

DEVELOPING YOUTUBE DOCUMENTARIES FOR ENHANCING THE NATIONAL IDENTITY OF EGYPTIAN UNIVERSITY STUDENTS

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Abstract

This research paper investigates the national identity of forty students enrolled in the Faculty of Arts, Filière Langues Appliquées, Alexandria University through the implementation of both qualitative and quantitative methodologies of research. The target population is assigned to go to the historical places in their home town, Alexandria, take photos and record videos about these sites. Subsequently, they are assigned to search for data about these historical places that they visit and develop YouTube documentaries entailing the data that they gather and the photos and videos that they have collected. A questionnaire is integrated to study the national identity of the target population before and after creating the YouTube documentaries and statistical correlations are estimated revealing an increase in the rates of national identity of the target population ranging between 10% and 25%. An account of the contemporary social and political trends producing the turmoil in nationalism in the Egyptian society is proposed in this research paper elucidating the various driving factors of shaping the Egyptian university students' conceptions and perceptions of their national identities.

Key words: Culture Citizenship National identities Information and communication technologies Socio-political Egyptian trends

Review of the Literature

National identity, Citizenship and Culture: Theoretical Perspectives.

Both culture and citizenship are major constituents of the national identities of nations. Research has witnessed many theories investigating culture, starting with the traditional perspectives which relate culture to absolute past truths and ending with the definition of culture as a blend of “public and private institutions including museums, libraries, schools, cinemas and the media”, on the one hand, and “the dialogic production of meaning and aesthetics through a variety of practices”, on the other hand. (Stevenson, 2001,p. 1) The range of fluctuating theories attempting to create a framework for culture has recently reached the conclusion that universality can not be achieved to describe the values and norms of a certain nation, because culture is a relativistic ideology relying primarily on the context in which it originates. Accordingly, the recent post modern constructivists refute the claim that culture is a set of universal absolute fixed realities and they advocate that nations construct their own cultures according to a multimodal system of values and beliefs including epistemological, anthropological, societal, political, economical, historical and educational paradigms that are distinctive to each culture. Even human rights that should have the attribute of universality can not be standardized because of the different dynamic cultures existing in the world. International human rights “treaties that are grounded upon European philosophical and political writings reflect the individualism of Western legal and political thought and make little sense in cultures that do not share these intellectual roots” (Stacy, 2009, p. 4) Within the range of these cultural theories, many sociological attempts of defining culture have appeared such as McDaniel and Samovar’s framework of culture which argues that culture should be described in terms of the following features: “culture is learned”, “culture is transmitted intergenerationally”, “culture is symbolic”, “culture is dynamic”, and “culture is ethnocentric”. (2006,

p. 10-11) Citizenship, on the other hand, is regularly associated with legal and political privileges and responsibilities as well as with “membership, belonging, rights and obligations”. (Stevenson, 2001, p. 1) In other words, it is the “legal definition as to who is to be included and excluded from the political community.” (Stevenson, 2001, p. 1) To illustrate, according to the legal system of any country, a citizen is assigned the right to vote in presidential elections in relation to a system of jurisdictions; however, it is still the duty of citizens to perform such task.

Alternatively, national identity does not only consist of the culture and citizenship of individuals, but also transcends these boundaries to include “standing identity”, “identity at centre” and identity as “face and affiliation”. (Gilbert, 2010, p. 72-79) As for “standing identity”, (Gilbert, 2010, p. 72) it radically incorporates a framework of values and principles that provides its holders with dignity and self-confidence and this list of values is usually found in Islam for Egyptian Muslims and in the Bible for Egyptian Christians; whereas, “identity at centre” (Gilbert, 2010, p. 75) is concerned with specifying a set of principles to be able to govern your life and to identify with a community of people who share the same set of principles. This could still be witnessed in Egypt through different religious sects. Regarding identity as “face and affiliation”, (Gilbert, 2010, p. 79) “face” basically proposes “the way people look, their behavioral styles, their customs, and very commonly, their language.” (Gilbert, 2010, p. 80) “Affiliation”, on the other hand, is the emotional state that crops up when people feel at home. (Gilbert, 2010, p. 80) Concerning “face” as a constituent of national identity, the female fundamentalists in Egypt insist on wearing the niqab which consists of a headscarf and a face scarf. They also insist on covering all the parts of their bodies even their hands. A totally conflicting trend appears in the clothes of Egyptian teenagers who like to identify with the westernized life.

From a different perspective, national identity can be explained through two controversial trends. The first paradigm classifies people of the same national identity as individuals who possess “a complex of similar conceptions and perceptual schemata, of similar emotional dispositions and attitudes, and of similar behavioural conventions.....which they have internalised through socialisation (education, politics, the media, sports or everyday practices).” (De Cillia, R., Hirsch, A., Liebhart, K., Mitten, R., Unger, J., & Wodak, R., 2009, p. 4) The second trend refutes the conception that a group of individuals can share the same national identity because “different identities are discursively constructed according to audience, setting, topic and substantive content. National identities are therefore malleable, fragile and, frequently, ambivalent and diffuse.” (De Cillia, R., Hirsch, A., Liebhart, K., Mitten, R., Unger, J., & Wodak, R., 2009, p. 4)

Koukoutsaki-Monnier (2015) proposes a theory for national identity which is founded upon two dimensions: “materiality and practices”. As far as “materiality” is concerned, it comprises “geographic”, “biological”, “economic” and “demographic” features; whereas, “practices” incorporate more social habits and interactions, such as, “behaviors”, “symbolic patterns”. “discursive resources” and “organizational arrangements”. (Koukoutsaki-Monnier, 2015) Accordingly, his theory is a combination of the structuralist absolutism where national identity is a fixed absolute truth and constructivism and post modernism where national identity is created and constructed by its members.

Socio-Political Trends Reformulating the Egyptian National Identity

Like in many cultures where “social movements in respect to race and ethnicity, gender and sexuality, disability and others have all sought to interpret the construction of dominant cultures” (Stevenson, 2001, p. 4), in Egypt, religion, social dilemmas specifically unemployment, poverty, the deterioration of health public services, politics and administrative corruption in all fields constituted factors that gathered all the Egyptian nation in Tahrir Square in Cairo, Egypt in 2011, launching their movement and more specifically their revolution to abolish corruption and to preserve the necessary measures of human rights for the Egyptian nation as well as to conduct necessary reformations in the constitution, politics, economics, education, health, law, society, foreign affairs, police and the nation’s human rights. By the end of 2013, the two revolutions of the 25th of January 2011 and the 30th of June 2013

managed to “challenge widely held stereotypes that once permeated the symbolic cultures of civil society” (Stevenson, 2001, p. 4) The Egyptians represent a nation that considers religion as a basically fundamental need for life and the existence of a supernatural power governing their destinies started thousands of years ago with the Pharaohs’ gods and goddesses. Nevertheless, the two religions that are predominantly adopted in contemporary Egypt are Christianity and Islam. With this principally firm religious belief, the Egyptian nation had experienced a lot of empathy towards any religious organization including the Muslim Brotherhood which is a socio-political organization founded by Hassan El Banna in 1928 in Suez Canal city of Ismailia, Egypt. (Ozyagli, 2013)

A portion of the Egyptian community sympathized with the preaching of Hassan El Banna and his followers such as Sayed Qutb not only because they are advocating religious doctrines but also because they presumed that Muslim Brotherhood had no political desires to seize the political presidency in Egypt. They thought that Muslim Brotherhood are targeting moral and social reformation of the Egyptian community and had no political agenda of establishing an Islamic state in Egypt and, consequently, Muslim Brotherhood were participating in the 25th of January 2011 revolution with all other sects of the Egyptian community. In addition, this party had managed to win the Egyptian presidential elections after the first revolution and President Mohamed Morsi became the president of Egypt from 30th June 2012 to 3rd July 2013. Following the same political doctrines of Hassan El Banna, Morsi believed in the unity of El Umma under one state; this primarily means that all Muslim countries should be ruled as one empire with no political or cultural boundaries. This unification of all Muslim countries under one sovereign reign is an imitation of the Caliphate reign and the Ottoman empire where Islam controlled all matters of life and above all the political sect. “Many Islamic fundamentalists aim at the restoration of the Caliphate through which the world-wide community of Muslims – the UMMA- are governed together and separately from others.” (Gilbert, 2010, p.73) Fundamentalists or Muslim Brotherhood followers are identifying themselves as members of a group rather than as individuals.

During the one year of serving as the fifth president of Egypt, Morsi issued a constitutional declaration assigning himself absolute legislative powers without any judicial appraisal and this was the decisive moment when the Egyptian community started exposing the real intentions of Morsi and the Muslim Brotherhood. One of the imperatively basic Islamic doctrines concerning the government of socio-political organizations is Shura or consultation. Accordingly, absolute rule that had been advocated and applied by Morsi is totally refuted in Islam where both Quran and Prophet Mohamed promote the ideology that Muslims should decide their affairs in consultation in pluralistic political milieus. This reason together with other social and political collapses in Morsi’s presidential office lead to the second revolution in the 30th of June 2013 and a major nationally political consequence of this revolution was the unfeasibility of the presidential office of the Muslim Brotherhood in Egypt. Muslims in Egypt “seek to be regulated according to their own norms – in the Muslim case through the Sharia. For to be regulated in accordance with someone else’s threatens the expression and ultimately the existence of identity,” (Gilbert, 2010, p.73) and that is why a massive portion of the legislative system in Egypt is basically extracted from Sharia. However, the Egyptians contested against the political strategies of the Muslim Brotherhood as they have recently discovered that what the Muslim brotherhood are preaching does not abide to the doctrines of Islam.

If a revolution accomplishes its aims, “(1) it should provide for individual liberty; (2) it should result in a flexible and open political system that can deal with economic, social, and cultural changes; and (3) it should generate improvement in the well-being of those it affects.” (Richards, 2004, p.1) However, after one revolution on the 25th of January 2011 and after one year of presidency office held by Mohamed Morsi, the Egyptians came to the conclusion that their revolution that broke out in 2011 was futile because none of its aims was accomplished. Consequently, the 30th of June revolution broke out after “a long nightmare, shaped by political oppression, military defeats, social regression, and economic stagnation” and “ finally gave way to a new dream of national unity, development, stability, legality, transparency, and accountability.” (Bishara, 2012, p.1) In this revolution all sects of the Egyptian community marched in the streets of Cairo and Alexandria and other Egyptian governorates “not as moderates or extremists, jihadists or atheists, Muslim or Christians, rich or poor, young or old, men or women, conservatives or liberals, but as citizens united for freedom and justice. (Bishara, 2012, p.1)

Inevitably, such political, social and economical turmoil has created struggling strings concerning the framework of nationalism in Egypt. The confusion in nationalism is not restricted to the Egyptian society as other communities are suffering from various political, economic as well as social dilemmas. “The ongoing crisis in the Middle East between Israel and Palestine, the corrosive disintegration of Indonesia, the incremental process in Ireland and the

continuing conflict in Spain..... all give the lie to the notion that nationalism is on the decline.” (Mondal, 2003, p. 1) However, such socio-political turmoil in Egypt has inevitably had a massive impact on the character and national identity of the generations who witnessed the two revolutions and their consequential political and social disorder. “These changes, at the social, political, and personal levels, were both confusing and disorientating, and certainly controversial” for all Egyptians from different religious, political and social sects. (Jenks, 2005, p. 7)

If culture and national identities in the world were formulated “as a reaction to, the massive changes that were occurring in the structure and quality of social life (which we might also refer to as the advance of modernity)” (Jenks, 2005, p. 7) in the eighteenth and nineteenth centuries, the twentieth and twenty first century national identities are intensely influenced by the immense technological advances as well as by globalization.

Applying the theory of “hybridization”, “all cultures are syncretism and all include national cultures. From this perspective, national and cultural identity incorporates new influences continually”. (Bañuelos, 2013) Together with the political, social, historical and economical transformations occurring in the framework of any nation, globalization consistently constitutes an influential factor in the formation of the culture and national identity of any nation. The influence of globalization is witnessed in one cultural sect appearing in Egypt, since the first revolution on the 25th of January 2011, which is the group of Egyptians who believe that the treaties and recommendations of western human rights’ organizations should be applied on the Egyptian nation. Most members of such cultural and social taxonomy are either employed in these organizations or believers in the doctrines of such organizations. The interconnectedness offered by the virtual social media tools such as Face Book and Twitter made “communication between co-nationals found in any part of the world much easier” (Bañuelos, 2013) and these wiring tools constituted the basic communication tools for the followers of western human rights organizations as well as the revolutionists in the two revolutions in Egypt. Various sects of the Egyptian community that participated in the two revolutions in Egypt had implemented social media tools to announce for the location and time of the different events of the revolution.

The impact of globalization on the formulation of national identity and thought of nations is not restricted to its role in spreading new thoughts and advocating new social and political movements through the social media channels. It definitely has influenced nations in economical, educational, anthropological, historical and other aspects of life.

YouTube Documentaries

The massive impact of the consistent upgrading of new technologies is not limited to one field of life. To illustrate, an experiment is conducted to investigate the efficiency of mobile phones as pedagogical tools to develop the language learning skills of undergraduate students and the results of this study indicate that “English teachers - and most of the undergraduates - who participated in the survey are of the opinion that mobile phones can accelerate students’ English language learning abilities.” (Alenazi & Nalliveettil, 2016)

Since the objective of this research paper is developing the national identity of the target population in the English classroom, “the internationalization of the media and the expansion of information and communication technologies” (Koukoutsaki-Monnier, 2015) are incorporated to upgrade the historical awareness of the target population concerning the historical places in Alexandria, as an attempt to holistically enhance the national identity of the target population.

Unlike the traditional media represented in the radio, television and the press in general where journalists and the press officials are deciding the content presented and where “corporative logic dominates”, YouTube is establishing a digitized world where both the traditional approaches of media representation together with a more collaboratively interactive trend of media content creation “mediating concentration and cultural industry” are founded. (Bañuelos, 2013) The content uploaded and broadcasted on YouTube can be created by both media practitioners along with people from all ethnic, social, religious and racial backgrounds providing a channel for self-expression and a blend of different cultures and ideologies.

Since national identities are concerned with the national and individualistic beliefs and ideologies of people, the process of fostering such identities require channels “where ideas, perspectives and feelings can be shared”. (Stevenson, 2001, p.5) Such places which witness “the development of the self, the creation of social movements and the fostering of a critically informed public” (Stevenson, 2001, p.5) are not necessarily constructed in lecture rooms, “the local town hall”, public squares and streets or parliamentary meetings. The dialogic cultural open-ended communication can be indisputably performed through wired online communities. Such communication of different ideologies and beliefs can be indispensably circulated in the digital world, because

“students today have grown up within a world of pervasive technology including mobile phones, digital cameras and the omnipresent internet.... these students blog, play games in immersive 3-D worlds,..... author their own video for www.youtube.com and collaborate on the creation of ‘digital stories’ for their ePortfolio.” (Duffy, 2008)

Accordingly, the cognitive potentials of learning and acquisition of new generations can be highly developed when they are processed through “images and video as well as text , from multiple sources simultaneously”, and thus “YouTube is increasingly being used by educators as a pedagogic resource”. (Duffy, 2008) This can be explained through the vast digitized pedagogical options offered by YouTube such as uploading instructional videos as well as students’ authored videos, creating live stream videos, developing photo slideshow videos, editing videos and commenting on videos. These online tasks are explained by the two most recent trends in the development of the theories of learning which are socio-cultural constructivism and autonomy, because the performance of such tasks requires learners to be responsible for finding data, creating videos and uploading these videos. These procedures indicate that the learners construct knowledge reflecting their own perception concerning the content in question and also they are executing hands-on assignments reflecting utter autonomy.

Consequently, a blend of media and technology becomes mandatory in pedagogical milieus aiming at developing the cultural and national identities of nations. “Media culture is thus a form of techno-culture that merges culture and technology in new forms and configurations, producing new types of societies in which media and technology become organizing principles.“ (Kellner, 1995, p.2) Since YouTube is an illustration of such media development, it implements images, sound tracks and videos to influentially shape every aspect of people’s life, views, identities and social behaviors.

Validation: Construct, Target Population, Content, Tasks & Scores.

Construct Validation:

The specification and development of national identities are of great importance to nations. In his attempt to reveal the fundamentality of national identities, Pedersen (2008) states that the European identity is crucially essential because it sustains the values and conceptions of democracy that has consistently been referred to as a cause of the welfare of nations. (p.15) Second, “common identity is the precondition for solidarity and without solidarity neither economic re-distribution nor common defence is realistic” (Pedersen, 2008, p. 15) The third reason accounting for the essentiality of the investigation of and the identification of the different components of national identity emerges from the conceptions of distinctiveness and exclusivity. Since identity is in itself advocating the uniqueness of a group of people or of individuals, it is basically important to the Europeans who are obsessed by preserving and protecting their European history, heritage, identity and culture. (Pedersen, 2008, p. 15) As previously mentioned each national identity is distinctive and unique to its community or even to its individuals, however, the rationale for studying the national identity of nations can have some similarities. Like the European identity, Egyptian identity in the current decade should be carefully analyzed and enhanced, not only because it embodies the values and principles of the two revolutions: 25th of January 2011 and 30th of June 2013, but also because it specifies the elements of individuality and originality of the Egyptian nation. In addition, the researcher observed from the writings of the target population that their ideologies and beliefs concerning their national identity reflect a massive

amount of discrepancies and confusion. From social and political perspectives, the target population expressed their comprehension and perception of the political and social turmoil in Egypt, when answering questions about the works of literature entailed in Meyer's (2012) *The Compact Bedford Introduction to Literature* which is primarily an anthology of some of the works extracted from the British and American literary canon. This anthology basically constitutes 90% of the syllabus of the target population in their English classes.

Accordingly, this research aims at:

1. Investigating the national identity of the 40 second year students enrolled in the Faculty of Arts, Filière Langues Appliquées, Alexandria University.
2. Assessing the efficiency of YouTube as a methodological tool for enhancing the national identity of the target population.
3. Studying the impact of raising the historical awareness of the target population on their overall national identity.

The Target Population:

The target population consists of 40 second year students enrolled in the Faculty of Arts, Filière Langues Appliquées, Alexandria University in the academic year 2015/2016. The major language of instruction in this department is French and a weekly four hours English class is mandatory in their credit hour system, Their major in the first four semesters is mainly focusing on the French language, French and Arabic literature, English and translation. On the other hand, the objectives of the English class are classified into two dichotomies: the first section of this class is teaching English for specific purposes and the second part is concerned with upgrading the four language skills of the target population, namely, reading, speaking, listening and writing. As for the section concerned with English for specific purposes, each semester the target population are required to study English for one specific purpose. To illustrate, they study English for tourism in the first semester, whereas they study English for law in the third semester. However, in the second taxonomy of their syllabus where they are required to develop their language skills, Meyer's (2012) *The Compact Bedford Introduction to Literature* is implemented and supplemented with videos, pictures and audio files about the topics and literary works discussed in this anthology.

Almost 99% of the target population has graduated from French schools in Alexandria, Egypt, such as Notre Dame de Sion, Girard College, College Saint Marc and Sainte Jeanne- Antide, where they had been exposed to different cultures, specifically the French and the Egyptian cultures and where they had been immersed in two religious cults, namely, Islam and Christianity, allowing for cultural tolerance and accepting the other. The competency of the target population regarding their language and computer skills can be classified on a continuum ranging from intermediate to advanced. This level of competency allowed the researcher to implement video making software as well as YouTube upload options to accomplish the objectives of this research.

Content & Task Validation:

A Questionnaire for Measuring National Identity

The process of measuring the national identity of the target population has been conducted by the implementation of both quantitative and qualitative research methodologies, as a questionnaire is constructed to assess the level of national identity of the target population, and, then the results are quantified through a statistical analysis process. The questionnaire developed for the purposes of this research is adapted from validated updated questionnaires designed by Diez-Medrano, Dimova, Knudsen, Park, Robert, Scalon and Smith (2002) and GeLisli (2014). Although both questionnaires have been subjected to pre- and post- evaluation procedures to achieve the reliability and validity measures of the items inserted in each questionnaire, an adaptation procedure took place to create a new questionnaire that caters for the objectives of the current research. To illustrate, question 12 in Diez-Medrano,

Dimova, Knudsen, Park, Robert, Scalon and Smith's questionnaire has been deleted, because it discusses the ideology of nations concerning their membership in the European Union; such affiliation is not feasible for the Egyptian community. Accordingly, a number of modifications have been made to appropriate the needs and objectives of this research to the questions in the two validated updated questionnaires and the final adapted version of the questionnaire is inserted in tables 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12. Pederson indicates that designing and developing questions for evaluating the national identity of nations can not be restricted to asking them whether they regard themselves as holding a certain nationality or not; (2008, p. 16) it is mandatory in questionnaires or interviews assessing national identity to evaluate all constituents of national identities, which can be summarized as: "1- an historic territory of homeland 2- common myths and historical memories 3- a common mass public culture 4- common legal rights and duties for all members 5- a common economy with territorial mobility for members". (Smith, 1991, p.14) On the other hand, Pederson (2008, p.11) extends this definition of national identity to entail social factors and relationship with power, when he states that "defining identity involves asking at least two sets of related questions, both of which exceedingly complex: First of all, to what extent identity relates to underlying sociological factors; and secondly, how identity relates to power".

The second justification for the adaptation procedures adopted in developing the questionnaire in tables 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12 is to avoid commonly held stereotypes of nationalism, because it has been witnessed that research conducted in the field of nations' national identities is "constantly made to box all nationalisms within certain typologies which, when examined, usually apply to no more than a handful of cases". (Mondal. 2003, p. 1 & 2) Such generalizations typically leads to the compilation of a typology, however, they are totally remote from the "historical specificities of any given nationalism." (Mondal. 2003, p. 2)

Task Validation

Video Making Software & YouTube

After measuring the national identity of the target population using the questionnaire in tables 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12, it is observed that questions related to the Egyptian national identity score very low rates; this is evidentially apparent in the scores of question 1 in table 1, when the target population was asked about their perception of their nationality. Only 25% of the target population had classified their nationality as "most important" and 27 % assured that it is not important at all.

Accordingly, a computer-based task is developed to enhance the historic awareness of the target population concerning the historic places in Alexandria, Egypt. Statistical analysis of the scores attained from pre and post questionnaires are estimated to measure the efficiency of the task in the development of national identity as well as to study the impact of enhancing the historic awareness of the target population on the other dimensions of national identity.

The historic awareness which is a basic taxonomy in national identity is selected to be the topic discussed in the computer-based task developed to accomplish the purposes of this research paper. Among other factors such as "legal-political community, legal-political equality of members and common civic culture and ideology", "historic territory" constitutes one of the fundamental "components of the standard, Western model of the nation", (Smith, 1991, p. 11) as well as Eastern identities. Besides the geographical wealth of Egypt which is located in the center of the world, Egypt posses one third of the total monumental treasures of the world. Accordingly, historic locations are primarily found in almost each Egyptian governorate representing different historic eras of various civilizations such as the Pharos' civilization, the Greek and Roman empires, Islamic and Ottoman empires as well as the British and French cultural heritage. In addition, "it is history that provides the ideology, the dynamic view that makes possible the onward movement of the society to its historically appointed task. " (Smith, 1991, p. 45). Consequently the topic of "historic territory" (Smith, 1991, p. 11) is selected to be the topic discussed in the computer-based task. A major step in the computer-based task is collecting data about a number of iconic sites in Alexandria namely, Bibliotheca Alexandrina, Qayet Bay Citadel and Montaza palace. The new Bibliotheca Alexandrina was inaugurated in 2002 in Alexandria, Egypt as an attempt of revival of the ancient library which "dominated the ancient world of learning from approximately the third century B.C. to the fourth century A.D. " (Cohen, 2002) On the other hand, Qayet Bay Citadel which was erected by sultan Qayet Bay in the 14th century is a fortress that is located on a piece of land that extends into the Mediterranean sea. The citadel was originally constructed to defend Alexandria from the attacks of

the Ottoman empire army that was persistently trying to capture Alexandria until it succeeded to occupy Egypt in 1512. Shifting to Montaza palace which was built by Khedive Abbas II in 1892, it was primarily a summer resort for the royal family in Egypt, which blends a mixture of vast attractive gardens, many wonderful beaches for swimming and other water sports and a sunny warm climate. These historic sites are selected because “these spatial symbols connote historical events, are either evidence of past cultures or they are monuments erected – often within larger memoryscapes– to commemorate significant episodes in an often retrospectively reconstructed national history”. (Edensor, 2002, p. 45)

The target population consisting of 40 second year students in Faculty of Arts Filière Langues Appliquées, Alexandria University were required to:

1. Join a trip to the previously mentioned iconic sites in Alexandria.
2. Use their mobile phone cameras or their digital cameras to record videos and take photos of these sites.
3. Implement one of the following video making software to create documentaries about the different iconic sites that they had visited.
 - A. www.wevideo.com
 - B. www.moviemakeronline.com/
 - C. www.majisto.com
 - D. <https://studio.stupeflix.com/en/>
 - E. www.kizoa.com/
 - F. www.animoto.com/Video-Maker
4. Create a Gmail account and use it to upload their documentaries on you tube.
5. Submit the link of their videos on YouTube to the teacher such as <https://www.youtube.com/watch?v=drnriFFUvRA>
6. Edit parts of the documentary after receiving the teacher’s feedback, if needed.

“Whilst familiar spatial characteristic features provide anchors for spatial identity, they should not be imagined as testifying to a static landscape.” (Edensor, 2002, p. 53) Consequently, the target population were required to create documentaries concerning the iconic sites in Alexandria that they had visited. Raising the awareness of the target population concerning the sites discussed can not be restricted to visiting these sites, if the aim is to enhance the national identity of the target population. That is why the target population was assigned the task of developing documentaries about these sites to cognitively process the data collected concerning the sites in question and to critically add their own perception of such sites.

Concerning the first three stages of developing and uploading documentaries, the target population was skillfully competent to accomplish them. However, the fourth and fifth stages concerning uploading the documentaries on YouTube were new and, hence, they were provided with the following guidelines:

- a) If you do not have a Gmail account, create one or sign in with the following username and password:
Username: monaeid678@gmail.com

Password: Me6666666666
- b) Click the application icon as shown in figure 1, then click the YouTube icon as shown in figure 2

Figure 1: Application icon on Gmail

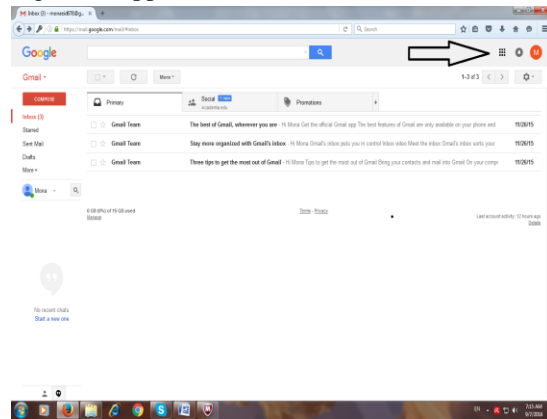
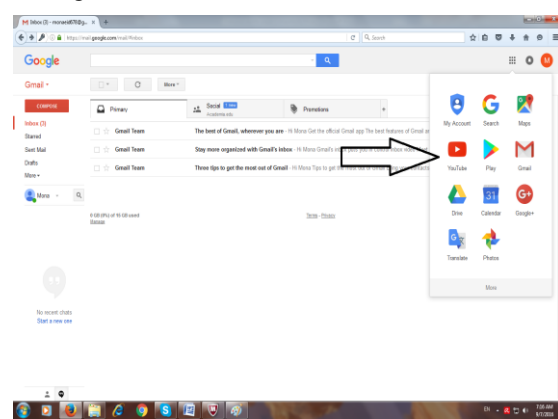


Figure 2: YouTube icon on Gmail



- c) In order to access the online upload software provided on YouTube, click the upload icon as shown in figure 3, then click upload video as shown in figure 4:

Figure 3: Upload icon on YouTube

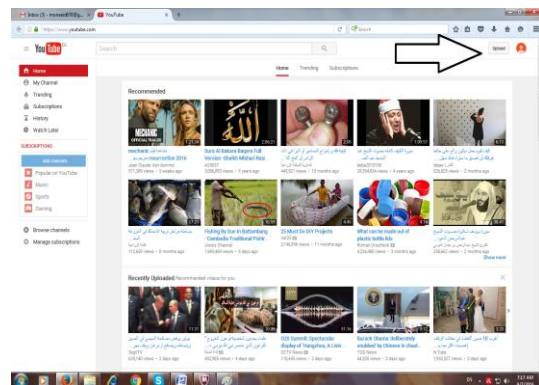
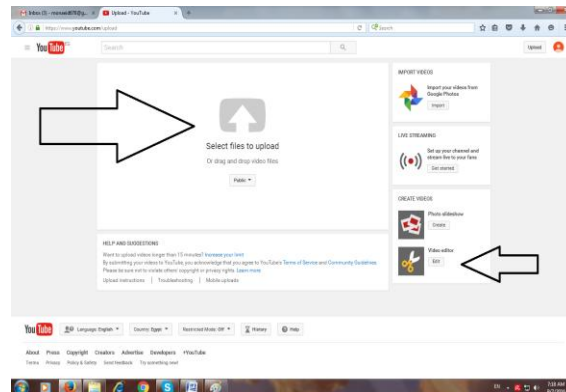


Figure 4: Select and upload software on YouTube



After uploading their documentaries, the target population is assigned to answer the questions of the questionnaire for the second time and the scores are collected and statistically analyzed to measure the target population national identity, the impact of raising the historical awareness of the target population on their overall national identity and to investigate the efficiency of creating and uploading documentaries about historical places in Alexandria in developing the national identity of the target population.

Statistical Analysis of Pre and Post Piloting of the Questionnaire:

The Chi square test is implemented to statistically analyze and compare between the scores of both pre and post piloting attempts of the questionnaire as shown in tables 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12:

Table (1): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 1 in the questionnaire:

Q.1. We are all part of different groups. Some are more important to us than others when we think of ourselves. In general, which in the following list is most important to you in describing who you are? And the second most important? And the third most important? (n = 40)

Q1	Pre		Post		□ □	p
	No.	%	No.	%		
Your gender (being a man or a woman)						
Most Important	10	25.0	10	25.0		
Second Most Important	24	60.0	24	60.0	0.000	1.000
Not Important At All	6	15.0	6	15.0		
Your age group (Young, Middle Age or Old)						
Most Important	30	75.0	30	75.0		
Second Most Important	5	12.5	5	12.5	0.000	1.000
Not Important At All	5	12.5	5	12.5		
Your religion (being Muslim, or Christian or atheist)						
Most Important	24	60.0	24	60.0		
Second Most Important	9	22.5	9	22.5	0.000	1.000
Not Important At All	7	17.5	7	17.5		
Your preferred political party, group, or movement						
Most Important	9	22.5	9	22.5		
Second Most Important	16	40.0	16	40.0	0.000	1.000
Not Important At All	15	37.5	15	37.5		
Your nationality						
Most Important	10	25.0	16	40.0		
Second Most Important	19	47.5	19	47.5	3.635	0.162
Not Important At All	11	27.5	5	12.5		
Your family or marital status (son/daughter, mother/father, husband/wife, not married, or other)						
Most Important	27	67.5	27	67.5		
Second Most Important	10	25.0	10	25.0	0.000	1.000
Not Important At All	3	7.5	3	7.5		
Your social class (upper, middle, lower, working, or similar categories)						
Most Important	11	27.5	11	27.5		
Second Most Important	11	27.5	11	27.5	0.000	1.000
Not Important At All	18	45.0	18	45.0		
The part of country that you live in.						
Most Important	28	70.0	35	87.5		
Second Most Important	10	25.0	5	12.5	4.017	^{MC} _{p=} 0.119
Not Important At All	2	5.0	0	0.0		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting
MC: Monte Carlo for Chi square test

The percentile rates estimated in table (1) indicate that both nationality and the part of country where the target population lives are enhanced in the post piloting stages by 15% and 17.5% respectively. On the other hand, religious, gender-based, social, political, age-based and family factors remain unaffected. Consequently, promoting the historical competencies of the target population by creating and uploading historical documentaries about Alexandria on YouTube has only developed the affiliation of the target population to their nationality and to the part of country where they live.

Table (2): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 2 in the questionnaire:

Q.2: How close do you feel to? (n = 40)

Q2	Pre		Post		χ^2	MC p
	No.	%	No.	%		
Alexandria						
Very Close	9	22.5	17	42.5	11.062*	0.007*
Close	20	50.0	22	55.0		
Not Very Close	10	25.0	1	2.5		
Not Close At All	1	2.5	0	0.0		
Can't Choose	0	0.0	0	0.0		
Egypt						
Very Close	8	20.0	13	32.5	9.712*	0.023*
Close	15	37.5	20	50.0		
Not Very Close	10	25.0	7	17.5		
Not Close At All	7	17.5	0	0.0		
Can't Choose	0	0.0	0	0.0		
Africa						
Very Close	3	7.5	3	7.5	0.230	1.000
Close	3	7.5	3	7.5		
Not Very Close	30	75.0	30	75.0		
Not Close At All	4	10.0	4	10.0		
Can't Choose	0	0.0	0	0.0		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

MC: Monte Carlo for Chi square test

*: Statistically significant at $p \leq 0.05$

Similarly, table (2) emphasizes the increase in the target population's attachment to their city as almost a double score is attained in the post piloting of the questionnaire where 20% more of the target population feel very close to Alexandria. Correspondingly, an increase of 12.5% is witnessed in the target population's sense of belonging towards Egypt in the post administration of the questionnaire consolidating the scores achieved in question 1 of the questionnaire and providing evidence that developing the historical awareness of the target population concerning the historic places in their city or country by creating online documentaries on YouTube can enhance the national identity of the target population.

Table (3): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 3 in the questionnaire

Q.3 Some people say that the following things are important for being truly Egyptian. Others say they are not important. How important do you think each of the following is...? (Please, tick one box on each line) (n = 40)

Q3	Pre		Post		χ^2	p
	No.	%	No.	%		
To have been born in Egypt						
Very Important	10	25.0	13	32.5	3.359	$MC_p=0.354$
Fairly Important	19	47.5	22	55.0		
Not Important At All	10	25.0	4	10.0		
Can't choose	1	2.5	1	2.5		
To have Egyptian citizenship						
Very Important	10	25.0	13	32.5	3.359	$MC_p=0.354$
Fairly Important	19	47.5	22	55.0		
Not Important At All	10	25.0	4	10.0		
Can't choose	1	2.5	1	2.5		
To have lived in Egypt most of your life						
Very Important	10	25.0	13	32.5	3.359	$MC_p=0.354$
Fairly Important	19	47.5	22	55.0		
Not Important At All	11	25.0	5	10.0		
Can't choose	0	2.5	0	2.5		
To be able to speak Egyptian Arabic						
Very Important	10	25.0	10	25.0	0.298	$MC_p=1.000$
Fairly Important	19	47.5	19	47.5		
Not Important At All	10	25.0	10	25.0		
Can't choose	1	2.5	1	2.5		
To be a Muslim or a Christian						
Very Important	24	60.0	24	60.0	0.000	1.000
Fairly Important	9	22.5	9	22.5		
Not Important At All	7	17.5	7	17.5		
Can't choose	0	0.0	0	0.0		
To respect Egyptian political institutions and laws						
Very Important	11	27.5	12	30.0	4.557	$MC_p=0.197$
Fairly Important	16	40.0	18	45.0		
Not Important At All	13	32.5	7	17.5		
Can't choose	0	0.0	3	7.5		
To feel Egyptian						
Very Important	11	27.5	15	37.5	3.711	0.156
Fairly Important	20	50.0	22	55.0		
Not Important At All	9	22.5	3	7.5		
Can't choose	0	0.0	0	0.0		
To have Egyptian ancestries						
Very Important	11	27.5	11	27.5	0.000	1.000
Fairly Important	20	50.0	20	50.0		
Not Important At All	9	22.5	9	22.5		
Can't choose	0	0.0	0	0.0		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

MC: Monte Carlo for Chi square test

Moving on parallel grounds with the coefficients attained in tables 1 and 2, table 3 accentuates the directly proportional relation between raising the historical awareness of the target population by creating online YouTube documentaries and the development of their national identities, because there is a fairly prominent increase in the importance of some dimensions of national identity to the target population in the scores of the second piloting of the questionnaire. Comparing pre and post piloting scores of the questionnaire, 7.5% more of the target population believes that “To have been born in Egypt” and “to have lived in Egypt most of your life” are very important to them, whereas, 12.5% more of the target population claims that “To have an Egyptian citizenship” is very important to them and finally 10% more of the target population states that it is very important to them to feel Egyptian. There is a relatively slight increase of 2.5% in the target population’s respect of Egyptian political institutions and laws. While table 3 is focusing on the national identity of the target population within local boundaries, the questions in table 4 is relating national identity to a more international milieu, as there are a lot of associations to other countries in the world.

Table (4): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 4 in the questionnaire

Q.4 How much do you agree or disagree with the following statements? (n = 40)

Q4	Pre		Post		χ^2	p
	No.	%	No.	%		
I would rather be a citizen of Egypt than of any other country in the world					2.279	$MC_p=0.612$
Agree Strongly	10	25.0	12	30.0		
Agree	19	47.5	22	55.0		
Neither Agree Nor Disagree	10	25.0	5	12.5		
Disagree	1	2.5	1	2.5		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		
There are some things about Egypt today that make me feel ashamed of Egypt					5.526	$MC_p=0.240$
Agree Strongly	11	27.5	9	22.5		
Agree	17	42.5	14	35.0		
Neither Agree Nor Disagree	10	25.0	10	25.0		
Disagree	2	5.0	2	5.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	5	12.5		
The world would be a better place if people from other countries were more like Egyptians					2.281	$MC_p=0.533$
Agree Strongly	16	40.0	20	50.0		
Agree	4	10.0	6	15.0		
Neither Agree Nor Disagree	4	10.0	4	10.0		
Disagree	16	40.0	10	25.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		
Generally speaking, Egypt is a better country than most other countries in the Middle East.					4.319	$MC_p=0.201$
Agree Strongly	29	72.5	31	77.5		
Agree	6	15.0	8	20.0		
Neither Agree Nor Disagree	4	10.0	0	0.0		
Disagree	1	2.5	1	2.5		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		

Generally speaking, Egypt is a better country than most other countries in Africa.						
Agree Strongly	29	72.5	31	77.5	1.009	MC p= 0.894
Agree	6	15.0	6	15.0		
Neither Agree Nor Disagree	4	10.0	2	5.0		
Disagree	1	2.5	1	2.5		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		
Generally speaking, Egypt is a better country than most other countries.						
Agree Strongly	0	0.0	0	0.0	0.000	1.000
Agree	0	0.0	0	0.0		
Neither Agree Nor Disagree	20	50.0	20	50.0		
Disagree	20	50.0	20	50.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		
Q4	Pre		Post		χ^2	p
	No.	%	No.	%		
People should support their country, even if their country is in the wrong.						
Agree Strongly	5	12.5	5	12.5	0.356	MC p= 1.000
Agree	4	10.0	4	10.0		
Neither Agree Nor Disagree	0	0.0	0	0.0		
Disagree	1	2.5	1	2.5		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	30	75.0	30	75.0		
When my country does well in international sports, it makes me proud to be Egyptian						
Agree Strongly	32	80.0	32	80.0	0.134	MC p= 1.000
Agree	5	12.5	5	12.5		
Neither Agree Nor Disagree	3	7.5	3	7.5		
Disagree	0	0.0	0	0.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		
I am often less proud of Egypt than I would like to be						
Agree Strongly	11	27.5	7	17.5	10.018*	0.018*
Agree	17	42.5	13	32.5		
Neither Agree Nor Disagree	10	25.0	7	17.5		
Disagree	2	5.0	13	32.5		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		
Egyptian National identity is formed by common history						
Agree Strongly	14	35.0	20	50.0	5.179	MC p= 0.273
Agree	11	27.5	14	35.0		
Neither Agree Nor Disagree	5	12.5	2	5.0		
Disagree	6	15.0	2	5.0		
Disagree Strongly	4	10.0	2	5.0		
Can't Choose	0	0.0	0	0.0		
I would be happy to read books related to Egyptian history.						
Agree Strongly	14	35.0	17	42.5	4.502	MC p= 0.341
Agree	11	27.5	15	37.5		
Neither Agree Nor Disagree	5	12.5	5	12.5		

Disagree	6	15.0	2	5.0		
Disagree Strongly	4	10.0	1	2.5		
Can't Choose	0	0.0	0	0.0		
Consciousness of national history is an important determinant of national identity						
Agree Strongly	14	35.0	20	50.0	10.192*	0.028*
Agree	11	27.5	16	40.0		
Neither Agree Nor Disagree	5	12.5	3	7.5		
Disagree	6	15.0	0	0.0		
Disagree Strongly	4	10.0	1	2.5		
Can't Choose	0	0.0	0	0.0		
Egyptian customs and traditions are major determinants of the Egyptian national identity.						
Agree Strongly	5	12.5	15	37.5	26.422*	<0.001*
Agree	5	12.5	15	37.5		
Neither Agree Nor Disagree	13	32.5	7	17.5		
Disagree	10	25.0	0	0.0		
Disagree Strongly	0	0.0	1	2.5		
Can't Choose	7	17.5	2	5.0		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

MC: Monte Carlo for Chi square test

*: Statistically significant at $p \leq 0.05$

As evident from table 4, the highest rate of development is witnessed in “Egyptian customs and traditions are major determinants of the Egyptian national identity” by a rise of 25%, followed by “Egyptian national identity is formed by common history” and “Consciousness of national history is an important determinant of national identity”, both of which scored an increase of 15% and both of which stress the fact that exposing the target population to their national history and specifically to the historical sites in the city where they live has made a significant impact on their overall national identity. If we study the target population’s views concerning their customs, citizenship and Egyptian affiliation, there is obvious augmentation that ranges from 10% to 25%.

Weighing the target population’s national identity against their view of other countries and cultures has resulted in a slight positive development concerning their view of Egypt if compared to other countries. This is manifested in the scores attained, because there is a 5% increase in scores achieved in the second piloting of the questionnaire concerning both “Generally speaking, Egypt is a better country than most other countries in the Middle East” and “Generally speaking, Egypt is a better country than most other countries in Africa”. Nevertheless, when comparing Egypt to the countries in the world, rather than the countries of the Middle East or Africa, the results show no development.

Table (5): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 5 in the questionnaire

Q. 5. How proud are you of Egypt in each of the following? (n = 40)

Q5	Pre		Post		χ^2	p
	No.	%	No.	%		
The way democracy works					0.000	1.000
Very Proud	11	27.5	11	27.5		
Somewhat proud	11	27.5	11	27.5		
Not Very Proud	6	15.0	6	15.0		
Can't Choose	12	30.0	12	30.0		

Its political influence in the world						
Very Proud	2	5.0	2	5.0	0.182	MC p= 1.000
Somewhat proud	11	27.5	11	27.5		
Not Very Proud	9	22.5	9	22.5		
Can't Choose	18	45.0	18	45.0		
Egypt's economic achievements						
Very Proud	8	20.0	8	20.0	0.000	1.000
Somewhat proud	8	20.0	8	20.0		
Not Very Proud	9	22.5	9	22.5		
Can't Choose	15	37.5	15	37.5		
It's social security system						
Very Proud	11	27.5	11	27.5	0.119	MC p= 1.000
Somewhat proud	11	27.5	11	27.5		
Not Very Proud	4	10.0	4	10.0		
Can't Choose	14	35.0	14	35.0		
Its scientific and technological achievements						
Very Proud	11	27.5	11	27.5	0.000	1.000
Somewhat proud	11	27.5	11	27.5		
Not Very Proud	11	27.5	11	27.5		
Can't Choose	7	17.5	7	17.5		
Its achievements in sports						
Very Proud	7	17.5	7	17.5	0.132	MC p= 1.000
Somewhat proud	9	22.5	9	22.5		
Not Very Proud	20	50.0	20	50.0		
Can't Choose	4	10.0	4	10.0		
Its achievements in the arts and literature						
Very Proud	9	22.5	9	22.5	0.000	1.000
Somewhat proud	9	22.5	9	22.5		
Not Very Proud	13	32.5	13	32.5		
Can't Choose	9	22.5	9	22.5		
Egypt's armed forces						
Very Proud	12	30.0	12	30.0	0.178	MC p= 1.000
Somewhat proud	15	37.5	15	37.5		
Not Very Proud	2	5.0	2	5.0		
Can't Choose	11	27.5	11	27.5		
Its history						
Very Proud	16	40.0	27	67.5	12.851 *	0.002 *
Somewhat proud	14	35.0	13	32.5		
Not Very Proud	0	0.0	0	0.0		
Can't Choose	10	25.0	0	0.0		
Its fair and equal treatment of all groups in society						
Very Proud	15	37.5	15	37.5	0.191	MC p= 1.000
Somewhat proud	2	5.0	2	5.0		
Not Very Proud	6	15.0	6	15.0		
Can't Choose	17	42.5	17	42.5		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

MC: Monte Carlo for Chi square test

*: Statistically significant at $p \leq 0.05$

As shown in table 5, the target population's beliefs concerning Egypt's democracy, politics and foreign affairs, economics, security system, sports, literature, scientific and technological progress, armed forces and equality do not show any kind of modification in the second attempt of piloting the questionnaire. This indicates that the online YouTube documentaries do not have any impact on the target population's national identity as far as these factors are concerned. Nevertheless, there is a significant rise of 27.5% in the pride of the target population towards their

history which creates a directly proportional correlation between raising the historic awareness of the target population and enhancing their national identity. Since there is a considerable progress in the national identity of the target population as proven in tables 1, 2 3 and 4, since the task developed for the purposes of this research is exclusively expanding their historic national awareness and since other social and political factors are not affected as stated in table 5, then, it is clear that there is a directly proportional correlation between the increase of the historic national awareness of the target population and the development of their national identity.

Table (6): X^2 , p : X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 6 in the questionnaire

Q. 6. How much do you agree or disagree with the following statements? (n = 40)

Q6	Pre		Post		χ^2	p
	No.	%	No.	%		
Egypt should limit the import of foreign products in order to protect its national economy					0.000	1.000
Agree Strongly	15	37.5	15	37.5		
Agree	4	10.0	4	10.0		
Neither Agree Nor Disagree	10	25.0	10	25.0		
Disagree	6	15.0	6	15.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	5	12.5	5	12.5		
For certain problems, like environmental pollution, international bodies should have the right to enforce solutions.					0.208	MC p=1.000
Agree Strongly	11	27.5	11	27.5		
Agree	3	7.5	3	7.5		
Neither Agree Nor Disagree	12	30.0	12	30.0		
Disagree	4	10.0	4	10.0		
Disagree Strongly	10	25.0	10	25.0		
Can't Choose	0	0.0	0	0.0		
Egypt should follow its own interests, even if this leads to conflicts with other nations					0.000	1.000
Agree Strongly	6	15.0	6	15.0		
Agree	6	15.0	6	15.0		
Neither Agree Nor Disagree	7	17.5	7	17.5		
Disagree	16	40.0	16	40.0		
Disagree Strongly	5	12.5	5	12.5		
Can't Choose	0	0.0	0	0.0		
Foreigners should not be allowed to buy land in Egypt					12.757*	MC p=0.007*
Agree Strongly	26	65.0	20	50.0		
Agree	7	17.5	4	10.0		
Neither Agree Nor Disagree	3	7.5	0	0.0		
Disagree	4	10.0	10	25.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	6	15.0		
Egypt's television should give preference to Egypt films and programmers					0.000	1.000
Agree Strongly	30	75.0	30	75.0		
Agree	0	0.0	0	0.0		
Neither Agree Nor Disagree	0	0.0	0	0.0		
Disagree	10	25.0	10	25.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

MC: Monte Carlo for Chi square test

*: Statistically significant at $p \leq 0.05$

The national identity dimensions displayed in table 6 do not demonstrate any alteration except for “Foreigners should not be allowed to buy land in Egypt” which has drastically decreased from 65% in the pre-piloting stages to 50% in the post piloting stages of the questionnaire. Commenting on their answers, the target population who strongly agree that Egypt should not prohibit foreigners from buying land in Egypt rationalizes their ideology and claim that this will allow more investors to invest their money in Egypt, and, consequently this will inevitably develop the industry of tourism in Egypt.

Table (7): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 7 in the questionnaire

Q.7. How much do you agree or disagree with the following statements? (n = 40)

Q7	Pre		Post		χ^2	p
	No.	%	No.	%		
Large international companies are doing more and more damage to local businesses in Egypt					0.189	MC p=1.000
Agree Strongly	15	37.5	15	37.5		
Agree	4	10.0	4	10.0		
Neither Agree Nor Disagree	10	25.0	10	25.0		
Disagree	6	15.0	6	15.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	5	12.5	5	12.5		
Free trade leads to better products becoming available in Egypt					0.353	MC p=1.000
Agree Strongly	7	17.5	7	17.5		
Agree	6	15.0	6	15.0		
Neither Agree Nor Disagree	10	25.0	10	25.0		
Disagree	16	40.0	16	40.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	1	2.5	1	2.5		
In general, Egypt should follow the decisions of international organizations to which it belongs, even if the government does not agree with them.					0.208	MC p=1.000
Agree Strongly	11	27.5	11	27.5		
Agree	3	7.5	3	7.5		
Neither Agree Nor Disagree	12	30.0	12	30.0		
Disagree	4	10.0	4	10.0		
Disagree Strongly	10	25.0	10	25.0		
Can't Choose	0	0.0	0	0.0		
International organizations are taking away too much power from the Egyptian government					0.182	MC p=1.000
Agree Strongly	14	35.0	14	35.0		
Agree	4	10.0	4	10.0		
Neither Agree Nor Disagree	10	25.0	10	25.0		
Disagree	6	15.0	6	15.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	6	15.0	6	15.0		
Increased exposure to foreign films, music, and books is damaging our national and local cultures.					0.000	1.000
Agree Strongly	30	75.0	30	75.0		
Agree	0	0.0	0	0.0		

Neither Agree Nor Disagree	0	0.0	0	0.0		
Disagree	10	25.0	10	25.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		
A benefit of the Internet is that it makes information available to more and more people worldwide.						
Agree Strongly	40	100.0	40	100.0		
Agree	0	0.0	0	0.0		
Neither Agree Nor Disagree	0	0.0	0	0.0	-	-
Disagree	0	0.0	0	0.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	0	0.0	0	0.0		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

MC: Monte Carlo for Chi square

Table (8): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 8 in the questionnaire.

Q. 8. Some people say that it is better for a country if different racial and ethnic groups maintain their distinct customs and traditions. Others say that it is better that if these groups adapt and blend into the larger society. Which of these views comes closer to your own? (n = 40)

Q8	Pre		Post		χ^2	p
	No.	%	No.	%		
It is better for a society if groups maintain their distinct customs and traditions.	16	40.0	16	40.0	0.000	1.000
It is better if groups adapt and blend into the larger society	16	40.0	16	40.0		
Don't know	8	20.0	8	20.0		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

Table (9): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 9 in the questionnaire.

Q. 9. Are you a citizen of Egypt? (n = 40)

Q9	Pre		Post		χ^2	p
	No.	%	No.	%		
Are you a citizen of Egypt						
Yes	40	100.0	40	100.0	-	-
No	0	0.0	0	0.0		

Table (10): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 10 in the questionnaire.

Q. 10. At the time of your birth, were both, one or neither of your parents citizens of Egypt?

(n = 40)

Q10	Pre		Post		χ^2	p
	No.	%	No.	%		
At the time of your birth, were both, one or neither of your parents citizens of Egypt						
Both were citizens of Egypt	40	100.0	40	100.0		
Only father was a citizen of Egypt.	0	0.0	0	0.0		
Only mother was a citizen of Egypt.	0	0.0	0	0.0	-	-
Neither parent was a citizen of Egypt	0	0.0	0	0.0		

χ^2 , p: χ^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

Table (11): χ^2 , p: χ^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 11 in the questionnaire.

Q.11. How much do you agree or disagree with the following? (n = 40)

Q11	Pre		Post		χ^2	p
	No.	%	No.	%		
Children born in Egypt of parents who are not citizen should have the right to become Egyptian citizens						
Agree Strongly	0	0.0	0	0.0		
Agree	14	35.0	14	35.0		
Neither Agree Nor Disagree	10	25.0	10	25.0	0.000	1.000
Disagree	0	0.0	0	0.0		
Disagree Strongly	16	40.0	16	40.0		
Can't Choose	0	0.0	0	0.0		
Children who are born abroad should have the right to become Egyptian citizens if at least one of their parents is an Egyptian citizen						
Agree Strongly	16	40.0	16	40.0		
Agree	4	10.0	4	10.0		
Neither Agree Nor Disagree	7	17.5	7	17.5	0.215	^{MC} p=1.000
Disagree	10	25.0	10	25.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	3	7.5	3	7.5		
Legal immigrants to Egypt who are not citizens should have the same rights as Egyptian citizens						
Agree Strongly	14	35.0	14	35.0		
Agree	3	7.5	3	7.5		
Neither Agree Nor Disagree	7	17.5	7	17.5	0.232	^{MC} p=1.000
Disagree	13	32.5	13	32.5		
Disagree Strongly	3	7.5	3	7.5		
Can't Choose	0	0.0	0	0.0		
Egypt should take stronger measures to exclude illegal immigrants						
Agree Strongly	16	40.0	16	40.0		
Agree	4	10.0	4	10.0		
Neither Agree Nor Disagree	14	35.0	14	35.0	0.131	^{MC} p=1.000
Disagree	0	0.0	0	0.0		
Disagree Strongly	0	0.0	0	0.0		
Can't Choose	6	15.0	6	15.0		

χ^2 , p: χ^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

MC: Monte Carlo for Chi square test

Table (12): X^2 , p: X^2 and p values for Chi square test for comparing the scores of the pre-piloting and post-piloting attempts for question 12 in the questionnaire.

Q.12. Some people think of themselves first as Egyptians. Others may think of themselves first as Muslims or Christians,, Ikhwan or liberals, Ikhwan or folol or Ikhwan or supporter of the Egyptian army. Which if any of the following best describes how you see yourself? (n = 40)

Q12	Pre		Post		χ^2	MC _p
	No.	%	No.	%		
Some people think of themselves first as Egyptians. Others may think of themselves first as Muslims or Christians						
Only Christain, Muslim, Ikhwan or Folol, Ikhwan or liberal or Ikhwan or supporter of the Egyptian army.	0	0.0	0	0.0		
More Christain, Muslim, Ikhwan, Folol, liberal or supporter of the Egyptian army than Egyptian.	0	0.0	0	0.0		
As Christain, Muslim, Ikhwan, Folol, liberal or supporter of the Egyptian army as Egyptian	4	10.0	0	0.0	8.917*	0.023*
More Egyptian than Christain, Muslim, Ikhwan, Folol, liberal or supporter of the Egyptian army	14	35.0	22	55.0		
Only Egyptian	16	40.0	17	42.5		
Other	0	0.0	0	0.0		
None	6	15.0	1	2.5		

X^2 , p: X^2 and p values for Chi square test for comparing between pre and post questionnaire piloting

MC: Monte Carlo for Chi square test

*: Statistically significant at $p \leq 0.05$

Tables 7, 8, 9, 10 and 11 demonstrate stagnant scores in both pre and post piloting of the questionnaire leading to no modifications in these dimensions of national identity. Nevertheless, table 12 indicates that the target population's affiliation to Egypt is becoming stronger as 55% of the target population believe now that they are more Egyptian than Christian, Muslim, Ikhwan or Muslim Brotherhood, Folol, liberal or supporter of the Egyptian army with an increase of 20% in the post piloting stages of the questionnaire; whereas, 42.5% of the target population is currently classifying themselves as Egyptians only in the post-piloting of the questionnaire.

Although the development of the target population's national identity is not massive, still the exposure to the historic national sites and the fulfillment of the YouTube documentaries task lead to the enhancement of a number of factors in the national identity of the target population with a rate of progress ranging from 10% to 25%. Consequently, it is highly recommended that both syllabi and teaching methodologies integrated in the English language classes in the Faculty of Arts, Filière Langues Appliquées, Alexandria University should integrate pedagogical tasks about the historical places in the residential areas and town/s of the target population. Simultaneously, the implementation of YouTube video making online option should be further promoted in the English classroom both to enhance the English proficiency level of the target population and to develop their national identity awareness and practice.

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