

## Media gender representations through television cultural contents on Arab television

Naama Boulerbah<sup>1,\*</sup> Hicham Abada<sup>2</sup>

<sup>1</sup> Mohamed Kheidar University - Biskra – Algeria

<sup>2</sup> Mohamed Kheidar University - Biskra – Algeria

Laboratory of psychological and social studies, Mohamed Kheidar University - Biskra – Algeria

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### Abstract:

This study analyzes the media conflict between the two sexes on the basis of social roles, after witnessing several representations in various fields of life, this conflict extends to television screens. The study relied on analyzing the content of social talk shows. A quantitative and qualitative analysis of TV channels in order to understand the manifestations of gender stereotyping of social roles in the media from a cultural and identity perspective, as well as how a manager reflects this conflict to the audience.

The study concluded that a manager in a program tends to reverse the gender conflict picture in society by discussing issues related to the duality of man and woman, whether in society, in the family, or even in the institution of marriage, as a traditional social roles and the need to reconsider everything related with the society values and dissolving all gender differences in a way that guarantees to women the rights in equality with men in everything.

**Keywords:** gender; cultural conflict; talk shows; Social role

### Résumé :

Cette étude analyse le conflit médiatique entre les deux sexes sur la base des rôles sociaux, après avoir été témoin de plusieurs représentations dans divers domaines de la vie, ce conflit s'étend aux écrans de télévision. L'étude s'est appuyée sur l'analyse du contenu des talk-shows sociaux. Une analyse quantitative et qualitative des chaînes de télévision afin de comprendre les manifestations des stéréotypes de genre des rôles sociaux dans les médias d'un point de vue culturel et identitaire, ainsi que la manière dont un manager reflète ce conflit au public.

L'étude a conclu qu'un manager dans un programme a tendance à inverser l'image du conflit de genre dans la société en discutant des questions liées à la dualité de l'homme et de la femme, que ce soit dans la société, dans la famille, ou même dans l'institution du mariage, comme rôles sociaux traditionnels et la nécessité de reconsidérer tout ce qui concerne les valeurs de la société et de dissoudre toutes les différences de genre d'une manière qui garantit aux femmes les droits en égalité avec les hommes en tout.

**Mot-clés :** genre ; conflit culturel ; talk-shows ; rôle social.

\* Naama Boulerbah, e-mail: [boulerbah.naama@univ-biskra.dz](mailto:boulerbah.naama@univ-biskra.dz)

## 1- Introduction

With the increase of feminist movements in Europe and their demand for more social roles, the concept of gender crystallized and the public scene calling for equality between the sexes became clear and took several forms, the first of which was in the field of work, then political representation, then entrepreneurship, sports and others.

The media is supposed to form social awareness in a phased and noticeable way towards a specific issue by nourishing it through the reproduction of culture through mutual human interaction and influence, and creating a parallel awareness of individuals about themselves and their social surroundings, starting with the family, which is a pillar of society, which binds its members. Certain social relationships are governed by certain roles in terms of work, upbringing, household duties, and so on.

These roles remained relatively stable in Islamic and Arab societies in particular until the emergence of media globalization, within which the specificity of the Arab media was identified. Acknowledgment and women's issues such as commodification and combating the stereotyping of the image of women in the media, and in return portraying men as authoritarian, powerful, and seeking to extend their male hegemony.

The media stereotyping of gender roles, especially in private Algerian television channels, which came in a context similar to a kind of media freedom and diversity in content, attracted the masses to it with regard to social content that deals with issues directly related to what concerns society. A good amount of space in the programmatic networks in the TV channels, where social programs are broadcasted, especially at peak times, which are characterized by family gatherings to watch TV as a ritual habit.

Most of the social programs, in terms of their directorial composition, are characterized by hosting guests who represent different segments of society and in different fields in order to address the issue dealt with in all respects. In these programs, a witness or sample is usually cited who participated or experienced this phenomenon. This type of program is considered the most journalistic type. Suitable for presenting the gender conflict to the audience.

The male-female conflict is considered the most of these topics dealt with in social programs, where the manifestations of the ideological clash based on the role and its transformations are clearly reflected in society, which prompts us to try to understand how this conflict was molded by a manager in the Algerian TV channels, so it has become necessary here to raise the following problem How do television programs depict the cultural gender conflict?

1. How are the gender roles distributed at the level of the “gatekeeper” in the Arab TV channels?
2. What are the Arab media's representations of gender through media messages?

## 1- A conceptual introduction to gender :

**1.1- Gender :** It means the relationships, roles and appropriate behavior that society determines for both men and women in advance in the light of social legacies and a cultural system that includes a set of customs, traditions and values prevailing in a society and in a certain period of time (Hind, 2016, p. 17). This concept was used for the first time by Ann Oakley\* year 1972 in the following sense: “The word sex refers to the biological differences between males and females, to the apparent difference between the sexual organs, and to the differences in their association with the reproductive function. As for gender, it is a cultural given, as it refers to social classification and its arrangement of masculine and feminine. (Ardalan, 2021, p. 57)

For reference, the definition of the term gender distinguished two different stages; Twenty years ago it had the same definition of sex, a word that is not easy to translate into other languages, so a way had to be found to describe the concept of gender in ways that were understood in every language, but with the passage of time each of them had an independent

use; What is expressed by the term gender is not expressed by sex and vice versa. Here we come to mention the importance of distinguishing between the main points of difference between them. The term sex refers to the physical, structural and biological structure that develops in stages in an individual's life, especially at the stage of puberty, and at birth - and here it is referred to as the sex assigned at birth - as it specifies the gender. The newborn is based on the apparent shape of the genitals, whether it is male or female.

### 1.2- Cultural Conflict:

Conflict is defined as the competition of groups or individuals over incompatible and disparate goals, scarce resources, or necessary sources of power. It is a conflict that extends across cultural borders to cognitive and perceptual borders and is particularly prone to problems of intercultural miscommunication and misunderstanding. These problems exacerbate conflict, regardless of its root causes - including purely material interests.

Talking about the sources of cultural conflict refers directly to talking about what is known as social formation and the specificity of Arab societies that, during their passage through a stage of civilized transition, suffered a deficit in trust, which created a kind of conflict situation - especially in major cities mixed with immigrants from the countryside and deserts - about the roles of both men and women. Women and the existence of a conflict between traditional and acquired trust (RABIE, 2016). This is what we notice in the various television programs in the media, as they are a natural extension of different visions carrying different ideologies that have their own social backgrounds. TV screen.

**1.3- Talk shows: Eman Ezz El-Din Mohamed** defines talk shows as programs in which two or more people meet to discuss a specific topic and deal with it from all sides, whether the opinions of the participants agree or differ, and it may not end in a final solution or conclusion. during the discussion. (HOUSSINI, 2015, p. 49)

The talk show is one of the most widely used and popular types of television, and one of the oldest originated in major American television channels, as it was known as "talk-show" programs. Important social, political or religious issues and events. (Dawaba, 1993, p. 133). Television channels resort to talk shows, especially with regard to the social aspect, because they are closer to addressing several phenomena that occupy the audience, and gender is one of them. In particular, arranging the issue of gender within the interests of the public, in addition to expanding the public's interests towards knowledge that they do not realize, so that this knowledge become important, such as equality, freedom of expression, and gender.

### 1.4- The social role:

The social role is defined as the way in which a person performs the behavior required of him in a situation according to the set standards, and among the most important elements of it is the behavior, the personality of the individual, social relations, and the standards set through which individuals learn things about social roles, which are socially specific expectations that the individual follows in a specific social position. And because social roles are accomplished by learning, they differ in different cultures, and some sociologists tend to consider social roles as fixed and relatively unchanging parts of the society's culture, as these roles are considered social facts in their cultures and they perform these roles in the way they were known mainly, and the social role is determined according to several things, the most important of which is the biological characteristics of the individual.

## 2- Theoretical axis

### 2.1 Women and Arab cultural specificities:

The first features of the conflict based on the role we see clearly in the field of work, as it seems that Arab societies did not listen to the work of women to the extent of social debates in various fields of life, and even cognitively, as **Fatima Mernissi** goes in her book *Beyond the Veil*, in the midst of dealing with the issue of women's work, to that Women's right to work has always acquiesced in the traditional image of modesty in Arab societies, where manhood was

associated with economic stewardship and femininity with feminine poverty. (Fatima Mernissi, 2005, p. 166)

Between preserving the Weber system, which requires each individual to exercise his role in society for the integrity of the overall formation (Haddad, 2020, p. 99), and attempts to consolidate the oppression of women in Arab societies, a declared, hidden conflict based on the social role surfaced, and this conflict extended to include several different sectors, including the media, especially television and television programmes.

In particular Arab societies were, until recently, and are still prominent in the features of the conflict between the refusal to deviate from the traditional institutions of society and the roles they carved for each of the sexes, and the attempts to break out of the stereotyped image drawn by society for them. It is worth mentioning in this context that the integration of Arab women into the development path was temporary, beginning in the late sixties and throughout the seventies. Which stipulates that “all human beings are born free and equal in dignity and rights” and Article No. 2 stipulates that “everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as race, color, sex, language, religion or birth or any other situation. (Nations, 2006)

The first world conference on women in Mexico City in 1975, after the Commission on the Status of Women called for the organization of the first world conference on women coinciding with the International Year of Women. The conference defined a global plan of action to implement the goals of the International Women's Year, which provided a comprehensive set of guidelines for the advancement of women until 1985, followed by several international forums and conferences that contributed to the integration of Arab women into all aspects of life, which paved the way for the diversity of women's social roles, thus creating a dynamic struggle based on Based on considerations, the most important of which is related to the Arab identity with its religious and cultural formations. (Action, 1995, p. 90)

## **2.2 TV channels as a media space for gender conflict :**

Talk shows are considered one of the most widely used types of journalism in dealing with topics of a social nature, because these topics are distinguished by a kind of accountability about various issues that concern society. These programs were launched from the ground up for this purpose in the United States of America in 1936 AD through the dialogue that he conducted. An American journalist with a landlady who killed a perverted woman in her home in the form of legal accountability. (Abdel-Hamid, 2013, p. 29)

The gender conflict was one of the most prominent topics that Arab TV channels dealt with by focusing remarkably on the social roles of both women and men, as they host in a program discussions samples from society for women who have professions that were previously monopolized by men as a form of independence and strength, and in a round table program In another channel, a controversial discussion is intensifying about the demand for a greater margin of freedom in work, equality, and seeking to break out of the circle of stereotypes in which some believe that women have been framed, such as cooking, housework, and even jobs related to biological gender, such as childbearing and childcare, and at other times through a program that takes The form of trial in which one of the sexes is a victim, such as divorce, family problems, domestic violence, and everything that revolves around the dialectic of the role “man-woman”.

The talk shows embody in their slate the man as a strong oppressor at times and submissive to the woman at other times. On the other hand, the woman is portrayed as dispossessed of her will, so she is portrayed as a being devoid of the elements of the ability to express, change and renounce injustice. In many talk shows, women are portrayed as a creature with high mental capabilities that surpass men. And it competes with it in several areas, and at other times we find some talk shows that are not satisfied with highlighting this conflict pattern only, but rather go beyond it to show the extent of women's liberation from their role in society and their demand for new roles.

### 2.3 Features of gender cultural conflict in on Arab channels :

Gender, from a cultural perspective, has become an independent subject with its own philosophy, as it is linked to social structures and family relations. The consequences of adopting this concept in social values in Arab societies had a great impact, as the latter witnessed constructive changes that included all its identity components of values, standards, and even social behavior. As well as structural changes in the patterns of social relations, including power relations and the concept of authority between males and females, all of which have become not only the systems that control and organize social life, but also appeared as problems that are evident in the social, economic and political fields, especially with regard to women's issues.

The features of the gender conflict began to become clear in phases in the talk shows on Arabic TV channels, which are characterized by the fact that they provide a space that arouses the desire for research investigation because of its guiding mission in society, and contributes to socializing the media by broadcasting socially modest ideas, values and norms in the minds of viewers. Hence, the talk shows in it have the function of discussing social problems, and they have even become one of the important types of journalism in the program network due to its directorial structure, which is supposed to discuss these topics more freely in an attempt to highlight several angles in terms of the way a manager in the talk show presents the gender conflict and about How to reflect it to the audience and the selection of guests and the subject raised such as divorce, family disintegration, women's work, domestic care, education, and even beyond it to secondary elements such as taking into account the nature of the language used in it and selecting the questions raised in the program.

### 3- Study methodology and procedures:

- a. The content analysis approach was adopted in the study, which is considered a very important research tool to reveal the apparent and embedded content - within the media message - that the communicator wants to send to the audience, and we will rely on it to search the hidden content of television that deals with the cultural conflict based on gender to try to extract its most prominent manifestations in form. and guaranteed
- b. The study sample: the role of the sample in scientific research in general lies in the fact that it accurately reflects the characteristics of the studied society. The researcher thinks about the sample since he begins to define the research problem, given that the nature of the research and its various procedures control its implementation and the selection of its tools such as the sample, which is a limited number of vocabulary that the researcher deals with methodically. In his study, we have chosen the intentional sample, which is a type of sample that is subject to the researcher's personal choice for its vocabulary, meaning that the researcher estimates the number of sample units and the method of selecting them in an arbitrary manner according to the conditions that he sets. At six o'clock in the evening, Egypt time, for a sample of nine episodes over a period of six months, presented by the media, **Radwa El-Sherbiny**.

### Analysis categories:

We have tried to choose the appropriate categories for research in order to give dimensions to measure the value and content of the article under analysis, noting that the use of many and branching categories may lead to overlapping and overlapping the subject, and our focus is on content categories without form categories because what matters in content analysis is investment in units of analysis The content is more than the categories of the form because it is the content that gives us a semantic reading in the ideology of the program. With regard to the categories of form, the study relied on three main categories: language, the media performance category, and the paragraphs category. As for the content categories, it included the gender topics category, the gender roles category, the personalities or actor's category, the gender differences category, and the values category.

### c. **Validity of the tool:**

It is intended to verify the validity of the method of analyzing the topics and phenomena that are intended to be analyzed and drawing reliable results, and then analyzing them (Hussain, Content Analysis: Its Definitions, Concepts, and Determinants, 1986, p. 83).

The validity of the tool means verifying the validity of the method of analyzing the topics and phenomena to be analyzed and drawing reliable results, and then analyzing it, i.e. the validity of the content analysis questionnaire to ensure its response to the subject of the study. Reliability is intended to reach the same results if the same study is repeated on the same sample. The reliability of the tool has been confirmed through the use of independent analysts who have experience in dealing with the content analysis approach, namely Dr. Mohamed Reggab and Dr. Nadia Ben Ouargla in the field of media and communication from University of Djelfa and Dr. Saadi Rabhi and Dr. Al-Bashir Dhaifi specialize in Sociology from the University of Djelfa as well, because the subject of gender is a sociological subject that has been approached in the media in this study, and therefore the synthesis between the two disciplines requires arbitration of the questionnaire by professors from sociology and professors from the media specialization and Connection .

At the end of this scientific procedure, and after making a number of observations on the various elements of the content analysis questionnaire, especially those related to the initialization process in terms of form and content, and after an accurate terminological diagnosis and conceptual control, we obtained a stability coefficient estimated at 0.86 that enables us to adopt this form in the study.

**d. Statistical treatment:** For the purpose of answering the study questions and testing its hypotheses, the following statistical tools were used frequencies and percentages of all elements of content analysis in the target program.

### **Presentation, interpretation and discussion of the results:**

#### **1. Figure categories related to 'Hia w bass' on CBC:**

##### **1.1 Analysis of the parts of the program :**

We note from the table that there is stability for some paragraphs, as the coffee cup paragraph was repeated by 33%, as shown in countries No. (01), which is a high percentage, which indicates its importance, especially as it depends on the dialogue method between the presenter of the program and her guests, which creates a diversity of situations And opinions, which represents a fertile environment for conflict, especially if we know that the journalist presenting the program carefully selects her guests when it comes to topics that focus on the axis of men and women and their relationship to each other.

The same applies to the "Ask Radwa" paragraph, as we note that it is repeated significantly by 33%, as shown in Table (01). Facebook, as shown in Table No. (01), which opens a wider space for discussion, not only within the photography studio, but also involving the audience in the discussions taking place in the program. It is noted that most of the interventions monitored by the presenter of the program are mostly female interventions, and this is evidence to take a more extreme approach towards men, especially if we know that the program itself bears a social character and is supposed to be keen to monitor diversity in attitudes without gender considerations.

The remaining paragraphs of the program are a paragraph related to fashion 11% and beauty 22% (Table No. 01) and the interpretation of this is that caring for beauty is avoiding the feeling of inferiority complex, and it is a goal that serves the self-esteem processes and the installation of positive feelings in the self, such as a sense of contentment and a sense of personal balance ... A desire that expresses a woman's narcissism, her self-love, her fulfillment and her satisfaction with her, as she considers it her visa to break into the public social space. All this is reflected in the program in terms of the feminist ideological givens.

## 1.2 Media performance category analysis:

Which was characterized by psychological emotions, sarcasm and mockery of everything related to men, the predominance of emotional style, the absence of a serious character in performance, the audacity to present topics, the use of bold words, and the audacity also to raise topics that constitute media taboos that are subject to the values and traditions of society and take into account Everything related to cultural identity.

When analyzing the table for the category of media performance, by which we mean the performance of the presenter of the program and her method in raising gender issues, we will find that she relied on the mental method by 31%, as shown in Table No. (02), and on psychological grooming by 49%, with less use of arguments and proofs.

Relying on the emotional method in presenting various topics, especially social programs that relate to issues in which the duality of the man and woman is a major party in it, is an attempt to win over the "feminist" public to support and adopt certain issues. It is known that the female element is more emotional than the man, so Be more receptive and flexible in interacting with social issues that deal with family problems, for example, or education, values, principles, and others.

## 1.3 Analysis related to the category of language used :

According to Table No. (03), the presenter of the program relied heavily on the colloquial Egyptian dialect (35%) and the standard Arabic language at 10%, while she relied on the English language at 13%. The explanation for this is that the program itself lacks the serious, rational, logical character. Therefore, adopting the colloquial dialect is appropriate to the style of the introduction of the program, in addition to taking into account the percentage of illiteracy in Egyptian society when creating the media message itself and the structure of the speech addressed to the masses as well.

The reliance on the English language in the preparation is due to reasons that go back to the colonial roots of the fact that Egypt was under the British mandate, so linguistic cross-pollination is common among the occupied countries, in addition to the attempt of the presenter of the program to give a modern edition to her program through the use of the English language, while the Arabic language was restricted to use by the guests. Only those involved by phone.

### **Content category: The content category related to the program Hia W Bass on CBC channel:**

**1. Gender Subject Category:** The preliminary reading of the results related to table No. 01 in the category of gender issues clearly shows that family problems were among the most prominent topics that the program is working to address at a rate of 33.7%, followed by issues related to marital relations at a rate of 27.5%, then topics related to education and education at a rate of 19.6%, then topics related to health and beauty with a percentage of 14.6%, then finally discussing issues of rights and duties with a percentage of 7.8%, as shown in Table No. 01 in the category of content.

It is noted from the aforementioned data that the treatment of issues related to family problems has occupied a significant amount of the content of the program and the interpretation of this is that the program gives more space to topics that reflect the struggle of men and women under the authority of the family, so we find most of the problems that the program has been presenting to the public are Problems centered around divorce in the first place, then betrayal, family neglect and jealousy, all of which are issues that entrench the centrality of the man as an actor in it.

The topics related to marital relations have captured the interests of those in charge of preparing the program, as they talk about a miniature cell of society, i.e. a miniature social system whose members are governed by certain relationships and roles. These roles are keen on monitoring the internal imbalances of the program, especially what is related to raising children and caring for them as an educational aspect. The interests of a manager in the program as a third priority, followed directly by the feminine smear on the program, which is concerned with

beauty and fashion, because women are more concerned with their beauty and all the details related to them.

## **2. Gender role category analysis:**

according to the preliminary reading of the data of Table No. (02) related to the category of gender roles, we noticed that the social roles most discussed and discussed in the program are those related to family duties at a rate of 38%, then followed by work at a rate of 30.5%, then the issue of spending on the family at a rate of 20.4%, then upbringing Social by 10.4%.

Based on the previous data, we notice the dominance of social roles over others. Family duties were the subject of intense discussion in the program, which are supposed to be among the roles agreed upon between both sexes and are characterized by being relatively stable. Therefore, the discussion here about family meals raged as if it was a call for the need to reconsider them from Where the domestic context and even outside it, the idea of participatory everything within the family was put forward here as a main condition, which was considered necessary and not subject to discussion.

Work is also an economic resource for the individual, which is related to a social relationship on the other hand, and it is governed by certain interests, while it was not one of the issues of importance in society, because the involvement of women in the field of work was modest, but what happened later was that the increase in the percentage of women working in various institutions raised a lot. Among the problems that were discussed in the media from a gender perspective related to the entitlement of the other gender to work, then a discussion of women's ability to work and its social consequences.

Who is in charge of spending on the family? This topic was often linked by most of the participants in the program with a religious and cultural perspective, especially with regard to the concept of physical masculine guardianship and spending as a behavioral aspect. In it, participatory spending was called for in an attempt to break the concept of masculine guardianship, as well as to get out of the feminization of poverty. Socialization is among the most prominent and discussed topics in the program in terms of reflecting the image of oriental society, which imposes more restrictions on girls than boys, and that the oriental pattern of socialization establishes the oppression of women since their early years.

## **3. Analysis of the category of gender differences:**

we note from table (03) related to the results of data analysis related to the category of gender differences, and it is noted that the concept of power and its manifestations with different synonyms within the same field was mentioned largely within the program by 40.2% across the different paragraphs, while the debate related to male and female domination was repeated by 31.6% Then came authoritarianism as a conflict role, with a percentage of 28.1%.

The preliminary analysis of the data shows the existence of a gender conflict centered around the concept of masculine guardianship based on the physiological aspect, in which power is one of its manifestations, while the concept of power here was more broad in including the power of presence, for example, and the power of independence in decision-making, and in the material aspect as well, and even went beyond that to an attempt to prove Independence from man's authority in several physical and psychological ways.

What is noticeable here is the treatment of the idea of strength that justifies the superiority of men over women by hosting award-winning models of women in combat sports and dedicating a paragraph to sports from a female preparation and several different aspects in an attempt to break the rule that says that strength is a characteristic of masculine energy.

Understanding power as making someone else do what you want him to do. A woman has what is known as the control complex, and here exactly the program addressed the idea of the eastern man's domination by hosting models in which the woman was in charge of the family as a worker who was responsible for spending on the family and a couple in which the man was in charge of household affairs. And women work, and sometimes talk about the

masculinity of family laws and the need to reconsider them, and even masculinity in the virtual world.

#### **4. Analysis related to the category of characters (actors):**

through the analysis of table No. (04) related to the category of actors in the program, including program presenters, guests, and intervenors via virtual space and phone calls as contributors to managing the discussion on various topics, we first notice the centrality of managing the dialogue by the program presenter, with her cultural backgrounds and experience. A personality that was reflected in her professional media performance, and the guests, most of whom were specialists in the educational aspect, with a percentage of 34.3%, the cooking section with a percentage of 31.4%, a fashion designer with a percentage of 14.2%, a journalist with a percentage of 11.4%, then a doctor with a percentage 8.5%.

The interpretation of the data of the actors indicates that the program focused on various topics of concern to the family context and marital relations on how to raise children and participatory in teaching children at home and cooking with a focus on the male component in this field and the fashion designer as an aesthetic aspect and the doctor and media person This diversity indicates its association with a specific spatial space, which is the home, and in particular the roles practiced within the home itself. The educational consultant talks about the necessity of sharing in education, teaching and housekeeping in response to the principle of gender equality in various fields. Even cooking, cleaning and furnishing use the program with specialized male guests in order to address such issues, the program therefore deliberately reflected the prevailing cultures around the prevailing traditional roles and their opposite as a modern concept and a new vision of roles based on gender.

#### **5. Value class analysis:**

We notice from table (05) regarding the category of values dealt with in the program (Hia w bass) on CBC channel that religious values are dealt with more by 43.7%, customs and traditions by 34.3%, and moral values by 21.8%.

In principle, when questioning this approach, which focused on values rather than others, we note that the program focused on religious values by dealing with them negatively. Divorce and inheritance, on the other hand, are consolidation of the injustice of women, and criticism of the norms and traditions that the Egyptian society humbled themselves as an extension of the different Arab norms and traditions, and an attempt to discuss them in terms of their compatibility with the developments of the current era, such as giving a kind of legitimacy to some female behaviors inside and outside the family context in Ordinary transactions within the framework of society, as we noticed in a significant way the globalization of everything related to the family, so that the program tends to present traditional models of Egyptian society and meet them in civilized societies without taking into account the specificities of each of them, as even some concepts such as freedom differ from one society to another. The program's presentation of the gender conflict in this way to the audience between what is and what should be is in itself an explicit criticism of society's values, customs and traditions derived first and foremost from the Islamic religion.

Addressing gender issues from an ethical standpoint in the program also resulted in raising several ethical issues of how men deal with women in Egyptian society. We find that the program focused on equality, rights and duties, given that these values most affect women's freedom within the Egyptian and Arab social frameworks generally.

#### **Conclusion :**

Television programs can affect gender norms in several ways that distinguish between positive and negative, and have an impact on gender in terms of the possibility of shaping the expectations that individuals face when exposed to the contents of these programs, and thus affects people's ability to obtain information regarding social roles and how they may differ. The roles and needs of men and women.

However, sometimes these programs can reverse what is expected of them in terms of roles, as the method of addressing the gender conflict may lead to deepening the conflict between men and women and limiting itself to addressing issues that are limited to women only, and thus consolidating the principle of women's grievance.

Focusing on issues related to norms, traditions, and stereotypes that society draws about the roles of both sexes (considering that repetition creates recognition) is an indirect endeavor to call for the need to redraw the map of gender roles in Arab societies in general and Egyptian society in particular, given the similarity of values and customs and traditions.

The program focused mainly on the value side in the Egyptian society, which controlled several concepts related to work, family education, spending on the family, etc., and therefore called for the necessity of abolishing social partnership and changing the form of the family in society in terms of forming the internal relations of its members in terms of changing jobs and roles. On the other hand, this means denying (the concept of guardianship) derived from the teachings of Islam that women are responsible just like men, but in organized roles such as the educational role, which is considered one of the most difficult jobs in society, and it is not wise to assign them at the same time to work and earn, which are considered among the roles of men. However, there is no objection to her working if necessary when performing her (the obligatory job), so she has the right to the (secondary job).

The attempt to dissolve gender differences through the contents that the program deals with was very clear through the careful selection of the guests who intervened via the phone and the Facebook page. We find that it focuses on hosting successful businesswomen, athletes in various sports, and politicians, and this is a clear reflection of the call for equality and criticism of the concept of domination. Masculine power and domination in Egyptian society seeking to consolidate one and only idea that relationships should be based on the social role and not on the biological sex. we can point out that the research horizon is very wide or researchers to delve into gender issues in various communicative dimensions linguistically through discourse of all kinds and gender in social media as a virtual world in which there is much talk about gender and social roles that witness conflict in Arab societies that rule Its course has special values and standards.

**List of tables: Shape class tables :**

**Table (1) Represents the category of program clips:**

| <b>Results</b><br><b>Category items</b> | <b>Proportional representation</b> | <b>Repetition</b> |
|-----------------------------------------|------------------------------------|-------------------|
| Fenjan kahwa                            | 33.33                              | 9                 |
| Ask radwa                               | 33.33                              | 9                 |
| Fashion                                 | 11.11                              | 3                 |
| Beauty                                  | 22.22                              | 6                 |
| global                                  | 100                                | 27                |

**Source :** Prepared by the Two researchers

**Table (2) Represents the media performance category :**

| <b>Results</b><br><b>Category items</b> | <b>Proportional representation</b> | <b>Repetition</b> |
|-----------------------------------------|------------------------------------|-------------------|
| mental grooming                         | 31.51                              | 23                |
| Psychological grooming                  | 49.32                              | 36                |
| Employing arguments and evidence        | 19.17                              | 14                |
| global                                  | 100                                | 73                |

**Source :** Prepared by the Two researchers

**Table (3) Represents the category of language used :**

| <b>Results</b><br><b>Category items</b> | <b>Proportional representation</b> | <b>Repetition</b> |
|-----------------------------------------|------------------------------------|-------------------|
| Classical Arabic                        | 10.86                              | 5                 |
| Egyptian colloquial dialect             | 76.08                              | 35                |
| English                                 | 13.04                              | 6                 |
| global                                  | 100                                | 46                |

**Source :** Prepared by the Two researchers.

## **2 Content category : The content category related to the program "Hia w bass" on CBC Channel :**

**Table (1) : Gender Subject Category:**

| <b>Results</b><br><b>Category items</b> | <b>Proportional representation</b> | <b>Repetition</b> |
|-----------------------------------------|------------------------------------|-------------------|
| Rights and duties                       | 7.60                               | 14                |
| marital relations                       | 26.63                              | 49                |
| Education                               | 19.02                              | 35                |
| Family problems                         | 32.60                              | 60                |
| health and beauty                       | 14.13                              | 26                |
| global                                  | 100                                | 184               |

**Source :** Prepared by the Two researchers.

**Table (2) : category of gender roles:**

| <b>Results</b><br><b>Category items</b> | <b>Proportional representation</b> | <b>Repetition</b> |
|-----------------------------------------|------------------------------------|-------------------|
| work                                    | 30.95                              | 65                |
| Home works                              | 3809.                              | 80                |
| Spending                                | 20.47                              | 43                |
| Family upbringing                       | 10.47                              | 22                |
| global                                  | 100                                | 210               |

**Source :** Prepared by the Two researchers.

**Table (3) The category of gender differences :**

| <b>Results</b><br><b>Category items</b> | <b>Proportional representation</b> | <b>Repetition</b> |
|-----------------------------------------|------------------------------------|-------------------|
| Power                                   | 40.2                               | 70                |
| domination                              | 28.1                               | 49                |
| Control                                 | 31.6                               | 55                |
| global                                  | 100                                | 174               |

**Source :** Prepared by the Two researchers.

**Table (4) Character class:**

| <b>Results</b><br><b>Category items</b> | <b>Proportional representation</b> | <b>Repetition</b> |
|-----------------------------------------|------------------------------------|-------------------|
| Doctor                                  | 8.57                               | 03                |
| Journalist                              | 11.42                              | 04                |
| Cook                                    | 31.42                              | 11                |
| Fashion designer                        | 14.28                              | 05                |
| Education specialist                    | 34.31                              | 12                |
| global                                  | 100                                | 35                |

**Source :** Prepared by the Two researchers.

**Table (5) The category of values:**

| <b>Results</b><br><b>Category items</b> | <b>proportional representation</b> | <b>Repetition</b> |
|-----------------------------------------|------------------------------------|-------------------|
| Moral values                            | 21.87                              | 14                |
| customs and traditions                  | 34.37                              | 22                |
| religious values                        | 43.75                              | 28                |
| global                                  | 100                                | 64                |

**Source :** Prepared by the Two researchers

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