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# UNDERSTANDING CONTEMPORARY EGYPTIAN PERSONALITY: A CULTURAL PERSPECTIVE ON MULTIDIMENSIONAL PERSONALITY STRUCTURE

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## ABSTRACT

*This study aimed to examine the psychometric structure of contemporary Egyptian personality by developing and standardizing a multidimensional scale. The preliminary version of the scale was reviewed by a panel of experts in psychology, sociology, and mental health to establish content validity. The scale was then administered to a sample of 300 participants drawn from various Egyptian governorates. To examine construct validity, an Exploratory Factor Analysis (EFA) was conducted using the Principal Components method with orthogonal Varimax rotation. The results revealed a clear six-factor structure representing the following dimensions: religious-moral, social, political, cultural, psychological, and economic. These factors accounted for an adequate proportion of the total variance. Reliability analyses using Cronbach's alpha, Spearman-Brown, and Guttman coefficients demonstrated acceptable to high levels of reliability for both the total score and the subscales. The findings support the validity of the proposed instrument as a standardized psychometric measure for assessing contemporary Egyptian personality in psychological and social research.*

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**KEYWORDS:** Human Behaviour; Contemporary Egyptian Personality; Social Behavior; Functional structural framework; Cultural Traits.

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## 1. INTRODUCTION

The Egyptian personality is a rich model for understanding how history, culture, and social structure shape the characteristics of the Egyptian individual. It has embodied a balance between stability and change, authenticity and openness (Taterka, 2024), and a profound spiritual inclination and pragmatic realism (Abdel-Jamil, 2024). Several Egyptian thinkers have examined the Egyptian personality from within, considering its historical, cultural, and social dimensions. Bassiouney (2014) and Muzykina (2025) focus on how the notion of “the Egyptian” is continually reshaped between the local, the Arab, and the global, while Salem, Ismail, and Aref (2019) and Abdel-Khalek (2025) address its psychological traits. Ammar (2010), Radwan (2022), Altohami and Omar (2022), and Meadawy (2025) highlight the dynamics of contemporary Egyptian social structure. Recent transformations—such as forced modernization, globalization, and digitalization—point to profound changes in Egyptians’ system of values and behaviors, making the study of the contemporary Egyptian personality essential for understanding its structure and trajectories of change.

The importance of this study's theoretical dimension lies in developing a contemporary structural conception of the Egyptian personality, focusing on its psychological, social, cultural, religious, political, and economic dimensions, thereby enriching the scientific understanding of its complex structure. The study also provides a measurement instrument for future research and a knowledge resource for social policy planners to examine the impact of societal transformations on the Egyptian personality.

The present study aims to develop and standardize a multidimensional scale for assessing the contemporary Egyptian personality by verifying its psychometric properties, namely validity and reliability, and by identifying its factor structure and core dimensions. This, in turn, contributes to the development of a standardized measurement tool for future psychological and social studies in Egyptian society.

To achieve this objective, the study formulated its main research question as follows: What is the psychometric structure of the contemporary Egyptian personality, with a view to developing and standardizing a multidimensional scale?

In attempting to answer this question, the following sub-questions were derived:

1. What are the structural dimensions that make up the Contemporary Egyptian Personality

Scale?

2. To what extent does the Contemporary Egyptian Personality Scale demonstrate acceptable levels of psychometric validity?
3. To what extent does the Contemporary Egyptian Personality Scale demonstrate adequate levels of reliability?
4. Does the factor structure of the proposed scale reflect a multidimensional conception of the contemporary Egyptian personality?
5. Can the proposed scale be relied upon as a standardized measurement tool for use in psychological and social studies?

## 2. LITERATURE REVIEW

### 2.1. *The Egyptian Personality*

#### 2.1.2. *The Concept of Personality*

Personality is one of the most important concepts in psychology and sociology, referring to an individual's integrated qualities, motives, traits, and attitudes that shape patterns of behavior and interactions with the social environment. The term “personality” comes from the Latin *persona*, which in Greek drama denoted a mask. However, its meaning has evolved to encompass the human self, both overt and covert, as we shifted from an emphasis on external appearance to inner depth. Under the structural-cultural model, Kardiner and Linton developed the concept of Basic Personality, which posits that people within a society share similar personality traits and that these traits reflect prevailing patterns of socialization, resulting in a psycho-cultural structure that guides how members of that culture behave. Media Personality was also a concept denoting the statistical average of individuals' personalities on a particular dimension within a society. The former of these considerations concerns qualitative and common cultural factors; the latter concerns quantitative aspects of personality (Kardiner, Linton, Du Bois & West, 1945: 230). This sociological approach contributes to understanding personality as shaped by both the individual and their social and cultural background, just as the psychological perspective is appropriate in the overall view of personality.

#### 2.1.3. *The Concept of the Egyptian Personality*

The Egyptian character has maintained a certain degree of consistency in some attitudes throughout history, but also showed an ability to adapt to structural changes in society. Atef Wasfi (1981) identified a set of features that characterize the traditional Egyptian personality in a “worthy”

manner, such as continuity, religiosity, patriotism, self-sacrifice, and duality: the mixing of sadness and humour, and adherence to dignity.

Zayed (1990: 40) also identified several of the most common traits, such as oscillation between doubt and trust, religiosity, relationship with politics, reliance and fatalism, patience, humor, and superstitious thinking, which are traits that have contributed to shaping the mental image of the Egyptian personality in the collective consciousness.

Modern research shows that these traits persist to this day. Describing the Egyptian personality as being still alive and flexible despite its historical nature, Al Mahdi (2025) says that extraversion, patience (though these two might be inherently conflicting), religiosity, and tolerance are in balance with sarcasm and predisposition for stability; a blend of both authenticity based on history and quality to deal with change linked to modern contingencies.

On this basis, the Egyptian personality, as a complex dynamic system in which psychological, social, cultural, economic, value, and national dimensions are interwoven, can be described as having the advantage of maintaining stability and flexibly responding to practical challenges. From

such a systemic perspective, the concept of structural profile appears highly relevant to consider in a comprehensive fashion Egyptian personal style as it is experienced and structured: multidimensional and globally organized.

This has been characterized from the present investigation as the Egyptian type of personality, or: "A man creating system created and passed down through a history of civilization; [an] organic interpenetration of psychology, society, culture, economics, and values that make up nations based on internal common points while dynamically establishing conservative and progressive relationships."

In addition, the structural profile of Egyptian personality is described as: "The integral system of psychological, social, cultural, value (sense of life), economic and national-political parameters which reciprocally interact to create a particular picture of personality within its socio-psychological environment that reflects the latter's modes of attitude and adaptation towards oneself and the world." This concept is operationally defined in Table 1.

**Table 1. Structural Profile of the Egyptian Personality: Sub-Dimensions, Operational Definitions, Indicators, and Measurement Tool.**

Variable / Dimension	Operational Definition	Key Indicators	Measurement Tool
<b>The Structure of the Egyptian Personality</b>	In the current work, we shall use the Egyptian personality structural profile and refer to the overall score achieved across its sub-spaces (psychological, social, economic, cultural, religious-moral, and political).		Structure Profile of the Egyptian personality scale (developed by the researchers), 60 items, five-point Likert scale.
<b>Psychological Dimension</b>	The subject's ability to modulate emotions and apply emotion-regulation strategies suggests emotional balance and stability in response to daily stressors.	<ul style="list-style-type: none"> <li>• Anger control and emotional regulation.</li> <li>• Stress and adversity adaptation.</li> <li>• High self-esteem and self-satisfaction.</li> <li>• Emotional awareness with flexible emotional expression.</li> </ul>	10 items
<b>Social Dimension</b>	The quality of the person's social communication and interaction, including the capacity to develop appropriate relationships that are reciprocal in nature and not just reactive.	<ul style="list-style-type: none"> <li>• Establishing and nurturing healthy, social connections.</li> <li>• Respect for our social rules and norms.</li> <li>• Inclination for collaborating and working with the community.</li> <li>• The willingness to support and respect others.</li> </ul>	10 items
<b>Economic Dimension</b>	How secure one feels economically, and one's ability to access necessities, achieve economic security, and feel satisfied with their material living conditions.	<ul style="list-style-type: none"> <li>• Financial security and ability to meet basic needs.</li> <li>• Contentment with income and standard of living.</li> <li>• Sound financial management.</li> <li>• Desire to enhance financial condition.</li> </ul>	10 items
<b>Cultural Dimension</b>	The person's intellectual concerns are knowledge, culture, and lifelong learning (universalism), as well as an	<ul style="list-style-type: none"> <li>• Exposure to meaningful cultural and media experiences.</li> <li>• Understanding the importance of education and reading.</li> </ul>	10 items

	open-mindedness toward new ideas and respect for intellectual diversity.	<ul style="list-style-type: none"> <li>• Openness to new cultures and new ideas.</li> <li>• Making knowledge work for oneself and one's community.</li> </ul>	
<b>Religious-Moral Dimension</b>	A person's dedication to religious and spiritual beliefs informs conscience and plays out in moral practice and dealings with others.	<ul style="list-style-type: none"> <li>• Integrity and sincerity of work.                             <ul style="list-style-type: none"> <li>• Tolerance and respect for others who are not like them.</li> </ul> </li> <li>• Offering Salat dedicatedly and for the sake of Allah.</li> <li>• Refraining from harmful conduct towards others.</li> </ul>	10 items
<b>Political Dimension</b>	The person discovers his national identity, orients himself to public issues, becomes involved in communal activities, such as politics and social services, and feels responsible for the nation.	<ul style="list-style-type: none"> <li>• Concern about national and public affairs.</li> <li>• Take part in elections or volunteer activities.</li> <li>• Sharing perspectives openly and responsibly.</li> <li>• Pride and belonging to the home country.</li> </ul>	10 items

*Note. Each dimension was evaluated on a 5-point Likert scale from 1 (Strongly Disagree) to 5 (Strongly Agree).*

### 3. THE PROPOSED INTERPRETIVE MODEL OF CONTEMPORARY PERSONALITY

The modal model was derived from this section. This model is a "model of explanation for personality," which is based on sociological and psychological theories regarding (personality in general and the Egyptian personalities area especially), as seen in the next paragraph:

The Egyptian temperament is an elaborated interplay within a civilizational horizon of long-term communication between the individual (the psychological dimension) and the collective (the socio-cultural dimension), against a background of a wealth of accumulated history and shared experience (Liutsko, 2019; Fountoulakis & Gonda, 2019). This theoretical model provides a comprehensive view of the Egyptian personality through 4 interrelated configurations: the functional constructivist structure and historical cultural level underlying community, institutions, and common values in shaping behavior (Muzykina, 2025), cognitive structure reflecting society- individual perceptions in the self-other relational field and personal worldviews (Abele, Ellemers, Fiske & Yzerbyt, 2020) and psychological level providing an insight into finer details of individual attitudes such as internal processes navigating emotions related to social-behavioral patterns registered within the individual psyche (Tsomokos, 2025). This nonlinear model illustrates the interplay among social structures, culture, and history, and self-image and personal behavior, while maintaining cultural values.

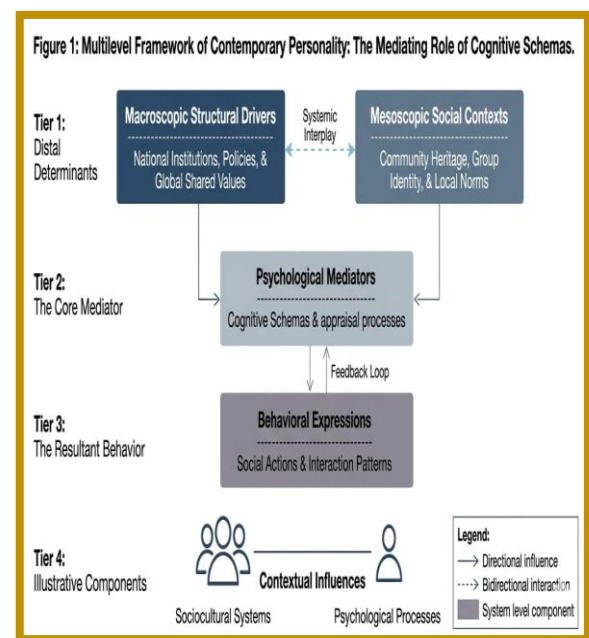


Figure (1): We propose a Multilevel Framework of Personality that highlights the distal structural and social determinants influencing behavioral expressions through cognitive schemas and appraisal processes. It also captures bidirectional influences between the macro and Meso levels, as well as a feedback loop from behavior to system structures.

1. Structural-Functional Level (Macro-level): This level is based on Structural-Functional Theory devised by Durkheim (1982; 1984) to account for social solidarity and collective conscience, and further developed by Parsons (1937; 1951) and Merton (1968) to elucidate the roles of major social institutions (family,

- school, religion), in the formation of personality and the preservation of social equilibrium. Conservatism, realism, balance, and obedience are then revealed as functional patterns that enable society to absorb structural, economic, and cultural changes and reproduce stability (Wanda et al., 2021; Savin, 2023; Reyes, 2024; Khara & Soren, 2025).
2. **Historical-Cultural Level (Meso-level):** It is at this level that it is highlighted that personality building is not exclusive to the individual, but a part of collective cultural heritage and one of its mechanisms for inheritance through generations, as stressed in Benedict's (1934/2005) statements or Mead's (1942). The theory of national character holds that, in every culture, certain characteristics shape both individual behavior and values. In the Egyptian context, these traits are flexible, people-oriented, collective, and pragmatic, which together account for a sense of national identity that persists despite social change and political transition (Allik et al., 2023; Khalil, 2024; Muzykina, 2025).
    3. **Cognitive - Worldviews Level (Mediating Level):** These approaches describe how individuals view the world through a cognitive filter and value system ("cognitive lens"), then filter that world, select what to think about, adapt perceptions, and make decisions (Koltko-Rivera, 2004). Habitus is the way in which values and beliefs become ingrained behaviours, linking social structures with psychological representations of identity (Khairulin, 2023). The paper is firmly grounded in theory, with its theoretical underpinning drawn from phenomenological views, Personal Construct Theory (Kelly, 2020), and Mannheim's exploration of the relationship between social vision and social structures, showing how individuals' worldviews drive their actions (Hammersley, 2024).
    4. **Psychological-Behavioral Level (Micro-level):** Here, it is where the psychological and cognitive processes are situated, which replicate social and cultural shapes into traits and conduct. Key theories include:
      - Cognitive Dissonance (De Melo, Sinval & Isler, 2024), which refers to the psychological discomfort produced by contradictions between beliefs and daily actions.
      - Social Representations (Yahya & Sukmayadi, 2020), which is the way people think about and act in the world via collective shared cognition.
      - Social Learning and Social Cognitive Theory (Manik, Sembiring, Padang & Manurung, 2022; Khozin, Tobroni & Rozza/Kona Drive, 2024) emphasizing the process of observation and modeling in the development of behavior.
      - Social Identity Theory (Bandura, 2019; Grusec, 2020) to explain how membership in groups impacts personality and social behaviour.
 This level enables an understanding of the internal structure of personality, its interaction with social and cultural super-systems, and how day-to-day value-reality conflicts are handled, allowing for a more integrated understanding of the contemporary Egyptian personality profile.

## 4. RESEARCH METHOD

### 4.1. Research Design and Method

The present study employed a descriptive-analytical method, given the nature of the research problem and objectives. Its form allows systematic characterization and analytic elaboration of the phenomena as they develop within its sociocultural matrix. It enables the study of the structural aspects and multidimensional nature of the Egyptian personality, as well as the regulations that govern its formation and components, under non-experimental conditions. The descriptive-analytical approach is one of the most suitable approaches for studying complex psychosocial phenomena, as it enables the integration of the theoretical framework with statistical analysis and the development of disciplined scientific interpretations of the results (Creswell, 2014).

#### Participants and Data Collection

The scope of that investigation was Egyptian society, where personality is developed. Given the nature and aims of our study, non-probability (i.e., convenience) sampling was used, in which participants were selected based on their availability and willingness to participate. Such an approach is common in macro research, especially in psychometric studies (Golzar, Noor, & Tajik, 2022). The psychometric validation subsample (n = 350) includes individuals aged 18 years or older across different governorates in Egypt. This sample was added to validate the scale's reliability, validity, and factor structure.

## 4.2. Measurement Instrument

1. Purpose of the Scale: The scale aims to study and understand the psychological and social traits of Egyptian personality to analyze its socio-cultural conduct. It can also be compared with other cultures that have institutions with similar traits, so, overall, the present scale provides a well-rounded picture of Egyptian personality and its association with its environment and history, rather than with culture and society.

2. Rationale for Developing the Scale: The choice of forming the Egyptian Personality scale has been driven by a combination of several methodological and relevance factors, namely.

- No one omnibus measure: Despite the numerous studies that describe parts of the Egyptian personality, there is no overall generic scale with a cut-off point tailored to its psychological and social characteristics.

- Social and cultural dynamics: The continuing changes in the Egyptian social, cultural, and structural relationships require the generation of new measuring tools that record the personality characteristics accurately in present times.

- Need for culture-based instruments: Creating an indigenously developed scale that is consistent with the unique cultural and social factors of Egyptian society would lead to a richer, context-relevant understanding of Egyptian personality.

3. Scale Construction Procedures: The scale items were constructed based on the review of several related theories that were broad or extensive, a collection of over 8 basic reference books, and over eight previous empirical studies dealing with traits and dimensions determined by the Egyptian personality and measurement tools. These sources were mined to identify the basic psychological and social traits of the Egyptian character. Subsequently, these traits were conceptualized along specific dimensions, and scale items were generated to make the construct culturally meaningful for measurement in an Egyptian sample.

4. Preliminary Form of the Scale: the initial form of the Egyptian Personality Scale, containing 60 scales and distributed on six factors. Five response options related to each item on a five-point Likert scale: (1) strongly disagree; (2) disagree; (3) neither agree nor disagree; (4) agree, and (5) strongly agree. Table 2 shows the number of items for each dimension in the preliminary scale version, reflecting an equal distribution of the desired personality traits to be measured in this study.

**Table 2. Distribution of Items Across the Dimensions of the Egyptian Personality Scale (Preliminary Form).**

Dimensi on	Psychologi cal	Soci al	Econo mic	Politic al	Cultur al	Religio us and Moral	Tot al
Number of Items	10	10	10	10	10	10	60

5. Psychometric Properties of the Egyptian Personality Scale: The Egyptian Personality Scale was administered to a sample of experts (25) who worked in psychology, sociology, and mental health departments from various Egyptian universities to investigate the comprehensibility and relevance of its items in assessing anticipated constructs. The agreement rate for the expert assessment exceeded 80%, indicating good face validity for the scale. Afterwards, an appropriate statistical method was used to test the factorial validity and reliability of the scale on a sample of 350 people from different governorates in Egypt.

## 4.3. Factorial Validity

The phase validity of the Egyptian Personality Scale was established through Exploratory Factor Analysis using Principal Components and Varimax Orthogonal Rotation on a sample of 300 Egyptians. The analysis identified six factors that accounted for the scale items, with criterion values for saturation factor loadings greater than  $\pm 0.30$ . The KMO measure of sampling adequacy was 0.842, a good score above the minimum threshold of 0.600. The Bartlett's test of sphericity was significant at the 000 level, indicating that the data were appropriate for factor analysis. Together, the six factors accounted for 52.117% of the overall variance in scale scores, indicating a coherent and acceptable factor structure. The underlying root and the percent of variance accounted for are presented for each of the six factors in Table 3.

**Table 3. Eigenvalues and Percentage of Variance Explained for the Factors of the Egyptian Personality Scale (N = 300).**

Factor	Eigenvalue	Percentage of Variance
<b>Factor 1</b>	7.545	12.576
<b>Factor 2</b>	5.634	9.389
<b>Factor 3</b>	5.630	9.383
<b>Factor 4</b>	4.518	7.530
<b>Factor 5</b>	4.102	6.837
<b>Factor 6</b>	3.841	6.402

*Note. The six factors collectively explained 52.117% of the total variance.*

It appears that the 60 items of the EPS load onto six basic factors, representing core dimensions of the

scale, suggesting a clear and consistent structure that aligns well with the theoretical framework. Due to their large size, the detailed factor saturation matrix for all statements has been shown in Appendix (A).

The first factor consisted of 13 items with an eigenvalue of 7.545, accounting for 12.576% of the variance in the data. This dimension was named "Religious and Ethical Dimension", since all its items referred to value systems, ethical commitment, and the religious behavior as personal and social factors in the Egyptian community; but also, on how religion is a major source of guidance for individual aspects as well as socio-behavior.

The second dimension was composed of 11 items, with an eigenvalue of 5.634, explaining 9.389% of the variance, and it was denominated as "Social Dimension", concerning social interaction, human relationships, and group integration.

The third dimension was formed from 10 items (eigenvalue = 5.630), explaining 9.383% of the variance, and had a political direction, as its constituent items were questions about political opinions, civic participation, and national responsibility.

The fourth factor, named Cultural Dimension (d), included 8 items (4.518) with an eigenvalue of 7.530%, reflecting interest in culture and intellectual openness.

The fifth factor consisted of 9 items and had an eigenvalue of 4.102, explaining 6.837% of the variance. It was labelled "Psychological Dimension" and included emotional characteristics, psychological equilibrium, and strategies to cope with stressors.

Finally, the sixth extracted factor contained 9 items, had an eigenvalue of 3.841, and explaining 6.402% of the variance; it was labeled "Economic Dimension." This dimension grouped items related to material aspects of economic satisfaction and the impact of financial situation on behavior.

#### 7. Scale and Subdimensions Reliability

Reliability of the Egyptian Personality Scale. After the exploratory factor analysis, reliability statistics for the total score and the sub-dimensions were used to calculate Cronbach's alpha for each. Split-half method and Cronbach's alpha coefficient, using the Spearman-Brown and Guttman formulas, were used. As shown in Table 4, the reliability coefficients of the measures are good to excellent, indicating that the instrument has positive internal consistency and is reliable for use in this study.

**Table 4. Reliability coefficients for the dimensions of the Egyptian Personality Scale (n = 50).**

Scale Dimensions	Cronbach's Alpha	Spearman-Brown Coefficient	Guttman Split-Half Coefficient
Religious and Moral Dimension	0.913	0.870	0.835
Social Dimension	0.893	0.906	0.886
Political Dimension	0.851	0.877	0.873
Cultural Dimension	0.840	0.727	0.725
Psychological Dimension	0.787	0.836	0.826
Economic Dimension	0.781	0.804	0.802
Total Scale	0.932	0.627	0.626

According to Table 4, the reliability coefficients for the dimensions of the Egyptian Personality Scale are high, indicating that the instrument is reliable. Also, this indicates that the scale was suitable for this study and enhanced the reliability of our findings.

8. Final Form of the Scale: Based on the validity and reliability analyses, it can be concluded that the researchers established the adequacy of using EPS with the final study participants and for measuring their personality, specifically within the Egyptian social premises. Thus, the scale became 60 items and six factors. Table 5 shows the scaling items throughout their dimensions.

**Table 5. Final Distribution of the Items of the Egyptian Personality Scale.**

No.	Scale Dimensions	Item Numbers	Number of Items
1	Religious and Moral Dimension	(23, 49-60)	13
2	Social Dimension	(1, 4, 11-19)	11
3	Political Dimension	(31-40)	10
4	Cultural Dimension	(41-48)	8
5	Psychological Dimension	(2, 3, 5-10, 20)	9

6	Economic Dimension	(21, 22, 24-30)	9
Total			60

9. Scoring of the Egyptian Personality Scale: The scores for responses to the items were given by the researchers' use of a five-point Likert scale; see Table 6.

**Table (6). Response Levels of the Egyptian Personality Scale. 10.**

Response Option	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Score Value	1	2	3	4	5

By answering each item, participants indicate which response best reflects their agreement with it and then sum their responses to obtain a total score that indexes a person's level of Egyptian personality. The sum score of the scale ranges from 60 to 300. Higher PSS scores reflect strong scientific, psychological, social, cultural, religious, moral, economic, and political national characteristics, collectively representing an integrated profile of the Egyptian personality. Conversely, lower scores reflect a weaker expression of these traits or the absence of certain aspects of the Egyptian personality that the scale captures.

## 5. CONCLUSION

The results showed that the Contemporary Egyptian Personality Scale has six major factors that reflect its core structural dimensions. This indicates that the factor structure is clear and stable with respect to the study's theoretical foundation. The dimensions are the religious and moral, social, political, cultural, psychological, and, finally, the economic. The religious and moral aspects highlight the value system, ethical commitment, and the instrumental function of religion in orienting personal behavior and society in Egypt. The social

aspect focuses on the quality of social encounters, human connectedness, and a sense of belonging to the community. The political aspect comprises political attitudes, community involvement, and national orientation. Regarding the cultural dimension, cultural interest, knowledge interest, and intellectual openness are emphasized. The second dimension is the psychological component, which includes emotions, mental balance, and coping strategies. Moreover, finally, the economic dimension concerns material possessions, economic satisfaction, and behavioral reactions to the state of the economy.

The psychometric validation analysis indicates that the scale has adequate psychometric validity. These six factors accounted for 52.117% of the total variance in scale scores, indicating a strong structure for the scale. Also, the scale's reliability was confirmed, with good-to-high coefficients for its dimensions, indicating that EPS has reasonable and sensitive reliability. This indicates the appropriateness of applying this scale in the present study and the reliability of its results.

The psychometric characteristics (validity and reliability) of the proposed scale demonstrate a well-structured factor structure, enabling exploration of the multidimensional nature of modern Egyptians' personality. This highlights the significance of this scale in addressing the lack of a valid tool to measure the five primary dimensions of the Egyptian personality. This enables a more in-depth analysis of modern Egyptian character in future research. Thus, this scale meets the same psychometric and practical standards as a tool for use in psychological and social research, as it is an academic, social, psychological, and cultural product that aligns with the social, psychological, and cultural attributes of the population in contemporary Egypt (Science addition).

Declaration of generative AI and AI-assisted technologies in the manuscript preparation process

The author confirms that no generative AI or AI-assisted technologies were used in the preparation of this manuscript. All intellectual content, analysis, and interpretations are solely the responsibility of the author.

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## Appendix A: Factor Loadings Matrix of the Egyptian Personality Scale

(This appendix presents the detailed factor loadings for all 60 items of the scale, illustrating the six main factors).

Item NO.	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6
1	—	0.348	—	—	—	—
2	—	—	—	—	0.705	—
3	—	—	—	—	0.524	—
4	—	0.363	—	—	—	—
5	—	—	—	—	0.744	—
6	—	—	—	—	0.691	—
7	—	—	—	—	0.591	—
8	—	—	—	—	0.489	—
9	—	—	—	—	0.598	—
10	—	—	—	—	0.696	—
11	—	0.769	—	—	—	—
12	—	0.790	—	—	—	—
13	—	0.762	—	—	—	—
14	—	0.627	—	—	—	—
15	—	0.704	—	—	—	—
16	—	0.663	—	—	—	—
17	—	0.788	—	—	—	—
18	—	0.794	—	—	—	—
19	—	0.732	—	—	—	—
20	—	—	—	—	0.349	—
21	—	—	—	—	—	0.538
22	—	—	—	—	—	0.342
23	0.463	—	—	—	—	—
24	—	—	—	—	—	0.736
25	—	—	—	—	—	0.343
26	—	—	—	—	—	0.777
27	—	—	—	—	—	0.716
28	—	—	—	—	—	0.729
29	—	—	—	—	—	0.588
30	—	—	—	—	—	0.600
31	—	—	0.727	—	—	—
32	—	—	0.696	—	—	—
33	—	—	0.644	—	—	—
34	—	—	0.712	—	—	—
35	—	—	0.569	—	—	—
36	—	—	0.674	—	—	—
37	—	—	0.740	—	—	—
38	—	—	0.622	—	—	—
39	—	—	0.568	—	—	—
40	—	—	0.589	—	—	—

41	—	—	—	0.686	—	—
42	—	—	—	0.603	—	—
43	—	—	—	0.527	—	—
44	—	—	—	0.557	—	—
45	—	—	—	0.486	—	—
46	—	—	—	0.758	—	—
47	—	—	—	0.787	—	—
48	—	—	—	0.709	—	—
49	0.504	—	—	—	—	—
50	0.500	—	—	—	—	—
51	0.749	—	—	—	—	—
52	0.719	—	—	—	—	—
53	0.835	—	—	—	—	—
54	0.787	—	—	—	—	—
55	0.796	—	—	—	—	—
56	0.571	—	—	—	—	—
57	0.782	—	—	—	—	—
58	0.793	—	—	—	—	—
59	0.723	—	—	—	—	—
60	0.817	—	—	—	—	—