Facebook Oriented Perspective of Egyptian Woman

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Abstract

This study purposes to discover how the new media, namely Facebook can form the perception of gender attributes. To do that, I analyzed a data set of 200 Egyptian students in both national and private universities. Methodologically, the analysis is based on a questionnaire designed in line with particular criteria. For instance, I considered the social diversity in the Egyptian society as reflected in the data population; specifically I included two different categories of education institutions in Egyptian society. The general finding of the investigation indicates that there is an essential impact of the regular usage of Facebook on portraying a social attitude towards gender, mainly women.

Keywords: Gender-oriented research; Social variety; Facebook; Feminism; Woman representation.

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Introduction

The current paper examines a main hypothesis which states that different consumption patterns of Facebook is associated with a disparate likelihood of gender perceptions/constructions among Egyptian youth (students).The present study is basically a complementary of an extended study of using Facebook and the As a reviewing requirement, the authorhas divided the issue into two parts: one focuses on traditional media, and the other focuses on Facebook [1]. Hence, there has been a sort of similarity between the two papers in terms of the data size, methodology, the interpretation of the investigation findings.

The gendered-based studies suggest many dimensions, especially new media. For instance, the Internet may appeal differentially to men and women because of stereotypes signaling that computer technology is more appropriately male than female [2,3]. Some theorists argue that male values have been institutionalized in the technology through its creators, embedding a cultural association with masculine identity in the technology itself [4]. In the terminology of Green, Owen, and Pain, the technology may be "gendered by design." A weaker variant of this claim is that content on-line tends to favor male interests and styles independently of any intrinsic properties of the underlying technology. Another possible explanation of the Internet as "gendered" points to sex differences; sex differences have been shown in a number of areas potentially relevant to Internet use: in the structure of friendship, in social aggressiveness, and in expressiveness [5]; in speech patterns [6]; and in certain areas of cognition [7].

According to many survey-based researches, men are more likely to enjoy searching for information of personal interest outside the requirements of work, and to feel more positive about Internet use in genera [3,8]. These potentials support the general claim that the Internet has gender-relevant properties. However, in this emerging age of digital communication, women have found a new feminist public sphere through the Internet, creating news sites, blogs, and informational websites for their stories. Additionally, email transfers an enormous amount of information within and across nations round the clock. The extent to which women participate in, control, and benefit from these new digital formats- spaces where public and private selves find their outlet in the cyber world- offers new conceptual and empirical ground for research on women media audiences. It has been assumed, as El Badaoui [1] cites, that portrayals of women in the new media are the most highly valued in them.

Consequently, the current study seeks answering a central research question that is: *how can Facebook form the mental image of gender?* This question could be divided into the following sub-research questions:

1) What are woman attributes that could be built from students' perceptions as a result of Facebooking?

2) What are the reasons that shape social perceptions of university students about gender-based attributes in social day life?

3) How can such mental representation be understood in light of social diversity in Egyptian?

The paper is divided into five sections. The introductory section presents the theoretical framework adopted in the study along with research questions sought to be answered. Section 2 outlines the methodology and criteria followed in the analysis. After that, the findings are presented in section 3, followed by a further discussion in section 4. Before the list of references, the conclusion is drawn in section 5.

Methodology

To answer the above posted research questions, I designed a questionnaire and distributed it among population of students who represent the two education systems, to mirror the social diversity in the Egyptian society. The data under analysis consists of 200 students from both private and governmental media colleges. The sample was recruited in three levels of comparative bases, that is Level 1 concerns with Facebook's usage among Egyptian students and its effects on their perceptions of gender roles and attributes; Level 2 measures the effect of student's gender and its effects on their perceptions of gender-based roles and attributes; and Level 3 is the different social and cultural context depending on the criteria of place of residence (Cairo, Upper Egypt, and Bottom Egypt).

Other social and cultural features detailed in **Table 1** below.

An important methodological point is that I considered other basic sets of variables to measure vital features of using Facebook by university students: 1) the first set of variables was identified to shed light on from where one could obtain his/her gender-related constructions; and 2) the second set of variables is to measure the gender attributes and roles as constructed in perceptions of Egyptian students.

Measurements

1) Using Facebook: the variables for levels of accessing, depending on Facebook. The highest degree of use and dependency in the scale got the value of 9 and the lowest degree was 3.

2) Measuring socio-economic level through: monthly income, Type of College (Governmental or Private), and Travelling outside (Arab countries or Arab and Foreign countries or no). The highest degree in the scale had the value of 8 and the lowest degree was 3.

3) Gender attributes: a 7 degrees scale, where degree no. 1 represented the absence of the attribute, and degree no. 7 represented the solid presence of the attribute. To determine the general direction of the dimension, measures for the positive and negative dimensions of men and women's attributes were collected according to Bem scale, and that was at the level of personality attribute (e.g., but not limited to) independence, sincerity, love of risk, capacity for decision-making, impulsive, vanity, chaotic and reservation, or at the level of social attribute (e.g. cooperation, diplomacy, activeness, adaptation to changes, ability to control, adulation and affectation), at the level of psychological attribute such as kindness, happiness, mood swings, jealousy and emotion.

4) Student's Opinion about women compared to men resulting Facebooking, sentences were divided on a Likert scale measuring social, political, cultural, economic aspects, both positive and negative, in order to obtain the following measures:

- Positive social dimension related to Facebook, it has included 8 sentences like showing the modernity and refinement of women and their respect for the other compared to men, women's ability to prove its existence, and the consolidation of the Facebook that Egyptian women are the secret of Egyptian genius as compared to men.

- Negative social dimensions related to Facebook, it has included 4 sentences including that blogs show that women still need a solution for their problems, blogs are more concerned of women than to men, women are more vulnerable to attack verbally on the pages of social networking than men, women are worthless in cyberspace compared to men.

- Positive political dimension related to Facebook, it included 10 statements, including that Facebook reflects the importance of having women as parliament cadres, women on the social networking sites are an active component concerning the Egyptian revolutions like men are, Facebook has added new dimension to demand democracy by women, the strong influence of women in the street through their pages on Facebook, the emergence of females political activists strongly in

Table 1. Aspects of the data.

%	F	Sample characteristics (200)	
43	86	Male	Sex
57	114	Female	
10	20	18 to <20	Age
85.5	171	20 to <22	
4.5	9	22 to 25	
93	186	Single	Marital state
7	14	Married	
62	124	Governmental	University
38	76	Private	
26	52	Low	Socio-economic level
41.5	83	Medium	
32.5	65	High	
74	148	Cairo	Place of residence
14.5	29	BottomEgypt	
11.5	23	UpperEgypt	
9	18	One Deceased	Parental status
89.5	179	Harmonious	
1.5	3	Divorced	
22.5	45	Exist	First-degree divorce
77.5	155	Doesn'tExist	

the cyberspace, Facebook enabled the influential and persuasive women's ability on the political mobilization.

- Negative political dimension related to Facebook, which included that the Internet clarifies how political parties are using women to complete its decoration unlike the presence of men in the party.

- Positive cultural dimension related to Facebook, it has included three sentences, such as women are civilized human being on Facebook just like men, woman on Facebook are as biologically sophisticated as men, women in cyberspace contribute to the formation of Arab youth culture of both sexes.

- Negative cultural dimension related to Facebook, it has included three sentences such as Facebook consolidate the idea that the legacies deal with the issue of religious formality of women not men, a presence of Muharram next to women is preferable when using Facebook, and the lack of impact on women compared to men.

- Positive economic dimension as relate to Facebook, it has included that Facebook strengthens the idea that Egyptian women work first to prove themselves and then comes the issue of improving the financial level. **Table 2** shows both women's roles and attributes as respondents percept.

Results

One of the marked results of this study is that the proportion of using Facebook by the university youth has been noticeably rising. This could be attributed by the interactive nature of social media compared to traditional media.

At the level of use and motivation, the study showed that (80%) of students of media college use Facebook daily and (75.5%) of them visit social networks more than once a day. Equally

Table 2. Women's roles and attributes according to new media.

P.Value	df	Chi-Square	Female (114)	Male (86)		Gender-based roles and attributes according to New Media
0.460	1	0.545	12	12	F	Caring for home affairs
			10.5	14	%	
0.371	1	0.800	28	26	F	Kindness
			24.6	30.2	%	
0.708	1	0.140	33	27	F	Beauty and richness
			28.9	31.4	%	
0.004	1	8.425	27	37	F	Joy
			23.7	43	%	
0.007	1	7.375	81	45	F	Sharing activities
			71.1	52.3	%	
0.008	1	7.103	83	47	F	Activist
			72.8	54.7	%	
0.011	1	6.472	71	38	F	Mobilize public opinion
			62.3	44.2	%	
0.068	1	3.342	78	48	F	Expressing her opinion without fear of shame
			68.4	55.8	%	

important is that (17.4% of the total university youth responses out of totaled 832 response) refers to using Facebook for entertainment, while (17.2%) of the students use Facebook for social networking purposes, whereas (15.9%) of the responses use the network for work and study purposes. The analysis also shows that (58%) of university students are mostly friends on Facebook from both sexes, but females rate (31.5%). Finally, (85%) of media students does not take into account the type of writer when reading shared posts on Facebook.

At the level of the alleged features of men and women on Facebook, the results show that (17.5%) of 1001 responses see that there is a correlation between men and characteristics of pornography and the use of words emerging and bullying (16.9%). then, comes the political effectiveness of (16%), and courage (13.2%), liberation (13.2%), and the freedom to opinion expression (10.9%).

On the other hand, woman has special features that place her in a mold away of any vulgarity or scratch on public decency compered to her image on traditional media. In this context, the total youth responses associated with some traits attributed to women, amounted to (654) is positive. In detailed, woman, for those responses is a: spontaneous (21.1% of total responses), civilized (18.8%), free to express her opinion (17.6%), liberal (14.2%), bold (12.1%), and active at the political level (9.6%).

For gender-related roles on Facebook that associate with all the positive perspective for women or men, woman has got the role of: participant with others (63% of the total sample), she can share religious and moral beliefs without fear or shame (63%), a human rights activist defending the rights of women (65%), and she has the ability to mobilize public opinion in many of the controversial issues (54%). On the other hand, man cares about Arab issues and strives towards the advancement of the Arab nation (59.5% of the total sample), serves his community by organizing awareness campaigns in all areas (63.5%), and he criticizes his country conditions freely without fear (64.5%).

Cultural context

Applying Bem's scale [9] whereby social, cultural and traditional environment affects perceptions and attitudes toward gender roles and attributes, I divided the sample under analysis into threefold based on their regional belonging in Egypt as follows: 1) the Greater Cairo region, where different cultures and conflicting ethics; 2) the Upper Egypt (including the 8 governorates), where men is in the foreground and women comes after with an exception of mother authority. It is characterized by being conservative, tribal fanaticism, religiosity and commitment to the customs, traditions and common practices; 3) the Nile Delta (including the 16 governorates), where women help their husbands in all work domains in a much more open culture. As a major result, the analysis (based on Chi-square test) showed that respondents who live in both regions, i.e. Cairo and Nile Delta use Facebook highly, in contrast with those of Upper Egypt who are less users of Facebook.

As for the context of the characteristics and roles, the study showed no difference between university students in different cultural environments, and perceptions about features and roles

of the men and women as users of Facebook. However, one can get out indicators such as the lack of difference between the three environments in associating men with features of liberation, boldness, bullying, rudeness, the ability to express opinion, as well as political effectiveness, away of urbanization and spontaneity attributes. In contrast, university students belonging to the three environments presented women on Facebook with urbanization, spontaneity, and the ability to express opinion, away of the audacity and insolence bullying and political and effectiveness of women's attributes. For liberation, the Greater Cairo and Upper Egypt environment rejected it for women, while approved by the Lower.

Calculating the likely weight shows that the students of Greater Cairo see that the economic dimension of women, compared to men on Facebook context, receives the highest-weighted weight (N = 148, sum = 368). This can be explained in light of the being Cairo as the capital and the center of economic transactions, which already affects women who use Facebook to achieve economic benefits especially in the frame of fashion, food and sweets.

As for the youth of Lower Egypt, women have got a positive political dimension the new media compared to men with the highest weighted weight (n = 29, sum = 71.80). This may be due to the rise in using Facebook by women and realizing the political changes that have affected the Egyptian woman. On the other side, the young of Upper Egypt see that Facebook has helped women on the social and political levels, were perceptions about the social and positive political dimension got the highest-weighted weight (N = 23, sum = 53.50).

The study showed a difference between the three environments and perceptions, that is, women are more prone to verbal aggression on Facebook than men (Chi-square = 8.479, df = 4, P. value = 0.076), where the confidence degree is 90%. The youth of the Upper Egypt (52.2%) are less opposition than those of both Cairo (62.2%) and Lower Egypt (62.1%). This could be understood in the light of the lack of using the Internet, particularly Facebook, in Upper Egypt compared with both the Lower and Greater Cairo.

Equally important is that both of the Lower (41.4%) and Upper Egypt youth (47.8%) agreed that women are more daring to express their opinions on Facebook than men. This can be explained in the light of the reservation of women in the Upper Egypt environment. While it is neutral concerning the Greater Cairo (51.4%), i.e. (Chi-square = 8.796, df = 4, P. value = 0.066). The matter is due to the regulatory tools actors based in the region and exercise the role of a sovereign and authoritarian on the freedom of opinion and expression, especially for residents in Cairo, even over the Internet.

Moreover, both of the Lower (55.4%) and Greater Cairo (60.8%) youth agreed that women are more influential in the street, and through their pages on Facebook, while it is neutral for the Upper Egypt youth (47.8%), i.e. (Chi-square = 9.704, df = 4, P.value = 0.04). besides, (72.4%) of the Maritime youth (greater than Greater Cairo 55.4%) agree that the revolutionary periods encourage using Facebook and new media by activists women, while it is neutral for the Upper Egypt youth (52.2%), i.e. (Chi-

square = 8.730, df = 4, P.value = 0.068) at the confidence level of 90%.

It is noteworthy that the neutrality of perception of the Upper Egypt students when it associates with gender issues in general and women in particular, as well as using Facebook and the Internet. This is may be due to the lack of the Internet cafes and then not realizing how to use the new medium at all levels.

Socio-demographic variables

In the present study, I consider some socio-demographic variables that may influence the respondents' attitudes towards gender roles and attributes on Facebook, among these variables are:

University type

By applying Mann-Whitney test it was found that the private universities respondents use Facebook more frequently compared to public universities respondents (Mean Rank = 112.03 versus 93.44 for Private University, z =-2.377-, P . Value = 0.017).

The results clearly suggest a relationship between the university's type, the exposure frequency to Facebook and respondents' perceptions of woman roles and attributes. The governmental respondents are more associated - by public universities respondents- with freedom, while both private and public universities respondents denied that women use cursing words on Facebook. In addition, the governmental respondents agreed more than the private respondents on the modernization of women.

Furthermore, perceptions of both universities respondents were associated with the unconditioned availability of internet to all. Thus, one can say that perceptions of the governmental universities respondents are linked to perceiving internet as free open space for societies.

Moreover, the analysis shows that governmental universities respondents are more aware of the private universities respondents that portraying the Egyptian husband. The image of the men as a positive role player in the community, a supporter of the Arab issues and the developing of the Arab world to the Internet; while the private universities respondents were different from the governmental universities respondents on the issue of focusing on the women's appearance.

In the context of the roles and features, the analysis shows a difference between university students in the national and private universities, and perceptions about features and roles men and women in using Facebook. The Government universities youth see that men are mostly associated with bullying, and using swearing words. On the other hand, the government universities youth see that women are associated with liberation and urbanization, while the private universities youth do not see that. The government universities students also denied using swearing words by women.

The government universities students grant women positive cultural and political dimension on Facebook compared to men, while perceptions of the private universities students are more opposite towards these two dimensions.

It is clear from the above two opinions that that government universities youth have a positive perceptions about women on Facebook in general compared to men, while the perception of the private universities students is more neutral in the following practices: 1) expression of opinions on Facebook more than men; 2) equality between men and women on Facebook to practice media work without discrimination; and 3) empowerment of the Internet and Facebook for women and men as a tool to create their own media outlets, as well as to enable the opinion expression freedom for women. As Facebook has added new dimensions to demand democracy for women, and women have become more influential in the street and more civilized than the guy across their pages on Facebook.

Travelling

This variable associates with three groups: those who have not traveled at all (123), those traveled to the Arab countries only (55) and those who traveled to Arab and foreign countries (22).Travelling has a relationship with using Facebook and respondents perceptions of gender attributes and roles; for men, it was found that respondents who did not travel and Arab States respondents has linked between men and the use of cursing words in cyberspace. They also rejected to link men with spontaneity more than those of Arab and foreign countries. As for women, respondents who did not travel and those who traveled to the Arab countries reject to link women with daring, while the respondents who traveled to Arab and foreign countries linked women with daring and boldness in cyberspace.

In sum, the results altogether clarify that travelling respondents are more open minded. They reject stereotypical images of women. Respondents who traveled to foreign countries perceive men and women's roles may differ from that of other respondents. The living conditions and culture of foreign communities are favoring of the principle of sharing the household chores, so traveling to foreign countries may bring women out of their traditional form on the levels of both self and society. For the argument that the man expresses their opinion openly without fear, it has been associated with Facebook for respondents who traveled to Arab counties followed by those who did not travel.

Divorce of first degree cases in the family

It is clearly shown that the Internet brought respect and value to women from the perspective of respondents who dealt with divorce cases of the first degree in the family.

The analysis points out that young people whose father or mother is deceased see that (even more young people in the social settlement) that Facebook contributes a significant role in clarifying the efforts of women in the revolution of January 25. In contrast, most of the youth whose parents are divorced neglect this point of view. Students have also a different stance to allowing Facebook to women to use a more liberal language, especially by political activists for interactive communication in revolutionary periods. That is, students of settled down family support this claim besides associating women with urbanization, while youth of dead parent have a neutral stance, but the youth of divorced or deceased parents split between approval, neutrality and opposition to the language of women's liberty, as

well as they oppose using Facebook by the political activists as a means of interactive communication.

As for men, the analysis shows that both young people of dead parent and those of settled family discard the association between neither urbanization nor political effectiveness of men on Facebook; in contrast with young people of divorced parents. This may be understood in light of social living level for both of the two groups, and the emotional dimension of the students of divorced parents.

Discussion

The present examination showed that life experiences and direct contact with both men and women has almost no effect on student's perceptions of gender roles and attributes thus perceptions, judging and points of view are formed through non-personal experiences in which men and women always different and disagreed with reality. Furthermore, it was observed that there is a farewell between women and men striving toward achieving more self-benefits in favor of family benefit as well as the linkage between sacrifice and subordination with women more than men.

Such links had been noted in Geert Hofstede [9], Zaharna [10] work, they link between the above roles and attributes and the nature of the traditional cultures of high context, which are associated with some traditional values, such as tendency toward the collective in terms of the interests of the family over the self-interest, strengthening ties among its members, evaluating others in the context of his origin and his social relationships, narrowing individual freedom and its relation in favor of the collective freedom, the high index of disparity in power and influence, the presence of high levels of concentration of power, with the rising of the index of ambiguity, uncertainty and insecurity, which generates dependency toward the powerful other, high Index of masculinity in terms of discrimination between men and women and some limited roles to one sex at the expense of the other [11-15].

One can observe that there is a positive awareness of women marked on Facebook compared to men, which means that Facebook has allowed confirming the presence of women in a positive away from the body image, which has been marketed for her in traditional media, especially in the Egyptian drama. In contrast, Facebook showed the men associate with negative features non respecting public morals and decency [16-20].

An important point is the equality between men and women, i.e. no distinction or discrimination between them whatever their gender, social class among the community in terms of the concept of social participation, and not dependency as traditionally presented by old media and drama. This may be due to that the traditional media presents the role of youth in just receiving what has been produced by others [21-25]. On the other hand, Facebook presents young people as producers of meaning, communication actors and managers of their common interests. Hence, we can say that Facebook has brought a positive and active role participant for both men and women alike. Such a role associates with features of a modern or non-traditional,

more liberal, and self-free being; away from the traditional role associated with just serving family and the realizing the private interest.

Also, it can be seen that there is non-discrimination between the roles attributed to gender on Facebook, that is, there is no difference between man and woman, mother and father, wife and widow, political activist, discrete or working women. Everyone shares humanitarian trade far from the concepts of origin, color, religion, creed, nationality, occupation, or age. Plus everyone shares in the service of humanity and community issues. Hence, we can predict that Facebook promotes the concept of human citizenship (or global citizenship, where all are equal in rights and duties without marginalization or stereotyping, exclusion or denigration or discrimination between social participants [26-30].

As for university type, one can notice a relevance of government university youth of perceptions and imagination, while perceptions of private universities young associates with living in the digital space. However, we can say that the imagination of the government university youth is more realistic and experience of providing critical vision which is too close to reality. This may be due to the distinguish students of the Faculty of Information, Cairo University compared to students of private universities, where the high level of education as a mother college, and all students are keen on education and excellence as a result of the average socio-economic or low level compared to the young private universities students. Government universities students also see that women on Facebook are associated with human rights activities and the ability of crowding for the social issues. They also see that men as well have a positive role as a social actor in serving his community issues and advancing the Arab world.

Concerning father and mother status, there are indicators that young people who belongs to a socially disjointed environment rely on mothers in general as the main reason for such social breakup. Mothers are also presented on Facebook in an inferior way, in other words they are generally seen with almost no role. Such images reflect the influence of media in general and Facebook in particular in forming perceptions of young people towards gender and the role or attributes of both men and women.

The mother's place, for example, is in home while the father's place is "outside home". It is a collection of speeches and traditional values that need a renewal and without opposing the nature of religious beliefs. This should be done in light of social, economic, cultural and political developments which are taking place in Arab societies, especially in the wake of the Arab Spring revolutions. With this in mind, it is important to apply the concept of "Re-branding the gender" within the state. The state also should use all internal changes at the level of community institutions especially societal and media institutes to re-market the new image of men and women that suits the new roles associated with each of them separately [31,32].

Conclusion

The paper has examined the effect of using Facebook on portraying gender models, and actual gender-perceptions among Mass media's students. As estimated there is a strong association between using Facebook and certain attributes and roles related to women in particular. Forming positive attitudes and perceptions about women compared to men socially, politically and economically.

The study gave shown that women self-image in the Upper Egypt is negative compared to other cultural environments. That is, women have many social negative features as student of Upper Egypt see. Such image could be explained in the context of the nature of the cultural environment, where women suffer from a lock of social networks, oppression and psychological predominance by man, preventing from work and education, early marriage, and the high rate of poverty among other many social factors that may constitute restrictions on women in Upper Egypt society "*Saidi*". Students of Upper Egypt and Lower Egypt reject the impact of the Internet on both men and women compared to students of Greater Cairo.

Thus, the study recommends paying more attention to this areas and showing the modern tribal role of women there, rather than the traditional image. Noteworthy, 2010 parliament was woman elected by men.

One of the major results is that women on Facebook associate with positive active attributes and roles in society, that is more modern and civilized, compared to their image on traditional media, that is relied on the body that disagree the values of Arab and Muslim community. In contrast, Men on Facebook have been associated with negative image such as swearing language.

At the political level, women have an active role in the revolutions, but men also are associated with the concept of political effectiveness. However Facebook allowed woman to become free from the traditional being to realize her existence, autonomy and liberation from the constraints imposed on them, as reflected via the Egyptian traditional media. Worth mentioning, Facebook has the facilities of liberation, freedom opinions expression without fear. This point in mind, the study applied before making a decision in Egypt of monitoring Facebook and social networks. Hence, both men and women have participated in the benefit of the public space to express opinions freely and boldly.

Consequently, it is suggested to invest the Internet as a tool of changing and/or supporting the optimistic opinions of gender's roles and characteristics in the Arab societies. This could be best realized via reintroducing the discourse associated with each of both men and women. The examination came out with that the self-image in Upper Egypt is more negative than in other cultural environments; women have many negative social attributes. Respondents of Nile Delta and Upper Egypt in particular are more conservative about the impact of Facebook on men and women compared to those in Cairo.

As an implication of such findings in society, it should pay a high degree of thoughtfulness to the up-to-date role of women in the renaissance of Upper Egypt away from the current image of

the traditional ones. In addition to that, women should take her complete chance to play her social role and contribute in building and reforming the society.

Hence, the media treatment of gender issues should be linked to the newly variables that have found non-traditional roles or stereotypes of both women and men, but even have supported the equality between them. Man is no longer the, "Mr. C-alsayed", the famous predominant character in Naguib Mahfouz's novels, but he has got new social roles linked to the concepts of partnership, dialogue and understanding. Women are also no longer confined within the framework of the house and looking after children, but her role has become more socially active. All of which are approved by the roles of the divine religions, but moved away from community practices due to the means of upbringing and social media where no conscious of the real roles of media that should bring security and communal peace.

Henceforward, there should be an integration of new media, particularly Facebook, and traditional ones in supporting the new roles of the active women politically, economically and socially. This could be realized by focusing on the composition of woman, and her real concerns, dealing with the real problems in our community, highlighting her roles as an active actor in several occasions. The study also recommends that women should change the outlook for their, i.e. "image of body" or "beautiful women", rather they should present their real role in society. There is a strong need in this context to conduct institutional research studies concerned with gender, so that such social problem and circumstances are carefully monitored.

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