

**Impact of Media Violence on  
Social-Trust levels among  
Egyptian Youth: Using General  
Aggression Model (GAM)**



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## Abstract

Violence and television have always been mutual and relative companion of media studies. As Social Capital is an effective operational tool for people who share same sense of identity, values, and background; its facets are used to measure development of Social-Trust. By adding Social Capital measurements in studying the effect of Arabic television violent scenes, the research found that there is noticeable perceived impact of Egyptian actors on Egyptian youth.

The aim behind studying Arabic television production of the young actor and singer; *Mohamed Ramadan*, is the popularity and rapid spread of his work among the Egyptian youth, in addition to the type of sensational and patriotic acting-works (series, movies, songs) he presents.

The research is using General Aggression Model (GAM) for measuring the rate of Social Trust levels among Egyptian youth, because, according to Anderson (2018), it is a comprehensive integrative meta-theory offers practical guide for understanding media violence effects on human aggression, and determines relationship between personality development and social encounters.

The research study depends on quantitative experiment of *Solomon four-group design* linking between arts and science-based study faculties. The experimental groups are exposed to 15-minutes montage video clip of television violent works and the control random groups are only asked to fill pre-test and post-test questionnaire.

## Keywords

Violence – Television – Social Capital – Social Trust – General Aggression Model (GAM)

## Introduction

*Trust, honesty, and reciprocity* for any community are well measured through face-to-face connection, but it got stimulated by the exposure of people to the violent media. These three; are socio-psychological factors of Social Capital that affect the quality of public sphere in any society. Social Capital, for mass-media experts, is considered an argumentative cause and effect stimulus; in which media platform like television can affect the audience/users and vice versa.

The Egyptian community, by nature, is famous for friendly warm connections, shared trust, and close neighborhood networks as part of the religious rituals and societal traditions. Egyptian men are also famous for their loyal and generous behavior towards strangers on streets. These are some stereotypical notions about the Egyptian society, which can appear in television drama and movies, especially with young newly actors who are famous for their patriotic, generous, devoted, and gallant acting-trend of role model; like Mohamed Ramadan.

The rate of Social Trust among people is closely related to personality structure and environmental modifiers such as youth backgrounds, raising up environment, career preparedness, education, internships, nature versus nurture, and life experiences. With the effect of these social encounters, people interactions can be studied, especially with someone who has same shared life message, work interest, good connections, or opportunities.

Social Capital is defined as total resources embedded in a social structure which appears in individual actions, or the potential accessed resources of a social network upon a purposeful action. This definition has emerged based on the work of James Samuel Coleman (1988) that social structural conditions of Social Capital help in the shape and creation of a society's human capital.

The main three agents of Social Capital are (1) sense of belonging, bonding, and bridging, (2) feelings of trust, reciprocity and honesty, (3) participation, diversity, citizen power, values, norms and diversity. These terms can be marked as a pattern and productive form of sociability.

On the other face, Social Trust is a belief in honesty, integrity, and reliability in others; and usually people surrounding us like close circles of *family*, *friends*, and *colleagues* to the moderate circle of *neighbors* and place fellows till we reach the far big circle of *public officials*, *strangers*, and *governmental specialists*. It is clear to determine the closeness of individuals, but it is very undetermined to measure who we can be trusted for ourselves or the surrounding society. The rate of crimes, violent actions, mistrust dialogues, and societal misconducts are mostly revealed among youth. Mass media violent content with storytelling features have its impact on receivers that need studying. Social Trust as one of the three facets of Social Capital, conceptualizes the reasons of trust-levels development among Egyptian youth, and the burden won't only settle on media, but also personality and environment modifiers. This perceived impact of social encounter aspects raised the importance of studying rate of generalized Social Trust.

### **Problem Statement and Significance**

Earlier studies on Egyptian youth didn't include violent media effect compared with social and personality encounters development. So, this study aims at investigating level of social-trust among Egyptian youth and whether the perceived impact of violent scenes of Mohamed Ramadan Arabic television works or their social encounters have the stronger effect.

The study's significance appears in observing youth behaviors interpreting other member's stories in the same way they understand, relating to stories

they already lived, or perceiving Social Trust as it is without trying to change others and dealing with them in a respectful manner.

### **Literature Review**

The current study tackles Social Trust, honesty, and reciprocity, as Social Capital socio-psychological factor, where Egyptian youth, and specially from university levels (Williams, 2005) are getting affected by their role model play on Television and Internet television.

The concept of Social Capital; especially Social Trust and reciprocity measurement factors are discussed firstly by Robert Putnam in his book: “*Bowling Alone: The collapse and revival of American community*” (Putnam, 2000). The author, in *chapter 8*, referred to three psychological norms of Social Capital: “reciprocity, honesty, and trust” which are an issue of mutual confidence and security, the motive for people to interact, share kindness, invest in each other’s affairs, and help in other people growth.

Coleman (1988) contend that trust is a system of various levels of cooperation between people to achieve their goals throughout a process of building future obligations and expectations. Social Trust, in general, is defined as source of Social Capital that sustains economic dynamics and governmental performance (Putnam, 1993). Social Trust, in particular, is a way of controlling civilized society by relying on the use of power and force, based on community’s personal experience. Thick trust is a concept based on personal experience and honesty which is defined as family and close friends’ trust embedded as of strong, frequent, and wider network of personal relation. On the other hand, thin trust is a concept based on community norms and general reciprocity that is defined as common networks and unknown people embedded trust as of conventional morals. “Thick trust versus thin trust” as Putnam declared, is different than general trusting for community norm, because people who trust their community fellows tend to volunteer more

often, contribute more to charity, participate more in politics and community organizations, serve more in juries, give blood more frequently, comply more fully with tax obligations, more tolerant with minority views, and display many other forms of civic virtue (Putnam, 1993).

Those people are more honest, trusting and trustworthy. On the other hand, there are a lot of social issues tackled in relation to the Social Trust and how that affect the “socioeconomic complexity accounts” (Putnam, 1993). For example, crime rate is positively affected with the decline in the measurements of Social Capital, trust, and trustworthiness. People tend to get enrolled in law schools to be involved in law enforcement to guarantee the personnel security at first. Lawyers, law enforcement workers, and moral obligators have preventive intentions to provide themselves and the community what is known as “artificial trust.”

Hindman (2011) examines the relationship between Social Trust and community structure. The study uses community level stats (size, density, occupation) and individual level (age, sex, race, gender, income, social participation, media use) as independent variables and Social Trust as dependent variable. Social Capital Community Benchmark Survey (TNS Intersearch, 2006) were used as reference question. This study concludes that community structural pluralism is negatively associated with Social Trust levels, political participation has negative effect on interpersonal trust, hence there's positive relationship between newspaper use and Social Trust, and there is negative relationship between television use and Social Trust.

On individual basis, by measuring the effect of Social Trust levels with the use of media nature effect, an Egyptian researcher examined the effect of fictional and non-fictional videos of heroic acts on altruistic behavior, while comparing the acts of superhero versus bystander effect on situational altruism (Aboulez, 2016). The study tested 96 undergraduate mass communication students from

Cairo University by exposing treatment groups to fictional or non-fictional videos to measure the reasons for altruistic/non-altruistic behaviors, in terms of their pleasure versus pressure motivation. The first hypothesis assumes that the exposure to fictional videos of heroic acts increases the likelihood of altruistic behavior more than non-fictional videos of heroic acts. H2 assumes that exposure to non-fictional videos of heroic acts is positively correlated with pressure-based pro-social motivation. The third hypothesis also assumes that exposure to fictional videos of heroic acts is positively correlated with pleasure-based pro-social motivation. Lastly, the H4 premises that the exposure to non-fictional videos of heroic acts increases the likelihood of bystander barriers more than fictional videos of heroic acts. The study concluded that the more exposure to fictional videos is more likely to act altruistically than those who exposed to non-fictional videos; in addition to the pleasure-based motivation emotions that fiction videos do.

Ghonimi (2017), Banha University in Egypt, examines the role of urban environment in enhancing Social Capital between Egyptian neighborhood, especially greater Cairo. The research problem addressed the effect of modern residential designs and its effect on social fabrics in Egyptian cities. The main research hypothesis assumes that neighborhood design achieves low Social Capital. Three places were studied: Shubra, Heliopolis, and New Cairo. Four Social Capital factors were studied; however, trust and reciprocity were mostly discussed in context of: sense of safety, strangers' familiarity, tolerance and empathy. Questions first explore resident's socio-economic characteristics then investigates their interaction level and type: reciprocity and trust, safety and security (feeling safe and secure for their families, children and wives to move freely in the community, and for their properties, know their neighbors, trust or faith in other people, and their social engagement). This study results state that Shubra and Heliopolis have high workability and public realm than

New Cairo which increases the sense of safety and security and decreases the criminal rates.

The development of Social Capital between individuals and communities, as it is assumed in 1990's Social Capital theory, needs face-to-face interaction. Television, Internet and digitized media are accused of having their negative impact on the development of Social Capital's four norms, as in proportion of strong *social networks* and ties will decrease when supported by computer-mediated-communication (Qureshi, 2007), *personal interaction* is distracted by the effect of second screen mass media usage; posting comments on Twitter and Facebook while watching television decreases the "Social Television" conversations among viewers (Nee, 2015), and *civic engagement* of political behavior and participation attitudes in the development of Social Capital through television cultivates less-civic minded value pattern among the viewers (Hooghe, 2002). However, when tackling general trust and reciprocity most political-life studies praise the usage of mass media and their positive effect. Political talk-radio listeners and electronic news elite users are high in social interpersonal trust (Lee, 2003), trust and life contentment of online community is enhanced by the community ability of individuals to use the new technology advantages (Lee, 2010), and lastly television and internet linkage studies indicate positive impact on attitudinal and behavioral components of Social Trust (Hooghe, 2015).

### **Theoretical Framework**

As Social Trust, in its simplest form, is the result of social encounters between a group of people who shares the same norms and values, moreover, their habits develop their personality, which in return, affects the whole society members; this current study aims to measure the rate of Social Trust between Egyptian youth who follows violent content presented on television in which some of them is hidden within actions and meaning. Therefore, theoretical



framework will merge Social Capital measurement questions of Social Trust (Social Capital Community Benchmark Survey, 2006) with General Aggression Model (GAM) to measure the Social Trust behavioral rates among Egyptian youth watching violence on television.

General Aggression Model (GAM) was firstly founded to study aggression on television screen by Anderson and Bushman in a set of collective researches about effect of pain, gun images, and media violence (Anderson and Bushman, 2002). The model was mainly invented for a meta-study to the effect of violent video games on the change of players attitudes of more exposure to aggression (Anderson & Bushman, 2001). However, due to the GAM widespread misconceptions about studying violence and aggression, the founders developed new applications for the theory to explain effects of media violence caused by television exposure.

In a recent research study, aggression was defined in the paper as “any behavior intended to harm another person who doesn’t want to be harmed,” (Allen, Anderson and Bushman, 2018), however violence is defined as “any behavior intended to cause extreme physical harm to another person who doesn’t want to be harmed. So, when media shows an action of killing or terrorism, the audience is exposed to the effect of physical harm that is acted or happened to their favorite actor.

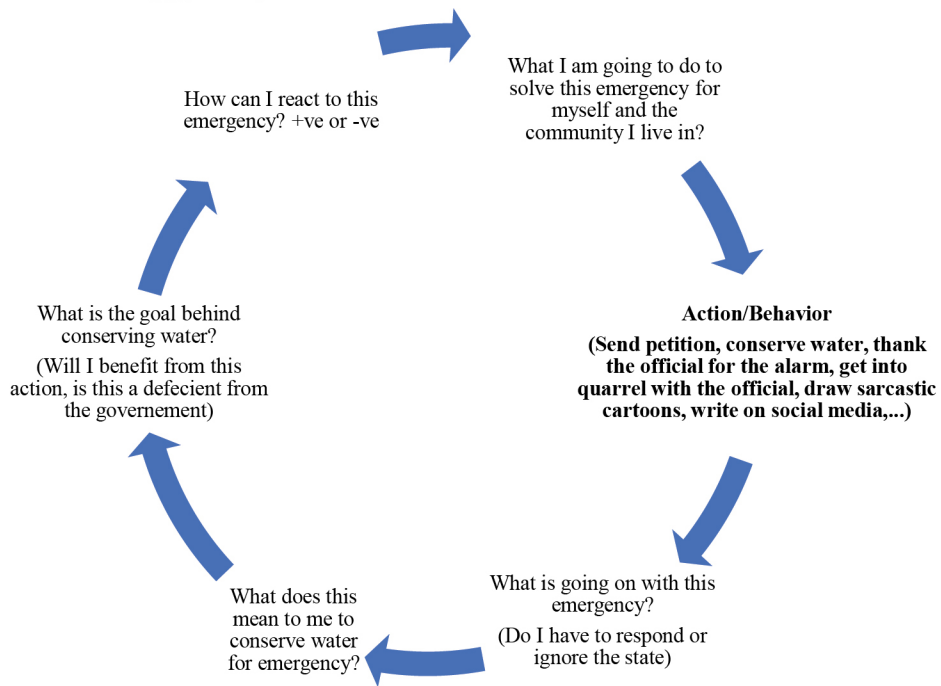
Two major components of GAM, on which studying aggression is explained, are *personality development* and *social encounters*.



Adapted Social Information Process (SIP)

They can be measured with six-step questions of social information process in which emotions, previous experiences, and physiological stress influence the cycle stages.

From this process, rate of aggression actions can be measured in case studies; like “*If public officials asked everyone to conserve water because of some emergency, how likely is it that you act or people in your community would cooperate.*” (TNS, 2006). Answering the six questions of SIP allows the measurement of Social Trust in the public official as follows, see also (El Zahed & Habib, 2020) for Social Trust measurement in water conservation behavior of Egyptian youth:



Applying Water Conservative Behavior model on: Adapted Social Information Process (SIP)

According to GAM, there are **proximate causal factors** that include the decision-making process, and the **distal causal factors** that include

environment and biological modifiers. Proximate causal factors deal with the *personality development* of how the person acts in a certain situation while keeping balance of their internal state to take the proper decision (This practical part will be measured in this study to find out rate of Social Trust that is affected by the social encounters). The distal causal factors influence the broad hidden category of personality, as it's based on genetics, gene developed from the surrounded environment interactions, or some environmental factors like antisocial peers, teaching cultural norms, difficult life conditions, continuous exposure to violent media, group conflict, maladaptive families and parenting, victimization, and violent neighbors. Another distal causal factors can include also biological modifiers like low arousal, poor executive functions, hormones, and impulsive deficits.

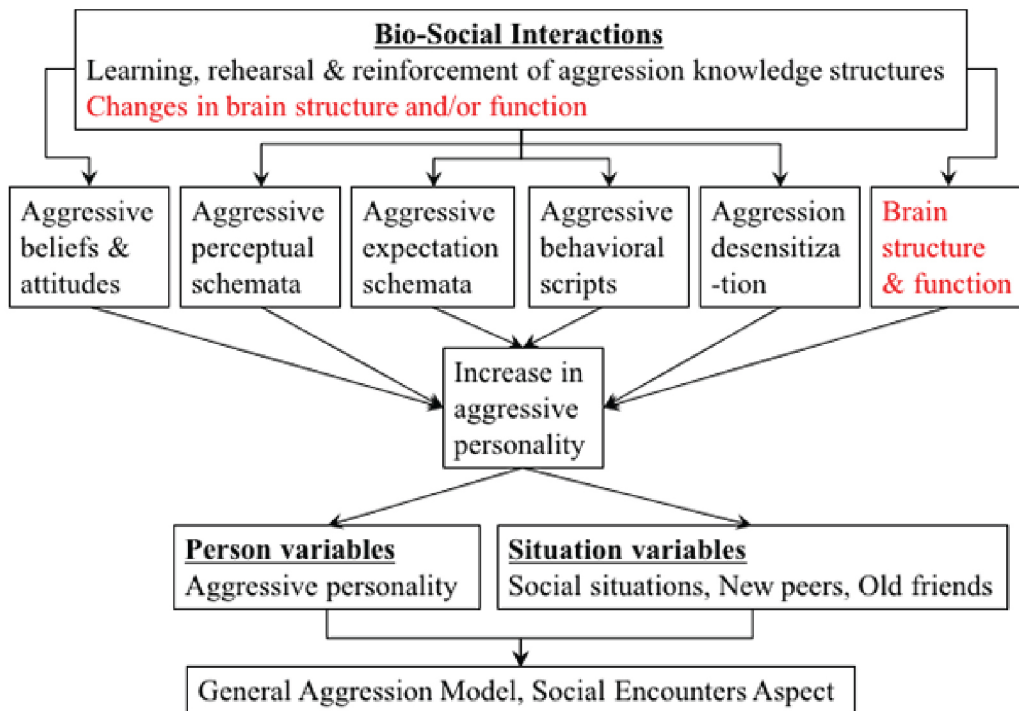
Proximate causes processes involve three stages: inputs (person and situation), routes (internal state of cognition, arousal, and affection), and outcomes (thoughtful and impulsive actions, which produce decision making process).

**Person** factors include: unstable high self-esteem and narcissism, aggressive self-image, long-term goals supportive of aggression, high self-efficacy for aggressive behavior, normative acceptance of aggression, positive attitudes toward aggression, hostile attribution biases, aggressive behavioral scripts, moral justification of violence, dehumanization, displacement of responsibility, high trait anger, certain personality disorders, low self-control, high neuroticism, low agreeableness, and low conscientiousness. **Situation** factors include: social stress, social rejection, provocation, frustration, bad moods, exercise, alcohol intoxication, violent media, pain or discomfort, ego depletion, anonymity, hot temperatures, noise, the presence of weapons, and threatening or fear-inducing stimuli.

*Social encounters* affect both distal and proximate causes processes during internal stages of taking the decision. And also, the outcomes of appraisal and

decision making through thoughtful and impulsive actions influence the social encounters, i.e., it's an episodic cycle. Social encounters are many depending on what is offered in television like provocations, pain and discomfort, social stress, threatening and fearful stimuli, social exclusion, uncomfortable temperature, violence, weapons, and witnessed violence.

The six types of aggression based-knowledge structure are defined with expressive examples in a summative review by Bushman (2018). Beliefs and attitudes can appear when the person believes aggression is normal, or evaluating it positively. Perceptual schema happens when person perceives ambiguous events as hostile. Expectation schema lets the person always expect aggression from others. And behavioral scripts draw repeated practices of aggression in which the person believes that the only way to solve any conflict will be easier with aggression.



General Aggression Model (GAM) classified some scopes that determine transformational change happens in individual's personality due to aggression faced in previous experiences, emotions, or current psychological stress; (1) beliefs, (2) aggressive attitudes, (3) perceptual schema, (4) expectation schema, (5) behavioral scripts, and (6) aggression desensitizing.

By using GAM applications for measuring rate of aggression in Arabic Egyptian television drama on youth, here are some questions crafted to determine personality development. It is classified by Bushman et al (2018) as social-cognitive phenomenon that categorize the aggressive knowledge structure. It can be developed through experience and can influence perception on different levels. Data collection will examine the five scopes through these questions as follows:

Scope	Questions
Aggressive Belief	Do you believe that <b>aggression</b> in this scene is considered <b>normal</b> ? Do you believe that <b>anger</b> was <b>normal</b> action in this scene? Do you believe <b>calmness</b> in this scene was <b>abnormal</b> action?
Aggressive Attitude	Do you consider <b>killing</b> the opponent is a <b>positive</b> action in this scene? Do you think <b>screaming</b> is considered <b>positive</b> reaction in this situation? Do you think this <b>poor person</b> acted <b>positively</b> when he <b>robbed the rich</b> ?
Perceptual Schemata	Do you consider the <b>ambiguous</b> reaction of the main character is <b>hostile</b> ? Do you think <b>unclear</b> responses of the actor is considered <b>aggressive</b> ? Do you think the presence of <b>gun</b> make the scene <b>violent</b> ?
Expectation Schemata	Do you expect <b>aggressive reaction</b> of the actor in response to this situation?

	<p>Is there any other <b>solution</b> that could happen <b>except this aggressive</b> action?</p> <p>Do you consider an <b>alternate</b> interpretation for this <b>violent</b> action?</p>
Behavioral Scripts (Repeated practice)	<p>Do you think this <b>conflict</b> should be <b>aggressively</b> solved?</p> <p>Do you think a <b>mistreated</b> person should <b>bully</b> his opponent?</p> <p>Do you think a person should leave his neighbor's house <b>robbed</b> for <b>mistreating</b> his wife or his children?</p>

Aggression behavior can be easily understood in Social Capital contexts like family, school networks, neighborhood community, peer groups, and most expressively in all is town and region interactions. (Gatti, 2007) Social Capital, especially trust level, can be studied from real life stories that occur among members of the community. And more obviously, stories exist in cultures teach their young ones (children and adolescence) to control their ability to aggress others and in return Social Capital and Social Trust is inhabitant between them.

### Research Questions and Hypothesis

These research questions and hypotheses are based on previous researchers' findings on Social Trust and Social Capital presented in the literature review. Research questions depend on the application of personality Social Trust and personal social encounters. The RQ are designed to guide the research, as follow:

R1: Are rate of aggression behavior/actions for Egyptian youth got affected by violent

scenes presented on Arabic television drama?

R2: Are Social Trust levels getting more affected by either social encounters or violent

scenes presented on Arabic television drama?

R3: Is high-level Social Trust persona perceive violent scenes of role-model actors as a meaning for patriotic message or life script experience?

***Hypothesis: Violent scenes of Arabic television drama have stronger effect on levels of social***

***trust among Egyptian youth than their social encounters' effect***

GAM determines the relationship between personality Social-Trust levels and personal social encounters. These societal backgrounds are shown in similar quality of educational process (same place and received service value), university study (science or arts), and year level - internships (paid, without financial return, or freelance) and career preparedness practices like (attending employment fairs, having updated resume, having LinkedIn account).

### **Operational Definitions**

1. Levels of Social-Trust: Levels of Social Trust, in the current research, depends on GAM applications of Aggressive Knowledge Structure with its five scopes: (1) Aggressive Belief: The normal or abnormal belief of actions: aggression, calmness, anger. (2) Aggressive Attitude: The positive or negative consideration of attitude: killing, screaming, robbery. (3) Perceptual Schemata: The aggressive or violent consideration of perception like unclear responses, using guns. (4) Expectation Schemata: The higher or lower expectation of aggression from others in solving problems or interpretations. (5) Behavioral Scripts (repeated practice): The practice

of acting aggressively in response to aggressive actions: mistreatment, bullying, robbery, conflict, killing ...etc.

2. Societal backgrounds: (1) Educational high-school backgrounds: Thanaweya Amma, British IG or IB, Canadian, or American. (2) Career preparedness during university levels: Having full resume, attends employment fairs inside and outside university campus.
3. Life experiments: (1) Traveling experiences: For fun or education, inside Egypt or outside. (2) Neighborhood relations: Don't know them, Hi-Bye, strong relation. (3) Friendship practices: number of close friends.

## Methodology

Due to intended relationship between Egyptian youth Social encounters; namely societal backgrounds (youth nurture, educational life practices & experiences, and career preparedness during university levels), and the perceptible rates of Social Trust among them; this study is designed to find out the perceived impact of sensational scenes (violence, crime, inappropriate sexual acts, gossip, crises, unreal promises, guns and white armed cold weapons, suspicious conversations, uncertainty, distrustful relations, mistrust dialogues, etc.) presented in Arabic television drama visualized by Mohamed Ramadan on Social Trust rates among Egyptian youth.

The study depends on quantitative **experimental design** of *Solomon four-group design* of four faculties classified as arts faculties (Mass Communication "MCOM" - Management "MNG") and sciences faculties (Pharmacy "Pharma" - Dentistry "Dent"). The experimental random groups (R-EG) are exposed to 15-minutes montage video-clip of Egyptian actor Mohamed Ramadan; as experimental treatment to measure perceived impact



of aggression on rate of Egyptian youth Social-Trust. Control random groups (R-CG) are asked to fill pre-test and post-test questionnaire.

All the groups are exposed to staged real-acting situation of two male students fighting for a girl, one of them is taller and stronger than the other to practice his power, family authority, and threat on the other weaker and smaller guy.

The experimental design is classified as shown in the following Table 1.

R N = 68	R (Solomon Four- Group)	O	X	O
	R-EG (n = 15) Pharma & Dent	Pre-test	Treatment	Post-test
	R-CG (n = 19) MCOM & MNG	Pre-test		Post-test
	R-EG (n = 19) MCOM & MNG		Treatment	Post-test
	R-CG (n = 15) Pharma & Dent			Post-test

Table 1. Solomon Four-Group of experimental and control groups

*N= Number of cases in the sample frame – n= number of cases in the cluster sample*

*R= Random Subject – R (Four-Group) = Solomon Four Random Sample*

*R-EG= Random Experimental Group – R-CG= Random Control Group*

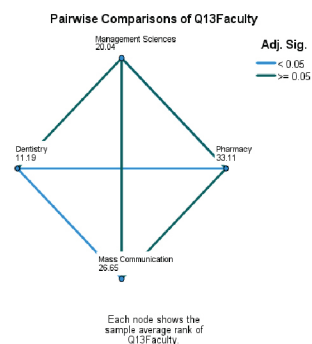
*O= Observation of Dependent Variables of either pre-test or post-test*

*X= Treatment or stimuli*

## Pilot study

To define the difference between Social-Trust rates of: low-level trust and high-level trust community, Pairwise Comparison test is applied on SPSS; to compare the two paired faculties regarding the most media exposure source that is more likely affecting the participants.

There is statistically significance of ( $P$  value  $< 0.001$ ) between Dentistry and Pharmacy. Moreover, adjusted significance among MNG and MCOM faculties is high ( $Adj. Sig. = 1.0$ ) which is ( $P$  value multiplied by 2 “the two comparisons faculties = 1); as probability of similarity should be between 0 and 1.0, as shown:



## **Results**

According to Internet Social Capital Scale (ISCS, 2006), the first ten statements in the pre-test are put to test the very close interactions that participants can refer by names and relations.

By using Dimension Reduction analysis for five relationships (family, friends, neighbors, strangers, or don't know anyone at all) inside ten statements, the principal component extraction method is used to reduce the larger set of variables into smaller set of 'artificial' variables to find the total percentage for every statement. As shown below in Table:

### Component Matrix<sup>a</sup>

	Family	Friends	Neighbors
Shows you love and affection	.980	-.180	
Hugs you honestly	.975	-.129	
Takes you to the doctor if you needed	.965	-.229	
Helps you if you were kept in bed	.930	-.185	.144
Gives you good advice about crisis	.786		-.262
Helps with daily tasks if you were sick	-.444	.881	-.156
Listens to you when you need to talk	.499	.832	-.225
Helps you understand a situation	.499	.832	-.225
Has a good time with		.190	.906
Listens to your private worries and fears	.414	.528	.664

Extraction Method: Principal Component Analysis.

There is a significant relation of Phi and Cramer's ( $V=0.09$ ) between frequency of following Mohamed Ramadan violent works of Arabic television drama and Egyptian youth social encounters' (societal backgrounds: friendships and faculty age, university study "science or arts" and faculty level years, quality of educational process and concept of power).

A negative direction correlation between low-level and high-level trust community with Pearson's ( $R= -1.243$ ) and Spearman Correlation ( $-1.238$ ) between both communities assumes the stronger effect of violent scenes on youth than their social encounters.

Also, the degree of agreement is positive ( $K= 0.041$ ) which means that there is a good standard relation among watching violent scenes and Social Trust levels among youth.

Social encounters * faculties correlation		Value	Asymptotic Standard Error <sup>a</sup>	Approximate T <sup>b</sup>	Approximate Significance
Nominal by Nominal	Phi	.468			.098
	Cramer's V	.331			.098
	Contingency Coefficient	.424			.098
Interval by Interval	Pearson's R	-.178	.162	-1.243	.220 <sup>c</sup>
Ordinal by Ordinal	Spearman Correlation	-.178	.149	-1.238	.222 <sup>c</sup>
Measure of Agreement	Kappa	.041	.060	.726	.468
N of Valid Cases		49			

a. Not assuming the null hypothesis.

b. Using the asymptotic standard error assuming the null hypothesis.

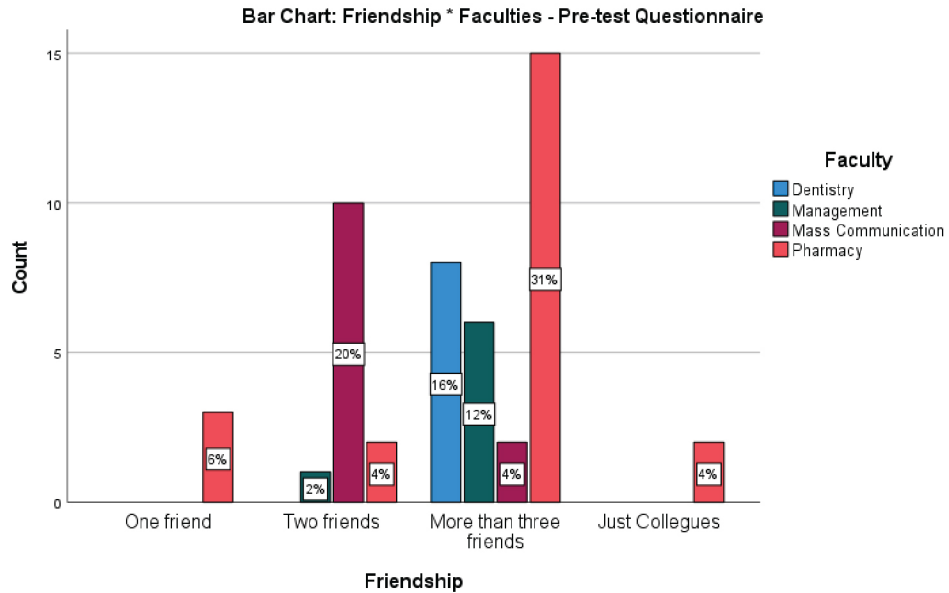
c. Based on normal approximation.

b. Using the asymptotic standard error assuming the null hypothesis.

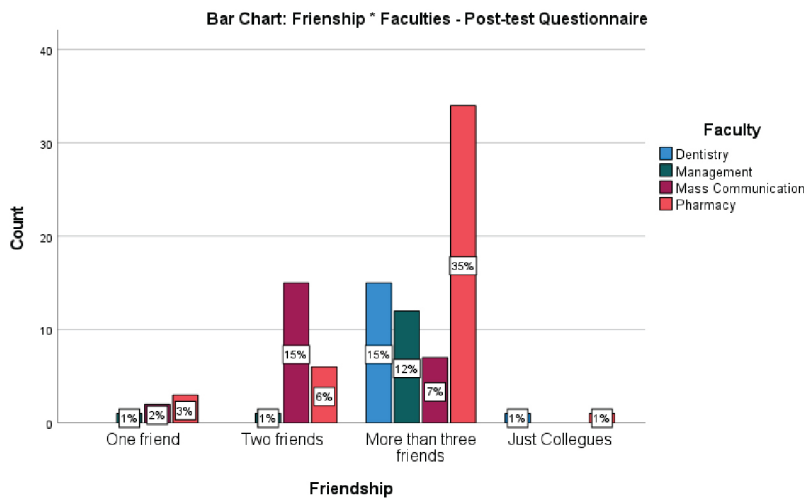
c. Based on normal approximation.

There are also noticeable strong interchangeable positive and negative effects on participants from all trust-levels communities that appear after exposure to the violent scenes; regarding the participants' social encounters in friendships and level of trust.

While testing the independent variables; friendship and faculty, participants' responses for friendship differ from pre-test to post-test questionnaire; which implies the effect of getting exposed to violent scenes from Mohamed Ramadan works in treatment video.



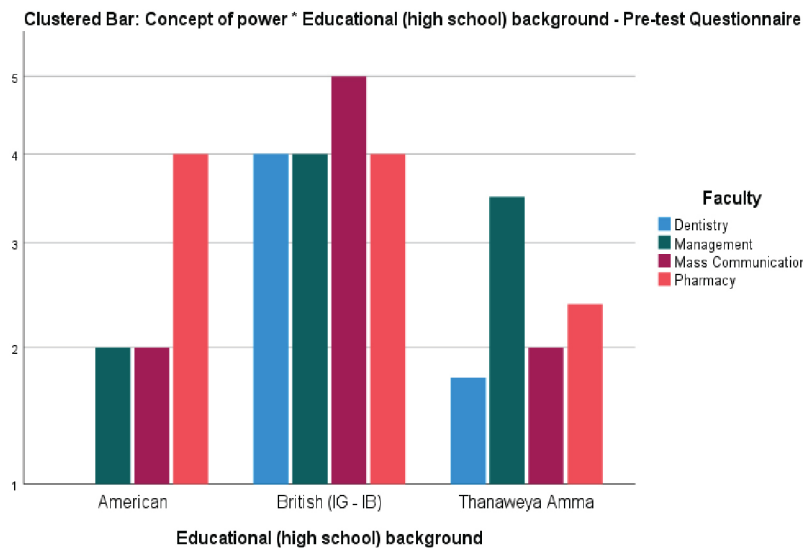
All Dentistry participants, in the pre-test questionnaire, reported 100% for “*more than three friends*,” which changed to be 94% for “*more than three friends*” and 6% “*just colleagues*.” This implies that friendship concept got damaged and participants became in doubt after watching violent scenes.



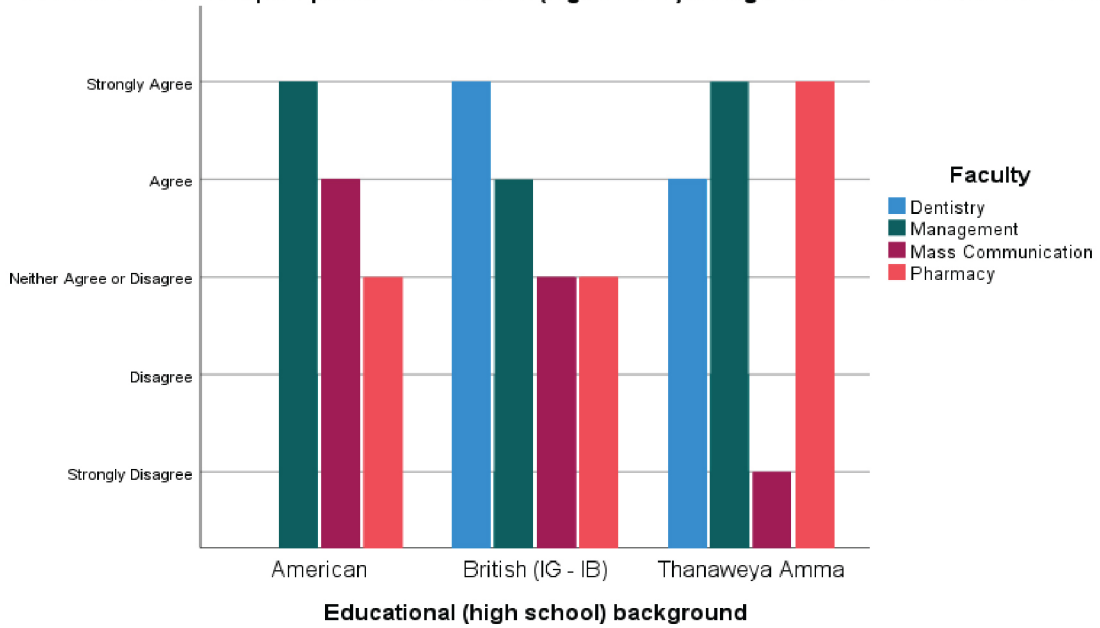
MCOM participants, in the pre-test questionnaire, reported only 83% “2 friends” and 17% “more than 3 friends” of faculty total respondents. In post-test questionnaire, “2 friends” turned to be only 63% and “more than 3 friends” raised up to 30% with new category of 7% for “one friend.” This means that friendship concept is being in doubt as of “2 friends” changed to “one friends.”

MNG participants, in the pre-test questionnaire, reported only 86% “more than 3 friends” and 4% “2 friends.” In post-test questionnaire, “more than 3 friends” had same percentage, but “2 friends” split to 2% “2 friends” and 2% “one friends.” This result reveals the mistrust perceived impact of violence on participants; in which friendship concept changed after treatment exposure.

Pharma and Dent participants, in pre-test questionnaire, reported highest 70% “more than 3 friends”, and average of 10% for “one friend – 2 friends – colleagues.” On the other hand, “more than 3 friends” raised to be 79%, and average of 7% “one friend – 2 friends – colleagues.” This means friendship concept is affected interchangeably after violence, despite 20 years of friendship. While testing another independent variable of high-school background and the faculty, participants’ responses for concept of power differ from pre-test to post-test; which verifies the effect of getting exposed to violent scenes from Mohamed Ramadan works in treatment video.



**Clustered Bar: concept of power \* Educational (high school) background - Post-test Questionnaire**



All faculties scored noticeable change of trust-levels from pre-test to post-test questionnaire; participants changed their thoughts from “disagree and neither agree or disagree” to “agree and strongly agree” that a strong body-builder can take his rights than the weaker one. Except for small percentage in the British (IG – IB) and Thanaweya Amma among MCOM respondents, in addition to American and British (IG – IB) among Pharma participants.

As for the experimental group’s intervention in the stage situation that occurred between the pre-test and post-test; 36.84% of the total participants intervened with both words or actions, while a higher percentage of 63.2% of the total participants didn’t intervene.

The display of words and actions for the control group is reported by the research assistant; as very calm and their conscious was attainable, according to her notice in observant notes; “participants were surprised at the

beginning, then most of them started criticizing what the guy did till they understood that it was staged.” Some of the participants replied; “I stopped for a second to watch and understand what’s happening,” “I was just in a shock,” “My words were: what’s happening,” and “What is this nonsense? Are they serious? This must be fake.”

As for the control group intervention in the stage situation who didn’t get exposed to Mohamed Ramadan stimuli, reported with higher intervention percentage of either words or actions with 60% of the total participants. By counting values within cases, 47.8% of total participants intervened with words only, 52.2% of total respondents intervened with actions and words with a difference of three cases.

The following results analyze the differences among high-level trust community (Dent and Pharma) with low-level trust community (MNG and MCOM) by testing the respondents’ cognitive structure of Social Trust about family, friends, neighbors, and strangers.

There is no significant difference between lower and upper bound of MNG and Pharma; as participants intervened with both words and actions at the same extent. However, Dent and MCOM faculties participants interacted with more words and less actions. This implies the nurture of constructive communication in understanding the perceived message among high-level and low-level trust communities.

By analyzing expectation schema among both high and low-level trust communities after being exposed to the treatment; both science faculties (Dent and Pharma) in comparison to art faculties; reported “Disagree” that they trust to give the poor and beggar money during Ramadan month.

While comparing cognitive structure of behavioral scripts in the repeated practices, all 68 participants intervened in the staged situation with words or



actions with 4% of the total responses. While Pharma participants reported 13.3% intervention in staged situation with words or actions.

Finally, regarding the perceptual schemata, the same responds among MNG and Pharma (who share same commercial background) verses Dent and MCOM (who always use clinics and investigate cases) faculties are the same, when responded to statements: “Would you trust public hospitals when carrying out surgical operations,” and “Would you trust your taxes are paid back in building bridges and for the best of your country.”

### **Conclusion**

The study attempts to examine the perceived impact of violent Arabic television drama on the level of Social Trust among Egyptian youth. The study used the Egyptian actor Mohamed Ramadan’s works of the same proximate causes which include affected surroundings (same university, year-level, and faculties) but different distal causes such as; social encounters: Gender, educational backgrounds, friendship, neighborhood relations, their own financial conditions, career preparedness, and traveling behaviors. Therefore, personality development of Social Trust levels is explained.

The results showed that respondents with high-level Social Trust can develop an aggressive personality with violent decisions more than low-level Social Trust ones; due to their cognitive thoughts that lead to creation of their violent actions. Pharma and Dent faculties respondents (high-level social-trust community) think that Mohamed Ramadan is a patriotic figure, prefer watching his works, and consequently, more than half respondents intervened aggressively in the study’s experimental staged situation with either words, actions, or both. On the other hand, less percentage of aggressive thoughts and actions are recorded among the low-level social-trust community (MNG and MCOM faculties), when experimental and control groups are compared.

In conversant result, most low-level trust communities who share same distal causes (societal encounters) of female gender and American educational background think that Mohamed Ramadan is a patriotic figure and prefers to watch his works individually; and not in groups.

These results show that Egyptian youth with the same social encounters can get affected by violent scenes watched on Arabic television, hence violent scenes have stronger effect on levels of trust among youth to their friends.

The study results showed strong relationship among the two science faculties (Dent and Pharma) in high trusting level to their family members, friends, neighbors, and fairly with the public officials. However, the two art faculties (MNG and MCOM) are having relatively low-level of social-trust with confidence interval level of 40%. This range explains why science faculties of high-level social-trust thinks that aggressive actions that Mohamed Ramadan are showing with some hostile emotion makes him a patriotic figure for Dent and Pharma; but zero percent of MNG and MCOM reported Yes for his actions. And as a result of that, the cognitive structure of Social Trust is highly detected and can be obviously studied among high-level Social Trust communities.

In addition to that, these results are compatible with General Aggressive Model of studying the personality development of Social Trust levels by studying the two personality components; person and situations that he/she faces and affects his/her actions, as all participants from control and experimental groups are exposed to the 22 statements of real life-script situations (derived from the Social Capital Community Benchmark Survey, 2006).

These statements reveal current general view of the Egyptian youth cognitive structure (the study sample of the chosen population). Educational background affects their beliefs in trusting public hospitals and taxes paid back in building

bridges and the country, in which MNG and Pharma educational system supports the government and faculties of Dent and MCOM mistrust public hospitals and the government taking taxes for their benefit.

Accordingly, the results have been proven true for research hypothesis: *Violent scenes of Arabic television drama have stronger effect on social-trust levels among youth than their social encounters' effect*, in which strong interchangeable positive and negative effects on participants from all trust-levels communities appear regarding trusting in friends. Dent-friendship concept got damaged and participants became in doubt who to trust, MCOM-friendship concept is being in doubt as of “two friends” changed to “one friend,” MNG-friendship concept turns to mistrust, and Pharma-friendship concept is affected interchangeably among participants after exposure to violent scenes, despite their twenty years of friendship as stated in demographics.

#### **Limitations of the current research:**

- Lack of studies conducted on Social Capital in Egypt
- Lack of studies published on experimental design methodology on Social Capital in Egypt
- For the sake of the experimental study, the consent of consuming one hour of students in sciences faculties; Dentistry and Pharmacy, were very difficult. In addition to persuading them to watch Mohamed Ramadan works.
- More background questions were added to ensure the validity of the study's results analysis in finding the relation between the level of general trust among youth and distal causes that created their personality.

### Recommendations for future researches:

- More future studies can depend on this research findings in measuring change of thoughts and attitudes to beliefs on sample from the same place, because 53 questions were asked briefly describing the close and far relationships circles of the participants.
- This study results are well-suited for further deep studies of taking decisions during internal stages of cognitive structure, as of the same proximate causes and different distal causes that are presented in the sample type and size.
- This study can be replicated with the same calculations and hypotheses on varies sample of universities of different societal background, career preparation, and life experiences; because external reliability is granted by measuring level of Social Trust with experimental research design of the Egyptian society and internal validity is also fixed for the establishment of causal relationships
- compared to spurious ones by using real life situations scripts.

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