

**Examining Gender Bias in Egyptian TV Shows:
A Quantitative Study of Youth's Perspectives
on Radwa ElSherbini and Yasmine Ezz's
Programs**



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Abstract

This research examines the enduring imbalance and stereotypical depiction of gender roles in Egyptian television with a specific focus on Radwa El Sherbini and Yasmine Ezz's shows. Rooted in Albert Bandura's Social Learning Theory, the research explores how media shapes behaviors and values, particularly among 210 Egyptian youth. Surveying their perceptions of Radwa ElSherbini and Yasmine Ezz, it reveals that, despite lacking feminist discourse, El-Sherbini is perceived as a supporter of women's rights, whereas Ezz's show is widely criticized as discriminatory. Additionally, respondents express a positive reception towards open discussions on gender diversity in Western media, indicating not only a receptiveness to unconventional perspectives on gender but also to openness to foreign concepts and cultural differences. They actively encourage Egyptian program producers and writers to advocate for women's rights, emphasizing the importance of adopting a human rights-based. This intersectional approach recognizes the interconnected nature of social justice and endorses a broader commitment to human rights advocacy.

Keywords: *Gender stereotypes, Gender Diversity, Egyptian Media*

إدراك الشباب المصري لواقع البرامج الاعلامية التي ترسخ الصورة النمطية للرجل والمرأة والتمييز بينهما: دراسة ميدانية

المستخلص:

يتناول هذا البحث إدراك الشباب المصري لمدي انتشار تقديم أدوار نمطية للجنسين في التلفزيون المصري مع التركيز بشكل خاص على برنامجي رضوى الشربيني وياسمين عز. يدرس هذا البحث، والذي يركز على نظرية التعلم الاجتماعي لألبرت باندورا، وعي ٢١٠ من الشباب المصري للرسائل الإعلامية وما ترسخها من سلوكيات وقيم، خاصة لبرنامجي رضوى الشربيني وياسمين عز. ولقد تبين أنه يُنظر إلى رضوى الشربيني، على الرغم من افتقارها إلى أي فكر فلسفي نسوي، على أنها داعمة لحقوق المرأة، في حين يتعرض برنامج ياسمين عز لانتقادات واسعة النطاق باعتباره يسيء للمرأة. بالإضافة إلى ذلك، أعرب المشاركون عن إعجابهم بوسائل الإعلام الغربية وذلك لقيامهم بعمل مناقشات جريئة حول التنوع الجنسي. كما أنهم طالبوا منتجي وكتاب البرامج المصرية بدعم حقوق المرأة في أعمالهم الفنية، ودعوا إلى معالجة قضايا المرأة من منظور متعدد ومقاطع قائم على حقوق الإنسان.

الكلمات المفتاحية: التحيز الجنسي، الصور النمطية بين الجنسين، التنوع لجنسي، الإعلام المصري، رضوى الشربيني، ياسمين عز.

Introduction:

Feminism seeks to dismantle the existing patriarchal order, advocating for a framework that prioritizes equality, justice, and fairness. Feminists engage with issues of societal, political, and legal justice from diverse perspectives. Radical libertarian feminists advocate for the dismantling of oppressive patriarchal structures, while Marxist-socialist feminists emphasize the role of class in societal freedom. Feminists of color critique the potential oppression within the concept of "sameness," and ecofeminists delve into the intertwined relationship between humans and the nonhuman world.

Modern feminism has evolved through three phases, addressing voting rights, equal access, and global equality. The UN's Convention on the Elimination of All Forms of Discrimination against Women, adopted in 1979, defines and condemns gender-based discrimination, promoting equality in all spheres of society. (United Nations High Commissioner for Refugees, 2023). The evolution of feminist thought has provided a critical lens to scrutinize prevailing norms and advocate for a more equitable and just world.

The Problem Statement

The problem is that some Egyptian television programs -such as Radwa El Sherbini's and Yasmine Ezz's TV programs- continue to depict gender roles and relationships in an imbalanced and stereotypical manner. Females are commonly underrepresented or portrayed in narrow, sexualized ways whereas males dominate roles of authority and competence. Such biased portrayals are concerning as they normalize unequal treatment and limit aspirations from a young age and may lead to hatred and conflicting between both sex that might damage the stability of the society and create a violent, aggressive behavior from both sexes.

The Importance and Aim of the Study

The focus of this study are two trending television shows hosted by Radwa El Shirbini and Yasmine Ezz. Radwa El-Sherbiny is an Egyptian television presenter known for her show "Heya w Bas" (Her and Only Her) airing on CBC Sofra. The show covers a wide range of topics, including discussions on women's issues, fashion, entertainment, and lifestyle matters. Although El-Shirbini primarily promotes the power and independence of women, in September 2020 Egypt's Supreme Council for Media Regulation opened an investigation against her for making a disrespectful remark about unveiled women. Later, she apologized for her remarks.

Yasmine Ezz is an Egyptian media woman, who presents a daily segment on MBC Egypt, Kalam El-Nas (Talk of the People). She advocates adherence to extreme traditional gender norms, such as women's submission to their husbands. Such statements prompted the Egyptian Council for Women's Rights (ECWR) to file a complaint against her with the Supreme Council for Media Regulation in January 2023.

Media is heavily consumed by youth in the Egyptian society. The biased portrayals can significantly impact their perception of gender roles, relationships and societal expectations during impressionable developmental periods. This raises concerns about long-term effects on future male/female relationship, career choices, and perpetuation of inequalities. Gender discrimination and stereotypes perpetuated in media can have detrimental impacts on youth development and societal progress towards equality.

This study examines whether young media users are aware of the prevalence of gender biased messages in media content. Because repeated exposure to gender-discriminatory content may lead to normalization and then acceptance. Youth acceptance of gender stereotypes may influence their career interests, self-identities, and social interactions in accordance with prescribed gender norms. This perpetuates discrimination in the real world and impedes the empowerment of diverse individuals.

Theoretical Framework: Social Learning Theory

Social Learning Theory, proposed by psychologist Albert Bandura, suggests that individuals learn by observing and imitating others. This theory has significant implications in the realm of media, where the power of influence is profound. In this article, we will explore the application of Social Learning Theory in media and examine how it shapes behavior and attitudes, drawing upon relevant research and studies.

Modeling Behavior is a central aspect of Social Learning Theory. Media, including television shows, movies, and online platforms, provide individuals with a wide range of characters to observe and imitate. Research by Bandura (1977) demonstrated that individuals are more likely to replicate behaviors they see being rewarded or positively portrayed. For example, a study conducted by Buijzen and Valkenburg (2003) found that children who watched a popular superhero television show were more likely to engage in prosocial behaviors, such as helping others.

Observational Learning is the mechanism through which Social Learning Theory is applied in media. Media exposure provides individuals with ample opportunities to observe and learn from the behaviors of others. A study by

Huesmann et al. (2003) found that children who were exposed to violent media were more likely to exhibit aggressive behavior later in life. Moreover, research by Calvert et al. (2017) suggested that exposure to positive role models in media can lead to the adoption of healthier behaviors, such as healthy eating and physical activity.

Vicarious Reinforcement refers to media messages which associate desirable outcomes with specific behaviors or products. For instance, a study by Grube et al. (2000) revealed that alcohol advertising featuring attractive and socially successful individuals was associated with increased alcohol consumption among adolescents. This indicates that individuals are more likely to imitate behaviors that are rewarded or reinforced in media portrayals.

Media Literacy and Critical Thinking is crucial when applying Social Learning Theory in media. Individuals can make informed decisions about the behaviors they choose to imitate by understanding the motivations behind media messages and critically evaluating the accuracy of portrayals. Austin et al. (2006) found that media literacy programs can help reduce the negative effects of media violence on aggressive behavior in children.

The Social Learning Theory has contributed to a better understanding of how media influences audience members' behavior and attitudes. Through modeling behavior, observational learning, vicarious reinforcement, and media literacy, media shapes the way individuals perceive and interact with the world. Research studies have consistently demonstrated the power of media in shaping behavior, both positively and negatively. It is essential for individuals to develop media literacy skills to critically evaluate media content and make informed decisions about the behaviors they choose to imitate. By utilizing the potential of media, we can promote positive social change and personal growth.

Literature review of the study

Through the previous studies the researchers found that many of the studies showed that media generally depicts gender in stereotypical ways, with females underrepresented or portrayed in narrow roles. Males typically dominate roles of authority, competence and action, while females are commonly sexualized or depicted in domestic/caring roles. Such repeated exposure can normalize and justify unequal or discriminatory treatment between genders in the real world. Also, the researchers exposed that many studies have found positive correlations between exposure to television with gender-biased content and endorsement of stereotypes among youth. This impacts their career and life aspirations according to prescribed gender roles.

It also influences how they perceive and interact with people of different genders in society.

Inas A. Hamid El-Khoreiby (2021). This study contributes to the ongoing research discourse concerning media's influence on women's image, stereotypes, and empowerment in two significant ways. Firstly, a body of research emphasizes the media's role in perpetuating negative stereotypes of women, often accompanied by explicit violence. While a few studies suggest that the impact of dramas may be limited, they acknowledge a correlation with frequent media exposure. Secondly, this study incorporates both the stereotype threat theory and the social network empowerment approach. These frameworks aid in identifying negatively portrayed stereotypical images in the media that can adversely affect women. Additionally, they help elucidate the potential dangers of these negative portrayals on women's ability to address real issues and engage in behaviors that challenge established societal traditions and norms.

Santoniccolo, Trombetta, Paradiso, & Rollè (2023). This study delves into scientific investigations concerning the correlation between media portrayals and gender stereotypes, objectification, and sexualization, with a specific focus on their prevalence in cultural contexts. Findings indicate that stereotypical, objectifying, and sexualized depictions persist across various settings. Exposure to stereotypical representations seems to reinforce beliefs in gender stereotypes and support for gender role norms, contributing to sexism, harassment, and violence in men, while hindering career aspirations in women. Exposure to objectifying and sexualizing representations is linked to the internalization of cultural appearance ideals, the endorsement of sexist attitudes, and the acceptance of abuse and body shame.

Dahal, Joshi, & Swahnberg (2022). This study argues that gender inequality and violence in Nepal form interconnected and intricate cycles. Nepalese women encounter various forms of inequality and violence, primarily stemming from their socially assigned inferior status. Power-based hierarchies contribute to the subordination and violence faced by women in Nepal. The research seeks to investigate participants' perspectives and experiences to assess the extent of inequality for women and the emergence of violence as a consequential aspect. Additionally, it examines the causes of sex trafficking as an illustrative outcome resulting from the nexus of inequality and violence.

Collins (2011). This essay asserts that in recent decades, scholars have consistently emphasized the pervasive underrepresentation of women in the

media. Furthermore, when women are featured, they are frequently portrayed in stereotypical roles.

Behm-Morawitz & Mastro (2008). This research demonstrates -by analyzing many experimental studies- that exposure to gender-stereotypical media models can influence short-term changes in attitudes, beliefs, interests and behaviors in line with those models. Additionally, this research applied a framework based on social cognitive theory to record gender portrayals in adolescent films and examine the impact of exposure to these depictions on beliefs about gender-related aspects such as friendships and social aggression.

Lauzen, Dozier, & Horan (2008). Using a sample of 124 prime-time television programs airing on the 6 broadcast networks during the 2005–06 season, this study examines the social roles enacted by female and male characters. This study examines the social roles of male and female characters on prime-time television during the 2005–06 season. It utilizes a sample of 124 shows that were broadcast on the six major networks. The results verify that female characters still play interpersonal roles related to friendship, family, and romance. On the other hand, positions relating to employment are more frequently played by male characters.

Daalmans, Kleemans, & Sadza (2017). This essay examined how men and women are portrayed differently on channels that cater to different genders, with an emphasis on respect and recognition. The study used content analysis to look at how gender was portrayed on two Dutch channels that catered to women and two that catered to males. The hypothesis was mainly confirmed by the results, which showed that traditional gender roles and less egalitarianism were more prevalent on men's channels than on women's. On men's channels, women were underrepresented, whereas on women's channels, the distribution of genders was more equal. Men on women's channels were more anti-stereotypically portrayed than women, with women on men's channels being portrayed in age and employment stereotypes. The findings highlight how stereotypes are formed and maintained by television and highlight the importance of bolstering viewers' resistance to the detrimental effects of gender stereotyping, perhaps through media literacy programs in school settings.

Othman (2019). This study tests the relationship between youth exposure to TV drama and social satisfaction tendency. That results indicate that Egyptian youth watch TV drama extensively, especially those which present ritual and functional motives. This result can be interpreted through earlier research that emphasize the impact of TV drama and its role in addressing new diverse

models of daily life course. The symbolic world approached by TV drama involves traditions and profiles of other societies, places, and people constitutes a significant source of entertainment. The results support social expectations theory premises in terms of ensuring media impact on addressing social problems and influencing audience behavior and expectations.

Methodology

Method of Data Collection

This study aims to quantify, measure, and assess young people's attitudes toward gender equality and how they interpret media messages about women's rights. A survey was conducted on a convenient sample, by sharing a google form among students and acquaintances.

Population and sample size

The research population comprises youth from both genders, ages 17 to 25, and have the financial means to enrol in a private university.

A total of 210 questionnaires were gathered and distributed to the following demographics: 52 males and 158 females, with the vast majority between 18 and 21 years old (74%); 2% are under 18 and 24% are 22 and older.

A percentage of 50% of the respondents are upper-middle class, having completed their high-school education in a private institution; 38% are upper class, having completed their high-school education in an international school; and the remaining 12% are middle class, having completed their high-school education in a public institution.

Operational Definition

Gender Discrimination: Gender discrimination occurs when an individual is treated unfairly or disadvantaged based on their gender, without necessarily involving sexual elements.

A Media Program: A segment of content designed for broadcasting on television or online platforms.

Perception: The capacity to perceive, whether through sight, hearing, or other senses, and the manner in which something is regarded, comprehended, or interpreted.

Sex: refers to the categorization of individuals as male or female based on their reproductive and anatomical characteristics.

Gender identity: Gender encompasses the social and cultural differentiations that a society attributes to individuals depending on their biological sex. Gender identity relates to how an individual chooses to express the societal expectations linked to their gender.

Gender Stereotypes: The act of assigning specific attributes, characteristics, or roles to an individual based solely on their membership in the social group of women or men.

Questions of the Study

- Do young Egyptians realize gender-discriminatory messages in Egyptian media?
- Do young Egyptians conform to the traditional gender roles depicted in Egyptian media?
- What are the attitudes of young Egyptians toward gender-biased media messages.
- Are young Egyptians influenced by Western media when it comes to gender?

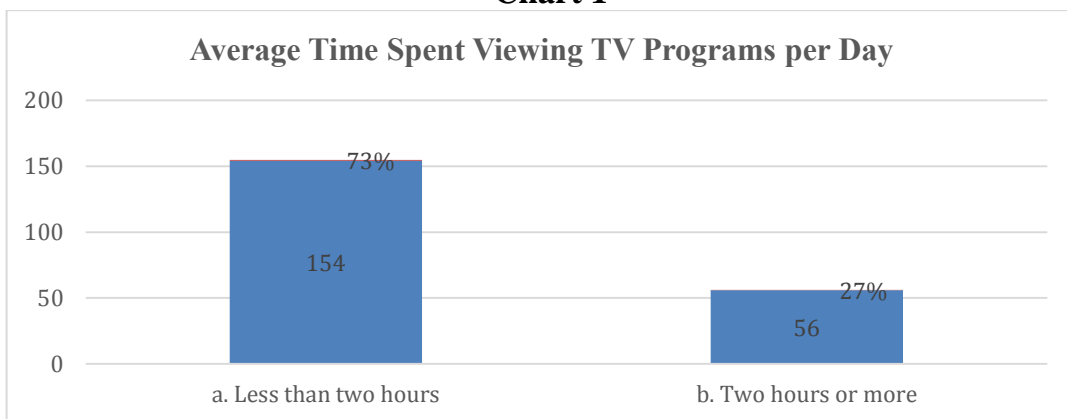
Hypothesis of the Study

- There is a correlation between heavy viewing of Egyptian media and believing in traditional gender roles.
- There is a correlation between watching Yasmine Ezz’s show and tolerance to gender bias.
- There is a correlation between watching Radwa ElShirbini’s show and the desire for women to be strong and independent.

Research Findings and Analysis

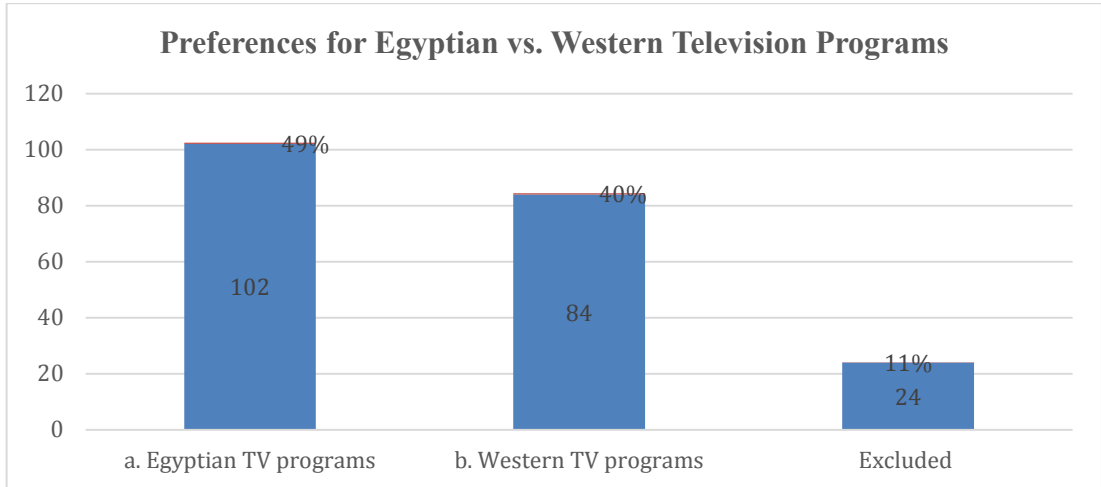
A total of 210 participants completed a survey consisting of 20 questions and 3 inquiries about their demographics. Responses were analysed to determine whether or not young media consumers can identify gender-biased messaging in media and whether or not they support gender equality.

Chart 1



Television consumption has been reduced to less than two hours a day, as this chart demonstrates. This is understandable in light of the competing activities that young people engage in, such as social media and gaming.

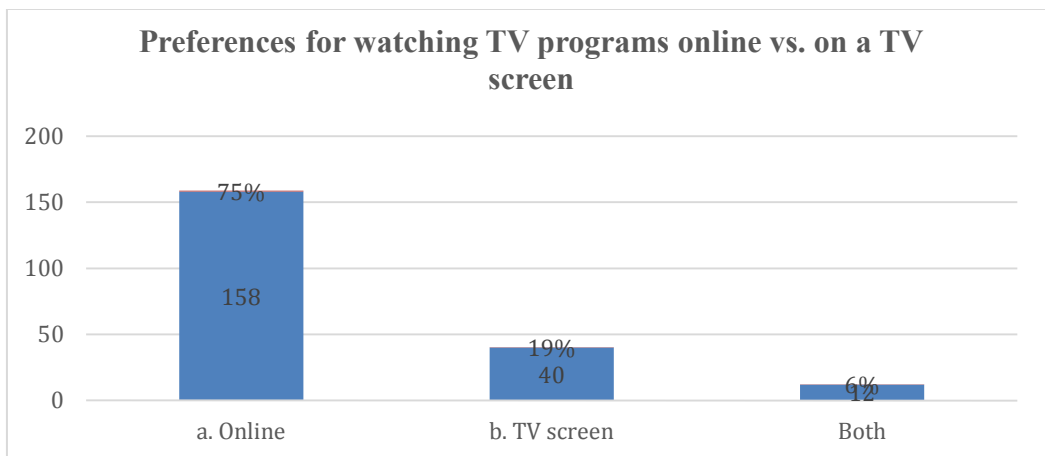
Chart 2



Results show that Egyptian programs are slightly popular than western media among. This indicates that the local media of Egypt can withstand competition from foreign media for the attention of Egyptians.

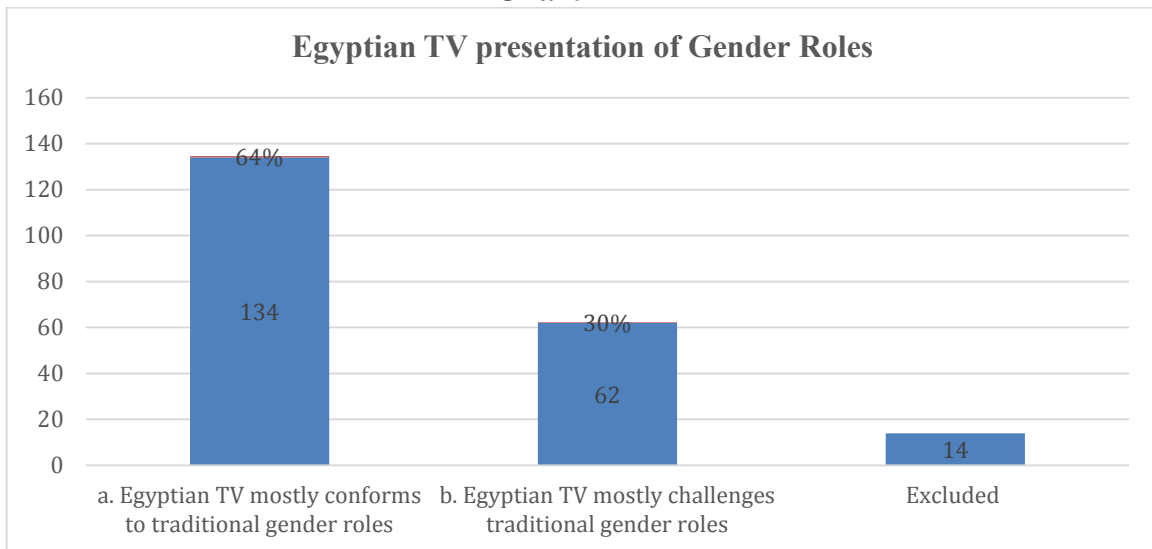
It is evident that Turkish and Korean program viewing is on the rise among Egyptian audience, yet answers to this question were restricted to only two options: “Egyptian” and “Western.” This decision was made because programs from the Middle East or the East are not thought to be more progressive than programs from Egypt with regards to gender equality.

Chart 3



A wide variety of television shows and movies are available for viewing on various devices, including smartphones, tablets, smart TVs, and gaming consoles. These results confirm to the notion that young consumers—especially university students—tend to watch television programs online.

Chart 4



The majority of respondents (71%) state that Egyptian television portray stereotypical masculinity and femininity. Egyptian media continues to exert pressure on individuals to abide by conventional gender roles, restricting people's interests and career opportunities based on their gender.

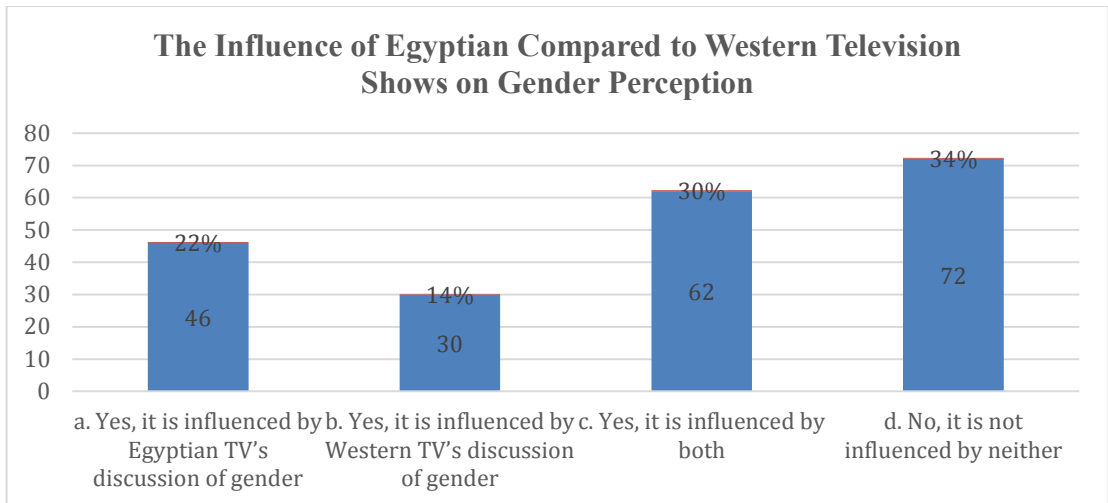
Table 1 The Correlation Between Viewing Egyptian Media and Believing in Gender Traditional Roles

	Viewing Egyptian Media	Viewing Western media	Total
Believe in traditional gender roles	62 (60.8%)	48 (57.1%)	110
Don't believe in traditional gender roles	40 (39.2%)	36 (42.9%)	76
Total	102	84	186 (24 excluded)

The majority of respondents, mostly females (110/186=59.1%), continue to believe in traditional gender roles. The majority of Egyptian media viewers (60.8%) support traditional gender roles, as do those who prefer to watch Western media (57.1%). Numbers were examined once more, this time looking at differences in the percentages of people who believe in traditional gender roles. The percentage of those who believe in traditional gender roles who prefer to watch Egyptian media (62/110=56.4%) is higher than the

percentage who prefer to watch Western media (48/186=43.6%). However, among those who do not believe in traditional roles, the percentage of those who watch Egyptian media is still higher than those who watch Western media (40 versus 36) or (52.6% versus 47.4%); this should be the opposite if the hypothesis is correct. As a result, the first hypothesis is rejected.

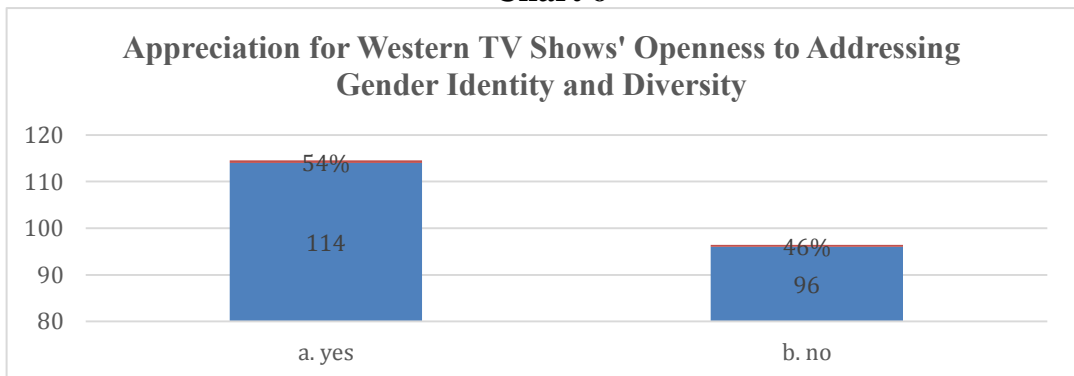
Chart 5



According to this graph, 66% of respondents are aware that the media influences their perception of gender. This supports the findings of numerous studies that conclude that media has the power to influence gender related attitudes, behaviours and long-standing social norms.

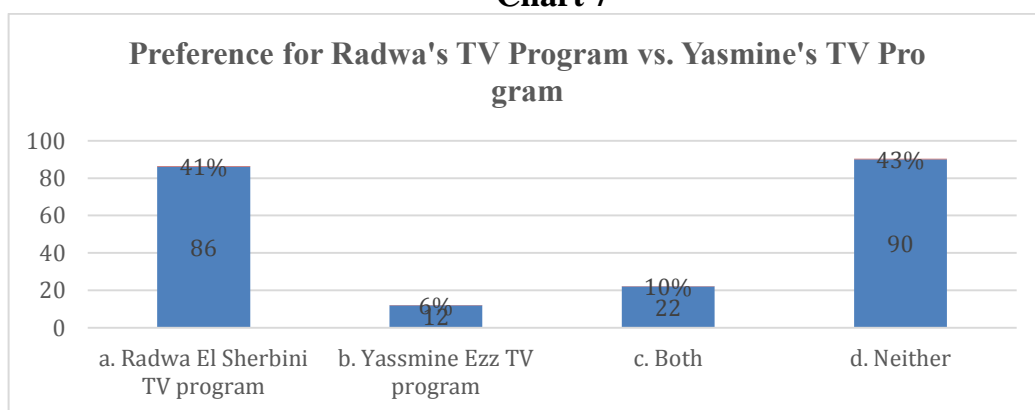
Respondents also stated that local Egyptian media has a greater influence on them than foreign Western media. This is understandable given that Egyptian media addresses Egyptian audiences in their native language and addresses local issues through the lens of Egyptian culture, making it more relevant and effective.

Chart 6



A slightly higher percentage of respondents (54%) praised the openness with which Western media addresses gender issues. Western media has made significant progress in tackling gender identity and diversity. These television shows enabled the deconstruction of stereotypes and the development of a more comprehensive understanding of a broader range of gender expressions. By doing so, they have promoted inclusivity and social acceptance of gender minorities. However, many people, like the sample surveyed, object to the portrayal of such topics. As viewers consider these depictions conflict with their beliefs.

Chart 7



This question is about two television show hosts who advise women on how to interact with their male partners. Radwa El-Sherbini emphasizes the importance of women not tolerating abuse, teaching women what to do when a man disrespects his woman by ghosting or humiliating her. El-Shirbini, while advocating for women to stand up for themselves, falls short of affirming that men and women are equal. Yasmine Ezz, on the other hand, advocates for unconditional appreciation for a male partner no matter what. She gives advice to women on how to spoil their men. Yasmine's statements are completely unrealistic; many people believe she makes such outrageous statements to incite controversy and increase viewership.

Table 2 The Correlation Between Watching Yasmine Ezz's Show & Tolerating Gender Bias

	Watch Yasmine Ezz show	Don't watch Yasmine Ezz Show	Total
Tolerate gender bias	13 (59%)	55 (29.3%)	68
Don't tolerate gender bias	9 (41%)	133 (70.7%)	142
Total	22	188	210

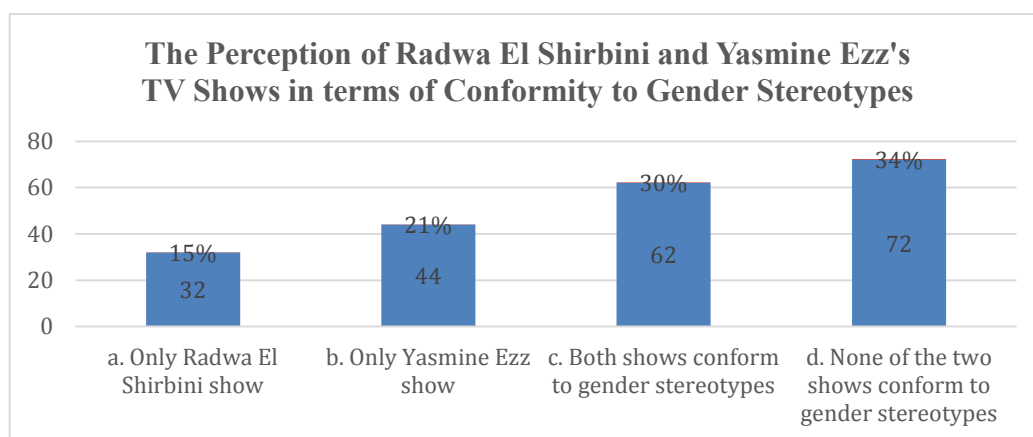
Similar to the previous table, the majority of respondents in this table state that they do not tolerate gender bias ($142/210=68\%$). Almost 60% of Yasmine Ezz's viewers tolerate gender bias. Furthermore, more than 70% of those who do not watch Yasmine Ezz's show are also against gender bias. Looking at the numbers from a different angle, among those who don't watch Yasmine Ezz's show, there is a significant statistical difference between those who tolerate gender bias 81% ($55/68=81\%$) and those who don't 94% ($133/142=94\%$). Furthermore, only 6% ($9/142=6\%$) of those opposed to gender bias watch Yasmine Ezz's show. One explanation is that those who oppose gender bias find Yasmine Ezz's exaggerated bias in favour of men at the expense of women intolerable. As a result, the second hypothesis is accepted.

Table 3 The Correlation Between Watching Radwa El-Shirbini's Show & Advocating for Women Independence

	Watch Radwa El-Shirbini show	Don't watch Radwa El-Shirbini Show	Total
Advocate for women independence	66 (86.8%)	109 (81.3%)	175
Don't advocate for women independence	10 (13.2%)	25 (18.7%)	35
Total	76	134	210

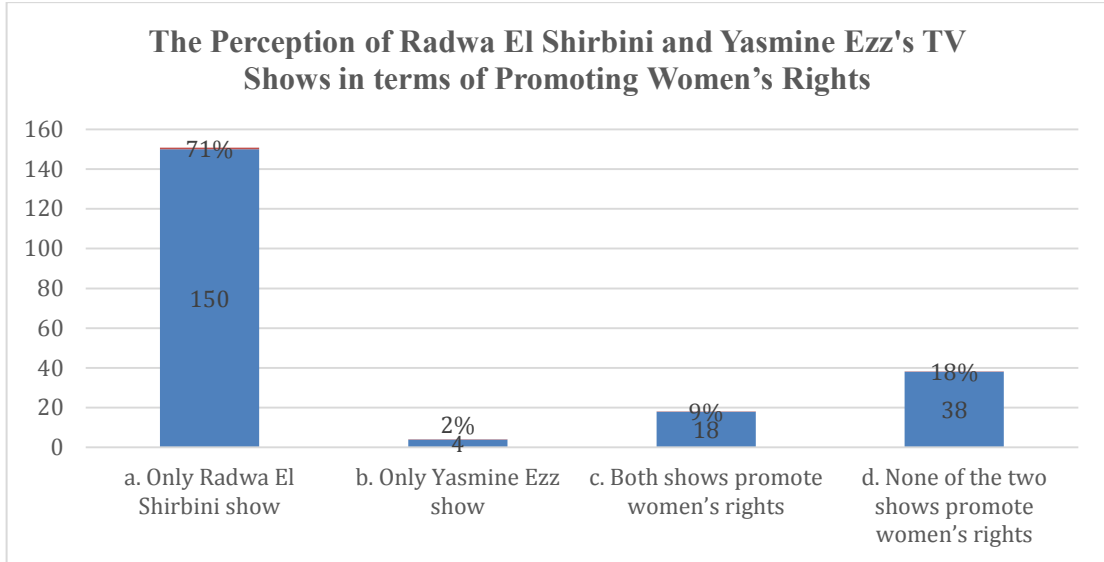
According to this table, the vast majority of the respondents believe in women's independence ($175/210=83.3\%$). This appears to be unrelated to watching Radwa El-Shirbini's show. In fact, the majority of respondents do not watch Radwa El-Shirbini's show. Similarly, the difference between those who watch the show and those who do not is not statistically significant for those who do not advocate for women's independence. As a result, the third hypothesis is refuted.

Chart 8



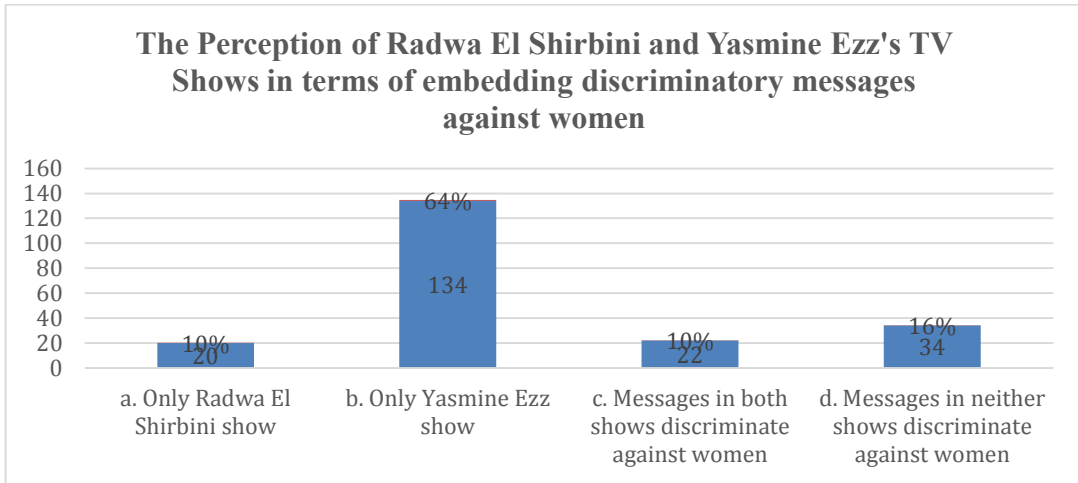
According to the surveyed sample (66%), either one or both television shows conform to gender stereotypes. This conforms to a recent study by Mayar Shoaib (2021). In her MA thesis, Shoaib concludes that gender stereotypes are prevalent in Egyptian media through various forms including film, television, advertising, and social media. Gender stereotypes in media could reinforce traditional gender roles and expectations, potentially impeding progress toward gender equality.

Chart 9

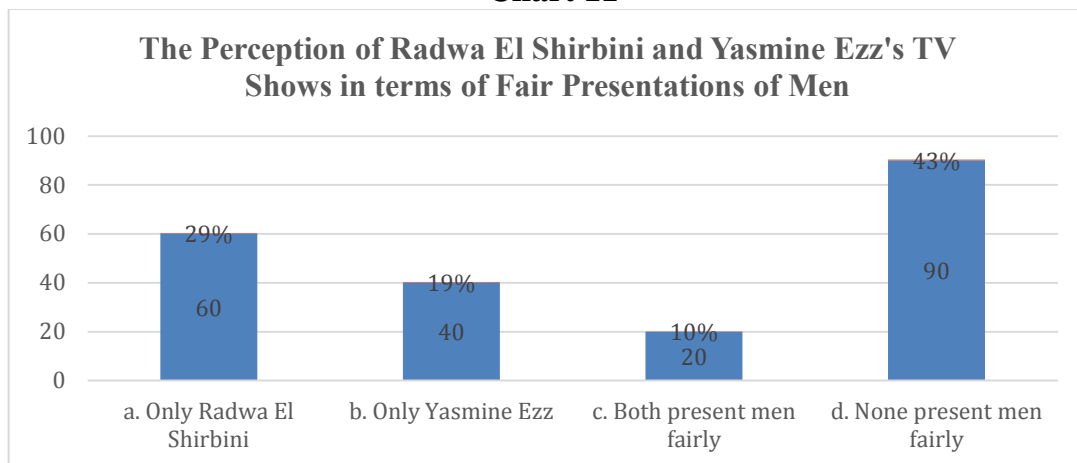


The majority of respondents (80%) believe Radwa ElShirbini's show promotes women's rights. While only 18% disagree, those who do disagree are correct. According to Ibrahim El-Sayed, a sociologist, in his article "Radwa El-Sherbini, a Feminist or a Counsellor," El-Shirbini is not an activist for women's rights. El-Sherbini talks are not driven by any feminist discourses. Her ideas and beliefs are not based on any cognitive system or philosophical ideology. El-Shirbini endured a traumatic divorce. She separated her husband, had two daughters, and was expelled from her home while she had only 180 Egyptian pounds. This caused her a great deal of pain, which drove her to adopt ideas of independence from men. Her personal experiences, however, do not qualify her to be a feminist or a counselor.

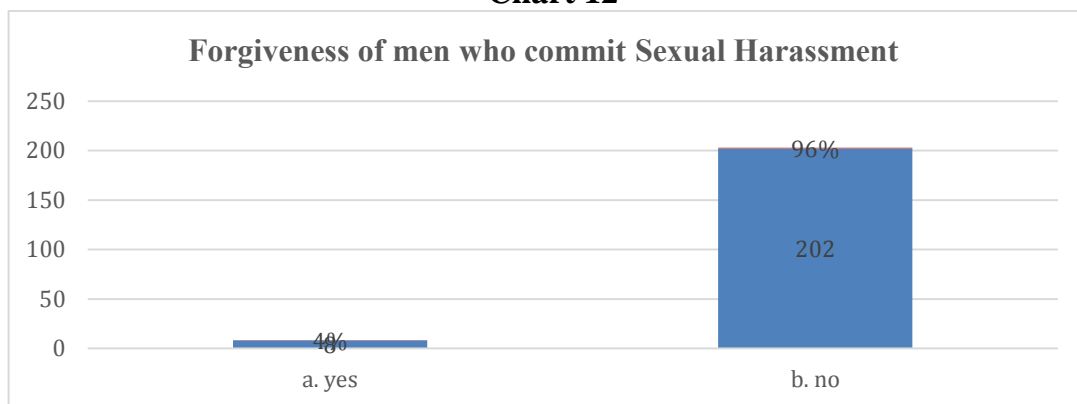
Chart 10



This chart shows that 74% believe Yasmine Ezz's shows contain messages that discriminate against women. This comes as no surprise, for Ezz is famous for making outrageous comments. Here are a few examples: *"speak to your husband in your winter voice to captivate him," "When your husband returns home, give him attention and prestige," "A wife should consider her man a rare currency; she should pamper him, and not ask him to do the shopping for the house, as to not to humiliate his dignity."* The audience mostly treat Ezz's speech with mockery and sarcasm. But people got alerted against Ezz's comments after she praised a woman for going on with her wedding to a man who had beaten her on their wedding day. Ezz stated this woman is wise for not throwing thirteen years of love for one single act. The National Council for Women of Egypt NCW accused the presenter of normalizing domestic violence. The Egyptian Council for Women's Rights (ECWR) filed a similar complaint to the Supreme Council for Media Regulation calling for the cancellation of her TV program (Gamal ElDin, 2023 January 11).

Chart 11

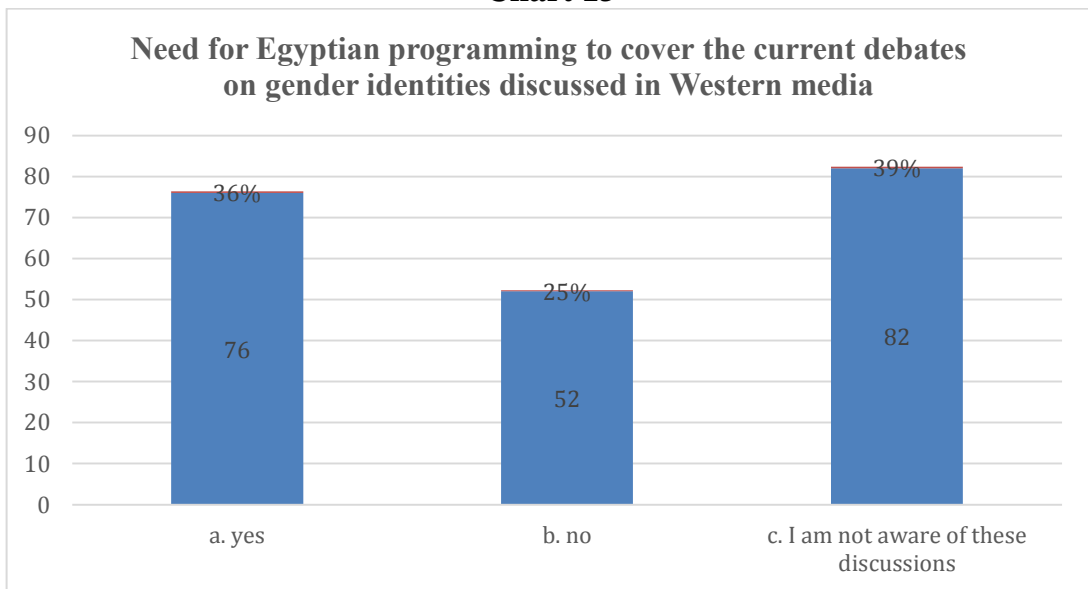
According to this graph less than half of the respondents (57%) believe either one or both shows present men fairly. Respondents couldn't be more mistaken. Because neither of these shows addresses topics that represent real concern for men. To illustrate, here are few examples of commonly ignored topics: financial pressures, struggles with unemployment, mistreatment and subjugation in the workplace, domestic violence (verbal or physical) against men, discrimination in the legal system especially with child custody after divorce, and higher rates of suicide. These male priorities went unnoticed by the respondents because the sample the sample is primarily made up of young females.

Chart 12

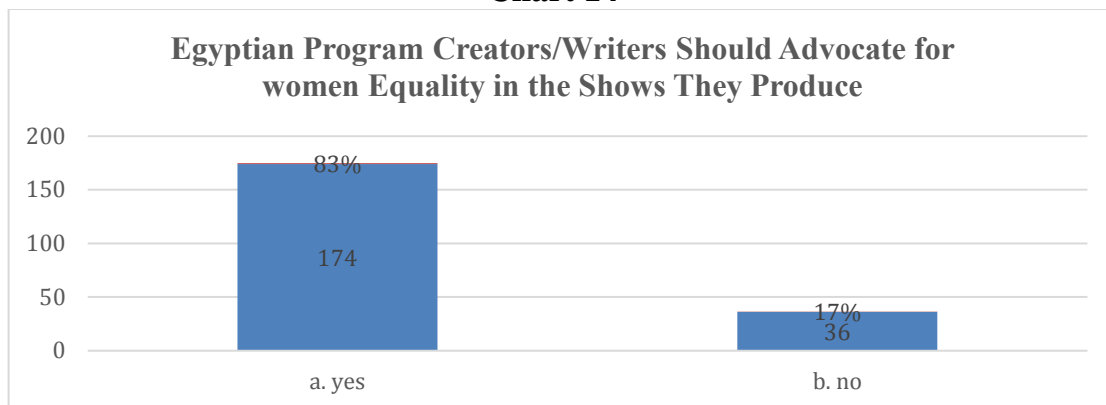
The overwhelming majority (96%) is intolerant to sexual harassment. Recently, Egypt has witnessed an awakening against sexual harassment. Protests were held to urge women to speak out and to show their support for

the survivors. Laws have been amended to comprise all forms of violence against women including sexual harassment (Essam El-Din, 2023, November 12). This is in addition to numerous other initiatives. HarassMap is a tech start-up that allows victims to report assaults via text messages, tweets, or emails (Jensen, 2013, October 23). This initiative was followed by a partnership with Uber aimed to provide training to drivers and create safe spaces for individuals to report incidents (Uber blog, 2015, October 29). These efforts have attracted both domestic and international attention.

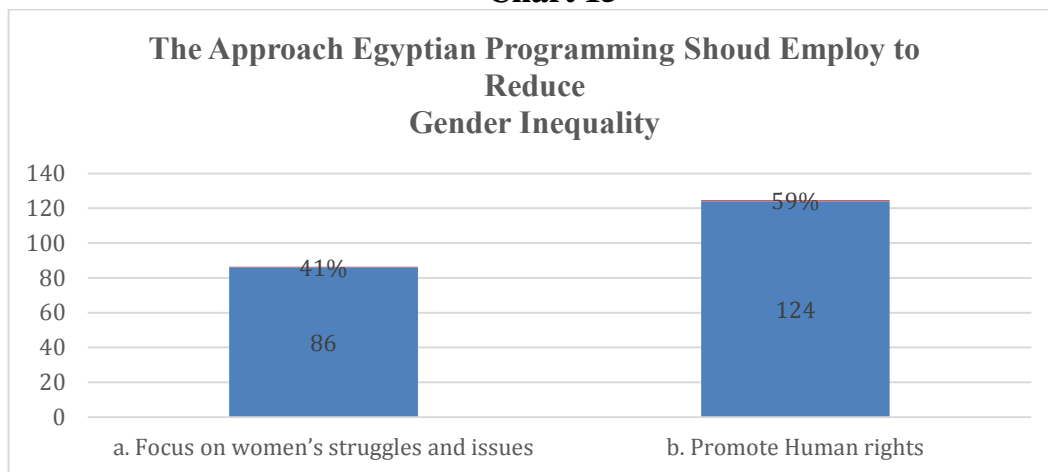
Chart 13



Discussions about transgender and gender diverse individuals have greatly increased in Western media. Public opinion is divided on whether the media should force such a topic on the audience. Supporters believe such discussions would raise awareness and improve understanding of diverse gender identities. Opponents, on the other hand, oppose these debates declaring that they contradict religious beliefs. Others reject such debates for concern about the long-term impact of these media-influenced views on gender identity on society. According to this graph, among those who are aware of these gender debates, respondents in favour outnumber those opposed.

Chart 14

The overwhelming majority of those polled (83%) support having producers and program writers advocate for women's rights. By portraying women in a variety of roles, breaking stereotypes, and showcasing their strengths, achievements, and challenges, content creators can emphasize the diversity of women experiences and promote gender equality.

Chart 15

This chart shows that the majority of respondents prefer to advocate for women's rights through promoting human rights. While some of the issues confronting women are unique to them, taking an intersectional approach may be a smart strategy. Collective action can strengthen civil society organizations in their fight against discriminatory practices, advocate for legislative reform, and cultivate an environment that respects the rights of all.

Conclusion

Egyptian youth, exposed to both Egyptian and Western media, uphold traditional perspectives on gender roles while simultaneously advocating for women's independence. They express dissatisfaction with the portrayal of men especially in Egyptian media, asserting an absence of fair and balanced representation. This suggests a nuanced perspective among the youth, recognizing the need for gender equality while grappling with persistent societal expectations. The juxtaposition of traditional beliefs and a call for women's independence reflects the complex interplay of cultural influences and evolving aspirations among the Egyptian youth.

Young Egyptians predominantly favor Egyptian media, acknowledging its significant influence on their perceptions of gender. Despite the preference for local content, they recognize the impact of both Egyptian and Western media on shaping their views. Notably, they appreciate open discussions on gender diversity, indicating not only a receptiveness to unconventional perspectives on gender but also to openness to foreign concepts and cultural differences.

Young Egyptians strongly endorse the idea of producers and program writers advocating for women's rights, recognizing the influential role media plays in shaping societal perceptions. Their preference for advocating women's rights through a human rights framework indicates a broader perspective, acknowledging the interconnected nature of social justice. While recognizing that some challenges faced by women are unique, they emphasize the importance of an intersectional approach—a strategic move that acknowledges the interconnected web of discrimination. This compound perspective underscores the multifaceted nature of gender issues and aligns with a broader commitment to human rights advocacy.

Recommendation

This study demonstrates the media's role in perpetuating gender bias. To expand on this, qualitative research is needed to explore young Egyptians' dissatisfaction with the portrayal of men, especially in Egyptian media. Understanding specific factors contributing to their perception of an imbalanced representation is crucial, and further research in these areas could yield valuable insights.

Additionally, further research is necessary to assess the effectiveness of media-driven advocacy for women's rights. Investigating how the endorsement of producers and program writers aligns with actual changes in societal perceptions is vital. Understanding its impact on attitudes toward gender equality is crucial for gaining a thorough comprehension of the effectiveness of this advocacy.

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Appendix 1: The Questionnaire

Please read the following before beginning.

This questionnaire is held as part of a research paper on the presentation of gender in Egyptian media. The purpose of this questionnaire is strictly academic. Participants for this questionnaire have been randomly selected. The survey takes about 5 to 7 minutes to complete. Respond to the questions based on what you truly know and do. The answers are kept anonymous, so please answer them as honestly as you can. Your contribution serves to promote knowledge and enhances understanding. Thank you for your willingness to participate; you may begin now:

Instructions:

Please mark your answer by putting a tick in the appropriate box.

1. On average, how long do you spend viewing TV programs per day?

- a. Less than two hours
- b. Two hours or more

2. Do you prefer to watch Egyptian TV programs or Western TV programs?

- a. Egyptian TV programs
- b. Western TV programs

3. Do you mostly watch TV programs online or on a TV screen?

- a. Online
- b. TV screen

4. How does Egyptian TV present gender roles?

- a. Egyptian TV mostly conforms to traditional gender roles
- b. Egyptian TV mostly challenges traditional gender roles

5. Which of these two TV shows do you prefer to watch?

- a. Radwa El Sherbini TV program
- b. Yasmine Ezz TV program
- c. Both

d. Neither

6. do you frequently watch Radwa El Sherbini TV show?

a. Yes

b. No

7. do you frequently watch Yasmine Azz TV show?

a. Yes

b. No

8. Do the shows of both Radwa El Shirbini and Yasmine Ezz conform to gender stereotypes?

a. Only Radwa El Shirbini show

b. Only Yasmine Ezz show

c. Both shows conform to gender stereotypes

d. None of the two shows conform to gender stereotypes

9. The TV shows of both Yasmine Ezz and Radwa El Shirbini promote women's rights?

a. Only Radwa El Shirbini show

b. Only Yasmine Ezz show

c. Both shows promote women's rights

d. None of the two shows promote women's rights

10. The TV shows of both Yasmine Ezz and Radwa El Shirbini present messages that discriminate against women?

a. Only Radwa El Shirbini show

b. Only Yasmine Ezz show

c. Messages in both shows discriminate against women

d. Messages in neither shows discriminate against women

11. The TV shows of both Yasmine Ezz and Radwa El Shirbini present men in a fair balanced way?

a. Only Radwa El Shirbini

b. Only Yasmine Ezz

c. Both present men fairly

d. None present men fairly

12. Do you believe in the traditional gender roles of women?

a. Yes

b. No

13. Are you tolerant to gender bias?

a. Yes

b. No

14. Are you forgiving of men committing sexual harassment?

a. Yes

b. No

15. Should women strive to be strong and independent?

a. Yes

b. No

16. Would you like to see Egyptian program creators/writers pushing for women equality in the shows they produce?

- a. Yes
- b. No

17. Do you appreciate the openness of western programs in discussing gender identity and gender diversity?

- a. Yes
- b. No

18. Does Egyptian programming need to cover the current debates on gender identities discussed in Western media?

- a. Yes
- b. No
- c. I am not aware of these discussions

19. Is your perception of gender influenced by either Egyptian or Western TV programs and discussions?

- a. Yes, it is influenced by Egyptian TV's discussion of gender
- b. Yes, it is influenced by Western TV's discussion of gender
- c. Yes, it is influenced by both
- d. No, it is not influenced by neither

20. Which method should Egyptian programming employ to decrease gender inequality?

- a. Focus on women's struggles and issues
- b. Promote Human rights

21. What is your gender?

- Male
- Female

22. What is your age?

- Under 18
- 18 to 21
- 22 and older

23. What type of High-school did you attend?

- Public
- Private
- International