

# Documentary Cinema's Handling of Cultural Identity Issues: “Case Study of the Armenian Community in Alexandria”

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## Abstract

Cultural identity is considered one of the most important issues raised in our contemporary world due to the rapid changes that contemporary societies are going through, Conflicts have swept the world and modern technologies have become a threat to existing social entities. Moreover, customs, traditions and social norms are some of the significant dimensions that constitute the cultural identity any community – the Armenian community. The Armenian Community resided in Egypt for more than a hundred years since they arrived in Egypt from Armenia during WWI. No matter how long these years are, they still carry their cultural identity: The Armenian culture, art, literature, customs and traditions. In such context, this study looks at the documentary films which have been produced to monitor the Armenian social, political, religious and cultural lives in Egypt. Documentary films is one of the most influential means because a single shot is stronger than a million of words, especially in this period of time, which depends heavily on the visual reference that tells history and documents the human interaction existing in these communities. The study questions were how much the lives of the Armenians are expressed in the documentary films selected and whether the treatment of documentary films came true about the life of Armenians.

**Keywords:** Armenian- Cinema's handling- Cultural Identity- documentary films- preservation of identity

## INTRODUCTION

The study is determined by access to how documentary films address issues of cultural identity of the Armenian community in Alexandria. According to this problem, we define the following objectives and questions: The main objective of the present study is to address the documentary cinema of the perceived characteristics of cultural identity issues of a social nature of the Armenian community, and from this goal emerges several sub-objectives:

1. Identify the extent to which documentary cinema deals with issues of cultural identity and monitor and analyze this treatment.
2. Determine the extent to which Armenians rely on documentary films as a source of information and monitor and analyze this information.
3. Reveal the manifestations of the impact of the dependence of sects on their perception of the characteristics of cultural identity cognitively and emotionally.
4. Identify the perceived characteristics of the cultural identity of the Armenian community in Alexandria.
5. Identify the characteristics of the perceived cultural identity that have been negatively or positively affected from the point of view of Armenians.
6. Identify Armenians' estimates of future cultural identity profiles.

*In the light of the above objectives, we identify the research questions as follows:*

1. Do Armenians see a change in their nature through what their viewing of documentaries reflects and what manifestations of this change are, and what are the most prominent characteristics that change negatively or positively?
2. What are the expectations of the respondents towards the future image of cultural identity?

***The theoretical framework of the research:***

Experts of research methods emphasize that theory is the ultimate goal of science as the theory performs multiple functions, most notably normative analysis and interpretation, the possibility of predicting the dynamics of the phenomenon in the future, as well as determining the methodological framework of mechanisms of scientific accumulation in the scientific specialization and specific research, whether general or limited. The research was based on the theory of the knowledge gap: The prevailing belief for a long time is the effectiveness of the media in transmitting information to the public, but some studies began to question the validity of this belief and the theory of the knowledge

gap emerged after monitoring the results of many researches that indicated that different sectors of the public have a balanced amount of access to information flowing from modern means of communication. The research has confirmed that different groups in society acquire information at different rates, yet it has not promoted the concept of equal spread of information in society, and means can provide people with the information they need and reach people who are difficult to reach by other means from different social classes. The research is also based on the theory of dependence on the media, which believes that the dependence of the public increases on media sources in times of conflict and social change, and therefore assumes that in societies with developing media systems the dependence of the public on media information sources increases in times of increasing instability or conflict, that is, the intensity of dependence of the individual is positively related to the perceptions of the threat in the natural and social environment. It also increases the dependence on the media when there is a problem of ambiguity resulting from the decrease of information to which the individual is exposed, in addition to the tendency of people usually to be exposed to the means available to them more easily than those means that are not within their reach or that are difficult to obtain, and here the information contained in it is learned because it is simply available and falls within the scope of the theory of accessibility. The location of the material in the medium, the number of times it is presented and the time it is presented in terms of the material, News and articles published in a prominent place increase the likelihood of exposure to them.

It examines how small, large parts of social systems are connected to each other and then tries to explain the behavior of the parts in relation to these relationships. This theory is based on a dependency relationship so that this relationship between a system and the media in general with one of its parts, such as television, journalism or radio, and in order to live in a society individuals, groups and organizations achieve their personal and collective goals by relying on resources controlled by individuals, groups or systems.

#### ***The subject of the research and its importance:***

The research revolves around Documentary Cinema's Handling of Cultural Identity Issues: A Case Study of the Armenian Community in Alexandria. We can present its importance as follows:

#### ***The Academic importance of research:***

The importance of the study is that it mixes the sciences of media and sociology and highlights the role of the media in cooperation with social institutions in trying to build the social and cultural structure of society. The present study is concerned with researching the framework of the impact of means of communication on the national identity of Armenians. The current study is concerned with documentary films that have become highly influential through which the public derives information and news mainly and has become an expression of the pulse of society. Many studies have focused on the study of attitude and behavior while the current study is concerned with the cultural identity itself. The importance of the documentary film stems from the discovery of the reality of life in all its dimensions and its own details and presenting it to the audience in an attractive and influential way that achieves the main goal of producing documentary films.

#### ***The societal importance of research:***

The current study is concerned with researching the important role of the media as a social institution that contributes to influencing the identity of society and the value of society. This is established with the research that deals with national identity in the role of the media in building the national personality. The study attempts to identify the extent to which documentary films address identity issues as one of the most important media in influencing individuals. The study of a group of sects of society (Armenian community), that has not been sufficiently highlighted to identify their national identity to what factors affect the preservation of this identity.

#### ***Literature review:***

Over the past years, many studies utilized the documentary Cinema's handling of cultural identity issues. This section is overviews the recent empirical analyses on the documentary Cinema's. The studies divided into two main axes: studies related to documentary cinema and studies related to cultural identity.

#### ***Studies related to Documentary cinema:***

(Sorenson and Gajdusek 1963) studied the Investigation of Non-Recurring Phenomena: The Research Cinema Film. The study showed the periodicity was often a matter of crucial interest and concern to science. The study showed that investigators in many disciplines, faced with the fact of non-recurrence, or their inability to recreate phenomena in which they were interested, were confronted with the problem of recording, preserving, and retrieving data on non-reproducible events for future study. The astronomer studied unique celestial events, the physicist turned attention to the dynamics of Brownian movement, and the biologist happened on anomalous or passed speciation were no less concerned with the data of such events than the physician investigated individual patients or new diseases, the anthropologist investigated disappeared cultures, and the historian tried to reconstruct the past. Similarly, the analysis of the flight of a costly rocket or satellite, or the critical testing of machines and structures to their breaking point, often pose problems which, because of expense in time, effort, and materials, were often best treated as though they were non-reproducible. The study showed that on the programming of the human nervous system of unique subjects, they often wish to review brief episodes of the programming process which cannot be fully recreated. The study showed that essential to retrospective investigation of

such events is an accessible, reliable record from which data of the original, not to be repeated, occurrence can be preserved and retrieved to re-create, in part at least, the lost phenomenon. They turned to two potent recording tools, the motion picture camera and sound recorder, to devise a method of preparing such records, where light and sound recording were applicable. The study discussed that although the desirability of such preservation of original exposed film has been obvious to many, the cost, time, and urge to edit have repeatedly resulted in irredeemable loss of valuable data, through disorganization of reel and sequence identification, derangement of the original time sequence, and discarded footage. They suggested the possibility of avoiding these difficulties and of maximally preserving the basic data in the original filmed record for future investigative use. They were reported elsewhere the detailed method of handling raw footage to create the research cinema film.

(Sreenivasan 2013) studied the quantitative analysis of the evolution of novelty in cinema through crowd sourced keywords. The study showed that the generation of novelty was central to any creative endeavor. Novelty generation, the relationship between novelty and individual hedonic value have long been subjects of study in social psychology. The study showed that a few studies utilized large-scale datasets to quantitatively investigate these issues. The study considered the domain of American cinema and explored questions using a database of films spanning a 70 year period. The study used a crowd sourced keywords from the Internet Movie Database as a window into the contents of films and prescribe novelty scores for each film based on occurrence probabilities of individual keywords and keyword-pairs. The study showed that scores provided revealing insights into the dynamics of novelty in cinema. The study investigated how novelty influenced the revenue generated by a film and found a relationship that resembles the Wundt-Berlyne curve. The study also studied the statistics of keyword occurrence and the aggregate distribution of keywords over a 100 year period. (Steger 2017) studied cultural globalization refers to the intensification and expansion of cultural flows across the globe. He showed facilitated by the Internet and our proliferating mobile digital devices, the dominant symbolic systems of meaning of our age such as individualism, consumerism, and various religious discourses can be more easily and rapidly transmitted from one place to another, and profoundly impact the way people experience their everyday lives. The study showed that the Cultural practices are acquiring new meanings in interaction with dominant global themes, the cultural dimension of globalization, focuses on the tension between sameness and difference in the emerging global culture, the crucial role of transnational media corporations in disseminating popular culture, and the globalization of languages.

(Bondebjerg 2015) studied the mediatization of politics in contemporary Scandinavian film and television, Palgrave. The study showed the increased mediatization of society since 1960 lead to a discussion of the mediatization of politics and the role of media for political debate and democracy. The study showed that the Habermas as early as 1962 discussed the rise and potential decline of the public sphere. The study showed that the role of media in general was central in this debate, and the rise of the internet in modern societies increased the analysis and theories of the mediatization of politics in theories of democracy and in media sociology. The study showed the audio-visual media and the new digital media have increased the visibility of all parts of private and public life and changed the relation between media, public figures and the citizen. The study discussed main positions in theories on the mediatization of politics, also analyzed three types of films and television genres that reflected the mediatization of politics in Scandinavian film and television culture: the political documentary, the political drama and the “Nordic Noir” crime genre.

(Jancovich and Hammer 2017) studied the first run market and the prestige horror film in the early 1960s. The study showed that, although 1960s horror was supposedly dominated by Hammer, Heffernan has pointed out that Hammer (and AIP) was both trying hard to break out of the low bracket market and into the middle bracket. The study focused on the prestige horror films of the early 1960s, and not only looks at them as a coherent production trend (rather than as a series of individual or anomalous films) but in the process, offers a new context for an understanding of 1960s horror; that is, it demonstrates that the 1960s horror film was not simply low budget cinema but that it operated in almost all the key American film markets, in the first run cinema, the low budget and the art cinema. Consequently, we cannot only see that Hammer and AIP, rather than simply the dominant form, were actually defined by their attempt to steer a course between different sectors of the market (they were from the low budget end but trying to move into the first run market, whilst also drawing on some of the distinction associated with the art cinema); but also that the prestige horror films had their own very specific problems to negotiate. These negotiations would also lay the foundations for the industry-wide transformations of the late 1960s. This study published as part of a collection on gothic and horror.

(Tan 2018) studied a psychology of the film; the study showed that the cinema as a cultural institution studied by academic researchers in the arts and humanities. The study showed that at the present, cultural media studies are the home to the aesthetics and critical analysis of film, film history and other branches of film scholarship. The study showed that probably less known to most is that research psychologists working in social and life science labs have also contributed to the study of the medium. The study discuss they have examined the particular experience that motion pictures provide to the film audience and the mechanisms that explain the perception and comprehension of film, and how movies move viewers and to what effects. The study showed that the reviews achievements in psychological research of the film since its earliest beginnings in the 1910s, led issue in the research have been whether understanding films is a bottom-up process, or a top-down one. It showed that the bottom-up explanation likens film-viewing to highly automated detection of stimulus features physically given in the supply of images; it showed that the top-down is one of the construction of scenes from very incomplete information using mental schemata. The study showed that the early film psychologists tried to pinpoint

critical features of simple visual stimuli responsible for the perception of smooth movement. The study showed that the riddle of apparent motion have not solved up to now. The study discuss that the gestalt psychologists were the first to point at the role of mental structures in seeing smooth movement, the study used simple visual forms and displays. The study showed the bottom-up and top-down were approaches to the comprehension of film fought for priority from the 60s onwards and became integrated at the end of the century. The study showed that the Gibson's concept of direct perception led to the identification of low-level film-stylistic cues that are used in mainstream film production, and support film viewers in highly automated seamless perception of film scenes. Hochberg's argument for the indispensability of mental schemata, too, accounted for the smooth cognitive construction of portrayed action and scenes. The study showed that since the 90s, cognitive analyses of narration in film by film scholars from the humanities have revolutionized accounts of the comprehension of movies. The study informed computational content analyses that link low-level film features with meaningful units of film-story-telling. The study showed some perceptual and cognitive mechanisms that support the interaction with events in the real world have been uncovered. The study showed that the film experience at large has reappeared on the agenda, an integration of top-down and bottom up mechanisms was sought in explaining the remarkable intensity of the film experience. The study showed that advances were being made in grasping what it was like to enjoy movies, by describing the absorbing and moving qualities of the experience. The study discussed a current account of film viewers' emotional experience was presented. It showed further advances in understanding of the film experience and its underlying mechanisms can be expected if film psychologists team up with cognitive film studies, computer vision and the neurosciences. The study showed that the collaboration was also expected to allow for research into mainstream and other genres as forms of art.

(Ali 2010) focused on documentary film as a medium of women's discourse in the United States during the War on Terror. The study examined the ways in which women in the United States use the media to participate in national discourse on the matter. It views the use of documentary cinema as a particularly productive means of women's participation in the political discourse of the war on terror. The study looked at three documentaries as three vivid examples of the types of media produced by women as commentators on the call for the emancipation of Afghan women. The study expressed the experiences of women in the United States including journalists, activists, widows, and exiles. They all have reason to depict and display the oppression of Afghan women as part of their rhetorical practice during the "War on Terror". In the cultural archive that represented the "War on Terror," this kind of documentary serves as an important means of producing discourse. Through documentaries, stories that received brief attention on behalf of the field of daily news, they received more attention and in-depth analysis from directors. The study looked at many documentaries and women produced by most of them residents of the West, for women in Afghanistan. Each of these documentaries invests in a political statement on the oppression of Afghan women and the significant obstacles they face in their daily lives in pursuit of safety and strength. Thus, the study deals with them under the veil, the mother, behind the belief. These films have been selected to represent a large number of similar themes dealing with specific and general aspects of the oppression of women by the Taliban.

(Salsberry 2010) studied the civil rights movement in the United States addresses one of the most important events in modern American history. History books often have neither the space nor the breadth of information required to shed full light on the many influential people responsible for the civil rights movement that took place in the United States during the fifties during the sixties. In identifying people who have been instrumental in paving the way for equal rights, the aim of this study is to identify key individuals who have been immortalized in a documentary for their courage and service to the civil rights movement. This has been identified in textbooks and films have immortalized names such as Dr. Martin Luther King Jr. and Malcolm Commander Jesse Jackson in the books and major films and in the case of Dr. King across the country. However, names such as Harry T. Moore, Robert F. Williams, and Emmett Thiel are not familiar to the general public. Fortunately, documentary filmmakers faced the challenge of identifying these individuals. As well as investigating and collecting information in a way that tells their story. (Lee 2016) focused on propaganda techniques in early documentaries, an in-depth analysis of the seven techniques in documentary, and the tradition of propaganda, which consists of films made with the explicit purpose of convincing the audience about a particular point. The study focuses on the origin and development of propaganda theory over the past century, analyzing its techniques, using it in a number of classic documentaries, and trying to explain the seven techniques that can deceive us because they appeal to our emotions rather than having a reason. These techniques make us do things that we wouldn't normally do if we thought rationally and carefully. It came up with four main propaganda objectives: to mobilize hatred against the enemy, to maintain the friendship of allies, to maintain friendship, to obtain the cooperation of neutrals, and to weaken the morale of the enemy. The study found the possibilities for comparative studies of the various traditions of national and regional documentaries using devices and analysis of propaganda documentaries that emerged after the era of the World War. It tries to promote a good or bad idea, rather than discovering the truth despite the argument of logic and persuasion. The goal is to support their cause without caring for the interest of the public.

(Nakajima 2010) studied the watching documentaries: Critical Discourse in Contemporary Urban Areas: A Case Study of Chinese Film Clubs, the study answered the often-raised question of whether and where these "independent" and therefore "underground" productions were screened in China, by conducting an ethnographic investigation of the film clubs of Beijing and their role in the circulation and discussion of the new documentary films. According to this study, there were least four different types of film club in Beijing: "politically oriented film clubs"; "commercially oriented film

clubs”; “art for art's sake film clubs”; and “artistic, commercial film clubs.” The study also analyzed the kinds of debates that occur in these spaces about the films that are screened. These debates address not only the distinctions between documentary and fictional film but also the influence of the West on Chinese filmmaking practices. (Christensen 2007) created a greater understanding of how certain forms of political communication (such as documentaries) can bypass traditional gatekeepers (such as film distributors and film owners) while still reaching large numbers of viewers, and contributing to popular political action. Through horizontal networks facilitated by new digital technologies" in relation to popular political action, the researcher relies on combining the information obtained through interviews and analyzing the data and analyzing the content of political documentaries that dealt with the US presidential election in 2000. The study aimed to analyze the extent to which the BANF/PNT approach (alliance model) is used; where filmmakers, cinematic themes, film cinematographers, audiences and political organizers collaborate in order to increase the effectiveness of the people's policy work of a documentary/film Activist, the extent to which digital technology (especially the Internet) can facilitate the realization of such an approach.

The study of (Jardat 2009) aimed to identify how documentary films deal with political conflicts. The vitality of this type of film is that it raises questions about its access to truth, especially in political issues that are a focal point in public life. The study relies on content analysis as a tool for data collection. One of the most important results of the study is that the film sided with one side over the other because it was not balanced in the presentation of political and military figures, as it was found that the episode that discussed the Palestinian-Israeli conflict focused on Palestinian political figures who appeared 28 times, at the expense of Israeli who never appeared. As for the military personality, the Israeli appeared modestly 6 times compared to the Palestinian 32 times, and in the American he did not present the political personality to al-Qaeda, in return the American political personality appeared 4 times, The film attempted to provide opinions on the issues at hand through a commentary, which in total was 49.41 minutes out of the 158.16 minutes of the four episodes.

The study of (Rashid 2011) revolved around the fact that there is a tangle between the art of television investigation and documentary film, and this is reflected in the reality of the production and broadcasting of these two types of radio journalistic arts, the documentary film is the transmission of reality while the investigation is the process of reformulating reality, but these concepts remain within the limits of theorizing and do not find application in field work due to the blurring and lack of awareness by those in charge of these arts, and the study depends on the analysis of the apparent content of the communication material It depends on the content analysis tool, and the study has reached several results, the most important of which are: that most of the programs or documentaries that are followed are produced by Al Jazeera Documentary Channel and this shows its potential and wide spread in various parts of the world, and the study also reached the diversity of the production of documentary films produced in Al Jazeera Satellite Documentary Channel as it offers historical, political, social, scientific, artistic and literary programs. That is, it is a comprehensive channel and covers distinct and exciting topics as well as its dependence on a method or form of art accurate in the production of different genres as it covers the subject from various aspects, and also the dependence of documentaries in Al Jazeera on interviews and commentary only and sometimes uses investigation or other arts, which gives its programs a monotonous character as all types of programs are presented in almost the same way, and the study also proved that there is accuracy in terms of dealing with voiceover, The caption is in sync with the image on the screen. The study showed that there is also close planning on how to produce documentaries and the diversity of their subjects, and this stems from the importance of this type of television material, and most of the documentaries presented by Al Jazeera channel were accompanied by the commentary because of the importance of clarifying the image, information and documents contained in the program, the commentary highlights the importance of the subject and its various circumstances and facts.

(Bayoumi 2010) studied the use of documentary films by university youth shown by satellite channels as one of the sources of historical knowledge and the gratifications achieved from them. The study tried to find out the motives for the exposure of university youth to satellite channels that show historical documentary films as a historical source from which young people derive historical information and what gratifications are achieved through them and the most important findings of the study is that historical documentary film is the most preferred type in terms of viewing One of the most important motives for young people watching films for historical documentaries is that they provide them with general and historical information. (Tinnes 2023) studied Bibliography, Hostage Takings and Extrajudicial Executions. The study showed the bibliography contains journal articles, book chapters, books, edited volumes, theses, grey literature, bibliographies and other resources on hostage takings and extrajudicial executions. The study showed while focusing on recent literature, the bibliography is not restricted to a particular time period and covers publications up to November 2021. It should not be considered as exhaustive; the literature has been retrieved by manually browsing more than 200 core and periphery sources in the field of Terrorism Studies. Additionally, full-text and reference retrieval systems have been employed to broaden the search.

#### ***Studies related to cultural identity:***

(Yuan 2012) focused the issue of the cultural identity of a society through the perspective of the rituals adopted by the media for that society and found that the media has the ability to distinguish between the cultural identity of the individual and the cultural identity of the community and then convey them and contribute to the drawing of their features to him with the messages addressed through them. (Yasuko 2010) studied the distinctive relationship of South Africa and the logical construction of its National Identity. The study determined the extent to which the methods used in the media are

capable and reflect on national identity. The study found that the use of slogans and advertising and media campaigns does not stop at their role only when portraying national identity positively. Rather, this reflects on the citizen's sense of self, and contributes to the consolidation and improvement of the image of the national identity of the citizen.

(Yuan 2017) studied two decades of performances of 'Rural Migrants' in CCTV's Spring Festival Gala. The study showed that the recent years have seen the rise of the 'processual approach' in media ritual studies, which focused on the making of media rituals through various 'ritualized actions' rather than assuming them as isolated events distinctive to ordinary broadcasting. The study advanced the line of argument by shedding light on a previously less-discussed form of ritualized action: the ritualized casting. It examined how the character of 'rural migrant' has been staged in the 28-year history of China Central Television's Spring Festival Gala and how the casting of this 'social outsider' served as a dynamical strategy in the process of ritualization of the Gala. The study demonstrated a persistently central position of the image of 'rural migrants' in the Gala in the past 21 years, the scripted of the ritual subject varied as the agendas and crises of ritualization shifted. This ritualized casting not only delivered a self-replicating effect that made the success of the Gala as natural and desired, but also, it exhibited a power to converge the media's categories with other social categories, which further legitimized the ritual authority of the Gala as a mediated center in the festival space of the Chinese New Year.

(Chung 2002) aimed to find out the formation of national identity in cyberspace and the formation of Taiwanese national identity, and the emergence of an alternative media culture; to identify the nature of the national differences that occur between Taiwanese over the media, and to examine their use of the Internet as an alternative means of expressing their opinion in Taiwanese political life. The study found that traditional media have the greatest potential to influence Taiwanese national identity; the most important of these is television. (Abbas 2015) studied the social networks and cultural identity revolved around Facebook and the threats it carries to the cultural gains that are formed in the mental image of the student society in Algeria, where the talk began that a generation of young people would be a distorted image of other Western youth, as the intensity of the warnings began to escalate and go beyond the point of networking in its intellectual structure and accusing it of gradually becoming a monstrosity. A turbulent civilized belonging, and the problem of studying is based on The basis of research on the relationship between social networks and the cultural identity of students in Algeria where interaction between young people is carried out through messages, comments, photos and chat and any topic can be discussed no matter how special it is and in a way that the individuals belonging to it admire, seriously or in a sarcastic way – in the language that its owners want, whatever the style within the framework of open or closed groups bilateral dialogues or without dialogue and between the cultural identity that has been agreed to be one of the most difficult terms, especially that students Undergraduates are a large and sensitive segment of society.

The study used a descriptive approach and multiple data collection tools are the observation tool, the interview, and the questionnaire form, and the study reached several results, the most important of which is the existence of a relationship between the use of Facebook and the students' vision of social habits, as well as the study proved a relationship between the use of students to Facebook and the issue of social norms, as the study proved a relationship between the use of students for Facebook and the language used in their discussions, and the study concluded that there is a relationship between social networks And the cultural identity of undergraduate students. The study found the students' keenness to adhere to the elements of their cultural identity and defend their various civilizational abilities, and perhaps their circumvention of the issue of traditions, customs and social customs and their keenness on them in one way or another does not put forward a formula to adhere to them, nor does criticizing them justify hostility towards them.

(Fadila and Boukhira 2015) studied the production and formation of the virtual identity of Algerian youth through the most prominent social networking sites, namely Facebook, where the study deals with the features of virtual identity in cyberspace among users of the Facebook network, and the study is based on the survey methodology in both descriptive and analytical aspects, as the study relied on the tools of the questionnaire and interview to collect information from the respondents, The study found that the members of the study sample choose friends and accept friendships from virtual friends who do not know them and do not have a relationship with them in the real society, and also found that the type of identity practiced on Facebook are virtual identities that are different and alternative to those real identities. (Elaeed 2014) described the cultural dimension and showing the extent of its impact and effects on the cultural identity of young people and ways to deal with it to reduce its negative effects, and the study has relied on the descriptive and analytical approach, and the study has concluded that globalization with its challenges has affected the cultural identity of young people, especially on (religion, language, and cultural values) It can also be said that university youth live a state of fascination with Western culture and Western lifestyle and this intellectual dependency and civilizational fascination. It always happens in culturally, scientifically and economically backward peoples, which in turn leads to the fusion of cultural identity and to tradition becoming the master of the situation, especially among the youth.

(Wardia 2012) focused on the impact of social alienation on national identity, if these young people have a sense of anxiety about the present, the number of clarity of vision for the future and the lack of belonging or, more correctly, alienation from society and the homeland, does this affect their feeling or adherence to national identity and does their loss of social values and norms lead to the dismantling of their national identity. The study based on the descriptive analytical approach, and the study also relies on the questionnaire as a tool for data collection, and the study has reached several results, the most important of which is that alienation leads to the atrophy of the state of social interaction in the

individual, which makes him socially ineffective and lacks the abilities that determine the extent of his contribution to social construction and development, and that most young people who feel marginalized and social isolation tend to be isolated and introverted and do not care about building social relations and constitute for themselves a special world in addition to their sense of marginalization. It will be reflect in the dismantling of young people and their attitudes within society and towards the homeland and the events and conditions prevailing in it, it promotes their distance from the homeland and aversion to it and in most cases with a sense of lack of pride in its language, customs, traditions and history, as the study found that marginalization and a sense of non-belonging leads to the denial of the homeland and aversion to it and the non-performance of national duties such as election All of the above leads to the cracking and disintegration of the young man's sense of identity, which makes him unable to adhere to his national identity. (Desouki 2010) revolved around the culture of Egyptians and their transformations throughout history and the identity debate and the researcher presented the problem of defining culture and identity and its difference from one society to another and the interest of UNESCO in limiting the meanings of culture globally and the researcher deals with how this cultural commonality was divided and the research dealt with the factors that affected Egyptian culture and identity throughout the ages and reached important results, including the impact of schools of foreign communities on the cultural identity of the children of the children of The elite of society. (Chalabi 2010) aimed at monitoring social transformations and contradictions of the Egyptian personality, analyzing the discourse of daily life, monitoring the change in the patterns of values in Egypt during the recent era and contradictions in the patterns of Egyptian personal behavior, addressing the social and cultural identity of Egyptian society and the division of social identity into four basic elements of belonging, categories, comparison, and psychological excellence through which individuals want to distinguish through these elements. The study showed that the Egyptian personality and the difference of its cultural identity and the emergence of patterns of the Egyptian personality did not exist.

## MATERIAL AND METHODS

*The research is based on the following concepts:*

**1. Cultural Identity:** Opinions and schools of thought differed in defining a clear concept of the meaning of cultural identity (Joseph and Kharraqi 2007) that your identity boils down to who you are and your existence. UNESCO has emphasized that cultural identity means that as individuals we belong to a local or regional linguistic group with its distinctive moral and aesthetic values, including the way in which we assimilate the history, traditions, customs, and way of life and sense of participation of the community (Hassan 2004). According to (Müller 2013), news coverage in the media plays an important role in building national identity in a way that makes it more concerned with the special identity of society than other foreign identities. Some researchers argue that cultural identity consists of two basic elements: "The pattern of the relationship between individuals and the ideological premise that produced that pattern" and the historical identity of some societies is what crystallizes a certain perception of the self that becomes familiar to the members of the group when this perception becomes the distinctive description of this same group from other groups that differ from it in its historical journey. According to (Noman 1995), cultural identity can be divided into two types. The first is recognized as the individual identity which depends on the physical characteristics that distinguish each human being from the other, such as fingerprints that prove this difference scientifically. The second is the national identity which is defined as the set of general cultural qualities or traits that represent the minimum common to all individuals belonging to a nation of nations such identity makes them distinguished by their qualities from other members of other nations.

From the distinction between individual and national identity, we come to the conclusion that national or national identity relates to culture and takes from it its basic features, while individual identity constitutes purely physical characteristics, so "individual fingerprints distinguish one person from another, then nationality or national culture is the special fingerprints that make all members of this or that nation distinguish their collective identity from other peoples and nations. Smith points out that the national identity of a society includes some sets of political, historical, regional, citizenship, values, traditions and commonalities. He assumed that it is a measure of the common culture of society and the civic ideology in it based on the set of ideas that bind the inhabitants of that society together. This is one of the reasons why the Armenians were keen to preserve their national identity by establishing special schools for Armenians inside and outside the church to teach children and young people the Armenian language so that they do not forget their cultural identity. Al-Jurjani believes that cultural identity means discrimination between individuals and groups (Aqla 2001). (Mohsen and Maalouf 1999) defined cultural identity as a reference for the individual that distinguishes it from jealousy because it gives a sense of self and dependence on fixed values that are related to integration within the entity to which he belongs. According to (Amara 1999), the identity of a thing is its constants that are renewed and do not change and reveal themselves without giving up their place to their opposite as long as they survive.

**2. Documentary Film:** The French dictionary states that film is a document about the place, the event, and the person; that is why some prefer to translate it into a documentary rather than a documentary. As for the English concept of this type of documentary, the film does not record the truth alone, but adds to it the opinion, and all the methods of recording on the film to the manifestations of the truth, and presents them by means of direct filming, or reconstructing it honestly; to motivate the viewer to do something, or to expand the perceptions of knowledge and human understanding, or to develop realistic solutions to various problems in the world of economics and culture and human and scientific relations (Hadidi and Emam 2004).

### Documentaries generally focus on key rules, namely:

- 1- It derives its material from the reality of the place where it is filmed, where it deals with the different aspects of life in its real reality, and therefore it deals with elements of real reality that are not composed or imagined, and its shots and scenes consist of the real event and the story is the place and the place is the story.
- 2- The organization of the material is carried out in the light of a mature and accurate understanding of reality and after a thorough and careful study, thus employing elements of reality to explain the subject or event.
- 3- The material is presented in an attractive form that adopts the dramatic structure as an artistic basis and does not stop at the limits of the superficial description of the subject.
- 4 - The dependence and construction of the documentary film on observation and selection from life itself, and the experience of events, places or people around whom the film revolves.

So, we can say that a documentary is a treatment of current real-life events in a distinct artistic style that has worked hard to create a creator with a rich imagination so that he can transfer the characters of reality and the places of nature into a work of art that can speak through time.

### 3. Armenian Community in Alexandria:

Opinions have differed on the origin of Armenians. However, it is historically established that they are a sect of people who came to Egypt from Armenia during the reign of Muhammad Ali Pasha after being subjected to heinous massacres at the hands of the Turks, converting to Christianity, working in trade and industry. When they came to Egypt, they had a great role in the Egyptian economy, retaining their cultural identity; by teaching their children the Armenian language after the establishment of special schools to teach the members of the community in their native Armenian language within their own churches (Imam 1995).

### SYSTEMATIC DESIGN OF RESEARCH:

This research is exploratory research, and exploratory research aims to come up with information and data to characterize a new phenomenon that has not been studied before, or to clarify some ambiguous points in a particular phenomenon (Ahmed 2000). Before selecting the research sample and identifying appropriate methods and tools, a preliminary survey was conducted on a group of Armenians with the aim of collecting preliminary data to help collect information more accurately and to develop a preliminary conception of the research tools. A questionnaire sheet was applied to a sample of the Armenian community in Alexandria; this sheet was conducted to find out the extent to which documentaries address Armenian-specific identity issues and their role in shedding light on their lives, customs, and traditions. The newspaper was applied to (50) singles representing the different categories of Armenians, taking into account the representation of gender, age, educational levels, and economic level. The sheet consists of (12) questions divided into several axes related to the following variables:

- a) Viewing the rate of documentary films.
- b) Arranging the themes within documentary films.
- c) Audience priorities for the issues presented in documentary films.
- d) The order of the audience for documentary films, and their motivations towards watching them.

From the survey, the following conclusions were reached:

1. The survey indicated the importance of documentary films among Armenians and their preference for them.
2. The age group of 40:50 topped the list with 55% following documentary films to know the history of Armenians and the massacres they were subjected to.
3. Armenians' attitudes towards the important topics presented in the documentaries varied due to their great interest in everything related to the history of Armenians.
4. It is noted that the rate of exposure of the young age group to documentary films is low.
5. Exposure rates to documentary films are equal between females and males; the importance of their lives, survival, and the preservation of heritage, customs and traditions, is a common history for all.
6. The foreground was the following topics: the Armenian language, the customs and traditions of the mother country Armenia, and the preservation of the Armenian identity; by dissolving into the community.

### RESULTS AND DISCUSSION

A deliberate sample of the Armenian community in Alexandria was selected to form focused discussion groups as a research tool. Focused secession groups were made to identify the respondents' estimates of the future image that cultural identity can be in light of the intensity of watching documentary films, in addition to monitoring the most prominent changes in the patterns of perceived values of the Armenian community in Alexandria. The ages of the respondents ranged from the age of 6 years to more than 60 years in a sample of 50 respondents with varying characteristics as shown in the following table:

Percentage	Repeated	Demographic changes	Demographic changes
70 %	35	Males	Gender
30 %	15	Females	



10 %	5	6- 15 years old	Age
20 %	10	15-30 years old	
40 %	20	30-45	Educational level
30 %	15	45-60	
10 %	5	Schools degrees	
84 %	42	College degrees	Place of residency
6 %	3		
100%	50		

Through the previous table, we note in terms of age that the percentage of the sample of children amounted to 10% of the total respondents. As shown in the above table, a considerable amount of children were represented to identify the impact of documentary films on them, and the extent to which they perceive the Armenian language and identity. The percentage of young people aged 20:30% was 30%, the age group of 45:30 was 40%, and the age group of 60:45 was 30% of the total number of respondents. In terms of educational level, the percentage of the sample of young people with university education represented 84%, while post-university education represented 6% of the total respondents, and the percentage of school education reached 10% of the total number of respondents.

All respondents from the Armenian community reside in Alexandria Governorate. It is worth mentioning that reaching this sample was not easy; the researcher is a Muslim and the Armenian community is divided between Catholic Christians and Protestants, in addition to being a closed society, having their own language, and feeling suspicious of strangers. After several visits to the Armenian Church in Alexandria and a meeting with the Bishop of the Church, he requested a time limit to discuss the matter and take advice, and after approval the Bishop assigned the task to the official spokesman of the Armenian community in Alexandria.

The focus panel guide included the basic data of the respondents, and was divided into two main axes:

**The first axis:** is concerned with identifying the opinions of the respondents on the characteristics of the cultural identity perceived during their viewing of films, in order to benefit from the qualitative opinions of the respondents and enrich the results.

**The second axis:** is concerned with identifying the estimates of the respondents of the future picture of the cultural identity of the Armenian community.

**The third axis:** is concerned with analyzing a documentary film entitled (Armenians and Alexandria) produced in 2016 by the Regional Channels Sector of the Egyptian Radio and Television Union. This documentary film was selected to conduct a qualitative content analysis as a research method, since there are no other documentary films produced about the culture, customs and traditions of Armenians in Alexandria other than this film, while an infinite number of documentaries were produced about the massacres of Armenians, and their spread in the country a hundred years later.

The contribution of documentary films to the preservation of the cultural identity of Armenians in Alexandria:

1- Analysis of the qualitative content of the documentary film (Armenians and Alexandria): Armenians are a group of Egyptians whose origins go back to Armenia, since the time of Muhammad Ali, who opened all fields of work and government positions to them until Nubar Pasha reached the post of Prime Minister. They relied heavily on them in the economic field, and had a great role in the development of the Egyptian economy. Armenians continued to flock to Egypt because those who preceded them established a decent life for them in Egypt after they obtained Egyptian citizenship, and Muhammad Ali lavished them with lands and gifts, due to their excellence and superiority in the economy and trade, and gave them the titles of Bashweya and Bahwiya. Their great migration to Egypt came after the massacres they were subjected to at the hands of the Turks; many of them immigrated to Egypt because it was the paved land, and they resided in Cairo and Alexandria, and a few of them went to other provinces.

The Armenians were situated in Alexandria, established projects, shops, and churches. They established schools to preserve Armenian identity through communication through the Armenian language. Many documentaries were produced about the massacres of Armenians, and of the killing of Armenians, and a great emphasis was placed on the torture of Armenians and their emigration to the country after the massacres they were subjected to. Documentaries remained politically focused on Armenians, and no one addressed them socially or identity issues until recently when "Armenians and Alexandria" was produced by the Regional Channels Sector of the Egyptian Radio and Television Union, and the film "Inna al-Masriyin-Armenian" which was produced in 2016. Each documentary film touched on the social, economic, peaceful coexistence of the homeland, and the special situation within which Armenians live in Egypt; In terms of preserving the Armenian identity, and their pride in their Egyptian nationalities. In this research, we examine and analyze the Armenian community in Alexandria as a model for Armenians in Egypt.

2- The analysis of the qualitative expository is based on the following categories of content analysis:

1. Scene theme category.
2. Category of scene characters.
3. Information source category.

4. Time space category.
5. Suspension style category.

The film "Armenians and Alexandria" was produced in 2016 and took a year to shoot so that it could cover all the customs, traditions, and events of the Armenian community in Alexandria. The film included several fundamental issues through which Armenian life was addressed; namely:

1. Religious issues.
2. Political issues.
3. Economic issues.
4. Issues of culture and identity.
5. Social issues.

**We address them in detail as follows:**

**a) Religions issues:** Armenians convert to Christianity, divided between Orthodox and Protestants, practicing their religious rites within the Armenian Church whose land was donated by Yusuf Bey Boughsian for the Armenian community in Alexandria. The film conveyed the Sunday prayer rituals from inside the church that feels calm, comfortable and peaceful inside the church, performing their own rituals and taking care of them and considering them an opportunity to gather through this weekly meeting, chanting hymns whose meaning is known only to them. Among the religious rituals of Armenians is the baptism of children. The Armenians agreed to attend the baptism ceremony by the film family, and this is the first time Armenians have agreed to attend this ceremony of their own. You can't read the details of the baptism and don't understand its own language, but all you can realize is that it's one of their most important rituals, it's another joy for the family of the newborn that is performed by the Armenian patriarch and attended by relatives and neighbors. You feel the importance of baptism from the simplest rituals by taking care to wrap the newborn in a white bathrobe like a bride, and the attention and seriousness of the patriarch. The religious rituals of Armenians carry a lot of tranquility ; you read them through many scenes inside the church during the performance of the mass on Sunday, and multiple shots of Armenians that the camera was keen to convey to us; to honestly express the spiritual state that Armenians live during their religious rites.

Al-Batrayak not only represents a religious leadership, but it is a historical cultural encyclopedia; a scholar of history and archaeology, a lover of his cultural identity, aware of all the details of Armenians, and the mother country Armenia, believing in the importance of his Egyptian presence and the Egyptian personality on whose land everyone lives, but everyone should not forget the Armenian identity, and be careful not to dissolve it in the Egyptian identity, with his intense love for Egypt.

**b) Political issues:** Armenians do not like to talk about political life, talk about it, or engage in political life in any way, and do not talk about presidential elections or political parties. Their lives are completely closed in the political aspect, and they have not touched on the political side other than their pride that they are Egyptians, join the Egyptian army, and perform military service as Egyptians in the Egyptian army.

**c) Economic Issues:** Since the Armenians came to Alexandria they added to the economic life a new dimension. The Armenians have new economic systems and transactions that were not in circulation in Egypt, so the life of Armenians in Alexandria has taken on major stations in the history of the ancient city. Perhaps the most important of which is the economic activity in which many Armenians worked, and one of the most prominent of these activities is printing; where Armenians founded thirteen printing presses, the oldest of which is the Zenkograph Bazaritian Press. The Armenians of Alexandria were also famous for tanning leather, and worked in the traditional industries in which Alexandrians worked. The Armenians excelled in crafts and industries that needed precision and skill, such as gold making, embroidery, knitting, photography, and watches. Armenians added prosperity in Alexandria because of their lucrative trade, and their circulation of trade between the countries of the world; because of their knowledge of different languages; and this is what prompted Muhammad Ali Pasha to use them as translators, advisers for foreign relations, and to communicate between them and the countries of the world; Such flourishing trade added another dimension to the city in its economic activity. Due to the superiority of Armenians in trade, Muhammad Ali made his first advisor and head of the Bureau of Commerce of Armenian Egypt Boghas Bey Yosvian residing in Alexandria, acting as the godfather of the Armenians, and trade developed during his reign, and achieved prosperity that the Egyptian state had never seen before.

**d) Issues of Culture and Identity:** The Armenians were interested in culture and science .The Armenian community was the first to build schools; due to their influential status with Muhammad Ali, and the positions they held during his rule; they took education as a way to preserve their identity, culture, and language, who were keen to establish the Boghsyan School inside the Armenian Church in Alexandria; to teach the Egyptian curriculum alongside the Armenian language, the Armenian calligraphy, translation to and from the Armenian language, and the geography of Armenia that they are keen to have in the hearts and minds of their children; So that they do not forget the history of their home country. Armenians in Alexandria were interested in issuing periodicals, newspapers, and magazines, which are disparate in the Armenian language. They did so with the purpose of preserving their identity, developing their customs, and communicate with their cultural heritage; so that their own identity does not dissolve within the Egyptian society in which they live.

Many of my children have worked in journalism and have been interested in caricature; perhaps the most important of them is the famous cartoonist Rocket, who contributed to the revival of this art, and worked with Mustafa and Ali Amin in Akhbar Al-Youm for many years.

Art has a high status among Armenians, and a long history attested to by their paintings at the Museum of Fine Arts in Muharram Bey in Alexandria, which they cherish and are proud to be among the paintings of the world's artists in the prosperity and sophistication of Alexandria. Among the Armenians who excelled in art and practiced it as a hobby and work; such as the engineer who left the field of engineering and took art as his work; where he brings his paintings from Armenia for the Alexandrians to enjoy, and is keen to bring the paintings close to Egyptian art and heritage arts; to attract Armenians and Alexandrians; To connect Armenians with their cultural and artistic identity, their paintings represent the Armenian character, customs, traditions, and daily life in the countryside and the city; to embody the Armenian identity in all its details of the Egyptian Armenians; so that the small details within the Egyptian culture are not lost. In the female context, we find that Armenian women are trying hard to preserve the Armenian identity in their smallest details, communicate between them in Armenian, up to maintaining Armenian culture in food, and provide Armenian food different from Egyptian food for Armenian youth living in Alexandria with their own printer and identity.

In the Armenian clubs in Alexandria, they chat in their language and practice their favorite sport of handball, and each year they set five matches in which young people meet; two in Cairo, three in Alexandria, and they do not pay attention to who wins. Such sports events are important to be held for the Armenian youth to come together; in order to strengthen the Armenian identity, and cohesion among the younger generations. Armenians also retain their identity through the constant invitations of Armenian artists and Armenian art groups, through which they consider their visit to Egypt to be a holiday through which they gather. During their concerts, they sing patriotic songs that speak of their tragedy after being subjected to brutal massacres 100 years ago. In addition to the Armenians' keenness on national songs, their children memorize Egyptian national songs, and repeat them permanently, so that we cannot notice the thin line between the Armenian character and the Egyptian character.

**By identifying the respondents' views on the characteristics of cultural identity perceived during their viewing of documentary films, the following conclusions were reached:**

The whole sample agreed that documentary films represent the true reality of individuals, and they now prefer to produce documentary films about the customs, traditions, and reality of Armenians; because they are influential in their lives. The Armenian community likes to see themselves through these films, in addition to their impact on new generations of young people and children. We can explain that documentaries were able to genuinely monitor the issues of Armenian cultural identity and address them transparently, which made Armenians relate to, and prefer, they are keen for their children to watch it, which reflects how aware Armenians are of its importance.

With regard to the ability or components of the impact of documentary films on the national identity of the participating society, considering that documentary films are one of the most important media influencing daily movement, public opinion, and national identity, as part of society, most of the respondents saw that these films meet their psychological needs, such as self-expression and social participation. They have an opposition to the melting of their identity within the Egyptian identity, although they have obtained Egyptian citizenship, they rely on these films to preserve the Armenian identity. One respondent also pointed out that these films have created a special societal context for Armenians who suffered a lot from injustice, torment, displacement and murder a hundred years ago; therefore, documentaries are important not to forget.

The entire sample agreed that documentaries influence the course of things and have an influential role in the lives of Armenians. The above is consistent with (Hawash 2014) conclusion that the media have an important role to play in raising awareness of the sources of cultural threats affecting national or national identity, which must have a database of data and information that represent the main artery of its various means, and enable it to raise awareness and provide society; By enshrining positive values to its local, regional, and international culture, and making it a society capable of confronting cultural and intellectual invasions. Hence the sample sees that documentary films have a positive impact on the Armenian community, especially since the films have been genuinely processed. The sample agreed that the passage of time will not affect the identity of Armenians in the future, but on the contrary the passage of time is a contributing factor to their adherence to their identity, drawing a positive mental image of Armenian identity, and the Armenian state; by preserving the Armenian language, preserving the geography of Armenia, and the Armenian song that develops a national feeling towards Armenian identity. The role of the use of slogans, advertising and media campaigns is to portray the national identity well and positively, to reflect on the citizen's sense of self, and contribute to the stabilization and improvement of the image of the national identity among citizens. This finding is consistent with what Lesco Murray argued about South Africa's distinctive relationship and the logical construction of its national identity, about the ability of the methods used in the media to influence national identity.

## **CONCLUSION**

**The general results of this research are:**

1. The research confirmed that there is a strong relationship between the media as a cultural component within society and between the preservation of the national identity of groups.
2. Some studies suggested that the media can contribute to the compilation of behavior to preserve cultural identity.
3. The research proved that the passage of time did not affect the identity of Armenians and their presence within Egyptian society.
4. The respondents stressed that Armenia is the home country that they can never forget.
5. The research confirmed that it is difficult to separate the Egyptian personality from the Armenian personality; all the sample members confirmed that Egypt is the country of birth, and Armenia is the mother country, the country of ancestors.
6. The research stressed the importance of the media in general, and the documentary film in particular.

#### **The Theoretical connotations results of this research showed the following:**

1. The most important assumption of the theory has been realized in that in situations of instability and crises that occur in the social system increase the public's need for information; and thus increase its dependence on the media to satisfy this need. This hypothesis applies to Armenians after the massacres they were subjected to at the beginning of the last century, their spread in the country, the settlement of many of them in Egypt, and the psychological conflict that they have generated; as a result of the circumstances surrounding them; This made them turn to the media to derive their strength and information from what is presented to them about their cultural identity and human life.
2. The theory of dependence holds that the ability of the means of communication to achieve greater cognitive, emotional and behavioral influence will increase when these means perform the functions of conveying information in a distinctive, intensive manner; to mobilize citizens and strengthen the sense of citizenship; and this is what Armenians rely on to maintain their cultural identity within Egyptian society.
3. The general objectives of the theory of dependence are achieved; we find that Armenians rely on the media to achieve an understanding of self-knowledge; through learning and obtaining experiences, and social understanding of the life of Armenians in the mother country Armenia; because they need to understand and realize themselves; which helps them reveal and support their abilities, interpret their beliefs and behavior, and be aware of the aspects of personality in general, and the meanings that the media forms about this world, and use these meanings in the perception of facts and shape future expectations.
4. The main assumption of the theory of dependence is that the individual relies on the media to satisfy his needs through the use of the means; and so the Armenians relied on television and documentary films to satisfy their desires to learn more about their customs, traditions, and history in their home country Armenia; so their influence increased and their role became more important in their lives and their dependence on them to obtain the information they wished to obtain.
5. One of the most important hypotheses of the theory of dependence is that the degree of dependence on the media increases in the case of a lack of alternative channels of information, but in the case of alternative sources of information provided by private, official or media sources outside society, the public's dependence on the media will decrease. For Armenians, there are no channels that provide information about them, and they cannot satisfy their cognitive desires about their lives, customs, and traditions; their dependence on documentary films for knowledge increases.
6. The public's reliance on the media has resulted in a range of influences, including ambiguity; ambiguity occurs as a result of the contradiction of information, to which individuals are exposed, or the lack or inadequacy of information; to understand the meanings of events, or to determine possible and correct interpretations of these events. Ambiguity can occur because people lack sufficient information to understand the meaning of an event, or lack the information that determines the correct interpretation among the many explanations provided by the media; therefore, Armenians have resorted to documentaries.

#### **The Practical connotations results of this research showed the following:**

Despite the arrival of Armenians to the highest positions in the Egyptian state, obtaining Egyptian citizenship, giving them the opportunity to invest and advance, and providing all the powers that were not given to the Egyptians themselves, they did not fully integrate into Egyptian society. They remained attached to their Armenian identity, and are in constant contact with everything that binds them to the mother country Armenia. Surprisingly, studies are needed to be conducted to answer the main question of the real reasons why Armenians cling to their cultural identity. Therefore, the research recommends some following recommendations and proposals:

- 1- More scientific studies should be carried out on addressing issues of national identity, and benefiting from the adherence of sects to their national identity, such as the Armenian community.
- 2 - The need for media institutions to address the issues of national identity permanently and continuously; so that they can stabilize the self-image of all sects, and be proud of the national identity of all.
- 3 - Contribute to the production of more documentary films on issues of national identity, and shed light on the sects that have a national identity in particular; to communicate them to public opinion; to be a role model for all.
- 4 - Introducing issues of national identity in the curricula of education, so that the process of cultural inculcation takes place in everyone, such as Armenians, who are keen to enroll their children in Armenian schools, in order to learn the Armenian language and history.

- 5 - Linking art and culture to issues of national identity, so that young people adhere to their personality and national identity.
- 6 - Review the luminous elements of these sects, shed light on them, and contribute to their dissemination.

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