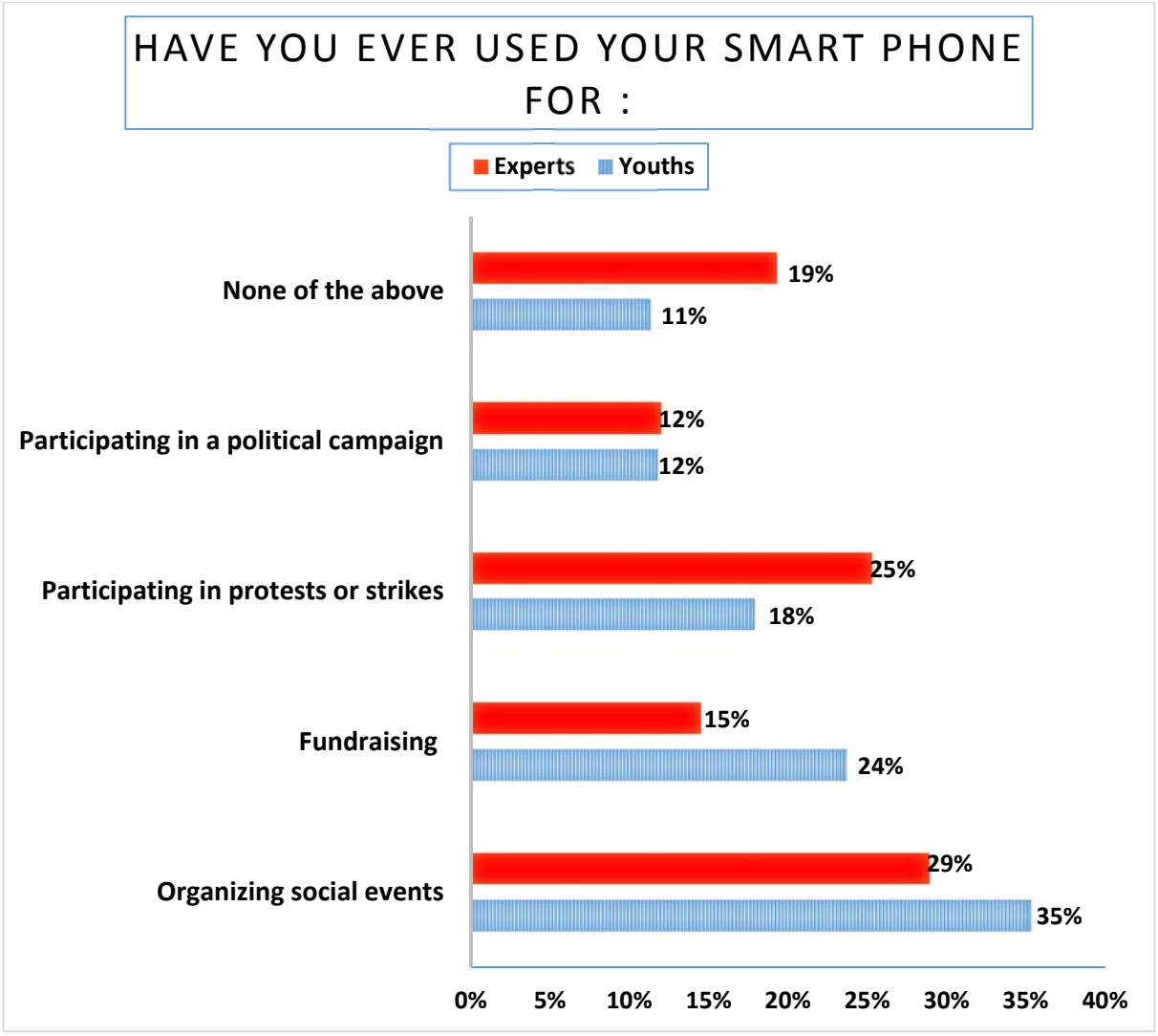
Chi square = 6.21 ns (p=0.184) not significant

Respondents were directly asked about their uses of smart phones mobiles in relation to their real world. Results show that 35.3 % of the youths used their mobile smart phones in organizing social events where as 28.9 % of the media experts used it for the same purpose. 17.9 % of the youths used their smart phones to participate in protests or strikes in the real world where as 21 media experts representing 25.3 % of the sample used their smart phones mobiles for the same reason. 11.8 % of the youths used their smart phones to participate in a political campaign while 12.0 % of the media experts used their smart phones mobiles for the same cause. As for fundraising, 23.7 % of the youths used their smart phones mobiles for such cause where as 14.5 % of the media experts used it for fundraising. 11.3 % of the youths did not use their smart phones mobiles for such actions and 19.3 % of the media experts did not either.

Results indicate that both the youths and media experts didn't use their smart phones as a tool for action in their real world. In other words, mobile is a tool to just facilitate the actions rather than initiate it. It is a main pillar in being a catalyst or facilitator for such causes in other words a tool of coordination rather than being a mere tool for the event's occurrence . However, calculating the Chi square for the above

table, it is equal to 6.1 hence it is not significant and this indicates similar uses trends of smart phones among both the youths and the media experts in which the observed p value is less than 5% (p= 0.184).

Figure 5. 12b: A bar chart illustrates uses of smart phones in relation to real life actions:



5.12c: The use of smart phones during and post the Egyptian revolution

Respondents were asked about the degree of agreement and disagreement on a five point Likert scale about their use of smart phones.

Table 5.12c- Q13: The use of smart phones during and post the Egyptian revolution

Use of smart phones	Partici-pants	S. Disagree	Disagree	Neutral	Agree	S. Agree	Total	Average rating	% Agreement	$\chi 2$
A source of news about the Egyptian revolution and up to date.	Youths	2	7	21	98	72	200	4.16	83%	1.212 ns (p=0.876)
		1.0%	3.5%	10.5%	49.0%	36.0%	100%			
	Experts	0	1	4	24	20	49	4.29	86%	
		0.0%	2.0%	8.2%	49.0%	40.8%	100%			
Encourage Egyptians to participate in politics during Jan 25 and up to date.	Youths	4	9	19	100	67	199	4.09	82%	1.309 ns (p=0.86)
		2.0%	4.5%	9.5%	50.3%	33.7%	100%			
	Experts	0	3	5	23	17	48	4.13	83%	
		0.0%	6.2%	10.4%	47.9%	35.4%	100%			
Encourage ordinary Egyptian citizens to express their opinions publicly.	Youths	1	5	21	93	80	200	4.23	80%	3.167 ns (p=0.53)
		0.5%	2.5%	10.5%	46.5%	40.0%	100%			
	Experts	0	3	4	27	16	50	4.12	82%	
		0.0%	6.0%	8.0%	54.0%	32.0%	100%			
Create sociopolitical awareness towards political issues during and after the Egyptian revolution	Youths	2	6	32	95	65	200	4.08	82%	10.98 * (p=0.027)
		1.0%	3.0%	16.0%	47.5%	32.5%	100%			
	Experts	0	5	2	28	12	47	4.00	80%	
		0.00 %	10.6 %	4.3%	59.6%	25.5%	100%			
Encourage Egyptians to participate in solving community problems in Egypt	Youths	0	19	33	90	57	199	3.93	79%	18.04 ** (p=0.001)
		0.00 %	9.5%	16.6%	45.2%	28.6%	100%			
	Experts	1	9	17	14	8	49	3.39	68%	
		2.00 %	18.4 %	34.7%	28.6%	16.3%	100%			

* or ** Chi square significant or highly significant indicating different distributions of agreement levels for Youths and experts. ns Chi square not significant indicating similar distributions of agreement levels for Youths and experts.
* or ** Chi square significant or highly significant indicating different distributions of agreement levels for Youths and experts
ns Chi square not significant indicating similar distributions of agreement levels for Youths and experts

Summary Table

Q13: The use of smart phones during and post the Egyptian revolution

Use of smart phones	Average rating		Mean % agreement	
	Youths	Experts	Youths	Experts
A source of news about the Egyptian revolution and up to date.	4.16	4.29	83%	86%
Encourage Egyptians to participate in politics during Jan 25 and up to date.	4.09	4.13	82%	83%
Create sociopolitical awareness towards political issues during and after the Egyptian revolution	4.08	4	82%	80%
Encourage ordinary Egyptian citizens to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events).	4.23	4.12	85%	82%
Encourage Egyptians to participate in solving community problems in Egypt	3.93	3.39	79%	68%

Chi square = 0.96 ns (p=0.) not significant indicating similar distributions of use % agreement for youths and experts

As shown in the summary table 5.12c for question 13:-

86 % of the media experts agree that mobile smart phones are used as a source of news about the Egyptian revolution and up to date in which the mean average rating is 4.29 indicating that the majority of experts lie between agree and strongly agree. Whereas 83 % of the youths agree that mobile smart phones are used as a source of news about the Egyptian revolution and up to date in which the mean average rating is 4.16 indicating that the majority of youths lie between agree and strongly agree.

83 % of the media experts agree that mobile smart phones encourage Egyptians and or youths to participate in politics during Jan 25 and up to date. The mean average is 4.13 indicating that the majority of the sample lies between agree and strongly agree. As for the youths, 83 % of the respondents agree

that mobile smart phones encourage Egyptians and or the youths to participate in politics during Jan 25 and up to date. The mean average rating is 4.09 indicating that the majority of the youths lie between agree and strongly agree.

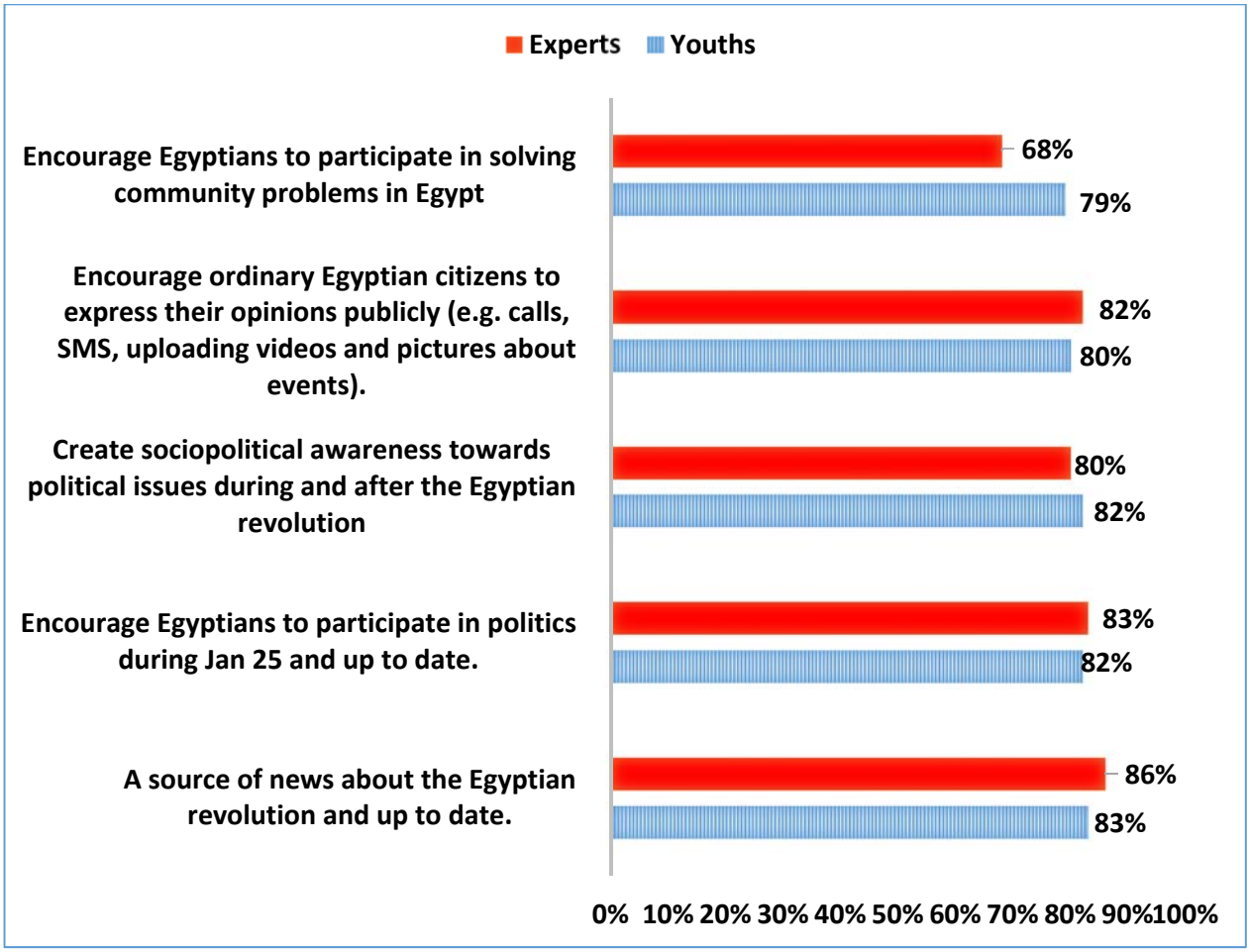
80 % of the media experts agree that mobile smart phones usage create sociopolitical awareness towards political issues during and after the Egyptian revolution. The mean average rating is 4.08 indicating that the majority of the experts lie between agree and strongly agree. While 82 % of the youths agree that mobile smart phones usage create sociopolitical awareness towards political issues during and after the Egyptian revolution. The mean is 4.08 indicating that the majority of the youths lie between agree and strongly agree.

82 % of the media experts agree that mobile smart phones encourage ordinary Egyptian citizens to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events). The mean average rating is 4.12 indicating that the majority of the experts lie between agree and strongly agree. 85 % of the youths agree that the usage of mobile smart phones encourages the youths to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events). The average rate is 4.23 indicating that the majority lies between agree and strongly agree.

68% of the media experts were neutral about the use of smart phones mobiles in encouraging Egyptians to participate in solving community problems in Egypt. The mean average is 3.39 in which the majority of the respondents lie between neutral and agree. However, 79 % of the youths agree that mobile smart phones encourage youths to participate in solving community problems in Egypt in which the mean average rating is 3.93 indicating that the majority of the respondents lie between neutral and agree. So to clarify, smart phones usage made the youths aware of the importance of solving their community problems through this usage however solving them in reality is still not put into action. It is clear from the result that the experts are neutral to this statement however the youths agree about it, this is justifiable in terms of age and expertise. The experts are more objective and realistic about translation of the actions to reality nevertheless the youths can be characterized by more wishful thinking about the connection to reality.

A Chi square test was conducted to examine if there was any significant difference between the trends of uses of smart phones by media experts and youths and agreement percentages. The result $\chi 2 = 0.96$ is not significant, indicating similar distributions of uses by youths and Media experts and agreement percentages. The observed p-value is equal to ($p=0.0$) hence the data is statistically insignificant.

Figure 5.12c: The use of smart phones during and post the Egyptian revolution



5.13 Uses of smart phones and Voting (Qs 14-19)

5.13a- Q14: The use of smart phones during the Egyptian presidential/parliamentary elections

Respondents were asked to report their level of agreement with the efficiency of the uses of smart phones as sources of news in the 2012 Parliamentary elections, the 2014 Presidential elections and the coming 2015 Parliamentary elections. The answers were provided to the respondents on a five point Likert scale.

Table 5.13 a: The uses of smart phones during the Egyptian 2014 Presidential/ 2012-2015 Parliamentary Elections.

Smart phone use as a source of information about	Partici-pants	S. Disagree	Disagree	Neutral	Agree	S. Agree	Total	Average rating	% Agreement	χ^2 (p)
Egyptian parliamentary elections 2012 hence encouraging Egyptians to vote	Youths	15 7.50%	38 19.00%	60 30.00%	62 31.00%	25 12.50%	200 100%	3.22	64%	0.99 ns (p=0.911)
	Experts	5 10.00%	7 14.00%	15 30.00%	17 34.00%	6 12.00%	50 100%	3.24	65%	
Egyptian Presidential elections 2014 hence encouraging Egyptians to vote	Youths	13 6.50%	20 10.10%	64 32.20%	77 38.70%	25 12.60%	199 100%	3.41	68%	0.49 ns (p=0.974)
	Experts	2 4.00%	5 10.00%	17 34.00%	20 40.00%	6 12.00%	50 100%	3.46	69%	
the coming 2015 Parliamentary Elections	Youths	12 6.00%	19 9.50%	86 43.00%	60 30.00%	23 11.50%	200 100%	3.32	66%	2.166 ns (p=0.705)
	Experts	1 2.00%	5 10.00%	22 44.00%	18 36.00%	4 8.00%	50 100%	3.38	68%	

ns Chi square not significant indicating similar distributions of agreement levels for Youths and Experts

Summary table

Q14 : The use of smart phones during the Egyptian presidential/parliamentary elections

Smart phone use as a source of information about	Average rating		Mean % agreement	
	Youths	Experts	Youths	Experts
Egyptian parliamentary elections 2012 hence encouraging Egyptians to vote	3.41	3.46	68%	69%
Egyptian Presidential elections 2014 hence encouraging Egyptians to vote	3.32	3.38	66%	68%
the coming 2015 Parliamentary Elections	3.22	3.24	64%	65%

As shown in the summary table 5.13aof question 14:

69 % of the media experts neutral about the use of smart phones as a source of news during the 2012 Egyptian parliamentary elections. The average rating was 3.46 indicating that the majority was neutral about this statement. Whereas 68% of the youths were also neutral about the statement in which the average rating was 3.41 indicating that the majority of the youths lie mid-way through the scale.

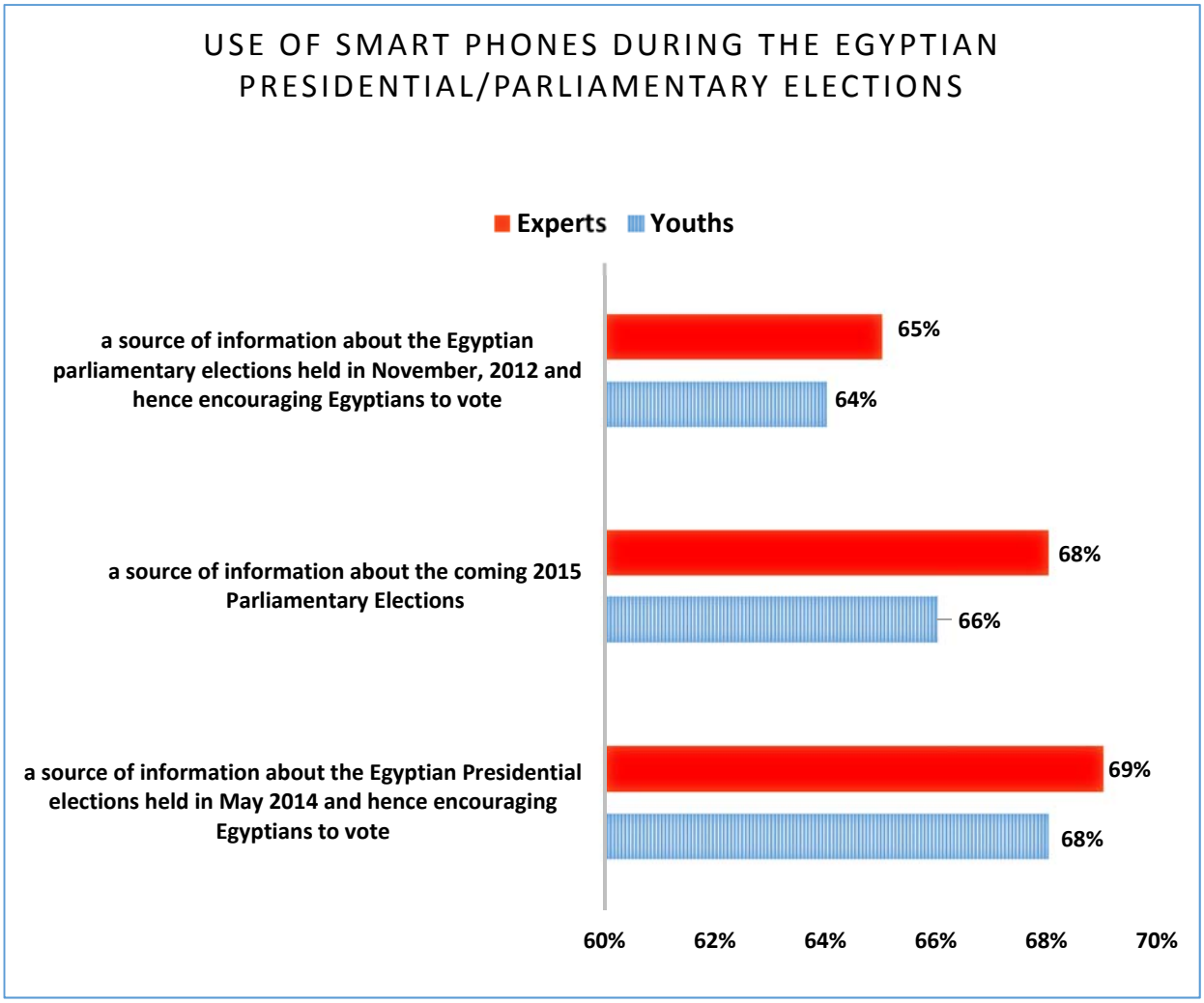
As for the 2014 Egyptian Presidential elections, 68% of the media experts were neutral concerning their opinion of smart phones as being sources of news about the elections. The average rating was 3.38 indicating that most of the respondents are neutral. As for the youths, 66 % of the sample also are neutral about the same statement in which the mean average rating is 3.32 indicating that the majority of the respondents are neutral about the issue.

Finally, as for the coming 2015 Parliamentary elections, 65 % of the media experts are neutral about smart phones usage in the election process. The average rating is 3.24 indicating that the majority of respondents feel neutral about smart phones being a source of news about 64 % of the youths on the other side also feel neutral about the uses of smart phones as sources of news about the 2015 coming Parliamentary elections in which the average rating is 3.22.

As calculated in the above table the Chi square is not significant for all of the 3 statements indicating similar distributions of agreement levels for Youths and Experts.

It is notable that both samples' respondents are indecisive about their feelings and opinions concerning the smart phones usage as sources of news about all the kinds of Egyptian Elections since the January 25th revolution and up till our current timings. This of course has a significant indication or connotation of the inefficiency of smart phones as media tools or sources of information about the elections in general and the coming parliamentary election in particular.

Figure 5.13a: A Bar Chart was used to illustrate the uses of smart phones during the Egyptian presidential 2014 / parliamentary 2012/2015 elections RQ 14:



5.13b: voting campaign messages on smart phones

Q15: Did you receive voting campaign messages on your smart phone during the 2012 Egyptian parliamentary elections

Table 5.13b: voting campaign messages on smart phones (2012 parliamentary elections)

Response	Youths	Experts	Total
Yes	78	20	98
	39.20%	42.60%	39.80%
No	121	27	148
	60.80%	57.40%	60.20%
Total	199	47	246
	100.00%	100.00%	100.00%

Chi square = 0.18 ns (p=0.672)not significant indicating similar distributions of response for youths and experts

A number of 27 experts representing 57.40 % of the sample reported not receiving voting campaign messages on their smart phones during the 2012 Egyptian Parliamentary elections whereas 60.80% of the youths reported that they did not receive voting campaign messages either. That is to say the majority of both respondents didn't receive messages on smart phones concerning the 2012 parliamentary elections. The Chi square calculated was equal to 0.18 which is not significant indicating similar distributions of response for youths and media experts.

Figure 5.13b: A Bar Chart used to illustrate voting campaign messages (2012 parliamentary elections)

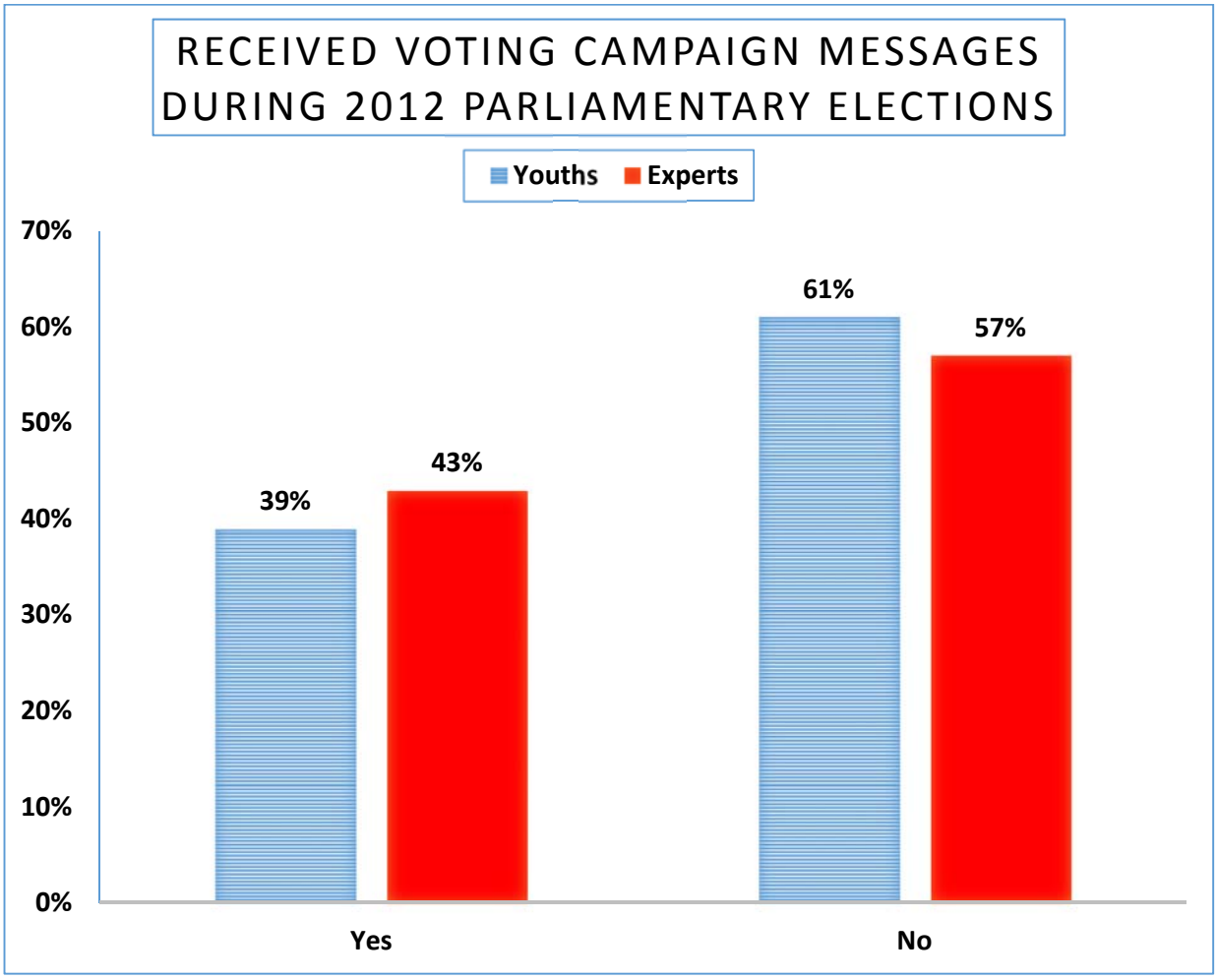


Table 5.13c: voting messages information

Q 16- If you did, these messages include:

Message include	Youths	Experts	Total
Information concerning candidates	24	8	32
	30.40%	38.10%	32.00%
Information about elections circles (dawa2er intikhabyia)	20	4	24
	25.30%	19.00%	24.00%
Both of the above	35	8	43
	44.30%	38.10%	43.00%
Other = (nothing)	0	1	1
	0.00%	4.80%	1.00%
Total	79	21	100
	100.00%	100.00%	100.00%

Chi square = 4.49 ns (p=0.213) not significant indicating similar distributions of message inclusions for Youths and Experts

Figure 5.13c: A Bar Chart Figure used to illustrate voting messages information

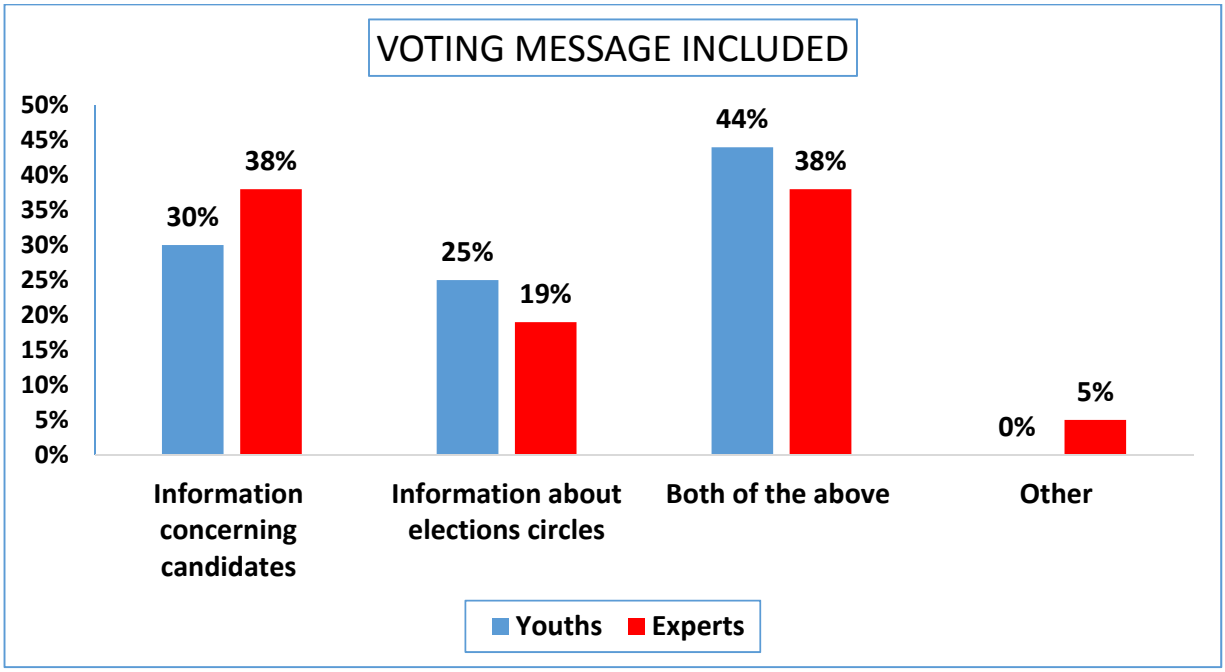


Table 5.13 d- SMSs efficiency in political campaigning

Q17: Do you believe these SMS messages from candidates were effective tools for their political campaigning?

Response	Youths	Experts	Total
Yes	56	13	69
	68.30%	52.00%	64.50%
No	26	12	38
	31.70%	48.00%	35.50%
Total	82	25	107
	100.00%	100.00%	100.00%

Chi square = 2.22 ns (p=0.136) not significant indicating similar distributions of responses for Youths and Experts

Respondents were asked about their opinions concerning the effectiveness of SMSs sent by candidates to help in the success of the political campaigning. 13 out of 25 experts representing 52 % of the sample believed that these SMSs were effective tools of campaigning whereas 12 experts representing 48.00 % believed that they were ineffective political campaigning tools.

As for the youths sample, a number of 56 students out of 82 respondents who represent 68.30 % view these SMSs as effective campaigning tools while 26 respondents representing 31.70 % of the respondents believe that they were ineffective tools of political campaigning.

Chi square was calculated in order to examine if there were differences in distributions of responses for youths and experts. X2= 2.22 is not significant where the p-value is equal to 0.136 and this indicates similar distributions of responses for youths and experts. However, it is worth noting that there are differences in responses but still didn't reach the significance level. The youths were inclined to agree that the political campaigning messages were effective however the media experts are indecisive about the idea.

Figure 5.13d: A Bar Chart used to illustrate SMSs efficiency in political campaigning

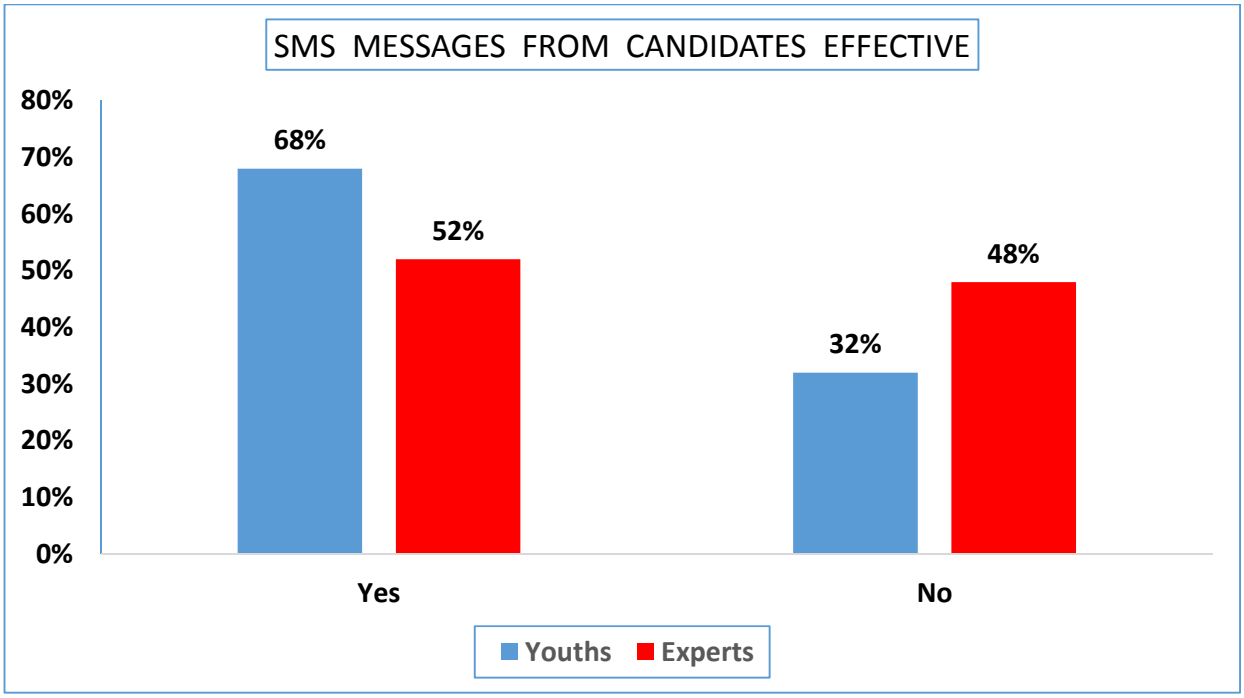


Table 5.13e: SMSs efficiency for awareness and voting participation

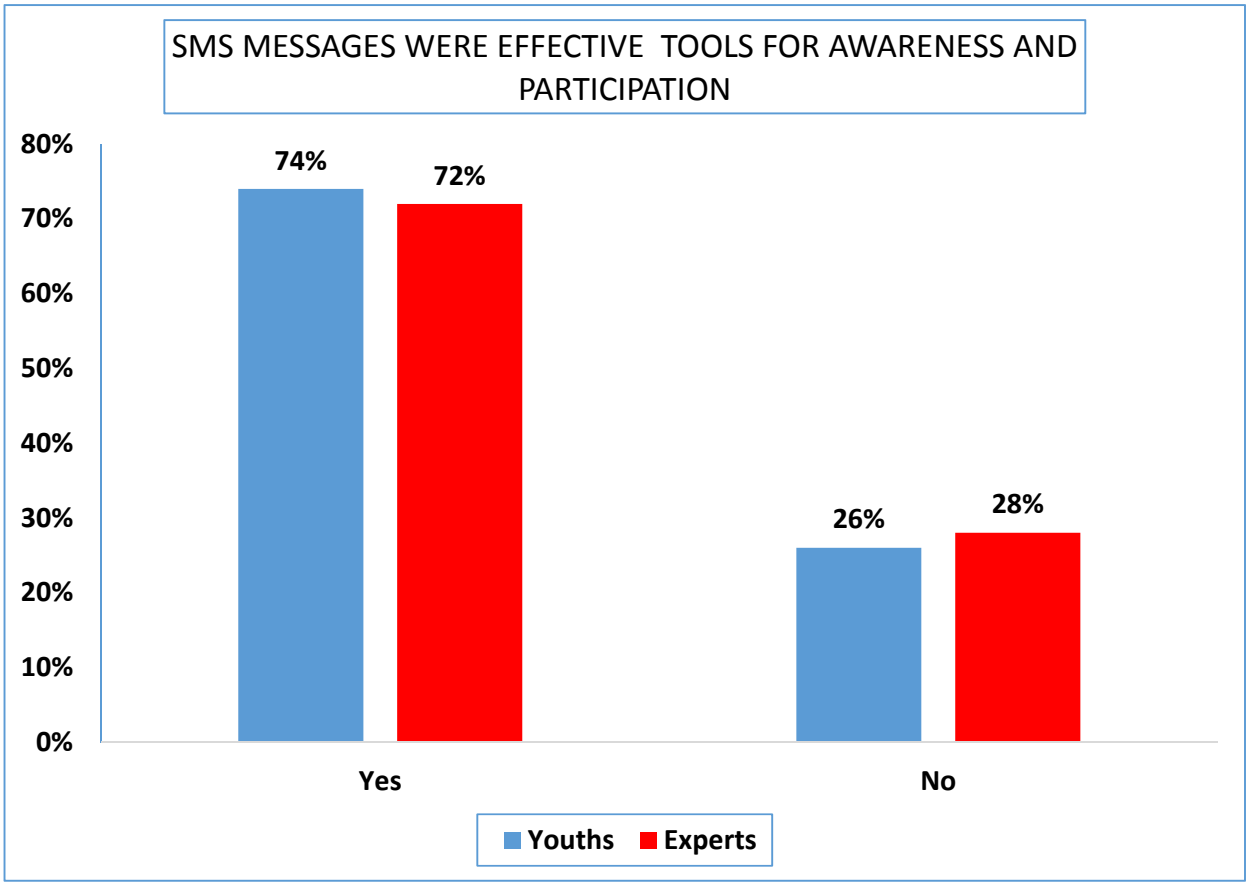
Q18: Do you believe these SMS messages were effective tools for awareness and voting participation?

Response	Youths	Experts	Total
Yes	61	18	79
	74.40%	72.00%	73.80%
No	21	7	28
	25.60%	28.00%	26.20%
Total	82	25	107
	100.00%	100.00%	100.00%

Chi square = 0.06 ns (p=0.812) not significant indicating similar distributions of responses for Youths and Experts

Results show that 72.00 % of the media experts who answered this question believe that SMSs were effective tools for awareness and voting participation whereas 28.00 % believe that they are not. Also 74.40 % of the youths who answered this question think that these messages were effective gears for awareness and voting participation while 25.60 % believe otherwise. The Chi square calculated which is equal to 0.06 with a p-value = 0.812 indicates similar distributions of responses for both the youths and the media experts.

Figure 5.13e: a Bar chart used to illustrate SMSs efficiency for awareness and voting participation



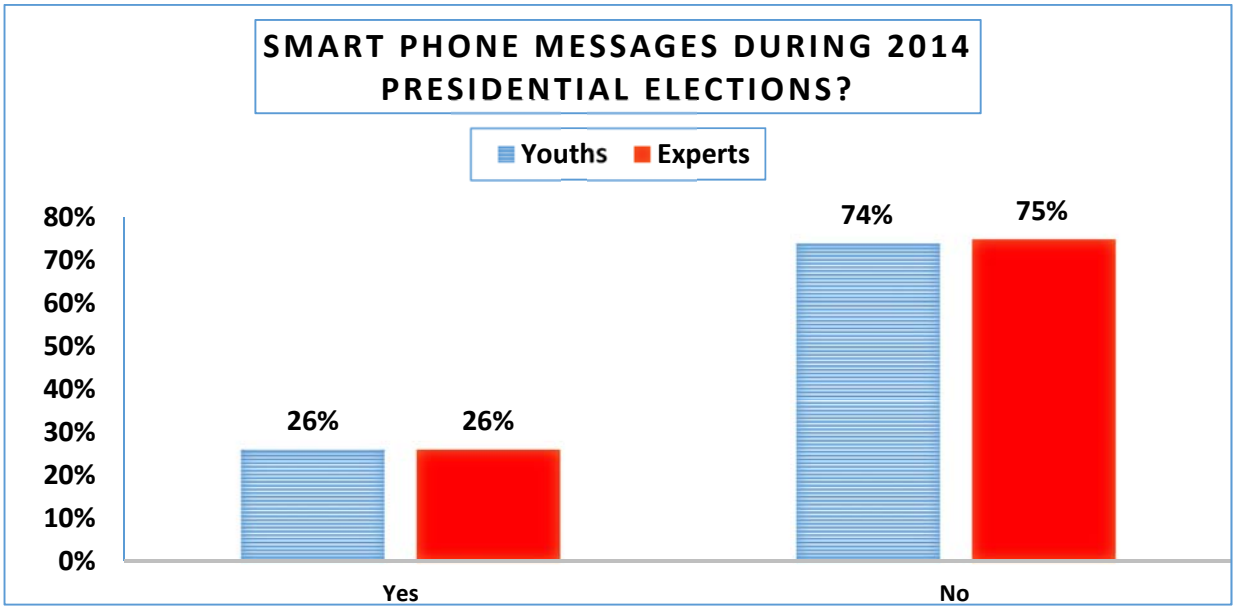
5.13 f: voting campaign messages on smart phones and the 2014 presidential elections

Table 5.13f: Q19- Did you receive voting campaign messages on your smart phone during the 2014 Egyptian Presidential elections?

	VAR00104		
Response	**Youths**	**Experts**	**Total**
Yes	51	12	63
	25.80%	25.50%	25.70%
No	147	35	182
	74.20%	74.50%	74.30%
Total	198	47	245
	100.00%	100.00%	100.00%

Chi square = 0.001 ns (p=0.975) not significant indicating similar distributions of responses for Youths and Experts

Figure 5.13f: A Bar Chart used to illustrate voting campaign messages on smart phones and the 2014 presidential elections



5.14a Perception of mobiles usage in promoting civic engagement (from the political perspective)

Respondents were asked to rate their agreement and disagreement about their perception of the civic engagement construct and the uses of smart. Statements were presented on a on a five point Likert scale. This question was tackled from a political perspective.

Table 5.14a: Q20: Civic engagement (political perspective) and smart phones usage

Political Civic Engagement	Partic i-pants	S. Disag ree	Disag ree	Neutr al	Agree	S. Agree	Total	Avera ge rating	Mean % Agree ment	χ2
I express my opinion by uploading videos and pictures through my smart phones	Youth s	12	27	26	70	65	200	3.75	75%	7.26 ns (p=0.123)
		6.0%	13.5%	13.0%	35.0%	32.5%	100.0 %			
	Expert s	5	8	2	24	11	50	3.56	71%	
		10.0%	16.0%	4.0%	48.0%	22.0%	100.0 %			
I consider discussing Egyptian political affairs through my smart phone a priority for me	Youth s	13	37	32	56	61	199	3.58	72%	10.35 * (p=0.035)
		6.5%	18.6%	16.1%	28.1%	30.7%	100.0 %			
	Expert s	5	18	8	10	8	49	2.96	59%	
		10.2%	36.7%	16.3%	20.4%	16.3%	100.0 %			
Having access to news about Egyptian political affairs on my smart phone is important for me	Youth s	7	15	38	73	67	200	3.89	78%	4.89 ns (p=0.299)
		3.5%	7.5%	19.0%	36.5%	33.5%	100.0 %			
	Expert s	2	2	9	26	11	50	3.84	77%	
		4.0%	4.0%	18.0%	52.0%	22.0%	100.0 %			

* χ2 Chi square significant indicating different distributions of agreement levels for Youths and experts.

ns χ2 Chi square not significant indicating similar distributions of agreement levels for Youths and experts.

Summary Table

Q20: Civic engagement (political perspective) and smart phones usage

Political Civic engagement	Average rating		Mean % agreement	
	Youths	Experts	Youths	Experts
I express my opinion by uploading videos and pictures through my smart phones	3.75	3.56	75%	71%
I consider discussing Egyptian political affairs through my smart phone a priority for me	3.58	2.96	72%	59%
Having access to news about Egyptian political affairs on my smart phone is important for me	3.89	3.84	78%	77%

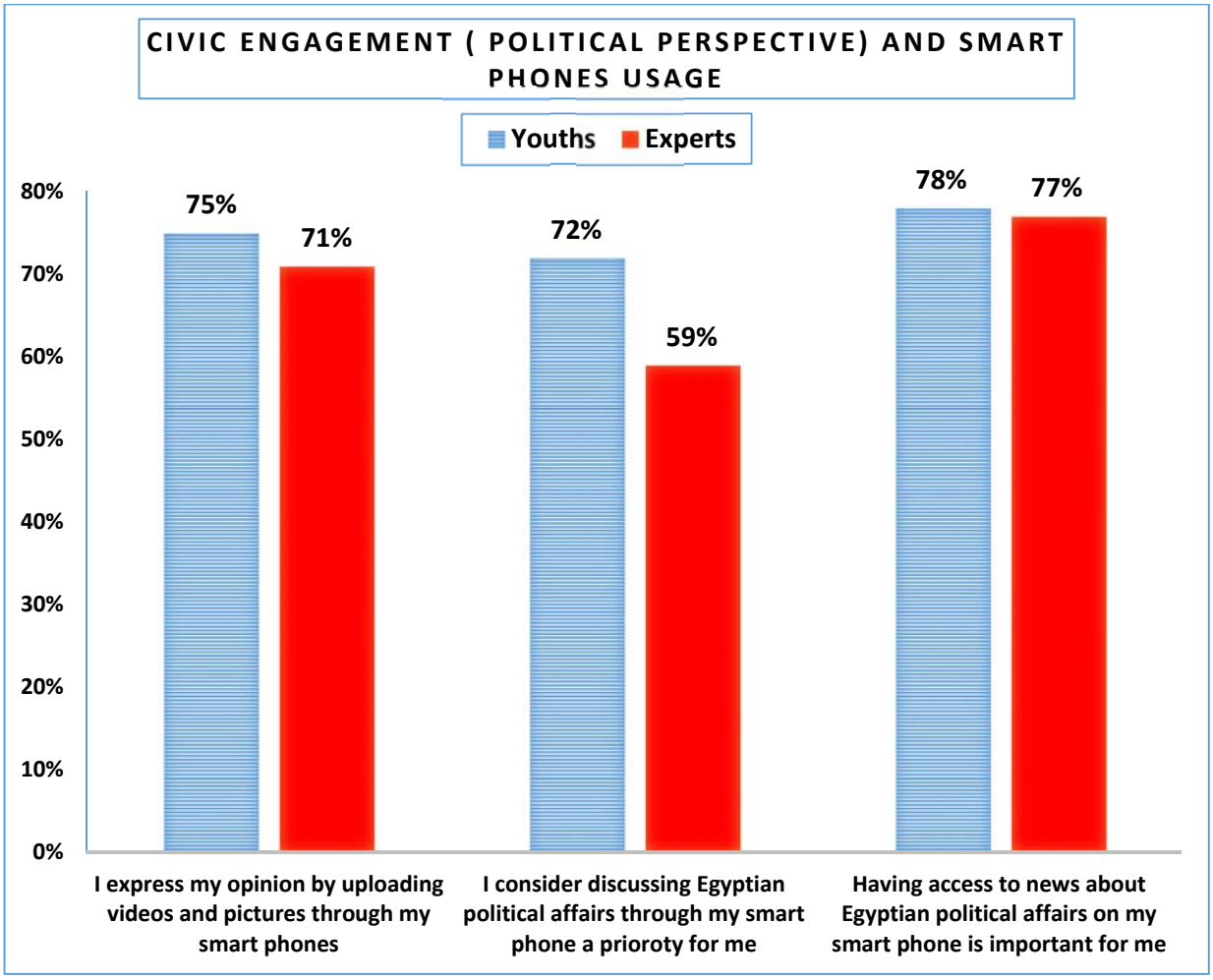
As shown above in the Summary Table:

I express my opinion by uploading videos and pictures through my smart phones: 71 % of the media experts agree about statement (a) with an average rating of 3.56 indicating that the majority of respondents fall between neutral and agree. 75 % of the youths also agree about statement (a) with an average rating of 3.75 which indicates that most of the respondents fall between neutral and agree. The Chi square for this statement which is equal to 7.26 is not significant (the p-value is equal to 0.123) indicating similar distributions of agreement levels for youths and media experts.

I consider discussing Egyptian political affairs through my smart phone a priority for me: 59 % of the experts disagree on statement (b) with an average rating of 2.96 indicating that the majority of experts fall between disagree and neutral. 72 % pf the youths agree on statement (b) with an average rating of 3.58 which indicates that most of the youths fall between neutral and agree. ($\chi 2$= 10.35) is significant indicating different distributions of agreement levels between youths and media experts**.**

Having access to news about Egyptian political affairs on my smart phone is important for me: 77 %of the media experts agree on statement (c) in which the average rating is 3.84 indicating that the majority of experts fall between neutral and agree. 78 % of the youths also agree on statement (c) in which the average rating is equal to 3.87 indicating that most of the youths fall between neutral and agree. ($\chi 2$= 4.89) is not significant indicating similar distributions of agreement levels between youths and media experts

Figure 5.14a: A Bar chart to illustrate Perception of mobiles usage in promoting civic engagement (from the political perspective)



5.14 b Perception of mobiles usage in promoting civic engagement (from the social perspective)

Respondents were asked to rate their agreement and disagreement about their perception of the civic engagement construct and uses of smart. Statements were presented on a on a five point Likert scale. This question was tackled from a social perspective.

Social Civic engagement	Partici-pants	S. Disagree	Disagree	Neutral	Agree	S. Agree	Total	Average rating	% Agreement	χ2
Having access to news about Egyptian social affairs on my smart phone is important for me	Youths	4	21	29	72	72	198	3.94	79%	7.11 ns (p=0.13)
		2.0%	10.6%	14.6%	36.4%	36.4%	100.0%			
	Experts	2	3	7	27	11	50	3.84	77%	
		4.0%	6.0%	14.0%	54.0%	22.0%	100.0%			
Citizens should use their smart phones as a tool for e-participation instead of waiting for the government to solve their community problems	Youths	3	25	37	68	63	196	3.83	77%	11.28 * (p=0.024)
		1.5%	12.8%	18.9%	34.7%	32.1%	100.0%			
	Experts	2	1	13	24	9	49	3.76	75%	
		4.1%	2.0%	26.5%	49.0%	18.4%	100.0%			
I make a difference in my community through my smart phones usage	Youths	11	31	45	61	50	198	3.55	71%	2.49 ns (p=0.646)
		5.6%	15.7%	22.7%	30.8%	25.3%	100.0%			
	Experts	3	9	15	15	8	50	3.32	66%	
		6.0%	18.0%	30.0%	30.0%	16.0%	100.0%			
Contributing to community through my smart phone fosters my responsibility towards society, hence increases my sense of belonging	Youths	11	37	33	60	57	198	3.58	72%	11.04 * (p=0.026)
		5.6%	18.7%	16.7%	30.3%	28.8%	100.0%			
	Experts	3	7	17	16	6	49	3.31	66%	
		6.1%	14.3%	34.7%	32.7%	12.2%	100.0%			
I am willing to volunteer to help solve my community problems in Egypt in the future through my smart phone	Youths	8	25	44	70	50	197	3.65	73%	5.15 ns (p=0.272)
		4.1%	12.7%	22.3%	35.5%	25.4%	100.0%			
	Experts	4	3	14	20	8	49	3.51	70%	
		8.2%	6.1%	28.6%	40.8%	16.3%	100.0%			

* x**2** Chi square significant indicating different distributions of agreement levels for Youths and experts.

ns **x2** Chi square not significant indicating similar distributions of agreement levels for Youths and experts.

Summary table

Q21: Civic engagement (social perspective) and smart phones usage

Social Civic engagement	Average rating		Mean % agreement	
	Youths	Experts	Youths	Experts
Having access to news about Egyptian social affairs on my smart phone is important for me	3.94	3.84	79%	77%
Citizens should use their smart phones as a tool for e-participation instead of waiting for the government to solve their community problems	3.83	3.76	77%	75%
I am willing to volunteer to help solve my community problems in Egypt in the future through my smart phone	3.65	3.51	73%	70%
Contributing to community through my smart phone fosters my responsibility towards society, hence increases my sense of belonging	3.58	3.31	72%	66%
I make a difference in my community through my smart phones usage	3.55	3.32	71%	66%

Having access to news about Egyptian social affairs on my smart phone is important for me: 77 % of the media experts agreed about statement (a). The average rating is 3.84 indicating that the majority of respondents are more inclined towards the agreement level. 79 % of the youths also agree about statement (a) in which the average rating is 3.94 indicating that the majority of the youths agree about the idea. The Chi square for this statement which is equal to 7.11 is not significant (the p-value is equal to 0.13) indicating similar distributions of agreement levels for youths and media experts.

Citizens should use their smart phones as a tool for e-participation instead of waiting for the government to solve their community problems: 75% of experts agree on statement (b) in which the average rating is 3.76 indicating that the majority of respondents fall between neutral and agree. Whereas 77 % of the youths also agree to the idea in which the average rating is 3.83 which indicates that most of the respondents fall between neutral and agree. ($\chi 2 = 11.28$) is significant indicating different distributions of agreement levels between youths and media experts. The p-value is equal to (0.024) which means that the data is statistically significant. However, this point depends on the government's policies and strategies towards e- participation, in other words, the youths are aware of the importance

of solving problems through their smart phones but the relationship of this perspective to reality will not be put into actions unless the government be reciprocal.

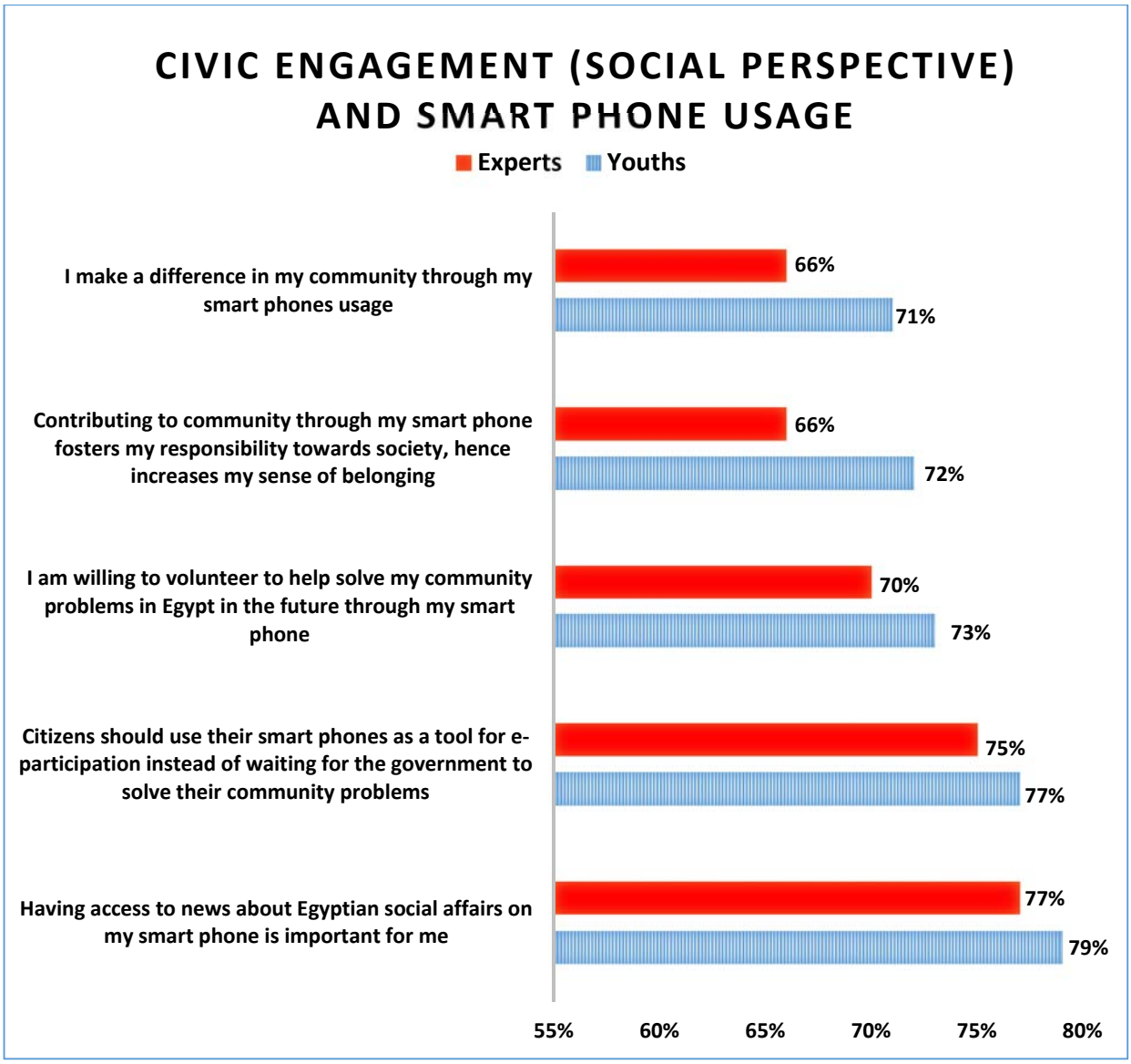
I am willing to volunteer to help solve my community problems in Egypt in the future through my smart phone: 70 % of the media experts agree with this stamen while 73 % of the youths also agree with this statement, the average ratings are 3.51 and 3.65 respectively indicating that the majority of respondents fall between neutral and agree. The Chi square calculated for this statement to examine the difference in distribution s of agreement levels between youths and media experts is equal to 5.15 with a p- value of 0.272. This result is insignificant indicating similar distributions of agreement levels for youths and media expert. In that sense, both media experts and youths can apply their perspective to reality in cases for example like sending SMSs to hospitals such as 57357 Cancer hospital or Madgi Yaacoub Heart institute and charity organizations as a way of raising donations and contributing to such projects and hence share in their community's wellbeing.

Contributing to community through my smart phone fosters my responsibility towards society, hence increases my sense of belonging: 66 % of media experts are feeling neutral about statement (d) where as 72 % of youths agree about the idea of fostering the sense of belonging through contributing to community through smart phones usage. The average rating for the media experts is 3.31indicating that the majority of media experts are inclined towards being neutral concerning such statement. However, the average rating for the youths is 3.58 indicating that the majority of students fall between neutral and agree. The Chi square calculated for this sentence is 11.04 which is significant indicating different distributions of agreement levels between youths and media experts. A p-value of 0.026 makes the data statistically insignificant. This different in distribution can be attributed to the difference of the age factor meaning that youths are usually emotionally driven and more passionate about changing their future than objective realistic decision makers and may be this justifies the different in agreement levels

I make a difference in my community through my smart phones usage:

66 % of media experts agree on this statement where as 71 % of youths agree on the same statement. The average ratings of the media experts is 3.32 indicating that the majority of the media experts are inclined towards being neutral concerning this statement while the average rating for the youths is 3.55 indicating that the majority of the youths fall between neutral and agree. The Chi square calculated for this sentence is 2.49 which is significant indicating similar distributions of agreement levels between youths and media experts. A p-value of 0.646 makes the data statistically significant.

Figure 5.14b: A Bar Chart used to illustrate civic engagement (social perspective) and smart phones usage



5.15: Most important feature of smart phones

Respondents were asked to state the most important feature of their smart phones. They were given four options, big and clear, technologically advanced, up-to-date and trendy and cost effective.

Table 5.15 : Q 22: Most important feature in your smart phone?

Feature	VAR00104		Total
	Youths	Experts	
Big and Clear screen	49	12	61
	24.00%	25.00%	24.00%
Technologically advanced	90	22	112
	45.00%	45.00%	45.00%
Up-to-Date and Trendy	35	7	42
	18.00%	14.00%	17.00%
Cost effective	26	8	34
	13.00%	16.00%	14.00%
Total	200	49	249
	100%	100%	100%

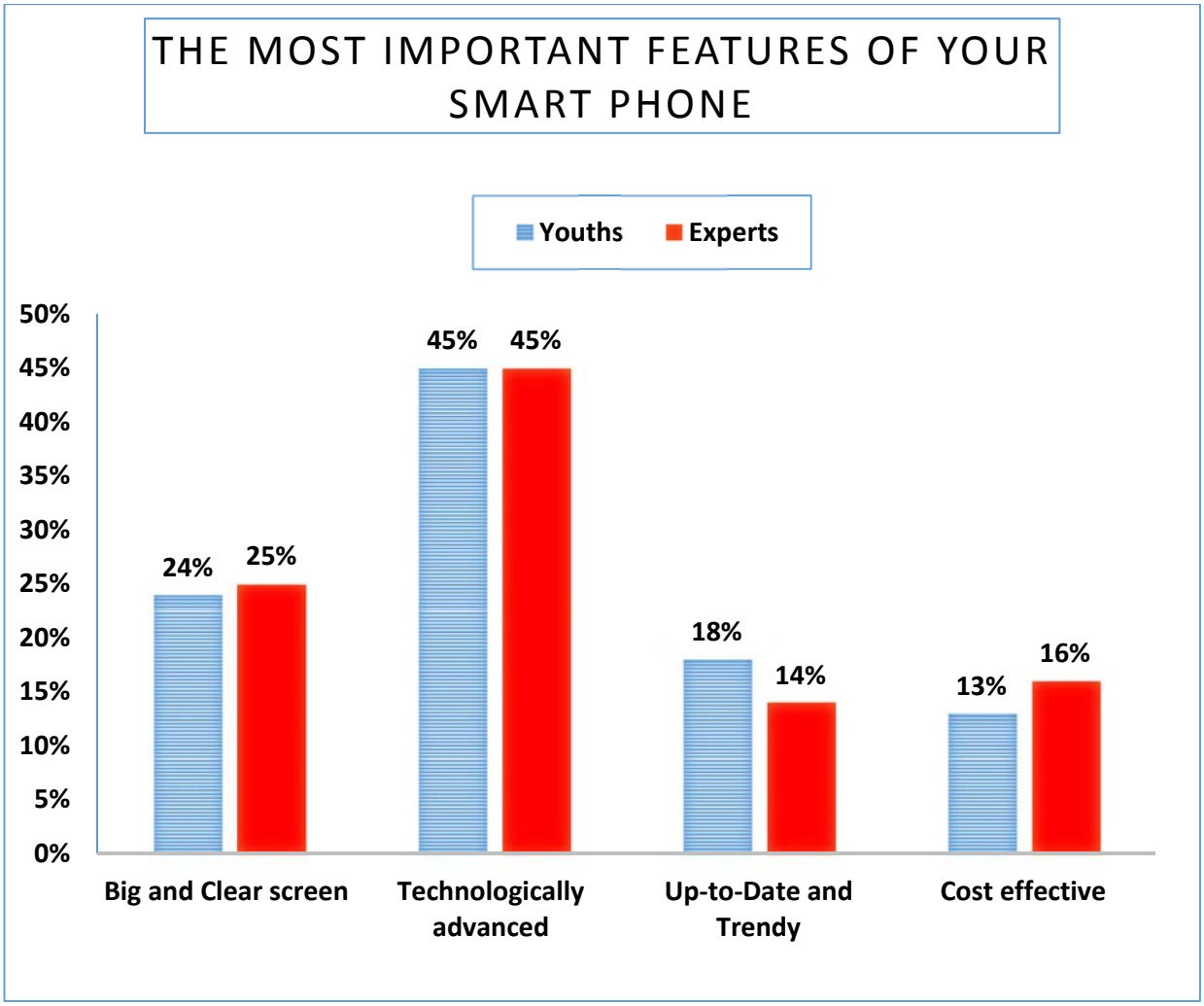
Chi square = 0.83 ns (p=0.) not significant indicating similar distributions of features for Youths and Experts

45.000 % of the experts regarded the 'technologically advanced' option to be their most important feature in their smart phones and surprisingly enough the same percentage represented the youths. 25.00 % of the media experts preferred their smart phones to have 'big and clear screen' in parallel to 24.00 % of the youths. A number of 7 media experts representing 14 % of the sample regarded ' up- to- date' and trendy to be the most important feature in their mobile smart phones whereas 35 students representing 18.00 % of the sample regarded this option to be their priority. Finally, 16.00 % of the media experts stated that 'cost effectiveness' is the most important feature of their smart phones while 13.00 % of the youths chose this stamen to be their number one feature in smart phones mobiles. The above table Chi square was calculated to examine the difference in distributions of features among youths and media experts. The result ($\chi 2$= 0.83) is not significant indicating similar distributions of smart phones' features

for both the youths and media experts. The p- value is (p=0.) showing the data is statistically in significant.

Conc: in light of this analysis it could be confirmed that technology is a main pillar of nowadays societies regardless of age and expertise. In other words it is the most important feature of our age which is characterized by being very personnel in nature connecting people through nodes and networks of information. This also implies the risk of the deterioration of almost all traditional sources of media outlets such as print and broadcast thus considering mobiles to be the 7th media channels.

Figure 5.15: A Bar Chart illustrated the most important feature of smart phones



2 EXTRA QUESTIONS TARGETING THE YOUTHS ONLY

Question number (30) in Appendix B was only asked to the youths since they are characterized by being more energetic and lively give their age bracket. This question explored the employment of the Apparategeist theory in the study. The youths were given four descriptive sentences about smart phones and were asked to cite their answers.

5.16:- Q 30: Do you view your smart phone mobile as (Circle all that apply)?

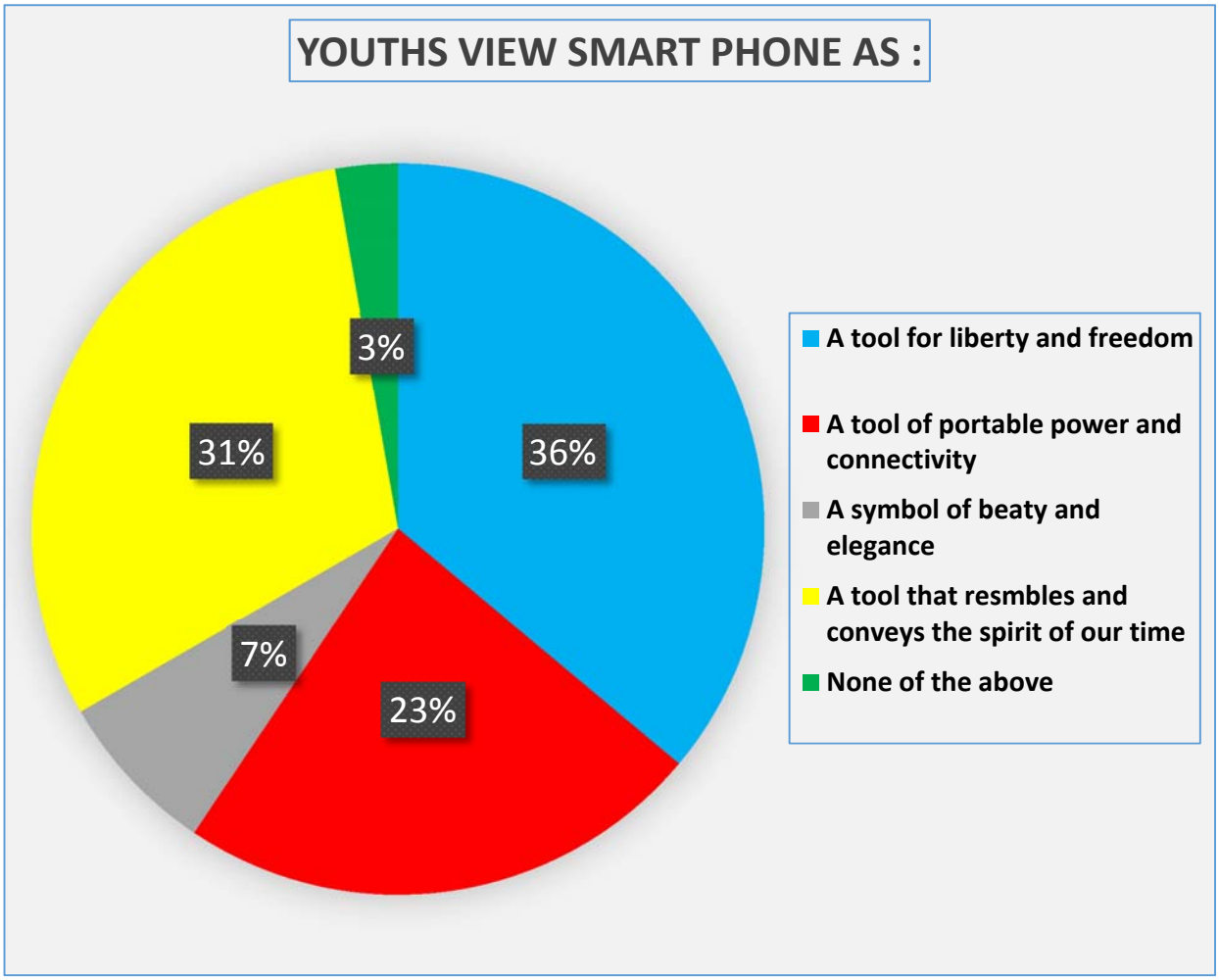
TABLE 5.16: Smart phones mobiles in the eyes of Egyptian Youths

Smart phone	Frequency	% of 200
A tool for liberty and freedom	144	72.0%
A tool of portable power and connectivity	93	46.5%
A symbol of beauty and elegance	29	14.5%
A tool that resembles and conveys the spirit of our time [in terms of technology and fast pace nature]	122	61.0%
None of the above	11	5.5%
Total*	399	200%

* multiple choice

72.0 % of the youths reported that they view their smart phones as a tool of liberty and freedom, where as 46.5 % cited that they consider their smart phones as tools of portable power and connectivity. 14.5 % regarded their smart phones as symbols of beauty and elegance while 61.0% of the youths view their smart phones as tools that resemble and convey the spirit of our time. A number of 11 youths reported that they don't view their smart phones in light of these perspectives.

Figure 5.16: A Pie Chart smart phones mobiles in the eyes of youths



5.17: Youths' feelings about their smart phones

Only youths respondents were asked to rate their agreement level about feelings towards their smart phones on a five point scale Likert.

Table 5.17: Q31- How you feel about your smart phone mobile?

FEELINGS ABOUT SMART PHONES	S. Disagree	Disagree	Neutral	Agree	S. Agree	Total	Average rating	Mean % Agreement
Losing my smart phone means losing my mind or self	12	10	31	74	72	199	3.92	78.492
	6.0%	5.0%	15.6%	37.2%	36.2%	100%		
I consider my smart phone mobile as an extension of my body	8	18	32	65	76	199	3.92	78.392
	4.0%	9.0%	16.1%	32.7%	38.2%	100%		
My smart phone mobile shapes my relationships	8	16	25	110	39	198	3.79	75.758
	4.0%	8.1%	12.6%	55.6%	19.7%	100%		
My smart phone mobile extends my social reality and eliminates physical boundaries	7	5	27	125	35	199	3.88	77.688
	3.5%	2.5%	13.6%	62.8%	17.6%	100%		
I am attached to my smart phone mobile	4	21	40	73	58	196	3.82	76.327
	2.0%	10.7%	20.4%	37.2%	29.6%	100%		
Smart phone's type is a symbol for judging others	55	35	55	27	27	199	2.68	53.568
	27.6%	17.6%	27.6%	13.6%	13.6%	100%		

Losing my smart phone means losing my mind or self: 78.492 % of the youths agree with statement (a). The average rating is 3.92 indicating that the majority of the respondents fall between neutral and agree.

I consider my smart phone mobile as an extension of my body: 78.392 % of the youths agree with statement (b). The average rating is 3.92 indicating that the majority of the respondents fall between neutral and agree

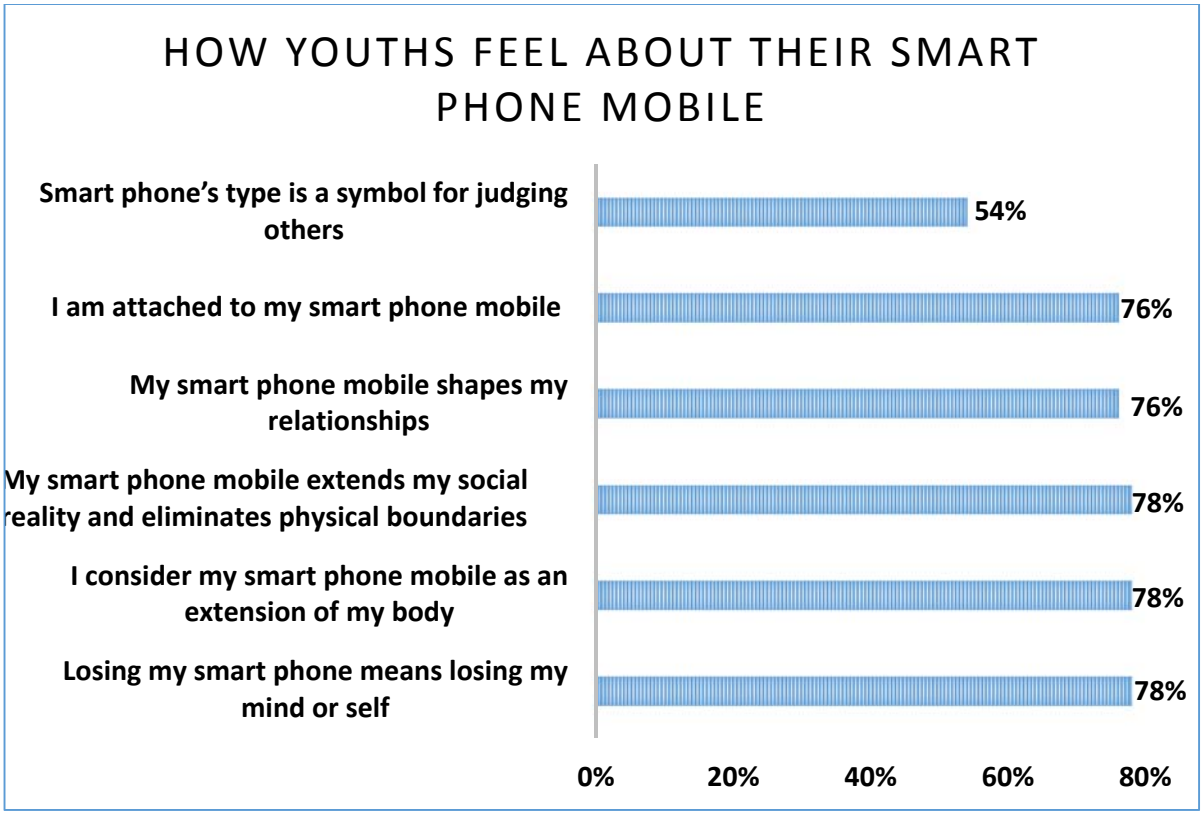
My smart phone mobile shapes my relationships: 75.758 of the youths agree with statement (c). The average rating is 3.79 indicating that the majority of the respondents fall between neutral and agree.

My smart phone mobile extends my social reality and eliminates physical boundaries: 77.688 %of the youths agree with statement (d). The average rating is 3.88 indicating that the majority of the respondents fall between neutral and agree

I am attached to my smart phone mobile: 76.327 %of the youths agree with statement (e). The average rating is 3.82 indicating that the majority of the respondents fall between neutral and agree

Smart phone's type is a symbol for judging others: 53.568 % of the youths disagree with statement (f). The average rating is 2.68 indicating that the majority of the respondents disagree.

Figure 5.17: A bar chart to illustrate Youths' feelings about their smart phones



Answering the Research Questions and Testing the Hypotheses of the Study

In answering RQ 1:

What are the uses of smart phones mobiles in the Egyptian revolution?

Survey question number 5 was used. As for statement (a) I check news daily on my smart phones half of the media experts and youths reported that they use their smart phones in doing so.

Also question 7 provided answers to research question no. 1. The answers show that 86.0 % of the media experts and youths used their smart phones to access news where as 56.0 % used their smart phones to express their opinions. In addition to 24.8% of both respondents who participated in a demonstration/protest after hearing of it through smart phones. Also results of question 13 show that 89.0 % of the youths used their smart phones to access news whereas 128 students representing 64.0 % of the youths used their smart phones to express their opinion during the January 25th revolution. Question 7e showed that 22.0 % of the youths participated in a demonstration/protest after hearing of it through smart phones where as 6.5 % of the youths did neither of these activities at all.

Results to question 8 also indicates that smart phones is considered the most rapid tool for gathering news stories.

Answers to questions 11 also indicate that smart phones are being used by media experts and youths to express their opinions however with different trends in addition to question 12 that provided practical uses of smart phones such as participating in a political campaign, and participation in a protest or strike, fundraising or organizing social events. There were other options of smart phones uses that were explored through the answers of question 13 such as: participating in politics, participating in solving community problems and creating sociopolitical awareness.

In relating the answers of RQ1 to questions 20 and 21 in the surveys we can draw a solid link between the different uses of smart phones and the different categories of the civic engagement construct. These usage trends fosters the construct of civic engagement inside the Egyptian citizen hence having implications on his perspective towards his society. That is to say a natural result of using smart phones for access news about the social and political affairs of the Egyptian society and by publicly expressing a person opinions about the political and social situations happening in his or her society will definitely increase a person's socio-political awareness and this will in turn enhance the civic engagement attitude of Egyptians towards their society.

In answering RQ 2:

Does Egyptian youth usage of smart phones mobiles encourage them to express their opinions loudly?

In testing whether the Egyptian youths usage of smart phones encouraged political participation and political interaction among youths, this research question was effectively answered through the results of question 13 c and 7d**.** 85 % of the youths agree that the usage of mobile smart phones encourages the youths to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events). In other words, the usage of smart phones facilitate the opinion expression act for the youths. Also, results of question 7 show that 64 % of the youths used their smart phones to express their opinion. Also results of question (20 a) indicate that 75 % of the youths express their opinion by uploading videos and pictures through their smart phones.

In answering RQ 3:

What is the impact of smart phones mobiles on the political dialogue into young people's every day's lives?

As mentioned earlier in the methodology section, this research question was tackled by the study in order to examine how mobile smart phones usage has helped in establishing an alternative public sphere where young people would have an opportunity to freely discuss politics and democracy and hence by pass state control of information.

Question 11 was asked to answer this research question. Results indicate that nearly 40 % of the youths are using their smart phones during the January 25th revolution and up to date to comment on photos/ videos related to the revolution on the internet while nearly half the youths used their smart phones to upload photos and videos about the revolution for the same purpose. 57.5 % of the youths sample tweeted or posted on social media about the revolution through their smart phones. Also this research question was answered in light of survey question number 20 b in which 72 % of the youths considered discussing Egyptian political affairs through their smart phone a priority for them. Hence, the result show that smart phones mobiles has a significant impact on the political dialogue into young people's every day's lives. This idea can be analyzed in light of Habermass' idea of the Public sphere. However, this public sphere in light lens of our nowadays societies this public sphere is a cyber-one for discussing politics and social affair of Egypt.

In answering Research Q 4:

Does Egyptian youth usage of smart phones create sociopolitical awareness?

This question was addressed by the study to examine if the usage of smart phones mobiles as a source of information by youths would create a well-informed political citizen.

This research question was answered through question 13 d in which 80 % of the media experts agree that mobile smart phones usage create sociopolitical awareness towards political issues during and after the Egyptian revolution. The mean average rating is 4.08 indicating that the majority of the experts lie between agree and strongly agree. While 82 % of the youths agree that mobile smart phones usage create sociopolitical awareness towards political issues during and after the Egyptian revolution.

In answering Research Q 5:

What is the influence of mobile phones in the possibility of e-voting post the revolution?

This research question was framed in order to examine the impact of smart phones usage on the possibility of e-voting. In light of the phenomenon of Politexting, text messages increase the possibility of voting (message alerts 2008 US elections increased probability of voting of individual to 3.2%.

Testing the four hypotheses of the study

In order to determine whether smart phones mobiles were used as a source of information about protests RH 1 was hypothesized

RH1: The more Egyptians use mobile telephony, the faster the dissemination of information about a protest.

In light of Q8 of the surveys, smart phones proved the most rapid method of gathering news stories in comparison to all other media sources or tools. In Q20, the use of the fast smart phones (politically) was agreed mostly by more than 70% of youths and experts with youths agreed a little more to use the fast smart phones for political civic engagement**.** ***So the hypothesis is supported***

RH2: The more Egyptians perceive mobile phones usage as promoting civic engagement, the more likely they are to participate in civic actions in the real world.

Q21 **answers** this.

For all the social civic engagement uses of smart phones, the participants gave very high supports. They gave more than 70% agreement that smart phones are used to access these civic engagement issues. Again, young people are likely to use smart phones for this purpose more than older experts.

So the hypothesis is supported.

RH3: the more Egyptians use mobile telephony the most likely they are mobilized towards actions in the Egyptian revolution.

Q7 was designed to see if there is a relationship between Egyptians' usage of smart phones and real actions during the Jan 25th revolution. In other words in accordance with this hypothesis the more Egyptians use their smart phones, the more they are able to organize and present themselves as social political force in the Egyptian revolution. The results show that the use of smart phones helped to access news (86.4%), to express opinions (62.4%), and only 24.8% to participate in a demonstration after hearing about it through smart phones. ***So the hypothesis is not supported.***

As for Q12, Respondents were directly asked about their uses of smart phones mobiles during the revolution. Results indicate that both the youths and media experts did not use their smart phones as a

tools to facilitate action in their real world**.** Results show that only 19.3 % used their smart phones to participate in protest or strikes. ***The hypothesis was not supported***

RH4: there is a positive relationship between Egyptians' use of smart phones mobiles and expressing themselves through new aspects of social media.

According to this hypothesis, the more Egyptians use their mobile phones the more likely they are involved in public opinion expression and socio-political discussions through new platforms of social media.

In Q11, Respondents were asked about their uses of smart phones during the January 25th revolution -A number of 29 experts representing 58.0 % of the sample tweeted or posted on social media through their smart phones whereas 115 students representing 57.5 % of the youths sample tweeted or posted on social media about the revolution through their smart phones. Out of the 428 answers –due to multiple choice – 344 (80%) used their smart phones to express themselves (comment and upload photos/videos of the revolution, and tweet/post about the revolution). ***This is a big support of the hypothesis.***

6. CONCLUCION

6.1 Various Uses of Mobile Smart Phones during and after the January 25th Revolution

The findings of the study show that the main usage of smart phones from the January 25th revolution to the present is "surveillance and news gathering". The significance utilization of mobile smart phones for accessing news and dissemination of information by media experts and young Egyptians is vivid through the results in which in which 86.4 % of the respondents stated that they use their smart phones to access news. Both the youths and media experts use their smart phones to gather news and keep up dated about the political and social affairs of their community. In addition, the results show that smart phones are regarded by both the youths and the media experts as the most rapid source of news dissemination. In other words, the very main essence of uses of smart phones is accessing knowledge through checking news and subscription to news sites in order to keep posted with the revolution events in particular and with the political issues and social happening in the Egyptian society in general. Interestingly, the testimonies showed that the least rapid source on the list, radio talk shows was the last chosen option by both the youths and media experts with 89% agreement and 87 % agreement respectively hence, both agreed that radio talk shows is the least rapid news gathering item on the list. Also newspaper, were regarded as one of the least items in terms of news gathering.

The findings further show that among the other uses of smart phones among respondents, 62.4 % of the respondents stated that they used their smart phones to express their opinions. In addition 80% of both respondents stated that they are encouraged to express their opinions through calls, SMSs, and uploading videos and pictures that relate to the revolution. whereas 22% used their smart phones for fundraising, in addition to more than one third of the respondents who used their smart phones for organizing social events, and in that sense a second very important aspect of the uses and gratification theory was established "entertainment and social interaction". The results also show that only 24.8% of the respondents used their smart phones to participate in a demonstration or strike.

6.2 Usage Impact on the Egyptian Political Landscape

(Political implications of uses of smart phones on the Egyptian Society)

Although the findings of the study show that only 25 % of the respondents used their smart phones to participate in a demonstration or strike, this still highlights the development of a new form of civil society in Egypt in light of the new ways of communication and shared public spheres of opinion expressions. Findings imply that if protests come to the point of concrete actions, the mobile telephone will allow for better coordination in terms of spreading information rapidly and facilitating communication hence

being a potential to foster political mobilization therefore, it is not the main tool that triggers change however after the change and transformation in a society happens regardless of the technology, in that sense the smart phones mobiles support and fosters the mobilization but not act as the underlying pillar in such operation . In that sense this finding confirm that technology can help in bringing about political change in a society or to put in more clear terms sustain the change yet cannot solely be the deep root that causes a political abrupt upheaval or change. However, since media experts' and youths' usage of mobile smart phones has widened the range of information dissemination this in turn, supporting political consequence. It could be deduced that access to mobile smart phones is a prerequisite for participation and democracy. Mobile telephones can be used for the development and maintenance of commitment and also the mobilization for action in key situations.

This leads to more voices and participation in the democratic process of the Egyptian society. The research findings clarified that in terms of mobilization of Egyptians in the form of assembling for protests smart phones played a role in both coordinating local groups and recording events through videos and pictures. The fast dissemination of information through mobile smart phones means that during the revolution mobile smart phones have not only been useful and essential for recording and sharing events however, youths and media experts used them as tools to engage, organize, mobilize, and inform people by citizen groups and activists around the world in advocacy and social action campaigns. Using this medium meant that real time pictures could be video streamed and uploaded and sent to news agencies across the world. Within seconds, newsfeeds could pick up on massacres, beatings and state sponsored suppression, all with the flick of a handset and with the video footage uploaded in the same handset. "Many demonstrators simply hand the 'world in the palm of their hands' when they recorded such information. Applying the concepts of mobile media, citizen journalism and citizen media there millions of photos, blogs, and videos worldwide created and uploaded daily as a form of personal expression and commentary. The findings also show that smart phones mobiles also facilitate and pave the way to professional journalism and allow everyday citizens to participate in reporting Since many web-based services couple with mobile phones for immediate posting of media, local citizens who have mobile phone access can become citizen journalists without a computer or access to an Internet connection. Hence, the Egyptian political landscape is being framed and molded through the eyes of the people on the ground. So citizens' participation to news making and having several options for news items result in fragmenting the media landscape resulting in the creation of sociopolitical awareness towards political issues during and after the Egyptian revolution

According to Ekwo (2012) citizens' activism in determining media content can have significant impact in democratic processes especially in the media industry itself (p.10). Schudson & Tifft (2005) illuminated that instead of media affecting the citizens, it's a reversed process in which the citizens mobilize the media (as cited in Ekwo, 2012, p.10). This reversed process, nurtures and supports

democratic principles in the media and also within the broader political space. These previous researches are compatible with this study's findings in which 80% of the respondents use their smart phones to upload pictures and videos related to the revolution, hence, using their mobile smart phones as a pillar tool for supporting the democratic process offering transparency, freedom and fairness to the information gathering process especially that 68% of the respondents agree that news over smart phones mobiles are still in accurate and biased in a sense. So this in turn, will upgrade the quality of news content presented.

Results further more clarify that media experts' and youths' usage of mobile smart phones has widened the range of information dissemination hence supporting the political process. It could be deduced that access to news over mobile smart phones is a prerequisite for participation and sustaining democracy. In other word, in light of exploring the civic engagement attitudes of respondents (from a political perspective) towards their society through their smart phones usage, the findings indicate that the majority agree that smart phones can foster the political aspects of civic engagement. Around 75% of youths and media experts believe that Expression of opinions through smart phones in terms of uploading pictures and news about the revolution is mandatory. 80 % of media experts and 82 % of the youths also agree that smart phones' usage creates socio-political awareness which is a mean pillar of civic engagement attitude. However, results were clear concerning the voting issue, which is another main component of civic engagement attitude. The majority of respondents were neutral about the usage of smart phones a source of news concerning all types of elections that the Egyptian society went through. Moreover, 2/3 of the respondents started that they didn't receive any messages about the 2014 presidential elections. So in that sense, it could be inferred that the relationship between smart phones usage and the voting issue is unclear yet and consequently the relationship between smart phones and the future of e-voting in the political landscape of the Egyptian society cannot be predicted.

Hence, the question again was "Do communication technologies change politics. New media are employed in contemporary political life and paving the way to the promotion of the new democratic phase. That is to say, mobile smart phones usage has explored new possibilities of participatory democracy in the Egyptian society. Usage of smart phones has supported the participation and mobilization of the Egyptian Youths in democracy through. Therefore, in light of the study's testimonies, mobile smart phones have been effective vehicles fostering the authentic values of the Egyptian society which has been striving and fighting for its true independence, self-realization and consequently self-determination. Results show that Egyptians use their mobile smart phones as tools for organizing and generating awareness of political mobilization acting as one of the factors leading to a social and political storm that changed the face of the Egyptian society

The findings also demonstrate that the Egyptian usage of smart phones mobiles by the youths in particular has reshaped the boundaries between the private and the public spheres supporting the concept of perpetual contact. A thread between Habermas idea of the traditional public sphere versus the online virtual public sphere facilitated through the usage of smart phones is drawn. The relationship between media, democracy and the public sphere has been the subject of intensive and increasing debates over the last forty years. The most influential thinking on the concept of what the public sphere is and why it is important has been made by the German philosopher Jürgen Habermas. His definition and conception of public sphere provides a reference point for the political implications of the uses of smart phones mobiles in the Egyptian. Habermass stated that the public sphere can best be described as a network of communicating information and points of

view" which is "reproduced through communicative action thus involving an open discussion of all issues of general concern, where issues relevant to the public good could be subject to informed debate and examination presupposing freedoms of speech and the right to freely participate in political debate and decision-making. Smart phones acting as a 7th media provides the existence and nourishment of a virtual sphere that corresponds to the traditional idea of the public sphere. Hence, instead of smart phones mobiles being viewed as a fourth estate guarding the governments' interests or delivering news as a commodity for the people, it is used by the same people for their own good and benefit.

Results show that nearly 80% of the youths used their smart phones mobiles to upload and deliver news since the Jan 25th revolution and up till the present. Thus they simply, sharing in the news making process, by uploading news and sharing in political discussions (twitter) hence they alter and changing the traditional concept. This has created a communication environment where communication increasingly happens between people horizontally. In other words, this is somehow an unconstrained public sphere in which a communication environment happens between citizens horizontally instead of being delivered to them vertically. Mobile smartphones are playing a crucial role in affecting the Egyptian society, it is changing the relationship between new and traditional media that will be creating a new channel for political debate and activism in the long term.

Thus the study elucidates that mobile media has a significant consequence altering and changing the political face of the Egyptian society representing a fresh interactivity of media that provides new freedoms, a blossoming of public debate because of the help of new media and mobiles in particular have revolutionized the communication process.

6.3 Usage impact on the Egyptian Social Landscape

Social implication of the uses of smart phones in the Egyptian society.

The social implications of smart phones uses on the Egyptian society was another main explored area of this research. Mobile smart phones are changing the way people consume and produce media throughout the world. The findings indicate 75 % of the media experts and 77 % of the youths believe that citizens should use their smart phones as a tool for e-participation instead of waiting for the government to solve their community problems. Also 70 % of the experts and 73 % of the youths are willing to volunteer to help solve my community problems in Egypt in the future through their smart phone. In that sense, civic engagement attitudes were explored in light of the citizens' perception of their smart phones usage. The majority of the respondents also believe that they can contributing to the well-being of their community through their smart phones' usage. They do believe that using their smart phones in such ways foster their responsibility towards their society, hence increases their sense of belonging. Results also indicate that 66 % of the media experts and 71 % of the youths agree that they make a difference in their community through their smart phones usage. 79 % of the youths where as 68 % of the media experts believe that smart phones encourage Egyptians to participate in solving community problems in Egypt. The majority of experts and youths representing 80 % and 82 % of the samples perceive their smart phones mobiles as tools to create sociopolitical awareness towards issues in the Egyptian community**.** What could be deduce from these findings that the main pillars of the civic engagement construct from a social perspective such as social awareness and community involvement can be enhanced and sustained through the usage of smart phones mobiles hence having social implications on the face of the Egyptian society. That is to say, that findings predict a change of attitudes of Egyptian towards their society through their smart phones usage and hence change the reality or social landscape of the Egyptian community. Finally, if this is the way Egyptians perceive their smart phones usage, this would in turn help in the establishment of an efficient civil society and a well-informed citizen.

It is also worth noting, that given the rapid pace nature of our current age, 76 % of the youths clarified that they use their smart phones to extend their social reality with friends and family hence keeping the contact. In other words findings suggest that usage of smart phones among the youths has significant social implications on the society in term of maintain social ties and relationships and eliminating physical boundaries in that sense the structure of the Egyptian society might encounter the negative effects of technology and thus maintain its social cohesion structure. The importance of this finding is that smart phones usage may still help in preserving the culture and traditions of such society.

Interestingly, the findings of this research can be analyzed through the lens of the 'Apparategeist Theory'. The theory attempts to explain personnel technologies in light of the meaning-making surrounding the machine, in other words the physical reality of the smart phone as a device is interpreted

in terms of spiritual aspects. In that sense, since the majority of the youths can view their smart phones mobiles in light of the theory main aspects, we can conclude that technology resembled in mobile smart phones are a preliminary factor in shaping and molding the history, the present and the future of the Egyptian society. The term Apparategeist as explored above in the theoretical framework section describe social chance and its interactions with social institutions with in the technical communication context in that sense the context of the mobile smart phone. In addition to the results of question 30, the results of question 8 can also be analyzed from the Apparategeist theoretical framework perspective. Since the majority of youths respondents and media experts respondents regarded smart phones to be the most rapid source of information in gathering news stories in comparison to traditional media items such as newspaper and broadcast, a very important aspect of the theory which is the symbolic nature of mobile communication devices is an integral part of the progression from a mass era to a network epoch toward a personal communication society featured by new forms of social networking and coordination. This change in nature of relationship between communication technology and society is clear not only through the style of mobile communication devices, but also in their different use and adoption. Mobile smart phones embody symbols of beauty and elegance, liberty and freedom, portability, power and connectivity hence the majority of the youths agreed that they are tools that resemble and convey the spirit of our time [in terms of technology and fast pace nature]. Therefore, it could finally be deduced that the significance of mobile smart phones as being a culmination of the late twentieth, early twenty first century ' zeitgeist' or simply spirit of the times.

Moreover, results to question 31 confirmed Katz's and Azkhus' assumptions concerning the Apparategeist theory in which users assign meanings to the affective sides of mobiles. That is to say the regular close attachment of a human being to his smart phones that was analyzed by the theorists was emphasized by the results of this study. The majority of the youths confirmed that they view their smart phones as an extension to themselves and losing it resembles losing their mind or self. Again this confirms the affective side of mobile smart phones that was tackled by the theory. However, one aspects of the theory was lavished in light of the results to statement e of question 31. In other words, Egyptian youths disagree on the symbolic nature of mobile in a sense for judging people. However, as mentioned they agreed with all the other aspects of symbolic nature of mobile smart phones and hence the very essence of this theoretical framework encompassing all of the personnel natures of this technology (mobile phone) presenting the very ultimate privilege of smart phones mobiles being the 'perpetual contact' exceeding physical boundaries and limits and hence echoing the concept of 'sociability' and pure commination thus proposing an genuine intrinsic human drive aspiring for social interaction and change in the Egyptian society. Applying the results of the study, Egyptians shared a universal public sphere represented in the symbolic nature of mobiles acting as pillars or vehicles of social and political change among the Egyptian society.

6.4 Comparison between Egyptian Media Experts' Perspective of mobile smart phones' usage and that of the youths' during the revolution till the present

(PERSPECTIVE DIFFRENCES BETWEEN BOTH SAMPLES)

It is clear that the structure of the two samples is different, the motivations for political participation vary and also the inner dynamics of the groups are different. The youths on one hand is a life phase in in which the youngsters formulate their perspectives while the other is founded on the identification with an ideology (Ling 2000). None-the-less as Ling 2000 noted the similarities are strong enough that the examination of the one provides insight into the other at some level.

Surprisingly, both groups' perspectives were similar towards the majority of the issues presented by the study. However, they both differed in their perception concerning certain points. For instance, televisions as being a source of information about the revolution. This difference in distribution is justifiable since the Media experts are still one of the cornerstones of the broad cast age in comparison to the youths whom are basic pillars of the new personnel age of communication preferring more personnel items such as laptops, tablets and smart phones that resembling the spirit of their current age which is mainly represented in the main aspects of "portability, power and connectivity". As explained above in the results 0.0% of experts regarded newspaper to be their first source for hearing about the revolution and only 1.0% of the students first heard about the January 25th revolution through newspaper. Hence it is significant that print media as a field is not only deteriorating but also kind of vanishing and this is justifiable by our living in a new age of personnel technologies rather than a mass age of print and broadcast. Remarkably, 27.0% of the youths can't remember how they first heard about the January 25th revolution as opposed to 12.0 % of the media experts who cannot remember. This is natural as media experts and youths are different in expertise and age and they both represent two different life phases. Its alos notable that 34.0% of media experts first knew about the January 25th revolution through word of mouth because they are on the ground or in other words are key players in the Journalism and Mass Communication field hence they are simply the decision makers or the privileged elites of the Egyptian society in terms of expertise, education, occupation and social status.

54.0% of the media experts favored T.V as being their media item to keep updated with news about the Egyptian revolution in comparison to 26.0% who favored T.V. This difference in distribution is justifiable since the Media experts are still one of the cornerstones of the broad cast age in comparison to the youths whom are basic pillars of the new personnel age of communication preferring more personnel items such as laptops, tablets and smart phones that resembling the spirit of their current age which is mainly represented in the main aspects of "portability, power and connectivity".

Comparing the research findings of youths and media regarding smart phones and satellites as major news channel to follow the revolution news and being updated with events, puts the major traditional Egyptian newspapers and the official television channels in risk. Their offered news quality is not enough to curvature the influence of new ICT's and smart phones mobiles that altered the contesting public sphere with hot debates that is why decision makers should put this into consideration.

Their perspectives concerning news credibility and trustworthiness delivered by news portals or sites over smart phones mobiles is more or less the same as 70 % believe it is inaccurate and biased. However, when it comes to issues like fairness youngsters differed a little bit in the percentage because of their less expertise and experience in the field of media issues.

Interestingly, although both samples are different in their characteristics, especially age and expertise, it was expected that their activities through their smart phones where different however, the data shows that they were more or less similar in their perspectives which may hence indicate that the new personal age of ICT's would mold people's perspective in similar threads. But it is worth noting that for all the social civic engagement uses of smart phones, the participants gave very high supports. They gave more than 70% agreement that smart phones are used to access these civic engagement issues (whether political or social). Nevertheless, young people are likely to use smart phones for these purposes more than older experts and this is justifiable through their young promising look to the future.

7. FUTURE RECOMMENDATIONS

Media organizations and those concerned with citizen participation and media are well advised to consider the implications when much of the world is online through their mobile devices. In that sense the researcher would highly recommend that other studies should be focusing on the relationships between smart phones usage and e- participation of the Egyptian citizens through smart phones mobiles. The future studies should be applied in the area of e-voting and the use of smart phones mobiles especially that the previous researches in such field did not yield enough literature review about the future possibility of e-voting in Egypt.

It is recommended that politicians and decision makers give much attention and care to the phenomenon of 'Politexting' (use of SMSs in politics). The findings of this study was unclear concerning the use of such phenomenon in voting in particular and politics in general. According to Vercals (2008) SMS messages were instrumental in organizing protests against the US-led invasion of Iraq in March 2003(p.11). In addition, SMSs played a major role in the Lebanese demonstrations in spring 2005 and even governments have realized this potential. Also, SMSs have been very influential in elections in Zimbabwe in spring 2008, the Spanish elections in 2004, the 2002 Korean elections and the 2008 American elections. So, it is recommended that coming research studies examine the relationship between such phenomenon and the Egyptian society.

As Vercals (2008) stated that "the bigger the number of people expressing their opinions through mobile technology, the stronger and more feasible democracy becomes and the more valuable is the contribution to good governance, efforts in different governments" . Messaging, is considered the cheapest and easiest way to communicate information and news. Thus it's advisable to study such issue. This phenomenon is characterized by a transformative potential that will not only supports and backups the operations of the coming parliamentary elections but will also shift the equation of political engagement. It will simply pave the way towards actual participative engagement in the political process in terms of building a bond between the candidates and the people hence act as a take off to a real democracy phase where the people act as real players who can take an efficient part in changing their reality and or sociality. This relationship between Egyptians and the parliament candidates should not stop till the phase of parliamentary results but should continue afterwards in which people may realistically voice their needs and opinions to their representatives. In other words changing the socio-political communication's landscape and hence sustaining an e-participation concept in the Egyptian society.

Conduct in-depth interviews with media experts to provide a closer understanding of the phenomenon of smart phones usage in the Egyptian society.

Conduct focus groups with youths about their uses of smart phones mobiles to provide a more in depth analysis of their perceptions and attitudes.

8. Limitations of the current study:

- The main limitation of this study had to do with the sample selection .The study surveyed a non-random purposive sample of media experts. Thus, the results can't be generalized. Therefore, the study lacks external validity.

- Given the fast pace nature of our nowadays timing or current era many respondents skipped some questions of the surveys because of their busy schedule. Since, academic surveys take time and effort to answer, many questions of the online surveys were skipped by respondents hence were disregarded by the researcher, and in turn the researcher had to resend the surveys several times to reach the targeted number of samples.
- Finally, the majority of the media experts sample in particular consisted of females and therefore the male perspective was not much present.
- Some answers to some of the questions were not very clear. The researchers explains this in light of the respondents' forgetting and being unable to accurately remember because of the elongation of the period.

References

Allagui, I & Kuebler, J (2011). The Arab Spring and the Role of ICTs Editorial Introduction International Journal of Communication 5, 1435–1442. Retrieved November 2012 from http://ijoc.org/index.php/ijoc/article/viewFile/1392/616

Castells, M. (2000) *The Rise of the Network Society. The Information Age: Economy, Society and Culture* (1), 2nd edn. Oxford: Blackwell

Campbell, S., & Ling, R. (2008). Effects of Mobile Communication. Bryant, J., Oliver, M, 1-32. Retrieved February 1, 2013, from http://www.academia.edu/2933626/Effects_of_Mobile_Communication

Campbell, S. W & Ling R (2009) Effects of Mobile Communication: Telenor Research/University of Michigan,

Campbell, S., & Park, Y. (2008). Social Implications of Mobile Telephony: The Rise of Personal Communication Society. Sociology Compass, 2(2), 371–387. Retrieved February 1, 2013.

Campbell, S.W. (2008a). Mobile technology and the body: Apparategeist, fashion, and function. In J. Katz (Ed.), Mainstreaming mobiles: Wireless communication and social change in a global context (pp. 153164). Cambridge, MA: MIT Press.

Campbell, Scott W. 2008. 'Mobile Technology and the Body: Apparategeist, Fashion, and Function.' Pp. 153–64 in *Handbook of Mobile Communication Studies*, edited by James E. Katz. Cambridge, MA: MIT Press.

Castells, M., Fernandez-Ardevol, M., Qiu, J.L., & Sey, A. (2007). Mobile communication and society: A global perspective. Cambridge, MA: MIT Press

Ekwo, U. (2012). Media –political Complex in the era of Media Convergence: Lessons from the Arab Spring. Center for Media & Peace Initiatives, New York. Retrieved November 2012 from http://cmpimedia.org/wp-content/uploads/2012/07

EL Tantawy, N. (2011). Social Media in the Egyptian Revolution: Reconsidering Resource

Mobilization Theory. International Journal of Communication (5)(1207–1224). Retrieved May

22, 2015 form http://ijoc.org/index.php/ijoc/article/download/1242/597.

Fernandez , R, Mun, W., & Li, L. (2011). 'Mobile Phone – the Must-Have Gadget of the 21st Century': Identifying Trends and Impact on Human Relationships. The Journal for the South East Asia

Research Center, 3(2), 39-53. Retrieved 2012 from http://search.taylors.edu.my/journalonline/Vol%203%20Issue%202/Search%20V3%28I2%293%20Wong%28edSP%29.pdf

Ghannam, J., (2011), Social Media in the Arab World: Leading up to the Uprisings of 2011, Center for International Media Assistance.

Geser, H. (2006). Is the cell phone undermining the social order? : Understanding mobile technology from a sociological perspective. Knowledge, Technology & Policy , 19 (1), 8-18. Retrieved November 2012 from http://link.springer.com/article/10.1007%2Fs12130-006-1010-x?LI=true
Geser, H. (2004). Towards a sociological theory of the mobile phone. Retrieved from http://socio.ch/mobile/t_geser1.htm Geser, H. (2006). Is the cell phone undermining the social order?: Understanding mobile technology from a sociological perspective. Knowledge, Technology, Policy, 19(1), 818.

Ghannam, J. (2011). Social media in the Arab world: Leading up to the uprisings of 2011. A Report to the Center for International Media Assistance. Retrieved April 14, 2011, from http://cima.ned.org/publications/social-media-arab-world-leading-uprisings-2011-0

Gergen K J (2002). The challenge of absent presence IN: Katz JE, Aakhus M (eds) Perpetual Contact: Mobile Communication, Private Talk, Public Performance Cambridge University Press
Goggin, G 2006. *Cell Phone Culture*. London, UK: Routledge.

Goggin, G. (2008). The Models and Politics of Mobile Media. Journalism and Media Research Centre, Journal 12(12 2008).

Hermanns, H. (2008). Mobile Democracy: Mobile Phones as Democratic Tools. Journal Compilation Political Studies Association, 28(2), 74-82. doi:10.1111/j.1467-9256.2008.00314.x

Howard, P. N., & Hussain, M. M. (2011). The Role of Digital Media. *Journal of Democracy*, The Upheavals in Egypt and Tunisia, *22*(3), 35-48.
Howard, P. N., & Hussain, M. M. (2012). Digital Media and the Arab Spring. In L. Diamond and M. Plattner (Eds.), *Liberation Technology: Social Media and the Struggle for Democracy*. Johns Hopkins University Press.
Hussain, & Howard. (2012). Democracy's Fourth Wave? Information Technologies and the Fuzzy Causes of the Arab Spring. Paper prepared for presentation at the International Studies Association, Princton University. Retrieved 2012 from http://ssrn.com/abstract=2029711

orhttp://dx.doi.org/10.2139/ssrn.2029711

Howard, P. N., & Hussain, M. M. (2013) *Democracy's Fourth Wave? Digital Media and the Arab Spring*. (Series: Oxford Studies in Digital Politics). New York, NY: Oxford University Press

Hofeinz. A (2005). The Internet in the Arab World: Playground for Political Liberalization. Ipg 3, 78-96 retrieved November 2012 from http://www.fes.de/ipg/IPG3_2005/07HOFHEINZ.PDF

Iksander, E. (2011). Connecting the National and the Virtual: Can Facebook Activism Remain Relevant after Egypt's January 25 Uprising?" *International Journal of Communication (5*): 1225-1237.

Jamila Boughelaf & Fiyaz Mughal OBE FCMI, 2011 "Revolutions for Democracy Supported by Mobiles in the Arab World: Mass Community Engagement at the Touch of a Button". Credemus Associates, page 1-9.

Katz, James E. / Aakhus, Mark A. (2002): Introduction: Framing the issues. (In: Katz, James E. / Aakhus Mark A. (eds.): Perpetual Contact. Mobile Communication, Private Talk, Public Performance. Cambridge University Press Cambridge, pp. 1-14).

Katz, J.E. (ed.) (2003) *Machines That Become Us: The Social Context of Personal Communication Technology*. New Brunswick, NJ: Transaction Publishers

Katz, James. E. (2006) *Magic in the Air: Mobile Communication and the Transformation of Social Life.* New Brunswick, NJ: Transaction Publishers.

Kavanaugh, A., Yang, S., Sheetz, S. Li, L.T., and Fox, E.A. 2011. Between a rock and a cell phone: Social Media Use during Mass Protests in Iran, Tunisia and Egypt. DOI = 10.1145/0000000.0000000 http://doi.acm.org/10.1145/0000000.0000000.

Kavanaugh, A. L., S. Sheetz, R. Hassan, S. Yang, (2012) Between a Rock and a Cell Phone: Communication and Information Technology Use During the Egyptian Uprising *9th International Conference on Information Systems for Crisis Response and Management (ISCRAM 2012)*, Vancouver, Canada, April 2012.

Kellner, D (2002). "Theorizing Globalization." *Sociological Theory* 20 , 285-305.

Khamis, S., & Vaughn, K. (2011). Cyber activism in the Egyptian Revolution: How Civic Engagement and Citizen Journalism Tilted the Balance. Arab Media and Society, (14). Retrieved from http://www.arabmediasociety.com/?article=769

Kim, D (2004). The shaping of new politics in the era of mobile and cyber communication: The Internet, mobile phone and political participation in Korea. In Mobile Democracy (Ed.) (4)(17): 317-326

Khan, A. (2012). The Role of Social Media and Modern Technology in Arab Spring. Far East Journal of Psychology and Business, Vol. 7 No. 1. Retrieved November 2012 from http://www.fareastjournals.com/files/fejpbv7n1p4.pdf

Kriem, M. (2009). Mobile telephony in Morocco: A changing sociality. Media Culture Society: (31) (4). DOI: 10.1177/0163443709335729. Retrieved 28 January 2012 from http://mcs.sagepub.com/content/31/4/617.extract

Lee , Sangwon 2009. The Deployment of Third-Generation Mobile Services: A Multinational Analysis of Contributing Factors

Ling, Rich 2004. *The Mobile Connection: The Cell Phone's Impact on Society*. San Francisco, CA: Morgan Kaufmann

Ling, R. (2007). Children, youth and mobile communication. *Journal of Children and Media, 1*(1), 60 - 67. Retrieved from http://www.richardling.com/papers/2007_Journal_of_child_and_media.pdf

Ling, Rich 2007. *Mobile Communication and the Emancipation of Teens*. Sydney, NSW: Paper Presented at the Mobile Media 2007 conference, July 2007.

Ling, Rich forthcoming. *New Tech, New Ties: How Mobile Communication Reshapes Social Cohesion*. Cambridge, MA: MIT Press.

Ling, R. (2008). New tech, new ties. Cambridge: Cambridge University Press.

Lugano, G (2008). Mobile Social Software: Definition, Scope and Applications. Peer-reviewed Journal of the Internet. (13) (11). Retrieved November 2012 from http://journals.uic.edu/ojs/index.php/fm/article/view/2232/2050

Marcu, M (n.d). Competition and Mobile Communications in Former Socialist Countries. *Department of Economics, University of Florida.* L1; L96; O3; P2. Retrieved from http://warrington.ufl.edu/centers/purc/purcdocs/papers/0409_Marcu_Competition_and_Mobile.pdf

Maddock,R. The mobile phone as the new 'mixed-reality' interface for digital art – a new form of *Apparategeist*? Dissertation presented to University of the Arts London http://citeseerx.ist.psu.edu/viewdoc/download;jsessionid=CAC22DCCE642E7E0A8EF4CC7A411CEEC?doi=10.1.1.100.6385&rep=rep1&type=pdf

McLuhan, M., & Fiore, Q. (1967). The medium is the massage: An inventory of effects. New York: Bantam Books.

Olaore, O. (2011). Politexting: Using Mobile Technology to Connect the Unconnected and Expanding the Scope of Political Communication. Information Systems Educators Conference 2011 ISECON Proceedings Wilmington North Carolina, USA V28 N1675. Retrieved November 18 2011 from http://carllevan.com/wp-content/uploads/2013/05/Olaore-Connecting-the-Unconnected_12_05.docx

Peirson-Smith, T. (2012). Embracing Social Media to Enhance Public Participation. 'IAIA12 Conference Proceedings' Energy Future The Role of Impact Assessment 32nd Annual Meeting of the International Association for Impact Assessment. Retrieved November 2012 from www.iaia.org

Rheingold, H. (2002). Smart mobs: The next social revolution. Cambridge, MA: Perseus Books/Basic Books

Abdel Raouf, R. (2014). *The relationship between source credibility and political participation: Examining the Egyptian talk show "Masr Al Yom" broadcast on Al Faraeen satellite channel.* The American University in Cairo, Egypt. Retrieved fromhttp://dar.aucegypt.edu/handle/10526/3937

Severin, W.J. & Tankard, J.W. (2001), *Communication theories: origins, methods,*

and uses in the mass media. Addison Wesley Longman.

Storck, M (2011). The Role of Social Media in Political Mobilization: a Case Study of the January 2011 Egyptian Uprising. Dissertation presented at University of St Andrews, Scotland, and is solely the work of the above named candidate.
Retrieved novermber 2012 from http://www.culturaldiplomacy.org/academy/content/pdf/participant-papers/2012-02-bifef/The_Role_of_Social_Media_in_Political_Mobilisation_-_Madeline_Storck.pdf

Tilson, D. & Lyytinen, K. (2006). The 3G transition: Changes in the US wireless industry. *Telecommunications Policy*, *30*, 569-586. Licensing of third generation (3G) mobile: Briefing Paper. ITU Workshop on Licensing 3G Mobile, September 19-21, 2001, Geneva, International Telecommunication Union

Unwin, T. (2012). Mobiles, Social Media and Democracy: Critical reflections. Common Wealth Telecommunications Organizations. Retrieved December 2012 from file http://www.cpahq.org/cpahq/cpadocs/Unwin%20CPA%20Social%20media%20and%20democracy.pdf

Verclas, K (2008). A Mobile Voice: The Use of Mobile Phones in Citizen Media. United States Agency for International Development (USAID). Retrieved 2012 from https://digmediaman.files.wordpress.com/2013/07/verclas-k-a-mobile-voice-mobile-phones-in-citizen-media.pdf

Waeyenberg, S., & Hens, L. (2008). Technological diffusion: What can we learn from the case of worldwide mobile telephony? . International trade: a global perspective for the 21st century, from

International trade: a global perspective for the 21st century, Staffordshire University. Retrieved November 2012 from http://www.staffs.ac.uk/assets/Technolgical%20diffusion%20and%20worldwide%20telephony%20-%20Sofie%20van%20den%20wayenburg_tcm44-20638.pdf

Wellman, B. (2001). Physical place and cyber place: The rise of personalized networking. International Journal of Urban and Regional Research, 25(2): 227-252. Retrieved from http://onlinelibrary.wiley.com/doi/10.1111/1468-2427.00309/

Wellman, B., Zuho, X., & YU, J. (2011). Egypt: The First Internet Revolt? Peace Magazine. Retrieved 2012 from http://scholar.harvard.edu/xiaolinzhuo/publications/egypt-first-internet-revolt

Wimmer, D. & Dominick, R (2006). *Mass Media Research.* USA: Thomson Wadsworth.

Xavier, P 2001. Licensing of third generation (3G) mobile: Briefing Paper. ITU Workshop on Licensing 3G Mobile, September 19-21, Geneva, International Telecommunication Union

Zegeye & Muponde (2012): The social lives of mobile telephony in Africa: towards a research agenda, African Identities, 10:2, 123-128. Retrieved February 2013 from http://dx.doi.org/10.1080/14725843.2012.657829

International Telecommunication Union, 2002, World Telecommunication Indicators

Database, 5th edition

The Wall Street Journal, Rebels Hijack Gadhafi's Phone Network, 13 April 2011, http://online.wsj.com/article/SB10001424052748703841904576256512991215284.html

Msn Arabia, Spreading the Word: Syria's Digital revolution, 5 July 2011, http://www.arabia.msn.com/News/World/DW/2011/July/7279509.aspx?region=all.&featuredAll

Tech Change- The Institute for Technology and Social Change, The Revolution will not be Tweeted: Why the Mobile Phone is still critical in reaching the masses in the Middle East, 16 June 2011 http://techchange.org/2011/06/16/the-revolution-will-not-be-tweeted-why-the-mobile-phone-is-still-critical-to-reaching-the-masses-in-the-middle-east/

Social and Political Implications of Mobile Smart Phones during Jan 25

My respectable respondents, The Egyptian Revolution in this survey is defined as the phase starting from January 25 th 2011 followed by June 30th uprise up till the 2014 Presidential Elections.

1. Do you own a smart phone

- ◯ Yes
- ◯ No
- ◯ If Yes please proceed.

2. Perception of mobile phones. Please rate the following statement:

	strongly agree	agree	neutral	disagree	strongly disagree
I consider my mobile phone as a very personal tool	◯	◯	◯	◯	◯
I share my smart phone with others	◯	◯	◯	◯	◯
I consider smart phones as luxury Items	◯	◯	◯	◯	◯
I consider smart phones as necessary items	◯	◯	◯	◯	◯

3. How did you first hear about Jan 25 Egyptian Revolution ? Please click only one answer

- ◯ TV
- ◯ Satellite
- ◯ Radio
- ◯ newspaper
- ◯ smart phone usage
- ◯ Laptops/ computers/ tablets
- ◯ Word of mouth
- ◯ can't remember

Other (please specify)

***4. At that time, How did you keep up-to-date about Jan.25 revolution? (Please click all that apply)**

- [ ] TV
- [ ] Satellite
- [ ] Radio
- [ ] newspaper
- [ ] smart phone usage
- [ ] Laptops/ computers/ tablets
- [ ] Word of mouth

Other (please specify)

***5. Since Jan 25 revolution how often do you follow Egyptian revolutionary news through your smart phones ? Please click one option.**

- ◯ I check daily
- ◯ I check weekly
- ◯ I only check when there is a situation causing political disturbance
- ◯ I rarely check
- ◯ Never

6. Are you subscribed to news sent to your smart phone?
If yes please click all possible options if no please skip this question..

- [ ] Al Masry Al Youm
- [ ] EGYNEWS
- [ ] CBC
- [ ] AL WATAN NEWS
- [ ] YOUM7

Other (please specify)

7. During Jan 25 Egyptian revolution, did you do any of the following activities? (click all that apply)

- [ ] used you laptops,computers and tablets to express your opinion
- [ ] used your laptops, computers and tablets to access news
- [ ] Used smart phones to access news
- [ ] Used smart phones to express your opinion
- [ ] Participated in a demonstration/protest after hearing of it through smart phones
- [ ] None of the above

Other (please specify)

Social and Political Implications of Mobile Smart Phones during Jan 25

***8. Gathering news stories is more rapid through (order your answer with 1 being the most rapid and 7 being the least rapid (Note: the list organizes automatically according to your ranking)**

- ☐ Newspapers
- ☐ Television news
- ☐ Satellite/ Television talk shows
- ☐ Radio news
- ☐ Radio talk shows
- ☐ Smart Phones usage
- ☐ Word of mouth

9. If you use your smart phone to access news about the Egyptian Revolution, what are the most important mobile news site that you access?(please list at least three)

***10. Rate the following statements that best represent how you feel about news coverage that you access through your smart phones**

	strongly disagree	disagree	neutral	agree	strongly agree
Is fair	◯	◯	◯	◯	◯
Tells the whole story	◯	◯	◯	◯	◯
Is biased	◯	◯	◯	◯	◯
Is inaccurate	◯	◯	◯	◯	◯
Respects people's privacy	◯	◯	◯	◯	◯
Does watch after members' interests	◯	◯	◯	◯	◯
Is not concerned about the community's well-being	◯	◯	◯	◯	◯
Does separate fact and opinion	◯	◯	◯	◯	◯
Can not be trusted	◯	◯	◯	◯	◯
Is factual	◯	◯	◯	◯	◯
News administrators are responsive to readers' feedback and comments on news	◯	◯	◯	◯	◯

Social and Political Implications of Mobile Smart Phones during Jan 25

***11. During and After Jan 25 Egyptian Revolution, did you use your mobile phone to (click all that apply)**

- [ ] Comment on photos/videos on the internet related to the revolution
- [ ] Upload photos/videos through your smart phone related to the revolution
- [ ] Tweeted or posted on social media through your smart phone about the revolution
- [ ] None of the above

Other (please specify)

***12. Have you ever used your smart phone for (check all that apply)**

- [ ] Participating in a political campaign
- [ ] Participating in protests or strikes
- [ ] Organizing social events
- [ ] Fundraising
- [ ] None of the above

***13. Please indicate your degree of agreement or disagreement with the following statements about the use of smart phones during and post the Egyptian revolution**

	strongly disagree	disagree	neutral	agree	strongly agree
Smart phones are a source of news about the Egyptian revolution and up to date.	◯	◯	◯	◯	◯
Smart phones encourage Egyptians to participate in politics during Jan 25 and up to date.	◯	◯	◯	◯	◯
Smart phones encourage ordinary Egyptian citizens to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events).	◯	◯	◯	◯	◯
Smart phones create sociopolitical awareness towards political issues during and after the Egyptian revolution	◯	◯	◯	◯	◯
Smart phones encourage Egyptians to participate in solving community problems in Egypt	◯	◯	◯	◯	◯

***14. Please indicate your degree of agreement or disagreement with the following statements about the use of smartt phones during the Egyptian Presidential / Parliamentary Elections**

	Strongly Disagree	Disagree	Neutral	Agree	Strongle Agree
Smart phone is a source of information about the Egyptian parliamentary elections held in November, 2012 and hence encouraging Egyptians to vote	◯	◯	◯	◯	◯
Smart phone is a source of information about the Egyptian Presidential elections held in May 2014 and hence encouraging Egyptians to vote	◯	◯	◯	◯	◯
Smart phone is a source of information about the coming 2015 Parliamentary Elections	◯	◯	◯	◯	◯

15. Did you receive voting campaign messages on your smart phone during the 2012 Egyptian parliamentary elections (If No please skip questions 16,17 &18)

◯ Yes

◯ No

16. If yes, did these messages include

◯ Information concerning candidates

◯ Information about election circles (dawa2er Intikhab)

◯ both of the above

Other (please specify)

17. Do you believe these SMS messages from candidates were effective tools for their political campaigning?

◯ Yes

◯ No

18. Do you believe these SMS messages were effective tools for awareness and voting participation ?

◯ Yes

◯ no

19. Did you receive voting campaign message on your smart phone during the 2014 Egyptian Presidential elections?

- ◯ yes
- ◯ No

***20. Please state your degree of agreement or disagreement with each of the following statements about civic engagement (political perspective) and smart phones usage**

	strongly disagree	disagree	neutral	agree	strongly agree
I express my opinion by uploading videos and pictures through my smart phones	◯	◯	◯	◯	◯
I consider discussing Egyptian political affairs through my smart phone a prioroty for me	◯	◯	◯	◯	◯
Having access to news about Egyptian political affairs on my smart phone is important for me	◯	◯	◯	◯	◯

***21. Please state your degree of agreement or disagreement with each of the following statements about civic engagement (social perspective) and smart phones usage**

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Having access to news about Egyptian social affairs on my smart phone is important for me	◯	◯	◯	◯	◯
Citizens should use their smart phones as a tool for e-participation instead of waiting for the government to solve their community problems	◯	◯	◯	◯	◯
I make a difference in my community through my smart phones usage	◯	◯	◯	◯	◯
Contributing to community through my smart phone fosters my responsibility towards society, hence increases my sense of belonging	◯	◯	◯	◯	◯
I am willing to volunteer to help solve my community problems in Egypt in the future through my smart phone	◯	◯	◯	◯	◯

22. What is the most important feature in your smart phone?

- ◯ Big and Clear Screen
- ◯ technologically advanced
- ◯ Up-to- Date and Trendy
- ◯ Cost Effective

23. Gender

- ◯ male
- ◯ female

24. What is your area of residence? click on one answer only.

- ◯ Heliopolis
- ◯ Nasr City
- ◯ New Cairo/Katameya
- ◯ Maadi
- ◯ Dokki
- ◯ Mohandiseen
- ◯ Zamalek
- ◯ Haram
- ◯ 6th of October

Other (please specify)

25. age

- ◯ 25 years old
- ◯ Over 25 - 35 years old
- ◯ Over 35 - 45 years old
- ◯ Over 45 years old

Other (please specify)

26. What is the highest level of education you have completed?

- ◯ 4 year college degree (BA/BS)
- ◯ Master's degree
- ◯ Doctoral degree
- ◯ Professional degree (MD/JD)

27. What is your current marital status?

- ◯ Single (never married)
- ◯ Married
- ◯ Separated
- ◯ Divorced
- ◯ Widowed

28. what is your occupation?

29. What is your current annual income range? Check one answer only

- ◯ Less than LE 12,000
- ◯ LE 12,000 – LE 36,000
- ◯ More than LE 36,000 – LE 60,000
- ◯ More than LE 60,000 – LE 120,000
- ◯ More than LE 120,000
- ◯ Doesnot apply

THANKS A MILLION FOR YOUR TIME AND COOPERATION...

My respectable respondents, The Egyptian Revolution in this survey is defined as the phase starting from January 25 th 2011 followed by June 30th uprise up till the 2014 Presidential Elections.

1. Do you own a smart phone

- ◯ Yes
- ◯ No
- ◯ If Yes please proceed.

2. Perception of mobile phones. Please rate the following statement:

	strongly agree	agree	neutral	disagree	strongly disagree
I consider my mobile phone as a very personal tool	◯	◯	◯	◯	◯
I share my smart phone with others	◯	◯	◯	◯	◯
I consider smart phones as luxury Items	◯	◯	◯	◯	◯
I consider smart phones as necessary items	◯	◯	◯	◯	◯

3. How did you first hear about Jan 25 Egyptian Revolution ? Please click only one answer

- ◯ TV
- ◯ Satellite
- ◯ Radio
- ◯ newspaper
- ◯ smart phone usage
- ◯ Laptops/ computers/ tablets
- ◯ Word of mouth
- ◯ can't remember

Other (please specify)

*4. At that time, How did you keep up-to-date about Jan.25 revolution? (Please click all that apply)

- ☐ TV
- ☐ Satellite
- ☐ Radio
- ☐ newspaper
- ☐ smart phone usage
- ☐ Laptops/ computers/ tablets
- ☐ Word of mouth

Other (please specify)

***5. Since Jan 25 revolution how often do you follow Egyptian revolutionary news through your smart phones ? Please click one option.**

- ◯ I check daily
- ◯ I check weekly
- ◯ I only check when there is a situation causing political disturbance
- ◯ I rarely check
- ◯ Never

6. Are you subscribed to news sent to your smart phone?
If yes please click all possible options if no please skip this question..

☐ Al Masry Al Youm ☐ EGYNEWS ☐ CBC ☐ AL WATAN NEWS ☐ YOUM7

Other (please specify)

7. During Jan 25 Egyptian revolution, did you do any of the following activities? (click all that apply)

- ☐ used you laptops,computers and tablets to express your opinion
- ☐ used your laptops, computers and tablets to access news
- ☐ Used smart phones to access news
- ☐ Used smart phones to express your opinion
- ☐ Participated in a demonstration/protest after hearing of it through smart phones
- ☐ None of the above

Other (please specify)

***8. Gathering news stories is more rapid through (order your answer with 1 being the most rapid and 7 being the least rapid (Note: the list organizes automatically according to your ranking)**

☐	Newspapers
☐	Television news
☐	Satellite/ Television talk shows
☐	Radio news
☐	Radio talk shows
☐	Smart Phones usage
☐	Word of mouth

9. If you use your smart phone to access news about the Egyptian Revolution, what are the most important mobile news site that you access?(please list at least three)

***10. Rate the following statements that best represent how you feel about news coverage that you access through your smart phones**

	strongly disagree	disagree	neutral	agree	strongly agree
Is fair	◯	◯	◯	◯	◯
Tells the whole story	◯	◯	◯	◯	◯
Is biased	◯	◯	◯	◯	◯
Is inaccurate	◯	◯	◯	◯	◯
Respects people's privacy	◯	◯	◯	◯	◯
Does watch after members' interests	◯	◯	◯	◯	◯
Is not concerned about the community's well-being	◯	◯	◯	◯	◯
Does separate fact and opinion	◯	◯	◯	◯	◯
Can not be trusted	◯	◯	◯	◯	◯
Is factual	◯	◯	◯	◯	◯
News administrators are responsive to readers' feedback and comments on news	◯	◯	◯	◯	◯

***11. During and After Jan 25 Egyptian Revolution, did you use your mobile phone to (click all that apply)**

- ☐ Comment on photos/videos on the internet related to the revolution
- ☐ Upload photos/videos through your smart phone related to the revolution
- ☐ Tweeted or posted on social media through your smart phone about the revolution
- ☐ None of the above

Other (please specify)

***12. Have you ever used your smart phone for (check all that apply)**

- ☐ Participating in a political campaign
- ☐ Participating in protests or strikes
- ☐ Organizing social events
- ☐ Fundraising
- ☐ None of the above

***13. Please indicate your degree of agreement or disagreement with the following statements about the use of smart phones during and post the Egyptian revolution**

	strongly disagree	disagree	neutral	agree	strongly agree
Smart phones are a source of news about the Egyptian revolution and up to date.	◯	◯	◯	◯	◯
Smart phones encourage Egyptian "youths" to participate in politics during Jan 25 and up to date.	◯	◯	◯	◯	◯
Smart phones encourage Egyptian "youths" to express their opinions publicly (e.g. calls, SMS, uploading videos and pictures about events).	◯	◯	◯	◯	◯
Smart phones create sociopolitical awareness towards political issues during and after the Egyptian revolution	◯	◯	◯	◯	◯
Smart phones encourage Egyptian "youths" to participate in solving community problems in Egypt	◯	◯	◯	◯	◯

***14. Please indicate your degree of agreement or disagreement with the following statements about the use of smartt phones during the Egyptian Presidential / Parliamentary Elections**

	Strongly Disagree	Disagree	Neutral	Agree	Strongle Agree
Smart phone is a source of information about the Egyptian parliamentary elections held in November, 2012 and hence encouraging Egyptians to vote	◯	◯	◯	◯	◯
Smart phone is a source of information about the Egyptian Presidential elections held in May 2014 and hence encouraging Egyptians to vote	◯	◯	◯	◯	◯
Smart phone is a source of information about the coming 2015 Parliamentary Elections	◯	◯	◯	◯	◯

15. Did you receive voting campaign messages on your smart phone during the 2012 Egyptian parliamentary elections (If No please skip questions 16,17 &18)

◯ Yes

◯ No

16. If yes, did these messages include

- ◯ Information concerning candidates
- ◯ Information about election circles (dawa2er Intikhab)
- ◯ both of the above

Other (please specify)

17. Do you believe these SMS messages from candidates were effective tools for their political campaigning?

- ◯ Yes
- ◯ No

18. Do you believe these SMS messages were effective tools for awareness and voting participation ?

- ◯ Yes
- ◯ no

19. Did you receive voting campaign message on your smart phone during the 2014 Egyptian Presidential elections?

- ◯ yes
- ◯ No

*20. Please state your degree of agreement or disagreement with each of the following statements about civic engagement (political perspective) and smart phones usage

	strongly disagree	disagree	neutral	agree	strongly agree
I express my opinion by uploading videos and pictures through my smart phones	◯	◯	◯	◯	◯
I consider discussing Egyptian political affairs through my smart phone a prioroty for me	◯	◯	◯	◯	◯
Having access to news about Egyptian political affairs on my smart phone is important for me	◯	◯	◯	◯	◯

*21. Please state your degree of agreement or disagreement with each of the following statements about civic engagement (social perspective) and smart phones usage

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Having access to news about Egyptian social affairs on my smart phone is important for me	◯	◯	◯	◯	◯
Citizens should use their smart phones as a tool for e-participation instead of waiting for the government to solve their community problems	◯	◯	◯	◯	◯
I make a difference in my community through my smart phones usage	◯	◯	◯	◯	◯
Contributing to community through my smart phone fosters my responsibility towards society, hence increases my sense of belonging	◯	◯	◯	◯	◯
I am willing to volunteer to help solve my community problems in Egypt in the future through my smart phone	◯	◯	◯	◯	◯

22. What is the most important feature in your smart phone?

- ◯ Big and Clear Screen
- ◯ technologically advanced
- ◯ Up-to- Date and Trendy
- ◯ Cost Effective

23. Gender

- ◯ male
- ◯ female

24. What is your area of residence? click on one answer only.

- ◯ Heliopolis
- ◯ Nasr City
- ◯ New Cairo/Katameya
- ◯ Maadi
- ◯ Dokki
- ◯ Mohandiseen
- ◯ Zamalek
- ◯ Haram
- ◯ 6th of October

Other (please specify)

25. age

- ◯ Under 18 years old
- ◯ 18-19 years
- ◯ 20-21 years
- ◯ 22-23 years
- ◯ 24-25 years
- ◯ Above 25 years

26. What is the highest level of education you have completed?

- ◯ High school (ex: Thanawyia Amma or equivalent)
- ◯ 1 year college degree
- ◯ 2 year college degree
- ◯ 3 year college degree
- ◯ 4 year college degree (BA/BS)

27. What is your current marital status?

- ◯ Single (never married)
- ◯ Married
- ◯ Separated
- ◯ Divorced
- ◯ Widowed

28. Are you currently? (Employment Status)

- ◯ A student
- ◯ A student and a free lancer
- ◯ Employed for wages
- ◯ Self-employed

29. What is your current annual income range? Check one answer only

- ◯ Less than LE 12,000
- ◯ LE 12,000 – LE 36,000
- ◯ More than LE 36,000 – LE 60,000
- ◯ More than LE 60,000 – LE 120,000
- ◯ More than LE 120,000
- ◯ Doesnot apply

30. Do you view your smart phone as (Click all that apply)

- ☐ A tool for liberty and freedom
- ☐ A tool of portable power and connectivity
- ☐ A tool that resembles and conveys the spirit of our time (in terms of technology and fast pace nature)
- ☐ None of the above

31. Rate the following statements that best represent how you feel about your smart phone mobile.(The higher the number the more you agree: 5 is Strongly Agree, 4 is Agree, 3 is Neutral, 2 is Disagree,1 is Strongly Disagree)

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Losing my smart phone means loosing my minds or self	◯	◯	◯	◯	◯
I consider my smart phone mobile as an extension of my body (always holding it)	◯	◯	◯	◯	◯
My smart phone mobile shapes my relationships	◯	◯	◯	◯	◯
My smart phone mobiles extends my social reality and eliminates physical boundaries	◯	◯	◯	◯	◯
I am attached to my smart phone mobile	◯	◯	◯	◯	◯
Smart phone's type is a symbol for judging others	◯	◯	◯	◯	◯

THANKS A MILLION FOR YOUR TIME AND COOPERATION...

CASE #2014-2015-120

THE AMERICAN UNIVERSITY IN CAIRO
INSTITUTIONAL REVIEW BOARD

To: Yousra Mohsen Elsyed

Cc: Nesrine Azmy

From**:** Atta Gebril, Chair of the IRB

Date**:** May 2 , 2015

Re**:** Approval of study

This is to inform you that I reviewed your revised research proposal entitled "**The uses of smart phones mobiles and their social and political implications on the Egyptian society during January 25th revolution followed by June 30th uprising and up-to-date**" and determined that it required consultation with the IRB under the "expedited" heading. As you are aware, the members of the IRB suggested certain revisions to the original proposal, but your new version addresses these concerns successfully. The revised proposal used appropriate procedures to minimize risks to human subjects and that adequate provision was made for confidentiality and data anonymity of participants in any published record. I believe you will also make adequate provision for obtaining informed consent of the participants.

This approval letter was issued under the assumption that you have not started data collection for your research project. Any data collected before receiving this letter could not be used since this is a violation of the IRB policy.

Please note that IRB approval does not automatically ensure approval by CAPMAS, an Egyptian government agency responsible for approving some types of off-campus research. CAPMAS issues are handled at AUC by the office of the University Counsellor, Dr. Amr Salama. The IRB is not in a position to offer any opinion on CAPMAS issues, and takes no responsibility for obtaining CAPMAS approval.

This approval is valid for only one year. In case you have not finished data collection within a year, you need to apply for an extension.

Thank you and good luck.

Dr. Atta Gebril
IRB chair, The American University in Cairo
2046 HUSS Building
T: 02-26151919
Email: agebril@aucegypt.edu

جمهورية مصر العربية

الجهاز المركزى للتعبئة العامة والإحصاء

قرار رئيس الجهاز المركزي للتعبئة العامة والإحصاء

بالتفويض

رقم (٨٠٠) لسنة ٢٠١٥

في شأن قيام الباحثة / يسرا محسن عادل السيد - المسجلة لدرجة الماجستير بقسم الصحافة والاعلام بالجامعة الامريكية بالقاهرة - بإجراء دراسة ميدانية بعنوان (استخدام الهواتف الذكية اثناء الثورة المصرية والبعد السياسى والاجتماعى على المجتمع المصرى).

رئيس الجهاز

- بعد الإطلاع على القرار الجمهوري رقم (٢٩١٥) لسنة ١٩٦٤ بشأن إنشاء وتنظيم الجهاز المركزي للتعبئة العامة والإحصاء مادة (١٠).
- وعلى قرار رئيس الجهاز رقم (٢٣١) لسنة ١٩٦٨ في شأن إجراء الإحصاءات والتعدادات والاستفتاءات والاستقصاءات مادة (٢) .
- وعلي قرار رئيس الجهاز رقم (١٣١٤) لسنه ٢٠٠٧ بشأن التفويض في بعض الاختصاصات.
- وبعد الإطلاع علي مذكرة العرض علي رئيس الجهاز وموافقة سيادته علي ما ورد بها.
- وعلى كتاب الجامعة الامريكية بالقاهرة - الوارد للجهاز في ٢٠١٥/٤/٣٠.

قـــــرر

مادة ١: تقوم الباحثة / يسرا محسن عادل السيد - المسجلة لدرجة الماجستير بقسم الصحافة والاعلام بالجامعة الامريكية بالقاهرة - بإجراء الدراسة الميدانية المشار اليها عاليه.

مادة ٢: تجري الدراسة على عينة حجمها (٢٠٠) مائتان مفردة من طلاب وطالبات الجامعات موزعة بالتساوى على الجامعات التالية :
(الامريكية بالقاهرة - الالمانية - مصر للعلوم والتكنولوجيا - مصر الدولية).

مادة ٣: تجمع البيانات اللازمة لهذه الدراسة طبقا للاستمارة المعدة لهذا الغرض والمعتمدة من الجهاز المركزي للتعبئة العامة والإحصاء عدد صفحاتها ٩ صفحات (تسعة).

مادة ٤: تقوم الجامعات محل الدراسة وتحت إشراف السادة / امناء عموم تلك الجامعات - بتيسير إجراء الدراسة الميدانية - مع مراعاة الضوابط الخاصة بتقييم درجة سرية البيانات والمعلومات المتداولة مسبقا بمعرفة كل جهة طبقا لما جاء بخطة الأمن بها.

مادة ٥: يراعى موافقة العينة - مع مراعاة سرية البيانات الفردية طبقا لإحكام القانون رقم (٣٥) لسنة ١٩٦٠ والمعدل بالقانون رقم (٢٨) لسنة ١٩٨٢ وعدم استخدام البيانات التي يتم جمعها لأغراض أخري غير أغراض هذه الدراسة.

مادة ٦: يجري العمل الميداني خلال ثلاثة اشهر من تاريخ صدور هذا القرار.

مادة ٧: يوافي الجهاز المركزي للتعبئة العامة والإحصاء بنسخة من النتائج النهائية لهذه الدراسة.

مادة ٨: ينفذ هذا القرار من تاريخ صدوره.

صدر في: ١٧/٥/٢٠١٥.

٥/١٣
٢٠١٥

أحمد عطية محمد

مدير عام الإدارة العامة للأمن