Urgent Socio-Anthropological Queries on Contemporary Egyptian Society

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INTRODUCTION

The aim of this book is to present urgent questions in the mind of an Egyptian anthropologist, concerning the contemporary Egyptian society. It is not about virtual guidelines to be applied in the ethnographic field of research in general, but it is a documentation of the author's observations through conducting a series of field research projects since 1962 till the present time.

The author had begun his intensive field studies in the western desert of Egypt in 1964. During the last fifty years, a great deal of research projects have been accomplished on the Egyptian socio-cultural phenomena/problems by the author, with the participation of his assistants. The scope of those projects may be summarized in the following: Bedouin settlement project in the Egyptian Western Desert; rebuilding the Egyptian man; assessment of the displacement and resettlement of the Nubians in the construction of the High Dam; the Egyptians' attitudes toward manual labor; the social structure of the craft workshop; the social aspects of the river transport industry; study of youth and creativity/innovation in Rosetta; documentation of the customary law of Awlad Ali tribes of the Egyptian Western Desert; study of the phenomenon of violence in Egyptian society; study of traditional medicine in nomadic, rural and urban environments; study in the anthropology of sexuality in Egyptian society; study of the cultural and social components of the tourism industry development in the Wadi Al Natrun and Edko districts at AL Beheira governorate; project of the preservation of archaeological heritage and the tourism development in Rosetta; a survey of the traditions in the rural and Bedouin environment in Egypt; a study on the social and cultural dimensions of the phenomenon of illiteracy in Egyptian society; ongoing development in the national sustainable development "Shiruk"; a study on the problems which the graduate youth are facing in the villages and communities of the Al Nubaria region; a study on the community of origin in the cultivation of narcotic plants; a study of environmental degradation in the Wadi Al Kumar region west of Alexandria.

It is interesting that those phenomena/problems still deserve in-depth field work investigation, for example the problems of illiteracy; social plus political violence; tribalism and legal pluralism; deterioration of natural

resources and handcrafts; sexuality and harassment of women; unplanned residential regions and ecological deterioration; the position of women and women rights; stability and the impact of national developments and the globalization on the traditional ways; plus the implications of the current political and security crises in the Egyptian society.

This book aims to present a set of questions on specific socio-cultural phenomena/problems in contemporary Egyptian society. The old "Notes and Questions" and "African Ethnology" guides in ethnographic field research were to document explicitly the ecological, economical, tribal, and religious primitive systems, especially in African communities. Those ethnographic field research directories were inspired by the participant observations, and the native informants' stories being told in those indigenous communities. It was not just a table of questions to be asked in a field study for the assessment of folk traditions of "any" community, as it was applicable in the ethnographic survey of "African primitive societies".

Of course, primitive ecology, Bedouin economy, stateless communities and primitive material cultures no longer prevails in the so called "primitive societies". Central authorities, industrial production, formal education, medical services, and telecommunications etc. are developing in those traditional "non western" societies.

The Egyptian society is an Arab- African society, but of course it is not a tribal one, although tribes as kinship and feudal units exist in the western desert, Sinai, Al Delta and Upper Egypt. Semi- Bedouin, rural, urban and industrial communities, and cultures, are intermingled in Al Delta and Upper Egypt. So the target of this book is to formulate a relevant directory of questions on specific issues, problems and/or phenomenon in contemporary Egyptian society.

The formulation of these questions is reflecting the preliminary findings, research notes, community visions and highlighting problems and/or proposed urgent questions. Also, it comes compatibly with the foundations and ethics of the "Socio-Anthropological Approach", which could be presented in the following:

"The Foundations and Ethics of the Socio-Anthropological Approach"

The following paragraphs give a telegraphic definition of that Socio-Anthropological Approach as follows:

First: The integrated data collecting techniques in socio-anthropological field research could be presented in the following:

A: The Method of Participant Observation:

The demographic and ecological configuration of the Bedouin community, especially the camping settlement in specific desert locations, the kinship network relations linking members of the tribal group, give the anthropological researcher a chance not only for very careful observation, but also enable him to participate in various activities of the group with a high degree of spontaneity. So, the participant observation has been considered the most important (the royal) method, or the main characteristic, of anthropological field studies.

The anthropological researchers initial participant observation, to collect ethnographic data, after rooted relationship, and personal and professional relationship, with members of "his research community", the chiefs and the youth, through common interactions with them and presenting himself as interested in their culture for documentation of their traditions, or planning for development projects in their society. He can begin field research after gaining the confidence of the community in his "goals"; honesty with their secrets; the feasibility of the work carried out with their collaboration, and the ability to help them. and its

With the community's confidence the fieldworker has the opportunity to participate in, and observe, the traditional councils, which allowed him to document the traditional ways of reconciliation within Bedouin disputes, ranging in severity from disagreements over land rights and wells, to issues related to death and honor attacks, and the trade in smuggled goods.

The anthropological researcher does not register in random ways all that could draw his readers attention, whether the data be strange or exciting, but rather, he documents the scientific data that answer his queries, or questions, about specific phenomena/problems or relationships within the research community. Accordingly, he determines exactly what are the status/positions occupied by the members of the group who is attending any relevant activity. What are their roles, what are the manifestations of coordination among them? What are the criteria that they adhere to in the performance of their roles and in which we can judge this behavior, and what are the positive and negative sanctions, which are subject to them, and what are the functions and objectives, which they seek to achieve?

Perhaps the most successful opportunities for participant observation, which are available to the researcher, are in his daily contacts and transactions with members of the community in the "market", with "neighbors" and while sitting in forums; visiting traditional doctors and teachers; and sharing one's vision for the people who cultivate land, or dig

wells or build dwellings, whilst keeping one's affectation to a minimum. The investigator must learn well when asked about what he sees, and know when he should keep silent, and he must not be biased to any one of the participants in the social activities, which he is observing.

B: Relying on the Informants:

The second method of anthropological field research is to depend on the informants. This method was used by the researcher necessarily whilst lacking the chance of direct observation and participation in certain social activities, especially those activities that did not appear during the specified period of the field research. For example, during the ceremonies of selection and ordination of tribal leaders and religious chiefs, during periods of drought, which were exposed to the Bedouin community from time to time, or during the tribal wars.

Also, there are definitely some activities when the community welcomes the researcher's observations and/or participation. He is welcome and invited to weddings whilst as an outsider, in some cultures; he is not able to participate in various rituals or ceremonies. These are the sorts of areas in which the researchers need to depend on informants is necessary. This is the case when studying areas such nomadic migrations, magical beliefs and practices, and sexuality.

The socio-anthropological researcher depends on a "limited" number of informants whom he succeeds in establishing a personal, and professional, rapport. These are individuals, who are confident in their expertise in the area of research, with good memory skills, have a desire to cooperate with the researcher, and have allowed time for the frequent meetings that will necessarily be required. It is certain that the informants' information may vary concerning the same event, or "incident", or even the norm in relation to, for example, the value of the dowry, or ethnic origins, and positions occupied by differentiated kinship groups, but in all of this the socio-anthropological researcher does not seek to achieve the grasp of the "truth", but rather the interpretation of the reasons for the differences, and inconsistencies, therein.

In most cases, a socio-anthropological researcher depends largely on key informants such as the "mayors"; traditional doctors; tribal judges; religious Sheikhs; administration clerks; educators; merchants and narrators of popular literature. But, of course, there are preferred informants for a specific research topic. In cases of wounding disputes, the informants are "Al Nazzar" i.e. the traditional doctor who estimates the extent of the wounds to determine the seriousness of the offence; the "Mardi" i.e. the tribal judge who determines "Al Deyah" "blood money" and the religious Sheik who convinces the disputing parties to accept the

conciliation. In studying children's games, the informants are the mothers, grandmothers, boys and girls, etc.

C: The Individual and Tribal Genealogies:

The third research method, which characterizes the anthropological field studies, especially in the Bedouin communities, is tracing individual and tribal genealogies. It is known that there is more than one "kind" of kinship as in: Patrilineal and Matrilineal, Consanguine and Affine, Agnatic and Cognates, Actual or inherited, or acquired, kinship and Paternal, Maternal and Dual descent. The Anthropological researcher collects the largest possible number of individual genealogies, varying in depth and represented by the number of traced generations, which really connect between the great grandfathers i.e. the founders of the family, and the current generation of children.

It is known that the ability of members, of the same family, to keep track of kinship ties that bind them to their great grandfather, varies to a large extent between the case in urban communities and that of Bedouin tribes. The researcher tries to document accurate information, from his informants, including the names; terms of address; occupation; marital status and descriptive kinship with their spouses, and the areas of residence for the members of the individual genealogy. He checks in every possible way the validity of the information, which enables him to know the size of the tribe, endogamy and exogamy, monogamy and polygamy, in marital choice, intensification and diversity of the kinship unit, members' place of residency, and the function of classificatory kinship terms.

In tribal genealogies the researcher begins with the ancestor, or ancestress, of the greatest tribal (feudal) unit, then traces his, or her, children and grandchildren, remembering that every one of *them* was the grandfather of each distinct feudal unit within the tribe or clan as a greatest feudal kinship unit.

The genealogical documentation reflects the foundations of political (feudal), economic solidarity among distinct autonomous kinship units of tribal society. This is of great importance especially in the cancellation and settlement of blood feud disputes; tribal fission and fusion; tribal migration in drought seasons and markets' organization.

D: Tracing Life History:

In the fourth technique in socio-anthropological field work the researcher must trace the life history of a number of people (informants,) who are considered to be expressive "models" of the Bedouin culture, those whom he was able to earn their trust and talk with about their personal lives, and the events that they had experienced in their different

life stages. He follows the life history of the judges and religious chiefs; traders; herdsmen; traditional doctors; war leaders; Al Daya; witchdoctors; educators etc. He documents their stories about their training and experiences they have inherited from generation to generation, how they dealt with, and succeeded or failed, in specific cases.

The life histories and stories of those "models" give significant information towards the study of the cultural changes that had occurred across generations in the Bedouin society as concerning the forms of clothing, nutrition and ceremonies of marriage to the trend towards relocation and modernization.

E: Documentation of Bedouin Traditions:

The structural/functional socio-anthropological research in Bedouin societies begins with something of an ethnographic survey. The scope of this is planned according to the focal questions, or issues, of the research. Description of the ecological, demographic non-material, and material, cultural foundations of the society are relevant in "understanding" the economic, kinship, political and ideological phenomena/issues/problems in the research society.

For that, the field researcher cares to document elements of the Bedouin folklore and traditions, including different subjects of "Bedouin poetry", including love and hating, wars, battles, governance and love etc. The Bedouin poetry expresses the norms of division of labor among the tribal units and family members; the status of women and their property; the areas of communication and shunning; patterns of saving and the value of friendship and obligations within the neighborhood in Bedouin culture. The ethnographic documentation includes folk proverbs; traditional ceremonies; practices and tools; narrators' story telling of tribal history etc. plus the local dialect and contact with other languages, and dialects, in the region.

The anthropology, ethnology and folklore departments at universities, and research centers, are keen to establish museums for the recording and preservation of the elements of folklore and traditions in different cultural areas, for historical and comparative studies. National researchers in traditional societies, in particular, are taking care to preserve the elements of national heritage, which are exposed to all elements, to keep them far from the impact of "globalization" and decay at the present time.

F: Reviewing the available records and memos, reports, documents, studies and statistics at the official authorities and members of the community, which is in the court records, official police records; medical records, and records of the markets; tribal peace agreements and agreements on the exploitation of water resources and desert land; the

registration of births and deaths; and educational records; the records of the peace agreements in tribal disputes and Statistics and estimations-published, and unpublished, are significant sources of information in the ethnographic surveys.

G: The Audio-visual Techniques:

Before the video camera, the pioneer ethnographers recorded by drawing the elements of the primitive material culture such as: Bedouin tent and desert homestead; primitive agricultural machines; weapons, dresses and ornaments; transportation vehicles, etc. The audio-visual technique is great for recording the social interaction in ceremonies, festivals, celebrations, production processes, markets, plays, and even wars. Of course, for interpretation of an ethnographic picture, or video, the researcher has to hear from his informants.

H: The Questionnaire:

In addition to the ethnographic field research guidelines, or table of questions and open and structured interviews, the socio-anthropological researcher uses the questionnaire for quantification of research phenomenon, and verification of the qualitative data, which had come from observation and the informants' information.

Second - The establishment of the Egyptian school of anthropology could be acknowledged by a book entitled "African Ethnology" as the first published guideline of ethnographic field research. In the 194 0s, with the establishment of Alexandria University, the eminent anthropologist A.R. Radcliffe-Brown visited The Faculty of Arts and he was a founder of The Institute of Social Sciences. Later in 1951 E.E. Evans-Prichard of Oxford lectured in Cairo University.

At that time reviewing the Arabic writings on the scope of sociology and anthropology could be summarized in the following:

Discipline and Scope	Sociology	Anthropology
Societal Type	Civil Societies	Primitive Communities
Scientific Subject	Social Change	Structural Stability
Regional Scope	Western Societies	Africa, Australia, China, and India
Research Methodology	Quantitative Techniques and Analysis	Qualitative Techniques and Analysis, Except in Physical Anthropology

In 1973, the author of this book had given a paper, in Alger University, entitled: "The Socio-Anthropological Approach in the Alexandria School of Social Sciences". The Socio-Anthropological Approach implies specific

conceptualization of the social structural components, the qualitative and quantitative methodology in ethnographic documentation and analysis, and stability and change in structural - functional analysis as follows:

One: The foundation of social structure, which is the subject of socio-cultural anthropology, is ecological, demographic and cultural,

As the "interaction" between man and his environment is inevitably through material and nonmaterial cultural ways, the ecological, demographic and cultural foundations of the social structure is reflected in the social systems: the economic, kinship, political and belief systems.

The nuclear unit of social structure is social relationship. The social relationship implies interaction amongst two, or more, persons in specific statuses, in which everyone has to play his role according to the prevailing norms

(Values - Standards). The failure to behave, not only according to societal, but also to global norms, is faced with specific and different types of sanctions.

Two: The "traditional" regional scope of socio-cultural anthropology, although inherently concerned with so called "primitive" communities, is almost confined to traditional, pre-industrial and "non-western" communities. Monitoring the contemporary anthropological field research reveals that it has interest in different "human types". To date, it has covered urban, industrial, developing and developed, modern and even post-industrial or post-modern societies. Anthropological research is "accepted", or rather not refused or suspected, to some extent, in traditional societies nowadays.

Ethnographic documentation as a background for anthropological analysis includes the elements of the local or community culture. So, a social analysis, apart from a cultural one, looks irrational. Social interaction is necessarily through cultural practices and tools.

Three: Anthropological research since World War II has not only dealt with structural stability, interdependence and balance among the structural components and social systems, but also with the different stages of change i.e. cultural, social and structural changes as matters of concern in contemporary anthropological research. Giving a great deal of room, and time, to "traditional communities" in the anthropological field of research is not mainly for historical or theoretical reasons, but it is also for "applied targets".

Four: The royal method of anthropological field research: as participant observation;, informants information; tribal and individual genealogies; life histories; administrative and personal unpublished documents and other verbal or qualitative techniques of data collecting,

may not be informative enough in classical anthropological issues, such as marital choice.

Quantitative data and statistical analysis is essential in the assessment of the demographic and economic changes. Of course, quantitative documentation was unavailable in "primitive" societies because of the prevalence of illiteracy and vocal culture, and it was difficult in studying specific issues such as: feudal solidarity, belief systems and aesthetic values. In contemporary anthropological research, questionnaires and quantitative surveys are there to check the validity of qualitative ethnographic data.

Third - The Ethics of Socio - Anthropological Research:

While considering the differentiation between research ethics and the protocols of research techniques, the aim of this introduction is also to introduce the research ethics in socio - anthropological studies. It refers to the ethics of scientific research in general, and highlights the ethics in application of ethnographic data collection techniques and analyzing methods in ethnographic research as follows:

 Elementary assumptions and issues:
- The cultural context of the ethics of scientific research.
- The "general" ethics of scientific research and the "specific" ethics in ethnographic studies.
- The researcher and the informant's human rights.
- The professorship and apprenticeships in scientific research.
- The subjectivity and objectivity in the humanities.

The general ethical requirements to socio - anthropological research:

There is no doubt that: the availability of published scientific literature; and specialized scientific journals; lingual ability; scientific publishing facilities; participation in conferences and scientific societies activities; freedom of information; and administrative transparency; as well as the availability of allowances to cover the costs of scientific research, are requirements, or ingredients, that must be available in order to accomplish scientific research. But also, in order to gain fruits in the socio - anthropological research the following must be honored:
- Honoring the value of research freedom.
- Scientific integrity.
- Accuracy of research, documentation and archiving.
- Teamwork in the research and field studies.
- Structured cumulative field research.
- Rooting professorship and apprenticeships, and continuity of between scientific research generations.
- Societal respect for the value of scientific research.

General ethics in socio - anthropological research:
Dealing with caveats:
- Ideological caveats.
- Political caveats.

Social, and cultural, caveats.
Ethics of funding sources:
- Commitment to national legal rules in funding acceptance.
- Refusing/receiving funding for the carrying out of research to gain specific results in order to be employed to achieve the goals of the downers with ignoring of societal needs.

Ethics of introducing and promoting the research projects:
- The honest information of the social and economic feasibility and expected fruits of the scientific research project.
- The research team should not be involved in promises that certainly will not be achieved.
- Permissible courting may be accepted, but not bribes, in field research projects.
- Abusing the community needs to promote that the research project is amoral.
  The ethics of the personal, and professional, relationship between the researcher and the sources of information:
- The separation between search sessions and personal conversations between the researcher and information sources (his informants).
- The ethnographic documentation of the occurring events in the presence of a researcher should be only with the consent of the participants in those events.
- The researchers' responsibility to express the societal viewpoint.
- The responsibility of the researcher, in the registry of objective descriptive data, not to cause any damage to the research community.

The ethics in the implementation of the socio-anthropological methods:
Ethics of participant observation:
- The respect for the values of the research community concerning the bezel to allow the researcher to participate in its activities.
- The balance between exhausting participation and scientific observation.
- The relative view/estimation to the extent of accepting the researchers' participation and his close observation.
- The researchers' considered view of what could be published, and what should not, when the information comes through participation.

Ethics in relying on the informants:
- Maintaining the privacy or specificities of informants, and not publishing any information attributed to them unless they are in agreement.
- Moderation in determining the social distance between the researcher and the informants.

Ethics of tracing tribal and individual genealogies:
- In the overlap between ethics and conformity, with perfect application of scientific research techniques, the importance of the careful choice of informants who are of sharp memory, and in not relying on single informants. Agreement among the informants could be a proof of credibility.

Ethics of recording and relying on of non-specialist ethnographers in socio- anthropological interpretation:

The unpublished documents, such as personal letters and documents; commercial and rent contracts; tribal conventions (feudal reconciliations, land tenure and water sources agreements); as well as unpublished, governmental or nongovernmental statistics; reports and studies, offer immense amounts of ethnographic data, which should not be published, or cited, without the consent of their owners, to avoid offense.

Ethics of the use of audio and video techniques:
- Manual drawings had been used to record the elements of material culture (housing, clothing, work tools in fishing and agriculture, weapons, ornaments, and transportation). Audio recording and photography, fixed and mobile, have also been used in early studies to record different social activities and practices (such as festivities, rituals and ceremonies, and folk art). In all of that, knowledge and approval of the informants/community, in particular with respect for local traditions (for example with regard to women) is a precondition for this.

Ethics of presentation and application of socio - anthropological research results:
- Harmonization at the level of deployment of ethnographic data and the research results of socio - anthropological studies.
- Un-publishing, or displaying, the results which would be detrimental to the research community or a particular class, although it is documented in one form or another, with the possibility of considering it in the scientific analysis.
- The socio - anthropological research is for community service, but it should not be used deliberately in favor of a particular group.

- The socio-anthropological research is dealing with studying different social phenomena, including the illegal phenomena, and in those cases it should not be detrimental to the informants.

CHAPTER ONE

"THE FOLK TRADITIONS AND CUSTOMS OF LIFE CYCLES IN EGYPTIAN SOCIETY"

First - The customs and traditions of pregnancy and childbirth:

1. When the woman is asked for pregnancy:
2. Who needs to know about the beginning of the woman's pregnancy?
3. Traditional medicine to rush the woman's pregnancy:
4. Who have to hear about the woman's pregnancy first?
5. Period of craving, and the problems and symptoms of the pregnant woman during that period:
6. The signs of early pregnancy:
7. Foods that the pregnant woman may like to eat and their significance in the popular story telling:
8. Activities to be avoided by the pregnant woman, especially household heavy duties:
9. The diet, and foods that she is advised to eat throughout the pregnancy:
10. Restrictions imposed on the pregnant woman in marital relations:
11. The intimate marital relationship in the early stages of pregnancy:
12. The intimate marital relationship in the late stages of pregnancy:
13. Movement and activity of the pregnant woman in the beginning of pregnancy, and near birth:
14. Costumes and decorations worn by pregnant women:
15. The fact that pregnancy is to be hidden because of the fear of envy:
16. The ways to prevent envy of pregnant women:
17. Special treatment for women who are pregnant for the first time:
18. Special treatment for women whose pregnancy is long overdue:
19. Special treatment for women who have given birth to girls, and who await the birth of a boy:
20. Popular beliefs about women in pregnancy:
21. Things that make the pregnant woman optimistic:
22. Things that make the pregnant woman pessimistic:

23. Prediction of the sex of the fetus in popular knowledge, and how to show signs of pregnancy with a girl or boy:
24. Signs of a twin pregnancy:
25. Preparations in the family to near the time of birth:
26. Who determines where, and why, the preferred place will be for childbirth?
27. Signs of near birth:
28. How is the pregnant woman to give birth in the case of a home birth?
29. The current role of "Al Daya", the midwife, when the birth is overdue.
30. The current role of Al Daya when health problems arise during pregnancy,:
31. Are there certain popular habits to facilitate the birth process?
32. Arrangements, or medical precautions, that are popular during childbirth:
33. Is the pregnant woman advised to read holy texts of the Quran whilst giving birth?
34. Are the people around women, during childbirth, reciting certain calls?
35. Who are allowed to attend the birthing process?
36. Who are not allowed to attend the birthing process?
37. Is the reception of a newborn male infant different from that of a female?
38. Is the sex of the newborn to be hidden, and why?
39. Religious rituals for the reception of the newborn:
40. The placenta, and what to do with it:
41. The naming of the child, and how it is to be chosen from among the proposed names:
42. Are there names to avoid envy?
43. Are there names to conceal the sex of the baby?
44. Are there names that reflect the long-awaited reproduction?
45. Is there a habit of handing down names in the family from one generation to another, and the significance that?
46. Are there special restrictions placed upon strangers, or indeed the husband, when visiting women after childbirth?
47. Popular beliefs about the dangers faced by women after childbirth (and how to prevent them):
48. Traditional medicine in the health care of women after childbirth:
49. Feeding the mother and newborn, after birth:
50. Gratuities or grants offered to the midwife, or employees, to serve the women at birth, whether it differs in the case of a male infant or female:

51. Who are asked to offer those grants (the father, the grandfather or grandmother, for example)?
52. Rituals and practices, when the newborn is surrounded by the family in the seven days of the initial week in anticipation of the celebration of the seventh day:
53. Why is the celebration on the seventh day, and what is the goal of it:
54. How to prepare the newborn for the ceremony (bathing, kohl, ear piercing for girls):
55. Grains that are placed under the pillow of the newborn, and their significance:
56. Popular beliefs to avoid envy of the newborn in seventh day celebrations:
57. Description of the seventh day celebration (decorations, baby and mother dresses, songs, loud sounds, phrases that reluctance of women, carrying the
58. newborn around the house, wills that frequency in the ear of the newborn:
59. Salt spray in the festivities, and why?
60. Personal hygiene care for women after childbirth:
61. Personal hygiene care for newborn children (ears, bathing, hair):
62. Purity of women in the fortieth day after birth:
63. Restrictions imposed on women after childbirth until the passage of forty days:
64. After the birth of a girl, is the woman called 'mother', just as she is so called after the birth of a boy, and why?
65. The popular view of the woman who frequents the birth of girls, in relation to her husband and mother in law:
66. The popular view the woman who frequents the birth of boys, in relation to her husband and mother in law:
67. Popular practices at the multiplicity of infant mortality:
68. Popular practices to avoid the envy of twins:
69. When is a baby given an unpleasant name, and why is that?

Second - The customs and traditions of breastfeeding and weaning:

1. Feeding the baby in the first week:
2. People's beliefs and knowledge about breastfeeding after birth:
3. When the child can feed complementary foods besides breast milk:
4. What are the people's beliefs and knowledge of breastfeeding?
5. " industrialized " lactation and its impact on the child:

6.   The popular knowledge and beliefs concerning artificial lactation:
7.   Do some mothers deliberately stop breast feeding and depend on artificial devices even if the mothers milk has not dried up?:
8.   Do some mothers deliberately hire wet nurses to breast-feed their babies, and why is that?
9.   Criteria for the selection of nursing and how they are chosen:
10.   Popular practices to alienate the child from the mother's milk:
11.   Popular practices to deal with the effects of weaning the child:
12.   Popular practices to deal with the effects of weaning on the mother:
13.   The extent of variation in the age of weaning environments, and levels of education in the family:
14.   How differences in the weaning age depend on the state of health of the child:
15.   People's knowledge and practices in order to avoid the envy of the mother's milk:
16.   Who are the people the mother will allow to watch her breast-feed her baby?
17.   How the mother organizes the routine of breast-feeding her newborn.

Third - The customs and traditions of circumcision of male children:

1.   The favorite age for male circumcision:
2.   Who decides on the circumcision of the new born child:
3.   How the family prepare the boy mentally for circumcision:
4.   Preparations are made before a circumcision:
5.   Is the boy is to be surprised at the time of the circumcision, or will someone tell him about the circumcision before the occasion?
6.   Is the circumcision to be hidden from some members of the family? Who are those?
7.   Where is the process of circumcision to be carried out?
8.   How to help the boy who has to endure a circumcision:
9.   The relatives who attend near the boy at the circumcision:
10.   Was there a follow-up, or any health care, for the child after the circumcision, and what form did it take?
11.   Does circumcision sometimes result in health problems for the child? What are they? How are they treated?
12.   Is the newly circumcised boy fed special food?
13.   Restrictions imposed on the newly circumcised boy:
14.   Could the newly circumcised boy suffer from envy?
15.   How may this be prevented?

16. Clothing worn by the circumcised boy, and the decorations that are embellished upon them:
17. Were there ceremonial practices for circumcision of the child, and what were they?
18. Is the circumcision of boys customarily operated annually during specific seasons? What are the reasons for this?

Fourth - The customs and traditions of menstruation and puberty of girls:

1. Age, at which signs of puberty begin to show on girls in the nomadic, rural and urban environments:
2. Age at which girls experience puberty:
3. Signs of puberty in a girl:
4. Symptoms that precede the onset of menstruation:
5. Signs that attracts the attention of others to the onset of the menstrual cycle in a girl:
6. How a girl behaved with the onset of menstruation:
7. Girl's feelings of surprise at the revelation of menstruation for the first time:
8. How a girl's self-opinion changes after the onset of menstruation:
9. The first person whom the girl usually tells about the onset of menstruation:
10. The eagerness to conceal the onset of menstruation, to be unseen by some specific family members. Girl's feelings when she come to the menstrual cycle:
11. How the mother's view of her daughter changes after she has reached menstruation.
12. How do older sisters view changes in the girl after she has reached menstruation age.
13. How the girl's view of her younger sisters changes after she has reached menstruation.
14. How the girl's view of her friends changes after she has reached menstruation.
15. How the girl views her older sisters' now that she has changed after reaching menstruation.
16. How do brothers' view changes in the girl after she has reached menstruation age.
17. The precautions that must be followed by the girl during the menstrual cycle:

18. The modes of behaviors that must be followed by the girl during the menstrual cycle:
19. The modes of behaviors that the girl should refrain from during the menstrual cycle:
20. The things that girls do after the end of the menstrual cycle:
21. How to get rid of the means that are used during the session:
22. Traditional food given to girls during the period of the menstrual cycle
23. Previous information given to girls about the menstrual cycle:
24. The sources of previous information given to girls about the menstrual cycle:
25. The popular beliefs and caveats imposed on women during the menstrual cycle:
26. The popular beliefs and caveats imposed on dealing with the medium used during the menstrual cycle:

Fifth - The customs and traditions of adolescence and adulthood amongst males:

1. The early signs of puberty in boys:
2. The popular viewpoint of changes in the behavior of the boy after puberty:
3. The popular view of changes the mother considers in treating the boy after puberty:
4. The popular view of changes the father considers in treating the boy after puberty::
5. The popular view of changes older brothers consider in treating the boy after puberty:
6. The popular view of changes older sisters consider in treating the boy after puberty:
7. Sources of information given to boys about puberty.
8. Things that are now allowed for the boy after puberty, that were previously not available to him.
9. Things the boy must refrain from after puberty, that were previously allowed:
10. When the boy is left to bathe alone.
11. How the parents react when their children do not obey them, when they would have done so before puberty.
12. How the mothers react when their children do not behave, when they would have done so before puberty.

Sixth - The customs and traditions of parents' differentiations in playing their roles within the different styles of socialization compared between boys and girls:

1. What are the things that are allowed for boys, but are not allowed for girls?
2. What are the things which are permitted for girls, but are not allowed for boys?
3. At what age must different sexes sleep separately:
4. The skills set that families are keen to teach the girls, that are not for boys:
5. The skills set that families keen to teach the boys, that are not for daughters:
6. Family conversations that are allowed to be heard by the boy, but not by by the girl:
7. Family conversations that are allowed to be heard by the girl, but not by the boy:
8. The behavior that is acceptable by girls, but it is unacceptable by boys:
9. Does the family differentiate between feeding boys and girls, and why is that?
10. Does the family differentiate between the boys and girls as to when they must return home at night, and why?
11. The means to be followed in disciplining boys, which are not acceptable for girls:
12. The means to be followed in disciplining girls, which are not acceptable for boys:

Seventh - The customs and traditions of engagements and weddings:

1. Is the role of the matchmaker "Al Khatbah" still in use amongst young people at the present time?
2. The traditional areas of social communication, at which it is usual for young men and women to meet to discover relationships that may lead to marriage (such as educational institutions, clubs, work areas, weddings, family visits).
3. The popular evaluative view of young men and women of different social groups (professional, age, ethnic, educational, urban etc.).
4. What are the common advantages to be had in choosing the bride from a different social group?

5.   What are the common advantages to be had in choosing the groom from a different social group?
6.   What are the disadvantages in choosing the bride from a different social group?
7.   What are the disadvantages in choosing the groom from a different social group?
8.   The tradition where the bride's family receives, or does not receive, the groom's family in order to prepare for the engagement:
9.   Is the bride's family happy to receive the groom alone, without the presence of his family, for the engagement preparations?
10. The effect on the family view as to whether the bride will accept or reject the engagement.
11. The role of the mother, and sister, in the matchmaking of the groom with the bride:
12. The gifts that are to be presented when the groom's family visits the bride's family to request an engagement.
13. The bridal accessories that are present when the groom's family visit to request an engagement.
14. The signs of acceptance or rejection by the bride, or her relatives, when the groom's family visit to request an engagement.
15. The signs of acceptance or rejection by the groom, or his relatives, when they visit the bride's family to request an engagement.
16. The reading of The Holy Koran "Al Fatiha" as a preliminary sign of the acceptance of the engagement.
17. What is the agreement that is made regarding the provision of the engagement ring "AL Shabka", the value of the dowry, the period of courtship, date of marriage contract, furnishing the marital home, and the wedding etc.?
18. Who accompanies the bride to choose "Al Shabka"?
19. Who provides the decorations, songs and foods that are to be served during the ceremonial giving of Al Shabka, and engagement?
20. Who are to be invited to attend the ceremony which provides Al Shabka, and engagement?
21. The covering of the expenses that the celebration incurs when providing Al Shabka, and engagement:
23. What behavior is acceptable from the groom, after the announcement of the engagement, in connection with the bride and her relatives:
24. The gifts offered by the groom, to the bride, on holidays and at social events, during the engagement period:
25. What are the activities that the bride would not do, without the permission of the groom, during the engagement period?