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Stereotypes and Ethical reporting :
Journalism Studies and Practices

Editor
Dr. Hamida El Bour

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Stereotypes and Ethical reporting : Journalism Studies and Practices

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Editor

Dr. Hamida El Bour

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Introduction

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Media do play a significantly important role in shaping audience perception and understanding of major issues in Society. Many studies that emphasise this role do at the same time lay the stress on how journalism reporting can be biased, generating bad images about facts, people and social categories regardless of normative ethics. In recent years, there has emerged a bebate among scholars and professional journalists about how challenging, in our days, it is to insure ethical standards are respected in Media coverage of events. AREACORE, in partnership with IPSI held a two- day conference at la Manouba university on october 21st and 22nd, 2021 about stereotypes and ethical reporting : Journalism studies and practices. The contributors were requested to deal with specific cases of acceptable and unacceptable practices and provide analysis of the ethical reporting and biased rhetoric.

Stereotypes against ethnic, racial or religious minorities, stereotypical reporting during pandemics, stereotypes on gender and social class grounds and othering in foreign reporting. This event gatherd many Arab researchers to be crowned with this two- section book, comprising their contributions.

The English section of the book featured three chapters. In the first chapter, Pr. Inas Abou Youssef and Dr. Inas Abdelhamid dealt with the image of Egyptian married women, a socio-psychological comparative study between married women portrayal in T.V drama during Ramadan and on facebook groups.

They established a comparison between the image of Egyptian women and the stereotypes crafted to portray them in 2021 Ramadan drama. Ramadan marks high audience rates and attracts a great number of viewers. It is a very competitive and festive season for drama makers

The two researchers based their research on social empowerment theory, using quantitative and qualitative methods and one of the most watched series, "Newton Game" as a sample. The sample for the quantitative survey involved 200 people among the members of a Facebook group titled "Confessions of a Married Woman" and which has 180000 followers.

The researchers found out that the drama "Newton Game" focused on a diminishing view of women, mistrust in their capacities, representing them as a failure. The survey insisted that the TV drama didn't present a faithful portrayal of them.

The second chapter titled "Housing Related Gender Stereotypes, Case of Egyptian Journalism" authored by the two researchers Dr. Mennatullah Hendawy and Dr. arah Elbehairy, tried to analyze how Egyptian Media reporting frames housing in connection with gender stereotypes. They parted from what they labelled as the three dimensions of stereotypes : communicated stereotypes, constructed stereotypes and deconstructed stereotypes, to show that the inter sectionnal dimensions of stereotypes reveal the power of Media in constructing, communicating and deconstructing stereotypes. They used a content analysis of 19 of newspaper articles and blog texts that they selected for including the key words of women and housing. All the texts were published between 2014 and 2021.

The third chapter of this book is related to stigma and stereotypes during the Covid 19 pandemic. It is titled "Stereotypes of Poor Social Groups in the Tunisian Media Discourse during the Outbreak of Corona : Perceptions, Practices and Ethics". The researcher Dr. Soumaya Berrejeb analyzed stereotypes in the Tunisian media content about poor social groups and marginalized regions in Tunisia and its relationship with media ethics. She combined a quantitative and qualitative analysis to study images in the Tunisian media portraying poor social groups through the way they treat "dangerous" and "perplexing facts" that occurred in 2020 and 2021.

The qualitative research has proven that Tunisian media had an unethical attitude toward poor social groups several times. As regards the quantitative approach, the researcher who investigated public perceptions and attitude towards these groups comes up with significant results. The survey involved 150 Tunisian media viewers in 7 regions, 73,3% of whom said that media spread negative images about the poor, portraying them as "miserable" and "marginalized categories".

It seems obvious that during the information disturbance era, journalistic ethics will be facing more challenges.

In the Arabic section of the book, the researchers showed other cases of how stigma and hate speech, through media content, can impact public opinion.

Egyptian married women images, a socio-psychological comparative study between married women portrayal in T.V. Drama during Ramadan and groups on Facebook groups

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Abstract

Images of women in media and gender stereotype have been a long-term study of interest to many scholars. Gender stereotype in reporting, advertisements, and drama probed by many researchers in Arab world and Egypt affirmed the role of media in promoting specific images, social roles of women over more than four decades. The study builds its main assumption relying on that ; Egyptian TV drama still has vital influences on viewers specially concerning social issues and women images, despite the emergence of social mediaespecially Facebook that is always ranked in first place among preferred social networks in Egypt.

The current studyaims to compare between the image and stereotypes of Egyptian women presented in drama during last holly of Ramadan month 2021, which is considered the peak of Egyptian drama production and viewing rates, and real women issues they live and post by themselves to be presented in one of the popular Facebook women groups in Egypt.

The study employed quantitative and qualitative methods. It started with selecting anEgyptian women Facebook group; "Confessions of a Married Woman"[1] as one of the popular women private groups with 180.000 members to analyze 95 of it posts. "Newton game" drama series was selected to analyze images and stereotypes of women based on the results ofa 200 online survey distributed in the same FB group and showed that series was the most watched on in the Holly Ramadan. Moreover, based on the social empowerment theory the studywill

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(1) The link of the group : https://entaleqi.com/livevideos/anonymous/

focus on the impact of social media networks in empowering women. The results affirmed that both Facebook page and the serial are presenting the same age range, socio-economic class and that there are issues debated and discussed on the group suchas the inferior view of women ,mistrust of their capabilities are also tackled in the series , yet drama presented women who wants to prove themselves as failures, taking stupid discissions only as a reactions without thinking of the consequences. Seeking suspense in drama led toexaggerating contradicting values and shocking images of both women and men. This kind of dramatic treatment justifies the results of the survey as the sample insisted that TV drama didn't present a real portrayal of them.

Keywords : women's image, social media empowerment, women portrayal in drama, women's stereotype, socio-psychological analysis.

Introduction

Despite historians consider the first wave of feminism starts during the nineteenth century[1], many studies argue that full equality still has not been achieved[2]. Many studies in psychology support that gender inequality is one of the gender stereotypes consequences[3], as it is responsible for women's situation unimprovement[4] and self-limiting behavior[5]. Surprisingly, Hentschel et, study (2019) argues that women in general tended to characterize themselves in more stereotypic terms[6]. Moreover, Aman et al. (2019) study argues that gender stereotype impacts sociocultural factors that consisting of traditional practices and society's perceptions as well[7].

For a long time, media has been accused ofstereotyping women negatively, which resulted in framing negative portrayal of women that was reflected in the minds and formed a stereotyped image of her. Distorted images of women included the marginating of many categories of women in media. There were always a focus on higher middle class women while neglecting poor women Drama always presented young modern women stars living in the cities versus women other age rang of women living in rural areas or women working in marginalized jobs. The question that might arise is whether this biased images really represented young ,modern women or did those women also suffered from distortion some way or another by using them as sex object neglecting their real issues ?

One can never deny that cyber revolution, has opened up for women specially in the Arab world a new digital public sphere that allows them to express themselves more freely specially those representing specific level educational and socio-economic level empowering them to access sphere.

This study is trying to shed light on comparing images of women on social media groups and on T.V. drama. The study gives importance to the vital role of television drama, in promoting specific images of women while accelerating the process of

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(1) Lewis, E. (2019). A Literature Review of Black Women's Portrayal in Media and Its Effects on Their Treatment in Society, Senior Honors Thesis,University of North Carolina. https://doi.org/10.17615/04mm-5d63

(2) AAUW (2016). The simple truth about the gender pay gap (Spring 2016). Available at: http://www.aauw.org/research/the-simple-truth-about-the-gender-pay-gap/

(3) Heilman, M. E. (2012). Gender stereotypes and workplace bias. *Research in organizational Behavior*, 32, 113-135.

(4) -Peus, C., Braun, S., &Knipfer, K. (2015). On becoming a leader in Asia and America: empirical evidence from women managers. The Leadership Quarterly, 26(1), 55-67.

(5) Heilman, M. E. (2001). Description and prescription: How gender stereotypes prevent women›s ascent up the organizational ladder. Journal of social issues,57(4), 657-674.

(6) - Hentschel,T., Heilman,M.&Peus,C.(2019)," The multiple dimensions of gender stereotypes: A current look at men's and women's characterizations of others and themselves, *Frontiers in Psychology*,10, 1-19.

(7) Aman, M. P., Hanapi, S., Yusof, A., Razali, A. B., & Dev, R. D. O. (2019). *Women in Sport Leadership Positions in Malaysia: Issues and Challenges*. International Journal ofAcademicResearch inBusiness and SocialSciences, 9(11), 1507-1519.

social and culture change[1]. For example, Ward & Grower (2020) review media's contribution to the development of gender stereotypes in children and adolescents in USA between (2000-2020), the results of content analysis indicate some positive changes in women's image even the misrepresentation of femininity in mainstream media which lead to negative stereotype of women[2].The important question that always rise "Does Exposure to Counter-stereotypical role models in drama Influence Women's Gender Stereotypes,the way they are dealing with their problems and life roles choices?Olsson &Martiny (2018) indicate that long-term exposure to counter-stereotypical role models (e.g., female in non-traditional work) will impact their aspiration toward, new roles that are different from those stereotyped one[3].

This paper contributes to the ongoing debate among researchers on media and its impact on women's image and stereotype inthree ways.

First : No doubt thatnegative stereotypes of women in the media impact the achievement of women negatively with various degrees. The findings of some studies indicate that this impact may belimited but corelated with frequent media viewing[4]. Moreover, brief exposure to stereotype image in both childhood and adulthood can change stereotypical beliefs about women[5]. This requires understanding how TV drama portrays women in most watchable TV serials in Holly Ramadan month and if these stereotypes differ from the real image of women that appear on social media.

Second, a serious of studies point to the responsibility of media in cultivating negative stereotype of women with a noticeable violence. Tartaglia &Rollero (2015) argues that women are often presented at home or in domestic environment than being in leadership positions[6].

Appel & Weber (2017) confirmed that negative stereotypes of women in media content impact them negatively and impose a stress on them that cannot be explained from a priming perspective[7]. All above were reasons behind the study to compare between the image of Egyptian women presented in drama during last holly month of Ramadan, which is considered the peak of drama production and viewing rates and

(1) Ali,A. & Ayesha. (2015), 'Violence against women in Pakistani feature films', International Journal of Academic Research and Reflection, 3(2), 68-76.

(2) Ward M.& Grower, P., (2020), Media and the development of gender roles stereotypes, Annual Reviews of Developmental Psychology, 2(1), 177-199.

(3) Olsson,M. &Martiny,S. (2018), Does Exposure to Counter-stereotypical Role Models Influence Girls' and Women's Gender Stereotypes and Career Choices? A Review of Social Psychological Research, Frontiers in Psychology, 9, 1-15.

(4) Ward M.& Grower, P., (2020)

(5) Olsson,M. &Martiny,S. (2018)

(6) Tartaglia, S., Rollero, C. (2015). Gender stereotyping in newspaper advertisements: A cross-cultural study. Journal of Cross-Cultural Psychology, 46, 1103-1109

(7) Appel, Markus, and Silvana Weber. "Do mass mediated stereotypes harm members of negatively stereotyped groups? A meta-analytical review on media-generated stereotype threat and stereotype lift." Communication Research 48, no. 2 (2021): 151-179.

finding out whether these images match or contradict the real problems that women face and post on one of their closed private groups.

Third,this study adopts social empowerment theory that helps in explaining the social media's impact on the empowerment of women in Egypt. Most of the studies focus on economic empowerment of women via social media. This study will corelate between empowering women through social media by expressing themselves , trying to find support and advice from each others and how TV drama rely benefited from such issues presented to portray a more balanced images even within a specific socio-economic class.

Theoretical Framework and Literature Review

Media is considered as the mirror of society. It reflects and impacts it either. Portrayal Images shown on media are believed to be factual picturization by viewers. The study will benefit from the social empowerment theory through social media as a theoretical frame of the study that can answer questions thatare always arise about to what extent these images have been influenced by the opportunities of new digital public sphere and if gender discourse in tradition and social media changed to a better understanding of women rights and roles in society? Moreover, the study will review the literature that focused on the portrayal of womenin drama and that may answer the study questions.

1. Social empowerment theory

Thisstudy will focus on the use of social media networks, in empowering women, as social media can help women to be in touch with one another for sharing ideas and concerns[1].

Accordingly, based on the conceptual model by Ajjanet al. (2014)[2] the theoretical framework for this study enables the exploration of the roles of social media in empowering women. Most of the studies focus on economic empowerment of women via social media. For example, one of the studies that conducted on Egyptian entrepreneurs' women proofed that without social media they wouldn't have started their business and female entrepreneurs are relatively more empowered than males after digital entrepreneurship[3]. In Pakistan, a study that aimed to enlighten the role of potential women entrepreneurship argued that Facebook has an overall positive impact on the lives of Pakistanis' women entrepreneurs, and this is due to its nature

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(1) Heuwagen, S. E. (2014). A Good Blog Is A Continuing Conversation. How I Learned To Blog And Use SocialMedia As a Feminist Activist. GEMS ,7 (7)**.**

(2) Ajjan, H., Beninger, S. & Crittenden, V. L. (2014). Empowering Women Entrepreneurs in Emerging Economies: A Conceptual Model. Organizations And Markets In Emerging Economies, 5(1), 16 – 31.

(3) Miniesy, R., Elshahawy, E., & Fakhreldin, H. (2021). Social media's impact on the empowerment of women and youth male entrepreneurs in Egypt. International Journal of Gender and Entrepreneurship. https://doi.org/10.1108/IJGE-06-2021-0085

as friendly - user, its ability to transfer from just social networking site to business platform[1]. Moreover, Iranian qualitative study based on 13 semi-structured interviews with female revealed that working online have significant impact on the economic situation of Iranian women by enabling them to engage in online business[2]. This study will benefit from the social media empowerment theory from a different angel, as it will correlate between social media and its impact in empowering women to post their private issues via one of the most famous women private group "Confessions of married women". This group may empower women and give them the courage to post real problems even if they are anonymous and asking the advice of others to increasethe awareness for women.Moreover, via this group women can post issues that contradict with old and traditional stereotypes and present new roles for women that can empower them.

2. Women portrayal in media

Gender stereotype in drama probed by many studiesthat affirmed the role of media in promoting specific images, social roles of women over more than four decades. Many studied aim to find how women are presented in media and if the way they are presenting impose a specific image that may cultivate a definite stereotype. For socio-psychological factors the images and stereotyping of women in the media differs from one country to another as it depends on country's culture and regional variations. For example, (Babul 2019) conducted a qualitative and quantitative content analysis study of four popular Pakistani private sector television channel dramas and concluded that women are presented as fashionable way, withgreat determination and fighting to stand to their own values and beliefs[3]. This result contradicted the result of a previous study conducted in Pakistan too in 2013 and examined the violence against women in four movies. The result of this content analysis represents the existence of violence against women through physical violence, tone and quality of scenes[4].

In many countries, men are underrepresented in communal roles in health care, elementary education, and domestic functions[5]. Whereas women are

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(1) Zulqarnain, W., Hashmi, N. U., &Zulqarnain, A. Z. (2020). A Path to Empowerment: Usage of Facebook by Pakistani Women Entrepreneurs. Journal of Media Studies, 35(2),
http://journals.pu.edu.pk/journals/index.php/jms/issue/view/186

(2) Glozard,V. (2019), Economic empowerment of Iranian women through the Internet', Gender in Management, 35(1), 1-18. DOI 10.1108/GM-11-2017-0145

(3) Babul, H., & Niaz, B. (2019), "Portrayal of Women in Pakistani Drama, An analysis of selected dramas", Journal of Education & Humanities Research, (1),68-89.

(4) Ali,A. & Ayesha. (2015), "Violence against women in Pakistani feature films", International Journal of Academic Research and Reflection, 3(2), pp. 68-76.

(5) Croft, A., Schmader, T., & Block, K. (2015). An underexamined inequality: Cultural and psychological barriers to men's engagement with communal roles. Personality and Social Psychology Review, 19(4), 343-370.

underrepresented in the science, technology, engineering, and mathematical[1], For example, Steinke & Tavarez (2017) argues that women professionals' characters in science, technology, engineering and mathematics in 42 popular American films from 2002 to 2014 were cast in co-lead or secondary roles in the films and was not a mother.

The result of content analysis of Pakistani movies of year 2013 consist of 16 movies represent independent and affirmative image of women in movie with a noticeable violence (Ali &Ayesh 2015). As women's representation in Arab media is still insufficient, some television talk shows try to have a leading role in enhancing the society awareness about women's rightsand increasing the presence and portrayal of successful and strong women. For example, two Moroccan talk shows hosted by women carry a pedagogical function; they inform and educate viewers about women's rights, laws, and government or civil society-led initiatives (Oumlil 2017).

Methodology

To empirically explore the images of women portrayed in media and gender stereotype, the study will utilize quantitative and qualitative methods. The data of online survey interviewed 200womenwho are members ina private woman closed Facebook group was employed. Contextual and image analysis will be used to analyze "Newton game" drama series as one of the most watched series presented on TV channels in the Holly Ramadan

"Newton game" drama series was selected based on the results ofthe survey that showed "Newton game" series was the most watched series in the Holly Ramadan, where the viewership rate came to 49% of the sample followed by "KhallybalakmnZezy" that the viewership rate came to 12.5% of the sample.

Furthermore, 95 posts uploaded on a private closed group for women on Facebook "Confessions of a Married Woman" were analyzed during August 1 to September 30, sarcastic posts or questions related to the nomination of doctors etc. were excluded.

Both methods would analyze the image of Egyptian women presented in drama and posted problems on social media witha categorization to traditional, sensitive or unrealistic issues compared with stereotype image of women.

Sample

The study was conducted on a sample of 200 Egyptian women who are members in a private closed group for women on Facebook "Confessions of a Married Woman", to which women post their problems anonymously. In detail, the survey was uploading online as a link posted to the studied Facebook group during September 2021. The

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(1) Beede, D. N., Julian, T. A., Langdon, D., McKittrick, G., Khan, B., &Doms, M. E. (2011). Women in STEM: A gender gap to innovation. Economics and Statistics Administration Issue Brief, (04-11).

sample varied in terms of age, economic classification, and social status. The age categories set by the closed group for women when uploading their complaint.The sample varied in terms of age as the highest age category (36.5%) was between32 and less 39.Although the group is called Confessions of Married Women, it includes a large number of problems of singles (17%), divorced (9%), engaged (6%) and widowers. The majority of the sample (49%) whose income more than 10000 E.L monthly.

Table 1: Socio-demographic Profile of the Sample

Variable	Percent
Age (years)	
a. 18: less 25	7.5
b. 25: less 32	29
c. 32: less 39	36.5
d. 39: less 46	17.5
e. 46: less 52	8
f. 52: above	1.5
Economic classification	
a. 4000: less 6000	22.5
b. 6000: less 10000	28.5
c. 10000: above	49
Social status	
a. Single	17
b. Engaged	3
c. Married	21.5
d. Married with children	49
e. Widower	0.5
f. divorces	9

Newton Game : Background information

The series "Newton Game "main core revolves about middle-class Egyptian couple who seek to have their baby born in the U.S.A. so he can acquire the nationality of the United States. The series present six core characters three women and three men. Ever since the first episode, the two couples were presented as a traditional relationship dominated by the man (Hazem) who feels absolute responsibility for all aspects of life and a lack of confidence in the good behavior of the wife (Hana). The idea of the series is related to the Newton's Third Law of Motion that states that for every action there is an equal and opposite reaction. (Britannica,2020). Accordingly, the series

presents the wife reacting to her husband actions, trying to win his confidence in her ability, yet is failing into small crisis seeking his help all the time. During the first episode, we understand that 'Hana' is travelling to a scientific conference in USA. The plan was that she was going to lag, and her husband will try to catch up with her once he gets his visa. If he fails, she should return as he was confident, she can never make on her own. His attempt fails after being swindled, and the wife takes a decision not to return with the Egyptian delegation and complete the plan alone.

During her stay in the USA, Hana was faced by many challenges and other characters were presented. "Zee" the Egyptian youth, who went to a false marriage with an American citizen to accomplish his target andcounting the days till he is an American citizen. "Mu'nis" an American Egyptian lawyer and a prominent figure in the Muslim Community in California, who was asked by 'Hazem " to try to find his wife and take care of her.

In Egypt, another two core characters were presented "Badr Abu El Naga" a business man who bought the land that Hazem was renting part for his project to produce honey and agrees to rent continue renting it to "Hazim" with one condition of benefitting of the bees in his opium field . The second character is "Amina", "Badr's" girlfriend who is very young ,and can be considered his daughter. "Amina" is presented as a liberal young lady who lived in France and adopt many of Western values though she convinces "Badr" she is a virgin only because she doesn't want to have a sexual relationship with someone as old as him.

During the escalating events in the first third of the series, 'Hazem " kills the annoying 'Badr's" body guard and is forced to agree to "Badr's" condition of producing certain amount of honey with opium as he blackmails him . Afterwards, we know that this product is for "Amina" who is suffering from a severe condition of cancer.

In USA, "Hana" agrees to stay with "Mu'nis" who spontaneously confesses his love for Hana after an emotional confrontation between them. She leaves the house, begins a job to support herself, shut-off the Egyptian phone to stop fighting with her husband who is insisting that she should return and meets "Zee" who already got his citizenship and support her decision.

From the moment of giving birth to her child so many shocking and unjustified actions took place, especially with the existence of better alternatives all the time, including her suggestion to find any name to be the father of her son (episode 12) or fateful decision to marry Mu'nis, whose only motive was to hate Hazem (episode 16) convincing herself that the phone message she got from her husband divorcing her is enough and gives her the right to remarry. All actions of the characters becomes irrational and illogical beginning from religious "Mu'nis" a respectable figure in the Muslim community who is ready to lying, perjury, and claiming paternity to Hazem

son, and more than that, to attribute the son to himself. After her marriage to Mu'nis, "Hana" wears the hijab and a complete transfer to materialistic character happens again with no justification.

The series transfer towards its end to a group of traditional love triangles, whose conflict rises, descends, transcends and even contradicts with its characteristics, motives, and image that was presented of the characters in the first episodes.

Hazem and Amina love and marriage and then the death of "Amina".

On the other hand, "Badr" loves to Amina, and the discover of his daughter suicide that caused his nervous breakdown. "Mu'nis" love to Han while Sara is still loving him and by the end the return of Hazem and Hana.

Accordingly, these shocking actions presented the characters of "Newton's Game" with no clear motives or consistent behavior with the character traits. In all, the series led to surprise the audience and begin a debate on social media networks because the series presented so many contradicting values although presented with a very high accepted qualified actors in Egypt

Findings and Analysis

It is well established that socio-psychological restrictions could hinder women's intentions and behavior to solve difficult problems and issues. These restrictions consist of cognitive, motivational, and emotional procuresses added to pre-existing conflicts related to community's beliefs, traditions, emotions and norms. These Socio-psychological restrictions and conflicts play a role in resisting the solutions of problems out of our taboos and stereotypes imposed by the community and media which contribute to the continuation of the problems and women's stereotypes.These restrictions may be the reason to push some women to raising their own problems on closed groups on Facebook, which are supposed to be reflected in the Egyptian drama or be far away from what is presented in drama.

Women's portrayal in Egyptian drama and social media

Comparing the level of satisfaction about the way drama portraying women's images and their real problems on social media ; ANOVA test indicates that the sample of women from the group have an overall *negative attitude towards women' stereotype in drama*. 90% of the sample agreed that there are still sensitive issues related to women that the drama does not discuss, and 55% of the respondents indicated that most of what is presented about women is still traditional issues. 61% of the sample argued that Egyptian drama dealt with women's problems as they are common among women, no matter how serious they are, and 39.5% of them argued that these problems are also superficially addressed. Moreover 29.5% of women

believe that the drama focuses on women's problems with the aim of forming negative and hostile attitudes towards some styles.On the other side, *ANOVA test showed a positive attitude towards social media women groups in dealing with women's issues*, as 88.5% of women agreed that the "Confessions of a Married Woman" group raised sensitive issues for women that had been concealed for long periods. Moreover 94.5% of the women agreed that the group gave the married woman the courage to raise private problems without fear of revealing her identity.Negative stereotype of women appeared in the group's posts, as the analysis indicates that women suffered from **different types of violence** ; there is a **family moral violence**, represented in some posts as cultivating the feelings of inferiority through distrust of women's decisions, starting from families before marriage and after marriage, followed by discrimination against women, which sometimes represented in giving her all the family's responsibilities and not continuing to work if It requires great effort and time, besides a lack of appreciation for her various roles and underestimating the roles she plays with using negative statements directed at her. The analysis also reflected that women are suffering from **societal violence**, which was represented in harassment and the threat of loneliness if they did not get marry or have children. Several confessions indicated that such violence starts from the family towards females and not males, according to a stereotyped image of women that is well-established in the parents. Surprisingly, somecounter-stereotypical role modelshave also emerged on the group that break the stereotyped image of women in the Egyptian society, such as the desire not to have children throughout the marriage, the desire to divorce and marry another man, or the quest to oval freezing as a result of delay in marriage till old age.

Analytical results of "Newtown Game" series

The qualitative analysis of the series probed mainly two main aspects in order to allow the comparison with the 'Confessions of a married woman "Facebook" group ; issues related to women debated in the series , and the component of women images represented in the series.

First : issues related to women in 'Newton Game "series:

The results of the textual analysis of the series underlined four main issues.

Women seeking American citizenship to their babies, oral divorce in Muslim legislations, genealogical mixing, inferior view of women and illegal social relations in Egyptian society.

Women seeking American citizenship to their babies

This issue is related to many upper and upper middle class in Egypt. It reflects a dream of citizenship rights, the right to a dignified life that is guaranteed by text in all the constitutions of the world, but only the first world countries guarantee.

The series reflected the social, political, and cultural aspect of the desire of these classes for appreciation, recognition, and trust. This is a core of a social issue that still resonates in Egypt and all-over underdeveloped countries. The series presents all these ideas with their different representations through a group of very precisely drawn characters, and with a narrative enveloped in suspense, tension. The new aspect of the issue treatment is the reflection of this desire on a middle-class family that can't afford to pay for such dream except by a coincide of travelling to the USA to attend a conference and deciding to lag. Over the climax of dramatical events, when the woman decided to take the burden of the decision alone, the series presented her taking very stupid decision based upon stubbornness and the only solution was to acquire her goal was by depending upon men either by marrying another man or allocating the baby to a man other than his father!!

Oral divorce in Muslim legislations

This is a controversial issue in many Muslim Arab countries. Many conservative Muslim countries still accept oral divorce based on the man intentions whether he was serious or not. This kind of situation led to the misery of women in some Muslim countries specially when the woman doesn't know if she divorced or still married. The series presented an exaggerated treatment to the issue, that led "Hana" in a weird situation where is orally divorced and married to another man, though officially still married to the first husband. A situation that might lead to criminal charges of living with two husbands, for example Hazem was threatening Hana : "I am going to file an adultery against you" (episode 14). The series presented how is divorce still considered a husband decision and intentions referring to the misinterpretations of Muslim legislations. Many escalating dramatical events was a consequence of the situation. Although the treatment of the issue was utilized as part of the conflict among characters, yet it shed light on this important issue.

Genealogical mixing

The "Newton Game" presented this issue from a completely different aspect than what is really happening in the Egyptian society. This social problem is related to poor families of Egypt who marry they children daughters to elderly grooms from outside the country because of their need to money. Because the marriage is not going to be documented because it is illegal to marry a child and the husband might flee returning to his country, the father of the girl claims the baby to himself.

In this series the issue was presented because of the cultural gap and misunderstanding between Hana who after delivering her baby threaten to kill herself in an attempt to encourage nurses in the American hospital to let her see her baby while this threat is taken very seriously in the American culture and procedures were taken to take the baby from her. To solve this dilemma, Hana suggested to

name the baby to another American man to have her child back. A solution that was considered a weak point in the series treatment for a mother suggesting her baby having a birth certificate with a father who is not his biological father!!

Inferior view of women

Although various socio-cultural segments of women were presented in the series, yet the inferior view of women domain the treatment. Hana the middle class, master holder woman, all the time needs her husband to solve even the most naïve problems. In every situation she never depends on herself. Transformation in her character to better or worse is always linked to her relationship with men in her life. Sara the religious woman accepts the conservative interpretation of polygamy in Islam and tries to overcome her feelings by convincing Hana to marry her husband because this is the orders of God.!! (episode 15) Even Amina the liberal character is always depending on a man in her life even though she lived in Paris for some time alone. The series didn't present a dependent consistent woman through the whole series. This issue will be discussed in details when dealing with women images in the series.

Open social relations in Egyptian society

This issue took a huge space of debate on social media networks in Egypt. The presentation of the series to characters living with each other without marriage as normal, accepted relationships in Egyptian society, was debatable and viewed from some conservatives to degrade social values and making teenagers think that this is normal. While the most liberal side justified the treatment that it is a reflection to the new westernized high class in Egypt nowadays

Components of women images in the series

The three main characters represented in the series reflected a distorted Egyptian women image. Although they are some issues tackled in the series which resembled the concern of women in reality specially in the same age group and same socio-economic class, yet the trait of these women were presented in a non-realistic method.

The character of (Hana) was first presented as trying to win her husband confidence yet is failing into small crisis seeking his help all the time. In USA, Hana decided for the first time to ignore her husband's orders to return to Egypt and decide to stay in USA acquiring citizenship for her baby

The idea of the series that the wife is always taking reactions responding to the husband 's decision yet she is incapable of facing challenges taking stupid decisions only because she doesn't want to confront her husband with her failure to solve problems!!She is presented as hesitate, immature, always seeking help from a man

to the extent of agreeing to orally marry someone while she is officially married to another and suggesting to devote her baby to someone other than his father.

At that point women image presented through the main character wereincapable of taken rational decisions or putting into consideration the consequences of their behavior. They are only derived by the desire to take revenge , or are ready to pay any cost to achieve their goal (naming her baby after another man). The changes in her character only arise when she take charge of her second husband business. She is presented an independent woman taking advantage of her husband love to get the most benefits !!

The second main character "Amina" was presented as a liberal young lady suffering from cancer in critical stages who decide to leave her family and live with an elderly man to take care instead of her family. Although she was presented as independent woman taking her own decisions, yet she relies on her elderly boyfriend .Though the elderly man is not psychologically stable but when he discovers that she loves "Hazem", he offers her to him as if she is a commodity for trade !!

On the contrary of Amina's character, "Sara" the first wife of "Mu'nse" who is first presented as a good knowledgeable Muslim. "Sara" loves and believes in her husband, yet she adopts the conservative interpretation of polygamy and begs "Hana" to accept marrying her husband though it is illegal in USA

The impact of socio-psychological factors on women image in media

The content analysis of the group's posts showed that because of community's socio-psychological restrictions that contribute to the stereotype of women, membersposts, and problems reflect their hesitation between deciding to change their traditional stereotype or accepting it to satisfy the family, friends and other groups in the society.

Moreover, Socio-psychological constraints have played a role in the interaction of the group's members with the confessor for example, the members' response to betrayal or an illegal relationship has always been rejected and attacked, so the comments turn into a platform for prosecuting the confessor and classifying her with negative qualities without giving her a help. On the other hand, in case the man betrayed, most advice are given to forgive and compete with the other woman to get the man back. The two opposing positions express the entrenchment of the stereotyped image of women and their role in maintaining the family alone.

Social empowermentthrough social media

The objective behind the establishment of women closed private group is to provide a large number of women with a platform through which they could express

their problems freely and without mentioning their names. 85% of surveyed women indicated that they present their problems and opinions to a closed private group due to the inability to discuss their own problems in a real society that may reject this type of problems, while 75.5% of the sample said that they present their problems to the closed group to get support from the rest of the women for their decisions, while 70% indicated that they resort to the group to get advice from others, while a small percentage of 20.5% indicated that the goal is just to feel that their problems are common and other women suffer from the same problems. While only 6% indicated that they post it because the media does not address it and this is referring to the weak role of media in discussing the sensitive and real issues women face.Moreover, 59.5% of the sample strongly agreed that the social media group raises sensitive issues for women that have been largely concealed for a long time, only 15.5% of the same sample strongly agreed that the drama deals with such issues. Most of surveyed women assured the role of social media in empowering women, as 56% of the sample strongly agreed that while social media contributed to a greater understanding of the problems that a married woman can face and violate her stereotyped image, 36% of the sample confirmed that the problems of married women in drama are still traditional.

Even though, one of the most important objectives behind the establishment of women closed private group is to empower women, it could accomplish this objective *in specific situation*. For example, the analyzed postsindicate that despite the women's advice to endure and maintain marriage despite the abuse and violence in the case they have children, their advice changes and asked to get divorced in the absence of children. They justify their advice based on how the society views women and children, which confirms the existence of a stereotype revolving around the woman's preservation of the marriage, regardless of the husband's defects.

Discussion

Through posts analysis of the "Confessions of a Married Woman" within the whole studied period, the results indicate despite the different nature of the problems associated with each age group, most of the problems are due to the *psychological and social constraints* that women face due to the stereotypical image of women and the fear of shattering or changing them. For example, the most prominent problems among ladies of the ages of 21-25 and 31-36 were fear of not getting married and how the community look at them. Women aged between 37-45 have the fear of not getting married and how others will judge them, the fear of getting divorce and how the community will reject them. Moreover, the content analysis results confirm the stereotyped image of women that they are unable to make their own decisions, even if it is about marriage.Moreover, the problems of parents interfering in the details of

marriage or the lives of their married sons and daughters. One of the most important results that the sample of women were not satisfied about the way media stereotype women as media still not presenting sensitive issues related to women or they were superficially addressed. One of the evidence that social media can empower women and change their stereotype is what women from the group indicate that they have overall negative attitude towards women' stereotype in drama and positive attitude towards social media women groups in dealing with women's issues. Negative stereotype of women appeared in the group's posts, as the analysis indicates that women suffered from **different types of violence** ; family moral violence and **societal violence**. A number of confessions indicated that such violence starts from the family towards females and not males, according to a stereotyped image of women that is well-established in the parents. Even though, one of the most important objectives behind the establishment of women closed private group is to empower women, it accomplishes this objective in specific situation. For example, the study indicates different responses from group's members towards the same problems based on the gender as they attack women for betrayal and give men excuse for the same issue, and this is can be explained in the light of socio-psychological constraints in the society.The justifications based on how the society views women, which confirms the existence of a stereotype revolving around the woman's traditional roles.

Although these problems were tackled some how in the TV drama, yet Face group women in the sample assured that the images portrayed were not represented them and didn't display any solutions to what they are suffering from . One of the major dilemma of such presentation is that very highly qualified actress presented the characters to the extent of rewarding them prizes, ignoring the fact of distorted messages that were carried through the series !!

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Housing-related gender stereotypes
Case of Egyptian Journalism

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Abstract

The article departs from the standpoint that stereotypes re-manifest power imbalances in society. It analyzes the stereotypes in Egypt's media reporting to reveal how the journalistic frames housing in relation to gender stereotypes. A selection of 19 articles from a variety of Arab news outlets were analyzed and enabled us to put together a framework to guide journalists and steer them away from the construction of and sustenance of harmful stereotypes towards women seeking access to housing. In this article, we argue and show that the press narrative is not only a product of the pre-existing society's ideologies, but also is a means by which these ideologies are deconstructed, constructed and circulated back into society.

As interdisciplinary urban planners, we focus on gender stereotypes with a focus on women and housing. The article analyzes the representations of Egyptian women in Arabic newspapers in relation to the gendered reality of women's housing situations in Egypt and their right to safe and independent housing. UWith this investigation, we aim to understand how Arab media captures the attention of anchors in its audience to communicate, construct and deconstruct gender stereotypes in relation to housing.

Using thematic analysis, this article investigates the issues (themes) covered by a selected sample of 19 articles to explore how the utilized linguistic choices become windows through which we can gain insights regarding three intersectional dimensions of stereotypes: the (1) communicated, (2) constructed, and (3) deconstructed stereotypes. These dimensions were determined after analyzing and dissecting the 19 articles and blogs, recognizing the language used usually fell into one of the three categories above.

We suggest that there are three dimensions of stereotypes: communicated stereotypes, constructed stereotypes, and deconstructed stereotypes. By looking at stereotypes through this multidimensional lens, gender-related stereotypes and stereotypes in general can be revealed in an intersectional way - presenting not only what is communicated via media, but also constructed and deconstructed by it. The three intersectional dimensions of stereotypes accordingly reveals the power of media to act (the power of media in constructing, communicating, and deconstructing stereotypes).

Introduction : Housing and gender stereotypes

From the perspective of the right to adequate and independent housing for all humans, the lack of housing ownership remains a challenge, especially for women in Egypt and the Arab region (Egypt: Women Economic Empowerment Study, 2019). For instance, the lack of independent housing for women outside their family houses forces them to stay in violent family situations (United Nations, 2012). According to the United Nations' report '*Women and the right to adequate housing*' in 2012, women suffer various housing issues and are more likely to be homeless or live in poor housing conditions due to gender discrimination as well as their lack of access to social resources. Reflecting on the case of Egypt, Women encounter multiple difficulties and obstacles when accessing housing due to socially discriminative customs, traditions, practices, and the lack of recognition of women's rights (Assad, Kraft, Ronaldo, 2017). The social values of Egyptian society restrict women's independent access to housing, especially if they are choosing to live independently out of a personal choice (Zeitoun, 2020).

As argued by Al-Mahadin (2009), a feminist media researcher, women in Arab societies are subjected to a dominating societal structure which encompasses thedifferent features of social, political, religious, and economic life. He views the system of social structures and institutions in Arab societies to be tailored according to maintaining control or access to the female body (Al-Mahadin, 2011), this proves as an obstacle to women gaining housing rights or independence. A woman who lives in housing separate to that of male authority challenges the predominant social order of male access to and ownership of the female body in a very basic and physical sense. With this perspective he illustrates that Arab media is constructed based on the political, social, and economic strategies to the extent of defining specific roles for Arab women which directs readers to recognize women under certain standards (Al-Mahadi, 2011).

Since media produces means of perceiving culture, this creates and reaffirms certain patterns of gender roles and stereotypes in societies (Elias, 2018). Journalism as a form of media and communication content, initiates and normalizes narratives of stereotypes around minorities, vulnerable and less powerful groups in the society including women. As producers of news, journalists select and prioritize topics covered through representations of social groups (Sikorski and Mattheas, 2020). Thus, journalistic practices portray stereotypical representations of social realities which helps maintain the status quo (Prieler, 2013), in this case the status quo of male dominance over housing.

According to Darmon (2016), journalists write from their understanding of the world according to factors related to their perceptions, judgments, and behaviors.

Morna and Mufune (2002) stated that the power of media in relation to newspapers impacts how we view ourselves and others in society. This means that women's representation in newspapers is a reflection of how society believes and behaves towards women. In this article, we argue and show that the press narrative is not only a product of the pre-existing society's ideologies, but also is a means by which these ideologies are deconstructed, constructed and circulated back into society.

As interdisciplinary urban planners, we focus on gender stereotypes with a focus on women and housing. The article analyzes the representations of Egyptian women in Arabic newspapers in relation to the gendered reality of women's housing situations in Egypt and their right to safe and independent housing. Reflecting on women, gender stereotypes will be regarded as the ideas and socially created behaviors of how they should behave in society and what roles and activities are suited to them (Best, Fosetr, 2004)

Media snapshots of Egyptian women's conditions show the gender-structured socio-economic and legal burdens to women's access to appropriate, safe, and autonomous housing, these burdens being primarily caused by their gender identity (The Built Environment Observatory, 2021). In this article, we investigate narratives about Egyptian women in relation to housing in Arab newspapers through a number of articles from a set of diverse Arab newspapers such as Vice, Youm 7, Al Ahram and Daraj . With this investigation, we aim to understand how Arab media captures the attention of anchors in its audience to communicate, construct and deconstruct gender stereotypes .This is achieved through the utilization of journal narratives and discussions about women, while highlighting and analyzing these messages of construction and deconstruction through the communicated images of women.

Methodology

We use thematic analysis to investigate housing related gender stereotypes in Egypt. Using thematic analysis, this article investigates the issues (themes) covered by the selected sample of articles in relation to the formation of socially constructed stereotypes around Egyptian women and housing. The study utilizes thematic analysis to analyze the interpretations of journalism narratives and how it acts as a way to communicate, construct or deconstruct gender stereotypes in relation to Egyptian women and housing. Thematic analysis is used as it enables summarizing the key features of the data set in an efficient manner (2004). According to Braun and Clarke (2006, p. 79), thematic analysis is "a method for identifying, analyzing and reporting patterns (themes) within data" with an aim to reflect reality and move towards deeper levels of analysis. We chose to employ thematic analysis the study's methodology as it offers a way of deducing themes and identifying common threads from the collected data. The study analyzed a selection of 21 newspaper articles and

online blog posts from a diverse number of Arab newspapers from 2014 to 2021 that include the keywords "women" and "housing" (and their synonyms) in their title or text (Annex 1).

In addition, the use of thematic analysis enables us to group the selected database utilized (the articles) into categories based on their similarities or differences (King, 2004), which assists in the development of the proposed framework of "intersectional Dimensions of Stereotypes". This article shows the stereotypes communicated, constructed, and deconstructed through exploring the kind of recurring sets of stances written about women and their access to housing, and the ways in which they are depicted in society.

By focusing on women in Egypt through exploring the narratives throughout the Arab region about Egyptian women in relation to housing, the analysis of the selected articles aims at understanding the stereotypes about women in relation to housing in the Egyptian community. This study explores how stereotypes are communicated, constructed, and deconstructed by the language used in the selected articles as elaborated in the proposed farmework of "intersectional Dimensions of Stereotypes"in the next section.

Intersectional Dimensions of Stereotypes : A suggested analytical framework

There are multiple frameworks that have been put together and have been utilized to analyze and further understand stereotypes through language. Existing frameworks include the Stereotype Content Model (SCM) which analyzes stereotypes through two dimensions, warmth and competence (Fraser et al, 2021). Critical Discourse Analysis is also utilized as a conceptual framework through which stereotypes and biases are detected within text, (Sriwimon, Zilli, 2017). Another framework developed is the Social Categories and Stereotypes Communication (SCSC) framework, which mainly works to portray language use as the main device which communicates and maintains social category conditions (Beukeboom, Burgers, 2019).

Using thematic analysis, in this article, we explore how the utilized linguistic choices become windows through which we can gain insights regarding three intersectional dimensions of stereotypes: the (1) communicated, (2) constructed, and (3) deconstructed stereotypes. These dimensions were determined after analyzing and dissecting 19 articles and blogs, recognizing the language used usually fell into one of the three categories above. This article focuses on the perpetuation of gender-based stereotypes through journalism in relation to women and housing in Egypt and beyond. Accordingly, we investigate how these stereotypes are established through language by interrogating the written texts in the following areas of questions:

• How are the biases in the text (narrative) shaped?

• What issues (themes) are emphasized in the text and what is made important?
• What issues (themes) are reduced or minimized in the text?
• Who has the most authority and power?

In this paper, we suggest based on the thematic analysis of the articles that there are three dimensions of stereotypes: communicated stereotypes, constructed stereotypes, and deconstructed stereotypes (Figure 1). By looking at stereotypes through this multidimensional lens, gender-related stereotypes and stereotypes in general can be revealed in an intersectional way - presenting not only what is communicated via media, but also constructed and deconstructed by it. The three intersectional dimensions of stereotypes accordingly can reveal the power of media to act (the power of media in constructing, communicating, and deconstructing stereotypes). Figure 1 illustrates the proposed analytical framework of this study.
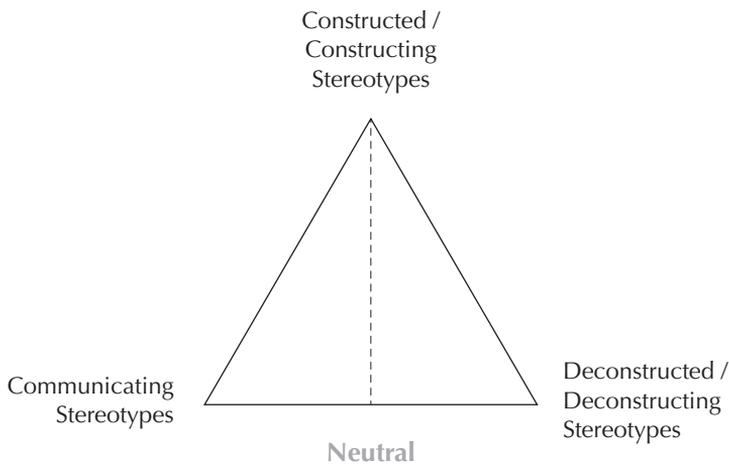
Constructed /
Constructing
Stereotypes

Communicating
Stereotypes

Deconstructed /
Deconstructing
Stereotypes

Neutral

Figure 1 : The multidimensional analytical framework for stereotypes analysis (communicated, constructed, deconstructed)

The mannerisms in which stereotypes are detected and interpreted through language are relevant to be able to accurately distinguish how the stereotypes can be deconstructed. (Beukeboom, Burgers, 2020). We argue that while the media (in this paper, the press) communicates stereotypes, it also constructs and deconstructs other stereotypes based on the language used and the stereotypes involved (Ibroscheva, Ramaprasad, 2008). This differentiation is not highlighted in gender, housing, and media literature reviewed either globally or in Egypt. Consequently, a critical discourse analysis helps in decreasing the commonality of creating stereotypes, in the Egyptian context, that judge women (and their housing status) through reading about them affecting public opinion(Sriwimon, Zili, 2017).

Therefore, this article proceeds to investigate, and analyze the above-presented dataset (Table 1) through the multidimensional lens of stereotypes around Egyptian women and housing.

1. Communicated / Communicating Stereotypes

Communicated stereotypes are defined as the verbal and nonverbal communications and typical ideas instilled about a certain group in the studied media content (i.e. the press). In the case of Egypt, this type of stereotype is communicated as a norm (generalized beliefs) as they are based on a traditional social and cultural bias that exists in the basis of Egyptian society. Communicated stereotypes reveal the power of media in communicating content and beliefs.

2. Constructed / Constructing Stereotypes

Constructed stereotypes are defined as discourses that construct or create additional stereotypes about an issue (in our study : women and housing). We argue that, based on the choice of (negative) language, constructed stereotypes against women are added to the mental models of Egyptian society and were later ingrained in their beliefs. Constructed stereotypes reveal the power of media in constructing beliefs.

3. Deconstructed / Deconstructing Stereotypes:

Deconstructed stereotypes are defined as the ways in which the use of language can be directed towards altering discriminative customs and traditions. In our case, the discriminative custom would be the bias against women and the intended outcome would be ensuring their equal access to housing. It shows the vital role that the media can play in deconstructing the barriers women face in accessing housing instead of constructing stereotypes that impede them. Deconstructed stereotypes reveal the power of media in deconstructing beliefs about specific groups or a population generally (UNW, 2021).

The rest of the article is structured according to the proposed analytical framework to present first the examples of communicated stereotypes about women and housing. Secondly, examples of the constructed stereotypes within the articles are presented and lastly examples of articles that deconstruct stereotypes about women and housing are shown.

Examples of Communicated stereotypes on women and housing in Egypt

Women's representation in Egyptian media has been affected by the structural discrimination against women in the Egyptian society (El-Khoreiby, 2021). This discrimination reflects the gendered realities laying behind the housing norms in Egypt (Sakr, 2002). Investigating the sample of 19 articles, an underlying narrative appears showing the communicated stereotype - the first dimension of stereotype

that we explore in this study. Accoross the articles an underlying narrative appears; women are portrayed as less-powerful individuals inside the traditional patriarchal family structures that are male-dominated by nature. In the majority of the articles, women's poses in photographs, and general representation in newspapers are all attributed to power-related issues. This repetitive representation of women and their housing situations is manifested in housing as gender segregation and inaccessibility. In this context, the legal and socio-economic conditions of women of Egypt shape and are shaped by housing. This view on housing rules and standards fails to see women as independent individuals and subjects them to a dependent point of view, when it comes to housing, even when they manage to stand on their own and live independently.

In the article by (Abd El Sattar, 2021) women who do not live under the form of parental or marital housing, and are receiving visitors, are accused of having illegal and non-religious relationships. Similarly, Al Ahram's article (Abdelhalim, 2014) describes in the title that women who seek *complete independence from parents are* "*conditionally free*". Egyptian women who are living alone are seen as suspicious to their neighbors as they denounce their presence in their apartments alone . Furthermore, Egyptian women living alone are considered as exceptional cases that need strong justifications, such as being forced to live alone due to situations they cannot control such as being a divorcee or a student in an away from home educational institution.

In El Watan's article entitled "*Runaways from parents in the name of freedom*" by Dina Abdel Khalek, she communicates the stereotype that women living in separate housing are escaping from their parents and that women's independence in an apartment away from their family is dangerous for them (2016). These biased structures in the descriptions of women illustrate that the independence of women in Egyptian society and their choice of a home of their own is still seen as a phenomenon.

Looking at the articles overall, it is demonstrated that there are unwarranted accusations around women's housing in Egyptian society, as the unwarranted allegations the the press throws at these women pictures them negatively to society. Women are usually drawn as the villains, where they are the ones thats cause problems, which is especially the language used when talking about independent housing for women in Egypt (Abd El Sattar, 2021).

Examples of constructed stereotypes about women and housing in Egypt

With increasing efforts to achieve gender equality in Egyptian society from the government and women rights activists there is a promising alteration in the current trend on women stereotypes in media (Abboud, 2020). Thus, journal articles should play a vital role in deconstructing the barriers women experience in accessing

housing instead of contributing to constructing stereotypes about women. This means that the use of language needs to be directed towards altering the discriminative customs and traditions against women and ensuring their equal access to housing. With increasing efforts from the government and women rights activists to achieve gender equality in Egyptian society (OECD, 2018), there is a promising alteration in the current trend on women stereotypes in media outlets. This section emphasizes the positive practices of Arabic discourses and the ways in which they are deconstructing the traditional views and stereotypes about women and housing in Egyptian society.

A number of articles surveyed were placed under the category of "constructing stereotypes" due to the similarity between them in the mannerism in which they frame women and housing through language. Among the articles, which will be mentioned below, there is a repetitive use of negatively connotated terms when referring to women who live in independent housing. There is also a pattern of dismissing valid claims and issues women who live or attempt to live independently face in the articles. These linguistic techniques used lead to an overall narrative which not only sustains and validates existing stereotypes and power structures, but works on constructing new ones as well.

Reflecting on El Watan's article entitled "Runaways from parents in the name of freedom", the author's viewpoint leads to constructing power-related stereotypes about women as they are portrayed as less credible and therefore should have restricted access to independent housing (Khalek, 2016). These power relations and social relationships are inherent in the conversations about women and housing between the different actors in Egyptian society and are reinforced through language. Hence, narratives become the primary site for reinforcing and redistributing these power differentials, making them appear self-evident as if they were objective and non debatable. Moreover, this view confirms to Egyptian society that power differentials should remain in place in regards to women and housing. Furthermore, utilizing the term "runaways" in the title and text attaches a negative connotation to women's independent housing, by reducing the amount of agency and power women have over themselves and increasing the social blame women are assigned when choosing to live independently.

In another article by Al Youm Al Sabaa (figure 2), the issue of women, under the age of forty, who are not allowed to reside alone without their husbands or their male relatives (mahram) in hotels, pensions, and all related establishments is discussed (Radwan, 2021). Once more, the article's title *"Preventing women from staying alone in hotels is a "tale" made by Social Media.."* classified the issue as nothing but a virtual rumor made up by the internet, while ignoring the fact that such behaviors validate imposing guardianship on women, increasing women's dependency on

male relatives to gain access to adequate housing, and restricting the spatial justice of women within the Egyptian society.

Figure 2 : Image from the article *"Preventing women from staying alone in hotels is a "tale" made by Social Media" in the Youm 7 Newspaper by Alaa Radwan (2021)* **"Preventing women from staying alone in hotels is a "tale" made by social media, the rumor is spreading across social media platforms to reach the Parliament, the rumors are debunked by an official statement by the Ministry of interior- Legally, the constitution equates between man and woman"**

Example of articles Deconstructing Stereotypes about women and housing

Another selection of articles analyzed fell under the category of deconstructing stereotypes, these articles attempt to target a number of common and current stereotypes against women and housing in Egypt and break them down. The articles share a similar methodology, where they tend to humanize the "women" in question and shed light on the barriers they face when pursuing independent housing instead of dismissing these barriers. The articles below also deconstruct the negative image that predominates the Egyptian society of women who live alone, instead of portraying them as "runaways" or inappropriate, they humanize them and attempt to normalize them to society.

For instance, in an article by Al Ahram, titled '' Egyptian female divorcees, less of a taboo, still face some old challenges'' (figure 3), Egyptian female divorcees' representations have become less restricted by social custom (Tarek, 2016). The male author preferred to convey an Egyptian female divorcee's story by putting her in the active voice and giving her the opportunity to share her challenges. One of the challenges she mentioned is the struggle of women in Egypt, especially female divorcees, to live alone or with flat-mates other than first degree relatives including preferably a man or a parent, or they will be regarded by men as an ''easy target''.

Figure 3 : Image from article titled "Egyptian female divorcees, less of a taboo, still face same old challenges" in Al Ahram Newspaper by Sherif Tarek (2016)

Another article by Sada Misr titled *"Elimination of discrimination against women in Egypt"* ; Youssef Abdellatif (2021) is arguing for women's rights to access land and housing to improve women's living conditions especially in rural areas in Egypt. The article is advocating for the importance of these rights to women and households headed by women. Stating that women still lack the property of tenure due to the discriminatory legislation on ownership and the fact that properties are often registered in the name of a man (husband, father, or brother). In the event of separation or divorce, women lose control over the property as they become homeless or have to share their homes with their in-laws. This lack of control over property, land, and housing increases women's dependence on men, who are traditionally landowners, in Egyptian rural communities. The author also discusses the cultural, religious, and customary practices, as well as the legislative laws that often discriminate against women in the areas of property, land, and housing. Building on the previously

proposed framework, this article deconstructs the social traditional view where rural Egyptian women, particularly widows and older women, are victimized by multiple forms of discrimination. They are often blamed for killing their husbands by infecting them with HIV (AIDS), and their in-laws use this as a justification to expel them from their houses. Hence, the article is working on deconstructing the discrimination against women while promoting their right to adequate living conditions and housing.

Moreover, an article written by May El Sabagh and published in 2021 by ''Masarat'', an Arab media platform that offers content for youth (figure 4), raises the discussion regarding the housing crisis faced by women in Egypt. Highlighting that some hotels refuse reservation requests by solo Egyptian female guests unless they are accompanied by a male relative. The article raises questions about the extent of restrictions on the movement of women within Egyptian society. It also empowers women's choice for independence whether it is for study, work, or independence per se. The article's female author draws upon different women's stories to show the similarities of struggles they encounter when looking for independent housing. She raises awareness about the majority of constraints that are common for the women of Egypt when searching for suitable housing.

Figure 4 : An image from an article titled *"In hotels and houses, why do women face a housing crisis?"* **published by Masarat and written by May el Sabagh (2021)**

In the Masarat article, the story of a woman living in Giza, Egypt, is narrated. The woman stated that she did not encounter many issues in accessing housing

independently during her college years in Cairo, as real estate owners used to welcome girls because they view them as less problematic and more furniture-preserving. Which enabled her to easily live in a shared furnished apartment with other girls while she was studying. However, this changed immediately after graduation when most of the apartments' owners were querying about ''her origin''. Her struggle ended, after months of searching, when she managed to find a shared apartment with two other girls, as one of the girls volunteered her father's intervention which encouraged the landlord to agree to rent the apartment for them. Thus, the author argues for the importance of women breaking out of the structures of male-dependence in housing.

Another story presented in the same article is the struggle of an Egyptian female divorcee who went back to live with her family after her divorce, even though her experience only lasted a month it was enough to make her travel across governorates to seek her own independent housing. Consequently, she decided to move from Cairo to Alexandria to start her journey of independence by purchasing an apartment there, as the prices in Cairo were above her financial capabilities. She narrates her hardship in convincing the owners of the apartments to sell it to her, since they refused to give their apartments to a divorcee. A third story narrates the experience of independence of an Egyptian woman who took off her veil and began her search for rentable housing in Cairo. This woman yearned to leave her parental home due to physical violence, however, she explains that the real estate owners objected. Once they saw her ID card bearing her Cairo address, the owners refused to complete the contract. Moreover, the Cairo address was not the only obstacle to settling on an apartment and finding suitable housing, as the landlords refused to lease to her when they laid eyes upon her picture with the hijab in the ID card which she was no longer wearing.

Therefore, this article in Masarat advocates for Egyptian independent women to simply be able to fully practise their rights to make housing related choices and decisions towards shaping their own identities and lifestyles. The author reflects on what Egyptian women are suffering from throughout their journey of finding independent housing; and the different images of women housing independence, whether for the purpose of study, work, divorce, or domestic violence.

Another article by Rahma Samy published in 2018, by "Raseef22", an independent Arabic media platform based in Beirut, Lebanon, discusses the problem of independent Egyptian women who lost their independence and were forced to return to their patriarchal family homes and authority due to the exaggerated high prices of renting. In this context, women suffer from a weak financial return and an increase in the rent rates, therefore, they are unable to cover their financial costs. For instance, the author conveys the experience of an Egyptian woman who decided

to reduce her expenses and move from a high-end residential neighborhood, to a lower class area in order to reduce her housing costs (Samy, 2018). This discourse reflects power differentials that pre-existed in Egyptian Society in the sense of the poor economic conditions of women in Egypt and the disparity in pay for women versus men.

Similarly, the problems of authority and guardianship that Egyptian women encounter in their independent housing, especially when dealing with landlords, neighbors, and doormen are discussed in the Daily News Egypt newspaper. In their article by Fatma Lotfi published in 2019, and titled: '*Women's Day: females' right to live independently in Egypt*', the daily independent Egyptian newspaper advocates for the essential housing justice for women in Egypt, as well as their right to live independently apart from their parents. This includes the right of young independent women, single mothers, divorcees, and widows to live without the imposed authority and social protection of guardians (Lotfi, 2019). The article illustrates the struggles women encounter when renting houses and rooms in Cairo, particularly in a traditional society that does not recognize women's right to live away from their families.

Discussion

We wanted to investigate the journalistic steryotypes about the women of Egypt in relation to housing. The study shows how the narrative about Egyptian women in Arabic journal articles and blogs calls new stereotypes into existence and causes them to not only mirror stereotypes but also popularize and normalize them in the Egyptian society.

The presence of stereotypes within societies is common across different societies and groups, but their presence should not equate to their normalization. Stereotypes can have a negative impact on the stereotyped group by constructing social norms and values that uphold these stereotypes and keep them boxed in. But they can also internally negatively impact the stereotyped group when they internalize the stereotype and act according to it as well due to society's expectations of this stereotyped course of action (National Research Council, 2006). Hence, when the media constructs and sustains stereotypes regarding women who seek independent housing, these women themselves may begin internalizing this shame and put a halt to their efforts. Which is why we place importance on the need to deconstruct these stereotypes, not only to break down the barriers women face but to ensure that new ones are not built as well.

The right to adequate housing is part of broader issues related to spatial justice including concerns of land tenure, affordability, habitability, accessibility, location, cultural suitability, as well as the provision of basic services (Tadamun, 2014). The intersectionality of the topic of housing stems from the fact that property and land

ownership in countries like Egypt is directly connected to better economic stability and human security (Kandeel, 2020). Yet the majority of women in a number of Arab countries are landless, which puts them at a higher risk of poverty and instability (2020). Even though the majority of women in Egypt lack ownership of land and housing, the rate of homeless women is still less than that of men (Mohamed et al, 2018). However, this might provide a skewed conclusion, as women in Egypt face domestic violence from men within their households at astonishing rates, 8 million women are at risk of domestic violence each year, with around 80% of married men directing a form of psychological violence upon their wives (Naguib, 2021). This sheds light on the dangers women face while living under male heads of family, but also the difficulty they face in being able to gain access to their own housing or property, thus leaving them trapped.

In this article, we show that the press narrative is not only a product of the pre-existing society's ideologies, but also is a means by which these ideologies are deconstructed, constructed and circulated back into society. This reflects the role the press plays in the communication, construction, and deconstruction of gender stereotypes and the increase of male dominance over Egypt's housing, who are hostile to the concept of the "independent women" becoming an accepted norm and risk losing their said dominance over Egypt's housing. Normalizing women living independently would then make it easier for women to acquire housing and be accepted by landlords to rent or own a house/apartment independently. As previously stated, it is much more practical for men to assert dominance over women by controlling them physically (Al-Mahadin, 2009), normalizing women living independently would take away a direct form of access men have over women. To do so, we reflected on communicated, constructed stereotypes and deconstructed stereotypes in the articles.

Even though Egyptian society adopts a stereotypical approach and mindset towards women and housing, as seen by the discriminatory legal frameworks and barriers set against women who attempt to live independently, this approach and mindset have evolved and survived due to their constant sustenance by the media. As shown above, the media is capable of either constructing or deconstructing beliefs and stereotypes through text and journalism as well as sustaining those that exist. These ideologies can be viewed as intersectional stereotypes that constantly appear throughout the produced discourses.

We mean by intersectional stereotypes the collective unconscious images that are attached to the readers' reflections and can result in losing relation with the true identities and circumstances of Egyptian women who are living independently. The communicated and constructed (intersectional) stereotypes of women and housing can then become dictated by the media, through journal discourses, to Egyptian

society. We see these ideologies beyond stereotypical depictions as they become the social reality by virtue of being retold so often. In other words, the fact that women belong to a social group that needs to have certain standards and follow certain rules to be accepted in society will undoubtedly constrain the structure of journal discourse. Thus, these rules will impose limits on the text created in discourse. When recurring, these discourses will be embedded within the larger social community. In this regard, it is argued that the Arab feminist media should liberate from determined textual world-hood (Al-Mahadi, 2011). In the context of media productions and how they affect our local Arab context, we see this liberation as a way to allow co-constructive representations and truths of Arab (and Egyptian) women that stand out from the generally conservative housing.

The aim of this study was to discover the different representations of the women of Egypt who live in independent housing in different newspapers in the communities of the Arab world. It was observed that Arabic journal articles and blogs have given special coverage to the news of Egyptian women and their housing. The labeling of media content altered people's perceptions, attitudes, and beliefs about women's identities throughout time and geography (Elias, 2018). In fact, stable frameworks that create gender stereotypes are sustained by the beliefs and attitudes of societies (Elias, 2018). Reflecting on produced beliefs about women, certain assumptions about women are built by the media to the community. According to Hemes (2011), women usually encounter gender inequality. Thus, understanding how the media presents gender is important due to gender constructions that are part of the prevailing ideology. Therefore, we argue that while we speak about gendered stereotypes we construct gendered stereotypes to the community. We call these the intersectional dimensions of stereotypes.

After the analysis of the 19 articles mentioned above and a range of literature covering housing, women, the media and the construction and deconstruction of stereotypes, it can be induced that the difficulty of accessing housing for women stems from the historic need to limit and curb the independence of women in Egypt and Arab societies. Women have had a conflictual relationship with housing and land ownership in the Middle East and North Africa, with women owning less assets (houses and land) than anywhere else in the world (Baruah et al, 2020). With male dominance over access to land and housing historically, this has formulated a status quo which clearly benefits men, economically but also socially. As stated previously, the dominance of men over housing increases their ability to maintain control over women both physically and socially (Al-Mahadin, 2011). If women seek and obtain independent housing they would be able to break the relation of direct control to an extent, another status quo which has been normalized and expected (Rakodi, 2014). Hence, women gaining increased access to independent housing challenges

multiple status quos which have been ingrained in the societies communities and supported by the sustenance of current stereotypes and construction of additional ones which only work to maintain this relationship of dominance.

In order to challenge the status quos and stereotypes, the media would be an essential tool as it is one of the constructors of these stereotypes. The framework developed above enables individuals to be able to identify how media in the form of written work is either constructing or deconstructing stereotypes. Hence, the findings of the analysis can be used as a guide for journalists and urban experts in their methodologies towards writing and creating the reality about women and housing. We suggest that critical discourse analysis provides the authors, as interdisciplinary urban planners, with the opportunity to display the communicated, constructed, and deconstructed stereotypes existing in journalistic language.

Women stereotypes and gender-based biases are harmful especially for women who are looking for independent housing within Egyptian society. Accepting and responding to stereotypes about Egyptian women, that are produced by the press, leads to making wrong assumptions about women seeking their independence in the housing market. Hence, if the Egyptian press continues to construct stereotypes that women are less deserving of housing independence, unfit to practise any rights they have and are generally problematic and unqualified for independent housing, the Egyptian society will subsequently believe such biases. Leading to apartments' owners, landlords and doormen to continue harboring such stereotypes about women while assuming that they have the right in the authority and guardianship they impose on Egyptian women who are searching for independent housing.

Therefore, there is a need to confront the constructed stereotypes by the press towards achieving representations of women that are free from gender stereotypes and stigmatization. We argue that the independent women of Egypt need to be ascribed with positive attributes and given the power and the authority when seeking independent housing. Thus, the press needs to play an efficient role that reduces the amount of blame women have when they choose to live independently through uncovering their voices that are silenced when speaking about independent housing for women in Egypt. Discourse writers need to be aware that their habits of writing and language use are going to be reflected in the larger habitual ways in which Egyptian society relates to women and constructs their beliefs about them. Reflecting on the role of the press, we advise future work to interrogate the following question: Can (gender) stereotypes ever be good? In that sense, we mean empowering women who live in independent housing through "positively" stereotyping them through using "positive" words, such as "strong and independent" towards deconstructing negative stereotypes about women and housing. Ideologies about women and their power relations that are present in the press discourse will be inherited by the Egyptian

community, as they are established and reinforced through language. Creating gender-based stereotypes can develop into prejudice with a negative attitude towards Egyptian women in their society. Therefore, we should avoid constructing negative stereotypes about positive behaviors (Egyptian women's independent housing) to prevent negative consequences. For instance, journalists in the Arab media should account for the fact that Arab women who are living alone are neither much less religious, nor more westernized in their manner of living, and acknowledge that these are Arab realities that could be looked at from a positive perspective.

Acknowledgement

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Annex

Table 1 - The selected 19 articles for analysis

	Year	Article Title in Arabic	Translated Article title to English	Newspaper	Journal type
1	2021	بعد إسدال الستار اليوم على قضية سيدة السلام.. القصة الكاملة	After the curtain came down today on the case of ElSalam Lady.. the full story	Al Watan	
2	2021	سر منع النساء دون الـ40 من الإقامة في الفنادق.. والمحكمة تنظر الدعوى السبت المقبل	The secret of preventing women under 40 from staying in hotels.. the court will consider the case next Saturday	Al Masry Al Youm	National Egyptian daily newspaper
3	2021	منع إقامة المرأة بمفردها في الفنادق «شائعة» من صنع «السوشيال ميديا».. الشائعة تنتقل من مواقع التواصل للبرلمان مرورا بـأروقة المحاكم».. الداخلية تحطمها ببيان رسمي.. قانونيون: الدستور ساوى بين الرجل والمرأة	Preventing women from staying alone in hotels is a "rumour" made by "Social Media." The rumour is transmitted from the communication sites of Parliament, passing through the "corridors of the courts." The Ministry of Interior breaks it down with an official statement.. Lawyers: The constitution has equalised between men and women"	Youm 7	National Egyptian daily newspaper
4	2021	القضاء على التمييز ضد المرأة في مصر	Eliminate discrimination against women in Egypt?	Sada Misr	National Egyptian media portal
5	2021	معاناة النساء المستقلات بمصر... واقعة «سيدة السلام» تكشف جانبا معتما	The suffering of independent women in Egypt... The «ElSalam Lady» incident reveals a dark side	Annahar	Arabic-language daily newspaper published in Lebanon
6	2021	Women and Housing I: Why Women and Housing?		Marsad Omran	Web-based portal of open knowledge on Egypt's built environment
7	2016	Egyptian female divorcees, less of a taboo, still face same old challenges		Al Ahram	National Egyptian daily newspaper
8	2021	Women and Housing 2: Residents not Detainees		Marsad Omran	Web-based portal of open knowledge on Egypt's built environment
9	2021	بالفنادق والشقق.. لماذا تواجه النساء أزمة سكن؟	In hotels and apartments... Why do women face a housing crisis?	مسارات	Arab media platform
10	2021	قصص مرعبة من نساء مستقلات في مصر	Horrifying stories from independent women in Egypt	Vice	International print magazine and website

11	2021	عن مقتل فتاة دار السلام المصرية : وراء الشباك ألف عين و"بواب"	On the murder of the Egyptian girl in Dar El Salam: Behind the window, a thousand eyes and a "door-man"	Daraj	Independent digital media platform based in Lebanon
12	2020	9 تحديات تواجه كل فتاة وسيدة تقرر العيش وحدها	9 challenges faced by every girl and woman who decides to live alone	E7kky	Egyptian online magazine for women in the Arab world
13	2020	منع إقامة المرأة تحت سن الـ40 دون مرافق.. عقبة على أبواب بعض الفنادق ومخالفة للدستور	Preventing women under the age of 40 from staying unaccompanied... an obstacle to the doors of some hotels and a violation of the constitution	Al Ahram	National Egyptian daily newspaper
14	2019	Women's Day: females' right to live independently in Egypt		Daily News Egypt	English-language daily Egyptian newspaper
15	2019	القوى العاملة: سكن مستقل ضمن عقود عمل مدربات قيادة السيارات بالسعودية	Labor force: independent housing within the work contracts of female driving instructors in Saudi Arabia	Youm7	
16	2018	سألنا مصريات مستقلات عن تجربتهن برغم المتاعب... العودة مستحيلة	We asked independent Egyptians about their experience. Despite the trouble... It is impossible to return	مرآة/ Miraa	
17	2018	ممنوع في مصر... أن تبيت شابة بمفردها في فندق 3 أو 4 نجوم؟	It is forbidden in Egypt... for a young woman to spend the night alone in a 3 or 4 star hotel?	Raseef 22	Liberal (online) Arabic media network based in Lebanon
18	2018	ثمن الغلاء: فتيات مستقلات خسرن حرية العيش بمفردهن وعدن لأسرهن الذكورية	The price of inflation: independent girls who lost the freedom to live on their own and returned to their patriarchal families	Raseef 22	Liberal (online) Arabic media network based in Lebanon
19	2017	مسلسل «سابع جار»... هل كشف المسكوت عنه اجتماعيا؟	The series «Seventh Neighbor»... Did it reveal the unspoken in society?	Al Jarida	Arabic-language Kuwaiti daily newspaper
20	2016	«Femi-hub» هاربات من الأهل باسم «الحرية»	"«Femi-hub» escaping from parents in the name of «freedom»	El Watan	National Egyptian daily news portal
21	2015	مبادرة نسائية من أجل دعم إستقلالية المرأة المصرية	A women's initiative to support the independence of Egyptian women	DW	
22	2014	هى حرة بشروط ... الاستقلال التام عن الأهل	She is conditionally free... The complete independence from parents	Al Ahram	National Egyptian daily newspaper

Stereotypes of Poor Social Groups in the Tunisian Media Discourse during the Outbreak of Corona : Perceptions, Practices and Ethics

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Abstract

The Corona pandemic (COVID-19) has revealed many aspects of the Tunisian government's failure to fulfilits duties towards the poor social groups, whether in the popular neighbourhoods surrounding the capital (Tunis) or in the interior regions that have alreadybeen suffering from systematic marginalization for decades.

This research seeks to reveal the predominant stereotypes in the Tunisian media discourse about poor social groups and marginalized regions in Tunisia and its relationship with Media ethics.

Through a quantitative and a qualitative analysis, this study aims at extracting stereotyped images prevailing in the Tunisian media discourse about poor social groups during the outbreak of Corona pandemic, and subsequently, seek to unveil the media's methods treating several dangerous and perplexing facts that has occurred in 2020 and 2021.

This article seeks to answer the following problematic question "How did the Tunisian media discourse perpetuate the prevailing stereotypes about marginalized social groups during the Corona pandemic ?" through the use of a descriptive and analytical approach.

Keywords : Sstereotypes, poor social groups, public perception, media discourse, ethics, Pandemic.

Résumé

La pandémie de Corona (COVID-19) a révélé de nombreux aspects de la défaillance du gouvernement Tunisien envers les groupes sociaux démunis, que ce soit dans les quartiers populaires entourant la capitale (Tunis) ou dans les régions de l'intérieur qui souffrent d'une marginalisation systématique depuis des décennies.

Cette recherche cherche à démontrer les stéréotypes prédominants dans le discours médiatique Tunisien sur les groupes sociaux marginalisés et les régions délaissées en Tunisie tout en reliant avec la déontologie des médias.

À travers une approche quantitative et qualitative, cette étude vise à extraire les images stéréotypées prévalant dans le discours médiatique Tunisien sur les groupes sociaux démunis lors de l'épidémie de Corona, ainsi nous cherchons à révéler les méthodes des médias traitant un certain nombre de faits dangereux et déroutants qui se sont produits en 2020 et 2021.

Sur la base d'une approche descriptive et analytique, nous cherchons à répondre à la question problématique suivante : « Comment le discours médiatique Tunisien a-t-il perpétué les stéréotypes dominants sur les groupes sociaux marginalisés pendant la pandémie de Corona ? »

Mots-clés : Les stéréotypes, la classe sociale démunie, les perceptions, le discours médiatique, la déontologie des médias, la pandémie.

Introduction

The Corona pandemic (COVID-19) has revealed many aspects of the Tunisian government's failure to fulfill its duties towards the poor social groups, whether in the popular neighborhoods surrounding the capital (Tunis) or in the interior regions that have already been suffering from systematic marginalization for decades.

This research seeks to reveal the predominant stereotypes in the Tunisian media discourse about poor social groups and marginalized regions in Tunisia and its relationship with Media ethics through a Tunisian public perception.

This study aims at extracting a few stereotyped images prevailing in the Tunisian media discourse about poor social groups during the outbreak of the Corona pandemic, seeking to unveil the media's methods treating a number of dangerous and perplexing facts that occurred in 2020 and 2021.

Problematic question

Some researchers believe thatmedia has a great role in directing the compass of individuals to emphasize the good nature of the human being and to strengthen, build and direct our thoughts towards what is good for all of us. Impartiality in our judgments, and fairness in our treatment of others, and therefore justice is always a companion to the course of daily life, even if it is firm. Since social justice is the product of several factors, it is achieved by consolidating the concept and principle of equal citizenship, and eliminating all forms of discrimination, corruption and nepotism.

During the period of 2020 and 2021, the living situation in the Tunisian interior regions and even in some areas of the capital Tunis had deteriorated in a remarkable way mainly due to imposing quarantine and other measures taken by the government in the hope to control the outbreak of the pandemic.

Consequently ; these regions have witnessed several protests to objectthose official policies.

It is worth mentioning that some Tunisian mediahave perpetuated the idea that those poor social groups have actively contributed inthe vast spread of the pandemic. The media's its arguments consist on showing that this social category do not respect the preventive measures against the corona virus thus contributing to its spread.

This approach invites us to wonder about the role of the media in the projection and creationof some stereotypes about poor social classes in Tunisia. The question is : why Wouldthe Tunisian media put the blame of spreading the corona virus on poor social groups protesting for their rights while ignoring the equal responsibility that lays on the shoulders of other social groups in doing so too ?

Was the official discourse the dominant one in this equation: poverty, pandemic and media? And how did public receive this discourse?Did TunisianMedia fall into unprofessional traps (unethical practices)?

This article seeks to answer the following problematic question "How did the Tunisian media discourse perpetuate the prevailing stereotypes about marginalized social groups during the Corona pandemic? through the use of a descriptive and analytical approach.

Hypothesis

This research is based on two hypotheses.The first hypothesis revolves around the decline of the role of the Tunisian media in reporting events that shed light on the concept of 'social justice' and their performance in following up on immediate and dangerous news,and a deterioration in the level of transmission of events of a dangerous and immediate nature. **As mentioned above, Tunisian media has played a crucial role in spreading negative stereotypes about the poor social groups during the COVID-19 pandemic.**

This part of research will focus on public perceptions and its attitudes towards the research subject.

The second hypothesis is based on the invocation of the media coverage of the Tunisian media to moral justice in dealing with information and determining the levels of objective intervention and actively keeping up with major events away from the emotional reading of the concept of social justice, which makes the compatibility of media reading with the social reading of events inconsistent and dissonant.

It is believed that the media has deepened the marginalization of poorer social groups by its coverage during some dangerous events which portrayed an injustice and disequilibrium in its discourse during the outbreak of corona by backing up the official testimonies.

Methodology and Research sample

"A research sample is a representative subset of its population"[1],thereforethis research is based on a representative sample composed of 150 Survey participants (88 women and 62 men) from different disciplines (journalists, administration agents, students, teachers, etc),different ages (from 21 to 68), and from different regions (Manouba, Jandouba, Beja, Siliana, Kirouane, Sidi Bouzid, Tunis, and Gafsa).

More details are showing in the following table :

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(1) Banerjee Amitav, SuprakashChaudhury (2010), Statistics without tears : Populations and samples, January 2010, *Industrial Psychiatry Journal*, Vol.19 (1), PubMed, 60-65.

Table 1 : The research sample according to profession, age, gender and region of thesurvey participants

Categories	Number of people interviewed/ profession	Numbers of people interviewed / gender		Regions	Number of people interviewed/ region
		Male	Female		
Journalists	25	10	15	Tunis	56
Administration agents	22	7	15	Manouba	35
Students	50	22	28	Jandouba	12
Teachers	18	6	12	Siliana	18
Others (different professions)	35	17	18	Kirouane	13
				Sidi Bouzid	11
	150	62	88	Gafsa	5

This research' population interviewed in a survey contesting of 15 questions about their perceptions about Tunisian media discourse[1] based on poor social groups news during the outbreak of the corona virus and its impact in spreading stereotypes.

This survey is composed of closed questions and open questions. Targeting somepeculiar attitude towards the problematic. The justification of some opinions around the media reception were needed to work on the qualitative part which showed the reason why the media had this tendency to put labels on a social class, for instance, marginalized, ignored, violent, irresponsible, etc.

I. How does media create stereotypes about poor social groups during the outbreak of the corona pandemic ? ; Perceptions and main stereotypes[2][3].

The importance of studying media effects emphasizes when our perceptions of the world do not necessarily match reality. George Gerbner's Cultivation theory explainsthis phenomenon[4].

Gerbner's theory argues that as a central storyteller, television skews our perception of reality to match the reality portrayed in the media. Gerbnerargues that

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(1) Several Tunisian Media have covered news about poor social groups during the outbreak of the pandemic as official websites of (Radios, TV, E-journals) like : Mosaique-Fm, Shems-Fm, National Radio, Nessma TV, Attessia TV, Haqaeiq online and Business News Ar.

(2) Stereotype : a set idea that people have about what someone or something is like, especially an idea that is wrong.

(3) See more on : https://dictionary.cambridge.org/dictionary/english/stereotype

(4) Gerbner. George, Larry Gross, Michael Morgan, and Nancy Signorielli (1993). *Living With Television : The Dynamics of the Cultivation Process*. Trans. Array. p. 17.

"the longer we live with television, the more invisible it becomes, and the more our ideas of reality reflect the reality portrayed through media".[1]

1. Public's perceptions about the contribution of Media in the creation of stereotypes about poor social groups

150 participants (88 women and 62 men) were asked the following question : "**Do you think that the media contribute to create stereotypes about poor social groups inTunisia ?**"

Various responses have revealed different perceptions, while 73.3% of the responses insisted on the essential role of the media in the propagation of stereotypes about poor social classes in Tunisia,only 20% of responses have denied any contribution of journalists or Media in the creation ofstereotypes.

6.7% of thesurvey participantswere a slightly uncertain,and did not confirm the contribution of the media in stereotypes creation about poor social groups, however they believedit has participatedas a relative link to the circumstances or to the nature of the facts.

Table 2 : Rate of public perceptions about the contribution in poor social groups stereotypes creation

Options	Number of participants	Rate
Yes	110	73.3%
No	30	20%
Maybe	10	6.7%

73.3% of answers were ensuring that media has contributed in stereotypes creation about poor social groups in Tunisiaas many participants in the survey have clarified :

"Mediaportrays a distorted image about poor social groups, spreading a typical mental image about women and young people, and labeling them as miserable and marginalized social categories".

A mental image or mental picture is an experience that, on most occasions, significantly resembles the experience of visually perceiving some object, event, or scene, but occurs when the relevant object, event, or scene is not actually present to the senses[2].

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(1) Ibid. p. 18 See more : http://wiki.commres.org/pds/CultivationTheory/LivingWithTelevision_TheDynamicsoftheCultivationProcess.pdf.

(2) Wright, Edmond (1983). *Inspecting Images*, Philosophy, vol. 58, pp. 57-72, 265 pages.

When the mental imagery, being of a rapid, phantasmagoric and involuntary character, defies perception, presenting a kaleidoscopic field, in which no distinct object can be discerned[1], Mental imagery can sometimes produce the same effects as would be produced by the behavior or experience imagined.

The survey's Tunisian participantshave insisted on the fact that Media doesnot make any effort to show a different perspective in its coverages.It does not depict any success stories thatoccur in those poor regions, not even in its photos selection and videos- editing (reportages, portraits, reports).According to the participants, Tunisian media solely focuses on the lack of awareness, instances of ignorance and the backwardness among these marginalized social groups.

Many participants have stated that "Media was just looking for **BUZZ**[2] effects and excited stories by exploiting some events to expose some poor people as pathetic and contemptible. Participants firmly believe that these practices are inhumane and anti-deontology".

The Buzz is a speculative or excited talk or attention relating especially to a new or forthcoming product or event[3].Its use is not recent, what is new, however, is the increased speed of exchange through the Internet, social networks and blogs which have become the preferred media for these types of communication. Indeed, this mode of distribution allows a multiplied propagation of messages, at high rates and at low costs[4].

In one hand, the survey participants have expressed that Media has fallen into different unprofessional traps; and has chosen to use many offensive words while covering storiesabout poor social groups especially during the corona time.

In the other hand, the survey participants have condemned journalists of for spreading populist representations about marginalized people in the capital Tunis and in different regions in the country especially in the Northwest areas.

Indeed, survey participantshave condemned/criticized journalists for their limited culture and the embodiment of a classic and unjust vision of the internal regions and their populations, in addition, they have favored the official narrative and have contributed to building invisible barriers between Tunisian citizens from different social classes.

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(1) Kappes. Heather Barry, Carey K. Morewedge, (2016). *Mental Simulation as Substitute for Experience Social and Personality Psychology Compass*. pp. 405 - 420.

(2) Buzz (English term meaning "buzz" of insect) is a marketing technique consisting in generating word of mouth around an event, a product or a commercial offer and, in doing so, fallout in the media.
The buzz works according to one principle: it is the potential consumer who himself becomes the medium; the medium becomes the object of communication and not its means.

(3) See more on : https://www.merriamwebster.com/dictionary/buzz#:~:text=1%20%3A%20to%20make%20 a%20low,scram%20%E2%80%94usually%20used%20with%20off

(4) Vivier, Emmanuel. (2015), Buzz, marketing Viral, bouche à oreille... quelles différences ?,[archive], sur Le Journal du net, 15 novembre 2007 (consulté le 24 juillet 2021).

2. Most common stereotypes perpetuated by the media about poor social groups in Tunisia

Survey participants from different ages and social categories were asked about the most prominent stereotypes perpetuated by the media about poor social groups in Tunisia evoked by various media coverages. It was noticed that several stereotypes were often repeated using different terms.

These terms were categorized in the following classification board :

Table 3 : Main terms revealed fromTunisian media discourse about social poor groups

Cultural terms	Economic terms	Political terms	Social terms	Others
uncivilized	illegal immigrants	terrorist	Violent	Dirty
uncultured	unemployed	Criminal	Miserable	irresponsible
ignorant	beggars	stateless	disadvantaged	malicious

The survey results reveal a negative perceptionof stereotypes spread by Tunisian Media about poor social groups while showing several parts of their marginalization and their bitter reality.

Thepoor social class's miserable economic situation takes central stage in Media coverage. As the survey participantshave explained that almost all news about these social categories have shown the scarcity ofeconomic position, and the lack of labor, food, and good infrastructure, etc.

The same thing appears in the use of social terms case. Poor social groups in Tunisia are referred to **as violent, miserable and disadvantaged**, as much news has spoken about their need for a health care, a good lifestyle and a psychological support for young people and women.

Thus, different answers have indicated that many young people from the poorer areas in Tunisia are already an easy victim forclandestine immigration.

In the case of bad stereotypes in the cultural terms these poor groups are portrayed as already uncivilized, uncultured and ignorant.These terms have been used in relationship to the outbreak of the Corona virus.Different Media coverages have condemned these social categories of spreading infection and ignoring the dangerous effects of the COVID-19 pandemic.

This survey has also shown the use of many political terms such as "terrorists, criminals, and stateless". Many answers have qualified poorer social groups as an easy target for terrorism polarization.

3. The Psychological impact of stereotypes spread by Media about poor social groups in Tunisia

Different answers from the survey demonstrate a negative feeling towards the stereotypes spread by Tunisian Media and their impact on public perceptionsof poor social groups in Tunisia.The significance of those feelings led us to ask thesurvey participants about their own feelings towards these categories after watching, listening and reading news about them: «Does media content about poor groups affect your psychology as a receiver?"

Table 4 : Rate of public psychological impact of stereotypes spread by media

Options	Number of participants	Rate %
Yes	120	80%
No	10	6,7%
somehow	20	13,3%

Only 6.7% of survey participants have responded that Media content do not have any psychological impact on their perception of poor social groups in Tunisia.

On the other side, 80% of survey participants have expressed that some stereotypes spread by Media have led them to criticize journalists' practices and to stop watching these kinds of media coverages about marginalized social groups.

Many participants confessed that they have felt bad about those different stereotypes and have expressed their chock about their impact on their psychologies.

Some participants in the survey said that stereotypes have driven them to condemn the government and to invite politicians to help marginalized social groups toin the development of their economic and social situation.

Some of our survey participants have described the lack of consideration towards the poorer areas as a sort of inhumane attitude, especially during the outbreak of the Corona virus;some of them as well have said feeling angry towards the Tunisian government.

4. The impact ofthe Corona pandemic in Media stories about poor social groups

The Corona pandemic has revealed many aspects of the Tunisian government's failure to fulfill its duties towards the poor social groups, whether in the popular neighborhoods surrounding the capital (Tunis) or in the interior regions that have been subject to systematic marginalization for decades.

Therefore, Survey participantshave been asked about the pandemic impact on the Media, and were required to answer the following question:

"Do you think that the Corona pandemic has reinforced the media's promotion of stereotyped images of marginalized groups in Tunisia ?"

While, 73.3% of participants have agreedthat the Corona pandemic has reinforced the media's promotion of stereotyped images of marginalized groups in Tunisia; 26.7% have denied that impact.

110 persons think that Media didnot play a positive role during the outbreak of the pandemic in the marginalized regions in Tunisia. They indicated that media coverage wasnot serious about the treatment of poor social groups' needs.

Some media have blamed poor social groups for spreading the pandemic, and others have pointed to the miserable health infrastructure.

Consequently, the majority of the survey participants have condemned media of passivity and subjectivity ; believing that the Corona pandemic has revealed the lack of professionalism in Media coverageof poor social groups in Tunisia.

Survey participants were asked to be more precision about the thought on the responsibility of Media towards poorer social groups in the outbreak of the Corona virus and were requested to provide an answer to the following question:

"Do you think that the Tunisian media has neglected to raise: basic issues about the Tunisian poor groups in the recent period (at the Corona time) ?"

66.7% of participants have agreed and supported the above mentioned idea thatthe media has neglected to raise basic issues about the Tunisian poor groups in the outbreak of the corona virus.

On the other side, 33.3% of the participants didnot agree with the media responsibility on neglecting basic issues of marginalized people in the country during the pandemic.

Some survey participants think that Media contents offer information without providing solutions. It does not address the issues seriously and does not focus on the roots of the problem namely the economic files/factors ?

Others, however, believe in Media educational role to raise awareness of the needs for material and moral support of to the poorer and vulnerable? groups at the time of the pandemic.

Many participants think that the media does not analyze or consider the deep causes of the problems of marginalization of some groups in Tunisia and does not point to important issues. Some have said : "The media contributed to distorting the image of the disadvantaged groups, it tarnished basic issues in the poor areas in the country and did not contribute to supporting citizens due to ideological reasons".

Others have explained that : "The Corona crisis emphasized the fragility of the situation of poorer groups in Tunisia and exposed the shortcomings of the media and the relevant authorities in the country".

In addition, the superficial solutions suggested by the media led receivers to establish a temporary sympathy because it did not properly uncover the problems of poorer groups.

II. The role of Tunisian Media in deepening the marginalization of poorer social groups during the outbreak of the coronavirus

During the Corona outbreak, several dangerous events have occurred in Tunis and different regions of the countrysuch as the protests of Ettadhamon neighborhood[1] (February 2021) and the protest of Sidi Hussein- Essijoumi neighborhood[2] (June 2021), this period was sensitive for the different media since its discourse was often described by some people as an offensive and provocative discourse targeting the poorer groups.

Because of the significance of such accusation, survey participants were asked to be more accurate by asking the following question: "Is the Tunisian media responsible for the oppression of the poor in Tunisia (security, social, political, economic)?".

1. The responsibility of Media for poor social groups' oppression during the outbreak of the Corona virus.

Table 5 : Rates of public perceptions about the responsibility of Media for poor social groups' oppression during the outbreak ofthe Coronavirus

Options	Number of participants	Rate %
Yes	80	53.3%
No	50	33.3%
Somehow	20	13.3%

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(1) Ettadhamen, a marginalised district on the outskirts of Tunis, wears unrest well. violent protests have dominated life in this overlooked and restive place.The district is not unique. Over the past few days, protests have erupted in working-class neighbourhoods in at least 15 locations across Tunisia, in response to declining living conditions, poverty and endemic unemployment, especially among the country's young people.
More than 600 people have been arrested so far, most between the ages of 15 and 25, and the army has been deployed to protect government buildings.

(2) Thirteen kilometres from the capital, police cars conduct their usual patrol in front of the police station in SidiHassine, Sijoumi. This routine has become a daily occurrence since the death of Ahmed Ben Amara on the evening of June 9. As soon as night falls, extensive security reinforcements prohibit access to the entire area in front of the police station, a measure that has not prevented the young people of the neighbourhood from demonstrating. In an interview with Inkyfada, some of them stated that they intended to continue their protests until Ahmed's killers were held accountable for their actions and until their rights (which had been violated by the police) were restored.

53.3% of participant think that media is responsible for the security, social, political, and economic oppression of the poorer social groups in Tunisia, however, 13.3% have answered by "a relative Yes", Furthermore, 33.3% of participants have denied the responsibility of the media in the oppression of poor social groups..

Many Survey participants have qualified the hostility of some media towards the poorer social groups as a **cultural persecution and a Hate speech** implying that "Tunisian journalists rely more on the official accounts of the security forces and the regional and local authorities rather than considering listening to the stories of the marginalized and the poor".

A "Hate speech" designates a type of speech or system which (beyond violence or occasional insult in terms of force and nature[1]) attacks a person or group of people on the basis of various characteristics (skin color, ethnicity, age, sex, sexual orientation, religion, etc.). History has shown that hate speech can lead to suicides 2[2] lynching, mass shootings[3].

Other survey participantssaid, "poorer social groups are exploited by the media only to broadcast scandals and sensationalism in social shows, and in return they do not seek to find solutions to the problems on stakeand consequently,this perpetuates stereotypes about the poor and marginalized groups in Tunisia".

2. Does the media give poor groups the right to adequately express their social and economic demands, etc.?

33.3% of Survey participants think that Tunisian Media doesnot give poorer social groups the platform to express their social and economic demands sufficiently. A number of participants said that the lack of professionalism has distractedthe media to from keeping its objectivity and to help poorer groups to voice their needs.

Several opinions have been expressed the Media's need to break free from the classical methods and ways of coverage. Journalists should move frequently to the poorer regions to shed the light on the harsh and miserable conditions there.

Many survey participants have described journalists as frivolous and superficial explaining that "If the media is being negligent the poor social groups should resort to other means to express their demands, such as through strikes and sit in, which are often broadcasted on social media/networks".

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(1) Deleplace, Marc (2009). *Les discours de la haine: récits et figures de la passion dans la cité,* (Vol. 1135). Presses Univ. Septentrion. 346 pages. voir notamment pp. 12-14.

(2) John, A. & Self-harm, A (2018), *suicidal behaviours, and cyberbullying in children and young people : systematic review*. J. Med. Internet Res. 20, e129 (2018).

(3) Berman, M (2016). Prosecutors Say Accused Charleston Church Gunman Self-Radicalized Online https://www.washingtonpost.com/news/post-nation/wp/2016/08/22/prosecutors-say-accused-charleston-church-gunman-self-radicalized-online/ [archive] (2016).

III. Research results

The results of this research are based on quantitative and qualitative outputs.The quantitative outcomes have shown that the majority of the Tunisian media followers were ensured that the media has focused on the poor social groups' news during the outbreak of the corona virus, especially during theirprotestsagainst the measures implemented by the government and their denunciation of their poor economic and social situation during the Corona pandemic.

The quantitative outcomes have exposed various and different perceptions about the role of media in the propagation of stereotypes about poor social groups in Tunisia as 73.3% of the responses insisted on the essential role played by the media in the propagation of stereotypes of poor social classes in Tunisia as many participants in the survey have explained that Media has spread typical mental image about poor social groups, referring to them as miserable and marginalized social categories.

Only a few survey participants were uncertain about the media's contribution to this matter considering its participation as a relativefactor to the circumstances or to the nature of the facts, which confirms the validity of the first hypothesis of this researchsuggesting that Tunisian Media hasactively contributed to the spreadof negative stereotypes about the poor social groups during the pandemic (Covid19).

The qualitative outcomes of this research - based on several open questions founded on survey participants justifications - have proven that Tunisian Media has committed various unethical practices by broadcasting news about poor social groups during the outbreak of the corona virus. Several survey answers insisted on the role of TV talk shows, some reportages and other coverage in forging bad mental images of some social categories of the Tunisian society in the mind of the recipient.

According to survey participants answers the most common stereotypes referred to poor social groups in the Tunisian media coverage are: Uncivilized, uncultured, ignorant, stateless, malicious, irresponsible, beggars, violent and disadvantaged; which are the same stereotypes used inthe Tunisian mediadiscourse for decades.

Diverse public perceptions have proved that journalists donot make any effort to choose different angles in their coverages. They transmit images that the recipient/viewer has been used to see/watch before the 2011 revolution about the deprived areas in Tunisia.As a matter of fact, the Tunisian media does not like to renewthe level of journalistic work angles and to ensure the diversify the angles of the journalistic coverage. They adopt a specific agenda and consumeold memory.

According to many survey participants' answers, Tunisian media did not play any positive role during the outbreak of the Corona virus in marginalized regions in Tunisia.They indicated that media coverage was not serious about the poor social groups' needsfor the Tunisian media is mainly looking for BUZZ effects and

sensational stories by exploiting some events to expose some poor people as pathetic and contemptible. These practices are considered inhumane and unethical.

The qualitative outcomes of this research have proven that "poor social groups are exploited by the media to broadcast scandals and sensationalism in social shows, and in return they do not seek to find solutions to the basic problems. This attitude contributes in perpetuating stereotypes about the poor and marginalized groups in Tunisia".

This was shown by the media coverage of some dangerous events like the protests of Al-Ettadhamon neighborhoodinFebruary 2021, and the protests of Sidi Hussein Al-Sijjoumi in June 2021. The official narrative prevailed over the Tunisian street narrative of the marginalized areas, and the voices opposing the Ministry of the interior commenting on the events were often excluded from many media broadcasts.

Consequently, the majority of the survey participants think that the Corona pandemic has revealed the lack of professionalism by the Tunisian Media coverage about poor social groups in Tunisia; which has confirmed the second hypothesis supporting the argument that the Media has deepened the marginalization of poorer social groups bythrough its coverage of some dangerous events which created a discourse in supporting injustice by disequilibrium in its discourse during the outbreak of the corona virus by favoring the official narrative.

Conclusion

Starting from a surveytargetingan audience interested in the media discourse dissecting the issue of a marginalized and neglected social class in Tunisia during the outbreak of the Corona pandemic, this study has managed to reveal several indicators and perceptions whichstimulateTunisian public to criticize the media scene and to blame it for the creation and the perpetuation of a stereotypical image of the social poor class in Tunisia.

This research has shed light on the role of Tunisian media in further devaluing disadvantaged regions in Tunisia and worsening their situation from a media discourse filled with prejudices and negative mental images even in the pandemic situation.

A wave of criticism was detected from the statements and responses of the survey participants who have insisted on the poor quality of Tunisian media discourse towards these social classes by emphasizing the lack of professionalism, deviations and subjectivity of some journalists, broadcasts and media.

In conclusion, this research indicated the countlessroles of the Tunisian media in the creation of stereotypes and its contribution in the worsening of their condition during the pandemic.

Therefore,the Tunisian media is advised to review the methods of journalistic work in their media coverage based on topics related to marginalized groups in Tunisia.

The Tunisian media need to alter its policies and contents in order to avoid the dissemination of stereotypes, and to establish a new discourse based on objectivity and ethical practices for the media discourse in Tunisia, and despite the large margin of freedom that was achieved after the 2011 revolutionis still unable to break free from old and outdated practices in dealing with media coverage, this issue raises a question about the extent to which the Tunisian press grasps the importance of that margin of freedom of expression,and the degree of its eagerness to adapt to this new situationafter more than a decade of the liberation of the Tunisian media from the manacles of dictatorship.

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