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Abstract

This study examines the role of regional media in development. Using North Upper Egypt as an example, the thesis illustrates how a regional medium with a development mission might be able to contribute to the development of women in Upper Egypt. The thesis inquiry required the search for more information than published about Egyptian radio stations. It also surveys the role of North Upper Egypt Radio Station in developing rural and urban female listeners at all levels.

Keywords: Development, communication, regional, radio, women.

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Chapter One

Introduction

Electronic media occupy a prominent status in developed and developing societies alike, as a way of taking steps towards advancement at all levels in these communities. This led to the belief that the development and progress of any society is impossible without effective intervention by media. The human mind introduced tremendous intellectual and technological innovation when it invented radio in the early twenties, pulling the rug out from under the feet of the written press and communication patterns which were then prevalent. Indeed, radio was a broad jump on the experiences of each individual. This was one of the meanings of human liberation, where man is no longer tied to the ground.

The importance of radio increases in developing countries where there is widespread illiteracy and a lack of domestic media services. Accordingly, radio plays an important role as an instrument of development in these communities because of its ability to penetrate the community and to have access to a large segment of the general population. Radio approached developing countries, along with advantages that were lacking in all other types of media whether preceding or proceeding radio. It gradually became a tool entrusted with contributing largely to enhancing development plans.

In contrast to other developing regions, Arab countries knew of radio early on. Less than six years after the launching of the first radio station in the world with the name of KDKA in 1920 in the American city of Pittsburgh, Pennsylvania, the Arab region was introduced to radio broadcasting by amateurs in Egypt (Sharif, 1988). Egypt witnessed the establishment of the first governmental radio station in May 1934, and then consecutively established radio stations in other Arab countries. Thus,

the Arab region was exposed to radio before many countries in the world, which deepened the impact of radio and led to its great affinity with Arabs.

The media do not live in isolation from conditions of communities in which it operates; on the contrary, they are a reflection and an expression of those conditions. Therefore, media have been affected by all of the experiences that these developing societies have passed through. Regional radio stations throughout the Arab world, including Egypt, suffer from lack of planning or at best, planning which is not based on rigorous studies of the wishes and needs of listeners. The only chance for the success of regional radio stations is to seek to fill the vacuum which central radio or television can not.

There is a great number of regional radio stations that are present in Arab nations such as Egypt. Despite this fact, the Arab research lacks writings that discuss the characterization of such broadcasts, and determine their functions and how to plan their programs to suit the circumstances and needs of their states.

If rural people, especially in Upper Egypt, suffer from media and societal marginalization, they also suffer from marginalization at the level of social scientific research. What should be mentioned here is that after decades of the establishment of the Universities of Assiut, Minya, Sohag, and South Valley, they have not yet developed a strategy for conducting basic scientific research on the political, social, economic and cultural reality of communities in Upper Egypt. The priorities of the research agenda in social sciences, particularly in information and communication sciences, are the same as those in the universities in the capital. However, the majority of research priorities on the social science agenda of universities in the capital are still following the agenda of American and European universities. This explains the rareness of research on the social structure, cultural structure, economic conditions,

political and civil society organizations, and the print and audio-visual media by the scientific arena in Upper Egypt.

International organizations provided global conventions and international instruments, in which they addressed human rights. Such conventions came with Western processes for third world issues, especially concerning the marginalized groups. In this context, Arab women's issues, particularly in the rural sector, were introduced to a classic template, relying on Western theories. These premises are not suitable for the interpretation of the Egyptian society, which is classified as one of the most rural communities in the world, where the countryside is 57% while the urban areas is just 43% (Abdul Rahman, 2008). Research and studies which dealt with women's issues are characterized by focusing on the urban sector while ignoring the issues and problems facing rural women. There is a small number of social studies, which examined the status of women in Upper Egypt, and those studies were limited to the theoretical part, due to the nature of the value system governing Upper Egyptian communities, and the difficulty of obtaining the information required for conducting field studies. Another reason is the lack of statistical data on women as a result of not allocating a special statistical space for females separate from males.

This study provides a vision of the meaning and purpose of the regional radio. It also provides an applied research model for the use of regional radio in the development of women in Upper Egypt. The study provides results of the research conducted on a non random quota sample of 408 female listeners of the North Upper Egypt radio station.

Chapter Two

Theoretical Framework

This chapter is divided into two sections; the first section gives a panoramic overview of the schools of thought of development communication, which establish the theoretical back ground upon which the philosophy and principles of regional media in Egypt and abroad is built. This thesis investigates the media effects of North Upper Egypt Radio on the development of women and so, the second section of this chapter tackles the two theories used as a back ground for this thesis; namely, (a) Agenda setting/ framing, (b) Cognitive Social Learning Theory.

A) Development Communication Schools of Thought

Development communication is an interdisciplinary field that aims at using the media to bolster living conditions for humans all over the world. The concept of an "interdisciplinary field" means that other fields like sociology, anthropology, education, and cultural studies are integrated into it (Brant, 2007). It is the field that identifies and uses the power of communication to achieve social development. It even became more of an interdisciplinary field than it used to be historically when it involved concepts as 'modernization,' 'diffusion,' in addition to the concepts of 'participation,' 'empowerment' and 'sustainability' (Wilkins, 2007).

In spite of the fact that development communication originally emerged in the United States, both as ideas and practices, it has found a fertile field of application in the Third World countries. "Development journalism is the concept that attempts to deal with the needs, strengths, and aspirations of journalistic endeavors in the emerging developing nation- states" (McPhil, 2006, p. 40).

The Clearing House on Development Communication (CHODC) has given Nora Quebral the credit for originating the term development communication and for

defining it for the first time in the 1950s, while Everett Rogers (1962, 1993) was given the title the "father of development communication" or the "pioneer in the field of communication for development" (Manyozo, 2006, p. 80).

Development communication as a field was "originated during the growth of agricultural extension efforts of the 1940s and came of age in the 1960s, as the United States increased its foreign aid to the developing world" (Vargas. 1998, p. 183).

As Hachten and James F. Scotton describe it, the developmental concept of the press is "an amorphous and curious mixture of ideas, rhetoric, influences, and grievances." (Hachten& Scotton, 2007, p. 30) As yet there is no general agreement on the concept. Some aspects are inspired by Lenin and Marx and the Communist ideologies. Other aspects of the concept are influenced by thoughts of Western Social Scientists who believed in the role of mass media in rebuilding post -colonial nations. The link between economic development and communication is stressed by academics as Wilbur Schramm, Daniel Lerner and others. Other academics, who are mainly European plus some who belong to semi- peripheral and peripheral nations, have added an anti- American touch to the concept that expresses the refusal of the American and western influences on the world's "have- nots " (Hachten& Scotton, 2007).

Scholars categorized schools of thought that dealt with development communication into three main paradigms; namely, the modernization paradigm dependency (World System Theory) paradigm and the alternative paradigm.

a. The Modernization Paradigm

The modernization paradigm was the dominant paradigm in the development communication programs and projects in most developing countries in the 1950s and 1960s. Under this paradigm "the Western model of economic and political

modernization was seen as the only progressive and feasible pathway to development"
(Zhao, 2005, p. 5). Modernization stressed the role of developing nations in diffusing
economic development and modernizing developing countries (Servaes, 2009). One of
the pioneers of this paradigm was Daniel Lerner who "believed that the mass media
could break the hold of traditional cultures on societies and make them aspire to a
modern way of life" (Madikiza & Bornman, 2007, p.23).

The path towards modernization according to this paradigm is by changing the
personality of local citizens from static to mobile. The role of media was one of
transmitting information from developed to developing countries in order to achieve
social change that will lead to achieving higher standards of living. Media play an
essential role in helping citizens to imagine themselves in a better environment and
imagine their role in development. "Terms such as 'informatics' and 'telematics' have
been developed to indicate the importance of the emerging global order, in which
information plays a central role" (Madikiza & Bornman, 2007, p.21). That's why
Schramm – one of the founders of this paradigm- stresses the role of the media when
he says that it was "now generally understood that before there can be free and
accurate information in any country, there must be adequate development of mass
communication" (Zhao, 2005, p.6).

After years of adopting modernization paradigm, development projects and
programs did not achieve the desired results. Ojebode says that the above mentioned
assumptions were misleading. Talking about Nigeria, he says that, despite the
economic leap as a result of oil discoveries, "the nation did not develop. Many radio
and television stations were established by the government but that did not improve
the lot of the majority. It was clear that the development goals were either wrong or
were wrongly pursued" (Ojebode, 2008, p.136).

As a result it was subjected to severe criticism in the 1970s. Scholars stressed the need for taking into consideration social and historical circumstances of developing nations, as well as their complicated relationships with developed countries. The Top-down flow of information was criticized as not suiting the realities of the Third World nations.

b. The Dependency or the World Systems Paradigm

This paradigm emerged in the 1960s and 1970s when the modernization paradigm did not achieve the expected leapfrog development. Ayish says that it emerged as the most eminent school of thought questioning the assumptions of modernization theory (Madikiza & Bornman, 2007). This paradigm took into consideration the overlapping relationship between underdeveloped and developed nations or the so called "Center". According to this paradigm dependency is viewed as "the conditioning situation in which the economies of one group of countries are conditioned by the development and expansion of others" (Zhao, 2005, p.6). The main argument that this paradigm assumes is an economic one- "that is the state of underdevelopment in the periphery is determined by the development of the center"(Serveas, 2009).

Wallerstein (1979) adopted this paradigm in his World Systems Theory, which divided the world into core, semi-peripheral, and peripheral nations. The core nations that possess technology and recourses are those in the powerful position and are those who determine their in relation to the other counties that play the roles of either raw material suppliers or markets for them. The way for semi- peripheral and peripheral nations to change their position in this "power hierarchy" is by "disassociating themselves from the world market controlled by developed nations and strive toward self-reliance" (as cited in Zhao, 2005, p.7).

Under this paradigm falls also Galung's (1971) structural theory of imperialism. This theory exceeds the apparent inequalities between core and peripheral nations to demonstrate the deeper inequalities between the elites and ordinary people in each region. Imperialists assume that there are common interests between elites in the peripheral nations and those in the 'cores' or 'centers' which allows the centers to impose their dominance on the peripherals (Madikiza & Bornman, 2007).

Unlike the modernization paradigm, dependency paradigm traces the external causes that hindered development rather than the domestic ones. Also, in contrast to the modernization paradigm it gives lots of attention in the communication process to indigenous culture, which is seen as facing global challenges (cultural imperialism).The main similarity between modernization and dependency paradigms is their consideration of economic development as their main objective. The importance of this paradigm is due to being the "beginning of a critical tradition in international communication" (Madikiza & Bornman, 2007, p.26). Before, theorists focused their efforts on emphasizing the objectives of developed nations. "The dependistas also played a prominent role in the NWICO as well as in the Non-Aligned Movement, which made their impact felt in international fora" (p.26).

Dependency paradigm faced many criticisms for not providing clear operational definitions of its main terms and for failing to "present empirical evidence to support the main arguments of the theory." It also has been judged for embracing a type of a hypodermic needle approach, which assumes that audiences are passive receivers of whatever is introduced to them. It is also criticized "for being totalitarian for not taking into account how the meaning of global media contexts is negotiated in various national and local contexts, and for ignoring local patterns of media consumption" (Madikiza & Bornman, 2007, p.26).

c. The Alternative Paradigm

The 1970s witnessed the emergence of this paradigm which took advantage of the arguments that has been raised around the advantages and disadvantages of the other two paradigms. It was also given the names "pluralist perspective "or "multiplicity-in-one-world" perspective. Advocates of this paradigm tried to avoid the flaws of the previous paradigms by adapting a three dimensional approach that took into consideration "international, national and local levels and that countries could not be totally self- reliant or autonomous" (Zhao, 2005, p.7). The alternative paradigm is differentiated from other paradigms in its call for specially tailored development projects for each country that suits its domestic conditions, rather than the Western ready made plans that do not take into consideration the uniqueness of each nation.

This paradigm is the most suitable approach to be adopted when using regional media for development. It states that centralized media is not the ideal means of achieving social change. "Media development is seen as development from below, empowering communities at a local level" (Serveas, 2009, p.52). It adopts a perspective that favors the horizontal over the vertical flow of information. It stresses the value of concentrating on local societies, "with information generated at a local level disseminated to government agencies. The local agency should take the responsibility of both addressing the social problems as well as determining appropriate solutions" (Zhao, 2005, p.8). It favors regional media and direct communication as means of persuading people to participate in the development projects.

d. Development Communication in the Globalization Era

Globalization has imposed new challenges on communication in general and on development communication in particular. Globalization, involves a multitude of

elements from media and economic liberalization, to the ultra developed communication technologies, to social changes generated by the consumer- led societies. Through these elements, globalization has made the job of development communication even harder in a world that is less interested in the demands of paupers, rural inhabitants, women or minorities. In the global age, "Diversity not only exists between cultures, but also within cultures. All cultures are plural, creole, hybrid and multicultural from within. There are no (more) authentic, pure, traditional and isolated cultures in the world, if they ever existed at all" (Servaes, 2009, p.57). When media outlets try to undertake their development tasks they should put such facts into consideration.

B) Related Media Effects Theories

Radio is an accessible and effective way for people to learn about development. The media in general and radio in particular, may be especially important for women as they are developing their potentials and opening new doors for themselves as well in a country like Egypt. Talking about the development and the empowerment of women are increasingly emphasized in the currently mediated world.

Do audiences learn about development from regional radio? Most of the empirical studies on regional media and their role in development has been concentrating on content analysis that give only information about what influences the content might have on receivers. This study seeks to go beyond content to explore how receivers select, interpret, and apply developmental ideas which suggests that regional radio may play an important role, especially for women.

As people listen to and interpret development messages sent to them through regional media, they also evaluate the information, and may or may not incorporate what they are hearing in their own evolving sense of development. This is the kind of

media effects we traditionally have expected. Does the developmental content in regional radio influence how people behave? This study examines the relationship between exposure to developmental content introduced through regional radio stations and its effects, and suggests that regional radio does have an impact in at least three ways:

1. Through preserving development issues on public and women agendas.

2. .Through reinforcing a relatively consistent set of developmental norms, and

3. Through including developmental female models.

So it can be said that there are two theories used as a back ground for this thesis; namely, (a) Agenda setting/ framing, (b) Cognitive Social Learning. The two together help to explain why we expect these outcomes.

a. Agenda Setting/Framing

Agenda Setting theory suggest that media outlets have the power of illuminating to people what they should see as important in the world around them and even telling them how to interpret the events and how to think of the people living in that world. Issues that are discussed more frequently in the media are the topics people tend to believe as more important. The media have the privilege of being able to get people to give consideration to certain issues while putting other issues in the shadow. The media are taken as a kind of reference for audience about what is right or wrong, and what should be done about problems.

Many scholars including McCombs, Weaver and Shaw (1997), see framing as an extension of Agenda Setting as it "is the selection of a restricted number of

thematically related attributes for inclusion on the media agenda when a particular object is discussed". So, according to them, framing can be viewed as a "second- level agenda setting" (as cited in Scheufele, 2000, p. 298). The media adoption of female causes in Egypt resulted in a number of considerable gains. For example, in the last few years the Egyptian woman has became a judge, mayor, and university president for the first time in modern history. Egyptian women themselves, especially in Upper Egypt, are raised in a masculine society and are fed ideas that the male is number one in the family and that the main role of woman is to comfort and obey him. The paradox in here is that women, such as mothers, are those who spread those ideas among sons and daughters. The role of the media in this context is to put women's issues among their priorities and to use frames that do not contradict with the cultural context in Upper Egypt. Friedland and Zhong say that frames serve as "the bridge between … larger social and cultural realms and everyday understandings of social interaction" (as cited in Scheufele, 1999, p.106). In other words there should be a link between media frames and individual frames.

b. Cognitive Social Learning Theory

Cognitive Social Learning Theory assumes that people will follow models of behavior introduced to them through the media if those models are rewarded or praised. In other words, this theory assumes that people learn a lot through monitoring the behavior of others. Social learning theory also proposes that human beings possess some thinking or cognition and thus are able to benefit through the experience of observing and modeling the behavior of other people and can later practice or apply that behavior in their own lives (Severin & Tankard, 2001). For instance, the theory predicts that when women depicted in the media content are attractive characters that

are equal to men in every right and who take their full opportunities in life without

suffering any negative consequences, other women will be likely to imitate their

behavior. On applying this to Upper Egypt, these effects or behaviors could include

women learning how to voice their opinions freely, how to participate more

effectively in the community or society, how to call for their rights and many other

forms of development communication objectives that regional radio stations hope to

effect in these women's lives.

Airhihenbuwa and Obregon add to modeling the need for self – efficacy which is

the individual's ability to follow a recommended model of behavior (Airhihenbuwa &

Obregon, 2000). Papa and colleagues say that in here, mass media play the role of the

catalyst. According to them "the mass media alone seldom effect individual change,

but they can stimulate conversations among listeners, which create opportunities for

social learning as people, individually and collectively, consider new patterns of

thought and behavior" (Papa et al., 2000, p.34). The element of collectivity mentioned

in the previous quotation, is very important when considering the use of Cognitive

Social Learning in a place like Upper Egypt, where the decision making process is

limited by the group norms and where being individualistic is unacceptable. That's

why many researchers like Bandura (1998) stress the element of culture relevance

when dealing with using media for social change and advocate the requirement to

center attention on collective efficiency (Airhihenbuwa & Obregon, 2000).

Chapter Three

Literature Review

A) Previous Studies

Douglas A. Boyd is one of the researchers who were concerned with documenting and analyzing media in the Arab world. In his article *Arab World Radio* (Boyd, 2004). Boyd divides the development of radio broadcasting in the Arab World into several stages but he concentrates in his article on two stages, the early radio broadcasting stage and the modern broadcasting stage. The early stage, which witnessed the domination of colonial powers over the area, is characterized by what Boyd considers to be the first media war over the Arab region. The war started when the BBC launched its Arabic service to compete with the Italian Radio Bari (1934) which started to gain popularity by providing Egyptian cafes with receivers to take advantage of the group listening habit among Egyptian men. After that, the Nazi propaganda reached the Arab world in 1938 through the attractive voice of the Iraqi broadcaster Yunus al-Bahri, whom Boyd considers as the most talented Arab announcer to ever broadcast from Europe. Yunus, with his distinguished personality as a broadcaster, helped to put the German broadcast ahead of France and the Soviet Union, who each started to provide Arabic broadcasts in 1939.

Boyd then tackles the modern period, which is characterized by the high competition that governmental radio services all over the Arab world received from international radio services through both strong medium wave transmitters and satellite signals. Boyd believes that Arab radio services are disrespectful of the desires of their audience because they were over-occupied transmitting what governments want people to hear (Boyd, 2004).

In her article, *Development Communication in the Agricultural Context (1971, with a new foreword),* Nora Quebral defines development as the "art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality" (Quebral, 2006, p 101). In this article she differentiates between development communication and other types of persuasive communication, such as advertising and propaganda. Both types of communication seek to change people's habits and attitudes but differ in one major aspect, which is their purpose. The purpose of development communication is to enhance development by convincing people to accept new ideas and adopt new ways of life. Motivation is another word that Quebral sees as fundamental when talking about development communication. The ultimate goal for this field is to motivate people to act and to change. She believes that development communication is a "Third World Phenomenon" (p.102) and so she puts the responsibility on researchers who belong to developing countries to discover its true dimensions and potentials.

In his article *Retro-theory Resurfacing: Positioning Media Development within Development Communication,* Wilkins defines development communication as the "strategic processes toward social change, building on a variety of conceptual, structural and methodological approaches" (Wilkins, 2007, p.1). He believes that development communication cannot be studied in separation from political, economical, socio- cultural, and media contexts. The study is aimed at positioning media development into the growing field of development communication. He argues that the domain of development communication has been enlarged over time to include concepts such as "modernity," "globalization," "resistance," "participation," and "cultural imperialism."

Fursich and Shrikhande (2005) in their study *Development Broadcasting and Global Media: Redefining an Old Concept in a New Era*, analyze the dilemma of development communication in the time of globalization with a special reference to the Indian broadcaster Doordarshan. They examine this media outlet, which takes development as its main objective in this era of commercialization, and how it confronts the challenges of entertainment and advertising oriented media. The authors give an illustration of the strategies adopted by Doordarshan to enable this media outlet to compete with national and international channels. They conclude their paper by providing solutions that might help development communication in its struggle to "establishe(s) a distinct brand and play a vital role in creating an informed citizenry" (Fursich & Shrikhande, p.1).

Media and rural development is discussed in a study by Zhao. The study examines the relationship between rural development and communication in China from a historical perspective. Various communication projects are traced since 1949, to emphasize how media is used to implement desired policies concerning rural development. The results stress the need for understanding social, political and economic conditions of China when trying to examine the integration of media in rural development (Zhao, 2005).

The article *The female face of poverty: Media and the gender divide in the millennium development goals* by Cunningham Giffard & Van Leuven (2006) discusses the Millennium Development Goals (MDGs) that are connected to women, such as gender equality and maternal health, and how they were framed by media in developing and developed countries, five years after their declaration. This study examines how women's news was portrayed in five news agencies, namely, Agence France- Presse (France), Associated Press (New York), Panapress (Dakar), Xinhua

(Chaina), Inter Press Service (Rome). The study coveres the period from January 1, 2004 to Septemper 15, 2005. The project stresses the fact that media were an indispensable factor in socialization and women empowerment. Findings showed that male actors (personalities represented) dominated the media, making up 79% of all actors. The goal of promoting gender equality of the MDGs occupied the fifth place in the number of keywords used in news relating to this issue among the other MDGs goals, while improving maternal health came in the seventh place. The study recommends that NGOs should organize a global campaign to attract the attention of the media.

Many studies tackle the relationship between media and the struggle of women in developing countries to gain their rights and defend their image. This struggle usually has deeper dimensions in countries where political or military actions are taking place. Jill Johannessen discusses this issue in her article, *Gender, Media and development, The Role of the Media in the Cultural Struggle of Gender Transformation in Tanzania* (2006). The study traces how women were framed in the Tanzanian news papers and TV drama during the 1990s, a period that witnessed considerable political, economic, and social changes. The study results show how media played a role in portraying women either as prostitutes or as "gold- diggers" which might have put obstacles in women's way towards becoming a part of the development process. At the same time, the study reflects how media played the role of a catalyst in inspiring women to explore new roles for themselves that contradict the traditional roles given to them by their male- dominant society.

From the Arab perspective, Nadia Hassan Salem (1990) wrote an article entitled *Arab Women and Media*, published in *Media Studies* magazine, in which she reviews previous studies about what is published about Egyptian women in the media. Out of

this desk review of studies' results which dealt with women's issues in the media, the study concludes that there are similarities in the results concerning the concentration of the media on the role of a woman as a wife and mother and housewife, and the neglect of rural women and working women, and the lack of attention given to the problems of the majority of Arab women, especially in poor areas. The study recommends the development of a new media policy that seeks to change the traditional stereotypes about women in all media outlets, from the press, radio, television and cinema, and offers alternative models that stress the productive side of women's work.

On the Egyptian level, there are a limited number of studies that tackle the relationship between women and regional media. In her research *Women and Mass Media: Challenges and Problems (2008)*, Awatef Abdel-Rahman uses content analysis as a research tool in the collection and analysis of information provided on the women in the media at the regional level. Abdel- Rahman makes a general comment on the studies which dealt with women's issues as reflected in media content and provides a summary of the most important results of these studies in several points:

1. The results showed the superficiality and seasonality of the media treatment to women's issues in general, and issues of rural women in particular.

2. Studies revealed that regional press is increasingly interested in social issues and cultural development of women at the expense of traditional issues. However, those treatments are deemed to have interest in urban women at the expense of rural women, despite issued in communities predominantly rural.

3. The interest in women's issues in Upper Egypt is characterized by being dispersed, detached and coincidental, as they are discussed from the personal

experiences of the editor rather than being an expression of a clear editorial policy to address these issues.

4. There is a scarcity of studies about rural and Upper Egyptian women, which results in the lack of the knowledge base in this field.

5. For audio media, the results of studies spanning over three decades, from the seventies until the nineties, have agreed that the topics provided by the women's program have succeeded in benefiting their female audiences, and in influencing them in many fields, such as education, nutrition and health. On the other hand, the audio media have also contributed to intensifying the traditional image of women as delicate, helpless and gossipy, and as having marriage and childbirth as the focus of their life.

In a Master's thesis entitled *The Role of Radio in Changing the Traditional View of Women in the Village: a Field Study* (1979), Atif Elabd discusses the relationship between the proportion of listeners to radio and their involvement in development issues. The study was aimed at identifying the nature of audio communication in the Egyptian village and its role in changing the traditional view of women, through a questionnaire conducted with a stratified random sample of 125 males from a village in Qena. The study confirms the existence of a positive relationship between listening to the radio and the approval of the exercise of women's rights such as, the education of girls, employment of women, and the right of women to choose their partners. The study also demonstrates a positive correlation between listening and agreeing on the right of women to stand for election, and the absence of a positive relationship between listening and changing attitudes of the preference of male children over females.

Samia Soliman also provides a study on the *Image of Women as Introduced by Women's Programs Provided by the Radio* (1988). This study attempts to identify the image of women as provided by radio programs in Egypt and to elucidate the dimensions of this image and its conformity with the reality of Egyptian contemporary women. This is investigated through a content analysis of all women's programs aired in January 1987 on *The General program, The Middle East Station*, and the *People's Program*. The study upholds the results of similar studies about the predominance of negative images of women in women's programs such as the inability to think properly and the need for external help and support, hesitation and ignorance. On the positive side, however, women's programs showed some positive characteristics of the Egyptian woman such as personal autonomy, sacrifice, altruism, decision-making capacity, the capability to solve problems, and the ability to cooperate with others. The study also emphasizes the desire of media content directed to women to address women's traditional roles as mothers and wives in the first place. Images provided by Egyptian radio for women are still suffering from the constant rotation between the traditional and the modern trends, which reflects the current situation of Egyptian women.

Not all studies are supportive of the view that sees media as vital in achieving social change. Ayobami Ojebode introduces a contradicting view in his essay *Low Patronage of Development Radio Programmes in Rural Nigeria: How to Get Beyond the Rhetoric of Participation* (2008). He argues that many studies conducted in developing countries have proved that radio is not as effective in provoking social change as many researchers and radio producers may believe it to be. He gives examples from many countries, amongst them is a study conducted on 1307 farmers in Brazil which proved that "only 2% agreed that radio alone could influence their

adoption and practice of agricultural innovations" (Ojebode, 2008, p. 139). He also

provides us with the results of a study conducted in Sierra Leone that showed that

elderly people do not respond to radio messages on family planning in the same

manner as young people do. He adds that peasants are less responsive to

development advice introduced through radio. Ojebode also refers to a study that

took place in Egypt in 1993 by Chicago University, the results of which revealed that

"radio 'increased knowledge of family planning but did not necessarily increase use

of contraception especially among the poor" (p.139).

When discussing concepts like globalization, development communication, and

social change, this leads us to think of other concepts that are closely connected to

them, for example, digital divide and 'pro-social convergence.' In an article entitled,

Globalization, Leapfrogging and the Diffusion of Affordable Technologies toward a

Theory of Pro- Social Convergence, Matthew Weber spotlights such concepts. Under

pro- social convergence lies other sub- titles such as 'platform convergence', 'media

convergence', 'development leapfrogging' and 'decreasing infrastructure costs' which

must be combined together to achieve the desired goals of development. Weber

(2007) defines pro- social convergence as:

> a combination of media convergence, which enabled the consolidation
> of movies, books, audio, radio and television into digital streams; along
> with platform convergence, through which multiple previously disparate
> technologies have merged into one; as well an ethical duty to bring
> communication technologies to developing nations and all others
> affected by the digital divide. (p. 3)

The author discusses the global social responsibility of multinational companies in

the diffusion of communication technologies to underdeveloped countries for

reasonable prices in order to close the digital divide gap.

Many Egyptian and foreign social scientists have conducted field studies in Egyptian villages, with the purpose of pinpointing the role and nature of mass communications in rural life. The review of this literature suggests a slightly paternalistic attitude. They have sought to answer the following questions: To what extent do mass communications permeate village communities? Who are the audiences of mass media? How does socioeconomic background affect mass media exposure? What part do mass communications play in the diffusion of innovations, in family planning, and in the development of social and political consciousness? Which elements of mass communications are effective in transmitting national messages to the villagers? Finally, to what extent does exposure to mass media inhibit use of word-of-mouth communication?

Kamal El Menoufi in his exploratory study, *Occupational Status and Mass Media in Rural Egypt* (1981) examines the effects of mass communication in rural Egypt. What is unique about this particular study is his division of the study sample into peasants and non-paseants. He used a sample from six Egyptian villages. He concluded that non-peasants are heavier consumers of mass communication than peasants, and that non-peasants are more "affected by the forces of change that seep down through the media from the national policy center" (p. 258).

Another method of differentiating between the members of the targeted mass of study was used by Douglas A. Boyd (1977), when he differentiated between the elites and traditional elements in the Egyptian society. He used the Q- methodology in which a huge number of statements are given to sample members who then choose from the statements what is applicable to their situations. The sub- samples consisted of academics, governmental officers in high positions and wealthy people who belong

to the private sector. The study aimed at examining their patterns of media consumption.

B) History of Egyptian Radio

a. The early history of Egyptian radio (private community stations)

Radio was introduced in Egypt for the first time in 1926, when wireless amateurs at the time got licenses from the Ministry of Transportation to establish private local radio stations. This study starts by tracing the early history of the Egyptian radio because the early private community stations share with the current regional radio stations many characteristics such as catering to limited areas and the tend to satisfy the special needs of the communities they serve, despite the fact that both types of station are different in philosophy and goals. It is said that the first radio transmitting machine was owned by Ahmed Sadek El Jawahrjy who got it as a present from a German friend who was studying wireless communications at that time. The radio he established with the help of his friend Medhat Assem did not have any audience because there were no receivers yet in the country (Chalabi, 1995).

Several private local stations that serve limited geographical areas appeared in both Cairo and Alexandria. Some of these stations, as published in the newspaper "The Announcement" or *Al- Balagh,* dailies at that time were (as cited in Marzouk, 1980):

- *Radio Fuad*, and the length of its wave is 6.283 – 58.1 km Cycle.

- *Radio Farouk*, and the length of its wave is 321 meters - 950 km Cycle.

- *Radio Viola*, with the wave length of 242 m - 1260 km Cycle.

- *Radio Sabo*, with the wave length of 525 meters - 571 km Cycle.

- "The Valley of the Kings" *Wadi El Moluk*, and the wavelength of it is 484

meters - 620 km Cycle.

- Radio Ramses with a wave length of 245 m - 1250 km Cycle.

- "Heliopolis Radio" *Radio Masr El Gadida*, and its wave length is 337 meters -

370 km Cycle.

- Radio Sayegh.

- "The Egyptian Kingdom Radio" Radio *Misr Al Malakeya*.

In Alexandria there were (Fathi, 1984):

- Radio Majestic and its wave length is 306 meters - 810 km Cycle.

- Radio Fred, and the wave length of it is 292 meters - 710 km Cycle.

- Radio Voice.

- Radio Navira.

The most important characteristics of these stations as mentioned by Yousef

Marzouk in his book *Local Radio Services and Development* are: (a) they were

primitive in terms of engineering, with weak radio transmissions that did not exceed

half a kilo watt. (b) Some were broadcasting in Arabic, while others were

broadcasting in foreign languages. (c) Most of the owners of those stations were radio

sellers or merchants, who wish to promote their trade through advertising.

Egyptian early private community radio stations had three basic missions namely;

entertainment, informing by providing news, events, and editorials in newspapers, and

advertising, which has been considered as the primary funding source for those

broadcasts (Marzouk, 1980).

We did not find any trace of discussion or debate or even a profound response by

the state to accommodate this new invention, or the perception of how much of a role

that it can play (Chalabi, 1995).

The founders of those early private stations started their activity as a hobby that enabled them to reach people and entertain them by broadcasting music and songs. The purpose soon changed when they realized that they may gain profit through advertising. The heat of competition between the stations increased. Coffee shops were encouraged to own radios to pick up programs and introduce them to the public. In this they were following the Italians who, in the era of fascism, used to distribute free receivers to coffee shops in the Arab countries, as well as African and Asian countries which were under the yoke of British and French colonialism, to pick up *Radio Parry*. This radio had been set up in Arabic especially for the Arabs to encourage them to rise against Britain and France before World War II. Bands and waves of those early Egyptian stations were overlapped and overshadowed. *Al-Ahram* dailies published an article on the 8th of August, 1933 about radio waves interference, saying that, the content provided by these stations was - in many cases - a downward trend. This invited some journalists to describe the content of the private local stations as "cancer" (as cited in Marzouk, 1980, p. 121).

The increased tone of complaint from parents and educational authorities and mosques forced the government to take a move. On October 25, 1932, the Minister of Communications addressed newspaper owners and managers and told them that the law of 1926, which had been halted for political reasons, would now be implemented. Under this law, radio stations were able to operate only after having an authorized license (Fathi, 1984). On July 12, 1933 *Al- Ahram* newspaper published a piece entitled Radio and the Government" in which the Minister of Communications said that he will take the necessary procedures to redress the complaints by citizens because of the disturbance resulting from the misuse of radio waves (as cited in Chalabi, 1995, p.23).

Stations did not give up, and up until the last moment, they resorted to asking the public to help them in their cause through direct broadcasts, the press, and petitions to the government.

This was the last defense, which the privately owned radio stations resorted to as they were about to lose their case. This has, in fact, raised the core issue related to this new means of communication. Should this innovative form of communication be in the hands of the private sector, like cinema or the gramophone? Should it be used for advertising and the development of commercial interests? Should radio stations be licensed like newspapers? Should it be monopolized for the benefit of society and the goals of culture, arts, and education, and run by an independent body under the social responsibility? Or should it be one of the sectors of the government to be used as a tool to serve the various purposes of the political administration? These questions should be put in a broad debate, not only in the press, but also in the circles of official contact such as academic, in state legislature, and in the statutory bodies as well as various platforms existing at the time, as happened when broadcasting was first introduced in Britain and the United States of America (Fathi, 1984).

Although some stations have fallen into the mistake of using their frequencies in polemics, many of them had a cultural and enlightenment role as manifested through their programs. Despite some errors that took place by those stations, we can consider this period as the brightest era of local radio stations in Egypt. The radio was fully independent from any state control. Radio also created an atmosphere of broadcasting and publication that Egypt did not know before the entry of this device. The press and political parties were until then, represented alone as configuration tools of public opinion, but since that time, radio certainly played a more vital role in the formation of the Egyptian man. These stations broadcasted programs and a variety of topics of

the utmost importance in the field of dissemination of culture, art, social research and

popular science and the promotion of commercial exchange (Chalabi, 1995).

Here is an example of the daily programs of "The Egyptian Kingdom Radio"

Radio *Misr Al Malakeya (*as cited in Fathi, 1984, p.41):

- 7:00 a.m: Quran by Sheikh Karim Azab Mustafa

- 7:30 a.m.: music

- 8:20 a.m.: Quran Karim by Sheikh Ali Hazeen

 - 9:00 a.m. : Pause for rest

 - 9:30 a.m.: Songs by Mr. Mohamed Abdel Wahab plus musical pieces on piano

by Prof. Hassan Talaat

 - 12:00 p.m.: Western music

 - 1:30 p.m.: News of stock market prices, currency prices, and the time and

weather, followed by top local news in Arabic and French

- 2:00 p.m. : Western musical pieces

- 2:30 p.m. : Arabic recorded songs

These stations stopped broadcasting on May 29, 1934, leaving the place for the

governmental station, which began broadcasting two days later on May 31, 1934.

From here we can say that radio in Egypt started as a decentralized institution, and

then became central when it turned into the state radio (Marzouk, 1980).

The issue of the state's monopoly over radio and the freedom of speech in Egypt

did not attract the public interest on a large scale. It was also only introduced from one

side, the political side. The solitary argument of the government was about the impact

of those stations on public security. The government did not see private community

stations as a source of diversity that leads to refinement, but rather it put forward the

case to the public as an issue that threaters the security of the community (Chalabi, 1995).

This is the biography of the early years of radio in Egypt, a biography of private local radio stations, which had been dominating airwaves in the two major provinces of Egypt, Cairo and Alexandria. Despite a lack of resources, the stations had a desperate persistence to survive. They had succeeded in presenting a statement of this new communication tool, its concept, energies, and potentials to serve society. These stations have failed to stop the government's forced monopoly over radio. They needed the public support. After all it could be argued that they accelerated - perhaps by their sins before their advantages- crawling slowly towards the establishment of a national radio service that contributed in the educational, cultural and economic development (Fathi, 1984).

b. History of Egyptian state radio

Mohamed Fathi in his book *Egyptian Radio in Half a Century* says that the reason for the delay of introducing government broadcasting service in Egypt was the British occupation, particularly the British High Commission. There is no evidence in our hands about the reasons that caused the British High Commissioner to stand against the project. But that does not require evidence, as it was well known to the British High Commissioner that the radio is a tool that enlightens and informs, and it can be used as a guiding tool, capable of raising aspirations and making change. And the British had no desire to make any kind of change that might result in their departure from the country. The evolution stage of the Egyptian Radio can be divided into three phases:

1. The first phase

This phase which started from May 1934 until May 1947 is characterized by establishing the first radio station belonging to the Egyptian government. It was conducted by Marconi management, which controlled the operation process, the development and production of programs, and the training of broadcasters as an agent for the Egyptian Government (Marzouk, 1980).

At 5:30 on the evening of May 1934, the Egyptian state radio was launched by the voice of announcer Ahmed Salim saying: "Here, Cairo ... the wireless radio of the Egyptian government," marking the official opening of the Egyptian Radio (Egyptian Media and the Third Millennium, 1999).

This was done under a contract signed between the Marconi Company and the Egyptian government for a period of ten years, ending in 1944, and subject to renewal. The text of the first item of this contract states that the programs are limited to entertainment and education, and are completely free from commercial advertising, direct or indirect (Marzouk, 1980). It also says that the company receives from the government a share of sixty percent of the profits for administration and program production. According to the contract, the company should exchange with its Egyptian counterpart its experience in this highly specialized rapid developing field, and that the government has the right to broadcast bulletins, data, and official directives of public interest, such as meteorology, agriculture, health, irrigation, etc. Political trends throughout the duration of the contract were violent and powerful, and the government's party was quick to change. But thanks to the Marconi principles, the radio was kept far from all this, away from commercial interests, advertising, politics, and partisan affairs (Fathi, 1984).

Although this trend helped avoid a lot of problems, it was a constraint on following up events of interest to the public. When an event with great political consequences that might shake the entity of society, and affect the feelings of the citizens took place, then the radio stood idly away from it. When this happens, the community never forgives the media and Egyptians broadcasters were quite frustrated because of it.

Since early 1936, the Egyptian Radio started to expand its role in the political spectrum. At the beginning of this period, radio broadcasting took positions considered to be political, although they seemed outwardly apolitical. Radio was taking an interest of all that was going on in the Arab world as never before, including its participation in the opening of the Palestine Broadcasting Service in 1936. It welcomed all Arab personalities and gave them a chance to be heard in Egypt and all Arab countries reached by its waves. In fact, this interest in the Egyptian-Arab relations has another significance, which is that the radio began to contribute to the reconstruction of the Egyptian character and to the formation of a new approach. In this context the process of belonging to the Arab identity takes a large place, along with highlighting the Pharaonic roots of the Egyptian civilization. The British were fully aware that they could use the media to influence the culture and psychology of Egyptian people, and they were aware that the time of military control and force was close to an end. Thus, radio became an address of a new era and at the same time, the target of the palace and the British who were seeking to dominate and control it (Chalabi, 1995).

Radio continued under the auspices of the Ministry of Transport and Communications until the Ministry of Social Affairs was established in 1939. Since then, radio became one of its departments (Marzouk, 1980).

In the period prior to the Second World War, the Egyptian government thought that it was necessary to strengthen the radio waves and facilitate their access to neighboring countries to prevent and disrupt the foreign propaganda. The Egyptian government hired from the Marconi Company in September 1939 short-wave stations for two hours a day throughout the duration of the war. Therefore, the government prepared the radio to play a role in the war propaganda, despite the fact that Egypt was not among the belligerent countries and that various Egyptian governments throughout the war were eager to stress the fact that Egypt was a non-combat country (Chalabi, 1995).

In 1942, the government, headed by Mustafa El Nahas, issued its decision to submit radio to the Ministry of Interior affairs as they viewed a connection between the wireless communications and public security matters during the war. A committee was formed to oversee the radio (Marzouk, 1980). After this decision, radio ceased from publicizing the anti-Nazism, to go instead with the fact that Egypt is a non-combatant and independent of the British politics. Radio in this period focused on broadcasting drama and artistic works (Chalabi, 1995). After World War II the supervision over radio returned to the ministry of Social Affairs under the management of Marconi until 1947, when the government decided to "Egyptianize" the radio.

2. The second phase

Radio service in Egypt entered the second phase of its development, a stage of Egyptianization, from 1947 until 1952. This stage began when the government

canceled the contract with the Marconi Company in March 4, 1947 out of national

considerations relating to the issue of Palestine, as the company refused to broadcast

news of Palestine (Marzouk, 1980). This was also a result of the increasing tension

between the Egyptian government and the British government because of the

reluctance of the British armed forces to evacuate from the Suez Canal Zone. During

that time, there had been a feeling of hostility towards anything that is English (Fathi,

1984).

A Board has been formed to run the radio. And thus, the Egyptian government

took over the radio station, which became an independent Egyptian radio station in

form and substance on May 31, 1947 (Marzouk, 1980).

At this stage, the content of Egyptian radio was characterized by reporting the true

values of the Egyptian personality in all aspects. The Egyptian national radio started to

realize its steering function in guiding public opinion on the internal and external

affairs of the country. The radio also realized its informing function, and established

in 1947, a news section that provided the public with news brought by reporters at

home and abroad, as well as political commentators and diplomats so as not to remain

dependent on international newspapers and foreign news companies (Marzouk, 1980).

The radio also kept up the pace on the social changes engendered by the war. It is

worth mentioning that this transition phase to national control in 1947 was associated

with the beginning of the radio abandoning of its traditional line in political terms,

which was based on non-interference in party affairs. Radio had intervened in this

field and took the call of the leaders of political parties to desist from the conflict

among themselves so as not to affect the issue of independence. In fact, this

development in the radio message was connected to the increase in the national

consciousness, which was rising significantly in the wake of World War. This was

shown in the Egyptianizing of institutions and bodies that had previously been run by foreigners (Chalabi, 1995).

In 1951, the Wafdist government took steps to cancel the 1936 treaty. Assaults started from British troops against the people and soldiers in the cities of Port Said and Ismailia, and these forces resorted to looting and violent seizure of Egyptian funds and set up barbed wire at the outskirts of the city of Ismailia. This period witnessed the birth of the first regional radio in the name of "Corner of Canal" or *Rokn Al Canal*. The Minister of Social Affairs Abdul Fattah Hassan Pasha launched Corner of Canal on November 8, 1951. It broadcasted in Arabic to the people of the Canal Zone and in English to members of the British forces there (Chalabi, 1995).

3. The third phase

Following this broadcast, Egyptian radio began a new phase in its history. This stage began with the revolution of July 23, 1952 until now. Since the revolution, radio has begun a new phase, one characterized by development and progress in form and content. "The broadcasting hours increased from 18 hours/day in 1952 to 49.5 in 1955 and to 94 in 1960" (Darwish, 2003, p. 17). "Egypt's total short- and medium-wave transmission power grew from 72 kilowatts at the beginning of the revolution to more than one-half million watts by 1956" (Boyd, 1975, p.647). The media in post-colonial societies played significant roles that are unique to their historical contexts and circumstances. Golding (1979) noted that ''Nigerian journalism was born of anti-colonial protest, baptized in the flood of nationalist propaganda, and matured in party politics'' (Musa & Domatob, 2007, p.318). This is true of many other post-colonial societies.

Revolution realized the importance of radio as a communication tool. To insure full control on this powerful medium, radio was put under the supervision of the

newly established Ministry of National Guidance, "which invested large sums to boost signal audibility, and expand programming. It also abolished the monarchy's receiver license fee to expand the audience by removing this cost barrier. In less than a decade, the government increased transmitter power 28- fold, providing good reception throughout the country and abroad" (Rugh, 2004, p. 184). The new government understood that radio is the perfect tool to reach illiterate people all over Egypt. During that time, the press was not yet nationalized, which means that it was not under full state control, while radio transmition was already under the sole monopoly of the state (Boyd, 1975).

Radio became subject to the control and guardianship of the government through the selection of individuals in charge of its affairs, both in nomination and dismissal. There was control on the material to be featured on the radio before broadcasting through the members of the various sectors, who were selected by the government to manage the radio. Radio was still financially subject to the state control which determined its annual budget, like any other state body subject directly to the government (Marzouk, 1980).

After the July revolution, Egyptian media was expected to play an active role in enhancing different aspects of development. According to Hussein Amin, Egyptian Ministry of information issued the Law of 1979 which obliged all Egyptians to have their role in development. "From raising awareness about health and environmental issues to disseminating news and information to the public, mass media, and particularly electronic media, have been instrumental in shaping people's beliefs and attitudes about different development issues" (as cited in Ramaprasad & Hamdy, 2006, p. 171).

The Egyptian Radio since its inception and until the Egyptian Revolution, consisted of the General Program, *Al Bernameg El'Aam,* and the European Program, *Al Bernameg El Ourobi*, and the program Corner of Sudan, *Rokn El Sudan*. Within less than a year, the revolution established the Voice of the Arabs, *Sawt Al Arab,* as a desire of the Revolutionary Command Council and the late President Gamal Abdel Nasser. It was established in the July 4, 1953 (Egyptian Media and the Third Millennium, 1999). The aim was to enable the Egyptian media to dominate the Middle East (Boyd, 1975).

Nasser used the radio to spread the principles of the revolution and spent a lot of money to strengthen radio transmissions. Radio carried the principles of the revolution and the ideas of Nasser's Arab nationalism, not only in Egypt but also for the other Arab countries through the Voice of the Arabs, *Sawt Al Arab. It also targeted other,* African states and the rest of the world through the program The Directed, *Al Moghatt*. The latter's aim was to counter media messages sent from international broadcasters such as BBC and Voice of America. Vaughan says that "It was the rapid expansion of Egyptian and Syrian broadcasting capabilities in the1950s that posed the most serious challenge to the BBC's pre-eminence" (Vaughan, 2009, p. 501).

The Egyptian transnational broadcasts also supported liberation movements in Arab and African territories. Nassar was aware of the role that radio can play in propagating his principles on the regional level (Boyd, 1977). "So the coverage area was, national, regional, Islamic and continental in Africa. He had also an international reach with regarding Arabic broadcasting" (Darwish, 2003, p. 20).

The theories of socialism adopted by the Egyptian revolution called for the means of mass communication to be in support of the efforts of the vanguard and objectives of the masses, which they framed in the interest of the whole community. This task

requires the increase and expansion of the connectivity possibilities to the maximum limits allowed by the material resources in the community. Therefore, the regime had sought to deploy radio transmissions everywhere on the land of Egypt (Rachti, 1979).

After Nasser, Sadat intended to liberate Egypt both economically and politically. He allowed for the formation of parties and allowed them to have their own news papers, but not radios or TV channels. Sadat announced that he would give more freedom to the press. As a result of the Camp David peace agreement, which Sadat signed with Israel after the victory of October 1973, most Arab countries cut their relationships with Egypt. This was reflected in the Egyptian media, especially radio, which downsized its pan- Arab tone. "By 1978, as criticism of Sadat's peace treaty grew more intense in the press, Sadat carried out an aggressive attack on opposition parties and outspoken journalists" (Ramaprasad & Hamdy, 2006, p.169). Sadat was assassinated in 1981 at the hands of Islamic fundamentalists who considered him to be a traitor for making peace with Israel.

C) Regional Radio Stations Network

a. History of Regional Radio Stations Network

The Regional Radio Stations Network consists of ten stations covering the different geographical regions of Egypt. The first regional radio in Alexandria was established on the first anniversary of the revolution. Then the establishment of stations came into succession after that: the Middle East, *Al Sharq Al Awsat* and the People's Program, *El- Sha'ab* (Egyptian Media and the Third Millennium, 1999).

The time of President Hosni Mubarak is considered to be the golden era for regional broadcasting, as most regional radio stations and TV channels were established after he came to authority. When Mubarak took responsibility, he

announced that he was "not planning to curtail press freedom or criticism of government officials" (Ramaprasad & Hamdy, 2006, p.170).

The credit for establishing regional radio stations also goes to the Minister Safwat Sharif, who took over the Information Ministry for a long time in the era of President Mubarak. Safwat Al-Sherif raised the slogan of *Egyptian media national and Arab sovereignty*, on every inch of the land of Egypt and the Arab world in general. Safwat al-Sherif was keen to cover every inch of the land of Egypt through radio and television. But the question here is whether this diffusion is accompanied by content with a quality that is good enough to achieve the objectives of regional media?

At their beginning, local and regional radio stations captured the attention of journalists and media workers to the extent that many of them called this phenomenon the *cry in the media age*. Perhaps it was not a coincidence that media experts and professors at the global level, east and west, showed great enthusiasm for this type of media. Experiments confirmed its success in developed countries.

There are multiple objectives behind the establishment of regional radio stations in different countries. Some countries are forced to establish this kind of radio because of the wide geographical area and the multiplicity of languages and dialects which make it difficult for central radio to cover all parts of the country. The republics of the former Soviet Union are a good example of this manifestation. Profit might also be a motive behind the multiplicity of stations on the local level, as is the case in the United States. In Western Europe, multiple radio stations at the local level are established as a result of endless political and social factors. Some are a reflection of narrow local interests, some have an ideological background, while some are meant to address the minorities. Many of these stations make a real difference by allowing the audience to participate widely in the planning of programs and assist in the production

process. Generally, trends have emerged in developing countries calling for the use of

local radio to contribute to the achievement of the objectives of comprehensive

development, with the result that the local and regional radio stations have emerged in

many developing countries (Mubarak, 1993).

The trend towards building regional radio stations started as El Menoufi (1981)

states it:

> [With] the abolition in 1979 of the Ministry of Local Government
> in Cairo and the transfer of its duties to the twenty-six provincial
> governors. Without doubt, the mass media have propagandized the
> notion of local government, stressed the importance of self-
> government for sociopolitical development, and mobilized the
> masses to form and participate in local councils (p. 264).

It is advisable to consider for a moment what Abdulkadir Shokri calls positive and

negative concepts of development. By negative development he refers to what is

known as phenotypic development. It is intended to adhere to the manifestations of

progress without substance (Shukri, 1987).

Egypt has known this concept since ancient times and it was especially present

during the days of Khaddio Ismail, when he wanted to convert Egypt to become a

piece of Europe through the development of fora. He established the Opera House and

palaces and held concerts attended by kings, queens and heads of states and built

luxury trains and yachts cruising the sea unguarded. However, there was no real social

and economic development. There was no civilizing of the humans. The question is

does Egypt suffer today from another type of morphological development? We have

switched to a non-productive, consumer society that uses and consumes modern

lifestyle without the concomitant use of modern means of production that allows

people to use modern facilities as a result of the work alone.

b. Alexandria Radio Station

Egypt did not lag behind in terms of regional radio, but is considered a forerunner in this field. The first Egyptian regional radio Alexandria was launched before the local radio of Leicester in the United Kingdom, which was not established until 1967 (Shukri, 1987). According to Boyd, Egypt has devoted larger resources to the "establishment and programming of its radio and television systems than any other developing country. Although television remains largely an urban medium, Egyptian radio reaches rural Egypt and has been a major force in national political development" (Boyd, 1977)**.**

On July 14, 1954 the Ministerial Decision No. 71 of 1954 was issued, which provided for the establishment of the first regional radio broadcasting in Egypt in Alexandria. The resolution stated that the purpose of its establishment is to expand the base of democratic governance and to inspire the spirit of growth and prosperity in every inch of the land of Egypt (Marzouk, 1980). Ismail Al Shishtawi, head of a Regional Radio Stations Network, says that the radio in Alexandria was not launched with the target of development. According to him, it was built because government used to move to Alexandria for the duration of the summer, hence Alexandria was established as an alternative to Cairo radio during summer (personal communication, February 9, 2010).

Alexandria was, at that time, suffering from a contraction of a literary and artistic movement owing to the exodus of authors, poets, and artists to Cairo after the spiritual recession that struck Alexandria after World War Two. The regional radio began to revive the spirit in this environment, and opened the doors to a wider range of media in order to allow opportunity for all (Marzouk, 1980).

Radio Alexandria was characterized in particular with the emergence of the radio serial. The success of this new genre led the main station in Cairo to produce other radio serials. Alexandria was pioneer in radio production and delivery of educational programs on air. These programs became known as the *University of Amateurs* through which radio gave lectures by university professors using an assortment of materials for the various academic classes of the faculties of Arts, Law, Commerce and Education (Sharif, 1988). Radio Alexandria was as a nucleus for the dissemination of the regional radio stations all over the country.

c. The People's Program *El- Sha'ab Station*

The station, which is considered to be the true mother of the Egyptian Regional Radio Network, is the People's Program, *El- Sha' ab Station*, which began on July 25, 1959 to serve the working classes and communities that had been neglected before the revolution. Its main concern was education and illiteracy and its ultimate aim was development (Marzouk, 1980). Nevertheless, it is not part of the Regional Radio Network.

The People's Program, *El- Sha' ab* is a sect of broadcast primarily created to serve the communities of people working at different social levels. But it is important to stress that regional radio is not a radio for classes or sects. It is a radio that has its own objectives and mission. It is a special genre in the field of radio broadcasting (Shukri, 1986a). The mission of this station was to serve the regional listeners directly, both as individual human beings and as members of a community whether it is village, factory, or city. The new station with its own special objectives forced new forms of programs. The phone-ins and open periods on air are forms that conceded with the purposes and goals of the regional media. It gave the audience the chance to express themselves, voice their opinions, and report their problems. Regional radio stations

followed steps of the People's Program in using such forms. People's Program transmission stopped in 1989 (Mubarak, 1993) as it was believed that its mission can be performed through the Regional Radio Network.

d. Greater Cairo Radio Station

This radio station started broadcasting in early April 1981, covering the governorates of Cairo, Giza and Khaliopia. It was named first as Capital Radio but Giza and Khaliopia governorates protested against this name because it excluded them. As a result, the name was changed to Greater Cairo Radio Station. It is the only regional radio station that transmits around the clock.

Greater Cairo Radio is primarily interested in service and development programs and receives complaints of citizens by mail and on phone. Officials are informed immediately of these problems and replies are broadcasted through programs such as, *What is Your Complaint?* and *Very Urgent*. Greater Cairo Radio began producing drama since 1992, as well as songs. Meanwhile, some radio stations requested and purchased these productions (Mubarak, 1993). This is no longer the case as a result of limited resources. The station produces only one serial per year for Ramadan.

e. Central Delta Radio

This regional radio first started on Wednesday, July 21, 1982 by broadcasting the rites of Eid Al Fitr prayers at El Said El Badawi mosque in Tanta (note the attention given to religious beliefs and heritage in the region). This station caters to the Central Delta region, which includes the provinces (Garbia - Menoufiya - Dakahlia - Kafr El-Sheikh - Damietta). Transmission currently starts at six in the morning until ten at night.

Central Delta, is the first Egyptian radio broadcast that turns its attention more directly to the people of the countryside, allowing them to express their aspirations

and thoughts. The philosophy of this radio is not to broadcast any literary or artistic works unless the work is a product of the local artists, writers, poets, speakers, thinkers and creative people of the Central Delta. Even the Koran readers and religious song performers are members of the same community of the Central Delta (Al-Sharif, 1988).

f. New Valley Radio Station

The official opening was in January, 1990. It started by transmitting for two periods: from six until eight in the morning and from six until nine in the evening. On Fridays, the morning period began from eleven until one in the afternoon, in order to transmit Friday prayers. Transmission currently starts at six in the morning until ten at night. The focus of the radio is to serve development plans of the government and provide direct services to listeners. The concentration of this radio station is on the agriculture sector as well as on the general problems of the masses. It is worth mentioning that personal complaints from the audience are displayed through the program *A Very Fast Message*, and the reply then follows a few hours later from the responsible parties in the program *In Response to Your Message* (Mubarak, 1993).

g. Canal Radio Station

Radio Canal began in the city of Ismailia in 1988 to serve the three governorates of Suez, Ismailia, and Port Said, in addition to El Sharkia governorate. At the beginning, Radio Canal was broadcasting on two shifts, one in the morning and one in the evening and each was broadcasted in both Arabic and English as follows:

- The Morning shift: from six to nine in Arabic and from nine to ten in English.

- The Evening shift: from four to five in English and from five to midnight in Arabic (Mubarak, 1993).

The English-language service was provided to foreign ships in transit through the Suez Canal. Canal Radio was concentrating on various development programs and services in addition to news. Currently, transmission starts at six in the morning until ten at night only in Arabic.

h. South Upper Egypt Station

On the thirty-first of May 1993, South Upper Egypt Radio was launched from Aswan. Transmitting hours were initially three hours. Mohammad Hassan Madani, Director General of South Upper Egypt Radio, stated that the broadcasting hours increased to be sixteen hours a day in 2002, from six am. to ten pm. (personal communication, 2010 April, 7).

South Upper Egypt Radio caters to the governorates of Sohag, Qena, Luxor and Aswan. Madani stated that, pursuant to the philosophy of Regional Radio stations Network, the station leads initiatives for community development throughout the Region (personal communication, 2010 April, 7).

Madani adds that the region is full of treasures of traditional and popular arts. In order to help in preserving this heritage, South Upper Egypt Radio has done a thorough survey to explore traditional and popular arts and crafts and conserve and document them. It also discovered many talents in popular arts such as Alkaf art and Anumeim and Alwaw, and Al-Rababa (personal communication, 2010 April, 7).

i. North Sinai Radio Station

President Hosni Mubarak officially opened Noth Sinai radio on April 1985, after one year of experimental broadcasting. Mohamed Zaghloul, Director General of North Sinai radio station, said that the number of transmission hours now reaches eighteen hours a day (personal communication, March 21, 2010).

The privacy of North Sinai, being situated on the border with Israel imposes on the radio non-traditional roles, as happened with the exodus of Palestinians from Gaza to the north of Sinai because of Israeli siege in September 2005. According to Zaghloul, in addition to the station's role in the coverage of events, it helped in finding shelter and food aids for the displaced people who were estimated to be more than 70,000. North Sinai station is also interested in preserving the heritage of Sinai from extinction and in documenting both material and verbal heritage either in urban or nomadic communities (personal communication, March 21, 2010).

j. South Sinai Radio Station

This radio station was launched on 23 April 1985 from the city of Tur. Badr Eddin Ramadan, Director of South Sinai Radio, says that the South Sinai station started by sending three hours per day. In 2001, transmitting hours increased to be from six in the morning until ten at night (personal communication, March 31, 2010).

Ramadan says that the demographics of the province are composed of a mixture of indigenous Bedouins in addition to emigrants from all the other provinces. Therefore the media message is composed to carry the ideas of modernization and development within the boundaries of the indigenous customs and traditions (personal communication, March 31, 2010).

k. Matrouh Radio Station

Radio Matrouh was launched on Friday, May 31st 1991 and at first it was transmitting in the morning from seven to eight and in the evening from five to eight (Mubarak, 1993). According to Abdel-Hamid Elbendiri Director of Radio Matrouh, transmission hours have been increased in 1997 to be from 6am to 10pm continuously.

Elbandiri adds that the station has an important role in supporting Bedouin women. According to him, women in Matrouh do not get their rights because of lack

of awareness. Many women also suffer from not having official identities or certificates proving their existence. Martouh radio played an important role in cooperation with the Women's National Democratic Party, and the Matrouh branch of the National Council for Women in initiating National ID cards for women by moving into the desert in integrated convoys, accompanied by those in charge for the Civil Status Department, to extract the National ID cards for Bedouin women. The second significant effort for Matrouh radio in this field was documenting Bedouin marriages that used to be done by unwritten agreements (personal communication, April 8, 2010).

l. Characteristics of Regional Radio Network

Radio was for a long time the most widespread medium in Egypt, especially in rural areas, for many reasons. Among these reasons is its low price and mobility, as farmers can take it along with them to the field. In a study conducted by Kamal El-Menoufi on six Egyptian villages, it turned out that "radio is the only medium widely owned by both peasants (81 percent) and nonpeasants (93 percent)" (El- Menoufi, 1981, p.258). Among the study findings is that nonpeasants, 61%, consume more of radio than peasants, 46% (El- Menoufi). It is worth mentioning that group listening is the most common style in Egypt.

According to Rugh's classification of media systems in the Middle East, Egypt has a transitional system which is moving from being authoritarian according to the *Four Theories of the Media,* to become more liberal. As being a transitional system, regional Radio stations in Egypt are owned by the government with the exception of the recently launched two FM stations, as "in 2003, Egyptian radio listeners welcomed the first two privately owned pop music stations"(Ramaprasad& Hamdy, 2006, p.170).

Ismail Al Shishtawi, the head of Regional Radio Network, says that the concept of regional radio stations does not apply to these broadcasts, although they serve a specific geographic scale as they do not address the issues of development (personal communication, February 9, 2010).

Also, according to Rugh's description of the media system in Egypt, it is allowed to criticize local officers and regional administration, but not to cross the red lines of criticizing the president, his family or the army. Those red lines are not written, but are completely comprehended by all, and depend on the sensitivity of workers to critical issues from the government's point of view. In most cases, workers in regional media are more sensitive to red lines than the authority needs them to be.

Sharif says that the conditions of censorship and restrictions on media freedoms have made workers in the media sector unable to separate between objective presentation and personal opinion. It is therefore difficult to create media professionals who are committed to objectivity and neutrality when exposed to issues and problems of those communities. Under this approach, the media in general, and regional media in particular, have become an instrument in the hands of the authority, a means to justify and defend its mistakes and to mobilize the masses to support and bless its policies (Sharif, 1988).

Religion is a very sensitive issue, especially in a community like North and South Upper Egypt where sectarian conflicts occur more often. The deep roots of the problem are never discussed in regional media. This mission is usually left to central media, as those leading the Egyptian Radio and Television Union find the central media to be more capable of handling such critical topics. When a religious program is broadcast, or when a religious text is read on air, it must be revised and approved first.

When asking Ismail Al Shishtawi, Head of the Regional Radio Network, how the regional radio addressed the events of Nag Hammadi, in which Muslim criminals killed six Christians on the holiday of Christmas Eve (2010), he said that in such events regional radio introduces news material to answer the basic questions of what happened: "when?," "where?," and "who?," but leaves the question of "why?" to security services, so as not to make a fuss. Al Shishtawi says that witnesses may be unaware of what actually happened and each tells the incident from his own perspective. According to him, broadcasting such subjective points of view might be harmful and with no result except to fuel the fire among the people (personal communication, February 9, 2010).

Advocacy is one of the characteristics of regional media in Egypt, and this in part is also due to the anti-colonial atmosphere in which the Egyptian media was born and baptized. The norm is to use media to promote a particular political agenda. "The same nationalist leaders who used the mass media to pursue anti-colonial struggles now harnessed this resource for personal political campaigns. From Malaysia to Mexico and from the Caribbean to Iran, the media became an organ of the post-colonial state" (Musa & Domatob, 2007, p. 322).

Conditions of journalists in Egypt verify Rugh's description and classification of Egypt as a transitional system. According to Egyptian press laws, journalists can be imprisoned or fined for what they publish. In Egypt, journalists in leading positions are chosen by The Supreme Council of the Press and should be verified by the president. Concerning radio and TV channels, names of the candidates should be revised and approved by the Ministry of Internal Affairs first.

The good news for broadcasters in regional radio stations as mentioned by Ismail Al Shishtawi, head of the Regional Radio Network in an interview with him, is that

the financial regulations for broadcasters have been amended and wage has been increased starting from January, 2010 (personal communication, February 9, 2010).

Regional media in Egypt is characterized by having an inferior technical level and lack of available resources, not only compared with international standards, but also compared to central Egytian radio stations. This is due to lack of funds allocated to the radio sector, especially for the regional network. Also, due to the negligence that the Egyptian radio sector as a whole suffers from officials. Development attempts directed towards radio sector are considered to be slow and limited when compared to the attention enjoyed by the TV sector and satellite channels.

Al Shishtawi attributes technical and engineering problems facing regional radio stations to the models of machines used, which date back to 1982 and earlier. Factories stopped producing these models or even manufacturing their spare parts. This caused engineering problems within the studios and in transmitting stations. Al Shishtawi also said that there is a complete replacement and renewal process taking place within all regional radio stations including North Upper Egypt Radio station. As a part of the process, they were installing the latest digital radio devices, which should be completed in full by May 31, 2010 (personal communication, February 9, 2010). The paradox in here is that, North Upper Egypt Radio Station has yielded to the process of replacement and renovation in 2002, so why the continued use of devices that were produced in 1982 and have no spare parts?

The regional network embodies the philosophy of the audio regional media as a sector that intended to enhance and improve environments and communities and help them to achieve comprehensive development. Al Shishtawi states that regional radio stations have a comparative advantage that distinguishes them from major broadcasters, which is being able to achieve their objectives more deeply because of

the limited geographical area and the limited public they serve. According to Al

Shishtawi, regional media is more efficient in discussing all the details and issues of

concern to the public they serve. Additionally, they have the ability to highlight the

unique characteristics of the region they serve. They also introduce the local talents

and the bidders in all areas, a function that cannot be carried out the same way by any

national radio station (personal communication, February 9, 2010).

The total hours of broadcasting per year on the Regional Network is 64452 hours

and 26 minutes, with daily average of 176 hours and 6 minutes distributed on radio

stations. Operating and program areas as follows:

Table 1

The Distribution of Broadcasting Hours on Different Regional Stations

Regional Radio Stations	Broadcasting Hours		Proportion %	Daily Average	
	M.	Hr.		M.	Hr.
Great Cairo	-	7747	12.02	10	21
Alexandria	30	7066	10. 96	18	19
Central Delta	41	6635	10. 30	8	18
Canal	30	6975	10.82	3	19
North Upper Egypt	33	5970	9.26	19	16
South Upper Egypt	21	5960	9.25	17	16
North Sinai	47	6641	10. 31	9	18
South Sinai	45	5960	9.25	17	16
Matrouh	-	5963	9.25	18	16
New Valley		5531	8. 58	7	15
Total	26	6445 2	100%	6	176

(ERTU, Year book, 2009)

Table 2

Distribution of Hours on Program Areas

Program Areas	Broadcasting hours		Proportion %	Daily Average	
	M.	Hr.		M.	Hr.
Political Programs	48	7874	12.22	31	21
Religious Programs	13	8509	13.20	15	23
Cultural Programs	3	6605	10.25	3	18
Educational Programs	39	1468	2.28	1	4
Sports Programs	13	1101	1.71	1	3
Economic Programs	15	1092	1.69	59	2
Service and Developmental Programs	52	12325	19.12	41	33
Health Programs	13	1655	2.57	31	4
Social Programs	49	7527	11.68	34	20
History and Heritage Programs	56	1122	1.74	4	3
Touristy Programs	45	831	1.29	16	2
Entertainment Programs	40	14337	22.25	10	39
Total	26	64452	100%	6	176

(ERTU, Year Book, 2009)

It is a fact confirmed by studies that communication is a complex process, controlled by an intricate web of psychological, social, and cultural factors. Content of the media works through those elements, influences and many other factors. This means that the media are not isolated from the environment and the society in which the individual is living.

Those who take the responsibility to work in regional media have to know and understand the way the public receives information and ideas, realize the extent permitted by the social environment of creating new ideas, and be aware of the degree of change acceptance. After the study and understanding, come the design, work plan, and program implementation. If people are products of their environment, so the

media worker must build his message on psychological studies and public opinion in order to receive the desired response (Marzouk, 1980). Research is one of the weakest points in regional media. Work is built on personal impressions rather than verified data.

m. Positive Points About Regional Radio Stations

Al Shishtawi says that regional radio stations enjoy a large popularity in many governorates that reaches about 96% of the population. This is the case in the New Valley governorate, while the percentage ranges from 57% to 86% in the other governorates (personal communication February 9, 2010). In spite of the fact that regional radio stations suffer from many defects, they enjoy many unique qualities that enable them to attract audiences.

Radio language

Language used in the Egyptian regional radio is the neo- classical Arabic, which is a combination between classical Arabic and Egyptian colloquial. The latter differs from one region to another. Boyd attributes Nasser with the introduction of the neo-classical Arabic as a style for the Egyptian media when he used it in his speeches which have been transmitted to the whole Arab world through *The Voice of Arabs* (Boyd, 1975). We have to keep in mind that radio language is not just spoken words but includes speech, music, songs, drama, sound effects and sophisticated facilities currently available in radio studios of modern equipment and audio recording devices. Radio language is the language of radio art as a whole, which should be in the service of the orientations of the regional radio.

Uniqueness

Care should be taken that each regional radio has its own personality that can not be mistaken by listeners. The station should be known for the voice of one of its

presenters, the nature of the songs broadcasted, music, theme of the dialogue, sounds of local Qur'an readers, or voice and names of speakers, who are known in advance for the people of this community. Each regional radio should be committed to its style that stems from the region, which gives each radio taste and personality. The more drowned they are in the local communities; the more regional radio attracts listeners. This also helps in creating a cadre of local male and female announcers, broadcasters, presenters, Qur'an readers, authors, writers, speakers and artists, in music, singing, drama, and assists all to reach fame. The people of the community usually encourage local talents, and admire their success and superiority (Marzouk, 1980).

Shukry added that it is better when you select the titles of the regional radio programs to use names with direct connotations. Symbolism should be avoided. Examples are *Listeners' Mail, Irrigation and Drainage, Your Problem has a Solution,* and *Delta Weddings*. Those are some titles of programs in Central Delta Radio. It is not favorable, according to him, to use rhetorical methods, symbolic or suggestive, when you give names to programs such as: *A Witness on the Age, Lights on the Other Side, Ray of Knowledge,* or *The Round Table* (Shukry, 1986).

Regional stations are not competitive

Regional radio stations should not enter into competition with the national radio or TV channels. Regional radio broadcasting is complementary to the central radio stations, not competing with them. The regional radio cannot offer a radio series, such as the one provided by Central Radio, because of the lack of availability of well-known stars on the national level, but at the same time, it is able to present works about the regional heritage in the form of popular epics and drama.

Folklore

When using electronic media such as radio and TV, it is important to integrate into them what Ugboajah calls "Oramedia." By oramedia he means traditional means of communication, like rababa player in Upper Egypt. The rababa player is the man who sings and plays on his traditional musical instrument (rababa) to tell his stories which carry moral, religious, or social contents. Ugboajah says that:

> Oramedia are appropriate for the oral culture of Africa. … It is an essential feature of indigenous communications delivery systems. Inherent in it is a power which often overcomes selective perception of messages. lt has a higher degree of credibility than the mass media system and often includes important feedback mechanisms. Within its structures are found the influence of leadership and legitimization of innovations. These structures then can strongly influence acceptance and trial of ideas which could lead to social and economic changes. (Ugboajah, 1986, p.11)

Popular epics provide a means of attraction. It depends on the folk tales and folk music and the performance of popular artists. The intention here is enraptured by the people's folklore, creative works which has no known author. The contemporary handling of folklore has a magical effect on the ears of the listener in the local community. The invitation of the well-known folk singers to the regional radio and refining of their works, strongly attract the attention of listeners and give them great entertainment. In the works we find ourselves always taken from our own heritage. We inherit this pervasive sense of attraction to stories of ancestors. Who among us does not get excited when hearing the stories of the popular champion Adham Sharkawy and El Zanati-Khalifa and Abu Zaid al-Hilali? The latter biography has been utilized by central Delta station as a drama to fight over population.

Mohammed Al- Tohami, a presenter on North Upper Egypt Radio, who belongs to a village in Minya province that encompass a significant proportion of Bedouins, says

that radio has the largest proportion of listening in his village when Hilali's biography

is broadcasted (personal communication, March 1, 2010).

n. The Regional Radio Announcer

Regional radio stations in Egypt are putting development as their primary goal. Musa

and Okoli say:

> The phenomenon of development journalism or development
> media philosophy arises from the belief that journalists in Third
> World, anticolonial, and post-colonial societies operate with unique
> sets of realities and are expected to play certain roles that are alien
> to the norms of Western media systems (Rao & Lee, 2005). It
> reflects both a descriptive and prescriptive normative philosophy of
> the media-society relationship in Third World countries (Musa&
> Domatob, 2007, p. 316).

The regional radio broadcaster, who solves problems of the public, should be

open-minded, understanding, entwined with the environment, and fully aware of the

nature of the problems of society and of the political, economic and psychological

dimensions of individuals and groups in this society. They should pay special

attention to events, activities, and policies that enhance development. Journalists in

regional media should be aware that they have a social responsibility that is greater

than the responsibility of other journalists.

Sami Sharif recommends that the broadcasters and program presenters should be

chosen from the residents of the region, which gives them a greater capacity to

understand the nature and characteristics of the local community as well as its

problems and the needs of its members. This is simply because they are part of these

individuals. The use of regional radio broadcasters who belong to the local community

lends itself to regional radios through special elements and characteristics of their

personality. Some young broadcasters in regional media commit a mistake when they

do not speak the local dialect, and instead imitate broadcasters in national stations in their way of presentation and performance (Sharif, 1988).

Development journalists should know that there is always a causal relationship between past and present, and between behavior of individuals and prevailing social conditions. They must know that history is not simply composed of emperors and sultans, kings, presidents or hostilities, invasions and occupations, but rather history is composed of stories of people and the level of culture they reached. The Greeks have defeated the Romans, but really, it is the culture and civilization of the Greeks that won.

Development journalists denote to the same code of ethics as other journalists. They are committed to the same principles of honesty, fairness and impartiality.

One of the major faults performed by radio announcers is to possess a vision of themselves as being able to determine the real needs of people. Ojebode attributes this to their training in "institutions with predominantly Western curricula, and being themselves elite… The outcome is a radio or television station that speaks mostly to itself, and speaks about and to a small fraction of the population: the elite, urban-based minority and government officials" (Ojebode, 2008, p.142). He believes that the radio practitioner should posses enough modesty to learn from people and enough intelligence to comprehend them.

A regional radio announcer should serve and solve the problems of citizens. At the same time people see him/her as a representative of the state, which puts another burden on workers in regional media, as they must work to ensure importance of the citizen's confidence in his country and the purity of his affiliations to it. A regional broadcaster can build this confidence and achieve this sense of belonging through his awareness of political and social aspects of the society and the psychology of citizens.

(Shukri, 1987). They should be able to convince their audience of the development journalism's central philosophy which is that "journalists and national leaders are citizens who share the common goal of building a progressive and peaceful society. The role of the journalist is to advocate and support policies that are in the interest of the society" (Musa & Domatob, 2007, p.318). Quebral defines the development communicator as the one who "would not pass off someone else's ideas as their own otherwise without being accurate and honest," (as cited in Manyoza, 2006, p.88).

Horton and Wohl (1956) believe that there is a parasocial relationship established between broadcasters and receivers, which according to them assimilates the face-to-face relationship. "Once a parasocial relationship is established, a media consumer appreciates the values and motives of the media character, often viewing him or her as a counselor, comforter, and role model" (Papa, Singhal, Law, Pant, Sood, Rogers & Shefner- Rogers, 2000).

o. Funding and Advertising

McQuail (2000) says that "development media theory emerged out of the realization that ''societies undergoing transition from underdevelopment and colonialism to independence often lack the money, infrastructure, skills, and audiences to sustain an extensive free-market media system" (Musa & Domatob, 2007, p.317).

Economic conditions in developing countries make them put economic development at the summit of their priorities, and economic conditions do not allow for many countries to fund such a radio, which in fact is an investment in the development plan itself. The return of this investment is equal to revenue from the development plans.

Talk about the financing of regional radio stations in Egypt or the Arab and developing countries can not be separated from talk about media ownership in these countries in general. Both types of radio, national and regional, are state-owned and financed, and are supervised by the government directly. Hence, the claim of institutions and private bodies to establish private stations collides with the realities of developing counties.

Sami Al- suggests that regional radio stations in developing countries may remain affiliated and linked to the state, while financed partly by private institutions and companies in the local community. From the viewpoint of Sami Al-Sharif, this has some advantages. First, it guarantees that radio remains in the hands of local government, so programs are supervised and directed to serve the general plan of the State. Second, it ensures the involvement of local institutions, bodies and companies in the broadcasting funding, and then cooperates with and responds to their programs (Sharif, 1988).

There has been a trend recently in the framework of the development plan under the auspices of the current Egyptian Information Minister Anas el-Feki. This trend calls for making regional media a part of local government bodies. In fact, this contradicts with the purpose for which those stations are established. One of the most important objectives and functions of the regional radio is to critique and evaluate the performance of local government bodies and follow-up achievements. This trend might lead regional stations to be mouthpieces for local government bodies, just as national radio stations are for the central government.

In the onset of radio, there was controversy on the subject of broadcasting funding through advertising, and the danger of this financing on the radio service and its

objectives. This was the prevailing view initially in Egypt due to the fear that the broadcasting funding by advertisers will make it subject to the whims of advertisers.

At present, the state does not object to the use of advertising in the financing of radio stations, but there is a reluctance of advertisers because of the fierce competition from television and satellite channels, in addition to the decline in the proportion of listeners, especially for regional radio stations (Marzouk, 1980).

Regional radio stations witnessed the beginnings of the entry of commercials in the governmental media in Egypt. Commercials have remained stalled in the governmental radio since its inception in 1932 until 1954. When the administration first thought of using commercials, it was suggested to put the system of advertising on probation. Advertising was first tried on a limited scale in Alexandria regional radio station. It was first used on a limited pilot basis in 1954. At that time, Alexandria was an important financial and businesses center. The minute price of commercials was originally determined through auction. The first commercial that was broadcasted on the Alexandria station cost 200 pounds. Many competed to win the privilege of the broadcasting of the first advertising on the new radio (Marzouk, 1978).

Comparing the price of advertising of the very first commercial with current prices of advertising on the regional networks may give some indications. While the price per minute in the Greater Cairo Radio in 2009 is 115 pounds and the price of a thirty-second ad is 75 pounds, the price per minute in the rest of regional radio stations is 40 pounds per minute and 25 pounds for thirty seconds (ERTU, Year Book, 2009). The precipitous fall in the price of advertisements shows the decrease in the popularity of regional stations and how they are facing a lot of competition from national radio stations as well as from terrestrial and satellite television.

D) Regional Radio and Development

Regional media is the pulse of the masses. It is a daily survey continuously held on all the outstanding issues, on the steps, decisions, laws, procedures, and even on the amount of action taken by the authorities to solve the problems of citizens and to achieve justice, equality and equal opportunities for all. The president of the radio sector expressed this in her speech at the opening day of the Central Delta station on July 22, 1982 by addressing central Delta Governors of provinces and the executive leadership who attended the opening ceremony. She said to them: "Be prepared for the winds of change and the winds of freedom of expression coming to you through the radio" (as cited in Shukri, 1987, p.60). One of the studies released by the World Bank argues that free speech "is at the core of equitable development" (Tefft, 2003, p.762).

According to Abdel-Moneim Sabet, Egypt has the conditions for development and the elements of progress as have never been available for any human gathering, but the stack lacks the sincere efforts of individuals. Lagging behind is not a feature of the third world, but is a result of the accumulation of negative political, economic and social conditions (Sabet, 1986).

Manyoza says that "for many developing nations … radio is the only reliable avenue for information and knowledge exchange, as it is a readily available, affordable, pervasive, immediate and extensive medium that the majority of socially and economically marginalized citizens can afford" (as cited in Servaes, 2009, p. 58).

The most important advantage of radio is that it addresses both educated and uneducated and provides them with culture, science, art and entertainment wherever they happen to be. Radio addresses the ear, and so makes the senses more attentive and sharpens imagination, which is one of the most essential elements in the learning process.

The question to be asked here is, did development communication make the best utilization of radio to reach desired goals? Servaes answers this question saying that "Communication for development has not made full use of the potential of radio, which in some regions could be the most effective participatory tool" (Servaes, 2009, p.69). Then he adds that "It is not too late to rediscover radio" (p.69).

The media, in general, are a way to influence the individual and the community, so as to lead the majority to embrace a particular idea, and follow a specific behavior. Radio has an uncanny ability to influence people, an ability that can only be matched by the effect of direct communication. What should be kept in mind while constructing radio programs that serve development purposes, is to put them in attractive forms like drama and melodies, as receivers do not accept the direct style. Kamal El Menoufi says that "Rural programs are the lowest listening preference of all the respondents in our sample" (El Menoufi, 1981, p.262).

In their book *Voice and Accountability: A Public Interest Approach to Policy, Law and Regulation,* Buckley, Mendel, O'Siochru and Duer emphasized how media can play a role in the "alleviation of poverty, transparency, accountable governance, empowerment and participation for sustainable development" (as cited in Serveas, 2009, p.58).

It is assumed of local media in general to play a key role in spreading information and in carrying public opinion to local officials so that the development plans go in line with the actual needs and desires of people (Omar, 1986).

Development experts of UNESCO search for approaches that lead to compatibility between the traditional cultures in developing societies and the conditions of modern life. These experts pointed to the need to make efforts match between what is in traditional societies and what is offered to them by the manufacturing expertise and

technology, so that these communities do not suffer deep cultural dilemmas. The problem of the mainstream media in most transitional societies is the need to link the traditional media to the modern (Marzouk, 1980).

People in these countries accept the government's development programs when these programs are based on and supported by means of modern media together with traditional media, either formal or informal. When the masses feel that the modern media reflects their vibrant feelings, speaks their own language, expresses their culture, and takes from the environment, they respond to them accordingly.

Regional media, if properly used, may be one of the best means to serve the developing countries, because it creates participation and interaction between those in authority and the members of the audiences' groups.

The active participation of listeners in the affairs of their region is vital, especially for the developing community. There is no doubt that radio broadcasting, if well used, becomes the most effective and efficient means of communication, especially for isolated populations. Radio is not a self-sufficient means of communication, but when accompanied by group discussion, or when accompanied by a reception and panel discussion, or when supported by means of two-way communication, it becomes a major factor in the vital changes required by the modern and post modern eras.

a. Roles Can Be Played By Regional Radio in Development

Gomez sees radio in developing countries as a:

> 'greater multiplier, smoother of transition' and 'provider of
> climate of development…She conceives a community radio as
> serving a 'specialized and an identified audience', providing them
> with relevant programs that 'concern and help' them deal with
> their problems and importantly, programs in which they
> participate in making. (as cited in Manyoza, 2006, p.89)

The role of broadcasting in developing countries ought to be determined clearly, because it may lose its way if the vision is not clear. After independence, developing countries became the makers of their own futures and so they must involve their people in their construction. For this to happen, governments must provide people with information to help their citizens in the process of decision-making or acceptance of the new goals.

When talking about the role of radio service in developing countries, we must identify some of the circumstances surrounding those countries, which emphasized the importance of radio as a means of communication. The basic problems which affect developing countries are the increase in the population rates, the spread of illiteracy, and low average of income per capita. There is great similarity between different under development countries, especially the kinds of problems facing rural areas. Krishna says that in African developing countries, the poor farmer "plays a major role in producing food for both rural and urban populations and in providing incomes, employment and export earnings ... Few technical packages exist, extension services are scanty, and marketing and credit services are deficient" (as cited in Ugboajah, 1986, p.5).

Problems that radio can directly contribute to their resolution; can be divided into four sections:

1. Regional radio can provide educational and cultural services. The most prominent feature of cultural life and education in developing countries is that all these countries face many difficulties and complications in their attempts to facilitate knowledge for citizens. They are not only unable to accommodate for all those who are qualified to study at different levels of education but are also unable to prepare

people for life and work. "Local media, of which community radio is an important part, were conceived as 'excellent teaching channels'" (Manyoza, 2006, p. 89).

Hence the role of broadcasting in raising the level of educational and cultural services has proven to be effective and successful, as well as economical. Radio can also provide educational programs to the student in his home and serve as the private teacher. But to benefit fully from this means, we should find a kind of cooperation and organization between the authorities responsible for education and the authorities responsible for radio services (Marzouk, 1980).

When talking about radio as an educational tool, it is worth mentioning that it is used for broader purposes than presenting school curriculums and programs for illiterate adults. Felixo Librero believes that educational broadcasting should be used for non-formal education. He believes that use depends on the communicator's understanding of the subject matter as well as his understanding of the targeted audience. "This is accomplished through programs, which the audience and broadcaster work out together, and not merely through schemes thought out and planned entirely by the broadcaster for his audience" (Manyoza, 2006).

2. Regional radio can have a role in vocational training and adult education. Perhaps radio can play a lot in the field of literacy, vocational training and education of workers in industrial and agricultural sectors. It can play an important role in creating awareness especially among workers and farmers who suffer high proportions of literacy.

Out of his experience through his work at Central Delta station, Abdul Majid Shukri says that radio can play an effective role in the eradication of illiteracy through the provision of programs in which illiterate individuals learn to read and write (Shukri, 1987). Eliminating illiteracy through radio has proven to be difficult process

with limited impact, since radio provides sounds only, while reading needs to be seen. However, regional radio can play a key role in creating awareness of the problem and urging the illiterate to apply for literacy school or follow-up of television programs on literacy.

Ismail Al Shishtawi says that regional radio stations adopted the concept of Village without Illiteracy and Territory without Illiteracy." The Regional Network celebrated many illiteracy free villages; he adds (personal communication February 9, 2010).

3. Radio and its role in the political development and good governance: Giving citizens the right to communicate is considered to be a fundamental step towards democracy. The man is the essence of political development, which aims to achieve a close relationship between the individual and the nation, and to change the attitudes of individuals from negative to positive, which will lead to their participation in solving the problems of society.

As Shukri points out, "The close relationship between policy and communication offers opportunities for scholars from various disciplines to collaborate in building bridges between the world of theoretical social sciences and that of public policy" (as cited in Davison, 2001, p.675). Political development aims as well to deepen the concept of national affiliation in addition to the emphasis on the application of Democratic governance and the defense of freedom of opinion and expression (Shukri, 1987).

One of the trends adopted by the Egyptian administration in the late 1970s to spread democracy among the grassroots of society is decentralization. The concept of local government was celebrated in the media which "stressed the importance of self-

government for sociopolitical development, and mobilized the masses to form and participate in local councils" (El Menoufi, 1981, p.264).

According to El Menoufi, peoples' desire to make contact with local councils is low, especially among peasants. However, he found a positive correlation between the longer exposure of non-peasants to mass media and their more frequent contact with local councils to solve their problems.

4. Regional radio can have a role in the development of women which is discussed in the following pages.

b. Women, Regional Media and Development

> The gender perspective can be used as a criteria against which different development communication schools of thought are examined in terms of which one of them give greater space for women… A gender perspective is one in which women's knowledge, experiences and perceptions are given validity and allowed to come to the fore in analyzing and presenting issues (Luthra, 1996, p.46).

The real development of women should facilitate their way to the field of work. As the rate of development depends on the average of labor productivity, the rehabilitation, education, and training of women become crucial factors in accelerating the development rate. It is recognized that there is no modern economy without a large number of female labors, and the first contribution of women in development is their contribution as workers.

Radio has an important role in raising the awareness of women. This is not limited to the value of conduct, but also exceeds this to the acquisition of new skills in domestic and social affairs and health as well as cottage industries, which helps to raise the level of family income. Radio can have a role in all these services that are associated with development. Radio also plays an important role in the development of social behavior patterns to suit new conditions of life (Marzouk, 1980).

Rashmi Luthra says that when dealing with the female perspective in development we must take into consideration factors like race, ethnicity, class and other factors that might make generalizations impossible. Luthra gives us the example of Muslim women in the Indian society whose existence "is always conditioned by their embeddedness within the Muslim community, their place as women within a Muslim family of a particular class, and by the relations of the Muslim community to the majority Hindu population" (Luthra, 1996, p.43).

Luthra provides us with some examples of successful projects that used communication for women's development; among those is the Jamaican Sistren Theatre Collective which was established in 1977 for rural working women. They used drama as their own means to express themselves and to achieve the change they sought in their own society. VIDEO SEWA is another example from India which started in 1984, with an inchoative from the women's trade union Self – Employed Women's Association (SEWA). The project gave video training for working women who are illiterate, in order to help them to express their problems and sufferings (Luthra, 1996).

Some authors, like Tomlinson, criticize the New World Information and communication Order (NWICO) for not including a female perspective in the debate. "As Galtung and Vincent (1992) point out, most of the NWICO debate … revolves around issues of quantity rather than quality" (Luthra, 1996, p.46).

Woman in the news is another aspect that was used by development projects to achieve an alternative news paradigm that will help in discussing issues of development from a gender perspective. An example of this kind of press services is the Women Feature Service that has its headquarters in Delhi in India. Journalists in the service try to put gender development issues in attractive forms that might to be

appealing to audience. The main protagonists in their stories are ordinary women fighting for their rights, and struggling to make the world more equitable and just (Lurtha, 1996).

Modern trends in contemporary Arab thought associated with women and theories of societal change that support them, are closely linked to the movement of the Arab Renaissance and the various aspects of their struggle against all forms of traditional authority and legacies of social and cultural barriers. The eighties of the last century witnessed a quantum leap in the Arab Women's work, represented in the establishment of several women's associations which are spread along the Arab arena and are mostly stationed in the capitals and major cities. The international emphasis on women issues left a significant positive impact on the Arab women's movement, which found in it important impetus for the reformulation of their demands and adherence to the struggle for them. This new awareness has been consolidated by the global conferences held or supported by the United Nations. Those conferences targeted relegating the traditional view, which is still surrounding the cause of women. Therefore, personal status laws topped the claims of women defenders. This was followed by the need for activation of legislation that will ensure women's equality with men in economic and political life and the need to urge Arab governments to abide by what it has ratified through international conventions, in particular the Convention on the Elimination of All Forms of Discrimination against Women. Egypt has acceded to this Convention by Presidential Decree No. 434 of 1981 (CEDAW Egypt, 2007).

In fact, most Arab countries have signed the Convention (known as CEDAW) and have become committed to their provisions; however, they made reservations to the second Article of the Convention establishing the principle of equality between men

and women, which makes the ratification of the Convention useless. Arab nations provide the basis of their objection on one of two justifications. Either that this is incompatible with national legislation or that they contradict with the provisions of Islamic Sharia. There is a review currently underway in some Arab countries, including Egypt, to reconsider its position on these reservations. This is due to the efforts of some civil society organizations to raise awareness of the Convention among the public and the legislative and executive departments.

c. The Current Status of Women in Egypt

Abdul Rahman (2008) says that the Egyptian woman in her historical course was challenged by a collection of constants and variables that identified her social status and cultural identity, in addition to her economic and political role. She indicates that the first composition of the Egyptian society was based on the full participation of women in employment. As a result, she enjoyed full equality with men as a monument to her effective presence on the economic and social levels. This equality has been reflected in all areas of ancient Egyptian civilization. In Pharaonic literature, where the Queen ruled the in history and there emerged goddesses as Isis, symbol of justice, goodness and virtue, there was not a reference to any form of prevalence of men over women. However, this bright picture did not last long, as the status of Egyptian women was subjected to radical changes due to the interaction between Pharaonic civilization and other civilizations which did not bear the same respect for women.

The Arab invasion of Egypt in the seventh century carried many of the nomadic and tribal values which imposed low-vision of women, now presented in a religious context, which made it gain a lot of holiness and legitimacy. The Ottoman era came in to add more restrictions, which contributed to the decline of the status of women to the lowest degree. In this context, Egyptian women continued to play their traditional role

within the family in cities and have been participating alongside men in carrying the burdens of work in the countryside, but within this framework is the complete waste of their rights and lack of recognition of their roles and contributions to social and economic development (Abdul Rahman, 2008).

The Human Development Report for the year 2007-2008 came to confirm the situation when it refers to the order of Egypt among the nations of the world in terms of empowering women, Egypt came as number 99 (Egypt Human Development Report [EHDR], 2008), which puts the status of women in Egypt, as a challenging assignment not only to women, but to society as a whole and to the ambitious development, to which all men and women of this country aspire.

In spite of the government formation of mechanisms for dealing with women's affairs, the harvesting of the fruits of these mechanisms is still limited, and in this concern, reference may be made to the form of the National Committee for Women in 1987. The committee was formed in 1994 with the responsibility of dealing with Egyptian women's issues at all international and local levels. In 1988, the National Council for Childhood and Motherhood was established to be the official body addressing the concerns of the mother and her children. This was followed by the establishment of many institutions and structures specifically for Egyptian women. On the 8th of February, 2000, a presidential decree was issued for the establishment of the National Council for Women to replace the National Commission for Women, which was formed in 1987. The National Commission for Women had been aimed at deepening the participation of women in all spheres of community, and developing appropriate solutions to the constraints still facing women, particularly in rural areas.

Still, the road is long for eliminating all forms of discrimination against women and achieving gender equality in human rights. Women are still marginalized when it

comes to decision-making process. Women's representation in parliament is no more than 2% at present regressing from 4% in 1990 (EHDR, 2008), and still two-thirds of the illiteracy rate of consists of women, the maternal mortality ratio in Egypt is more than ten times the world average, and despite a long history of women's participation in the working force in Egypt, their official representation remained at a rate approaching 23% (CEDAW Egypt, 2007).

d. The Current Conditions of Women in Upper Egyptian Society

In the context of the general marginalization suffered by the Egyptian countryside at the hands of the circles of power and decision-makers in the scientific and academic circles, it is noted that the share of Upper Egypt of this negligence was not only double, but also chronic. Historical circumstances and political decision-makers, intellectuals, journalists, academics and researchers in addition to the Egyptian national media have contributed to the marginalization of Upper Egypt and the tarnishing of its image in the public mind. They have been promoting a false and incomplete image, which helped to contribute to the cultural and psychological divide between Upper Egyptians and other citizens.

Despite the initiatives undertaken by the officials and the ruling authority in recent years to correct the location of Upper Egypt on the map of development and reform, and in spite of the current multi-level official and civilian activities in the economic, political, social fields taking place in Upper Egypt, and despite the existence of scientific edifices, such as Assiut University and other universities in the El Minya, Sohag, Fayoum, Beni Suef, and South Valley, there have been few studies performed on Upper Egypt that refer to the continuing low levels of life and a rising proportion of illiteracy, unemployment, lack of health care and the continuation of traditional crimes such as revenge (Abdul Rahman, 2008).

According to figures from the Human Development Report in 2008, the governorates (Fayoum, Minya, Assiut, Sohag, Beni Suef) are the holders of the lowest poverty rate ranks. In the governorate of Assiut, the poverty rate rises to reach about 61%. The figures show that poverty is heavily concentrated in the villages of Upper Egypt. There are 762 of the most impoverished village allocated in the governorates of Minya, Sohag and Assiut (EHDR, 2008). Furthermore, there is the dominance of a system of values, traditions and customs and a great disparity in the socio-economic, educational, and health status among rural residents and urban areas in Upper Egypt. This means that the inhabitants of rural and urban areas in Upper Egypt, especially women, are suffering from multiple marginalizations and impoverishments, both economically and culturally.

Abdul Rahman says that limited studies conducted on women in Upper Egypt revealed a reality that is full of all forms of challenges experienced by women, who are surrounded by value-systems that are biased towards male authority, in addition to the spread of misinterpretation of religious teachings and the adoption of the historical legacies which persisted the idea of women's inferiority and feminine imperfection (Abdul Rahman, 2008). Not to mention the spread of behavior that is against gender equality. Furthermore, there is significant violence against women in rural Upper Egypt, which is embodied in all forms of direct and indirect social behavior. This affects women and demeans them, causing women to devote their entire dependence on males and prohibiting them from exercising the rights guaranteed by the religious ordinances and laws. In example we can look to the denial of rights in inheritance, early marriage, genital mutilation, arbitrary divorce, and constant discrimination against females.

Working gap

The Human Development Report (2006) indicates that the rate of participation of females in the different sectors of work was 28% as they are distributed in the service sector, and agriculture and industry at rates 54% and 39% and 7% prospectively. These statistics reveal the concentration of women in service sectors, which is characterized by little revenue. This is in addition to their non-paid work in the agricultural sector. There is also the decline of employment opportunities for women in the private sector because of their social conditions and preference for males (EHDR, 2006).

Although the proportion of females is approximately half of the society in all governorates of Upper Egypt, work indicators reveal that there is a gender gap between the numbers of working males and females. However, the female labor force as a proportion of males is higher in the urban areas of the Upper Egypt governorates while they reach lowest levels in rural provinces.

There is also another challenge facing women in the labor market, which is the absence of recent statistical data about the actual contribution of women in the economic activity. This is especially true in Upper Egypt, where the highest percentage of females in those governorates are forced, in most cases, to work in the informal sector which does not record data accurately and regularly (Abdul Rahman, 2008). Statistics show that rural areas include the bulk of women's informal employment. It is enough to mention in this perspective that the number of women's informal employment in the agriculture sector has reached four million in 2002 (CEDAW Egypt, 2007).

Abdul Rahman (2008) says that there are a lot of contradictions and duplications in the dominant culture in rural Upper Egypt towards working women. While society

obliges them to bear their responsibilities as wives and mothers, it also asks them to go out to work to assist in living expenses. At the same time being a female in a conservative society imposes many restrictions that limit their freedom and movement outside the house and makes them live in a state of suffering. This is reflected in their attempts to reconcile their multiple and conflicting roles. In the same context, the results of studies show that economic conditions have forced families to accept women as part of the workforce. This acceptance is not coming from their belief in the women right to work, but in response to the stress and pressure of economic conditions and that such approval is conditional upon the fact that women's income should be an essential source for the maintenance of the family.

The health conditions of women in Upper Egypt

Statistics confirm the cultural paradox that women suffer in Upper Egypt revealed in the ratios of medical care for females before maternity, and birth rates under medical supervision, which recorded a clear decline in Upper Egypt compared to urban governorates. This indicates the seriousness of the cultural system of this andocentric society and its negative impact on social conditions particularly for women with multiple pregnancies (Abdul Rahman, 2008). Statistics also revealed that 30% of adolescent girls and women in Egypt are infected with anemia. Also, seminars in all provinces revealed that the high percentage of anemia among women is linked to the cultural system and dietary habits, characterized by a clear discrimination against women, as attention is given to the diet of the father, husband and sons first, then mother and female children. The spread of poverty helps in engraving these dietary habits, for example in the province of Beni Suef, women and girls suffer from malnutrition, with a rate of 20 females to 4 males. In the Minia governorate, it is noted from the groups targeted by health insurance that there is a bias against females as

males benefit three times more than females in terms of health insurance services. This is because the most of the labor force in the formal sector are men (CEDAW Egypt, 2007).

Violence against women in Upper Egypt

Many field studies and case studies contained in academic research and the reports of non-governmental organizations confirmed that most cases of domestic violence are directed against females and that they are not related to age or educational status or economic conditions. The varied forms of violence that had been detected range between the hitting, insulting, expulsion from the home, the denial of household expenses, forced intercourse, the denial of family visits or seeing children, second marriage, and taking money.

Prevalence of domestic violence is noticed in all provinces in general, which was confirmed by the study being prepared by the National Population Council on a regular basis every 5 years. The results of a recent study conducted on 6500 women in 2005 showed that about 50% of Egyptian women had been subjected to violence within the family. It is interesting that this ratio is less in Upper Egypt governorates than in north Egypt governorates. And the percentage decreases in relation to more educated women and those have an independent source of income (Al-Ahram, 2007).

Another form of domestic violence against women is "polygamy." Although it is not new to Egyptian society, new reasons have emerged that do not stem from the religious justification which allowed polygamy. Associations in the Governorate of Assiut reported that some men might search for a second wife to be well off to support him financially; in this case the husband abandons his family first and gives up all his responsibilities, and the first wife is left support the family. Some husbands resort to "polygamy" to give birth to many children to push them to the labor market. This

occurs in different villages in Upper Egypt in Assiut and Minya. (CEDAW Egypt, 2007). Another form of violence against women still widespread in Upper Egypt, especially in families with nomadic roots, is forcing a girl to marry a cousin against her will.

Another form of violence against women that has recently emerged in an unprecedented manner is the phenomenon of sexual harassment. Minister Moshera Khatab pointed out that there were a 152 thousand harassment cases in 2006 according to figures from the records of the Ministry of the Interior Affairs which refers to the aggravation of this phenomenon Masry Al-Youm, 2007).

One of the most widely used forms of violence against women in Upper Egypt is genital mutilation. According to the decision of the Minister of Health No. 261 of 1996, this operation is prohibited in both hospitals and private clinics unless in cases of disease. Despite the adoption of this resolution, the habit is still practiced on a large scale, which represented 97% in 2003. Some field studies suggest that at the end of 2006, the proportion of female circumcision in the province of Minya is 98% (CEDAW Egypt, 2007).

Women and political participation in Upper Egypt

Egyptian society witnessed progress recently encouraging the political participation of women and their increased presence in decision-making process, which is reflected by the official statements by the symbols of the state, through the establishment of the National Council for Women, or the efforts to integrate women into development plans. However, the role of women in parliaments and local councils and even on the agenda of political parties is still marginalized.

Women's political participation is still the weakest point in the development of Egyptian women. Egyptian women got their political rights sixty-years ago and

entered the parliament in 1957 with two female members. However, after all this time, despite a lot of drastic changes in economic, social and cultural status of women in Egypt, their political participation remained quite marginal. In the last parliamentary elections women got only four seats (less than 1%), which led the political leadership to set five women out of the ten total seats for appointees in the council.

The proportions occupied by women from parliamentary seats did not exceed 3.8% and the participation rates of women on local councils show around the same number (1.8% which decreases to 1.3% in rural areas in 2008) (EHDR, 2008). Until 2005 and for the next election cycle, the number of Women in the Egyptian parliament from Upper Egypt did not exceed 15 in exchange for 66ladies of Lower Egypt which, emphasizes the overall marginalization of the role of Egyptian women in Upper Egypt in particular.

This comes as a response to a culture which calls for adherence to the traditional role of women, and prevents women from community participation in order to preserve a cultural heritage which imposes intellectual and emotional shackles that prevents women from achieving their self-development.

This culture is embodied in the increase in the number of women enrolled in the election tables in Upper Egypt. Where there is relative increase in the number of females possessing voting cards, this is not an indication of females' participation but rather an expression of the political will of the clan or tribe which controls the voter registration cards and use them for the benefit of candidates. In fact, women may not know anything about them. In this context, women are mobilized to vote for them as part of the tribal system. The participation rate of women in leadership positions and top management in the state is still limited with a rate of 9% of the total holders of these positions. There are also some public positions that are limited to men, such as

the post of the governor and the prosecutor general. There is no denial that the Egyptian society has witnessed a significant achievement in this area concerning women's access to the post of judge, university president, and village mayor in Upper Egypt, which previously were restricted to men (Abdul- Rahman, 2008).

Legal and family rights

Although the Egyptian Constitution confirmed equality between the sexes, some of the laws violated women's rights. For example, the mother could not manage the funds of her children even if she opened a bank account for them. There are also laws that restrict women from exercising education guardianship over the children. The Penal Code contains discriminatory provisions in the crimes of adultery, prostitution and honor killings. There is also a distinction in the law of nationality. Although there is a new law giving women the same rights as men with respect to the nationality of children, there is still one significant exception; the Egyptian women married to Palestinians are still suffering from not being able to pass her Egyptian nationality to her children (CEDAW Egypt, 2007).

Women and the education gap in Upper Egypt

In the Egyptian and Arab societies, women face many aspects of gender discrimination in all areas; this is most evident in the distinction between boys and girls in education, especially in the case of the poor and destitute families. Indications refer to the high rates of illiteracy among females which increase in some villages and hamlets to 90%.

It is noticeable that there is a gap in education between urban and rural areas where there are less opportunities as well as low economic social levels of families, thus preventing the enrollment of children to education. This is especially prevalent in the villages and hamlets in Upper Egypt governorates. In addition there are low

indicators of the quality of education there in comparison to Lower Egypt. The number of students for each teacher and class density is higher in Upper Egypt, especially in Assiut and Qena in relation to other governorates (Abdul Rahman, 2008).

North Upper Egypt (Beni Suef - Fayoum - Menia - Assiut) is ranked first when it comes to the level of female illiteracy, followed by South Upper Egypt. The indicators reveal the existence of differences in ratios between male and female enrollment in all stages of education, and the gap between them is considered to be significant with regard to literacy (Abdul Rahman, 2008).

The province of Minya reflects this qualitative difference in education in Upper Egypt, where the proportion of females enrolled in primary education (33%), while males recorded in the same phase are (66.6%). This gap is getting narrower in Assiut with the score of 48% for females in exchange for 52% of males in the stage of primary education. In prepatory education, for the academic year 2002 - 2003, we find the gap between males and females increased to 10% on the level of Egypt as a whole. If we look at secondary education, we find that this gap has increased in some provinces, such as Minya, to be 34% (CEDAW Egypt, 2007).

Women demographic scene in Upper Egypt

Statistics indicate an increase in the rate of annual population growth in the provinces of Upper Egypt compared to other governorates." The annual growth is more than 2.7% in those counties, while declining to 1.7% in urban governorates and is recording 2% in Lower Egypt" (the Central Agency for Public Mobilization and Statistics Data population census [CAPMSPC] in 2006). Rural citizens are the largest proportion of the population in the provinces of Upper Egypt where their percentage in some governorates like Minya is 81% compared to 19% in cities. Women represent almost half of the population in Upper Egypt. In this context, the proportion of

females in the governorates of Sohag, Minya, Assiut, are 48.8% & 48.9% and 48.7%

respectively (Center for Information and Decision Support). The age of marriage in

those provinces ranges between 16 - 18 years in comparison with 22 years in the

urban governorates and Lower Egypt. Upper Egypt is also characterized by high rates

of maternal mortality due to the spread of early marriage and poor health awareness.

Chapter Four

Towards a Research Methodology and Framework

A) Study Objective

This thesis explored the role of regional media represented in the North Upper Egypt Radio Station in the development of female audiences as an example of its bigger role in developing the community as a whole. The research objective is to investigate the role regional radio plays in the development of women in Upper Egypt and to clarify the future potentials of using it more efficiently. The research emerged within the context of the rapidly increasing number of TV and online channels, and different opinions around the issue of the need for regional media in Egypt, and whether it represent an extra burden on the budget of the ministry of information.

The choice of North Upper Egypt Radio is due to three major considerations. First: because this station addresses distinct society, unique in its characteristics of combining rural and urban areas. Also, this radio station is serving an area that is in dire need of development. Finally due to the fact that the researcher originally is a North Upper Egyptian , who worked as a broadcaster in the North Upper Egypt Radio Station, and experienced the problems of this community. This made the researcher more sensitive to the importance of the role that radio and other means of regional media can play in the development of this community after long years of media isolation and deprivation.

In order to fulfill the objective of this research, the researcher utilized a triangulation of qualitative and quantitative methods. Intensive interviews and a survey were conducted to fulfill the second objective.

B) Qualitative Method: Intensive Interviews

The researcher conducted three intensive interviews with:

1. Ismail Al Shistawi, Head of the Regional Radio Stations Network.

2. Hassan Al- Banna Ali, director general of North Upper Egypt radio station.

3. Mohamed Altohami, announcer in North Upper Egypt radio station.

The interviews facilitated a great amount of unpublished, detailed, and updated back ground, information about the different regional radio stations the interviewees are running or working in. This was the only possible technique to collect the information needed.

C) Quantitative Method: The Questionnaire

The researcher utilized the survey as a quantitative technique that is best used to investigate problems in a realistic setting.

a. Study Hypotheses

The survey aimed at questioning the study hypotheses which are:

H1. Rural women surpass urban women in their rate of exposure and persistence to follow the North Upper Egypt Radio Station.

H2. Rural women are more satisfied and give more credibility to what is presented through women programs in the North Upper Egypt Radio Station.

H3. Rural are more affected than the urban sub sample by the developmental content that seeps down through NUE development programs designed for women.

H4. Rural women suffer a deeper sense of discrimination between men and women in Upper Egypt than urban women do.

H5. NUE radio has a bigger role in enhancing the status of rural women in North Upper Egyptian society and in representing them than it does with urban women.

b. The Sample

The sample used is a quota sample. The researcher was surprised by the drop in the proportion of listeners for the North Upper Egypt Radio Station in the last few years. The researcher sought females over 18 years who listen to the station. The researcher tried at first to get a cluster sampling from Al Massara village, Mallawi, Minya as a representative of rural women in Minya governorate. The researcher moved from house to house with two trained interviewers and in a week found only 18 women who listen to NUE radio out of 3866 women over 18 years in the village, with a percentage of 0.465%. So, it would have been practically impossible to locate a probable sample of females over 18 who listen to NUE enough to complete the survey.

The sample used is quota sample from the four governorates of North Upper Egypt Region catered by NUE Radio Station; namely, Minya, Assiut, Fayoum, and Beni Suef. The sample was selected from women who listen to North Upper Egypt Radio whose age is 18 or more in order to be able to determine their information needs, to judge the station's impact and to be able to assess its role in their development at all levels. To collect the sample the researcher used the help of 10 trained interviewers who located participants through attending conferences and meetings targeting women in different villages and cities, through visiting universities and governmental offices and through moving from house to house. The researcher also used the help of a number of local civil societies that are concerned about women issues to distribute the

survey through them and surveyed female members in the NUE radio fan club and female winners in the contests broadcasted on NUE radio station.

 The breakdown of the sample was as follows:

Table 3

The Breakdown of the Sample on Governorates

Governorates	Frequency	Percent
Minya Rural	54	13.2%
Minia Urban	46	11.3%
Assiut Rural	37	9.1%
Assiut Urban	63	15.4%
Fayoum Rural	32	7.8%
Fayoum Urban	43	10.5%
Beni Suef Rural	74	18.1%
Beni Suef Urban	59	14.5%
Total	408	100%

The sample consisted of 408 women, including 211 from urban areas and 197 from women in the countryside. The sample was distributed as follows:

1. Minya Governorate: 100 women, 54 of which belong to rural areas, namely the villages of Al Massara, Qlndul, Amoalqp, Derwa and Beni Roh in Mallawi and the villages of Delga in Dermwas and Almtahirp Elsharkia in Obokerkas. The sample also includes women from the villages of Shurafa and Nazlt Farag, Zohra in Minya. The number of the urban women is 46 from the cities of Minya, Mallawi, Obokerkas and Samalout.

2 - Assiut Governorate: 100 women including 37 women from the rural villages of Naga Sappa and Motiap in Assiut town, the village of Wasta and Bosra in El Fateh and the village of Dwyer Ayed in Obotej. There are 63 women from the cities of Asyut, Dairout, Obotej and El Fateh.

3 - El-Fayoum: 75 women of whom 32 women from rural areas in the villages of Oboxap in Obcoay, Ezbet AboTaleb and AlMakatlap in Tamyah and The villages of Manshiet Beni Otman and Sanhour Elkeblia, Gabla and Alkaby Algadida and Matartars in Sonoras and the villages of Silas, Kohafa and El- lahon Agon in Fayoum. The sample includes 43 urban women from the cities of Fayoum, Sonoras, Obcoay and Tamyah.

4 - The province of Beni Suef: 133 women of whom 74 women from the villages of Dallas, Dandeel, Aelchenawip, Bush and Alzitton in Nasser and the villages of Abusir Almalq in Wasta and the villages of Aldoualtp, Barot in Beni Suef. This sample includes 59 women from the cities of Beni Suef, Ahnasia, Bepa and Alfashn.

At the end of four weeks of distributing the survey with the help of trained interviewers, 408 out of 700 questionnaires were returned, with a response rate of 58.2%.

c. Operationalization and Measurement of Variables

Operational definitions

For the purpose of this study, a listener is defined as a female over 18 years who listens to NUE radio at least once a week. The regional radio is defined as broadcasting that addresses the masses of communities living within a specific territory in accordance with the administrative division of the state. What separates one region from the other is one or more of the following: language, religion or ethnic barriers such as sex, and color. Furthermore, they might be separated by geographical

barriers such as a chain of mountains, rivers or lakes which makes one province an autonomous territory. An example is the Central Delta station in Egypt which is a regional radio serves that caters for all the governorates in the Nile Delta, which is located between the branches of the Nile Damietta branch and Rashid branch, which are provinces of Menoufia, Dakahlia, Kafr El-Sheikh and El- Gharbia.

Several definitions have been developed to express the meaning of regional radio. Most notably perhaps is that of Saad Labib, who finds that the regional radio station is serving a limited and consistent community both socially and geographically, with similar and distinct characteristics, bringing intellectual, cultural and heritage unity between its members. This radio may also be the natural field of expression of their interests, reflection of their arts and ideas, and even the dialect of the local. According to him, regional radio is supposed to meet their specific needs, provide news of interest to them, discuss problems affecting their daily lives, and provide preferred varieties of art (Sharif, 1988).

Ismail Al Shishtawi head of a Regional Radio Stations Network says that the regional radio serves a homogeneous region that has common social and economic denominators and also has common customs and traditions, but it does not preclude the existence of special characteristics of certain areas within the region. He adds that the concept of regional broadcasting is broader and more comprehensive than that of local radio, which, with the development and revolution in information and communication technology might even reach the extent of being a groups' radio, broadcasting to one street or even a group of friends brought together by shared interests (Al Shishtawi, personal communication February 9, 2010).

All variables in this study are self- reported. The following variables are identified for this study:

1. Residency: defined as a nominal variable (Minya, Fayoum, Asuit,Beni Suief) and then rural areas and urban areas.

2. Clarity of transmission: defined as an ordinal variable (not clear, clear to some extent, very clear).

3. Exposure frequency per week and per day: defined as an ordinal variable (once a week, two times, three times, four times, five times, daily). Those who listen for three times or less per week are considered as irregular listeners, while those who listen more than three times are considered regular listeners. As for exposure per day, also defined as an ordinal variable. Those who listen less than two hours are considered as (low), those who listen from two to less than four hours per day are considered (moderate), and those who listen for four hours or more are considered as extensive listeners.

4. Persistence to listen to NUE radio : defined as a nominal variable (yes, no), in terms of retrying to set the cursor if they found difficulty at first

5. Reasons of listening: defined as a nominal variable (6 choices). Benefiting from women programs: five questions were devised that tackles the different factors that many contribute in enhancing women's beneficial of what is presented in women programs. Programs times: defined as a nominal variable (appropriate, inappropriate) & admiration of women program presenters: defined as an ordinal variable (no, to some extent, yes) and levels of trust in and satisfaction with the content presented in women's programs are measured on a five -item likert- type scale.

6.   Efficiency of development programs: Five questions were devised to asses the extent to which programs with development content have been able to deliver their message to women in Upper Egypt. Three open ended

questions were asked: (a) Express your own perception of the concept of

"women's development" (b) Can you name one development program

broadcasted on NUE radio? (c) Name one public information campaign

broadcasted on NUE radio you consider to be effective? Benefiting fields from

development programs are defined as a nominal variable. Effectiveness of

public information campaigns is measured by a likert- type scale asking

responders to indicate whether such campaigns are very effective, effective,

neutral, not effective, or not effective at all.

7.   Upper Egyptian Women current statues in community: Three questions

were devised to generate self- assessment of women's status in the community

and in relation to men. A likert scale was used to measure the level of progress

in female status in the community (there is a severe progress; there is progress,

neutral, no progress, no progress at all). Discrimination between men and

women was measured also by a likert scale (there is great discrimination; there

is discrimination, neutral, no discrimination, no discrimination at all). Fields of

discrimination were defined as a nominal variable. Eight choices were given

(education, health, legal rights, inheritance, work, domestic interaction,

personal freedom, political participation).

8.   NUE radio role in enhancing women status: five questions were

designed to measure female listener's evaluation of the role of NUE radio in

presenting and enhancing women status. The degree of the perceived role of

NUE was measured by a five- item likert- type scale. Listeners were given the

options (big role, limited role, neutral, no role, and no role at all). They were

asked to explain there choice through an open ended question "how?" Answers

for this later question were categorized into 23 items either positive or

negative. The degree of success of NUE radio to provide an accurate image of women was measured by a five- item likert scale at the interval level. Responders were asked to choose between (full success, partial success, neutral, failure, and complete failure). Then they were asked to illustrate their reasons through an open ended question "how?" Level of representation of rural women on NUE radio was measured also on a five- item likert scale. Respondents were asked to choose between (Not represented at all, not represented, neutral, represented, totally represented).

d. The survey instrument: Scales

The survey used an Arabic language questionnaire. The questions used are a combination between open and close ended questions starting by filtering questions. Those who do not listen to NUE radio were excluded. Following Wimmer and Domminick (2006) advice, the survey started by "warm up questions" about how easily they can get to the station, and how can they recognize it (through its slogan, from presenters' voices, songs, program style, other). They were also asked about the clarity of transmission received and their reasons for listening to NUE radio. The only scale used in the questionnaire is the five point likert scale.

The questionnaire was pre- tested on 10 respondents. The respondents were asked to provide any qualitative comments or suggestions. Based on their comments, some changes were made to the questionnaire instrument. The most frequent comment was about the level of language used, so the researcher simplified the language to suit different levels of education and included some illustration for some concepts like development program (programs that aim at raising women's awareness at any level) and, public information campaigns (like family planning campaigns, fighting illiteracy campaigns).

The questionnaire ended with demographic questions. Respondents were asked about their age, level of education, work, marital status, residency, family income, and contributing in supporting the family.

An introduction was included in the questionnaire illustrating the purpose of the study, name of the researcher, and the university. It stated that the survey was anonymous and that participation was voluntary. They could leave a question unanswered and that they could stop answering at any time.

The questionnaire consisted of eight pages, including the introduction and a thank you note simply saying "Thank you for you participation." The complete questionnaire is available in Appendix One.

e. Statistical Analysis

To achieve the research objectives, a number of statistical techniques have been used to be in commensurate with the nature of the data used a tabular presentation, percentages, frequencies, mean, and standard deviation to describe the studied variables. The t-test and the chi-square test were used to identify significant differences between rural and urban women in the studied areas. SPSS was used for data analysis.

Chapter Five

Results

A) Interviews: North Upper Egypt Radio Station

The three intensive interviews conducted resulted in an amount of updated, detailed, and unpublished information about NUE radio station. The official opening of the North Upper Egypt Radio station was in May 13, 1983. It covers the governorates of Assiut, Minya, Beni Suef and Fayoum. It is the first regional radio to address the audience of Upper Egypt proceeding in this South Upper Egypt radio station. At the very beginning, it broadcasted for one hour in the morning and two hours in the afternoon. Transmission increased in 1995 to be from 7:00 a.m. to 10:00 p.m. Presently, it offers sixteen hours daily from six a.m. to ten p.m. punctuated by three open to air periods (morning, afternoon, and evening). It has three sub-offices in Assiut, Beni Suef and Fayoum, in addition to Minia sub-office which is located in headquarter building of Minia governorate, which was opened in 2002.

The station seeks through its programs to serve the territory and focus on the areas of development and developmental projects carried out by the local government bodies and executive agencies in the provinces. It works on highlighting the attractions at the Northern Upper Egypt governorates to promote for tourism in the area. Example of tourism programs are: *The Bride of North Upper Egypt,* which presents tourist attractions in Minya, *Pearl of Upper Egypt*, that presents tourist attractions in Beni Suef, and *Oasis of Upper Egypt* talking about tourist attractions in Fayoum.

North Upper Egypt Radio provides a range of programs, which intends to deliver public complaints and get responds to listeners from local officials. A successful example of these programs is, *Dear North Upper Egypt Radio,* a daily program that

responds to requests and complaints from listeners. The annual Radio and Television Union Report for the year 1984 - 1985 mentioned that the program succeeded in getting 180 response and solutions to the problems of citizens in one year (Sharif, 1988). After the emergence of satellite channels and multiple Egyptian channels, the popularity of regional stations has plunged because they could not develop themselves according to the requirements of the new age. With the decline in popularity of the radio station, its ability to control and put pressure on officials decreased since radio draws its strength from the number of listeners.

The president Hosni Mubarak opened the new building of North Upper Radio located at the east bank of the Nile in October 2002, which was prepared with advanced technical equipments at the time. Hassan Al-Banna (personal communication, February 1, 2010) director general of NUE radio stated that the station's program map is based on a set of guidelines:

- Concentrating on developmental and services programs

- Handling community problems

- Maintaining regional values and customs and standing against illiteracy and extremism

- Focusing on anything that is regional and local in character

- Searching for talents and innovators in various fields

North Upper Egypt Program Map

North Upper Egypt radio belongs to the regional network and is committed to achieving the overall objectives of the regional network in delivering information and promoting development in all fields. The program map is a clear expression of

the network strategies. NUE radio programs distributed on program fields according to NUE electronic archive (2010) are as follows:

Development programs: it has the largest share in the program map. The development programs are, *Agriculture and Development*, *Development Projects*, *Investment and Development*, *Associations and Services, Population and Development*.

Religious programs: *Tell People Well, A Good Example, Muslim Outstanding Figures, Muslim Women, Religion and Life, Morning Preach* and *The Best to Say*.

Social programs:

1. Children programs: *The Child's Opinion, Children World,* and *Birds' Melodies*.

2. Women and family programs: *For Women, Women's Magazine, Women and Development, Lady of the House, One Happy Family, New Eve*, and *Girls Equal Boys*.

3. Youth programs: *Microphone with Youth, Youth and Summer,* and *From Youth Centers*

4. Programs for People with Special Needs s: *The Will to Challenge*

Agricultural programs: *Our Green Land, The Land of Fertility,* and *Awareness Caravans.*

Tourism programs: *Journal of Tourism - The Pearl of Upper Egypt* (Beni Suef) - *Upper Egypt Oasis* (Fayoum) – *Upper Egypt heart* (Assiut) – *Upper Egypt Bride* (Minia).

Health programs: *Your Health Outweighs the Universe* and *Medical Convoy*

Environmental programs: *University in the Service of the Environment* and *Human Behaviors*.

Cultural programs: *Palaces of Culture, The Cultural Magazine, Talents from Upper Egypt, Folk Art, In the Desert Arms, Literature Garden,* and *Night Rhythms*

This is in addition to news programs and live coverage of events.

Hassan Al-Banna, the current director of the North Upper Egypt station, says that the role of regional radio is to inform citizens and to express their hopes and aspirations, to discuss their problems, to give information about the region and the different areas of tourism and to discover local talents in various fields to develop their level of performance. According to al-Banna, the station also contributed in solving many issues and problems in the areas of education, health, transport, and the environment in responding to the complaints of thousands of citizens in various parts of the region (personal communication, February 1, 2010).

Table 4

Number of Workers in North Upper Egypt Radio

Statement	number
The total number of employees	131
The number of on air broadcasters	16
The number of program presenters	26
The number of directors	1
The number of secretarial	42
The number of editors	5
The number of support services	15
The number of pensioners	3
The number of freelancers	4

(North Upper Egypt Radio Electronic Archive, October 2009)

Awards

North Upper Egypt Radio won several awards in many Egyptian and Arab festivals

1. In conjunction with the Regional Network, won the Golden award on the program *Industry Pollution* in the sixth Radio and Television Festival in 2000.

2. The Golden Award for the Best Reportage for the program *Lives in Danger* in the Seventh Radio and Television festival in 2001.

3. Won the Golden Award and the Innovation award in the Ninth Radio and Television Festival in 2003, for the reportage *The Other Half*, a program that discusses women's issues in North Upper Egypt.

4. In the Twelfth Radio and Television festival in 2006, won the Gold Award equally with the Al- Nor radio in Lebanon for the program *Flowers in the Heart of stone* , which discusses the issue of child labor in quarries in Minia.

5. Won the first prize at the festival held by the League of Arab States in February 2008 on the program *A Female Cry*, which addressed the issue of female genital mutilation. It is worth mentioning that it won the only gold award obtained by any Egyptian radio sector this year.

B) Survey Results

The sample used is a quota sample from the four governorates of North Upper Egypt Region catered by North Upper Egypt Radio Station. The sample was selected from women who listen to North Upper Egypt Radio whose age is 18 or more in order to be able to determine their information needs and to judge the station's impact on them and be able to assess its role in their development at all levels. A total of 408 answered the questionnaire.

a. Participants Demographics and Characteristics

Participants' age

Table 5

Age of Participants

Age	Urban		Rural	
	Frequency	Percent	Frequency	Percent
From 18 to less than 25	63	29.9	65	33
From 25 to less than 35	93	44.1	82	41.6
From 35 to less than 50	37	17.5	32	16.2
More than 50	18	8.5	18	9.2
Total	211	100	197	100

The study asked respondents to check one of four age categories given. The results show that women aged from 25 to less than 35 are the most represented category of the sample size, both among urban women (44.1%) or rural women (41.6%), followed by the age group of 18 to less than 25 in both urban (29.9%) and rural women (33%). The third largest age group is that of 35 to less than 50 in both urban (17.5%) and rural (16.2%). Last, are those who aged 50 years and older, both in urban (8.5%) or rural (9.2%) sub- samples.

Participants' education level

Table 6

Education Level

Education level	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Illiterate	5	2.3	6	3
Can read and write	14	6.6	25	12.7
Intermediate certificate	56	26.5	100	50.8
University graduate	110	52.1	59	29.9
Post graduate education (Diploma, MA, PHD)	26	12.3	7	3.6
Total	211	100	197	100

The study asked respondents to put themselves in one of five educational categories given (illiterate, can read and write, having an intermediate certificate, university graduate, or having a post graduate education).

Urban areas

Results indicate that women with a university degree come in the first place by 52.1% and in second come holders of an intermediate certificate (Thanawia Amma or equivalent) by 26.5%. Third are women with post-graduate qualification by 12.3%. Fourth are those who can read and write by 6.65. The illiterate come last by 2.3%. We may attribute these numbers to the existence of four regional universities, namely, the Universities of Assiut, Minya, Fayoum and Beni Suef, in addition to the branches of Al-Azhar University in some of the governerates under study, which had a major impact in the high proportion of university education among the sample. In here we cannot deny the role of media either national or regional in spreading awareness about the importance of female education.

Rural areas

There are significant differences between rural and urban areas in terms of level of education among the members of the sample. The results showed that in rural areas the highest percentages of women are holders of intermediate certificates (50.8%). Second come women with a university degree by 29.9%. Then comes those who can read and write by 12.7%.In the fourth place come women with post-graduate degrees (3.6%). Fifth, come the illiterate women by 3%.

Employment

Table 7

Employment

Employment	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Unemployed	71	33.6	111	56.3
Employed	140	66.4	86	43.7
Total	211	100	197	100

This question is a closed ended question that asked respondents to refer to one of

two options either employed or unemployed. The results reveal that the proportion of

working women in urban areas is the overwhelming proportion (66.4%), while the

percentage of unemployed is (33.6%). On the contrary, in rural areas the percentage of

unemployed women (56.3%) is more than that of employed females (43.7%). This is

due to two main reasons: (1) Work opportunities in the urban areas are more available

than in the countryside. (2) Many women in rural areas are employed in the informal

sector such as working in fields or in cottage industries and do not see themselves as

workers even though they are earning income for the family.

Marital status

Table 8

Marital status

Marital statues	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Single	68	32.3	69	35
Married	124	58.8	111	56.3
Widowed	14	6.6	15	7.6
Divorced	5	2.4	2	1
Total	211	100	197	100

Marital status was classified through the questionnaire into four categories: single, married, widowed, or divorced. The results reveal a convergence of results between rural and urban areas. Married women are the largest category in the sample, in both urban (58.8%) and rural areas (56.3%). In the second place come single women in both urban (32.3%) and rural areas (35%). In the third place are widows in both urban (6.6%) and rural areas (7.6%). The last position is occupied by divorced women in both urban (2.4%) and rural areas (1%).

Number of Children:

Table 9

Number of Children

No. of Children	Urban		Rural	
	Frequency	Percent	Frequency	Percent
No children	140	66.4	120	60.9
1	7	3.3	5	2.5
2	18	8.5	18	9.1
3	18	8.5	27	13.7
4	17	8.1	16	8.1
5	9	4.3	8	4.1
6	2	0.9	2	1
7	-	-	1	0.5
Total	211	100	197	100

This was asked as an open ended question. The results reveal the disparity of the number of children from one to seven children. The largest proportion in rural and urban areas is in the number of women without children because of the proportion of the single women in the sample. Also, there is the fact that a number of women were reluctant to give their number of children for fear of envy. Results converge in rural and urban areas, but in rural areas the highest percentage is in the number of children of three (13.7%), followed by two (9.1%), followed by four children (8.1), then five (4.1%), then one child (2.5%), followed by six (1%) and seven (0.5%). Percentages of

urban women who have two children and three children are equal by (8.5%) followed

by four children (8.1%) and five (4.3%), then one child (3.3%), and six children

(0.9%).

Family Income

Table 10

Family Income

Family Income per month	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Less than 200 LE	15	7.1	25	12.7
From 200 to less than 600	64	30.3	93	47.2
From 600 to less than 1000	62	29.4	63	32
From 1000 to less than 3000	57	27	11	5.6
More than 3000	13	6.2	5	2.5
Total	211	100	197	100

In order to answer this question, respondents were asked to check one of five

family income categories: less than 200 Egyptian pounds per month, from 200 to less

than 600, from 600 to less than a 1000, or from 1000 to less than 3000. The results

indicate the high level of family income in urban than in rural areas, and shows the

need for women in the countryside to listen to the developmental programs in radio.

While the highest percentage in both urban (30.3%) and rural areas (47.2%) is for the

class of 200 to less than 600 Egyptian pounds, we find a significant difference in the

income class of 1000 to less than 3000 from urban (27%) to rural areas (5.6%). The

group with income of more than 3000 is concentrated in urban (6.2%) rather than in

rural areas (2.5%). The lowest income category is concentrated in the countryside

(12.7%) rather than in the urban areas (7.1%).

Women's participation in supporting the family financially

Table 11

Supporting the Family Financially

Women's participation	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Doesn't participate	71	33.6	106	53.8
Sharing the responsibility	119	56.4	77	39.1
Supports the family alone	21	10	14	7.1
Total	211	100	197	100

This is a close ended question that gave respondents three options to choose from, namely, doesn't participate in supporting the family, shares in the responsibility, or supports the family alone. Results show a difference between rural and urban women's participation in the maintenance of the family. In urban areas the highest percentage of women are sharing in family support (56.4%) while the highest percentage of women in rural areas do not participate in family support (53.8%) This is a reflection of what is mentioned previously about lower levels of education of women in rural areas and lack of employment opportunities in the countryside. In the same context, there are a higher percentage of women supporting the family alone in urban areas (10%) than for rural areas (7.1%).

Clarity of transmission

Table 12

The Clarity of Transmission

Clarity of Transmission	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Unclear	13	6.2	12	6.1
Clear to some extent	106	50.2	96	48.7
Very clear	92	43.6	89	45.2
Total	211	100	197	100

This was asked as a close ended question. The respondents were given three options (unclear, clear to some extent, very clear). Figures refer to the matching in results between urban and rural areas in terms of clarity of transmission. Transmission reaches completely clearly to 43.6% of the members of the urban sample and 45.2% of the rural sample. A percentage of 50.2% of the urban sample and 48.7% of the rural sample receive clear transmission. Unclear transmission is received by 6.2 % of the urban sample and 6.1% of the rural sample. It worth noting that clarity of transmission does not differ from rural to urban areas, but rather from one governorate to another. Concentrated areas of lack of clarity of transmission are in the governorates of Fayoum (13.3%) and Beni Suef (6.8%), as both provinces are provided by the Elazab transmission station located in a village on the border between the two provinces. Hence, we see that the signals are sent up clearly whether fully or to some extent for 93.8% of urban and 93.9% of rural women and this is an important factor in the women's follow-up of North Upper Egypt radio.

Reasons for listening to NUE radio

Table 13

Reasons for Listening to NUE Radio

Reasons	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Entertainment	81	41.1	75	35.5
knowledge and culture	72	36.5	64	30.3
Following World News	16	8.1	63	29.9
Following Regional News	106	53.8	135	63.9
Benefit from the experiences of others	66	33.5	57	27
No Response	3	1.5	11	5.2

Respondents were allowed to mark more than one answer on this question. The results suggest that the greatest percentage of female listeners, whether in urban

(53.8%) or rural (63.9%) areas listen to NUE to follow the regional news, which indicates the growing interest of women in developments of events on the community level. This might be interpreted in the context of the greater attention given to Upper Egypt from both the state or civil society institutions and the increase in the size of projects and events that are taking place in the region. It also reflects the interest of regional media in issues and concerns of the people of Upper Egypt. Second, entertainment is given as a reason behind listening for both urban (41.1%) and rural women (35.5%). In the third place comes listening for acquiring knowledge and culture for both women in urban (36.5%) or rural areas (30.3%). For women in urban areas in the fourth place comes benefit from the experiences of others in improving the quality of life by 33.5 % while it comes fifth for rural women (27%).

The figures show that rural women are more interested than urban women in listening to the regional news, which reflects their attachment to NUE station as a main and unique supplier for such news. Other reasons for listening can be satisfied through any other radio or TV channel.

Appropriation of women programs broadcasting times

Table 14

Appropriation of Women Programs Broadcasting Times

Timing Appropriateness	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Appropriate	140	66.4	141	71.6
Inappropriate	56	26.5	46	23.4
Others	15	7.1	10	5.1
Total	211	100	197	100

This question has given respondents three options to indicate if women's programs on NUE radio are broadcast during times that are convenient to them or not. The options are appropriate, inappropriate and other. The results indicate that the

majority of female audiences in both rural and urban areas are satisfied with timings

of radio programs for women. 66.4% of the urban women believe that women's

programs are broadcast in appropriate times, while this percentage rises in the

countryside to reach 71.6%. A percentage of 26.5% of urban women believe timings

to be inappropriate, while this proportion decreases among rural women to be 23.4%.

Popularity of women programs' presenters

Table 15

Popularity of Women Programs' Presenters in NUE radio

Popularity of women programs' presenters	Urban		Rural	
	Frequency	Percent	Frequency	Percent
No	18	8.6	31	15.7
To some extent	71	33.6	56	28.5
Yes	122	57.8	110	55.8
Total	211	100	197	100

The respondents were asked to express if they like women programs'

presenters on NUE radio or not. They were given three options: no, to some extent,

and yes. A percentage of 57.8% of urban women have shown their admiration of

presenters of programs for women in NUE radio, while 55.8 % of rural women shared

with them the same opinion. A greater proportion of urban women (33.6%) expressed

their admiration to some extent of presenters than did rural women (28.5%). Higher

percentage of rural women (15.7%) expressed their lack of admiration of program

presenters when compared to rural women (8.6%). These figures show that presenters

met the expectations of urban women more than they did with those of rural women.

Recognition of favorite development programs names on NUE station

Table 16

Titles of Favorite Development Programs on NUE Station

Program name	Urban		Rural	
	Frequency	Percent	Frequency	Percent
The Girl is Equal to the Boy	4	1.9	2	1
New Eve	19	9	19	9.6
Lady of the House	17	8.31	13	6.6
For Women	14	6.6	29	14.7
Women and Development	2	0.9	2	0.1
One Happy Family	2	0.9	4	0.2
Radio Reportage	1	0.5	2	0.1
Population and Development	7	3.3	7	3.6
Your Health Outweighs the Universe	1	0.5	2	0.1
The Open Period	3	1.4	10	5.1
Job Opportunity	1	0.5	0	.0
Associations and Services	2	0.9	0	.0
University in the Service of the Community	0	0	1	0.5
Step by Step	0	0	1	.0.5
What is Your Opinion	1	0.5	1	0.5
Story Behind News	1	0.5	1	0.5
My Upper Egyptian Sister	1	0.5	1	0.5
Women Magazine	1	0.5	3	1.5
Wrong name	12	5.7	17	8.6
Do not know or do not remember	131	62.1	94	47.7

This table represents the answers for the open ended question "Can you name one of the development programs broadcasted on NUE radio station?" A percentage of 62.1% of the urban women could not give any names; while the percentage declined among rural women to be (47.7%) which indicate that rural women follow up this program genre more than urban women. Still the proportion is high for both categories. The program that was mentioned the most by urban audiences is *New Eve* (9%), then *The Lady of the House* (8.31%), then *For women* 6.6%, followed by the

program *Population and Development (*3.3%), and *The Girl is Equal to the Boy* 1.9%. For rural women, the program that got the highest rate is *For Women* 14.7%, and *New Eve* (9.6%), and *The Lady of the House* (6.6%), and the *Open Period* (5.1%), and *Population and Development* (3.3%). It might be concluded from the remembering and mentioning of the names of these programs that they have had a role in their development on one level or another.

In summation, the figures show that greater percentage of rural (52.3%) than urban (37.9%) female listeners have been able to give one or more names of development programs broadcasted on NUE radio station.

b. Hypotheses Testing and Discussion

The First Hypothesis

The first hypothesis states that rural surpass urban women in their rate of exposure and persistence to follow North Upper Egypt Radio Station.

In order to test this hypothesis the survey utilized a group of questions that measures the female audience exposure to NUE radio station. While trying to measure if Upper Egyptian women are keen to listen to the station or not, they were asked if they repeat attempts to set the cursor if they found difficulty in reaching the wave at the first try. Rates of listening per week and per day are used also as indicators of their exposure to the station.

The first factor: repetition of attempts to set the cursor to listen to NUE radio

Table 17

Repetition of Attempts to Set the Cursor to Listen to NUE Radio

Do you repeat attempts to set the cursor to listen to NUE?	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Yes	164	77.7	176	89.3
No	47	22.3	21	10.7
Total	211	100	197	100

The results were reported on a nominal level. The results of this table show that rural women (89.3%) are more careful than urban (77.7%) on following the station.

The chi square calculated value is 14.763, significant at the level of 0.01. This refers to the significant difference between rural and urban women in repetition of attempts to listen to NUE radio. The statistical evidence supports the first factor.

The second factor: rate of exposure per week

Table 18

The Rate of Exposure per week

listening Rate	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Daily	68	32.2	62	31.5
One	46	21.8	20	10.2
Two	34	16.1	35	17.8
Three	38	18	38	19.3
Four	12	5.7	27	13.7
Five	13	6.2	15	7.6
Total	211	100	197	100

The study asked the respondents to choose one of six answers (one time, two times, three times, four times, five times or daily).

The calculated value of chi square was 21.017, significant at the level of 0.01. This refers to significant differences between rural and urban in terms of the rate of listening per week to NUE. So, the first hypothesis is accepted.

The results suggest that listening rates on an irregular basis (three days or less per week) increase among urban women (55.9%) when compared to rural women (47.3%). On the other hand, exposure rates on regular basis (four times or more per week) increase among rural women (52.8%) when compared to urban women (44.1%). So, the results support the second factor.

The third factor: rate of exposure to NUE radio per day

Table 19

Rate of Exposure per Day

Exposure hours per day	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Less than 2 hours	140	66.3	122	61.9
from 2- to less than 4 hours	63	29.9	64	32.5
From 4- less than 6 hours	8	3.8	11	5.6
Total	211	100	197	100

In this question, the respondents were given three choices to choose from, (a) less than two hours, which is considered as low; (b) from two to less than four hours, which is considered as moderate; and (c) from four to less than 6 hours, which is considered as extensive. Figures indicate that the majority of audiences, whether urban or rural listen less than two hours a day. It is also noted that rural women listen for longer hours than urban women. The rate of women listening from two to four hours a day (moderately) among rural women (32.55%) is higher than among urban women (29.9%). The proportion of women who listen extensively (more than four to six hours) among rural women (5.6%) is higher than among urban women (3.8%).

The value of the calculated chi square was 2.622 and was not significant at the level of 0.05. This indicates that there is no significant difference between rural and urban when it comes to the rate of exposure per day.

In summation, rural women have shown greater exposure to NUE radio station than urban women. Also females from rural areas listen on regular basis more than urban women and surpass them as well in the proportion of moderate and extensive listening. So, the first hypothesis is at least partially supported.

The Second Hypothesis

The second hypothesis states that rural women are more satisfied and give more credibility to what is presented through women's programs in North Upper Egypt radio station.

In order to test this hypothesis the survey utilized two questions that tackles the levels of credibility in and satisfaction with the content presented in women's programs on NUE radio station.

The first factor: satisfaction with what is offered in women's programs

Table 20

Satisfaction with the Content of Women's Programs

Satisfaction level	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Totally dissatisfied	3	1.4	-	-
dissatisfied	6	2.8	20	10.2
Neutral	52	24.6	42	21.3
Satisfied to some Extent	106	50.2	109	55.3
Completely Satisfied	36	17.1	24	12.2
No Response	8	3.8	2	1
Total	211	100	197	100

Table 21

Significant differences between rural and urban women in terms of satisfaction with and credibility in what is presented through women's programs in North Upper Egypt radio station

Terms	Urban		Rural		*t*	*df*	Sig.
	Mean	SD	Mean	SD			
Satisfaction with Woman's Programs	3.67	1.081	3.66	0.892	0.065	405	0.948
Levels of confidence	3.80	1.078	3.82	0.883	0.179	405	0.858

This question requests from respondents to express their level of satisfaction for what is offered in women's programs on NUE radio. It is measured by a likert type scale of five items (totally dissatisfied, dissatisfied, neutral, satisfied to some extent, completely satisfied). The results show that there is a convergence between urban women (50.2%) and rural women (55.3%) when it comes to being satisfied to some extent with the content of women's programs on NUE radio. The results also show an increase in the proportion of dissatisfaction with what is offered among rural women (10.2%) when compared with urban women (2.8%), while the percentage of complete satisfaction is higher among urban women (17.1%) than among rural women (12.2%). The mean score for satisfaction with what is offered in women's programs was 3.67 (*SD* = 1.081) for urban women while the mean was 3.66 (*SD* = 0. 892) for rural women.

The results showed no significant differences between rural and urban women in satisfaction with women's programs where the calculated value of t was 0.065, not significant at the level of 0.05. So, the results do not support the first factor.

The second factor: Levels of credibility in the information and views provided through women's programs on NUE radio

Table 21

Levels of Credibility of information and views provided through women programs

Credibility Levels	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Do not trust at all	1	0.5	2	1
Do not trust	3	1.4	7	3.6
Neutral	51	24.2	44	22.3
Trust to some Extent	97	46	105	53.3
Completely trust	51	24.2	37	18.8
No Response	8	3.8	2	1
Total	211	100	197	100

This question asked respondents to express to what extent they trust the information and views offered through women's programs. A 5-item likert scale was utilized. The options given are do not trust at all, do not trust, neutral, trust to some extent, completely trust. The results indicate that rates of full confidence in the information and perspectives provided in women's programs are higher among urban women (24.2%) than rural women (18.8%). Confidence to some extent is higher among rural women (53.3%) than among urban women (46%). The percentage of lack of trust is higher among rural women (3.6%) than among urban women (1.4%). The mean score for the levels of credibility in views and information provided through women's programs was 3.80 (SD = 1. 078) for urban women while the mean was 3. 82 (SD= 0.883) for rural women.

Results showed no significant differences between rural and urban women in levels of credibility where the calculated values of t was 0.179, not significant at the level of 0.05. So, the results do not support the second factor. In summation the results and statistical analysis did not support the second hypothesis.

Third Hypothesis: Rural women are more affected by the developmental content that seeps down through NUE development programs designed for women than urban women.

The first factor: Women's perception of what constitutes "women development" as offered by women programs in NUE radio

Table 23

Women Perception of What Constitutes "Women Development" as Offered by Women's Programs

Development Concept	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Cultural	30	14.2	13	6.6
Health	20	9.5	27	13.7
Economic	31	14.7	19	9.9
Freedom	5	2.4	2	1
Equality	9	4.3	6	3
Social	26	12.3	19	9.6
Awareness of legal and political rights	43	20.4	41	20.8
Psychological	2	1	4	2
Awareness of how to care for family & the upbringing of children	15	7	16	8.1
Upgrading women's thinking	15	7	21	10.7
Participation in development and community work	10	4.7	9	4.6
Providing viable solutions to women's actual problems	19	9	14	7.1
Increasing religious awareness	8	3.8	-	-
Awareness of her responsibilities	3	1.4	7	3.6
Modernization of women	7	3.3	1	0.5
Developing women's skills	6	1.4	8	4.1
Changing society's perception of women and raising community awareness of their rights	4	2.8	4	2
Improving the quality of life	2	1.9	2	1
Environmental development	2	1.9	3	1.5
work	3	1.4	2	1
Changing old habits and behaviors	4	1.9	7	3.6
Development of personality	3	1.4	4	2
Awareness of women issues	3	1.4	2	1
Do not Know	49	23.2	43	21.8

The question was offered as an open ended question. Their answers are

categorized into 24 items. It is observed that there is a vagueness of the concept of

development among about one fifth to one fourth of urban (23.2%) and rural (21.8%),
which reflects the lack of awareness of the different dimensions of the development
process.

The highest proportion of urban women explained development as awareness
of their legal and political rights (20.4%). Women's economic empowerment came
second by (14.7%). In the third place for urban women was the definition of
development as a cultural development (14.2%) and then as a social development
(12.3%). Fifth comes the development of women's health by 9.5% from the ladies. 9%
of the urban women defined development as finding viable solutions to the actual
problems of women. In seventh place, an equal percentage of women (7%) defined
development as awareness of how to care for the family and the upbringing of
children or as the transfer of women from one level of thought to another. A
percentage of 4.7 of the urban women reported that women's development is the
participation of women in community development and community work. Then 4.3%
of the ladies expressed that development is the equality between men and women. A
percentage of 3.8 of urban women equated between development and religious
awareness. 3.3% stated that the development is modernization. A percentage of 2.8 of
the women surveyed said that development is changing society's view of women and
raising awareness of their rights. The element of freedom was mentioned by 2.4% of
urban women. Then three elements got an equal proportion of 1.9%. These are the
elements of improving the quality of life, environmental awareness, and changing the
old harmful customs and traditions. Then four definitions of development of women
received 1.4%: awareness of women issues, personality development, going out to
work, and skills development. In last place came the development of women
psychologically.

The value of the calculated chi square was significant only with three variables out of the 24 included in the table; namely, cultural development (the value of the calculated chi square was 4.831, significant at the level of 0.05), psychological development (the value of the calculated chi square was 4.327, significant at the level of 0.05), and Increasing religious awareness (the value of the calculated chi square was 3.88, significant at the level of 0.05).

The second factor: Benefiting from Development programs on NUE radio

Table 24

Benefiting from Development Programs on NUE Radio

Benefit Areas	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Experiences related to economic development such as the rationalization of consumption, saving, and income-generating projects	66	31.1	79	40.1
Experiences related to social development such as early marriage and dropping out of school	82	38.9	77	39.1
Experiences relating to health development such as female circumcision and family planning	56	26.5	53	26.9
Experiences related to environmental development such as environmental pollution and recycling	35	16.6	21	10.7
Experiences related to participating in volunteer and community work	39	18.5	27	13.7
Awareness and participation in solving the problem of illiteracy	42	19.9	43	21.8
Development of political and human rights, such as promoting running and voting during the elections	27	12.8	42	21.3
Other	6	2.8	8	4.1
No response	14	6.6	7	3.6

The questionnaire asked respondents to choose one of or more of seven options or

to give their own words that describe the benefit areas from listening to development

programs directed to women on NUE station. For urban women the areas of benefit

can be ordered as follows: (a) social development at 38.9% (b) economic development at 31.1 %(c) health at 26.5% (d) illiteracy at19.9 % (e) volunteer work at 18.5% (f) environment at16.6% and (g) political participation and human rights at12.8%.

For rural women the areas of benefit can be ordered as follows: (a) economic development at 40.1% (b) social development at 39.1% (c) health at 26.9% (d) illiteracy at 21.8% (e) political participation and human rights at 21.3 % (f) volunteer work at 13.7% and final, (g) environment at10.7%.

The results showed that despite the differences in order of the areas of benefit between urban and rural women, they both agreed that their first three priorities are direct and personal benefits (economic, social and health). Benefits which were related to the development of community as a whole came as the last three for the two groups (volunteer work, the environment, and political participation).

The calculated value of chi square was significant only with three variables out of seven; namely, experiences related to social development such as early marriage and dropping out of school (the calculated value of the chi square was 4.188, and was significant at the level of 0.05), experiences related to participating in volunteer and community work (the calculated value of the chi square was 3.947 and was significant at the level of 0.05), and awareness and participation in solving the problem of illiteracy (the calculated value of the chi square was 3.852 and was significant at the level of 0.05).

The third factor: Women's perception of the effectiveness of public

information campaigns broadcasted on NUE station

Table 25

Women's Perception of the Effectiveness of Public Information Campaigns on

NUE Radio

Women Evaluation	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Not effective at all	7	3.3	5	2.5
Not effective	20	9.5	32	16.2
Neutral	104	49.3	98	49.7
Effective	58	27.5	54	27.4
Strongly effective	16	7.6	7	3.6
Total	211	100	197	100
No Response	6	2.8	1	0.5

The questionnaire asked respondents to give their own perception of the level of

effectiveness of public information campaigns targeting women on NUE radio. The

results indicate close parity between the proportion of rural (27.4%) and urban

(27.5%) women who believe that public information campaigns by NUE are effective.

The percentage of women who believe that these campaigns are strongly effective is

higher among the urban group (7.6%) than among the rural group (3.6%). In the same

context, the rate of rural women (16.2%) who believe that these campaigns are not

effective is higher than that of urban women (9.5%).

The results showed no significant differences between rural and urban women in

their perception of the effectiveness of public information campaigns where the value

of t was 0.638, not significant at the level of 0.05.

Table 26

Significant Differences between Rural and Urban in Terms of the Perception of the Effectiveness of Public Information Campaigns on NUE Radio

Terms	Urban		Rural		t	df	Sig.
	Mean	SD	Mean	SD			
Public information Campaigns	3.18	1.018	3.12	0.846	0.638	405	0.524

The fourth factor: Public information campaigns that women believe to be most effective

Table 27

Public Information Campaigns that Women Believe to be Most Effective

Public Information Campaigns	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Family planning	34	16.1	15	7.6
Illiteracy	33	15.6	44	22.3
Drop of water	2	0.9	1	0.5
Anti flu	21	10	33	16.8
Female Gentile Mutilation	33	15.6	22	11.2
Combating violence against women	0	.0	1	0.5
Marriage at underage	7	3.3	6	0.3
vaccination	7	3.3	7	3.6
Political Participation	6	2.8	6	3
Plant a tree	8	3.8	3	1.5
National Project for Development of Education	2	0.9	0	.0
Breast Cancer	1	0.5	0	.0
Consanguineous marriages	0	.0	1	0.5
Children nutrition	0	.0	3	1.5
Do not know or can not remember	91	43.1	83	42.1

This table represents what Upper Egyptian Women believe to be the most effective public information campaigns introduced on NUE radio station. This question was offered as an open ended question. The answers "do not know" or "do not remember"

represented the highest percentage of rural (42.1%) and urban (43.1%) alike. For urban women, campaigns ranked as follows: Family Planning (16.1%), equal proportion for illiteracy campaigns (15.6%) and female genital mutilation (15.6%), bird and swine flu (10%).

The figures indicates the low benefit from campaigns on issues related to environment among urban women, such as *Drop of Water* (0.9%), which aimed at rationalizing the consumption of water, and *Plant a Tree* (3.8%). For rural women the campaigns are ranked as follows: Illiteracy, 22.3% (b) Bird and Swine flu, 16.8% (c) Female genital mutilation, 11.2% and (d) Family planning 7.6%.

Figures show the low level of benefit among rural women of campaigns addressing the topics of consanguineous marriages 0.5%, early marriages 0.3% and compacting violence against women 0.5%.

It is also noted that rural women (22.3%) benefit more by literacy campaigns than urban women (15.6%) due to the increased number of illiterate women in rural areas. Also, greater proportion of urban (16.1%) than rural (7.6%) women believed that campaigns for family planning is beneficial.

Although figures show that rural women expressed benefiting more from literacy (22.3%) and flu campaigns (16.8%) than urban women (15.6% for both), they also show that rural women are least affected by campaigns that fight consanguineous marriages (0.5%), early marriages (0.3%) and compacting violence against women (0.5%), as these topics are deeply connected with village traditions. At the same time urban women are more affected by family planning (16.1%) and female gentile mutilation. The value of calculated chi square was significant only with the variable family planning. The value was 6.965 and was significant at the level of 0.01.

The Fourth Hypothesis

The fourth hypothesis states that rural women have a deeper sense of discrimination between men and women in Upper Egypt than urban women do.

This was examined through looking at how women see their status in the community now, and how women see their status in relation to men in Upper Egyptian community.

The first factor: Women's perception of the current level of discrimination between men and women in Upper Egypt

Table 28

Women's Perception of the Level of Discrimination between Men and Women

Discrimination	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Severe discrimination	21	10	17	8.6
There is discrimination	141	66.8	128	65
Neutral	36	17.1	32	16.2
There is no discrimination	12	5.7	20	10.2
There is no discrimination at all	1	0.5	-	-
Total	211	100	197	100

Table 29

Significant Differences between Rural and Urban Women in Terms of their perception of the levels of discrimination between Men and Women in Upper Egypt.

Terms	Urban		Rural		t	df	Sig.
	Mean	SD	Mean	SD			
Levels of Discrimination between Men and Women	2.20	0.711	2.28	0.761	1.085	405	0.279

The questionnaire asked women to give their own perception of the level of discrimination between men and women. It is measured by a 5- item likert type scale.

The results suggest that the largest proportion of women both in urban (66.8%) or rural areas (65%) believe that there is discrimination between men and women in Upper Egypt. The mean for levels of discrimination for urban women was 2.20 (SD= 0.711) and for rural women was 2.28 (SD= 0. 761).

The results showed no significant differences between rural and urban women when it comes to their perception of the level of discrimination between men and women in Upper Egypt with (t) equals 1.085, not significant at the level of 0.05. The results did not support the fourth hypothesis.

The second factor: Areas of discrimination between men and women

Table 30

Areas of Discrimination Between Men and Women

Areas of discrimination	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Education	64	30.3	82	41.6
Health	24	11.4	44	22.3
Legal rights	41	19.4	34	17.3
Inheritance	75	35.5	89	45.2
work	39	18.5	49	24.9
Domestic Interactions	83	39.3	92	46.7
Personal freedom	87	41.2	97	49.2
Political Participation	85	40.3	99	50.3
There is no discrimination	28	13.3	30	15.2

Respondents were asked to indicate the most important areas of discrimination between men and women in Upper Egypt according to their own perception; they were given a list of eight options. They were allowed to check more than one answer. Not checking any of the answers was interpreted as "there is no discrimination." The ranking of areas of discrimination with regard to urban women came as follows:

(a) personal freedom, 41.2%; (b) political participation, 40.3%; (c) domestic interactions, 39.3%; (d) inheritance, 35.5%; (f) education 30.3%; (g) legal rights,

19.4%; (h) work, 18.5%; and (I) health; 11.4%.

The ranking of aspects of discrimination with regard to rural women came as follows: (a) political participation, 50.3%; (b) personal freedom, 49.2%; (c) domestic interaction, 46.7%; (d) inheritance, 45.2%; (e) Education, 41.6%; (f) work, 24.9%; (g) Health, 22.3%; and (h) legal rights, 17.3%.

The value of calculated chi square was significant only with two variables; namely, education (the value of the calculated chi square was 4.287 and was significant at the level of 0.05), and discrimination in legal rights (the value of the calculated chi square was 3.902 and was significant at the level of 0.05).

The Fifth Hypothesis

The fifth hypothesis states that NUE radio has a bigger role in enhancing the status of rural women in North Upper Egyptian community and in representing them than it does with urban women.

In order to test this hypothesis the survey had to contain a question to clarify how Upper Egyptian women perceive their own current status in their community. Then, the questions measure women is perception of NUE radio role in the current status of women and whether it has been successful in providing an honest picture of local women. There is also a question that measures rural women's level of representation on NUE station.

The first factor: Women's perception of the level of progress in their status in Upper Egyptian Society

Table 31

Women's Perception of the level of progress in their Status in Society

Woman's status	Urban		Rural	
	Frequency	Percent	Frequency	Percent
There is no progress at all	2	1	-	-
There is no progress	11	5.2	14	7.1
Neutral	28	13.3	31	15.7
There is progress	118	55.9	116	58.9
There is great progress	52	24.6	36	18.3
Total	211	100	197	100

The questionnaire utilized a likert scale to measure women's perception of the level of progress in their statues in society. They were given five options to choose from: there is no progress at all, there is no progress, neutral, there is progress, or there is great progress. The results suggest that the largest percentage in both rural (58.9%) and urban areas (55.9%) feel that there has been progress in women's status in society. The percentage of urban women (24.6%) who feel that there is great progress in the status of women is higher than the percentage of rural women (18.3%) who share the same opinion. At the same time, the proportion of rural women (7.1%) who feel that there is no progress in the status of women is more than the proportion of urban women (5.2%). The mean score for the women's perception of the level of progress in society was 3.97 (SD= 0.841) for urban women while was 3.88 (SD= 0.783) for rural women.

The results showed no significant differences between rural and urban women in terms of the perception of the level of progress in their status in Upper Egyptian society. The calculated value of t was 1.093, not significant at the level of 0.05.

The second factor: Women's perception of NUE radio role in women's present status in North Upper Egypt Community

Table 32

Women's perception of the Role of NUE Radio in the Current Status of Women

The role of NUE	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Big role	4	1.9	1	0.5
Limited role	17	8.1	26	13.2
Neutral	43	20.4	51	25.9
Has no role	79	37.4	78	39.6
Has no role at all	68	32.3	41	20.8
Total	211	100	197	100

Women were asked to evaluate the role of NUE radio in the current status that they reached in the Upper Egyptian community. A likert scale was used. They were given five options: has a big role, limited role, neutral, has no role, or no role at all. Figures show that the highest percentage of women in both urban (37.4%) and rural (39.6%) areas think that radio has no role in the current status that women reached in North Upper Egypt. A higher percentage of urban women (32.3%) than rural women (20.8%) believe that NUE radio has no role at all. A higher proportion of women in rural areas (13.2%) than in urban areas (8.1%) believe that the radio has a limited role in the current situation of women. A higher proportion of rural women (25.9%) than urban woman (20.4%) are neutral about it. The mean score for women's perception of NUE radio in women's present status was 4.09 (SD= 3.010) for urban women, while it was 3. 67 (SD= 0.968) for rural women.

The results showed significant differences between rural and urban women in their perception of NUE radio's role in women's present status in the North Upper

Egypt Community, where the calculated value of t was 1.872 is significant at the level

of 0.05. The statistics support the fifth hypothesis.

What role does North Upper Egypt Radio have a role in the current status of women in NUE Community?

Table 33

How did NUE Radio have a Role in the Current Status of Women?

How?	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Do not know	117	55.5	103	52.3
Elevate her cultural level	10	4.7	12	6.1
Elevate her educational level	8	3.8	4	2
Elevate her economic level	3	1.4	1	0.5
Inform her about her legal and political rights	12	5.6	9	4.6
Develop her socially	2	0.9	4	2
Has an effect only on those who listen regularly	2	0.9	1	0.5
Lack of audience	16	7.6	22	11.2
Spreading awareness at all levels	22	10.4	14	7.1
Other radio and TV channels have a greater effect	8	3.8	4	2
Not paying attention or discussing the issues presented on radio	6	2.8	3	1.5
Covering issues of concern to women	4	1.9	3	1.5
Providing solutions for women actual problems	6	2.8	2	1
Define her Duties	2	0.9	2	1
Raise health awareness	4	1.9	5	2.5
Female listeners are more than male	0	0.	3	1.5
Not discussing women issues	5	2.4	6	3
Encouraging women to express their opinion	7	3.3	2	1
Biased for men	2	0.9	1	0.5
Institutions of civil society have a greater role	0	0	2	1
The radio is too recent to have an effect	2	0.9	3	1.5
Peasants and the uncultured are more affected	0	0.	4	2
Transmission is not clear	0	0	3	1.5

The previous question was followed by the open ended question "How?" This table is a categorization of the researched women's answers to the question of how NUE radio station has had a role in the current status of women. Some women stated that the station had a positive role and their answers came as follows: (a) Spreading awareness at all levels (urban 10.45%& rural 7.1%). (b) Informing women of their legal and political rights (urban 5.6% & rural 4.6%) (c) Raising women's cultural level (urban 4.7%& rural 6.1%) (d) Raising her educational level (urban 3.8%& rural 2%) (f) encouraging women to express themselves (urban 3.3%& rural 1%) (g) providing viable solutions for women's actual problems (urban 2.8% & rural 1%) and (h) raising health awareness (urban 1.9% & 2.5%).

A number of ladies stated that NUE had a limited or no role in the current status of Upper Egyptian women for the following reasons: (a) lack of audience (urban 7.6% &rural 11.2%) (b) other radio and TV channels had a greater effect (urban 3.8%& rural 2%) (c) has an effect only on those who listen regularly (urban 0.9% & rural 0.5%) (d) transmission is not clear (rural 1.5%) (e) the radio is too recent to have an effect (urban 0.9%& rural 1.5%) (f) not paying attention or discussing issues presented on radio (urban 2.8%& rural 1.5%) (g) not discussing issues of concern to women (urban 2.4% & rural 3%) (h) the radio is biased to men (urban 0.9%& rural 0.5%) (I) institutions of civil society had a greater effect (rural 1%) and (j) has an effect only among peasants (rural 2%).

The calculated value of chi square was significant only with three variables; namely, female listeners are more than male (the value of the calculated chi square was 3.873 at the level of 0.05), peasants and the uncultured are more affected with what is offered through the station (the value of the calculated chi square was 4.327 at the level of 0.05), and transmission is not clear (the value of calculated chi square was

3.881 at the level of 0. 05). So, the statistical evidence partially supports the fifth

hypothesis.

The third factor: Women's perception of the level of success of NUE station

programs in providing an accurate image of North Upper Egyptian women

Table 34

Women's perception of the Level of Success of Programs of NUE Radio in Providing

an Accurate Image of Women in Upper Egypt

Level of Success	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Complete Failure	5	2.4	-	-
Failure	6	2.8	10	5.1
Neutral	29	13.7	45	22.8
Partial success	132	62.6	113	57.4
Full Success	39	18.5	29	14.7
Total	211	100	197	100

In here a likert scale was used to measure women's perception of how successful

NUE radio was in providing a realistic or accurate image of women in Upper Egypt.

Respondents were given five options: complete failure, failure, partial success, and

total success. Urban women believe at a greater proportion (62.6%) than rural women

(57.4%) that radio has succeeded to some extent in providing an accurate picture of

them. Urban women believe at a greater proportion (18.5%) than rural women

(14.7%) that radio completely succeeded in providing an honest image of women.

Rural women (5.1%) believe more than urban (2.8%) that radio failed to provide an

accurate picture of Upper Egyptian women. The mean score for this factor was 3.39

(SD= 0.801) for urban women, and was 3.81 (SD= 0.778) for rural women.

The results showed significant differences between rural and urban women in

terms of their perception of the level of success of NUE station programs in providing

an accurate image of North Upper Egyptian women where the calculated value of t 1.552 is significant at the level of 0.05. So, the statistical evidence supports the fifth hypothesis.

NUE Radio Role in Introducing an Accurate Image of Women in Upper Egypt

Table 35

How NUE Radio Has Been Able To Introduce an accurate Image of Women in Upper Egypt?

How?	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Do not know	137	64.9	109	55.3
Informing about her roles in the house and out	8	3.8	12	6.1
Stressing the problems of rural women	12	5.7	15	7.6
Exaggerate reality	7	3.3	12	6.1
Focusing on outstanding female figures at the expense of simple and rural	1	0.5	6	3
Stressing the actual conditions of women	18	8.5	18	9.1
Stressing women achievements	9	4.3	12	6.1
Encourage women to participate with opinion	6	2.8	4	2
Surveillance of women everywhere	13	6.2	10	5.1
Focus on rural women at the expense of urban	10	4.7	3	1.5
Through drama	5	2.4	5	2.5
Using stereotypes	2	0.9	1	0.5
Adopting a national not a local agenda	2	0.9	0	.0

The previous question was followed by an open ended question "How?" The above table represents a categorization of respondents' answers to the question how has NUE radio been able to introduce an accurate image of women in Upper Egypt?

Views of women varied, as one group believed that NUE radio provided a candid image of North Upper Egyptian women, while the other group did not share the same opinion. The reasons behind the first opinion came as follows:

1. Radio was able to highlight the real situation of women and their surrounding circumstances (urban 8.5% and rural 9.1%)

2. Covering women everywhere (urban 6.2% and rural 5.1%)

3. To highlight the problems of rural women (urban 5.7% and 7.6%)

4. To highlight the achievements of the North Upper Egyptian women (urban 4.3% and rural 6.1%).

5. The NUE station was able to highlight the different roles performed by women within and outside the home (urban 3.8% and rural 6.1%).

6. To encourage women to participate by speaking out and talk for themselves (urban 2.8% and rural 2%)

7. Stressing the image of women through drama (urban 2.4% and rural 2.5%)

While the other group of ladies believe that NUE radio did not succeed in providing a true image of women. The views came as follows:

1. Focus on rural women at the expense of urban (urban 4.7% and rural 1.5%)

2. Decorating reality and not presenting the whole truth (urban 3.3% and rural 6.1%)

3. The use of stereotypes (urban 0.9% and rural 0.5%)

4. Adopting a national agenda, not local (urban 0.9%)

5. Focus on prominent women at the expense of simple and rural women (urban 0.5% and rural 3%).

The value of calculated chi square was significant only with two variables; namely, do not know (the value of calculated chi square was 3.921 and was significant at the level of 0.05), and focusing on outstanding female figures at the expense of simple

and rural (the value of calculated chi square was 3.996 and was significant at the level of 0.05).

The fourth factor: Women's perception of the level of representation of rural women in North Upper Egypt Radio Programs

Table 36

Women's Perception of Rural Women Level of Representation on NUE Radio

Rural Women's Representation	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Not Represented at all	4	1.8	2	1
Not Represented	18	8.5	25	12.7
Neutral	42	19.9	42	21.3
Represented	133	63	109	55.3
Totally Represented	14	6.6	19	9.6
Total	211	100	197	100

The questionnaire used a 5- item likert type scale to measure the answers for this question. Respondents were given five options: Not represented at all, not represented, neutral, represented, totally represented. A percentage of 55.3% of rural women, and a higher percentage of urban women (63%) believe that rural women are represented in NUE radio programs. It is also noted that a higher percentage of rural women (12. 7%) than urban women (8.5%) believe that rural women are not represented enough. It is noted that only 13.7% of the rural sub-sample believe that the rural women are not represented or not represented at all while 64.9% believe that they are partially or totally represented. The mean score for women's perception of the level of representation of rural women was 3.63 (SD= 0.844), and was 3.95 (SD= 0.885). The calculated value of t was 0.460, not significant at the level of 0.05.

Table 37

Significant Differences between Rural and Urban Women in their Perception of NUE

Radio in Enhancing Women Status and in Representing them

Terms	Urban		Rural		t	df	Sig.
	Mean	SD	Mean	SD			
Women perception of the level of progress in their status	3.97	0.841	3.88	0.783	1.093	405	0.275
Role of NUE Radio in the Current Status of Women	4.09	3.010	3.67	0.968	1.872	405	0.062
level of success of NUE in providing an accurate image of women	3.93	0.801	3.81	0.778	1.552	405	0.121
Rural Women Level of Representation on NUE Radio	3.63	0.844	3.95	0.885	0.460	405	0.646

The following group of questions represents women's perception of the points of

weakness and deficiencies in NUE radio that should be fixed in order to improve its

performance. Women also gave their own opinions about the elements that might

contribute to making women's programs more useful.

Table 38

Proposals to make women programs more useful

Suggestions	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Increase period devoted for women	53	25.1	55	27.9
Modifying broadcasting time	42	19.9	41	20.8
Increase the power of transmission	48	22.7	35	17.8
More on air programs for women	76	36	71	36
More programs from the countryside	78	37	72	36.5
Cancellation of programs similar to those of the national radio	22	10.4	26	13.2
Focusing on the individual characteristics of the region	59	28	36	18.3
Other	2	0.9	1	0.5
No response	4	1.9	3	1.5

Respondents were asked to choose one or more of seven options offered to them or to give their own (other) in order to answer the question of how to make women programs more useful. Figures refer to the agreement between rural and urban listeners on the top two proposals that received the highest percentage of the two groups. The first for both urban (37%) and rural (36.5%) is the need for more programs from the countryside. The second for both urban (36%) and rural (36%) is the proposal of the need for more on air programs for women. In last position for both groups is the proposal of cancellation of programs similar to those of the national radio (urban 10.4% and rural 13.2%).

For urban women, the third position was focusing on the individual characteristics of the region with 28%. Then came increasing the time devoted for women programs (25.1%). In the fifth place came increasing transmission power at 22.7%. Finally,

came modifying broadcasting time at 19.9%, as most programs are aired in the

morning period while they are still at work.

For rural women the third place was increasing the periods devoted for programs

with (27.9%). This is followed by modifying broadcasting time at 20.8%. Then, came

the suggestion of focusing on the individual characteristics of the region (18.3%).

Increasing transmission power came sixth at 17.8%.

Deficiencies in NUE radio station

Table 39

Deficiencies in NUE Radio Station

Deficiencies	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Limited financial and technical facilities	119	56.4	107	54.3
The workers are miss selected or not well trained	22	10.4	32	16.2
Unable to express the individualistic characteristics of NUE community	40	19	36	18.3
Represents the state, not the people	28	13.3	24	12.2
Boredom and lack of gravity in form	62	29.4	77	39.1
All of the above	18	8.5	9	4.6
Other	5	2.4	0	0
There is no deficiencies	9	4.3	6	3

The respondents were asked to indicate the deficiencies in NUE radio. They

were given a list of six options. They were allowed to choose more than one option or

to give their own (other). Fifteen respondents expressed that there are no deficiencies.

The figures correspond to the agreement between rural and urban women in defining

the most significant reasons that weaken NUE radio station. The highest percentage in

both groups referred to the factor of limited financial and technical facilities as the

major deficiency in regional media (urban 56.4% & rural 54.3%). Second is boredom

and lack of gravity in form for both urban (29.4%) and rural (39.1%) women. The

third factor according to both urban (19.9%) and rural (18.35%) women is the

inability to express the individualistic characteristics of the NUE region.

Table 39

Regional Radio in the Days to Come

Regional Media in the Days to Come	Urban		Rural	
	Frequency	Percent	Frequency	Percent
Should be developed and used more efficiently	153	72.5	128	65
Dispensing NUE Radio	49	23.3	60	30.5
Keep it as it is	9	4.2	9	4.5
Total	211	100	197	100

The questionnaire asked respondents to give their own opinion about what should

be done with regional radio in the near future. They were given three options: to be

developed and used more effectively, to be dispensed, as it is no longer needed, or to

be kept as it is, as this is the suitable form. The highest percentage of urban women

(72.5%) believes that radio must be developed and used more effectively. Rural

women agreed to a lesser extent (65%). At the same time a greater proportion of rural

women (30.5%) than urban women (23.3%) believe that regional media is no longer

needed in light of the multiplicity and diversity of television channels. A small

proportion of urban (4.2%) and rural women (4.5%) agreed to keep it as it is.

Chapter Six

Discussion and Conclusions

The media have been and will always be a central player in shaping development. A full understanding of development and the development project is out of reach without a deep understanding of the media's role in the country. This thesis is an attempt to highlight the role of a special type of media, regional media, and to tackle its development mission. Because every study is selective, this study has chosen to examine the role of women's programs on the North Upper Egypt radio station and its role in delivering the message of development to urban and rural female listeners in the region.

The results reveal that the proportion and level of education women receive in urban areas is better than that received by rural women. Also, the reduced percentage of illiterate women in both rural and urban areas demonstrates the high attention given to the issue of women education, either by the state or parent figures. However, the results also indicate that girls in rural areas do not surpass certain levels of education.

Noted is the increase of the proportion of single women in both rural and urban areas as a result of the old habits that obliges the request of huge dowries which contradicts with the current economic conditions in Egypt.

The highest percentages of urban and rural women have two children and three children. This indicates the heightened awareness about the issue of population increase, and reflects the role of the national and regional media in influencing women about the consequences of the problem.

A higher percentage of urban women than rural women believe women programs timings to be inappropriate. It is possible that the dissatisfaction is due to the fact that

most programs are broadcast in the morning period while women, especially in urban areas, are still at work. This explains why the rate of dissatisfaction is higher among urban women.

The study has five hypotheses, namely: (a) rural women surpass urban women in their rate of exposure and persistence to follow up North Upper Egypt radio station; (b) rural women are more satisfied and give more credibility to what is presented through women's programs in North Upper Egypt radio station; (c) rural are more affected by the developmental content that seeps down through NUE development programs designed for women than the urban sub sample; (d) rural women have a deeper sense of discrimination between men and women in Upper Egypt than urban women do, and (e) NUE radio has a bigger role in enhancing the statues of the rural in North Upper Egyptian community and in representing them than it does with urban women.

The first hypothesis suggests that rural women surpass urban women in their rate of exposure and persistence to follow the NUE Radio Station. This hypothesis was tested through three factors: (a) repetition of attempts to set the cursor to listen to NUE radio (b) rate of exposure per week; and (c) rate of exposure to NUE radio per day.

The results of rates of listening per day showed that percentages of moderate (from 2 to less than 4 hours) and extensive listeners (from 4 to less than 6 hours) are higher among rural women, but such results were not supported by statistical evidence. Based on the results and the statistical evidence that supported the first two factors but not the third factor we may conclude that the first hypothesis is partially supported.

The second hypothesis suggests that rural women are more satisfied and give more credibility to what is presented through women's programs on the North Upper Egypt

radio station. This hypothesis is tested through two factors tackling levels of satisfaction with and credibility in the content presented in women's programs.

The study utilized likert scales to measure satisfaction with and cridibility in what is offered in women's programs on NUE radio. The results showed parity between the percentage of female listeners who are partially or completely satisfied with what is presented both in urban (67.3%) and rural female audiences. The results also show an increase in the proportion of dissatisfaction with what is offered among rural women (10.2%) to urban women (2.8%). The first factor was not supported by statistical evidence.

The results indicate that rates of full credibility in the information and perspectives provided in women's programs are higher among urban women (24.2%) than rural women (18.8%). The percentage of lack of trust is higher among rural women than among urban women. Although a small proportion of the rural sample (seven from a total of 197) expressed their lack of confidence in what is offered, this may be due to two reasons: (a) the dominance of old customs and traditions over the minds of women in the countryside than in urban areas and (b) lack of confidence in what is presented in the governmental media.

Here, the researcher recalls that the government led a campaign to immunize women to avoid being poisoned after giving birth and gave vaccinations from house to house for free to all women over 18 years. NUE station took part in this campaign by spreading awareness about the importance of vaccination and the seriousness of the disease. At that time, a strong rumor spread that the real purpose of the vaccination is to decrease the fertility of women in childbearing age.

In summation, there is a kind of parity between rural and urban subgroups when it comes to credibility in and satisfaction with women programs content. The second hypothesis was not supported by statistical evidence.

The third hypothesis suggests that the rural women are more affected by the developmental content that seeps down through NUE development programs designed for women than the urban sub sample. In order to test this hypothesis it was necessary to see if women in Upper Egypt are able to define the concept of development which is an indicator of the extent to which the development message is delivered. The results show that NUE station is remarkably successful in delivering the concept of development with its different dimensions on an equal basis for both rural and urban female audiences. The greatest portion of both urban (76.8%) and rural (78.2%) has been able to define one or more aspects of development.

Both groups collectively have been able to identify 24 different dimensions of women development. The NUE station has been successful in connecting development with practicing legal and political rights in the minds of both rural and urban women equally. In this sense, legal and political rights do not necessarily mean to obtain more rights, but just to be able to practice what is already given to them.

It is also noted that there is minimum attention given by rural women to the subject of personal freedom and equality when compared to urban women, as these concepts are linked in the minds of rural women with breaking society habits and traditions. Freedom in decision-making is unconsciously linked to giving up a portion of their virtue and modesty. It also noted that urban women are more interested in cultural development, where rural women are more concerned with obtaining their basic needs (such as health care).

Credit should be given to NUE radio for the deployment of concepts such as the culture of volunteerism and participation in the development of society. Such concepts were not common in North Upper Egypt community. It is also noted that only 4.7% of urban women and 4.6% of rural women consider participation in community development as integrated with women's development. Furthermore, both rural and urban women are more concerned with the aspects of development that involve personal and direct benefits, than the aspects that are connected with their families, then what comes last are those aspects that involve community-based public benefit, which is attributable to a reduction in rates of human development in Upper Egypt and the high rate of poverty. The value of the calculated chi square was significant only with three variables out of the 24 that the women identified. The statistical evidence partially supported the first factor.

One of the warm up question asked respondents to name one development program oriented to women on NUE radio. The figures show that greater percentage of rural (52.3%) than urban (37.9%) female listeners have been able to give one or more names of development programs broadcasted on NUE radio station. This indicates that rural women are more acquainted with such programs, and it might be assumed that such programs contribute to their development more than they do with urban women.

The results show that rural women surpassed urban women in benefiting from what is presented in development programs on NUE station at all levels, except when in comes to two fields, namely; environmental development and participation in community work. This is due to the harder economic conditions in rural areas which drive females to seek the satisfaction of their basic and direct needs first, and then pay attention to community needs, which coincides with Maslow hierarchy of needs. In

the same context, benefits which were related to the development of community as a whole came as the last three for the two groups (volunteer work, the environment, and political participation). This is also due to the high rates of poverty in North Upper Egypt region.

It is also noted that there is a significant increase in the benefits of rural women than in urban women from development programs that address issues of political participation and human rights. This is due to increased restrictions in the countryside on women to exercise their political rights, especially the right to run for office. Despite high rates of voting in the election among rural women, this rise is unreal as in rural areas voices of rural women are used to achieve the objectives of the family or tribe, away from the women's personal convictions. The calculated value of chi square was significant only with three variables out of seven. The second factor was partially supported.

The third factor is women's perception of the effectiveness of public information campaigns broadcasted on NUE station. It is realized that the rate of rural women (16.2%) who believe that these campaigns are not effective is higher than that of urban women (9.5%). This is due to the lower levels of education in rural areas, and because rural areas are affected more by customs and traditions. In many cases, traditions contradict with what is offered in these campaigns, such as, family planning campaigns and female genital mutilation campaigns.

In summation, the results indicated that urban women are slightly more affected by public information campaigns introduced by NUE radio station. This can be attributed to the higher levels of education in urban areas and to tighter grasp of old traditions and customs on the minds of rural females, which stands in the way of accepting

development massages offered by such campaigns. However, statistics did not show significance so this factor can not be considered as supporting the third hypothesis.

The fourth factor tackles public information campaigns that women believe to be most effective. Figures show the low level of benefit among rural women from campaigns addressing the topics of consanguineous marriages (0.5%), early marriages (0.3%) and compacting violence against women (0.5%). This is because these topics are related to the customs and traditions deeply rooted in the Egyptian countryside, which need intensive media efforts to be changed. The indirect forms such as drama might be more effective in such cases.

Also, greater proportion of urban (16.1%) than rural (7.6%) women believed that campaigns for family planning is beneficial. This is due to the increased levels of education in urban areas, and because of the greater percentage of women that go out to work. This also is rendered by old rural habits, like considering the large number of males in the family to be a source of pride. The number of males is one factor in determining the status of the family or tribe in the village. Children are also considered as a source of income for the family in rural areas.

In summation the third hypothesis is partially supported by results and statistical analysis.

The fourth hypothesis suggests that rural women have a deeper sense of discrimination between men and women in Upper Egypt than urban women do. In order to test this hypothesis, the questionnaire utilized two questions; the first used a likert scale to measure women's perception of the level of discrimination between men and women in Upper Egypt.

The results suggest that the largest proportion of women both in urban (66.8%) and rural areas (65%) believe that there is discrimination between men and women in Upper Egypt.

On this factor, there is almost parity between rural and urban areas. What draws attention here is that the proportion of rural women (10.2%) who believe that there is no discrimination between men and women is higher than the proportion of urban women (5.7%). This is due to the reason that many women in Upper Egypt are responsible for deepening this sense of discrimination among children. Mothers in the countryside force girls to serve their male brothers and obey them. Some mothers also discriminate in treatment between boys and girls and give greater freedom to male children from a young age. This demonstrates the need to direct women's programs in NUE radio to try to change cultural attitudes and practices in the minds of women as well as men. Statistical evidence showed no significant differences between the two groups in terms of this factor.

Areas of discrimination are measured at a nominal level. Respondents have been given eight choices (education, health, legal rights, inheritance, work, domestic interaction, personal freedom and political participation). Rural women gave higher proportions at all levels than urban women expect in one aspect, which is legal rights. This is due to the dominance of old customs and traditions in the Egyptian villages, that give more rights to men and give them favor over women in all respects. The statistical evidence supported the fourth hypothesis.

It is clear through the answers of the previous two questions that there is a deep sense of discrimination between men and women among both sub samples. Both rural and urban women agreed that the most important fields of discrimination are: (a) Political participation (Urban 40.3% & rural 50.3%) (b) Personal freedom (urban

49.2%& rural 41.2%) (c) domestic interaction (urban 39.3%& rural 46.7%) and (d) inheritance (urban 35.5% &rural 45.2%). Although rural and urban women are not different in their perception of the levels of discrimination, rural women have a deeper sense of discrimination in most areas than urban women.

The value of calculated chi square was significant only with two variables; namely, education, and discrimination in legal rights. So, we may conclude that the fourth hypothesis is partially supported.

The fifth hypothesis states that NUE radio has a bigger role in enhancing the status of the rural women in North Upper Egyptian society and in representing them than it does with urban women.

The first factor tackles the women's perception of the progress in their status in society. The results show that both rural and urban sub samples believe that there is more progress in their status in the community than before. The majority of both urban (80.5%) and rural (77.2%) believe that there is either a progress or a great progress made in the status of women in Upper Egypt. At the same time, the proportion of rural women (7.1%) who feel that there is no progress in the status of women is more than the proportion of urban women (5.2%). That is because the rural communities are more patriarchal than urban communities, and men in rural areas still refuse to recognize some of the rights obtained by women, particularly if they detract from what they believe as their male rights.

We see this clearly in the political participation issue, which has been a legal right for Egyptian women for many years, but women still find it difficult to exercise this right. The difficulty increases more in Upper Egypt than in other parts of Egypt and more in rural areas than in urban areas. However, the situation is getting better

with time. Whatever rights the Egyptian man did not afford to his mother, he affords partially to his wife, and affords to a greater extent for his daughter.

The question to be asked now is whether progress is related to NUE radio or not? The results indicate that women in rural areas have a higher sense of the role of NUE radio station in their development than urban women, as a higher percentage of rural women (13.7%) indicated that NUE radio had a limited or big role in the current status they have reached when compared to urban women (10%) while a higher percentage of urban women believe that it had no role or no role at all in the status they have reached which support the fifth hypothesis. The statistical evidence showed significant differences between rural and urban women in their perception of NUE radio's role in women's present status in North Upper Egypt Community.

The role of radio in providing an accurate image of North Upper Egyptian women was measured on another likert scale. The figures indicated that rural women (5.1%) believe more than urban (2.8%) that radio failed to provide an accurate picture of Upper Egyptian women. The results showed significant differences between rural and urban women in terms of their perception of the level of success of NUE station programs in providing an accurate image of North Upper Egyptian women.

When the sub samples were asked to explain their choices, a higher percentage of rural women (41.5%) gave positive reasons to express that NUE radio presented an honest or accurate image of them than urban women (33.7%). This factor was partially supported by statistical evidence.

The level of rural women representation on NUE radio station was also measured on a likert scale. The results indicate that the greatest percentage of rural female listeners (64.9%) believe that rural women are either represented or totally represented

on NUE radio programs, whereas even a larger percentage of urban audience share with them the same belief. It is noted that only 13.7% of the rural sub-sample believe that the rural women are not represented or not represented at all. This reflects the NUE radio efforts at giving a space for rural women to represent themselves and to highlight their problems and desires. The statistical evidence showed no significant differences between rural and urban women in terms of their perception of rural women's representation in NUE Radio Programs. It may be concluded that the fifth hypothesis has been partially supported by statistical evidence.

Study Recommendations

The questionnaire asked respondents to give their suggestions to improve the performance of women programs on NUE radio. Figures refer to the agreement between rural and urban listeners on the top two proposals that received the highest percentage of the two groups. The first for both urban (37%) and rural (36.5%) is the need for more programs from the countryside. The second for both urban (36%) and rural (36%) is the proposal of the need for more on air programs for women.

When respondents were asked to indicate the points of weakness in NUE radio station both rural and urban listeners gave limited financial and technical facilities the highest percentage, followed by boredom and lack of gravity, and then the inability to express the individualistic characteristics of NUE region.

These results suggest that the Ministry of Information should give more care to regional media as they suffer from neglect. This is evident in the paucity of financial and technical facilities, which is reflected by the level of the programs produced. As noted before, the president of the network has stated that there has been a recent increase in the salaries of workers and a renewal of radio studios in the hope that this will contribute to the improvement of work. The results show that despite the lofty

mission adopted by the regional media, which is development, the message is sent in a boring and stagnant manner. This result suggests the need to develop forms of programs and review the training programs for employees by enrolling them in special courses that help them to be more creative and innovative. The third reason, which is reported by a large proportion of women, requires that workers not be affected by the national radio agenda, or successful programs in other stations, Instead workers should try to dig for the unique cultural characteristics of the territory which will give the radio its special taste and thus set it apart from others.

Respondents' perception of what should be done with regional radio stations in the days to come revealed that the highest percentage of both groups (urban 72.5% & rural 65%) believed that it should be developed and used more effectively. This development must be through the strengthening of their direct relevance to listeners and through providing unique services that can not be delivered by other media, taking into account the development of the presentation forms in order to give it gravity. In this context, the researcher believes that training of journalists in regional media is considered as their first mission. What is meant here is not the traditional journalist training, but rather training on development communication efforts, as these are considered as their first mission of the Regional Media Network.

There are several elements that can help regional radio achieve its targets. Most importantly:

1. To link between radio and the traditional means of communication in the territory in which it operates which are part of the culture and identity of any area.

2. It is not enough to provide radio programs with rural participants or use the rural accent just to give a folk flavor to programs, but rather the media personnel need to

understand the audience and their concerns and problems, and the topics that are of interest to them.

3. Attention should be paid to audience research to identify the needs of the public, and to identify their problems, and stand on their interests. This research should study the psychological, cultural and social attributes of the group as well as its customs and traditions.

4. Working and financial conditions of journalists in regional radio stations should be taken into consideration, as the desired improvement in the regional media services will not be possible without improving these conditions.

5. Coordination and long- term strategic planning of regional media should be improved, including by ensuring that support of civil society is strategically articulate, as they share the same ultimate goal: development. Partnership with local, and even international, development agencies is essential for regional media, and could be part of the solution to its current problems.

Limitations of the Study

The researcher suffered from the shortage of accumulated data because of the scarcity of research and studies for community structure in Upper Egypt (social, cultural, political, and economic). This is especially true with regard to women and their roles, rights and the challenges they face, as well as the scarcity of development research and development map in Upper Egypt. Furthermore, there is an absence of studies on regional media in Upper Egypt with regard to newspapers, radio or TV, and rarity of studies on journalists, media workers, readers, listeners and viewers. This all results in a lack of documented data about the reality of regional media in Upper Egypt and the difficulties they face.

This absence is the responsibility of sociology and media departments at regional universities, as they do not direct research efforts to reveal the historical, political, social and economics factors, that form the current reality of the community and defines the nature of information services needed. They also do not judge the performance, effectiveness, or lack of impact and inability to meet the communication needs of people of Upper Egypt. This absence of data affected the overall structure and methodology of the study.

The media reality in Upper Egypt and the severe competition the regional radio suffers from other broadcasters, terrestrial, and satellite channels, has resulted in a decrease in the number of listeners. The limited number of audiences made it impossible to use a random sample and required the sample to be fragmented among a large number of cities and villages to get the required number of respondents.

Recommendations for Future Research

The researcher would recommend that future research should address the institutional, professional and ethical structure of regional media as a whole, which constitutes an important research area that must be covered by researchers and professors of universities, especially on the regional level. This area remains vacant to this day, despite the presence of few and scattered studies. The researcher also recommends that further research should tackle the information policies of regional media and their relationship with educational and cultural policies in Upper Egypt. Studies should also be conducted on the regional press in Upper Egypt (editorial policies, journalists, and target audience). Finally the researcher recommends conducting studies on the relationship between the regional media and the mainstream media in Egypt.

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Appendix 1

Survey Questionnaire

إستبيان بحث المرأة والإعلام والتنمية فى صعيد مصر

الباحثة : هايدى مصطفى كمال عبدالرحمن

الغرض من الاستبيان: الحصول على درجة الماجستير فى الاعلام من الجامعة الأمريكية

يقيس البحث مدى نجاح الإعلام الأقليمى فى مساعدة المرأة الصعيدية فى تحقيق أهداف التنمية.

ذكر أسم المبحوثين غير مطلوب كما يؤكد الباحث على سرية البيانات المذكورة . يمكن للمشتركين التوقف عن

الإجابة فى أى مرحلة كما يمكنهم عدم الإجابة عن أى سؤال لا يرغبون فى إجابته.

1ـ معدل الاستماع للراديو

- أكثر من 4 ساعات

- من 2-4 ساعات

- أقل من ساعتين

- لا تستمعين للرادي

2ـ هل تستمعين لإذاعة شمال الصعيد؟

- نعم

- لا

(فى حالة الاجابة بنعم يمكنك الاجابة على باقى الأسئلة)

3ـ هل يصلك الارسال واضحا؟

- واضح

- الى حد ما

- غير واضح

4- عند تحريك المؤشر هل من السهل التعرف على إذاعة شمال الصعيد؟

- نعم

- لا

5- كيف يمكنك التعرف على إذاعة شمال لصعيد؟

- من اللحن المميز

- بلهجة وصوت المذيعين

- الأغانى

- نوعية البرامج

- اسباب أخرى

6- فى حالة عدم المقدرة على ضبط المؤشر من أول مرة هل تحاول مرة أخرى حتى تستمع لإذاعة شمال الصعيد؟

- نعم

- لا

7 – فى حالة الاستماع : معدل الاستماع فى الأسبوع

- يوميا

- مرة واحدة

- مرتان

- ثلاث مرات

- أربع مرات

- خمس مرات

8- فى حالة الاستماع :عدد ساعات الأستماع لإذاعة شمال الصعيد يوميا

- اقل من ساعتين

- من ساعتين إلى أربعة

- أكثر من أربع إلى ست ساعات

9ـ عادات الاستماع:

- تستمعين لها مع أفراد الأسرة

- مع الصديقات أو الجيرات

- تستمعين لها منفردة

- تستمعين أثناء تأدية بعض الأعمال

10ـ الأوقات المفضلة للاستماع لإذاعة شمال الصعيد (يمكنك تحديد أكثر من إختيار واحد)

- الفترة الصباحية

- فترة الظهيرة

- فترة ما بعد الظهيرة

- الفترة المسائية

- عند الاستعداد للنوم

11ـ هل سبق لك مراسلة إذاعة شمال الصعيد أو الاتصال بها تليفونيا؟

- نعم

- لا

12ـ فى حالة المراسلة أو الاتصال كم عدد المرات؟

- مرة واحدة

- مرتان

- ثلاث مرات

- أربع مرات

- أكثر من ذلك

13ـ ماذا كان موضوع المراسلات والاتصالات (يمكنك تحديد أكثر من اختيار)

- لتقديم شكوى

- للاشتراك فى مسابقة

- لطلب معلومات

- لإرسال إنتاج ادبى أو تقديم موهبتك

- لطلب أغانى

- للمشاركة برأى

- أسباب أخرى: اذكريها

14- هل حظيت مراسلاتك أو اتصالك بالاهتمام؟

- نعم

- الى حد ما

- لا

15- هل سبق لك مقابلة أحد مذيعى الاذاعة أو التسجيل فى أحد برامج اذاعة شمال الصعيد؟

- نعم

- لا

16- أسباب الاستماع لإذاعة شمال الصعيد (يمكنك تحديد أكثر من إختيار)

- الرغبة فى التسلية وقضاء وقت الفراغ

- لأنه وسيلة للمعرفة والتثقيف

- الرغبة فى متابعة الأخبار العالمية

- الرغبة فى متابعة الأحداث الجارية فى الأقليم

- الاستفادة من تجارب الأخرين فى تحسين مستوى الحياة

- أخرى

_____

17- البرامج المفضلة فى إذاعة شمال الصعيد (يمكن تحديد أكثر من أختيار واحد)

- البرامج الدينية والقرأن اللكويم

- الأغانى والموسيقى
- المساسلات
- برامج المرأة
- نشرات الأخبار
- البرامج السياسية والثقافية
- البرامج العلمية والطبية
- البرامج التنموية مثل المشروعات الصغيرة للشباب والأسر المنتجة ...... ألخ
- البرامج الرياضية
- الإعلانات
- فترة الضم الموحدة لشبكة الأذاعات الأقليمية
- الفترات المفتوحة
- فترة الاهداءات
- أخرى

- ---

18- فى حالة الأستماع لبرامج المرأة فى إذاعة شمال الصعيد: توقيتات إذاعة البرامج الخاصة بالمرأة فى إذاعة شمال الصعيد:

- مناسبة
- غير مناسبة
- رأى أخر

19- أسماء برامج المرأة المفضلة فى إذاعة شمال الصعيد:

20- مدى الاستفادة من برامج المرأة فى إذاعة شمال الصعيد (يمكنك تحديد أكثر من إختيار)

- خبرات ومهارات تتعلق بشئون الأسرة
- الأستفادة من المعلومات الجديدة

- إكتساب مهارات تتعلق بالبيئة والمجتمع

- معرفة حقوق المرأة

- زيادة الوعى بقضايا المرأة

- التمييز بين الضار والنافع من العادات والتقاليد

- زيادة الوعى الصحى

- الأستفادة بمعلومات تساعد على زيادة الدخل

- أخرى تذكر

21- الرضا عن اداء البرامج الخاصة بالمرأة فى إذاعة شمال الصعيد:

- رضا تام

- راضى الى حد ما

- محايد

- غير راضى

- غير راضى بتاتا

22- معدلات الثقة فى المعلومات ووجهات النظر المقدمة من خلال برامج المرأة فى إذاعة شمال الصعيد

- أثق ثقة مطلقة

- أثق الى حد ما

- محايد

- لا أثق

- لا أثق مطلقا

23- مفهوم تنمية المرأة فى رأيك كما تفهمينه من خلال برامج المرأة وبرامج التنمية فى إذاعة شمال الصعيد

هو:

-

24- هل تستطيعين ذكر اسم أحد البرامج التنموية (برامج تهدف لتوعية المرأة فى مجالات مختلفة) التى تقدمها إذاعة شمال الصعيد:

-

25- ماذا استفدت من الاستماع لهرامج التنمية (برامج تهدف لتوعية المرأة فى مجالات مختلفة) فى إذاعة شمال الصعيد؟

- خبرات تتعلق بالتنمية الاقتصادية مثل ترشيد الاستهلاك والأدخار و مشروعات توليد الدخل

- خبرات تتعلق بالتنمية الاجتماعية مثل الزواج المبكر و التسرب من التعليم

- خبرات تتعلق بالتنمية الصحية مثل ختان الأناث و تنظيم الأسرة

- خبرات تتعلق بالتنمية البيئية مثل التلوث و اعادة تدوير المحلفات

- خبرات تتعلق بالمشاركة والتطوع فى العمل الأهلى

- الوعى والمشاركة فى حل مشكلة الأمية

- التنمية السياسية و الحقوقية مثل تشجيع الترشح و التصويت أثناء الانتخابات

- أشياء أخرى تذكر

26- رأيك فى الحملات الإعلامية التى تقدم عن قضايا تنموية مثل حملات تنظيم الأسرة ومحو الأمية فى إذاعة شمال الصعيد

- غير مؤثرة تماما

- غير مؤثرة

- متوسطة التأثير

- مؤثرة

- مؤثرة للغاية

اذكرى إحدى الحملات الاعلامية للتوعية التى تعتقدين أنها كانت مؤثرة من وجهة نظرك قدمتها إذاعة شمال الصعيد

-

27- وضع المرأة حاليا فى الصعيد:

- هناك تطور كبير

- هناك تطور

- محايد

- لا يوجد تطور

- لا يوجد تطور إطلاقا

28- التمييز بين الرجل والمراة فى الصعيد:

- هناك تمييز شديد

- هناك تمييز

- محايد

- لا يوجد تمييز

- لا يوجد تمييز إطلاقا

29- لو كان الأختيار أن هناك تمييز, أهم مجالات هذا التمييز: (يمكنك تحديد أكثر من اختيار)

- التعليم

- الصحة

- الحقوق القانونية

- الميراث

- العمل

- المعاملة داخل المنزل

- الحرية الشخصية

- المشاركة السياسية

- أخرى تذكر

30- فى رأيك هل كان للإذاعة شمال الصعيد دور فى الوضع الحالى للمرأة فى الصعيد

- له دور كبير

- له دور محدود

- محايد

- ليس له دور

- ليس له دور إطلاقا

كيف؟

31- هل نجحت برامج إذاعة شمال الصعيد فى تقديم صورة صادقة عن المرأة الصعيدية

- نجحت نجاح تام

- نجحت الى حد ما

- محايد

- فشلت

- فشلت تماما

كيف؟

-

32- موضوعات خاصة بالمرأة الصعيدية ترغبين فى اثارتها فىوسائل الإعلام:

-

33- هل المرأة الصعيدية الريفية ممثلة بشكل كافى فى برامج إذاعة شمال الصعيد؟

- ممثلة بشكل كافى جدا

- ممثلة بشكل معقول

- محايد

- غير ممثلة

- غير ممثلة إطلاقا

34- هل يعجبك مذيعو برامج المرأة فى إذاعة شمال الصعيد

- نعم

- لا

- الى حد ما

35- ما الذى يعجبك فى مذيعى ومقدمى برامج المرأة فى إذاعة شمال الصعيد؟

-

36- ما الذى لا يعجبك فى مذيعى ومقدمى برامج المرأة فى إذاعة شمال الصعيد؟(يمكنك تحديد أكثر من إختيار)

- ليس لديهم الخبرة الكافية

- أصواتهم غير معبرة

- لا يتحدثون اللهجة المحلية

- يقلدون المذيعين فى الأذاعات الأخرى

- لا يتناولون موضوعات تمس المرأة الصعيدية

- تقليديون وغير مجددين

- أخرى

37- ما هى مقترحاتك لكى تصبح برامج المرأة فى إذاعة شمال الصعيد أكثر إفادة؟(يمكنك تحديد أكثر من اختيار)

- زيادة مدة البرامج

- تعديل وقت إذاعة برامج المرأة

- زيادة قوة إرسال المحطة

- زيادة البرامج على الهواء المقدمة للمرأة ويمكن المشاركة فيها للجمهور

- مزيد من البرامج من القرى

- الغاء البرامج المشابهة لبرامج الأذاعة المصرية

- التركيز بشكل أكبر على الطابع المحلى

- أخرى

38- ما أهم أوجه القصور فى إذاعة شمال الصعيد؟ (يمكنك تحديد أكثر من اختيار)

- ضعف الإمكانيات المادية والفنية

- عدم أنتقاء عناصر بشرية جيدة ومدربة

- عدم القدرة على التعبير عن خصوصية المجتمع الصعيدى

- لا يعبر عن الناس ولكن عن الإتجاهات الحكومية

- الملل وعدم الجاذبية فى الشكل

- كل ما سبق

- أخرى

39- مستقبل الإذاعات الاقليمية

- يجب تطويره وإستخدامه بأكثر فاعلية

- لم يعد هنال حاجة اليه فى ظل وجود القنوات الفضائية

- إبقاؤه على حاله لأنه الشكل المناسب

- رأى آخر يذكر

-

40- السن

- من 18 إلى أقل من 25

- من 25 إلى أقل من 35

- من 35 إلى أقل من 50

- أكثر من 50

41- المؤهل التعليمى

- الحاصلات على مؤهل فوق الجامعى

- الحاصلات على مؤهل جامعى

- الحاصلات على مؤهل متوسط

- اللاتى تقران وتكتبن

- الأميات

42- العمل

- عامله

- غير عاملة

43- الحالة الأجتماعية

- أنسة

- متزوجة

- أرملة

- مطلقة

عدد الأبناء إن وجد: _____

44- الإقامة

المحافظة المنيا   ريف/ حضر

أسيوط   ريف/ حضر

الفيوم   ريف/حضر

بنى سويف   ريف/ حضر

45ـ مستوى دخل الأسرة

- أقل من 200 جنيه شهريا

- من 200 إلى أقل من 600شهريا

- من 600 إلى أقل من 1000شهريا

- من 1000إلى أقل من 3000 شهريا

- أكثر من 3000 جنيه شهريا

46ـ مشاركة المرأة فى إعالة الأسرة

- لا تشترك فى إعالة الأسرة ماديا

- تتقاسم مع الزوج مسئولية إعالة الأسرة

- تعول الأسرة بمفردها

شكرا للمشاركة