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Egyptians' Attitudes toward Secularism

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Abstract

This research study examined Egyptians' attitudes towards Egypt's possible evolution into a secular state. Our hypotheses were that Christianity, less religiosity in Islam, more religious tolerance, higher Westernization and more liberal thinking would predict more positive attitudes towards Egypt becoming a secular state. In addition, we conducted exploratory research on the demographics including gender and socio-economic status including education, to see whether they have a relationship with secularism attitudes. The convenience sample consisted of 234 individuals who completed a series of questionnaires either at an Internet website or on paper in our local neighborhoods. Our findings confirmed our hypotheses except that religious tolerance and secularism were inversely related.

Egyptians' Attitudes towards Secularism

After 30 years of rule under a corrupt regime, the Egyptian people have broken out of political apathy to overcome Mubarak's oppressive reign. People for those many years felt oppressed; they didn't feel they had freedom of choice regarding the government's decisions. On the 25th of January, 2011, Egyptians finally took a stand. Opposition groups accomplished the downfall of Mubarak's regime; fulfilling long awaited desires to do so. Many demands for constitutional amendments, change of leadership, and social and economic reform have been made, however a demand that seems incredibly important for Egypt's potential to become a secular state is the cancellation of Article 2 in the Constitution. This article states that "Islam is the religion of the state, Arabic is the official language and the principle of the Islamic Shari'a are the main source of law" (Agrama, 2010, p.497). The language in Article 2, and its possible implications, is highly detrimental to forming a secular state that would allow its citizen fair political, social, and economic freedoms, regardless of their religion.

The demand to change Article 2 raises two important questions: one being whether Egypt is a secular state or a religious state, and the other of whether Egyptians are ready and open to making Egypt a secular state that accepts all kinds of religious beliefs. Secularism by definition is "the political separation of religion and state" and a religious state is defined as "the mixing of religion and politics" (Esposito, 2008). Religious identity seen within countries' governments can be categorized into four types: religious states, states with established religions, secular states, and non-religious states. Religious states tend to be known as ones in which the country has a dominant religion and religious law controls the government; the Kingdom of Saudi Arabia – where Islam is the sole religion and Shari'a

dictates all law – is an example of this. States with established religions, such as England, identify a single religion in their constitution, but do not use religious law to determine politics. Purely secular states pride themselves on having constitutions that carry language to protect all religious identities, regardless of their identities' prominence in the state itself (the United States is a firm example). Lastly, non-religious states blatantly show intolerance to religious identity, and form Constitutions that create an atheist policy; for instance, the People's Republic of China (Kuru, 2009).

According to the definition of each type, Egypt is considered a state with Islam as its established religion (Kuru, 2009). In other words, Egypt is an incomplete secular state. The constitution in Egypt mentions that the principles of the Islamic Shari'a are its main source of law, yet many requirements of the Islamic Shari'a are being ignored (Agrama, 2010). So in order to actually cancel Article 2 of the constitution, Egyptians should accept the idea of a secular state. We saw that there are four aspects that can actually influence the attitudes of Egyptians towards the idea of secularism: These factors are religion, religious tolerance, Westernization and liberal thinking, and education.

After reading many different literature reviews on secularism it is apparent that people's religious beliefs will significantly influence their perspective on the issue of secularism. Religion and secularism is a widely debated issue that has many different views. Many secularists and Islamic scholars see that secularism will eventually lead to a more tolerant, free, pluralist, and developed society where people can co-exist together in harmony without the government being dominated by a certain religion. One of the most respectable Muslim scholars, Abdullah Ahmed An-Na'im supported the idea of having a secular state that is neutral to all religions (Esposito, 2008). Farag Ali Fuda, a Muslim author, argued that having a religious state in Egypt and giving the Islamists their ways would actually deteriorate

the conditions in Egypt and would lead to the destruction of the national unity (Flores, 1988). Moreover, it is argued that without a secular state Christians feel like a second class citizens living in their own country (Roberts, 2008).

An-Na'im highlighted the debates about the Shari'a governing the state, arguing that no state has the right to enforce religious laws on the people just because this religion happened to be the religion of the majority. He believed that enforcing the religious laws as part of the state's law would actually make these laws lose their spiritual value and authority. He also argued that since the Shari'a and *Fiqh* are the human interpretations of the Qura'n and the Prophet's Sunni, then these interpretations are subjected to human error for many biases would be included while interpreting. For example political bias, economic interest or social concerns might play in and affect the law making decisions (Esposito, 2008). Fuda argued that actually most of the Islamic movements are actually political yet they put the language of religion and the religious demands as a way of attracting the religious Egyptian people (Flores, 1988) and by this the Islamic movements would have an advantage over their competitors (McTernan, 2008).

After discussing the positive views towards secularism, the opposing views should also be discussed. Many Muslims are against the idea of secularism and for them separating religion from the state is impossible (Roberts, 2008). Alexander Flores (1988) states that "Many Muslim traditional and prominent thinkers and writers argued that secularism has led to the weakness of the Arabs in the face of Israel and the west" (p. 47). Abdel Malik, one of Egypt's well known authors supporting the formation of an Islamic state, had previously argued that having Islam and politics combined together actually helps Arabs to be culturally independent and helps them keep their own known identity (Flores, 1988). Many Muslim scholars view the idea of secularism being a main condition for democracy as invalid, for

they believe that secularism can co-exist with both democracy and authoritarianism (Kuru, 2009). Thus, it does not guarantee that secularism will lead to tolerance and peace (Esposito, 2008).

In contrast to An-Na'im, Abdul-Aziz Sachedina, an Islamic scholar, argues that Qur'an is a valid source and that its interpretations are always relevant and guiding the society toward the right track without overcoming anyone or dismissing any opposing views. He also argued that even though many Muslims might not agree with the Shari'a as the center base of the government, that doesn't mean that they would agree with a secular government imposing laws that might not put in consideration the principles and values of Islam. Another reason why Egyptians/Muslims tend to reject the idea of secularism is that they somehow view it as an invasion from the west to gain control over the Middle East (Esposito, 2008).

This takes us to the concept of religious tolerance. We found out that most religions encourage their followers to be tolerant. Therefore, it could be predicted that the more religiously tolerant people are, the more they would agree with the idea of secularism. That was contradicting with the data we got about religiosity, which indicates that the more religious people are, the more likely they would want their religion to be part of the law; i.e., they would not want a secular state. There has not been much research conducted on the issue of the linkage between religious tolerance and secularism.

As Egyptians, westernization has a tremendous effect on our religiosity, cultural identities, and religious tolerance. Many Islamists (supporters of Islamic fundamentalism), claimed that westernization is the reason behind our weakened Islamic moral personalities. They believe that western culture is a disease that destroys the Islamic character of Egypt. A political science student from the American university of Cairo stated in the article "Westernization as Cultural Trauma" (Asik, 2010) that westernization in Egypt results from

globalization. In addition, Egyptian youth want to adopt the western culture but they attempt to put up with their Islamic morals, values and identity, but anyways sometimes it shows up at some point; As a result, Egyptians face several conflicts related to cultural issues. Therefore, Islamists think that youth should be educated on how to deal with westernized beliefs and cultural values, so that they won't lose their identity (Asik, 2010).

On the other hand, Egyptian Christians tend to accept westernization more than Muslim Egyptians. There were two generations of Arabs who actually were familiar with westernization. The first generation appeared during 1830 till 1870, which began among the Arab Christians. They were considerate to the western political organizations and they took them as role models. Now, we can conclude how westernization somewhat influenced people to be more inclined towards secularism. It was expected that Christians are more likely than Muslims to accept a secular state. In addition, most of the Arab secularists were Christians; however, they started to influence Arab Muslims by the secular state idea. As a result, the second generation appeared during 1870 till 1900; this second generation began among the Arab Muslims under the influence of the Arab Christians (Wu, 2007).

Western political concepts, democracy, and culture found their way to the Middle East and Egypt through education. Therefore, people who traveled to study abroad were attracted to the western culture and started to practice westernization and to be westernized in their life style. Westernization appeared in different forms, for example, in art, literature, music, techniques, technology, and architecture. Even clothes, people started to adopt the western way of clothing, particularly women. As a result, the local clothes' businesses decline in the Middle East and Egypt. Not only that, Western styled business established in the Arab world and Egypt. In addition, people often follow the western principle of business. Moreover, they adopt western style of eating and drinking. As mentioned in the previous, Westernization

goes with secularism. Therefore, Western influence is one of the main reasons that more positive attitudes towards secularism has appeared in the Arab world (Lewis, 1996; Patai, 1955).

Westernization is used to describe the influence and copying of the west cultural; however, liberalization is used to describe certain beliefs, values, and way of thinking about aspects of life. Back to history, John Mill developed the modern concepts of liberalism (Liberalism - Definition). The main liberal concept is that all people are free and equal. Every person has the freedom to choose which occupation to follow (Norgate, 1911). Furthermore, adult people must have equal political rights which are a part of equal freedom. In addition, all people are equal in front of the law regardless of their race, religion, and socio-economic class (Sabhlok, 2011). People can practice the maximum freedom of expression, speech, press, and worship. On the other hand, economic liberalism believed that rearrangement of income among citizens through taxes and welfare payment. Liberalism called for laws against child labor. There should be minimum standards of wages (liberalism).

Liberal beliefs are believed to be progressive, open-minded. One of the beliefs is that government is strong force to be responsible for fixing the social injustices and bring equality to the citizens. Other belief is that death penalty is forbidden no matter what is the situation of the crime. Furthermore, abortion should be legal and women are allowed and have the right to choose abort. In addition, discrimination based on race, religion, or even gender is forbidden and wrong. Homosexual marriage should be legal, accepted by the law. Liberal and secular beliefs are having common beliefs. Both believe that religion and government should be separated from each other. In addition, there should be no religious laws. The usage of the word God should be removed from government work events (Admin, 2010; Sabhlok, 2010).

To get a better sense of the issue of secularism, and what affects it beside the previous factors we mentioned, we are going to conduct an exploratory research investigating how demographics tend to affect people's attitude towards secularism. Through reading we found out that women are more likely to demand a secular state. Why? It's because in the Arab world, according to Al-Khalifa and Al-Khalifa (2007), women are being humiliated in different means. They are treated poorly physically and psychologically. They are even denied their rights as equal citizens to men in Egypt. Ibrahim (2010) explains how a woman is oppressed in such societies, when people are preoccupied with the do's and don'ts of women, and how women are asked to behave or dress in certain ways otherwise they would be playing with fire and misjudged by others. Moreover, the influence of westernization supports the revolutionizing in the position and status of women in the Arab world. Women started to go out to work, receive education, and hold positions in the society. All this oppression comes mainly from misinterpretations in the Islamic religion. (Al-Khalifa and Al-Khalifa (2007)). That is why women are more likely to have positive attitude towards secularism.

Also, as Bond and Li show, socio-economic status does make difference. Research shows that richer countries tend to be more secular or more likely to incline towards secularism than poorer countries. In addition, Patai (1955) stated that most upper class people in the Middle East follow a westernized lifestyle. That will be our exploratory research to see how demographics contribute to our research and if what found is true or not(2010).

Now to conclude, these were the factors that we saw affecting the attitude towards secularism. We will do further research to confirm/disconfirm what we found. We hypothesize that Christianity, less religiosity in Islam, more religious tolerance, Westernization, and liberal thinking would predict a more positive attitude towards Egypt becoming a secular state. To get a better profile of respondents, we are additionally going to

conduct exploratory research investigating how demographics (such as gender and socio-economic status including westernized education and level of education) tend to affect people's attitude towards secularism.

Methods

Participants

Our sample involved 234 individuals, including Christians and Muslims (both practicing and non-practicing), westernized and traditional individuals, the religiously tolerant and intolerant, and college educated people. Furthermore, this survey pool included both men and women from different socio-economic classes (low, moderate, and high).

The research included 53.8% women and 46.2% men. A total of 77.4% were Muslims while 18.4% were Christians. The remaining 3.4% were atheists and from other religious beliefs. 55.8% of the Christians who answered were women and 44.2% were men. For the Muslims, women represented 53% of the Muslim sample while Muslim men represented 47%. The ages varied between 18 and 74. The age mean is equal to 26.91 (SD= 9.9). The majority age (mode) is equal to 21. A total of 42.3% of the respondents were moderately educated (High school, diploma or technical degree), 45.3% were educated (Bachelors), and only 11.5% were highly educated (Master's degree or equivalent, doctorate or equivalent). The socio-economic income variable included 4.3% low income people (Less than 360, 360-800 LE), 23.9% moderate income people (800-1500 LE, 1500-5000 LE), 49.1% high income people (5000-10,000 LE, higher than 10,000), and the remaining 22% didn't report their average income.

Measures

We developed a questionnaire packet that included 5 measures (see Appendix). Some of them were previously published and taken exactly as they were, and others were invented by us based on our research review.

Religiosity. We found a standardized measure rating the religiosity of a person called “The Religious Commitment Inventory” (Worthington, et al., 2003). Scores of this study are test–retest reliability, construct validity, Discriminated Validity, Criterion-Related Validity. Participants indicated their level of religiosity by answering 10 questions. Each question is rated as 1=strongly disagree, 2= disagree, 3= neutral, 4= agree, or 5= strongly agree. The questions are asking the participants about the rate of religious involvement in their lives. The Cronbach’s alpha is 0.873 which gives this measure a high reliability.

Religious Tolerance. We used this measure developed by Gallup organization, an organization that was founded by George Gallup in 1935. It has different sectors like Gallup University, Gallup press, Gallup consulting, Gallup Daily News which all aim for educating and informing people who teach and lead. They developed this measure to evaluate tolerance among teens/youth. They are five questions who measure how tolerant the person is of other religions. The format goes like this, from “Strongly Agree” to “Agree” to “uncertain” to “Disagree” to “Strongly Disagree”. The more you agree with the statements, the more tolerant you are. All the items go in the same direction; none of them is reversed. Each question is rated as 1=strongly disagree, 2= disagree, 3= neutral, 4= agree, or 5= strongly agree. This is the link for the website <http://www.gallup.com/poll/13213/teens-religious-tolerance-part.aspx>. The Cronbach’s alpha for our study was 0.66.

Westernization. Westernization is defined as the adaptation of western lifestyles, for example, with regards to dress, spoken language, and the kinds of movies and TV series a person likes to watch the most. We developed questions to measure exposure to Westernization based on understanding the literature review and what westernization means and what a westernized person should be like. We came up with 10 questions and we will measure the level of a person's westernization by score he/she gets. The higher the score the more westernized the person is. The Cronbach's alpha is 0.78 which shows how reliable the measure is.

Liberalism. After searching for a standardized measure of liberalism, we did not find what we really want. Therefore, we decided to come up with the questions ourselves after we fully understood the literature review and what liberalization means and what a liberal person should be like. We read an article by Dennis Prager "Are You a Liberal? At the <http://www.freerepublic.com/focus/f-news/1390257/posts> Website. Prager is working as a radio talk show host, an author, a media fellow at Stanford University. This article has a statements and position about liberalism to be given to people who believe they are liberal. If they think they are liberal, they should believe in these statements. So, we adopted some of these statements in our questionnaire. In total, we came up with 15 questions to measure liberalism. The statements are rated as "yes" or "no". The internal consistency reliability as measured by the Kuder-Richardson formula-20 was 0.57.

Secularism. No formal measures were found on secularism. Therefore, we followed the same procedures as the westernization part. We came up with 11 questions after fully understanding the literature review we found on secularism. The questions are rated as 1=strongly disagree, 2= disagree, 3= neutral, 4= agree, or 5= strongly agree. The scores a person might get vary on each question because some questions are reversed. The Cronbach's alpha is 0.92 giving this measure a very high reliability.

Demographic variables. We conducted exploratory research to get a better profile of our respondents. We measured their demographics including sex, age, and income level. In additions to their education type/level and see if it has an effect on the attitude towards Egypt becoming a secular state.

Procedure

We had two forms of the survey, an online English version which had 172 respondents and the paper form which was in both languages English and Arabic. We collected 40 Arabic surveys and 22 English ones.

For the internet form, we targeted people mainly through Facebook. We posted the survey on our walls approximately 10 times. We messaged it to some of our Facebook contacts, and we posted it on the walls of 19 groups. Not only that, but we also sent it to our blackboard contacts (an internal website for AUC faculty and students). In addition, each one of us was advertising for the survey through sending a link on our Blackberry Messenger contacts several times (total of 216 people). The Arabic forms are for those who do not speak English nor use the Internet, which are the people with lower socioeconomic status.

We used Google translate to assist us in translating the questionnaire, and we did a thorough revision on the entire document to see if the meanings were conveyed correctly. We administered these paper forms on few janitors on the AUC campus, the landlords (Bowabs), and workers in different companies. In addition we included the servants who work for people we know. We handed people the survey and they answered it alone by themselves, however if they had questions, they would ask us.

Result

Overall findings

Multiple Linear Regressions. We used Multiple Linear Regression to predict the factors for secularism. Those are the variables that we used Religiosity, Religious Tolerance, Liberalism, Westernization and Education. The overall model was significant: $F(6, 228) = 36.52, p < .001$. The Multiple R shows a correlation between the five predictors variables and the dependent variable secularism ($R = .701$). The R-square value indicates that 49% of the variance in Secularism is explained by the five predictor variables. The β values indicate the influence of the variables. For the “Westernization”, ($\beta = 0.139$) and it has a positive direction, ($t = 2.041$) and it is significant ($p = .042$). For “Westernized Education”, ($\beta = 0.056$) and it has positive direction, ($t = .875$) and it is not significant ($p = .383$). For the “Liberalism”, ($\beta = 0.514$) with a positive direction, ($t = 8.966$), and it is significant ($p < .001$). Concerning the “Religious Tolerance”, ($\beta = -0.132$) and it has negative direction, ($t = -2.684$), and it is significant ($p = .008$). For the “Religiosity”, ($\beta = -0.160$) with a negative direction, ($t = -2.999$), and it is significant ($p = .003$). For “The highest level of Education”, ($\beta = .029$) and it has a positive, ($t = .611$), and it is no significant ($p = .542$).

Focused statistical tests

Hypothesis 1. The first prediction is that Muslims are less likely to accept Secularism but Christians are more likely to accept it. We conducted independent samples t-test which showed the mean of 181 Muslims is equal to 30, while the mean of 43 Christians is equal to 46. The difference between the means is significant ($t = 9.99, p < .001$). The Christians will accept secularism more.

Hypothesis 2. We predicted that less religious Muslims will accept secularism compared to more religious Muslims. We conducted a Pearson’s correlation between religiosity and attitudes towards secularism among the Muslim subsample. There was a moderate negative correlation between religiosity and secularism ($r = -.539, p < .001$) which

means that the more religious the person was, the less favorable he/she would be towards secularism.

Hypothesis 3. We predicted that women are more likely to accept secularism than men. We conducted independent samples t-test which showed the mean of 126 female is equal to 35.3 while the mean of 108 men is equal to 31.7. The difference between means is significant ($t= 2.4, p=.017$), showing that women will accept secularism more than men.

Hypothesis 4. We predicted that high income people will more likely accept secularism than low and moderate income people. We conduct a one-way ANOVA with Turkey post-hoc. It was significant [$F (2, 178) =5.2, p=.006$]. High income people ($M= 34.81, SD= 11.29$) are reported to be more significantly accepting secularism than the low income people ($M= 24.2, SD= 7.02; p= .016$).

Hypothesis 5. We predict that the more westernized educated the people are the more likely to accept secularism. We conducted a Pearson's correlation between westernized education and secularism. There was positive correlation between westernized education and secularism ($r=-.355, p< .001$) which means that the more westernized education the person has, the more favorable he/she would be towards secularism.

Hypothesis6. We predict that people, who have high education level, will be more likely to accept the secular state. We conducted a one-way ANOVA with Tukey post-hoc. It was significant $F (3, 230) =3.2, p=.023$. However, in the Tukey post hoc tests didn't show which levels are significant.

Discussion

After the 25th of January revolution, we saw that Egypt is entering a new era of change. We conducted this study to see if the Egyptians were really ready for this change , so

we took one of the demands that was presented, which is changing Article 2 of the constitution. We wanted to know which group of people would accept Egypt becoming a secular state. We hypothesized that Christianity, less religiosity in Islam, more religious tolerance, Westernization, and liberal thinking would predict a more positive attitude towards Egypt becoming a secular state. We also conducted exploratory research investigating how demographics (such as gender and socio-economic status including education) tend to affect people's attitude towards secularism.

We found that Christians have more tendencies to accept the idea of secularism than Muslims, which confirmed our first part of the hypothesis and which was also covered in our literature review. We believe that a reason behind why Christians in Egypt would favor a secular state more is because they are perceived as a minority with fewer rights than other Muslim Egyptians, so they see that they should have similar rights, for example, a Christian president. At the same time our results indicated that less religious Muslims would also be more open to the idea of Egypt becoming a secular state. That makes sense because when being less religious, a person would not care as much if the country is following the Islamic law, and might even prefer having neutral set of laws separated from the religious laws. Never the less, we hypothesized that the more religiously tolerant people will be more open to secularism, yet our findings conflicted with this part of hypothesis. We found that the more tolerant people are, the less accepting they are to a secular state. The explanation we have for this finding is that tolerance and religion are positively correlated, so the more religious people are, the more tolerant they would be. The more tolerant person will be less likely to accept secularism.

Our findings showed that the more westernized people are, the more accepting to secularism they will be. Based on our literature review, the idea of secularism is originally western, so it is normal for a person adopting a westernized way of living to accept the

concept more openly than those who are less westernized or not westernized at all. Liberalism and secularism both have the same belief which involves that state and religion being separated from each other. This belief was confirmed by our findings and our literature review. Liberals are also very likely to believe that people should be given the same rights. For example, people from minority or subordinate groups can participate as have the same rights as much as someone from a dominant group, such as having Christian president or a woman president. So basically, we found that the more liberal people are, the more likely they would favor secularism.

Based on our literature review, we found that women in Egypt felt oppressed by many of the rules, laws, and cultural beliefs regarding their freedom and the discrimination between them and men. So we conducted an exploratory analysis to test of that and see whether women will be more likely to favor a secular state than men since it could provide them with more freedom based on our literature review. Our results actually showed a significant relation between gender and accepting secularism. Women more than men tend to favor secularism.

Another exploratory research we did was the socio-economic levels, including the level of education, and how it affected people's acceptance toward a secular state. We hypothesized that people who have a high socio-economic level will accept a secular state more than people with low socio-economic one. Again our findings and results supported this hypothesis. The idea was that the higher the socioeconomic level of a person was, the more the tendency of this person to be more western educated, politically aware, and opens to the possibility of Egypt becoming a secular state. And for the last part in our exploratory research, we concluded that the level of education does not play any role in determining the attitude towards secularism, however, we found that how westernized the education is playing

a big role in that. People who are western educated tend to favor secularism more than who do not.

Among the strengths in our research is that our research topic was newly added to the field of research, since no one did that kind of research before, which makes our research worthwhile. Also, the factors that we predicted to have an influence on secularism turned out to explain 50% of the variance in secularism attitudes. In addition the secularism measure that we made up turned out to have a very high reliability as well as the westernization one.

Our study came across several limitations. We expected that the number of Christians and Muslims would be relatively close. However, the number of Christians turned out to be far less behind the Muslims. Another limitation is that we did not get sufficient, representative number of people from lower socio-economic classes which make our research a little biased. By no means, the 3% that we have can represent this entire niche. Not only that, but we did not do a reverse translation for the Arabic version of our questionnaire to ensure the accuracy of the translation and that lead to some errors in the structure of the questions in the Arabic one. Furthermore, we could not find ready, standard measures on liberalism so we had to make up our own measure that turned out to have low reliability. Our study cannot be generalized because our sample is too small to represent the entire Egyptian population.

We would recommend further research to explain other factors that can predict secularism. We would suggest doing the same research but including larger sample that would really be representative of the Egyptian population and definitely avoiding all the previous limitations possible. Another idea would be conducting an in-depth research focusing on Egyptian women and why exactly they favor secularism compared to men.

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Appendix

Questionnaire Packet

The following are general questions about your background so that we can be able to describe the characteristics of the people who completed this study.

1. What is your age: _____
2. Gender:
 - Male
 - Female
3. What's your Religion?
 - Muslim
 - Christian
 - Atheist
 - Other (please specify): _____
4. If you are working, what is your occupation?
5. What is your field of specialization (if you are a student, what is your field of study)?
6. What is your average family income per month?
 - Less than 360 LE
 - 360 LE - 800 LE
 - 800 LE - 1,500 LE
 - 1,500 LE - 5,000 LE
 - 5,000 -10,000 LE
 - Higher than 10,000 LE
 - I don't know/ Don't want to answer
7. What is your highest level of education obtained?
 - No education
 - Literacy certificate (Mahw-Al-Ommeya)
 - Elementary School
 - Middle School
 - High School
 - Diploma or Technical Degree
 - Bachelors

- Masters Degree or equivalent
- Doctorate or Equivalent
- Other (please specify): _____

8. What type of school did you go to? (Apply all that's applicable)

- Not applicable
- Public School
- Private National
- Private International
- School in another country not in Egypt
- Other (please specify): _____

9. What type of university do/did you go to?

- Not applicable
- Public
- Private
- University in another Country, not in Egypt
- Other (please specify): _____

10. How many languages do you speak beside Arabic?

- None
- One
- Two
- Three
- More than three

11. Have you ever lived in a western country? (America/ Europe/other)

- Yes
- No

12. If yes, for how long?

- A year
- Less than a year
- 2-5 years
- More than 5years

13. Where do you live now?

- Egypt
- Another Arabic country
- America
- Europe
- Other, please specify: _____

14. How often do you travel to other countries outside of Egypt?

- Never
- Occasionally
- Every few years
- Every year
- Other please specify: _____

15. What is the biggest influence on the style or fashion of your clothing? (choose only ONE answer)

- American or European
- Egyptian
- Other (please specify: _____)

16. What kind of movies do you watch the most? (choose only ONE answer)

- American or European
- Arabic
- Others (please specify: _____)

17. What kind of TV series do you watch the most? (choose only ONE answer)

- American or European
- Arabic
- Others (Please specify: _____)

18. What language do you mostly think in? (choose only ONE answer)

- Arabic
- English or French
- Others (Please specify: _____)

19. What kind of music do you listen to the most? (choose only ONE answer)

- English
- Arabic
- Others (Please specify: _____)

20. Which are your primary sources to get the news? (choose only ONE answer)

- Arabic ones
- Foreign (non-Arabic) ones
- Others (Please specify: _____)

21. What do you think of the influence of western culture?

- Mostly positive

- Mostly negative
 Both or neither positive or negative

Please mark how much you tend to agree/disagree with the following statements:

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1. Egypt is a “Muslim nation”					
2. Religion should be separated from the state or the law.					
3. There should NOT be any religious laws restricting or guiding peoples’ attitudes or behaviors					
4. Egypt can have a Christian president.					
5. Secularism is a rational choice for humanity.					
6. Shari’a should be a part of the Egyptian law					
7. A secular state is the way to accomplish democracy.					
8. Religion should never mix with politics.					
9. It would be a sin to encourage secularism.					
10. Egypt’s laws should be based on the majority religion which is Islam.					
11. Egypt should be a					

secular state.					
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The following are questions that ask about your views about other social and political issues.

Please mark under the answer “Yes” or “No” according to whether or not you Agree/Disagree with the following statements:

	Yes	No
1. The death penalty should be applied to murderers.		
2. Poor parents should be given subsidies or financial aid to send their children to private schools.		
3. Boys and girls should be separated at schools.		
4. Any two people should have the right to get married even if they are of the same sex (homosexual).		
5. Abortion should be legal.		
6. Children aged 13-16 should be taught sex education.		
7. Airport security should target people of certain appearances for additional security checks.		
8. The primary cause for violent crimes is discrimination and poverty, not a loss of family structure or moral values.		
9. It is wrong to use religious phrases or quotes from religious books at official school/ university events.		
10. No culture is morally superior to any other.		
11. People should be able to have sex before marriage if that is what they choose to do.		
12. The Government (not the average citizens) should take responsibility for fixing the social injustices such as poverty and discrimination.		
13. People should have maximum freedom of expression.		
14. Every adult Egyptian should have the same political rights,		

regardless of his/her background.		
15. There should be a law requiring people to recycle paper and other products to protect the environment.		

Please answer the following according to how much you agree or disagree with the following statements:

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1. I always treat people of other religious faiths with respect.					
2. Most religious faiths make a positive contribution to society.					
3. I would not object to a person of a different religious faith living next door to me.					
4. People of other religious faiths always treat me with respect.					
5. In the past year, I have learned something from someone of another religious faith.					

Please answer the following according to how much you agree or disagree with the following statements:

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1. My religious beliefs lie behind my whole approach to life					

2. I spend time trying to grow in understanding of my faith					
3. It is important to me to spend periods of time in private religious thought and reflection					
4. Religious beliefs influence all my dealings in life					
5. Religion is especially important to me because it answers many questions about the meaning of life.					
6. I often read books and magazines about my faith					
7. I enjoy working in the activities of my religious organization					
8. I enjoy spending time with others of my religious affiliation					
9. I keep well informed about my local religious group and have some influence in its decisions.					
10. I make financial contributions to my religious organization					

الاستبيان

1. ما هو عمرك؟

2. الجنس:

ذكر

أنثى

3. ما هو دينك؟

مسلم

مسيحي

ملحد

أخرى

4. إذا كنت تعمل، ما هي وظيفتك؟

5. ما هو مجال تخصصك (إذا كنت طالباً، ما هو مجال دراستك)؟

6. ما هو متوسط دخلك أو دخل أسرتك في الشهر؟

أقل من 360 ج.م

360 ج.م - 800 ج.م

800 ج.م - 1500 ج.م

1500 ج.م - 5000 ج.م

- 10000 ج.م - 5000 ج.م
 أكثر من 10000 ج.م
 لا أعرف - لا أميل إلى الإجابة

7. ما هو أعلى مستوى من التعليم التي تم الحصول عليها؟

- بدون تعليم
 شهادة محو الأمية
 المدرسة الابتدائية
 مدرسة الأعداديه
 الثانوية العامه
 دبلوم أو درجة البكالوريوس التقني
 البكالوريوس
 درجة الماجستير أو ما يعادلها
 الدكتوراه أو ما يعادلها
 أخرى (يرجى التحديد) : _____

8. ما نوع المدرسة ذهبت إلى؟ (تطبيق كل ما ينطبق)؟

- غير قابل للتطبيق
 مدرسة عامة
 الخاص
 الدولي الخاص
 مدرسة في بلد آخر ليس في مصر
 أخرى (يرجى التحديد) : _____

9. ما هو نوع الجامعة التي ذهبت إلى؟

- غير قابل للتطبيق
 العامة
 خاصة
 جامعة في بلد آخر، وليس في مصر
 أخرى (يرجى التحديد) : _____

10. كم عدد اللغات التي تتحدثها بجانب اللغة العربية؟

- لا شيء
 واحد
 اثنين
 ثلاثة
 أكثر من ثلاثة

11. هل عاشت في بلد غربي؟ (أمريكا / أوروبا / أخرى)؟

- نعم
 لا

12. إذا كان الجواب نعم، إلى متى؟

- عام
 أقل من سنة
 2-5 سنوات
 أكثر من 5 سنوات

13. أين تعيش الآن؟

- مصر
 آخر بلد عربي
 أمريكا
 أوروبا
 أخرى، يرجى تحديدها : -----

14. كم مرة سافرت إلى بلدان أخرى خارج مصر؟

- أبدا
 أحيانا
 كل بضعة سنوات
 كل عام

□ أخرى يرجى تحديدها : -----

15. ما هو أكبر تأثير على نمط أو أزياء من الملابس الخاصة بك؟ (اختر إجابة واحدة فقط)

□ أميركا أو أوروبا

□ المصري

□ أخرى (يرجى تحديدها : _____)

16. ما نوع الأفلام التي تشاهدونها أكثر؟ (اختر إجابة واحدة فقط)

□ أميركا أو أوروبا

□ المصري

□ أخرى (يرجى تحديدها : _____)

17. ما نوع المسلسلات التلفزيونية التي تشاهدونها أكثر؟ (اختر إجابة واحدة فقط)

□ أميركا أو أوروبا

□ المصري

□ أخرى (يرجى تحديدها : _____)

18. ما هي اللغة التي يتحدثون في معظم الأحيان؟ (اختر إجابة واحدة فقط)

□ العربية

□ الإنكليزية أو الفرنسية

□ أخرى (يرجى تحديد : _____)

19. ما نوع الموسيقى التي تسمعها أكثر؟ (اختر إجابة واحدة فقط)

□ اللغة الإنكليزية

□ العربية

□ أخرى (يرجى تحديد : _____)

20. ما هي المصدر الأساسي الخاص بك للحصول على الأخبار؟ (اختر إجابة واحدة فقط)

□ منها العربية

□ الأجنبية (غير العربية) منها

□ أخرى (يرجى تحديد : _____)

21. ما رأيك في تأثير الثقافة الغربية؟

□ معظمها إيجابية

□ معظمها سلبية

□ أو على حد سواء لا إيجابية أو سلبية

يرجى وضع علامة وكم كنت أميل إلى الموافقة / نختلف مع العبارات التالية: □

أوافق بشدة	أوافق	متردد	أعارض	أعارض بشدة	
					مصر هي "دولة مسلمة"
					يجب فصل الدين عن الدولة أو القانون
					لا ينبغي أن يكون هناك أي قوانين دينية تقييد أو توجيه المواقف الشعوب أو السلوكيات
					يمكن أن يكون لمصر رئيس مسيحي
					العلمانية هي خيار عقلائي للبشرية
					ينبغي أن الشريعة الإسلامية تكون جزءا من القانون المصري
					الدولة العلمانية هي السبيل لتحقيق الديمقراطية
					لا ينبغي مزج الدين مع السياسة
					سيكون من الخطيئة تشجيع العلمانية

					ينبغي أن تستند القوانين المصرية على دين الأغلبية وهو الإسلام
					ينبغي أن تكون مصر دولة علمانية

وفيما يلي الأسئلة التي تسأل عن وجهات نظركم حول القضايا الاجتماعية والسياسي

يرجى وضع علامة في إطار الإجابة ب "نعم" أو "لا" وفقا لأم لا أو أوافق | أوافق على العبارات التالية:

لا	نعم	
		ينبغي تطبيق عقوبة الإعدام على القتلة.
		ينبغي إيلاء الأهل الفقراء إعانات أو مساعدات مالية لإرسال أطفالها إلى المدارس الخاصة
		يجب فصل الأولاد والبنات في المدارس
		ينبغي أن يكون هناك الحق لأي شخصين على الزواج حتى لو كانت من نفس الجنس (متلي الجنس)
		ينبغي أن يكون الإجهاض قانونيا
		ينبغي أن يتعلم الأطفال الذين تتراوح أعمارهم بين 13-16 التنقيف الجنسي
		ينبغي على أمن مطار ان يختار الناس الذين من مظاهر معينة لاجراء فحوص أمنية إضافية
		السبب الرئيسي لجرائم العنف هي التمييز والفقير، وليس فقدان بنية الأسرة أو القيم الأخلاقية
		من الخطأ استخدام العبارات الدينية أو اقتباسات من الكتب الدينية في الأحداث الرسمية للمدارس أو الجامعة
		لا يوجد ثقافة تتفوق على أي دولة أخرى.
		وينبغي أن يكون الناس قادرين على ممارسة الجنس قبل الزواج اذا كان هذا هو ما اختاروا القيام به
		ينبغي للحكومة (وليس المواطنين . العاديين) تحمل المسؤولية لتحديد المظالم الاجتماعية مثل الفقر والتمييز
		ينبغي أن يكون الناس لديهم حرية التعبير الأقصى
		يجب على كل الكبار المصري لهم نفس الحقوق السياسية، بغض النظر عن الخلفية الوظيفته
		يجب أن يكون هناك قانون يفرض على الناس على إعادة تدوير الورق وغيرها من المنتجات لحماية البيئة

يرجى وضع علامة وكم كنت أميل إلى الموافقة / نختلف مع العبارات التالية:

أوافق بشدة	أوافق	متردد	أعارض	أعارض بشدة	
					أعامل دائما الناس ذو العقائد الدينية الأخرى باحترام

					معظم العقائد الدينية تقدم مساهمات إيجابية في المجتمع
					لا اعتراض على شخص من عقيدة دينية مختلفة أن يعيش في البيت المجاور لي
					الناس من العقائد الدينية الأخرى يعاملونني دائما باحترام.
					في السنة الماضية، لقد تعلمت شيئا من شخص ذوو إيمان ديني مختلف

يرجى وضع علامة وكم كنت أميل إلى الموافقة / نختلف مع العبارات التالية:

أوافق بشدة	أوافق	متردد	أعارض	أعارض بشدة	
					معتقداتي الدينية الكامنة وراء نهج حياتي كلها في الحياة
					أقضي الوقت في محاولة نمو فهمي لإيماني
					من المهم بالنسبة لي لقضاء فترات زمنية خاصة في الفكر الديني والتفكير
					معتقداتي الدينية تؤثر على تعاملاتي في الحياة
					الدين مهم بشكل خاص بالنسبة لي لأنه يجيب عن أسئلة كثيرة حول معنى الحياة
					أقرأ الكتب والمجلات عن إيماني
					أستمتع بالعمل في أنشطة منظمة ديني
					أستمتع بقضاء الوقت مع الآخرين من نفس ديني
					أظل مستنير حول مجموعتي الدينية المحلية ولها بعض التأثير في قراراتي
					أنا أقدم مساهمات مالية لمنظمات دينيه

