Creative Adults and Socio-Cultural Challenges: Sociological Study in Egypt

Samah Ahmed Farid

Sociology Department, Faculty of Education, Ain Shams University

4 th Esam Bahr Street, Apt.301, Nasr City, Cairo, Egypt

E-mail: Sam_2713865@yahoo.com

Abstract

This paper seeks to divide three patterns of youth life cycle into immanent pattern, dialectic pattern and creative pattern of youth life. Immanent pattern refers to submission to both bio characteristics and to negativity of his social roles. Dialectic pattern refers to the youth's ability to make balance between his biological and social needs. Creative youth refers to who have a continuous state of dissatisfaction about their reality which lead to reform the cycle of life. This study attempts to understand the interactive relationship between creative youth and their sort of life. On the other hand this paper will examine the nature of both cultural and social background where they belongs and the sort of social and political challenges. It is concluded that great deal of youth especially women who live in rural areas are submitted to immanent pattern whose aspects are anxiety, and exaggeration of religious behavior.

Keywords: Creativity life cycle reformation process

1. Introduction

No major difference in kind can be found in the structure of character between adolescent and mature. However there is a remarkable difference in social and culture patterns between the above mentioned ages, along with the influence of socialization and its impact on character. Therefore if we found some other features than dynamics such as quietness and coolness, which in this context considered being an exceptional case which leads us to think for finding its reasons. As a matter of fact character is a coherent structure that consists of group of elements (Flaks, R., 1971, P 33).

The present study supposes that there are local and global factors that positively affect on the cycle of youth life. In addition, it supposes that there are internal factors belong to adult character which have both positive and negative impacts on the youth cycle life. Therefore one of the present study goals is to enumerate and describe characteristics of immanent, dynamic and creative ages of adults in Cairo. Another goal of the current study is to know social and cultural view of adults.

1.1 The Dimensions of Adults Characterizes

For the sake of clarification, we claim that the structure of youth character has four dimensions. Firstly biological dimension refers to physical organic structure. No doubt that within biological dimension, heredity forms plays an essential part since it transfers genetic characteristics from generation to another. However, there are other elements which mutually interact with biological aspect such as cultural, social and ecological environments. These elements do not leave the whole matter to biological element to form an individual character but they have active role to be performed either by making equilibrium with biological element, or by overcoming it, or by reforming it with respect to their own influences.

Along with biological dimension, there is socio-cultural dimension which forms the second constituent of the four character structure. This dimension is basically derived from both religious and moral system which is internally implied in individual consciousness. Socio-cultural dimension is developed in individual character through the institutions of culture and socialization. It is argued that when we analyse the moral-cultural structure involved in individual character, three inseparable elements are found; Perceptual element: it contains a group of objective knowledge in respect to them, character realize its reality, Evolutional element: it contains a group of norms and values respectively character determines its own choices and selects from them to satisfy the

basic needs have character, finally Emotional element: it refers to the state when an individual emotionally relates to someone or certain objects to get self satisfied. It is claimed that cultural element can be characterized, especially in youth character, as being flexible, various, shaky and tremulous because of the fact that it has not deeply unified yet with the structure of youth character. The third dimension is social dimension which refers to a group of practice leading to preparing young people and teaching them the arts of communication with others and social elements existed in the structure of society. The fourth dimension of character is ideological one which refers to the fact an individual has some dogmatic beliefs which overcomes his social behavior (Parsons, T, 1972, PP149-154 & Orum, A.M., 1982, pp110-113& Flaks, R., 1971, PP20-22).

Nevertheless the main issue in that context is to be formed in that way, how these four dimensions can remarkably interact to produce three different patterns of character. This study suggests calling them the patterns of characterises where the individual during his own life is determined by the continuous process of interaction and interrelation between those fourth dimensions especially in youth every day life.

Accordingly, this study supposes that the interconnection between those four dimensions leads youth to make balance in his personal and social life. In this state of interconnection, the youth has a dynamic state which I describe it as a continuous activity leading him to maintains this state of dynamics. On the contrary, when there is a lack of interconnection between the previous elements, it could lead to a state of anxiety which can emerge from this gap between the lack of interconnection and the normative state of interconnection that addresses the ideal form of interconnection and what should be performed in regard of the interconnection. In this state of anxiety, the adult is a capture of immanent age where he is surrendering to his present. This may lead to certain problems in his personal structure and the more problems will be found in his personal structure, the more distance will be existed between him and his society. In contrast, when there is a good form of interconnection, the adult is described as an active and a dynamic individual. With this form of interconnection, we are talking about creative age ascribed to youth who seeks to find a remarkable and impressive interaction between the four elements. If he could achieve that goal, then this study claims that in this creative age, an individual has dynamic functions of integration between present and future.

1.2 Adults Status in Egypt: An Overview

Egypt is at a stage in its demographic transition with a marked "youth bulge", a period in which the proportion of youth in the population is increasing significantly compared to other age groups. Ragui Assaad and Ghada Barsoum look closely at youth in Egypt with the lens of exclusion as a guiding conceptual framework. The crux of the exclusion framework is that while some experience a successful transition to jobs, financial stability and personal independence with the ability to form families of their own; others experience unemployment; end up with dead-end low-paying jobs, and defer forming families due to the high financial costs of this important life transition in Egypt.

When we look deeply at Egyptian social structure particularly inside the middle class we can find the influences of internal and external factors which lead to sharp contradiction in it. For internal factor, Egyptian structure witnesses a state of contradiction which can be seen in different levels.

This paper claims that all these types of social and economic elements have roots and hence have distinctive influences on a youth character. Youth through their socialization, are passing through different social institutions directed by various goals and different strategies. It is also argued here that this status brings a state of tension to adult because there will be an internal conflict between what he is dogmatically and traditional believe and due to communication revolution such as internet and what the international media broadcast which contradicts with what they strongly believe (Ansel, N., 2005, P30).

The problem here is not to what extent is the clash between what is traditionally accepted and what is globally accepted which youth think they are appropriate to his reality. Therefore this study presupposes that creative adults are those who can overcome this kind of both social and cultural tensions. In addition, the creative youth, the main target of this study, are forming a third pattern of culture that inseparable combines between traditional and modern forms.

The Report analyzes from a human development perspective the opportunities and constraints that today face Egypt's sizeable youth population, where 25 percent of Egyptians are between the ages of 18 and 29. It examines the role of youth in Egypt's development process looking at issues including education, health, gender, poverty, employment, housing, and participation in society. The Report also showcases success stories of youth-centered initiatives, programmers, and projects, calling for greater consultation and communication between young people, the Government and civil society. In conclusion, the Report highlights nine main messages to ensure youth's inclusion and full participation in society National Reports2010), According to the Report, Egypt's youth can be

a formidable force for development if conditions are put in place for an inclusive society where all young Egyptians feel valued and are afforded opportunities to learn well, find decent work, have a voice, engage productively in the community, afford marriage, and establish their own homes.

By the end of the 1980s, the Egyptian economy was in crisis: the budget deficit had reached unsustainable levels, growth had slumped, and unemployment had soared. Handoussa argues that the "legacy of four decades of heavy state involvement in the Egyptian economy has been more negative than positive, culminating in a set of unsustainable imbalances" (Handoussa, 1994:21). In 1991, the government adopted the Economic Recovery and Structural Adjustment Program (ERSAP) in an attempt to stabilize the economy and restructure the market for a more efficient allocation of resources and more effective operation of the market mechanism. The structural adjustment component of the ERSAP was the force shaping opportunities for youth in the labor market during the 1990s.

With Egypt's economic revival, which began in 2004, there has been a notable improvement in labor market conditions. However, the youth continue to be a most disadvantaged group in terms of higher rates of unemployment, lower earnings, and limited job security and stability, with the majority of new entrants finding jobs within the informal economy. The youth also experience a virtual devaluation of their education credentials compared to earlier cohort. Work opportunities are inter-related with the other dimensions of youth exclusion: education and learning; potentials for forming families and channels for exercising citizenship. Exclusion is a cumulative process, with each of these life transitions having an overlapping impact on the others.

1.3 Creativity and Socio-cultural Challenges: Sociological and Physiological Approaches

As a matter of fact the issue of youth has been highly studying by different disciplines such as psychology, anthropology and sociology because of its importance. There is great deal of recent studies devoted to the issue of adults such as psychology. For example, psychologists like Freud, Hull, Solivan, Ericson Brook, Erin and others who were concerned with social, material and psychological characteristics of youth. The importance of these studies was to give an account of the general facts of personality and particularly give impressive views related to youth characteristics. The importance of both sociologists and anthropologists was to raise the problem of adults as described as a crisis. It can be noticed that the issue of adults is widely varied in its form, content and its internal unity from society to another and from civilization to another. The adults in their interaction with their society reflect particular social and national circumstances not only biological and psychological circumstances. Youth crisis does not reflect some changes taking place internally in youth themselves such as psychological tensions or physical alterations, but it also reflects external changes related to environment and the changes taken places over society (Parsons, T, 1972, P149).

Some researchers have taken a social-personality approach to the measurement of creativity. In these studies, personality traits such as independence of judgment, self-confidence, and attraction to complexity, aesthetic orientation and risk-taking are used as measures of the creativity of individuals Lubart, T. I. (1999).

The present study is based also on Talkot Parsons theory about the Adults in the changing society and Karl Manheim's theory of generation. He is the first scientists who point out to the notion of generative unity which is taken as a corner stone in his view of the gap problem between generations and other problems that may follow such as old and modern or the clash between tradition culture and modernity. He fully realized the differences and distinctions between generations depend on some biological facts related the cycle of individuals' life. In addition, the individuals who have same age are developed together in one historical fact and forms their approaches, views and attitudes respectively to the ideology of that era

Here, we have to mention in this context to Maslwo's definition of creation as considered to be the closest Endeavour to the present study. He considered creation as a style of life where the various dimensions of character have motives which lead an individual makes up with all positive and negative forms of life experience. It is considered to be a unique feature of human being since it is an endless process of creation leading toward self actualization and making use of his abilities and capacities in desirable ways. Creation is not only determined in an innovative production but also considered, according to Maslwo, one form of creation (Maslo, A.H., 1987).

Theories of creativity have been proposed by Amabile (1996) and Urban (2002, 1991). These models identify several components they see as necessary for generating creative outcomes. Amabile' s (1996) theory identifies three components or aspects necessary for creativity, while Urban's (1991) componential model of creativity identifies six components of human activity necessary for creativity. The components are grouped into two main areas of human activity: Cognitive or knowledge and thinking components Personality or motivational and emotional components Amabile (1996) proposed this included planning and exploring new pathways, keeping

options open for as long as possible, and suspending judgment. The starting point for creative thinking is problem sensitivity, the ability to see or find problems Individuals differ in their ability to do this, Openness and tolerance of ambiguity.

Therefore we confirm here in that context that creative pattern of youth is not only restricted to creative thought process but it expresses on the other hand a remarkable sort of life for creative individuals in respect to their patterns of interactions with the members of social context surrounded them whether it is direct context such as (family, educational, professional) context or indirect context such as(social, cultural and political) context related to society in which the creative individual lives and interacts

In the light of the previous theoretical concepts and previous studies, our present study will mainly focus on answering the following inquiries:

1- To what extent does the pattern of creative youth match with their impressions of themselves and match with system of values adopted by them? To what extent does the relationship between non creative youth and that system of values differ?

2- What is the difference between creative and non creative youth regarding their patterns of life style (as represented in self satisfaction, level of social contexts satisfaction)? Where we expect a certain form of influence made by creative youth on reforming their own views of life?

3- What are the main differences between creative and non creative youth concerning personal alternatives including (self image, ethical, aesthetic and religious values)?

4- What is the relationship between creative youth and some particular issues concerning modernity and tradition culture?

5- Finally the present study seeks to examine a new theoretical frame for the relationship between creation or innovation and the standard of life. This can possible done through a suggested division of characterise patterns of youth into three different patterns as immanent pattern, dialectic pattern and finally creative pattern.

2. Field Work Strategy

This research based on Life History approach which provides us with clear understanding of youth' views, problems and life values. In addition, this approach will help us out to portrait and suggest new effective strategies for youth in the light of their views and their life values.

The present study also applies qualitative approach as methodological framework to reach to the implied culture which has remarkable impacts on youth life cycle. Therefore, we used a case study method and interview guide as tools to collect data through designing open questions to analyze their stories and tales. The youth's sample has been selected using intentional style according to some indicatores that the study be argued befor.

Although there are great deal of internal Varity and difference among youth, there are common characteristics among youth group who belong to middle class and live in urban areas in Cairo city. The choice has been made to select the adults who belong to middle class and live in moderate areas in Cairo; the middle class has drastically been influenced by the economic reformation policies applied in the nineteenth of last century. These policies can be mentioned here as (an increasing of prices, increasing of high taxes, reducing of governmental expenses directed to social and medical services).

The study divides the sample into four groups to know their views concerning the concept of creation and their responses respectively. These four groups as following: undergraduate students, employees group, handcraft workers, and lecturers and professional groups.

Therefore we had neigh cases of study representing the group of youth where three cases studies were been represented consequently immanent or static pattern, the following three cases of study represented dynamic pattern and finally the last three cases study represented creative pattern. The neigh cases studies were divided as followings six of them were male and the other three were female. This study also depended on some informants to reach to creative youth in different fields through a general indicator for every age pattern in regard to the assumption of this study.

The indicator of immanent pattern refers to traditional life style, in the sense that maintaining and reproducing all the traditional and old fashion ideas and values and failure to make up with modernity which leading to all forms of cultural and social submissive. While the indicator devoted to dynamic pattern refers to submission to social and culture disciplines and in the same time showing the capacities to accept changes which leads to making equilibrium in life cycle. Finally, the indicator of creative pattern refers to all forms of new knowledge unrelated

to traditional context. I mean that all forms of generative critique knowledge of sort of life that directed to formulate future.

The main question here is what do we mean by youth as used in this study? What is the starting age and final age of this group of people? Youth is defined here as level age that starts after the adolescence level. Youth's level starts in eighteenth and lasts in thirteenth. The reason behind determining the average of the youth's level depends on different factors related to Egyptian society such as marriage age and having a job. For more clarification, it takes too much time and years after graduation to get a job in Egypt and accordingly they get marry lately because of economic problems.

3. The Results of the Research

3.1 Socialization and Creation Process

In this section we have discussed youth in respect to items and questions included in interview guide regarding the relationships between the nature of present ties in Egyptian families where youth belong to from one side, and the development of creation process on the other side. The social and economic transformation which is currently taking place in the Egypt society will inevitably mean that children and young people today are going to experience a world very different from that of their parents. Here we can determine youth's situations from authority power as exists in family and the way it is distributed among family members. In addition, we can realize youth views on decision making particularly in decisive issues.

It has been revealed from interview that there are four characteristics are highly and remarkable related in youth daily life and interactions. These characteristics are the followings:

-Absolute obedience where they have been practicing to obey.

-Distribution of social roles and domestic duties in respect to age differences and in respect to gender where male overcomes and controls female and elders overcomes and control younger.

-Using punishment, threat and all different forms of domestic violence as legitimate ways to submission.

-Finally, depending extremely on religious education as an acceptable channel of family education.

This results were drawn from some sociologists who indicated that For all Arab states, the family is the core social institution. Almost all the constitutions of the states in this region define family as the basic unit of society. In general, Arab states have woven family processes into state dynamics. While they may vary in the degree to which they have challenged or assimilated family systems (Charrad, 2000), the family has been a rather explicit political project within the state and nation building projects of Arab states.

Omnia Shakry (1998), for example, argues that childrearing, mothering and family formation were critical to the nineteenth and twentieth century Egyptian nation-building project. The relocation of responsibility for child rearing from "private" to "public" spaces, the shift of responsibility for raising children from fathers to mothers, and the development of rational-economic and scientific-hygienic child rearing practices required the creation of new spaces, roles, identities, and new notions of selfhood. All this regulation of family, she argues, served the creation of the "efficient citizens of the nation" (Shakry 1998, 143).

Arab men become citizen as heads of patriarchal families. Arab states have viewed women and their rights within patriarchal structures, as subordinate mothers, wives, children, siblings (Giacaman, Jad, and Johnson 1996; Al-Mughni 1996).

3.2 Creativity and Social Challenges

Here we can analyze in detail all these characteristics and its impacts on adults' approach toward creation.

Life of Egyptian adults starts and lasts with obedience. In fact, when they have been forced to obey, it is nothing more than a form of submission. The ultimate goal behind absolute obedience is to practice children, teenagers and adults to integrate with society where the process of tradition and culture transmission takes places in adults's consciousness. The notion of absolute obedience comes from the internal structure of Egyptian family where the entire authority is given to father. In fact, the Egyptian father has a central authority and power; he also has all kinds of responsibilities and all advantages.

In addition, Egyptian family is characterized as a hieratic where the father is the central point that organizes all family members' affairs and his power is ultimate. He is also the unique example where all family members have to follow and copy. We can find too many examples from traditions that show the importance of father to his family. For example, it is always said in Egyptian tradition "like father like son". For adults, they should reproduce father character as a process of their life cycle.

In this context, we give evidence stated by one of those neigh figures (case 2) whom represent case study sample: "My father and my mother are always advising me to obey them and they always threat me by claiming that if they are angry or upset with me, our Lord will be upset with me as well".

Another case (case 5) states the following: "I always got used to obey my father to have peace and to avoid listening to his blame words. I sometimes deceive him by pretending that I do listen to his words, but in fact I do whatever I want end of the day".

On the topic of advice and guidance, there are other cases refer to the different ways that father's interference in his family affairs.(Case9) states that: "My father all the time interferes in my own business and always decides whom I know and take him as friend not to take him as a friend because my father sometimes say this guy is bad guy because he smokes, or sometimes he says this guy is not good because he does not pray". (Case 3) continues her statement by stating that: "My father always wants all his words to be done and all his opinions to be followed as well. When a guy comes to propose me and I do not like him, so I try to persuade my father that he is not the right guy for me, my father gets upsets and accuses me for being bad girl".

In case of creative pattern as reported by cases (7, 8 and 9) all youth reported that we used to obey our parents. In addition, they stated that in many situations parents ask us to do some actions with love and persuasion not by force and submission. This kind of action made by parents helped the adults to come out from the narrow circle of family traditions. In all these cases related to creative patterns, adults stated that when they forced to obey their parents led them to feel lack of self confidence, self disrespect and submission which reflected negatively on their behaviors during undergraduate years and professional years.

As a result, the social structure of Egyptian family emerges a kind of relationships among family members based on authoritative power and absolute obedience from one direction; from father to the rest of his family. This leads to a fact that adults who brought up in this authoritative circumstance become having no opinion, they cannot have free discussions and cannot make decisions. This way of authoritative socialization cannot be done successfully unless there are other ways of continuous submission and depression.

3.3 Creativity and Cultural Challenges

Here, we can summarize the most important challenges that faces the creative adults in Egypt society especially adults in the middle class.

- The dialectic relationship between traditional values and modernization values. The adults are suffered from deep-stated traditions which be reduced their motivation and could be restricted them from developing their society.

From this suffering, we could realize in what extent the gab between the traditional values and modernization values increased between what should the adults follow it and what is allowing for them? As a result of their suffering they are always under frustration and dissatisfaction.

-On the contrast of pervious studies referred to the creation process that frequently be happened in the beginning of adults stage , this study proved that the creation phenomena emerges in the latest of adults stage as a matter of fact the latest acquirements social mature through socialization institutes.

-Also the study revealed that there are differences between the social values related to absence of ideology homogenous, the contradiction between the identity value and the modularity requirement, and the religious institution ignorance to confirm about the value of creation, hardly work, social development and its requirement. in fact the religious letter in general intended to ignorant the concept of creation and mostly avoiding to talk about it , in contrast it insist and stated on the importance of patient and submission especially in hard circumstances as regard it affliction from God to expert the rank of our faith. So we found the family of middle class focus on some religious concepts which is far from creative aims and ignorant the other religious concept that insist in creative aims.

3.4 Young Women and Creative Opportunities

Despite this impressive development in the overall level of youth education, there are severe gender disparities. (Nawar et al., 1995:153-4).This study also shows that youth exclusion is highly gendered. While female school enrollment rates have increased in the past few decades; there remains a significant minority of girls deprived of schooling, particularly in rural Upper Egypt. Similarly, while labor market conditions have improved for most groups, recent analysis shows some alarming trends in female employment. Many out-of-school young women aged 15-29 are economically inactive and a significant proportion of those who are economically active are

unpaid family workers. Young women are also four times as likely to be unemployed as young men Assaad, 2007).

It is really a contradictory situation to see that the mother who suffered a lot from all these kinds of interference when she was a girl, she comes later when she became a mother and responsible for a family to reproduce the same restrictions and the series of obstacles during socialization. In some cases, mothers are more restricted than father due to the fact that fathers spend most of their times outdoor for work, this leads mother to over control their daughters. In this context case (4) states the followings: "My father is very cool with me, but on the contrary, my mother is very aggressive with me and she never satisfies with all my actions".

4. Generation Conflict and Creation Process

No doubt that, the life of youth completely differ from the life of elder , youth could get a large amount of chances in their life regarding due eternally social change and open-minded on modernization which leading them to freely thinking and doing but the elder individual couldn't get these chances and sometimes haven't the desire to get it. Hence the possibility of emerging the generation conflict will be existence in social reality in respect to their both categories ability for changing.

In fact, The generation conflict in Egypt society has some patterns and shape as we obvious before, but these patterns could be tend to be more aggressive against the adults or be more tolerance towards them, this relationship is very changeable according different situations, so we can decide that the generation conflict is not fully steady in its rank in the middle class. As a fact, we could find some families are behaved as tolerance in such ways and as intolerance in the other ways, it was depended on the subject of conflict situation and how it far from the heritable tradition in this family. As a result the study revealed that most of parents in the middle class frequently facing a high rank of hesitation toward what should they do in different situation because they sometimes suffering from their choosing between the heritable tradition and modernization values especially in the last period which the whole society are influenced by the modernization, although this hesitating situation of parents, However they prefer to follow the aggressive punishments if their adults tend to adapt the modern style and critical thought in their life, these process of backing to heritable tradition and forward to the modern life gives us a clue of why the adults personality is always obedience, hesitating between the ancient and the modern and it reflects in general the way of dealing with other problems and challenges of society.

Here , we are talking about the adults alienation inside Egypt society especially adults of class middle which there are sharp contradiction between the youth creativeness attitudes and what is allowing to them from the political and religious system, this gap between the youth expectation from their society and the actually roles that be existence in the political and religious life could lead to frustration feeling and alienation feeling related to immanent behavior that could emerge in failing them in violence circle or addictive circle. on the other hand the study concluded that the unemployment is a mainly factor which effect in the adults attitudes and their view towards the future, so the unemployment adult has a negative view towards his society, He haven't the faith in both his society and his future because he had a conviction that he couldn't obtain his rights from society, so he wouldn't obligate to do a completely duty .the second reason is represented in adults convincing that the society couldn't equally deal the adults from different classes, it emerged in society interesting and preferring the adults from higher class and saving to them a good education and a good Jobs, so these reasons increase the frustration feeling from achieving the suitable position in the society.

4.1 Scientific and Professional Challenges and the Cycle of Life Reform

Both family culture and school culture are considered parts of the holistic unified culture of society, although the number of higher education.

Institutions is increasing significantly, currently the level of educational quality is decreasing according to its content and method. There is a great deal of similarity between youth of immanent pattern and youth of dynamic pattern towards educational process and its contents which is normally based on memorizing and recalling what has been memorized before regardless practical and scientific skills that are eagerly wanted by modern markets and modern technical life. On the contrary, adults of creative pattern age object to this pattern of educational discipline and refused all its goals and contents.

According to the interview, youth were disappointed because of the fact that university and high institutes could not well prepare them to encounter modern challenged emerged by new technological revolution. This understanding forcedly led them to depend on their own activities by learning new foreign languages and computer programmers to enable them to enhance their intellectual faculties. In that context, one of the creative

adults whose job is a handcraft states that: "I had to learn computer skills, although I have a college certificate, to know how to design and portrait my stuffs and to continuously renew their designs".

Regarding the problem of work, it has been concluded that youth who are belonging to both immanent and dynamic patters have similar views about the importance of work and its impressive role in forming of life cycle. They reported that most of work types turned to be mechanical and it is too rare to find particular type of jobs that estimates individual physical efforts. The adult who belong to immanent pattern reported that society does not respect the value of work and they give an evidence for that report by claiming that there is a huge gap between poor and rich people in the same type of job. In addition, there are many cases of financial and ethical corruption within wide sectors of jobs. Therefore there is an absence of the value of job. It is stated by (case 2) the following: "If I had money, I would not have worked at all".

These results are related with some pervious studies which stated that Young people who are living in times of rapid cultural change and of increasing cultural diversity. Education must enable them to understand and respect different cultural values and traditions and the processes of cultural change and development. The engine of cultural change is the human capacity for creative thought and action. (Winner , 1996, p.283). Also some studies concluded that many gifted youth don't become creative adults, not because they lack the intellectual capacity or opportunity but because of their environmental conditions (Subotnik &Steiner, 1994).

4.2 Creativity and Economical Challenges

In fact the economical dimension is very important for youth who belongs to dynamic pattern since most of the cases thought to immigrate and find a job with well paid salary. In this context (Case4) reported the following: "Going abroad is an evil, but I have no other option than this one as the final refuge for me".

It has been concluded from interviews that going abroad is in fact of escaping from the hardness of living in the society which sociologically is considered as one of mechanicisms of adjustment with the present awful and hard reality and hence getting a job abroad, even if it was not legally, it will help them to bring equilibrium back to their life cycle. It is also mentioned by some adults who belong to immanent pattern age that they prefer governmental jobs because of the suspension that secures them when they turn to be elders, governmental jobs is also more flexible regarding work hours where they can go round without any charge or threat from directors. For adults who belong to creative pattern, they reported that job is a challenge for them; as a result, they do like neither traditional jobs nor administrative jobs that restrict their creative abilities and leading them to be traditional employees. They significantly reported that they like working regardless wages that may provide them very comfortable life style. In this context, (case 9) stated that: "If I had more than enough money, I would have still worked." From responses came from this group of adults, we could realize that they have awareness about the importance and value of work. They also are concerned to have a job not in itself, but to confirm that it is one important right of being a member in society and as a duty to serve and to develop their society regardless of the wages whether   it will lead them to very comfortable life or not.

4.3 Adult Ambitious between Their Realty and the Future

In this sector, we analyze the most important goals and future ambitious of youth life and the problems which retard them and tend to be a hard circumestances leading them to frustrate from achieving their goals not only in the present but also in the following stages in the future.

It was clear from the interview that youth goals from 1 to 6 are analyzied as a traditional goals which reflect their view of present life and expentation from the future , it has been concluded that these goals be enclosed in some points such as getting the limited chance of jobs, achieving a rank of economic secuirity, establishing a family through the marriage, getting a disinguish social and personal relationship with remarkable persons in society and acheiving self-happienes through spending the money and travelling abroad.

While these goals are considered a traditional and simpleness goals which circling around the personal goals, However they consider it an imposible goals to get it through their life because they convinced that the political climate doesn't allow for pooring individual to obtain anything could promote their life, so according to their opinions it will be as a dream imaginary for them.

We can interpent this situation in respect to the social climate that refused and regect the individual intinative which the society didn't encourage the individuals to take some steps to effectiefly participent in their society like frustraiting them from political participation and supporting the high class to dominate on economical and political life. But although that is almost actually challenges faces adults to reach to a creative pattern but I insist on the role of individual to improve the public context and faces the problem without simulating under this

circumstances, hence the one of the importance of this study to clearify the important of interaction between the self role and the society role in promotive the good individuals.

-the present study discovered that the adults have the particularly sub-cultural that give them the power and the ability to make adaptation between the real of their life in the society and their hopes in the future, also it provide them the mental capacity to select the features of identity which assist them to acclimatize with the dominated culture and make available to correspond with the global cultural.

4.4 The Indicators of Creative Youth

We can sumurize the indicators that be discovered from the reaction of adult toward some challenges that are faced them in different situation as following :

- The daily life of creative adult from the study casea is gravitaded toward the continuously motivation , and succesful given to their works , they be ability not only in reformatting their charachtrized elements whether in biological, psychological, social, cultural and ideological sides but also in reforming these above sides.

-The adults always have the nature renewal that gives them the the culture of empowerment which focused on how to plane to either the present and to the future regarding to due the new social changes that be happened in the past and the changes could be happened in the future.

-The view of adults always tend to the future, they have completely faith with the future and completely desire to change their reality , so they have the ability to go beyond of the present and be assimilated the heritable tradition reality which had been dominated by the elders .

-The present study discovered that the adults have the particulary sub-cultural that give them the power and the ability to make adoption between the real of their life in the society and their hopes in the future , also it provide them the mental capicity to select the features of identity which assist them to acclimatize with the dominated culture and make avalible to correspond with the global cultural.

-The adults have a critical thought that means here is a continuous and conciousness thougt regarding the changes in society and regarding the reasons of the public problems and its influnces on the sort of adults life .

-Adults have Self-responsibility of acting and choosing towars avaliable variables which the society could allow to them in any time , so we can found them taken any chance could exist in the society .

-The correlation with the modernization : there is faith that the modernization is not completely evil , so we found the creative adults always depending on technology in educated themselves , so they have a positive approach towards the technique and modern technology.

5. Analysis the Differences between the Dynamic Pattern and Creative Pattern of Youth

This sector doesn't aim to make a theoretical comparison only but aims to discover the more important similar between the above categories because it will be give us the knowing ability about which individual could tend to acquire the indicators of creative pattern age, in other sense this comparison will support us to raise some traits which belong to dynamic pattern age for hopping to promote and improve them for reaching to creative individual. So we can summarize the similar and difference traits as following:

-This study has evidenced that there are signification difference in rank between the creative adults and dynamic adults towards some characterized traits and values such as (performance -goal clarification -leadership-self-achievement -ambitious-theadventurous -thedetermination-self -independence-the originality -the flexibility -the confidence).

-There are also significance difference between male and female in the dynamic and creative pattern age in respect to the influence of traditional power that basis on male glorification and female degradation.

-The dynamic individual is always behaves regards his advantages so his thought is characterizes as a selective thought from many alternatives for achieving the equilibrium in his life, hence we can find his choices tend to select the nearest choice which could solve his problems, in contrast the creative individual thought is characterized as a accumulative thought, it is meaning here that the creative thought could dispense on some nearest alternatives which could solve his problems for examining the new ideas according his future view .

The persons in the creative pattern age always tend to change their ways of life apart from the traditional frame that exists in their society, in contrast the persons in dynamic pattern age prefer to depend in traditional values but they can accept the changes in it if it achieve the equilibrium to them.

-There is a similar correlation between the dynamic and creative individual in their self-vision related to self-consciousness, self-achievement and self-estimation.

-The dynamic individual have the desire to be an integral part inside the mobility process and aim to raise their position inside the middle class for not failing in the lower class, although they have a limited chance to improve their life that sometimes could prevent them to get the social mobility, however we can find them in trying for being part of total mobility. On the other hand the creative individual have the motivation to challenge their life reality which be emerged in continuously reforming both the personal life and social life.

These features are harmonized with some researches result which summarized that creative youth are feeling free psychologically from parents, leading to a unique identity, a critical component of the creative personality (Albert, 1994). In addition to they have the capacity to develop a rich fantasy life; they have fewer peers with whom to play and exceptional

Imaginational capacities and learn to use of imagery and visualization techniques to solve complex intellectual problems (Mc Gurdy, as cited in Albert, 1983).

6. Conclusion

The central assumption of the present paper is the possibility of dividing an individual's age circle in respect to certain biological and social characteristics

The aim of field work, applied to this study, is to recognize the patterns of life cycle. To be more specific, the particular goal of this study is to draw a portrait of the patterns of Egyptian adults' age and observing their ability to reform their quality of life

These studies found out that there is a close relationship between creative capacities and various indicators of emotional personality. There are also numbers of social personality indicators such as thought independence, work independence, ability to reconcile between internal and external experiences.

References

Alan Warde. (2000). *Practice and Field: Revising Bourdieusian Concepts.* Manchester University.

Ali Lila, Arab Youth. (1993).El-Maref, Cairo.

Al-Mughni, Haya. (1996). Women's Organizations in Kuwait. Middle East Report. No. 198. 26 (1):32-35.

Amabile, T. (1996). *Creativity in Context: Update to the Social Psychology of Creativity.* Boulder, CO: Westview Press.

Ansel, Nicola. (2005). *Children ,Youth and Development.* London and New York Rutledge.

Charrad, Mounira. (2000) Becoming a Citizen. Lineage versus Individual in Tunisia and Morocco. In Suad Joseph, (ed.) Gender and Citizenship in the Middle East. Syracuse: Syracuse University Press.

Flaks, R .(1971). *Youth and Social Change.* Markham Publishing Company, Chicago.

Handoussa, H., & G. Potter. (1992). "Egypt's Informal Sector: Engine of Growth?" Paper presented at the MESA Conference, Portland.

Kjeldgaard, D. (2001).Youth Identities and Globalization , Central and Peripheral Consumer Culture in Denmark and Greenland, Paper presented at the British Sociological Association Youth Study Groups International Conference on Global Youth , Young People in the Twenty First Century, University of Plymouth, United Kingdom.

Lubart, T. I. (1999). "The Concept of Creativity: Prospects and Paradigms". In ed. Sternberg, R. J.. Handbook of Creativity. Cambridge University Press.

Mackinnon, P,W. (1962).The Personality Correlates of Creativity in P.E.,Veron (ED),1970,Creativity, Penguin book limited.

Martindal, C. (1989).Personality, Situation and Creativity in I.A., *Hand Book of Creativity,* N.Y:Plenum press.

Maslo, A.H. (1987). *Motivation and personality.* New York, Harper Row Publishers.

National Reports. (2010). *Arab States.* Egypt.

Nawar, L, C.B., & Loyd, B. Ibrahim. (1995). "Women's Autonomy and Gender Roles in Egyptian Families" in C.M. Obermeyer (ed.) Family, Gender, and Population in the Middle East: Policies in Context. Cairo: The American University in Cairo Press.

Orum, A.M. (1982). *Introduction to Political Sociology. The Social Anatomy of the Body Policies Prentice,* Hall INC ,Englewood, New Jersey.

Parons, T. (1972). Age and Sex in the Social Structure of the United State in Peter K.Manning& Marcello Truzzi: Youth and Sociology (ED)Pentic-Hall.New Jersey.

Ragui Assaad & Ghada Barsoum. (2007). *Youth Exclusion in Egypt: In Search of "Second Chances"*. Cairo, Egypt.

Sternberg ,R.J., & Lubart,T.L. (1996). Investing in Creativity, *Journal of American Psychological association ,* 51 (7)

Urban, K. K. (2002). The General and Special Case: Development and Nurturing of Creativity. Keynote address at the 7th Asia-Pacific Conference on Giftedness, Bangkok, August 12-16, 2002

Urban, K.K. (1991). On the Development of Creativity in Children. *Creativity Research Journal,* 4 (2), 177-191. http://dx.doi.org/10.1080/10400419109534384

Zolberg A. (1969). Youth as a Political Phenomenon in Tropical Africa. *Youth And Society ,*2 (1)