

Gender Representation in Iranian Lifestyle Magazine, Green Family: A Semiological Analysis

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ABSTRACT

Gender representation in the media is an area of gender and media studies that has enjoyed adequate scholarly attention. A slew of the studies conducted in this area have highlighted and explored issues in respect to image, stereotypes, inequality and how the media portrayals can help reinforce and develop them.

This study examines the gender representation in advertisements in Iranian lifestyle magazine, Green Family, a highly circulated magazine in Iran. The study focused on a span of two years (2014-2016) period and it systematically investigates the gender representations in Green Family using semiotic analysis, textual analysis and Goffman's frame analysis.

Result shows that six highly repeated themes of gender representations were identified: the invisible beauty of women; gender roles in the family; parenthood of women vs men; gender representation in advertisements of health, self-caring products; public vs private dichotomy. The representations of men and women roles were distinctly stereotypical. Women were mostly domesticated (homemaking, cooking, and child care) while on the flip side, men were mostly shown in the public places. They were represented in professional positions, mostly tech-savvy and as a fun parent. Furthermore, women were presented mostly in hijab; the depictions of the Westernized facial beauty of women were also mostly used in those advertisements. The study also found that women were presented more in health products more than men.

Keywords: Advertisement, gender, representation, semiotic, textual analysis, Green Family magazine.

ÖZ

Medyada toplumsal cinsiyetin temsili daha özel de kadınların temsili üzerine çok sayıda çalışma yapılmıştır. Araştırmacılar toplumsal cinsiyetin medyada nasıl temsil edildiğini ve toplumda nasıl görülüğünü anlamaya çalıştılar.

Bu çalışma iki yıllık süre içinde (2014-2015) İran'daki magazine dergilerinden The Green Family'de reklamlarda toplumsal cinsiyetin nasıl temsil edildiğini analiz etmektedir. Çalışmada, semiyoloji ve metin analizini yanı sıra Goffman'ın toplumsal cinsiyetin çerçevesi analizi kullanılmıştır.

Analizde reklamlarda sıklıkla tekrarlanan altı toplumsal cinsiyet temsili tanımlanmıştır. kadının görünmeyen güzelliği, aile içindeki toplumsal cinsiyet rolleri; kadının ve erkeğin ebeveyn rollerindeki temsili; öz bakım ürünleri ve sağlık ürünleri reklamlarında temsiliyet; özel ve kamusal ikiliği.

Her bir kategoriye giren reklamlarda toplumsal cinsiyet farkı son derece görünürdür. Kadınlar özel alanda bakım işlerini yaparken temsil edilmişlerdir. Erkekler her zaman kamusal alanda , profesyoneller olarak, teknoloji ile iç içe ya da eğlenceli ebeveynler olarak temsil edilmişlerdir. Kadınlar islemi giysiler içinde gösterilse de batılı yüz güzelliğinin temsiline öne çıkarıldığı görülmüştür. Çalışmada aynı zamanda sağlık ürünlerinin reklamlarında kadınların erkeklerden çok daha fazla kullanıldığı görülmüştür.

Anahtar kelimeler: Reklam, toplumsal cinsiyet, temsil, semiyoloji, metin analize magazin dergileri.

DEDICATION

This thesis work is dedicated to my lovely sister, Zahra who has been a constant source of support and encouragement during the challenges of the graduate school and life. I am truly thankful for having you in my life.

This work is also dedicated to my mother, Fariba Akef and my sisters, Zeinab who have always loved me unconditionally and whose good examples have taught me to work hard for the things that I aspire to achieve.

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Chapter 1

INTRODUCTION

1.1 Background of Study

This study aims to analyze the representation of gender in contemporary Iranian lifestyle magazine. The study focused on text and images in advertisements and sought to understand how the magazine has created the images of men and women using semiotic, textual analysis and Goffman's frame analysis.

This study contains six chapters: Introduction, theoretical framework, literature review, methodology, analysis and findings, and conclusion. The introductory chapter clarifies what the thesis is about; regarding the topic, purpose, problem, objectives and limitation. The second chapter contains the theoretical framework. It draws understanding of the discussed phenomenon from the theory of family through a feminist approach and gender division of labor. The third chapter contains the review of relevant literature. It basically discusses gender representation in media, gender in the advertisement, advertisement in the lifestyle magazine, advertisement in Iran after the revolution, and depiction of women in Muslim countries in the media. It is also talks about the history of media in Iran, media consumption in Iran and the history of Green Family magazine.

The fourth section contains the methodology. It discusses the data collection instrument and analytical tools used (textual and semiotic analysis). These techniques

were utilized to gather media materials and to break down the data into categories. Goffman's frame analysis of gender was also for analyzing the advertisements. The next chapter contains the analysis. This chapter shows the assessments and findings of the study using semiotic analysis, textual analysis and Goffman's frame analysis. Finally, the last chapter contains the conclusion. It contains a short summary of the study, evaluation of findings and suggestions for future studies.

1.2 The Purpose of the Study

The main focus of the study is to qualitatively examine different gender representations in Iranian advertisements. Majority of the lifestyle magazines highlight stereotypical representation of women and men. Therefore this study seeks to find out to what degree is the stereotypical representation of women and men present in the case of Iran. Iran was chosen because gender representation in the media is understudied in the milieu.

1.3 The Problem of the Study

This study explores gender representation in advertisements in the contemporary Iranian lifestyle magazine. Lifestyle magazines are instrumental to gender socialization and they are mostly found in public places; beauty shops, airport, restorative shops, malls etc. In Iranian advertisements for instance, men are mostly portrayed to be focused on work and/or their achievements in public places while women are mostly shown in private places and are mostly in charge of homemaking, cooking, and child care. These types of representation are dominant in a slew of societies but these gender roles are reinforced by the media.

1.4 Aim and Objectives of the Study

The study sought to understand gender representation in Iranian lifestyle magazine advertisements. As aforementioned, the study centers on advertisements in Green Family magazine.

The objectives of the study are as follows:

- 1) The depiction of gender within the family
- 2) The depiction of gender role for parenting
- 3) The depiction of gender in of health and self-caring products advertisements
- 4) The depiction of gender in public and private places.

1.5 Research Questions

The study sought to answer two research questions;

- 1) How is gender represented in Iranian lifestyle magazine (Green Family magazine) advertisement?
- 2) Which signs are used jointly or individually to make these representations?

1.6 The Limitations of the Study

This study selected the most famous Iranian lifestyle magazine with the largest circulation in Iran. It is distributed to all Iranian cities. The analysis of *Green Family* magazine is limited to a period of two years (May 2014 to May 2016). Therefore, adverts in 48 issues and volumes 405 to 501 were covered.

Chapter 2

THEORETICAL FRAMEWORK

This chapter contains the theoretical framework. Other topics discussed under this chapter are feminist approach to family and gender division of labor.

2.1 Feminist Approach to Family

Numerous types of family forms have existed in various times and places. The developed societies today are described by various socially adequate forms, so we sought to discuss "families" not 'the family' in this study. British sociologist, Anthony Giddens accedes that;

There are some basic concepts which are related to family, kinship, and marriage. A family is a group of kin that has responsibility for children's upbringing. Kinship consists of either genetic ties or ties initiated by marriage. And marriage is a union of two adult individuals that live together in a socially approved sexual relationship (Giddens, 2009, p. 331).

The collection of two adults who live in a household with their own or adopted children is called nuclear family. When close relatives, in spite of married couple and children, live in the same household, we talk of an extended family. An extended family consists of brothers, sisters, grandparents, aunts and nephews (Giddens, 2009).

Monogamy is the most common form of family in today's societies which means that it is not legal for man or woman to be married with more than one spouse (Giddens, 2009, p. 331).

It is a fact that one of the important areas of social life is family and that's why many scholars and theorists pay much attention to this knowledge domain. Feminist theorists have also entered into this field with the sole aim of defending the rights of women against the oppression which has been imposed on them from time immemorial.

The act of subjugating women in the family can be understood through these conceptions; power relation between the sexes, domestic violence, and men's control over women in the family. At the general level, it could be understood through the role of women in the economy, glass ceiling, the role of government in regulating relations within the family and the role of the family in the reproduction of femininity, masculinity and gender-based division of labor (Moshirzadeh, 2005, p. 24).

2.1.1 Family and Marriage: The Feminist Approach

In sociology, the family is considered as the most vital social institution. The family is indeed an indispensable prerequisite for social stability. It is the main source of socialization and social control -which stability of any society depends on- a permanent part of children's minds. The family is also instrumental to adult's emotional life. It serves as an agent of social control and an outlet for adulthood tensions. This is the case because if it wasn't for the intervention of the family, these tensions would have emerged in public life (Ritzer, 2004). Overall, the family is an institution that has so many functional benefits to the larger society.

From a feminist viewpoint, just like there are causes and problems with the marginalization of women, there are also problems with the family too. In the first wave, the family was rarely questioned as an institution; but in the second wave, the

majority of feminists critically examined the family. They focused on the marginalization and relegation of women caused by the family (Freedman, 2002, p. 176). The general argument was that the role of women as wives and mothers, the socialization process in the family, the attitude of the society towards men and women, the concepts of femininity and masculinity, the continuing division of labor, power relations between men and women and a slew of other reasons are the causes of relegation of women in the family. Unfortunately, they get passed down to generations upon generations (Moshirzadeh, 2005, p. 32). From a feminist viewpoint, the problem is not just drawn from the structure of a family, but also the core structure of inequality which needs to be changed. Making changes in family structure, encouraging women into the public sphere and undermining the special role of women as a mother in the family, is the most basic principle in feminist agenda. According to Simone de Beauvoir, marriage and motherhood are the two major institutions that enslave women. She heavily criticized marriage. She called it a "public prostitution" responsible for women's misery. She further asserts that the common form of sexual relations and reproduction is unacceptable in feminist movement (De Beauvoir, 1949, p. 88).

Liberal feminist theorist, Jessie Bernard, mentions that "cultural marriage" is ideal for women and "institutional marriage" is in fact in favor of men and harmful to women. She provided evidence of the tension between married men and women and unmarried men and women and she concluded that: marriage is good for men and bad for women. Unequal effect of marriage for the two sexes will stop when couples escape from the confined narrow definitions of institutional marriage and choose a marriage which is best consistent with their needs and personalities (Ritzer, 2004).

Marxist feminist theorists highlight sexual labor in the evaluation of the family values. Christine Delphy stated that marriage is a contract in which the husband is the owner of woman's unpaid work and this causes a domestic production and a patriarchal exploitation (cited in Barrett, 1979, p. 95). According to Michelle Barrett, the roots of oppressing women lie within the family; a complex that includes a social structure and a certain family-oriented ideology (Abbott, 1990). From the perspective of socialist feminists, they explored marginalization of women in the family and accedes that it is not only found in politics and economics but how men generally treat women like slaves. Their argument was that the institution of marriage blocks spiritual, psychological and cultural evolution of men and women. It also promotes selfishness and incompetence (MacKenzie, 1994).

According to the radical feminists, marriage is an institution that guarantees continued subjugation of women in economic, financial, legal, political and emotional aspects. The family is both the cause and the effect of belittling of women (Moshirzadeh, 2002, p. 18).

In contrast, postmodern feminists believes that the roots of male dominance over female is not in the marriage phenomenon or the biological role of each sex in the family but in the type of relations which girls and boys experience in their childhood together (Sultana, 2011). Denney & Gorman & Barrera emphasized in addition to the aforesaid in a recent research that marriage can improve men and women physically, mentally, sexually, socially and economically. However, men and women who live together out of wedlock and family laws do not enjoy such benefits (Denney & Gorman & Barrera, 2013).

2.1.2 Family from Sociological and Feminist Point of View

From time immemorial, the family has accepted various forms and has also changed its shape at various times and in different cultures. William F. Ogburn and Clarke Tibbitts in 1934 have stated six essential functions of a family which is: Regulating sexual behavior, reproduction, protection and care, socialization, affection and companionship, and providing the social status (Schaefer, 2011, p. 210).

Considering that we have extensively discussed family functions at the underlying level above, we sought to essentially discuss five functions of family:

- **Regulating Sexual Behavior**

One of the important functions of the family which many sociologists and psychologists have emphasized is the function of regulating sexual behavior. Sexual activity is one of the strongest stimuli shared by humans and animals. It plays a vital role in the survival of all species. Human sexual behavior is completely influenced by instincts because social aspects have played such an important role in sexual behavior. Some scholars denied the origin of a biological and instinctive sexual behavior and considered phenomena like homosexuality an evidence of the historical and social aspects of sexual behavior (Vicedo, 2010).

From the perspective of various feminist groups, the function of regulating sexual behavior or sexual satisfaction in the family is one of the manifestations of inequality between men and women. Although feminists believed that recognition of women's sexual desire was an improvement that occurred in the early twentieth century by biology researchers. They complained because sexual satisfaction is still defined in terms of the male standards and male sexual desire is assumed to be stronger than

female. Radical feminist Kate Millett believed that the oppression of women is found more in the female sexual structure rather than in biological differences. Hence, she insisted on the necessity of the sexual revolution. Such a revolution would be the end of monogamous marriage and motherhood ideology (MacKenzie, 1994). Liberal feminists have stressed on the need to eliminate double standards and values about sexual behavior between men and women. In their view, if the principle is based on full equality between men and women, then men should not have more freedom, authority and advantages than women in this regards (Moshirzadeh, 2002, p. 19).

- **Reproduction**

Another important function of the family which guarantees the survival of the community and the human race in general is reproduction. Certainly, the renewal and continuation of generation begins with marriage and in such circumstances, the couples forming families are potentially contributing to realization of the new generation. This function like other family functions is considered important by feminists. But feminists hold different and sometimes contradictory views in respect to reproduction. There are various arguments by feminists in respect to reproduction, but two specific ones stand out: One is pregnancy, reproduction and advanced technology, and the other is abortion and woman's reproductive rights.

In the feminist point of view, reproduction function and role of the mother is a bone of contention. For some feminists, reproduction and maternal role is a burden and repression on women that must be nonextant. This group of feminists often considers new technologies which reduces the pressure of reproductive roles of women as the key to women freedom. But in contrast, another group believes that reproduction and

motherhood are the sources of the greatest pleasures of being a woman and it just needs to be evoked from the male control to become one of the most positive experiences of women. Perhaps we could name Shulamith Firestone as the leader of the first group. Her argument was that the biological division gave fertility related responsibilities to women and thereby suppresses them. She believed that reproduction is the source of domination of men over women and the only way to reach true freedom is freeing women from the burden of reproduction through new technologies (cited in Freedman, 2002, p. 60). Firestone states that division of labor between men and women has a biological basis. Women are weaker than men simply because of the physical features required for reproduction and because of the responsibility of taking care of the babies. These features will dictate some form of social relations through which women rely on men for their physical security. From then on social institutions especially common forms of having sex and taking care of children, provokes and strengthens male domination. She further asserts that domination of men is no longer necessary because advanced medical technology removes the biological inferiority of women. This progress can take away the whole responsibility of parenting of women (being impregnated by men) and makes it as a joint responsibility for men and women (Abbott, 1990).

Simone de Beauvoir called reproduction slavery and the emancipation of women from the slavery is now possible with new technology. According to her, the help of artificial pregnancy is the huge development for humanity in terms of control of reproduction. This kind of change, especially for women, is important. Women can also limit the number of pregnancies (De Beauvoir, 1949, p. 89).

Liberal feminist, Betty Friedan believes that a woman is an independent person, therefore, she has the right to have control over her own body. Her argument comes from human dignity and women being independent just like men. She doesn't believe that women should be free of being mothers but she believes that it only becomes an act of pleasure and responsible when women decide about being a mother with full awareness and responsibility. In her opinion, this is women's – and only women's- right to decide whether to have children or not. Thus, the right to control fertility must be considered as a civil right, and no institution but women should decide about it (Moshirzadeh, 2002, p. 17). Socialist feminists claim that the conception of women as primarily sexual beings and/or as mothers is an ideological mystification that obscures the facts. For instance, more than half of the world's farmers are women. Separating women from the production process and considering them solely as mothers has expanded the exploitation of women (which was intensified in the industrial society) (Jaggar, 1983).

- **Protection and Care**

Human beings from the very first moment of their existence bring along the need for care and support with themselves. On the one hand, unlike other animals, human infants don't have the ability to protect and take care of themselves until long after birth because of their weakness. On the other hand, in various stages of life, people may lose their ability to care for themselves for reasons such as disability or illness. Also in the final stage of life, the weakness comes to human beings again and he or she will be in desperate need for support and care again. This inability makes the support and taking care of the baby an undeniable necessity. The family has played the important role of supporting and caring for children, sick and elderly people for a

long time and in diverse communities. Some functionalists like Parsons have justified division of labor based on gender in the family. He asserts that; "women are biologically more adjusted for caring for others" or "motherhood or playing the role of the passionate," or in the words of Murdoch "being entirely pragmatic". According to these sociologists, sexual division of labor within the family, which child care of women is a clear example of, guarantees contentment of individuals and the efficiency and stability of the family. This division is in favor of both sexes and society and they undeniably are natural and inevitable (Garrett, 1987).

In contrast, feminists have considered caring functions of the family as an inherent gender inequality. Thus, between the various branches of the caring for the disabled, they have been attracted to the motherhood issues and paid the most attention to it. From the perspective of feminists, when compared with the previous periods, men have taken a larger share in the caring of children and the elderly in the family but still sex has a crucial role in this function. Definition and the value of the "motherhood" is one of the arguments that have absorbed a large part of feminist ideas. But the motherhood issues have always been one of the difficult issues for feminists to address because it drags them into a series of ideological, biological and the social construction issues and debates. Hence, it seems that discussions of feminism about motherhood are faced with a contrast and division because motherhood is one of the topics that divide feminists. The main question is why must women be in charge of childcare and housework and fathers do not take part in the responsibility for taking care of children? For many feminists, parenting and taking care of children are within the concept of "mother", and the concept of "father" represents a general and overall help and support. Thus, women who quail the responsibility will eventually have to apologize or feel guilty and frustrated. This

issue faced feminists with the question of whether motherhood is naturally inclined or is it a social construction.

Firestone refused the idea of women's natural state or desire for reproduction and motherhood. She believes that every instinct for pregnancy and motherhood is merely a product of social construction of femininity, and will be unnecessary when the power of science controls the reproduction (Freedman, 2002). Simone de Beauvoir like Firestone states that there is no such thing called "maternal instinct". She cites examples of women who have no interest in their children and considers it something that would ruin their body and soul. She adds that the greatest danger that threatens a child is a "mother" who is always unhappy and suffers from psychological deficiencies (Jha, 2012).

Feminists believe that becoming a mother is not only a socially constructed concept but a phenomenon that has a historical meaning as well. Feminists take this concept as a part of the household ideology and femininity that defines a woman by giving birth and raising children. This ideology of motherhood creates a full-time job for women and assumes that they can cope with it naturally. They enjoy it and also feel emotionally fulfilled through doing it (Abbott, 1990). They believe that on the one hand motherhood is a source of value and specific features that provides meaning for women's culture, and on the other hand, it is a form of oppression of women that is institutionalized by patriarchy (Humm, 1995).

Some feminists have viewed motherhood positively. They have taken a moderate approach towards the care of children by requesting for "shared parenting" This approach, "family-oriented feminism" has made restoring the role of the family and

motherhood its priority in activities. Jean Bethke Elshtain, one of the experts in this approach, writes with the celebrating of motherhood: Motherhood is not a role similar to any other, it's a complex, replete, bilateral, demanding and enjoyable activity which consists of biological, physical, social, symbolic and emotional aspects (Vicedo, 2010). Alice Russian adds that the fact that women naturally have a faster and more sensitive understanding of the infant's needs is biological and the relationship with the father is social, therefore women, unlike men, have closer and more natural ties with children thus we should provide a more natural environment for raising children (Vicedo, 2010).

- **Socialization**

Socialization is another important function of the family. Sociologists define "socialization" as a process in which human beings learn how to live in their society. They learn to gain personality and become ready to find a function as a full member of a community (Cohen, 1990). However socialization is often used for children, but it is not just limited to them but all the family members because we all are becoming socialized throughout our existence. In all cultures, the family is considered to be the main factor in the socialization of children during infancy. However, later in life, other factors like school, peer group, and social media play their roles in the process of socialization. Feminists also focus on this function from a particular angle. They focused on socialization of gender roles in the family. They criticized different ways of socialization of boys and girls and they believe that it is one of the main causes of gender inequality in the family and society. "Gender roles" refers to roles given to men and women based on their biological sex. In feminist's point of view, the society associates gender-related behavior to either of biological sexes in an irregular

manner. By stressing on Beauvoir's assertion, we will find out that the human is not born a woman, but become a woman. They mentioned that sex roles are acquired features, settled positions and a part of an ideology that considers women's roles rooted in their nature (Humm, 1995).

By distinguishing between sex and gender, feminists have tried to answer the question of how behavior based on gender roles in children is shaped in their development and if there is any relationship between gender roles and sex roles of men and women or not. In feminists' point of view, the concept of "sex" refers to biological differences between men and women. It includes total physical characteristics of human biology that makes up a man or a woman. On the flipside, the concept of "gender" refers to differences that are not natural. They believe sex is dictated by the society and the roles that men and women play in society are not inevitable natural roles. They are products shaped by parent's treatment, teacher's behavior and generally the special approaches the society applies to each of the groups. The difference between the expected behavior of male and female is made by adults who deal with them and the institutions they belong to. The roles they play in the future are influenced by the expectations of their community. In other words, what creates gender roles is different ways of socialization of men and women, and because these gender roles hold back the desires and potentials of the individual, feminists believe that with the exclusion of these roles, the situation will improve and a better future awaits women. They believe that the difference in core values and behavior patterns toward men and women must change and humanity must substitute being a woman or a man as the goal of the socialization process (Moti, 2001).

To explain the function of socialization, feminists have also mentioned the role of "ideology of retreat". In their view, emphasizing that women's place is in the home, will form the core ideology of retreat. They believe that ideological systems in other words, channels of socialization such as the family, school, and the media have played a role in the consolidation of this ideology. From childhood, girls are taught to be obedient and kind, and they should get whatever they want with shyness and not with aggression. The role toys play in this discussion cannot be overemphasized because, the toys purchased for both sexes are mostly different and in a way, it helps to determine their roles in the future (Moti, 2001).

Feminist scholar Andre Michel writes on this subject. She accedes that in many families, it is customary to buy dolls, small kitchen service, home and small sewing machine for girls, while for boys, houses, building toys, electric games or machine toys (car, plane, train) are purchased. These toys help to normalize roles (Michel, 1986, p. 23).

From the liberal feminist's perspective, to liberate women from the oppression, it is necessary to prove that men and women are equal in terms of talent; women are human beings with full potentials just like men. The differences between men and women are caused by different ways that boys and girls are socialized, and the way they are faced with discriminatory laws (Abbott, 1990).

Juliet Mitchell adds that women have not been oppressed physically, but also psychologically. She points out the role of the family in the transmission of social identity to the individual. She believes that patriarchal system configures male and

female roles in the family. It gives value to the male and deems women weak. (MacKenzie, 1994).

The radical feminists state that molding sexual roles, ensures control over women because women are trained from childhood to accept a system that divides society into male and female spheres and grants the general power to men (Humm, 1995). The radical feminists believe that the way out of this problem is to escape the gender-stereotyped perceptions of women's roles which itself can be realized by raising awareness (Moshirzadeh, 2002, p. 27).

The postmodern feminists believe that gender role socialization is one of the factors underlying the subordination and oppression of women. In their view, unlike what many have said, they believe that the oppression of women is neither caused by marriage nor motherhood. They mentioned that specific categories of relationships imposed on women caused the slavery of women throughout history. In other words, the cause of domination over women is some behaviors that have been given to male and female since their birth. One of the roles which provoke the feminist reaction is the managerial and authoritative role of man in the family. In their point of view, power should be equally distributed among the members of the family equally. The power should not be concentrated in the hands of men because on the one hand, absolute power stimulates the abuse and oppression of women by men. On the other hand, there is no factor that modifies the corruption brought by power. They reject the principle that each group is required to have a supervisor. They reject the idea of dominance by one person. They further add that it is worse than that we think the law should specify which one of them is superior and which one inferior (Mill, 1988).

- **Affection and Companionship**

According to many sociologists, "the satisfaction of emotional needs" is one of the most important functions of the family. It guarantees the survival and continuity of this institution, particularly in industrialized countries. Although emotional needs may be satisfied in different environments like the workplace, school or even with a friend, but most satisfying personal relationships for most people are spouses, parents, children and other relatives. People often seek physical and mental safety in their family, and their home is a safe haven that takes them away from the stress and severe skirmishing of outside world. The home also provides them with mental relaxation. The importance of this function in modern industrial societies is so much that it has become the most important factor in marriage. Emotional individualism today as part of the marriage has become normal and seems to be more of a natural part of human existence than just a characteristic feature of modern culture.

Parsons submits that "socialization" and the "role of the family in stabilizing adult character" are two most important functions of the family. This is important because according to his, the principles of psychoanalysis reveals that one of the two essential functions of the family in industrial societies is in fact an important aspect of the function of affection and companionship. In Parson's view, established adult character depends on the role the family plays in dealing with psychological pressures of everyday life and pressures which could potentially destabilize the adult character. Establishing the character comes from the mutual emotional support each partner provides in marriage and also the role of parenting. During the consolidation process, parents can go back to their childhood and relieve the tension and stress through the gameplay with their children (Vicedo, 2010).

Feminists like others believe that satisfaction of emotional needs is one of the fundamental aspirations of the family. But what has prompted feminist critique of this function of the family is the marginalization of women in this regard. The level of support for men is mostly higher than that of women. A slew of factors such as employment, domestic labor, domestic violence etc. have led feminists to claim that the emotional function in the family is not fair. They have studied this function from the angle of women's oppression as well.

According to the feminists' point of view, satisfying the emotional needs of the family is necessary, but this need is not satisfied equally. An important question that arises here is; why can't the family provide women with emotional satisfaction? Feminists have given different answers to this question. The most dominant one is that a justifiable emotional satisfaction for women cannot be achieved because of motherhood and housework stress.

Housework and motherhood have been highly debated among feminist scholars from various dimensions. All contributors have considered housekeeping practices as one of the main factors that reinforces patriarchy. The conflict of domestic labor and the function of affection and companionship are important areas in domestic work.

Radical feminists, Oakley states that women experience four areas of conflict in family life:

- 1- Sexual division of labor in which they are expected to take responsibility for housework and childcare.

- 2- Different emotional needs of women and men: Women are expected to tolerate the husband and children's frustration and anger, but they do not have anyone to turn to.
- 3- The difference in physical and economic strength between the couple may cause women to have no authority over the financial resources. Sometimes they are unable to participate in social activities and even face physical violence by the husband.
- 4- Giving up the sexual and reproductive control to men (Abbott, 1990).

Oakley focused on women's domestic work and she believes that domestic work is directly related to the realization of the human soul; because the potential of the person is realized only if the work motivates the individual. According to her, studies done on the attitudes of industrial workers led to a general distinction between the two types of occupational characteristics: Features that produce motivation and features that don't produce motivation. The most important motivation for productive job is that it creates a sense of achievement, responsibility, promotion, job satisfaction and self-satisfaction in the individual. However things like salary, additional benefits, company policies and action plans, monitoring behavior, working conditions and other factors that are marginal to the real job aspects are among the unproductive features.

For Oakley, domestic work does not contain any stimulation. There is no possibility of advancement and promotion, feeling of success is short-lived, job satisfaction is an experience which comes rarely, and there is no opportunity for recognition of the job. In her view, gratitude and empathic statements from the husband only leads to a non-official acceptance which of course is also a stabilizing factor which keeps

housewife in her job, but doesn't provide a more substantial reward. Although Oakley admits that the element of "responsibility" in the housekeeping job creates motivation. She however argues that psychological and physical isolation of the housewife is not satisfactory (Vicedo, 2010).

American author and lecturer Marilyn French accedes that domestic work is not unpleasant in nature, but what can make it difficult and intense is on one hand; the unfair division of labor at home, and on the other hand. It is unpaid work, and this is what amplifies the dissatisfaction of women in home. Furthermore, she submits that;

“Generally household work is not boring and unpleasant. Many people, men, and women enjoy the occasional cooking, washing the dishes and making a shelf. Some say they even like the cleaning work of the house. But the same thing is tiresome and difficult to do when money and space are limited, when the mother has young children or when she is forced to do the housework after working a job for more than eight hours. Women complain because they are responsible for housework exclusively because they have some work to do and that's not a fair division of labor at home. The one who is responsible for housework automatically becomes a maid and servant for others and because household work is an unpaid job, so she must do it without reward and respect (French, 1992).”

Simone de Beauvoir also stresses that women who work at home have no direct benefit to the community because women's work at home does not produce anything. The housewife is subordinate and rounder. She believes that woman can't establish and constitute themselves in the house because there are no tools needed for developing their talents as an individual in the house, and as a result, her individuality is not recognized (Graglia, 1998).

Liberal feminist theorist Friedan, accedes that women who are in domestic labor are victims of a wrong choice, and they are doomed to continued underdevelopment. She

believes that doing housekeeping is the production of a culture that doesn't expect women to improve so the result is a loss of a human soul (Graglia, 1998).

Marxist feminists have used Marx's theory of "alienation" to analyze the domestic work. In the framework of this theory, women in the family unit are viewed as workers (maids) under the supervision of an unfair system and the ideology governing the society (the patriarchal ideology of capitalist society). Just like the workers, the system drives them towards exploitation and alienation. In their view, the system of exploitation (exploitation of labor) builds complex structures of domination (unjust class relations, patriarchy, business, alienation, war, violence, inequality, and tyranny) and injustice in the institution of the family. Hence, the family as the first institution in society that initiates women's unequal division of labor, and marginalization of women in a patriarchal society is at the heart of Marxist-Feminists' attacks.

2.2 Gender Division of Labor

In the mid-1980s, most of the people agreed that, "a man's job is to earn money; a woman's job is to care for the home and family". In the mid-1990s, women still attempt an unbalanced measure of unpaid work inside of the home and are considerably more liable to see their commitment as being unjustifiable (Esping-Andersen, 2009).

In spite of the changes that have happened in women's investment in the labor market, women keep on bearing the majority of the responsibility of home: watching over kids and other dependent household members, making meals and doing other housework. In all regions, women spend in any event twice as much time as men do

on unpaid household work. Women who are employed invest an over the top measure of energy and time on the double burden of paid work and family responsibilities; when unpaid work is considered, women's work hours aggregate are longer than men's in all regions (United Nations Economic and Social Affairs, 2010, p. 98).

Housework incorporates making meals a day by day and washing dishes, cleaning and cleaning the house, maintenance of clothing and footwear, childcare, educating and helping kids, purchasing goods and other household management. As a rule, the number of hours that women spend on housework, community and volunteer work exceeds those spent by men for the same purposes. It is around three hours in Denmark and more than six hours in Turkey. In a few nations, men spend one hour on these activities – for instance, in Cambodia and Pakistan (United Nations Economic and Social Affairs, 2010, p. 100).

Family life depends positively on the shoulders of women in every area of the world. As partner, mother and caregiver, they tackle the essential responsibility regarding guaranteeing the best possible working of families and the provision of ordinary care and support. Making family dinners, looking after cleanliness, caring for other family members and a myriad of other chores related to children devour a decent part of the day for women in the world. While men are progressively getting included in the day by day working with families, it is still overwhelmingly women's responsibility (United Nations Economic and Social Affairs, 2010, p. 100).

Besides the gender division of labor which generally assumed that the domestic labor and unpaid household work belongs to women and men are just breadwinners,

recently things are changing. Families in contemporary society are turning out to be more individualized. The purported nuclear family standard of a married heterosexual couple raising their children, with a conventional gender division of labor, is progressively under challenge. There has been a rise in women's support in the labor market (Fogel, 2012, p. 24).

The existence of women in market labor has increased. Women working outside the home and in the market can share the responsibility of domestic labor with men. Women's cooperation in paid occupation has been empowered by UK and EU policies aimed at reducing barriers to work caused by conflicting work and family life responsibilities (Lewis, 2012).

Although women try to work in the market and earn money equally, but still domestic works don't let them work as much as they want. In the course of the recent decades and, in today's couple families, the propensity is for both partners to work. In any case, women, particularly those with youthful kids, still excessively work part-time; despite everything they do the majority of unpaid consideration. In this way, this recommends, in any event up 'til now, we have not seen a so-called 'gender role revolution' (Esping-Andersen, 2009).

Based on a study in 2007, education has an important role in empowering women. As far as it is becoming a significant element of empowering women to break down barriers to some socialization variables, which are rising to the division of domestic labor. More educated women means more women have the chance of entering into spheres traditionally considered male areas. These components have significant

ramifications for women's empowerment and their capacity to add to the general improvement of the family unit, as well as the country (Sikod, 2007, p. 61).

A well-substantiated explanation of formation of gender roles will be discussed under below.

2.2.1 Biological Theory

A group of social scientists believe that sexual division of labor between men and women is rooted in their natural sexual differences. Proponents of this view assume that differences in gender roles as reality should be the result of a global cause, and accordingly, biological factors are decisive factors in the sexual division of labor (McConnell & Philipchalk, 1992, p. 223). According to some researchers, because of men's physique and strength they become responsible for specific tasks (Kammeyer, 1989, p. 239). Alice Rossi emphasizes on different patterns of growth hormone for men and women as a source of gender differences. She believes that women are better prepared than men for compassionate care of children and she linked that to the biological differences. According to her, it has been proven that women by nature are faster and more sensitive in understanding children (Rossi, 1985, p. 97).

2.2.2 Psychological Theory

Some psychological analysis on the gender-based differences between men and women tasks can reflect the desire of men to create a distinctive identity of masculinity. According to this interpretation, probably because women giving birth and raising children have been able to show their femininity, men also want to show their masculinity. As a result, men in all societies seize some of their activities and prohibit women from doing them (Kammeyer, 1989, p. 330).

Some of the feminists' psychoanalysts have also tried to explain the unequal sexual division of labor in families between boys and girls during the socialization process and in terms of identification of children with parents (father with son and mother with a girl). Nancy Chodorow after explaining the different processes of formation of male and female characters concludes that, "gender division of labor in families, leads the gender division of organizing and psychological orientation. It mandates the production of gender roles for men and women which result that they do not enter into homosexual and/or asymmetric relationships. An additional result states that it causes men to use more of their energy on the non-domestic labor and refrain paternal duty. Also, it produces women that use more of their energy to raising children and take care of them. This causes gender division of labor in the family because women are mothers and they reproduce (Chodorow, 1997, p. 195).

2.2.3 Sociological Theory

Famous American functionalist sociologist Talcott Parsons, while considering most American middle-class nuclear family, explained how the basic functions of the nuclear family plays the role of establishing the adult personality and socialization of children to maintain social integration (Talcott, 1967, p. 37).

What is important in the current debate is Parsons' analysis of the gender division of labor between husband and wife in the nuclear family has been based on three leading kinds of literature. First, Freud's psychoanalytic findings were emphasized on the different psychological-sexual development of male and female in order to form masculinity and femininity in them as a mental construction (Talcott, 1967, p. 37). Second, experimental research by Blitz revealed that groups play two kinds of role for leadership: On the one hand, the role of the dominant leader that has the task of the group, particularly in terms of compatibility with external physical conditions

and social responsibility, which he called this “instrumental” role, and on the other hand the role of the semi-dominant leader that plays the “expressive” role. Parsons and Blitz ‘assumed that the results of the research among the experimental groups are true for the real family as well (Lee & Newby, 1983, pp. 288-289). They concluded that women play the expressive role in the family; they are kind, charming, cheerful, passionate and submissive, but men play the instrumental role; they are aggressive, creative and original. Men are the breadwinners and the fundamental base of women is to be a wife and mother of his children (Harvey & MacDonald, 1993, p. 197).

The third key literature on the Parsons’ analysis was cross-cultural research. According to some of these studies, in 46 out of 56 societies, there was a distinction between the family roles of instrumental and expressive as expected (Lee & Newby, 1983, p. 282). Parsons, while relying on the findings of the research expressed the opinion that gender division of labor between husband and wife in the best way play the main functions of the family in order to consolidate adult personality and socialization of children. This applies to the stability and integrity of the family and, consequently, has a key role in social integration. He believes that women’s subordination in capitalist societies from a functionalist point of view is necessary to maintain family cohesion and family solidarity. It is also necessary to maintain the class structure and maintaining of the class structure is necessary for ensuring social structure (Harvey & MacDonald, 1993, p. 197).

For the radical feminists, the source of gender inequality is patriarchy. The term ‘patriarchy’ is often used to describe the systematic and universal oppression. For many radical feminists, patriarchal relations underlie all other forms of oppression - class oppression, color oppression, and imperialist oppression. Some radical

feminists see women's role in reproduction as both motivating and enabling men to take power over them. Others emphasize the wish of men to control women's sexual availability or to use their unpaid domestic labor in marriage. According to them, due to the persistence of gender division of labor at home, One of the pervasive effects of gender inequalities is about the use of men from this type of division of labor; because in this pattern of division of labor, all women - including the wives, mothers, sisters and daughters – are at the service of all men and their needs (Bilton, 1981). What is crucial in this respect is the more power of men that they will allow men to impose their demands on women. Men have more choice and even when they decide to participate in housework, they can choose pleasant things; Thus, their participation is usually to be helpful not responsible-choices (Burr, 1998, p. 85).

2.2.4 Power Relation in the Family

Unequal distribution of power between the wife and husband has known to be the main axe of gender inequality in the family. Max Weber's definition of power is the ability to achieve goals even if other people oppose those goals (Weber, 1980). This definition and other similar definition consider merely apparent power with indicators such as the final decision in conflict issues.

Later experts emphasized on hidden aspects of power that link to the conflict of interest with powerful people and people in the power. These hidden aspects usually reveal whenever dominated people want to express their desires and wishes (Komter, 2001, p. 360).

Chapter 3

LITERATURE REVIEW

This chapter discusses gender representation in media, gender in the advertisement, advertisement in the lifestyle magazine, advertisement in Iran after the revolution, and how Muslim countries represent women in the media. It also discusses the history of the media in Iran, media consumption in Iran and Goffman frame analysis of gender.

3.1 Gender Representation in Media

Media has a special place in the people's everyday lives. Through media, we see ourselves and also we can see the world. There are different types of media outlets; television, radio, advertisement, movie and newspaper. It is pivotal to say that stereotypical representation of women and men are visible in all of these types of media.

A slew of researchers have highlighted that gender representations influences people's attitude and behavior (Geis, Brown, Jennings (Walstedt), & Porter, 1984; MacKay & Covell, 1997). Most of the things people know or care about come from the symbols, messages and stories gotten from the media. The societal understanding of what it means to be female and male, black or white, rural or urban and construction of social identities, all comes from the media. In one all-encompassing assertion, one can say the media is "central" to what we define as our social realities.

Over the years, gender and media studies have focused on questioning the stereotypical representation of women in the media among many other issues. The focus of gender in media studies is mostly from a feminist point of view. Connell, Hearn, & Kimmel add that, in recent years, the study of gender has expanded to include studies about men and masculinities (Connell, Hearn, & Kimmel, 2005).

One of the most important milestone studies on gender and representation was conducted by Erwin Goffman. He concludes that advertising deems women weak. He highlighted these five themes to buttress that assertion: relative size (women are represented smaller or lower to men), feminine touch (women constantly are touching themselves), function ranking (occupational), ritualization of subordination (proclivity for lying down at inappropriate times, etc.), and licensed withdrawal (women never quite a part of the scene, possibly via far-off gazes) (Goffman, 1979, p. 28).

More studies and theories in the field of gender representation in media indicate that the stereotypes of femininity are tied to limited positions (mother and wife). According to the Department of Communities (2012), women are more liable to be shown as sexual objects, dependence on other and passive. They are portrayed as motherly, domestic, sexualized and most of the time victims.” Female characters are normally younger than male counterparts; they are less likely to be leaders (Mitsu Klos, 2013, p. 42).

For many years, gender representation in media has been associated with “subordination” and “domination”. Men are mostly represented as businessmen, sportsmen, and politicians, while women are represented to be powerless and weak

(WACC, 2010). Gallagher adds that, women portrayed in the media are represented stereotypically. Most of the time women are represented as a mother, housekeeper, wife, and housewife and they are rarely represented in powerful positions such as economist, politicians or even political commentators (Gallagher, 2001, p. 6).

In the early seventies, Courtney and Lockeretz conducted a research on the occupational versus non-occupational roles of men and women. As a result they explained that, only one-tenth of women was represented as workers in advertising and all the position which women held was nonprofessional. In contrast, approximately half of men were represented as workers in professional positions. Furthermore, Courtney and Lockeretz identified four negative stereotypes which are aligned to women in magazine advertisement, they found that the dominant ones are: the representation of women at home, the representation of women as beings who can't make decisions or involve themselves in "important things", the representation of women as dependent and beings who seek men's protection, and finally the representation of women as sex objects (Courtney and Lockeretz, 1971).

Bartsch investigated the representation of women in advertisements on four major television networks in the United States; ABC, CBS, FOX, and NBC. Result shows that the representation women are stereotypical. Women mostly advertise domestic products while men rarely do. The interesting point is that compared to 10 years ago, there is definitely more stereotypical representation of women for domestic products now than then. Recent studies have shown that it is not getting better (Bartsch, 2000).

Lovdal also conducted a research where he highlighted that 90% of advertisements use men's voice. Women's voices are only used when the advertisements are about

children, pet, female dieters and babies. Lodval's study also revealed that women mostly advertise for domestic products while men mostly advertise for non-domestic products (Lodval, 1989, pp. 740-741).

Skorek & Schreier concluded that men and women have different roles in magazine advertising. Men are heavily represented more than women in the family and during recreational activities. This shows that men are more active (Skorek & Schreier, 2009, p. 27).

3.2 Gender in Advertisements

Advertising unmistakably assumes a basic part of both reflecting and molding culture. In this manner, advertisements and commercials typically delineate recognizable and socially satisfactory situations. They are mostly specific in order to form a general conclusion regarding new products and services that people may not know they need. The media fortify what they think are role-appropriate behaviors (e.g., the feature or activities that contribute to what it means to be a real man or a decent mother). They attempt to persuade women that one of their significant obligations is to remain mysteriously youthful so as to keep acquiring the right products and services (Waters & Ellis, 1996).

Advertisements and gender is another area of gender and media studies that has enjoyed massive scholarly attention; this is the case because advertisements have become part of our everyday life. Advertisers use all forms of the media (television, newspapers, radio and magazines) to pass specific messages about products to influence customers buying decisions (Yang, 2010, p. 1).

So many studies have been conducted on advertisement in magazines and television in many countries and most of them highlight stereotypical representation of women. Matud, Rodriguez, and Espinosa conducted a study on adverts in Spanish dailies (2010), Arima (2003) concentrates on Japanese TV adverts. Frith, Cheng, and Shaw (2004) compared the Asian and Western models in women's magazine advertisements to find out how women are represented. Drawing from all of these studies and particularly Frith, Cheng, and Shaw work, it is pivotal to say that stereotypical representation of women is a phenomenon that is dominant world over (cited in Yang, 2010, p. 11).

Other studies have also agreed with the argument above that both men and women are stereotypically depicted in magazine advertisements in most parts of the world (e.g., Bretl & Cantor, 1988; Courtney & Lockeretz, 1971; Cutler, Javalgi, & Lee, 1983; Goffman, 1979). Men and women show up in various roles, settings, and for various sorts of products. However, stereotypical representations of both genders have been noted across cultures (Das, 2000, p. 2). Gender identity for men is frequently connected with the domain of work instead of the passionate domain of family, and to how well a man provides for his family (Das, 2000, p. 3).

Recent researches have also mentioned that the representation of both men and women are influenced by the nature of the product which is being advertised. The type of product advert can affect gender roles in two ways. First, the replication of men and women roles; women are more likely to advertise domestic products, cosmetics, baby items and food products while men are more likely to be in masculine products like financial services, cars, insurance and business products advertisement (Craig, 1992; Dominick & Rauch, 1972; Fowles, 1996; Furnham &

Bitar, 1993; Mwangi, 1996; Schneider&Schneider, 1979). Women in comparison with men have been found to be shown most of the times in advertisements for nondurable products than durable products.

Secondly, women are more likely to advertise clothes, beauty products, and recreation while men are more likely to advertise products like tobacco, financial services, and travel services (Das, 2000, p. 4).

Furthermore, researchers have also mentioned that decisions on automobiles, alcohol, financial investments, and protection are mostly made by husbands while decisions on food, machines, beauty care products and jewelry are mostly made by the wife. Joint choices are most likely to happen on account of houses, vacations, and furniture while autonomous choices are more common in the case of clothing (Foster & Olshavsky, 1989; Qualls, 1987). Das added that considering that women purchase traditional “female-oriented” products, it is reasonable to expect advertisements for such products to portray women in traditional ways (Das, 2000, p. 4).

3.2.1 Advertising in Lifestyle Magazines

Over the years, advertising has been very impactful on people of the world. In the US, people are exposed to 3,000 adverts in each day (Kilbourne, 2000). Advertising is the heart of social existence and the most consistent part of the media. Gill asserts that the two prominent impacts of advertising is; affecting the media audiences and serving as an important tool of media production (Gill, 2007, p. 73).

According to Berger, advertising plays a very powerful role in society; one of them is its important role in the economy, it provides job opportunities and secondly,

advertisings sets agenda (Politics), it has the power to shape people's attitude and behavior (Berger, 2000, p. 3).

Gill states that advertising has become a global phenomenon and it is one of the most powerful tools of global communication (Gill, 2007, p. 75). Many products and brands are well-known over the world because advertising blurs cultural boundaries (for example the white and red color for Coca-Cola).

Results of a recent study on the representation of women in a lifestyle magazine advertisement (North Cyprus Magazine-Home and Zoom) in North Cyprus revealed that women are generally portrayed in private spheres in contrast to men who are commonly portrayed in the public. In a few situations in which women are represented in public sphere, they are usually portrayed with man (Nailer, 2011, p. 93).

In addition, when women and men are depicted in relationship, the male partners are usually placed in a higher position in the visuals. Also in family advertisements, women are represented in more protective roles in comparison with men (Nailer, 2011, p. 92).

3.2.2 Advertising in Iran after 1979

Before the Islamic revolution, the Iranian government and Shah Mohammad Reza Pahlavi tried to modernize the nation by adopting Western economic and social frameworks. Advertising at the time was limitless; women were seen in many adverts. While Shah was trying to modernize the country, people still insisted on their traditional ways of life which was associated with their religious beliefs. Hence, women who showed up in advertisements with revealing outfits were not considered chaste, modest, or pious (Hanjani, 2011, p. 314).

After the Iranian revolution in 1979, Khomeini, the leader of Islamic Republic of Iran, banned advertising because he believed that it was aimed at impairing his people with western civilization. However, after some years and particularly after the Iran-Iraq war in 1988, advertising became active again (Amouzadeh & Tavangar, 2008, p. 133). Unlike in many parts of the world where advertisers are allowed to express their ideas in the best possible ways, in Iran, it is completely different. Advertising industry is heavily regulated by the government. All advertisers have to follow the regime's Islamic oriented standards.

Any advertiser that crosses the political and social limits or in extreme cases, indirectly sexualize the message of the advert might face legal consequences; hence advertisers like to stay obscure to avoid the wrath of the government (Hanjani, 2011, p. 318). Representing the human figure is not common and women are also rarely shown in advertisements. In the case of this study, *Green Family* magazine had 70 of those kinds of advertisements and the common products they were used for were; shampoo, housewares, make-up and TV. Out of all adverts, only few of them had male models, there was practically no female model even for women products like makeup products and shampoo (Hanjani, 2011, p. 314).

The Iranian government reprimands the West for objectifying women and takes extraordinary pride in securing women's values. They believe that women are most likely to be impressed by the Western culture; hence, the role of society is to protect them from the danger of western influence by veiling and controlling women. An Iranian researcher, Ahmad Fardid, called this "Westoxication", the state of being vitiated by the social colonialism of the West (Asgari, 2004, p. 44).

The Islamic Republic of Iran believes that veiling women is a primary effort of the government to keep individuals and the society upright. In Iran, women are prohibited from bringing any form of attention to them which may bring about men's arousal (Moghissi, 2005, p. 18). According to Islamic rules, women are permitted to look good only for their husband. Everyone else including their father, brother, and son must not see their bodies and hair.

Islamic rules, Iranian laws, and Iranian core values are the major determinants when it comes to the products which should be advertised in Iran. The presence of women in advertising, even with Islamic clothes, may draw men's attention and that is considered to be non-Islamic. In this regard, adverts of US products were banned in a 2002 ruling (Cosmetics and Toiletries in Iran, 2006). The ban is not 100% effective because;

The Iranian government banned advertising for all foreign goods and cosmetics including via the media, TV, sponsors, promotional cars or public places in January 2005 . . . However, at the time of writing, advertisements of foreign brands are still very common on the major streets of Tehran. The ban turns out to be nothing more than only part of the political pose of the Iranian government. Nevertheless, some domestic manufacturers keep complaining about the unfair pressure from imported goods, and the government tries to support them by its general policy against Western products (Cosmetics and Toiletries in Iran 2006).

Amouzadeh and Tavangar called the 1997 – 2005 era, the “reform era”. Contrast advertising conventions were dominant during the first two decades after 1979. This incorporates the appearances of women in advertisements during the reform era. Additionally, more references were drawn to "Americanization" by means of consideration of particular reference to the norms of the US Food and Drug Administration rather than Europeanization or general westernization. During this so-called ‘reform era,’ Americanization, hence, was more basically connected to US

government, additionally to the most positive concept of health standards (Amouzadeh & Tavangar, 2008, p. 132).

Amouzadeh and Tavangar mentioned that both the portrayal of women and 'the symbolic utilization of English to signify the global status of products have been predictable parts of the political change and point of view evident in the reform era (1997–2005) of governance in Iran (Amouzadeh & Tavangar, 2008, p. 150).

3.2.3 Depiction of Women in Muslim Countries

After the revolution in 1979, Iran became an Islamic country and accordingly most of the rules had changed to Islam principles. The Islamic Republic of Iran states that veiling for women and Islamic family are two elements of stability of individuals and society. In this sense, women shouldn't evoke men in a sexual behavior (Moghisi, 2005, p. 18). One of the criticisms of the West in Iran is objectification of women. Hence, protecting of women's values in Iran is something the government takes pride in. They believe that through controlling and veiling women, society can be protected from the danger of Western civilization (Hanjani, 2011, p. 319).

One of the big changes in the Islamic regime is the reduction of women roles in advertising. This is the case because all advertisers are aware of Islamic policies and the consequences if one violates them. The utilization of the human figure in Iranian advertising is extremely phenomenal; women seldom, if at any time, show up in advertisements. According to Hanjani, more than seventy advertisements which include women products such as make-up, shampoo, and lotions in an Iranian magazine, *Khanevadeh Sabz*, had no woman in the advertisements (Hanjani, 2011, p. 314).

Iranian advertisements are heavily controlled by the government. Any immediate exhortation or proposal on how women can look beautiful and attractive could attract legal results; in this manner, advertisers want to stay clear to prevent misinterpretation by the government (Hanjani, 2011, p. 319).

In Addition, all aforementioned is not particular to the Iranian media alone; other Muslim countries also have strict rules on the representation of women in the media and particularly advertising. Samuel Aranda, a Spanish photographer, took a photo in Yemen in 2011 which caught the attention of the middle easterners. The photo showed a woman who was fully covered; she wore white gloves while she held her injured son to her chest during the 2011 uprising against the government. Representing a Yemeni woman in an international magazine was something new for the Yemenis people. This is the case because there is an underrepresentation of women in their own media (Al-Sakkaf, 2012, p. 1).

More studies indicate that even when women are represented in Yemen, they are represented in a negative way. A study investigated some daily and weekly newspaper in Yemen such as *Al-Siyassah*, *Al-sahwa*, *Al-Wasat*, and *Al-Nidaa*. The result showed that women are represented as immoral in 22 percent of the articles; in another 21 percent of articles, women were blamed and considered to be the problem in their society. For instance, an article published in *Al-Nidaa* on 6th August, 2009 about HIV, depicted women as the cause of increase of the illness (Global campaign for free expression, 2009, p. 16).

Another article that published on 19th of July 2009, represented a woman in a veil while is smoking nargileh. This article argued that smoking cigarette or nargileh by

women is an immoral act and it is not acceptable in society. A cartoon of a pregnant woman surrounded with many children was published on the same date. This picture seemed to point out that having many children is the woman's fault (Global campaign for free expression, 2009, p. 16). Generally, the Yemenise media represents woman as victims or disempowered, vulnerable and someone who needs protection.

In Egypt, television is for the most part, under the control of the government more than the print media. Even with the practice of democracy, the media is heavily controlled by the government. Some of the well-known women in Egypt are dressed in Islamic clothing in the media like Safinaz Kazim (an Egyptian author and literary critic) (Baden, 1992, p. 35).

Nawal el-Saadawi, an Egyptian feminist writer, remarks on the juxtaposition of preservationist Islamic messages on women with advertisements for western consumer products:

... [i]t has become quite common to see the dignified religious scholar on television talking about the importance of veiling women, to be followed immediately by a half-naked dancer singing a commercial advertisement for American shampoo (Baden, 1992, p. 35).

In Germany, which is the "New Europe" now, the rights of Muslim women are protected but the veiled women are still called out in Europe as "other". Media scholars believe that the depiction of women as "other" is a description of women as victims (Stehle, 2012, p. 89).

The history of veiling women in Germany dates back to the 1950s when unskilled women 'worker had a headscarf. In the 1970s and 1980s, headscarf became a symbol

for uneducated immigrant women and that is the reason for why they are tagged “other” now (Stehle, 2012, p. 90).

Veiling women are not fashionable in German cities or in the media; women with headscarf mostly appear in documentaries and roundtable discussions (Stehle, 2012, p. 92). Also, the persistence of veiling women in German fictional movie is uncommon. For instance, one of the most famous Turkish-Germany movie producers, Fatih Akin, most of the time refuses to show women with headscarf even in addressing different cultures (Stehle, 2012, p. 93).

It is worth mentioning that western media represents Muslim women as passive second class citizens, victims or veiled women (Navarro, 2010, p. 99).

3.3 The Media in Iran

The first newspapers in Iran started in the middle of the seventeenth century. Each government from then till now had their own policies and rules to keep the media in check. In this section, history of the Iranian media and media consumption in Iran will be extensively discussed.

3.3.1 History of Media in Iran

It is archived that the historical backdrop of print media in Iran began amid the mid-seventeenth century and consistent printing started in the mid-nineteenth century. Therefore the history of newspaper and book distribution in Iran can be traced back to the mid-nineteenth century. The primary newspaper in Iran, Kaghaz-e Akhbar (literally meaning paper of news) was made by the government of Mohammad Shah Qajar in 1837. The paper was committed completely praising him and his “glorious services” to the country (Saadatnoury, 2005).

Ruznameh-e vaqa-ye ittifaqiyeh (Newspaper of current issues), was established by the change advancing Minister Amir Kabir (Mirza Mohammad Taqi Khan Farahani) in 1850, and it proceeded after her downfall (in 1851) as a chronicle of official information. The newspaper was floated in the times of Naser al-Din Shah (1848 - 1896). Hence, the most essential early Iranian newspapers were published outside the country: Akhtar, established in Istanbul in 1875; Qanun, established in London in 1890; and Habl al-Matin, established in Calcutta in 1893. After the Constitutional Revolution of 1906, newspapers were floated consistently and by 1907 there were 90 newspapers circulating in Iran. Most papers bolstered the different ideological groups that rose after 1906 (Bashir, 2000, p. 33).

In 1921, Reza Khan (afterward Reza Shah Pahlavi) planned a coup to depose the Qajar Dynasty. As Reza Shah united his power all through the 1920s, the independent press was liable to expanding censorship. Freedom of the press was restored after Reza Shah's abdication and exile in August 1941. Amid the following twelve years, newspapers followed each ideological pattern found in Iran (Bashir, 2000, p. 85).

In 1953, the US and Britain supported a rebellion that empowered Mohammad Reza Shah Pahlavi to state his power over the Majles (National Assembly) and successfully build up a royal dictatorship ushered in another time of strict press censorship that went on for a quarter century until the 1979 Islamic Revolution.

In 1979, the last Persian monarch, Mohammad Reza Shah Pahlavi left Iran and Ayatollah Khomeini came to power. After Islamic revolution (1979) the Iranian regime became Islamic which by that many rules changed to Islamic prescribed

guide for conduct or action. After the revolution, many Islamic rules affected the media and advertising industry. This time witnessed a dramatic decrease in the portrayal of women in the media especially advertisements (kabana, 2010, p. 74).

The Constitution of the Islamic Republic (1906) of Iran accommodates freedom of the press based on Islamic standards. The publisher of each newspaper and periodical is required by law to have a substantial publishing permit. If the content of your publication is anti-Islamic, you can't publish. After the Islamic Revolution, there was another improvement with the newspapers; different opinions and perspectives became more visible (Bashir, 2000, p. 9).

The 8-year war between Iran and Iraq in the 1980s influenced numerous parts of the Iranian life including media productions which started to rise again in the mid-1990s. In 1997, the Ministry of Culture and Islamic Guidance started to issue licenses to basically any individual who contacted them for a publishing permit. In less than a year, hundreds of dailies, magazines and different periodicals were floated. More than one-fifth of them in Tehran - were being printed all through the country. A considerable lot of these newspapers broadcast their commitment to democracy and condemn political pioneers and arrangements they identify as antidemocratic. The media are bound by laws in respect to religious and social values of the general public and state and individual respectability (Bashir, 2000, p. 285).

A slew of the newspapers in Iran are written in Persian language, but there are few in English or other languages. The most broadly circulated periodicals are situated in Tehran. Ettelaat, Kayhan, and Hamshahri are examples of the popular daily newspaper and Resalat, published weekly. English language newspapers in Tehran

are Times and Iran Daily. Islamic Republic of Iran Broadcasting (IRIB) is the largest media corporation in Iran (Valentine & John & Rice, 2013, p. 114).

Radio started in 1926 in Iran while television came to Iranian homes in 1958. The two were joined in 1966 to shape the National Iranian Radio and Television. Since 1979, the year of the Islamic Revolution, all radio and TV broadcasting were managed by the Islamic Republic of Iran Broadcasting (IRIB), one of the biggest media associations in Asia and Pacific district. As indicated in article 175 of the Iranian Constitution, the freedom of expression and dispersal of thoughts in the Radio and Television of the Islamic Republic of Iran must be ensured with regards to the Islamic criteria and must be in the best advantage of the country (Khiabany, 2010, p. 79).

The Media in Iran are privately and publicly owned but there is censorship. A particular court has the power to monitor the print media and might suspend publication or repudiate the licenses of papers or diaries if a jury discovers them guilty of publishing anti-religious material, criticism, or data damaging to the national interest. For instance, the media can't criticize the Islamic doctrines, and past leaders, 'such as Ayatollah Ruhollah Khomeini. The government takes censorship to anything disparate from the nation's regulations (Molavi, 2002, p. 5).

Most than 80 % of Iranians, get their news from government-owned media. Endeavors to set up private, independent media outlets in Iran have been confined or banned, and Reporters without borders have announced Iran to have the most astounding number of imprisoned journalists in the Middle East (Esfandiari, 2011).

As part of the 1979 Iranian Constitution, all TV stations should only be government-operated, and in 1994 the Islamic state banned the utilization of satellite TV (Sanati, 2007).

Although, today's technology of data highway takes into account an underground press that goes well past hand-pressed revolutionary daily papers carried in from abroad, or audio cassettes flowing covertly in the bazaars and mosques of the major cities. The opposition movement has additionally made broad utilization of the Internet and online journalism prospers everywhere throughout the country. Furthermore, the new eras of Iranian columnists are delivering daily papers and periodicals on the Internet that are asking brave questions, challenging the authority of the country, and working over and over to bring voices of dispute into the public sphere (Saadatnoury, 2005).

3.3.2 Magazines in Iran Media

The first magazine in Iran is “Falahat Nazari”. It dates back to 1900 and was owned by the Ghajar Dynasty. This magazine was published in Iran and it was a special interest magazine on agriculture. About half of the century later after publishing “Falahat Nazari”, “Monthly Etelaat” was published in 1948. It was the first colored magazine in Iran (Obeidi, 1998).

Based on Afkar News Agency report in 2014, the total number of magazines published on different topics in Iran is 2635. Tehran (capital city of Iran) has the highest rate of publication across the Iran with 847 publications which include 77 weekly, 112 semimonthly, 237 monthly, 55 bimonthly, and 366 quarterly magazines (Afkar News Agency, 2014).

According to Iranian publication database, the number of general magazines which include lifestyle magazines as well is about 90. “Green Family”, “Life Days”, “Family”, “The world of Youth”, and “The dawn of life” are the most popular lifestyle magazines currently in Iran (Iran Publications Database, 2016).

3.3.3 Media Consumption in Iran

Media play an important role in the lives of Iranians just like everyone else in the world. People are consciously or unconsciously exposed to media contents every day. People consume media products according to their needs and interest. Gibbins and Reimer mentioned four general roles played by media in our everyday lives:

- 1- The media helps us in the process of identity construction. People are motivated by the media to discuss issues surrounding who they think they are or who they want to be.
- 2- The media helps us in the meaning making process. In a world that has become increasingly complex, most people make sense of the world through the media.
- 3- The media is delightful for people. Specific media contents give us pleasure. We get entertained by the media directly or sometimes indirectly through conversations with people on subject matters provided by the media
- 4- The media helps us to structure our daily life. (Gibbins and Reimer, 1999, cited in Karimi, 2014, p. 227).

Media consumption is a collection of requirements and patterns of audiences for using mass media (Fazli, 2002, p. 67). Radio, TV and movie among other mass media tools have a great capacity in the production and consumption of cultural patterns and they can direct cultural movement of the society through their production and special broadcasts. People gain experience through using mass media

tools. Mass media helps in promoting models of clothing, interaction between citizens, gestures and articulation, consumption and lifestyle, individualism and social self-esteem, strengthening the spirit of solidarity, encouraging citizens to implement and respect the regulations. They also try to fertilize native cultures and subculture that exists in a society etc.

Tonekabon conducted a research in 2002 on television viewership in Iran, result shows that IRIB television viewers were associated with a certain lifestyle. People who watch more IRIB television have a vulgar lifestyle and those who watch more satellite have a normal lifestyle. 68% of people that have normal lifestyle watch satellite more than two hours per a day (Rostami, 2001, p. 15).

Kalantari conducted a comprehensive study on 17 thousand Iranians in different parts of Iran in 2012. Result shows that men watch satellite more than women on holidays. In fact, women watch IRIB television more than men whether holidays or not, this result shows that men prefer to spend their free time by watching satellite in holidays (Kalantari, 2012, p. 94).

Media consumption in Iran is focused on traditional news media such as radio, television or press. According to Wojcieszak's research, Iranians select those mentioned media outlets as main information sources rather than a text message or the internet. They prefer to select interpersonal contacts like family, friends, and neighbors or even acquaintances more than new media (Wojcieszak, 2012, p. 11). These results are not strange because internet speed is low in Iran and internet access is being filtered.

Media consumption in Iran is associated with age as well. Manoto (satellite channel) is the most popular channel among young people. In contrast, the older people (over 59 years old) mostly select IRIB channels (Wojcieszak, 2012, p. 14).

BBG research series briefing investigated Iranian media in 2012 and they found out that the audiences for external media is large and international broadcasters such as BBC, VOA, and Radio Farda have an important role in media consumption in Iran (Broadcasting Board of Governors & Gallup, 2012, p. 29).

3.4 History of “Green Family” Magazine

Green Family magazine is semimonthly publication published in Iran by Hormoz Shojaeimehr Broadcasting Corporation since August 1999. The language of the magazine is Persian. The magazine publishes on a glossy paper and the price is 2000 Toman (0.66 USD). The content of Green family includes topics on lifestyle, fashion, beauty, and sport, and culture, social and family activities. The magazine is 110 pages in each published edition. The slogan of the magazine is “each Iranian family, one Green Family”.

3.4.1 Target Audience

The target audiences of Green Family magazine are women; mostly young women and housewives. According to the Hormoz Shojaeimehr, the owner of magazine, the magazine is of general interest to men and women with no age specification (<http://vista.ir/article/211179>). Articles range from celebrities gossip (whether in Iran or Hollywood and Bollywood), astrology, family stories, marriage problem (Day News Agency, 2015). Hormoz Shojaeimehr, accedes that;

“We rarely think about changing the subjects within the magazine and the magazine has found its audiences and the audiences like it. Most of the readers just want to entertain and spend their time, they don’t want to involve with serious issues” (Day News Agency, 2015).

3.4.2 Circulation

Green Family magazine is the most widely read magazine in the Iranian news media (Day News Agency, 2015). According to the Green family magazine website, the number of copies sold in 2012 was 150,000, 200,000 in 2013 and 450,000 in 2015 (Green Family). In comparison with other magazines in Iran, these numbers are impressive.

Green Family magazine is published in the all cities in Iran and it is available in every newspaper stand. The audiences of this magazine are beyond Iran. Many Iranians who live abroad are avid readers of the magazine. The magazine also has an online version and every month, there are more than 160,000 downloads (Green Family).

Chapter 4

METHODOLOGY

This chapter centers on population and sample, data collection instrument and analytic tools. The study applies qualitative methodology and it uses triangulation to analyze advertisements with textual analysis, semiotic analysis and Goffman frame analysis.

Triangulation is defined as a combination of two or more methods used in order to analyze the same subject. Triangulation can only be done when data are accessible from multiple sources such as different theories and/or different methods. When triangulation leads us to the same result, it gives more reliability and credibility to the study (Yeasmin & Rahman, 2012, p. 158).

4.1 Population and Sample

Data was collected from an interval of two years, precisely 2014 to 2016. The total number of issues in this period was 48; volumes were between 405 to 501. 126 advertisements which represent woman, men and both of genders were selected. With a careful selection of sample, 31 advertisements were chosen out of 126 adverts following purposive sampling. Purposive sample is a non-random sampling that is selected based on the features of the entire population. 31 of the advertisements were selected because the gender issues were more visible in these advertisements more than others.

4.2 Textual Analysis

Images and written text are two most important features of advertisements. Textual analysis is used by researchers to accumulate information on the activities of human beings and the sense it makes towards the world. The data gathering process is constantly used by the researchers in order to understand specific members of the vast culture and their subcultures, so that they can make sense of their existence and their habitat in which they live in. Textual analysis is mostly used and relevant for researchers working in cultural studies, media studies, mass communication, sociology and philosophy (McKee, 2003, p. 1).

Media scholars analyze texts within mass media such as magazines, movie, and television. They attempt to gain a sense of the ways people in a particular culture and at a particular time make sense of the world they live in (McKee, 2003, p. 2).

4.3 Semiotics

There are many definitions of semiotics but the most concise and pithy one is; semiotics is the study of signs. It is a study of group of signs which people are involved with everyday such as road signs, star sign. Generally, it is everything that communicates silently and non-verbally to us. Semiotics is not just about visual signs like painting, images and photography but also sounds, words, figures and even body language (Chandler, 2007, p. 1).

Swiss linguist and expert Ferdinand de Saussure believed that semiotic or semiology is a kind of science that studies signs and consider these things as a part of social life (Saussure, 1983, p. 15). According to another definition by Charles Peirce, semiotics

is the “formal doctrine of signs” that is associated with logic (Peirce, 1931, p. 58 as cited in Chandler, 2007).

4.3.1 Key Concepts in Semiotics

The central concept of semiotics is sign. Chandler defined it as a pattern of data that when figured out, brings something rather than itself to our mind. He explained that everything could be a sign as far as it signifies something or refers to something other than itself. Generally, people interpret signs unconsciously by relating them to those familiar systems of contracts (Chandler, 2007, p. 13).

Saussure defined “sign” with two concepts; “signified” and “signifier”. He added that the relation between these two concepts is arbitrary. For instance, signifier is the word “open” on the door of a shop and the signified is the shop which is opened for costumers. In other words, the idea represented is signified and the word used in the representation is the signifier. The sign is the entire outcome from the relationship of the signifier with the signified (Chandler, 2007, p. 14).

Other key concepts of semiotics are denotation and connotation. The relationship between signifier and signified describes denotation and connotation in semiotic approach. The analytic distinction between them can be best explained as “connotative signified” and “denotative signified” (Chandler, 2007, p. 137).

Denotation has a tendency to be portrayed as clear, exact, definitional or common-sense meaning of a sign. For instance, in linguistic signs, what the dictionary tries to provide is denotation. Also according to art historian Erwin Panofsky, what all audiences from any culture at any time would perceive in a specific picture is a depiction of denotation (Panofsky, 1970, p. 51).

When we refer to socio-cultural association and things like emotion and ideology of the sign, we use connotation. These are generally related to interpreter's gender, class, age, and ethnicity. Therefore signs are more polysemic and it is more open to interpretations in their connotation in comparison with denotation. In other words, we can consider connotation as an analogue code and denotation as a digital code (Wilden 1987, p. 224).

Lyons states that one of the most significant concepts leading the structure of language is "binary opposition" (Lyons, 1977, p. 271). Saussure submits that the differences between signs are more important than the similarities, in spite of the fact that he didn't examine binary oppositions. Oppositions are necessary for the generation of meaning because some words and signs can be perceived by their opposites. For instance, the meaning of "light" is associated with the meaning of "dark"; 'mind' is relative to "body". In addition, many of the oppositions that we are familiar with in a culture are not directly opposites but we describe them as paired contrasts despite the fact that their use often includes polarization (Chandler, 2007, p. 91).

We can divide opposition types into logical "contradictories" and logical "contraries". Logical contradictories opposition type can be described as fundamentally unrelated terms such as "dead" and "alive". This depicts that "dead" is most preferable instead of "not alive". The other one which is logical contraries (also known as antonyms) can be considered as terms which are similarly graded on the same implicit measurement such as "good" and "bad". "Not good" is not necessarily 'bad' (Barthes, 1967, p. 162). In other words, we can compare opposition types as

digital and analogue oppositions which in digital, the difference is “or/either” and in analogue is “more-or-less”.

By Eco and Paci’s definition, metaphor is a rhetorical activity within all its complexity (Eco & Paci, 1983, p. 217). Metaphor is defined as "the transfer of the name of one object to another object through a relation of analogy" (Eco & Paci, 1983, p. 219). Lakoff and Johnson states that the nature of metaphor is understanding and encountering one thing regarding another (Lakoff and Johnson, 1980, p. 5).

‘Code’ is another important concept in semiotics. Chandler accedes that it makes signs to have a meaningful system (Chandler, 2007, p. 147). Codes give signs meaning by correlating signifiers and signifieds through the structural types of paradigms (Chandler, 2007, p. 147). The conventions of codes are the meanings that help us to understand the signs. Horror movie genre is a good example of code. At the mention of horror movies, the audiences expect a dark scene full of blood and violence.

Following a semiotic approach, metaphor includes a signified which acts as a signifier referring to another signified. Philosophical idealism argued that languages are metaphorical; even the truth is simply a result of metaphors. Metaphor is used as an umbrella term because it is so extensive and it includes other figures of speech like metonyms. Also, one of the forms of metaphor is similes; it is a figure of speech that expresses a resemblance between things of different kinds (usually formed with 'like' or 'as') (Chandler, 2007, pp. 126-127).

Metaphors may not necessarily be verbal. We can use metaphors in films by showing and comparing two different shots. For example, a shot of a bird and a follow up shot of an airplane would be metaphoric. It means the airplanes are like a birds (Forceville, 1996, p. 203).

Lakoff and Johnson submit that most of our basic concepts are various types of metaphor. They are orientational metaphors, ontological metaphors, structural metaphors. Orientational metaphor is used for something related to spatial association (such as far/near, up/down). Ontological metaphors are associated with emotions, activities and ideas (for example, the representation of an abstract quality in human form). Structural metaphor is basically an overarching metaphor, it lets us build a concept regarding another (such as time is resource) (cited in Chandler, 2007, p. 129).

In this study, some advertisements used metaphor (advertisements numbered 13, 14 and 24). For example, the use of metaphor in the advertisement numbered 24 is a woman who has six hands. These extra hands are metaphors for showing steadfastness.

While metaphors express something that it does not literally denote to suggest a similarity, metonymy is a figure of speech that highlights the utilization of one signified to change for another signified. It is mostly substituting the name of a feature for something else which is nearly connected with it (Chandler, 2007, p. 129).

According to Eco and Paci, metonymy is "substitution of two terms for each other according to a relation of contiguity". In this sense, contiguity is a concept which

covers the relations such as cause/impact, instrument for operation, container/content etc. (Eco & Paci, 1983, p. 220).

Chandler defines some substitutions within the metonymy which are: place for event, place for person, object for user, substance for form, and effect for cause. He added that some of the metonymic substitution may have impact on our attitudes, opinions, and action because when we focus on specific parts of an idea and suppressing other angles, we are conflicting with the metonym (Chandler, 2007, p. 130).

To buttress all that has been said, the advertisement labeled as number 5 has a text on it which reads; “sweep the money by buying our product”. ‘Sweeping’ in this text is metonymy of gaining money. In Persian language there is a common assertion used that can be translated as “shoveling the money”. This means gaining a lot of money. The words “sweep” and “shovel” are rhymes in Persian. Besides the rhyme, using this word (sweep) in this advertisement is because the product advertised is a vacuum cleaner. Metonymy is used in more advertisements in this study (see advertisements numbered 8 and 12).

Barthes defined myth as “a system of communication, that is a message”, “a mode of signification, a form” and “a type of speech ... conveyed by a discourse” (Barthes, 1973, p. 117). Myth is defined as a way in which we express the message apart from the object of its message (Strinati, 2005, p. 103).

We can apply semiology principles in order to study myths. In addition, Claude Lévi-Strauss asserts that, in order to study myth cultures, specified a logical and universal human mind characteristic is required (Lévi-Strauss, 1979, pp. 19-20). This point of

view can also be used to detect myths transformations between separated societies (Strinati, 2005, p. 92).

In semiotic approach, when signifier and signified are related conceptually from/to each other, the concept of myth will be defined. So signifier and signified may not totally be comparable in linguistics (Strinati, 2005, p. 104). Barthes adds that in order to avoid confusion, it is safe to say signifier is a form and signified is the concept.

In order to see how myths are used in advertisements and how we can analysis them, I will explain this concept with some examples. In the advertisement of toothpaste in this study (advertisement numbered 31) a doctor stands next to the product and he smiles with a notebook in his hand; the whole expression and posture highlights that he has used the products before and he confirms that it is tested and trusted. In this example, doctors are the myth of reliability and source credibility. People tend to trust doctors and when their approval, they believe that the product is good.

4.3.2 Roland Barthes's Semiological Analysis

Barthes's semiotics is one the earliest type of structuralism or poststructuralism theories of culture. In his approach, denotation and connotation in relation to images were developed as a system of signs. According to him, each image can be divided into two layers: what and how the image is represented. Barthes explained that denotation is concrete while connotation is more composite and abstract (Bouzida, 2014, p. 1001).

In Barthes's semiotics, the first level of signification is denotation. Denotation refers to what people see in a visual image without consideration of their culture. Connotation is an explanation of how the signs work. Connotation describes the

interaction that happens when the sign faces the feelings of the users and the values of their culture (Bouzida, 2014, p. 1005).

For instance, when we see an image of sunrise, it denotes the beginning of the day and the end of the night. But as a connotation it could be a new start with hope, ending the darkness or other interpretations.

4.4 Goffman Frame Analysis of Gender

One of the most famous analytical tools of advertisements was propounded by Ervin Goffman in 1979. Goffman is an American sociologist author of great book '*Gender Advertisement*'. He believed that the relations between genders are defined and constructed socially. He argued that advertisements are exceptionally strange manifestations especially when it represents the gender relations. Goffman suggested that in order to understand the relation between genders, the best way is to compare the parent-child relation. In this sense, men play the role of parents and women take the role of children and behave like them (Goffman, 1979, p. 5)

Goffman conducted a significant analysis in 1979 on advertisements in print media in the USA. He chose the advertisements from popular magazines and newspaper that mirrored gender difference. By visual meaning, he showed how advertisements show our thoughts about gender roles. Analysis of more than 400 advertisements by Goffman revealed that gender difference not only exists in the real world but they also exaggerated by advertisements (Goffman, 1979, p. 23).

In his book '*gender advertisement*', Goffman classified the gave reasons why women are deemed weak in adverts in five categories: relative size (women demonstrated littler or lower, in respect to men), feminine touch (women continually touching

themselves), function ranking (occupational), ritualization of subordination (tendency for lying at inconvenient times), and licensed withdrawal (women are never entirely part of the scene, they are mostly conceived by means of faraway looks) (Goffman, 1979, pp. 28-49).

For decoding behavior, the models of Goffman focus on hands, eyes, knees, outward appearances, head stances, relative sizes, positioning and placing, head-eye repugnance, finger biting and finger sucking. He stated that for one to understand the relation between genders and the social strengths at work behind those relations, the most simple figure and familiar rituals should be considered (Goffman, 1979, pp. 28-49).

Chapter 5

ANALYSIS AND FINDINGS

This chapter answers the two research questions of this study: “How gender is represented in advertisement of Iranian’ lifestyle magazines?” and “Which signs are used jointly or individually to make these representations?” It investigates the advertisements published in a two years’ period of 2014 to 2016 with a semiotic analysis, textual analysis and Goffman’s frame analysis. The investigation sought to shed light on how gender is represented in Green Family advertisements, a highly circulated magazine in Iran.

Gender, especially women are represented differently in the media and these representations of gender cannot be restricted to a particular meaning. We can assert that instead of constraining the implications which are connected to women and men, women are consistently depicted in various ways to amplify benefits through the offers of the products. One advertisement incorporates the body image of women while another one introduces an image of parenthood to give a different look to the product. Total number of advertisements found within the time frame as aforementioned were 616. 111 of them were beauty products advertisements. 843 advertisements were placed in this magazine from January 2015 to December, and 130 of them were about kitchenware products. From January to May 2016, the total number of advertisements published were 260, 41 of the advertisements were beauty products adverts.

Table 1 shows that number of advertisements in 2016 is lower in comparison with 2014 and 2015. This is so because the selected period in 2016 was basically five months into the year. 8 months were selected in 2014, and twelve in 2015.

Based on the information provided in the table below (Table 1), the products with the highest number of adverts were beauty products. This amount is remarkable for an Iranian lifestyle magazine.

Table 1. Number of advertisements and products advertised in 2014 to 2016 in Green Family magazine

Year (period)	Number of total advertisements	The most products advertised	Number of the most products advertised
2014 (May to Dec.)	616	Beauty product	111
2015 (Jan. to Dec.)	843	Kitchenware	130
2016 (Jan. to May)	260	Beauty product	41

Of all the adverts analyzed, 126 advertisements of them portrayed gender representation. Analysis of these gender representations reveals that six highly repeated themes of gender representations were identified; “the invisible beauty of woman”, “gender roles in the family”, “parenthood of women vs men”, “gender representation in advertisements of self-caring products”, “gender representation in advertisements of health” and, “public vs private dichotomy”. All themes will be analyzed in the following subsections.

5.1 The Invisible Beauty of Women

After the 1979 revolution in Iran, media policies completely changed. Constitutionally, the media could not represent Iranian women without a hijab.

Accordingly, any reference to beauty has to be somehow downplayed, overshadowed or made invisible. In this study, 26 advertisements were found to fall in this category.

In the first advertisement, the denotation shows a long, straight, shiny and smooth hair without a face and as aforesaid, these types of advertisements are common in Iran, somehow the audiences have gotten used to them. The effect of using this product might be a connotation in this advertisement. The brown long hair is a signifier and the woman's hair is signified. From the top right to the bottom left side, there is a brunette hair, a green bottled shampoo and an orange bottle of hair cream for women. A write-up is also written on the left side of image, it says; "different product for health and beauty of your hair". On the bottom of the image, two columns describe the features of the product. The title of the left column is written in orange which matches with the color of the hair cream. The left column is in green and conversely, it matches with the color of the shampoo.

The second advertisement is a hand cream product. The denotation of the beehive and yellow drop illustrates the ingredient of the product which is honey. At the same time, the honey drop and beehive on the background might be connotation of the smoothness, elegance, naturalness and purity of the honey. In the center of the image, there are two hands portrayed that looks like the hands of a woman. Between the hands, there is a big yellow drop which may be the sign for smoothness of the cream. On the top of the image, there are some shapes like a beehive. In this advertisement, the hands represent a sexual and beauty object which the way they overlapped each other. Other signs of sexuality and beauty is the light and smooth skin and the neatly well-trimmed nails.

The third advertisement is a women's watch. The luxury watch on the female character's wrist denotes that this watch is for women. There is a golden chain on her purse which connotes glamour and luxury. The whole of the image is covered with a woman leaning on her purse. This gesture represents the idea of being passive, inactive and someone that needs helped. The gesture causes a beautiful curvy in her body. She wears a black dress and the advertised watch. The color of the watch is silver and gold and that's why her cloth is dark; in order to make the watch look more distinct. Her skin color is light and she has black nail polish on her nails. There is another watch on her body that gives more details of appearance of the product. The slogan of this product is "beauty and time on your hand". The woman doesn't wear wedding band on her finger which is a signifier of being single as a signified (Michaelides, 2005, p. 7).

The fourth advertisement is another hand cream product. This advertisement denotes a soft hand with delicate fingers which might be connotation of femininity and sexiness. The dominant color in this advertisement is white. Other colors found are sky blue and white. The sky blue is seen at the back of the hand and the white is the color of the clouds which bleeds to the border of the image. The cloud seems to be a connotation for softness and smoothness of the hand cream. At the center of the image, a lady with a white creamed hand carries a bunch of dark Grapes. Around her some slices of Aloe Vera. This product is made of Aloe vera and Grape and that's why they were used in the advertisement. The interesting point is that the cream is both for men but a woman was used to promote the products because they believe that using women in advertisements attract audiences more just like it is traditionally used in the mainstream media. Goffman calls it the; "the feminine touch". According to him, women's hands and fingers are mostly used in adverts to trace the outlines of

an object or to cradle it or to caress its surface, or just barely touching (Goffman, 1979, p. 29).

5.2 Gender Roles in the Family

In this category, advertisements that represent gender in the family environment were selected and categorized into three different groups: Couples (because of the Islamic rules in Iran, all couples that are represented in Iranian media are married), nuclear family and extended family. Overall, 12 advertisements fall in this category and they will be analyzed in three groups separately.

5.2.1 Coupling

Advertisement numbered 5 is a lottery advert by a home appliance company. The images shows exciting facial expressions from the characters which denote they are excited and happy about the lottery. In this advertisement, the woman stands in the kitchen and the man is outside while he is shooting photo with a “selfie stick”. The woman is surrounded by housewares. There is a lot of cash money floating in the air and a text below of the image reads; “sweep money by buying our products”. ‘Sweeping’ in this text is metonymy of gaining money. In Persian language there is a proverb that is “shoveling the money” which means gaining a lot of money. The words “sweep” and “shovel” are rhymes in Persian. Beside the rhyme, using the word ‘sweep’ in this advertisement is because vacuum cleaner is one of the company’s products. The stereotypical representation of gender roles can be seen in this advertisement; the woman is in the kitchen and she is happy doing what she does. She watches the floating money and smiles expansively about the situation. On the other hand, the man stays outside of the kitchen and shoots. The look on his face reveals that all things are under his control. In this advertisement, the dominant color of the kitchen is white and harmoniously, the clothes couple is white also. White

color represents “perfection” and maybe that’s why the dominant color in this advertisement is white (Bourn, 2010). This advertisement is a good example of what Goffman said about representing gender in advertisements. He discussed that women are deemed weak and powerless in adverts while men are presented confident and self-aware (Goffman, 1979, p. 45).

Advertisement numbered 6 is a lubricant advert. In the center of the adverts, the image shows a couple that locked hands with just the lower part of their body is visible. This is the case because of Iranian media policies. No extreme sexual objectification of couples. I think to an extent, the advertisement still tells the story regardless of the limitations. The top, bottom and background of the advert is purple and this color matches with the color of the product. Under the logo, the text reads “improve wedlock relations” and this text shows that it is for married couples. Bourn adds that the Purple is associated with passion, sex, and vitality (Bourn, 2010). Another sign that connotes that the product is a symbol of sex is Goffman assertion, he highlights that when hand-holding happens between two adult man and woman it represents a potential sexual relations (Goffman, 1979, p. 56).

5.2.2 Nuclear family

Since the industrial revolution, advertisements started to portray more images of nuclear family in order to increase profits. Sociologists believe that society get affected by these type of advertisements. In a wide range of societies, the family has been seen as the most essential unit of social association especially with the socialization of children (Haralambos, Herald and Holborn, 2000). Therefore the ways advertisements represent family has impact on spouses’ relationship, the way of solving problem within the family, how parents are expected to treat their children, and what an ideal family should look like.

Advertisement numbered 7 is a doubled door refrigerator advert. In this advertisement, we can see a woman, man and a child which is a denotation of nuclear family. The female character in the advertisement represents the mother and wife. She stands close to the opened lid of the fridge with folded arms. Her facial expression connotes that she is confident and satisfied with this product. Also visible in the advert a green field showing outside the window on the background. It connotes keeping foodstuffs fresh as a result of the good performance of the product. The right door of refrigerator is open and there are different types of food stuff in it. The other family members stood on the other side of the fridge wearing the same color of pants. The father leans on the refrigerator with one hand and the other hand is in his pocket. The son stands under his father's arm, imitating his father's posture by leaning on the refrigerator. The mother stood in a "ready, set, go" position which seems that she is ready to do something (such as preparing meal or using the stuff which are in the refrigerator) in the kitchen. Stereotypical gender roles can be found in this advertisement because the woman in the advert is seen to be in charge in the kitchen. She is a product of domestic labor. On the other hand, the male figures in the photos lean against the fridge and watch her work herself out for them. The little boy's posture also reinforces the argument that gender roles are taught from home. The little boy is already standing like his dad and for the rest of his live; he will continue to believe that women are meant for the kitchen. According to Moti (2001), the difference between the expected women and men behavior is made by adults who deal with them. Hence in this advertisement, we can see the process of "socialization". As Goffman (1979) argued, most of the time, advertisement representing nuclear family portrays boys standing next to their father and girls standing next to their mother (Goffman, 1979, p. 37).

5.2.3 Extended family

In this study, there are three advertisements that portray extended family. In all of them, the extended families are portrayed to be one happy unit and there is no clear or underlying sign of gender difference or inequality. In this sense, only one advert will be analyzed (Advertisement numbered 8) and an extensive interpretation will be provided below.

Advertisement numbered 8 is the advert of cooking oil. The advert portrays people of three generations which denotes an extended family. Connotation in this advertisement can be understood based on the fact that this product unites the family. A text written across the top of the product reads; “less in the kitchen, more with family!” and this text is directly associated with the extended family in the background. On the right side of the image, there are two samples of the product in two different sizes. The presence of the extended family in this advertisement has a connection with the product because the name of the product is “Famila” and it means family and relatives in Persian. There is no grandfather figure in the family; there were more women and two kids. They were all sitting around the dinner table. Considering the slogan again and if we are to fault stereotypical gender roles, we will realize that nothing is visible in that regard. Instead, the advert suggests that women can spend more time with their family members rather than the kitchen. Happy family is signified while using the product is the signifier. Lin adds that the representation of three generations in one image is myth of a happy family (Lin, 2006).

5.3 Parenthood of Women vs. Men

In the *Green Family* magazine, some advertisements represented women and men as parents but their position, the products advertised, and their roles as a parent were different. This section of the study sets to analyze and compare the advertisements that fall in the aforementioned categories.

5.3.1 Women as a Parent

The advertisement numbered 9 is that of an insect repellent instrument. The advert shows a boy who sleeps comfortably on his bed. At the bottom of the photo, there are some flowers that denotes fresh air and pleasant atmosphere. We can assume a connotation that the kid is dreaming of the beauty of the physical world. The green and yellow flower matches the top the little boy wears. On the flower, we can see the product and a finger that shows how the product can be turned on. The well-trimmed nail of the woman is a signifier; and the signified is the turning on of the product. The hand in the photo is the hand of women; in this case a mother of the child whom one may assume is a source of protection for the child. This advertisement shows another duty of being woman and mother which is taking care of her children. Protection and care are main functions for a family. This is one of the stereotypical primary responsibilities of a woman (Rogus, 2003, p. 811) and as I explained in chapter 2, feminists have considered caring functions of the family as an inherent gender inequality.

Advertisement numbered 10 is that a washing liquid and gel. The advert shows a huge white bubble in the center of the image with a woman and girl in it. The girl kisses the woman; that denotes their mother and daughter relationship. Next to the bubble is a text written “happy mother’s day”. The daughter gives a present to her

mother for mother's day. The present and the kiss connote love. Also visible are some small bubbles around the big one. All these bubbles reveal that advert is that of Washing Liquid. The background color is blue and this color connotes cleanliness according to Bourn (Bourn, 2010). The color of the mother's clothe is blue and white and in a way it matches with the color of the background. The daughter's clothes have no connection with the environment, the product or the background. There is no male character in this advert and for the most part, there is almost no possibility that an advert will depict a man receiving a washing liquid on father's day. Portraying women in advertisement shows that the product is exclusive to women. Promotion of unpaid domestic is dominant in this advert and it is visible that not only the fathers accept these norms but also the kids, in this case, the female child. Christine Delphy accedes in favor of the aforesaid argument that, marriage is a contract in which the husband is the owner of woman's unpaid work and this causes a domestic production and a patriarchal exploitation (cited in Barrett, 1979, p. 14). In addition, the pattern in this advert shows that the girl has been socialized to accept this norm and when she becomes a mother, her role in the family will also be defined along the lines of what she has seen with her immediate family.

Advertisement numbered 11 is that of baby diaper. In the center of the image, there is an older person's hand holding a baby's hand; this denotes a mother and her baby. The baby's hand is fully held by with her mother and that might be a connotation of being supportive and being a care giver. The dominant color portrays a relaxed atmosphere and at bottom of the image, a text reads, "thanks to Iranian mothers". Very close to this text is a sample of the product. A mother and baby is seen on the actual product. The two dominant images represent the myth of motherhood; "the caregiver". Following this advertisement and Folbre's assertion, taking care of the

baby by the mother is an obvious women duty; one of the subset of unpaid domestic labor (Folbre, 2006, p. 184). This ideology of motherhood creates a full-time job for women and assumes they can naturally cope with it, enjoy it and even feel emotional attached to it. Feminists see this as a hoax (Abbott, 1990).

Advertisement numbered 12 is a cheese product advert. The advertisement shows a mother and her child together, both looking happy and full of life which may denote that they are full of energy. Starting a good day and feeling fresh may be a connotation for using this product. The concept of metonymy is used in this advertisement too. On the right bottom side is a text drawn from a Persian proverb. The original proverb is “a good spring makes a good year”. In this advertisement, it was used as “a good cheese makes a good day”. The sun, the green field, and happiness of mother and her kid are signified. The connection of having a good day after using the product is a signifier. This advertisement is about food and there is a kid in this advertisement which is signifier a family. As one will predict, a female character is most likely to be used in this kind of advert because most food or domestic products adverts mostly use female characters. However, these kind of representation promotes gender division of labor and stereotypical representation of gender roles in the family.

5.3.2 Men as a Parent

In advertisement numbered 13 shows a boy and a man in a house. Their posture and mode of interaction denotes that the man is the boy’s dad. They both look excited it connotes that something interests them. At their back is a window and outside of the window is an orange tree and the season seem like it is autumn. Next to the father is an orange toy Lamborghini car. Lamborghini is obviously a fast car and a metaphor for high speed in this regard. This is a connection made with the product advertised,

Fast ADSL Internet. The color of boy's T-shirts is orange and white and the color of the father's cloth is white and it matches the sofa is white. The bold color in this advertisement is orange that has a connection with the tree outside, son's T-shirt and toy car. Orange is associated with fall, happiness, attraction, and joy (Bourn, 2010). On the left top side of the image, a text reads, "ADSL fast internet". At the top of this assertion lies the name of the company. The Father has an iPad in his hand and it represents a tech savvy father who is company of his son. This advertisement reveals that cars and technology are men's interest. In this advertisement "socialization", which is one of the functions of family, is highly visible. In many families, it is customary to buy dolls, small kitchen service, home and small sewing machine for girls, while for boys, houses building toys, electric games or machine toys (car, plane, train) is purchased. These toys help talents other than household works and the growth of boys (Michel, 1986, p. 23).

Advertisement numbered 14 is a sun cream advert with a little girl and a man. The man has an umbrella on his hand which is made with sun cream. The sun cream umbrella is the connotation for protection and care. An umbrella in this regards is a metaphor for protection. The man is trying to protect them from the sun. With their posture and spatial distance one can say that the girl is the man's daughter. For Freedman, the concept of a "father" represents an overall help and support for children (Freedman, 2002). They are seen walking on the beach. In this advertisement and the previous, the advertisements show that when a child is with her father whether they were being at home or outside, the child is always having fun. This is not unexpected but in comparison with woman, the role of mother is limited to preparing meals and doing house work. Overall, this advertisement is a bit

unexpected and less stereotypical because most of the time women play the role of protective parent in ads.

Advertisement numbered 15 is sandal advert. The advert shows a man and a boy on the right lower side of the image. The boy puts his hands across the neck of the man which connotes intimacy and father son relationship. The way they held each other closely is a denotation for intimate and confident relationship. They both looked happy. The son points to the sandals which means he wishes to have one of them. The idea is that a man takes his son out for shopping and as we can see in their faces, they seem to be having a great time. All the advertisements that presented men as parents in this study portray them as fun beings, tech-savvy and out and about. On the flipside, women are mostly taking care of the house, preparing meals or engaging in other forms of domestic labor.

Advertisement numbered 16 is a dairy product advert but there is nothing visible of the advert that acknowledges that. The advert featured a father and son in the green field. The son is sitting on his father's shoulders and father hold his hands. The way that they held each other's hands looks like the logo of the product. The whole background is blue sky. In the top middle corner of the advert lie the logo of product and a text which reads, "always healthy". This posture connotes power and this can related to "socialization" in family because men always tell their sons they need to be strong. In the advertisement numbered 12, the advert promotes a similar product but the advert is completely different because they used different gender in these two advertisements. Unlike the advert discussed prior to this one, this advert shows a big sample of product. The advert also featured a mother and a son playing in a green field. The text on the advert emphasizes eating which in a sense is related to the

discourse. When comparing these two advertisements, one will see that men vs women as a parents are representing differently. However, in the both adverts, there is a running theme of socialization inculcated by the family and society (Moti, 2001).

5.4 Gender Representation in Advertisements of Self-caring

Products

In this section, gender representation in advertisements of self-caring products like cream and jewelry would be analyzed. A recent study on magazine advertisements in Germany, Poland, and the United States found that both genders are frequently portrayed in decorative roles, with the appearance more women than men (Skorek&Schrier, 2009, p. 98).

5.4.1 Self-caring Products for Women

The advertisement numbered 17 is a jewelry shop advert. The advert features five different images of woman. Three of the ladies shows the jewelry to the audiences and the other two of the visual, the women is presenting something which makes her happy and excited. In the image on the left side she is standing and carrying a gold set with a nice smile. On the right bottom there are a lot of gold sets which the woman is on the back of them and she opens her hands as a presenter by laughing. This advertisement in all images portrayed woman as a decorative object. She indulges in unnecessary poses in order to represent the product. According to Rosselli (2008) near the half of the advertisements use women as a “purely decorative roles” (Rosselli, 2008, p. 586). The color of her clothes is blue and orange and these kind of colors can take audiences’ attention more. The slogan of this product is “shine more”. Even in Islamic censored adverts, women are used in decorative positions and this is a paradox between Islamic attitudes and the act of Islamic media. In the first visual on the left, the lady has two rings on her hand as she

puts her hands to her and gave a surprise look. According to Goffman (1979) this kinds of position in advertisements are called “licensed withdrawal”. Women who covers their face or their mouth with their hands or stands in this position, represents lack of self-control of a specific feeling (Goffman, 1979, p. 57).

Advertisement numbered 18 is a sun screen cream advert. In the center of the image there are three types of the product with different colors. On the samples, there is an image of a woman’s face divided into three parts. Each part of her face has a different skin color which denotes three flavors of the product. The face of the woman is faded. The background of this advertisement is black; it makes the product and the woman’s face more visible. Black is associated with passion, ambition, and power. On the top of her face there is the name of the product which is written in English and on the bottom of the samples there is some information on the features of the product. The face of the woman used in this advertisement matches with western beauty myth. She has fair skin with blue eyes, small nose and full lips. The way she is looking is glamorous and the way she turns her head is sexually promising.

5.4.2 Self-caring Products for Men

The Advertisement numbered 19 is mouthwash advert and what we see in this advertisement is a young man at the top of visual. He has a big smile while half of his face is shaved and the other half is not which signify binary opposition. His face is divided into two different parts to make an obvious contrast. At the first look, audiences would probably guess that this advertisement is about something related to shaving but when we come to the bottom of the image we can see a sentence that describes the visual, it reads, “you always shave your face completely so why don’t you clean your mouse completely too?” The advertisement uses shaving as an

analogy of personal care. Under that sentence there are some texts which are about features of the product. The dominant color in this advertisement is sky blue because this color goes to color of the product and also the blue color emphasizes on cleanness. This product doesn't belong to specific gender but the advertiser show a contrast on a man's face. One can submit that considering the censorship in Iranian media (veil for women), it wasn't possible to show the contrast on woman's body or face.

In the advertisement numbered 20 which is a men's watch advert, there is a tall handsome man who filled the image. He wears suit and the way he made up his hair is fashionable. The models are generally white, young, muscular and slim, they are usually clean-shaven (with perhaps the exception of a little designer stubble), and they have particular facial features that connote a combination of softness and strength-strong jaw, large lips and eyes, and soft-looking, clear skin (Gill, 2007, p. 98). By considering the definition of a male model, this man in this advertisement has all the sign of being model. So he is a model and it looks he is walking because one of his leg is further and also his left hand is up. This kind of gesture is represents that he is ready for any action. The watch is on the left hand. The way he is looking is representing that he is looking for something because he made his eyes tiny and his mouth is a little open. The background of advertisement is black and as I mentioned before the black color shows power. On the left side of the image there is a sample of product. Unlike women, men even as a decorative object is always doing something while women just lying or looking without any goals and reason. Accordingly, Goffman argued that generally men are represented in a power relations, authority and rank and body language often suggests that women are submissive toward products whereas men are dominant over products (Goffman, 1979, p. 63).

5.5 Gender Representation in Advertisements of Health

In this category I am going to analyze the advertisements which use women and men in health products such as drugs and tablets.

5.5.1 Women in Health

Advertisement numbered 21 is an advertising a tablet, Immune Support which prevents catching cold. There are lots of snowflakes on the visual that denotes the season is winter. In the right of the image there is a smiley and happy woman who is carrying an umbrella because of snowing. On the top of her umbrella, text reads “don’t catch a cold with Immune Support”. Immune Support is the name of the product and on the left bottom of the image there is a big sample of that. Under the woman’s picture are some features of the product listed. The umbrella is yellow and the woman’s jacket is grey. Back of the woman there is blue sky. Between the colors which used there is no relationship and harmony, even none of them goes to the color of the product. The product in this advertisement doesn’t belong to specific gender but they use a woman who is just standing with big smile to decorate the advertisement.

Advertisement numbered 22 is about sanitary napkin for women. The curvy graphic design on the pink background and the frame of woman’s picture could connote femininity. On the top and bottom of the image there are some samples of products on a pink background. The most dominant color in this advertisement is pink because pink is the most associated color with femininity (Tornetta, 2009, p. 2). Next to the woman there is a text which is “women's health, cause jolly family and sustainable society”. This text is in conflict with the image of the woman. According to the text, women have an important role whether in family or society but the image is just

representing a woman as objective and decorative with an expansively smile. Since it is not represented as picture it is added as text. Moreover, the appearance of woman is completely irrelevant with this advertisement because the way she wears looks more for products which is associated with winter. In the right middle of the image there is a happy woman who wears knitted hat and she hold some part of the hat with her hands which this position reminded “feminine touch” of Goffman (1979) that I talked about it earlier in advertisement numbered 2. Also according to Goffman (1979), women smile more than men and more expansively than men which is representing women with little conscious intent or less serious in social situations than men (Goffman, 1979, p. 48).

5.5.2 Men in Health

Advertisement numbered 23 is about anti- vomiting tablet. Almost of the image is written about the history of the tablet and features of the product. On the bottom of the image there is a car dashboard and a man who is driving but just some part of his shoulder and his hands are visible. Within the text, they mentioned that one of the reasons of vomiting is driving and being in movement so that’s why this advertisement is representing a man while driving. Man is depicted as powerful and in control because of the situation which is driving. Driving in advertisements mostly will appear with men rather than women and as we can see in this advertisement the gender which is used is a man.

5.6 Public vs. Private Dichotomy

Women rarely being represented in powerful situations and public spheres in media. We can hardly find a woman in professional job and career in advertisement. Mostly, women are represented at home and domestic spheres while men are out and doing professional job. In this study, there is no advertisement that represented women in

public and professional jobs. In this study, all women are at home and they are doing domestic labor while men are in public situation. In this category I am going to analyze advertisements that show women in private and men in public.

5.6.1 Women in Private

The advertisement numbered 24 is a frozen food advert. This advertisement is one of the most visible in respect to stereotypical gender roles in advertisements. The advert shows a young woman with six hands and each of the hands carries different types of kitchen wares which denote that she is cooking. Between the most visible hands are other faded ones; this connotes speed. Metaphor is also used in this advertisement. A woman with six hands is a metaphor for one woman who can work like three women. She is neatly dressed in regular clothes and she is all smiles while doing the job. All colors used in the image are sharp colors. The background is orange and it is one of the most vibrant colors in the advert. Below the image is a sample of the product and the slogan reads, “you're amazing cuisine” which is obviously addressed to women. This advertisement shows that a good woman is someone who can cook fast since that's one of the stereotypical gender roles assigned to women. Gender division of labor can be easily found in this advertisement. Women keep on bearing majority of the responsibilities at home: watching over kids and other dependent household members, making meals and doing other housework (United Nations Economic and Social Affairs, 2010, p. 98). And as we can see in this advertisement, the woman is trying to do one of her duties in the best way possible alone.

Advertisement numbered 25 is washing liquid for black clothes, and similar to the previous advertisement the main character of the image is a young woman. The appearance of a woman is modern and she wears outerwear clothes and the way she wore her scarf is special, but she is at home and there is a menswear in her hands. On

the menswear, there is text which is written: “avoid clothes to be faded”. The woman carried the menswear proudly because she washed it successfully. On the left of the image is a sample of the product. The colors of the woman’s clothes are black, white and red which are the exact color which is used in the product. This advertisement such as advertisement numbered 24 is representing gender division of labor which within women should do unpaid domestic labor like washing clothes, preparing meals and other housekeeping. Advertising has an important role in creating gender division of labor because the target audience of approximately all the household products clearly are women. The role of advertisements is showing women as the responsible member of the family for all domestic labor (Costa, 2011, p. 112). In this advertisement, such as others which is about women and domestic labor, the face of women is happy. Especially in this advertisement the woman washed the man ‘cloth happily and proudly’. Because advertisements are showing the needs and desires of women are depicted in terms of her nurturing and caring role within the family (Shahwar, 2011, p. 154).

In Iranian culture there is a relation between age and skill in cooking. In other word, with rising age, people become more professional in cooking. Hence in advertisement numbered 26 which is advertising ready meal, they use an old woman who dressed traditionally in a kitchen with all traditional kitchen stuff. The old woman with traditional clothes and traditional kitchenware is denotation for cooking traditional food which refers custom and ethnic national taste. But unlike the audiences’ exception, she has a ready meal on her hand. On her left hand she has a sample of the product and on her right hand a spoon. Her face is showing admiration and her looks at the camera is saying: I confirmed the quality, let’s try it. On the bottom of the image there is a text which is the slogan of the product, “Hani,

traditional Iranian food”. In this advertisement women still belong to kitchen, private sphere and domestic labor. No matter they are young or old, modern or traditional.

In advertisement numbered 27 that is advertising washing machine, in the center of the image there is a big washing machine with two hands and blue background which may refer to cleanness. Consuming having hands for a washing machine and doing tasks by itself (putting the dirty cloth and adding washing powder) is connotation of smartness of the product. The text on the top of the product which is “iADD smart washing machine” also admits that fact. Not surprisingly the hands belong to a woman that with one of them she is putting the dirty cloth in there and with the other she is adding washing powder. By looking more carefully we can see a ring on her left hand which signifies she is married and on the same hand she has menswear that wants to clean it. All these signs are representing one of the roles of being wife also gender stereotype and gender division of labor. The gender of the washing machine is female and this is not the end of the story, although the washing machine is female but she has to wash men’s clothes not herself. The woman is depicted in the same way as advertisement numbered 25. In both advertisements washing clothes which is one of the domestic tasks is by women and in both advertisements the most important cloth which should be clean is men’s clothes. As Simone de Beauvoir argued, what keeps women in enslavement is the two major institutions of marriage and motherhood and women must be at the service of men and their needs (de Beauvoir, 1949, p. 88). In my opinion, in spite of that statement, advertisements are emphasizing and sometimes exaggerating the gender roles within the family.

5.6.2 Men in Public

The advertisement numbered 28 is a LG television advert. The image depicts a grey cloud which denotes huge explosions. At the left side of the Image, a camera man

records the happening. The camera man can be considered as connotation for a high quality product with a high resolution. This means that audiences consume themselves just like the camera man in the photo. In these kinds of advertisement, women are mostly not used because it is believed that these are men's work. In the right side of the image, a text sits in the middle, it says; "always the best makes the first" and above this text, number one is written, this strengthens the assertion in the text. This advertisement didn't use sharp colors. Also, the atmosphere looks tense but adventurous because of the dominant gray color of the advertisement.

Advertisement numbered 29 is an ADSL internet advert. In this image, there are three men in suit in an office atmosphere. Some linear lights came out of the devices around them which may be considered as connotation for exchange of information or even the speed of the internet. All of the men look professional and tech savvy. The decoration of company is modern and timely as well. The color around the image is black and for the inside of the image, light colors were used. The men looked confident, happy and satisfied. On the top of the image, there is information about different packages of the internet connection and the contact information. This advertisement is a clear example of representing gender division of labor where men are represented as businessmen, sportsmen, and politicians, while women are either not represented or represented in stereotypical jobs (WACC, 2010, p. 6). In addition, Gill (2007) explained that, men are portrayed in serious occupational roles. They are portrayed as independent, autonomous, objective and knowledgeable about the products they use (Gill, 2007, p. 78). According to Goffman (1979), most of the time in advertisement, men shows up in a suit and formal clothes (Goffman, 1979, p. 51).

Advertisement numbered 30 is an Internet company offering some educational packages. In this advertisement, a young man is leaning on a tree with a laptop. There are some trees in the background that depicts the infusion of nature. We can also see some mathematical equations that depicts education in the image. These signs denote that young man is trying to solve some problems. This advertisement associates men with technology and sciences. It also depicts that men are tech-savvy. The faces, body postures and gestures of men in these kinds of adverts portray a confident, smart and inquisitive being. These representations in the media present men to be more intelligent and smarter than women (Gauntlett, 2008). Even in this advertisement, it is visible that the man is not at home but out and about which reinforces the way the media portrays men.

Advertisement numbered 31 is toothpaste advertising and there is a big sample of the product in the center of the image. Four little kinds of toothpaste are coming into a big one and they are indicating the four different flavours of the product. On the left bottom of the image, a man wears a lab coat. He smiles and has a notebook in his hand which seems like he investigated the product and confirms that it is of good quality. In this type of advertisement, doctors represent the myth of reliability, health, and surety.

These kinds of adverts are presented to the people in order to validate source credibility. When people see them, they believe it. This advertisement is also no exception in the presentation of men as a professional and a specialist. Courtney and Lockeretz, adds that most times, men are represented in professional occupations (Courtney and Lockeretz, 1971). Men confirm the quality of what is going to be used

by hundreds of people. The most dominant color in this advertisement is blue and it represents the color of the product and can also stand for cleanness.

Chapter 6

CONCLUSION

This chapter contains a summary of the study, an evaluation of findings and suggestions for further study.

6.1 Summary of the Study

This study assesses the gender representation in *Green Family* advertisements in the interval of 2014 to 2016. The study investigated various representations of both men and women in different roles and environment in the magazines. In each advertisement, gender was depicted in different ways because advertisers use the images of gender differently to gain attention of audience members. The main aim of this study is to find out how gender is represented in the advertisements of Iranian lifestyle magazines? This study focuses on media text rather than how it is perceived. It tries to understand the meaning making process of advertising in a lifestyle magazine in a country with certain confinements.

The study used semiotic and textual analysis to analyze the various representation of gender on 126 advertisements of Iranian' lifestyle magazines between the period of 2014-2016. As aforementioned, *Green Family* is one of the most famous magazines in Iran. It was established in August 1999. The study notes that, by examining advertisements of a lifestyle magazine, one should able to find out the acceptable images of gender in the society. It is clear that all magazines are designed to sell and make a profit. But consumers may acknowledge these representations just as reality.

Therefore, such images can shape people's attitude and perception about how they should look and what is acceptable and what is not.

6.2 Conclusions

Six highly repeated themes of gender representations were identified and evaluated in this study. The categories are "the invisible beauty of woman", "gender roles in the family", "parenthood of women vs. men", "gender representation in advertisements of self-caring products", "gender representation in advertisements of health" and, "public vs. private dichotomy".

In the first category, I focused on the images of women who are only allowed to be in public with Islamic outfits. That is why I categorized it as the invisible beauty of women. All advertisements that falls in this category shows some parts of women's body especially the face, hands and hair. After the Iranian revolution of 1979, veiling was mandated so it is very common to see just few parts of women in advertisements. This kind of representation is not negative because some of the products in this category don't belong to specific genders, nonetheless they view them. This shows that the audiences pay attention to women's image.

In the category of gender roles in the family, advertisements were analyzed in respect to couples nuclear or extended family. In the subcategories of "couples" and "nuclear family," the portrayal of gender was found to be quite similar. Women were represented at home (private sphere) next to the home appliances. Their images were depicted in positions of serving while men were represented as the authority (see advertisements numbered 5 and 7). In advertisements with extended family where at least one of the grandparents are shown, both genders are found quite equal and there

is not much difference between men and women. This can be interpreted that gendered binary opposition disappears in a larger family environment.

In the analysis, the depiction of women and men as parents was one of the most common gender representations. That's why "parenthood of women vs men" is the third category in this study. All the images in this category show stereotypical gender roles. This study is consistent with prior studies on gender stereotypes (Bilton, 1981, French, 1992, Chodorow, 1997, Moshirzadeh, 2005, Andersen, 2009,). This shows that the Iranian advertisement industry is not an exception in the depiction of women and men as parents. Representation in this category shows women preparing of meals, doing domestic work and simply the caregiver (see advertisements numbered 9, 10, 11, and 7). Men as parents are represented as the one who is having fun with children, tech -savvy (see advertisement numbered 13) and the one who goes shopping with the children as well (see advertisement numbered 15).

In the category of gender representation in advertisements of self-caring products, both women and men were depicted as a presenter of the items but still the numbers of women in this kind of advertisements are higher than men. In these advertisements, all women were young with exciting facial expressions and in some of the advertisements; it was hard to find any relationship between the woman and the product. On the flipside, most of the men presented watches and they look like models mostly with the looks of the ideal image of men in the West (see advertisement numbered 20). We found out that there is a difference between representing men and women as objects. The position of men and the way they look reinforces and reminds one of the patriarchal powers and control while women in

these advertisements were mostly presented smiling with parts of their body showing.

In “gender representation in advertisements of health” category, the presence of women in health advertisements is four times more than men. The interesting point is that just two of the products are for women and the other are for both men and women.

The last category is the most significant part of gender stereotypes in this study; advertisements in public and private settings. Finding shows that to a great extent, the place of women is in the home and while the place of men is out of the home or the public. Result shows that there is no advertisement that presented women in public. All of the advertisements in this category depicted women while washing men clothes, cooking, and doing housework (see advertisements numbered 24-27). Men are represented in public, mostly with a professional career, engaged with technology, and in dangerous places (see advertisements numbered 28-31). Drawing from the study, this result indicates that there is a consistency in the way women and men are represented regardless of the countries, religions and cultures.

6.3 Suggestions for Further Research

Drawing from the observations and findings generated from this study, we suggest that since this study focused on the gender representation in magazine, further studies might investigate the Iranian movies and TV programs. This assessment will help us to understand the gender representation in contemporary Iran’s media. Observation shows that because of Islamic rules, the portrayal of women in print media is less than movies and TV series. Therefore a study like will help to us to understand if

there is a running theme of representation of gender across the Iranian media or they are specific to various mass communication industry. Content and discourse analysis are some hypothetical strategies which can help to systematical examine such further studies in this field.

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APPENDIX

Appendix A: Advertisements

1. The Invisible Beauty of Women (Total advertisements: 26)

Advertisement 1
(Issue 409-410, Page 7)



Advertisement 2
(Issue 411-412, Page 102)



Advertisement 3
(Issue 423-424, Page 8)

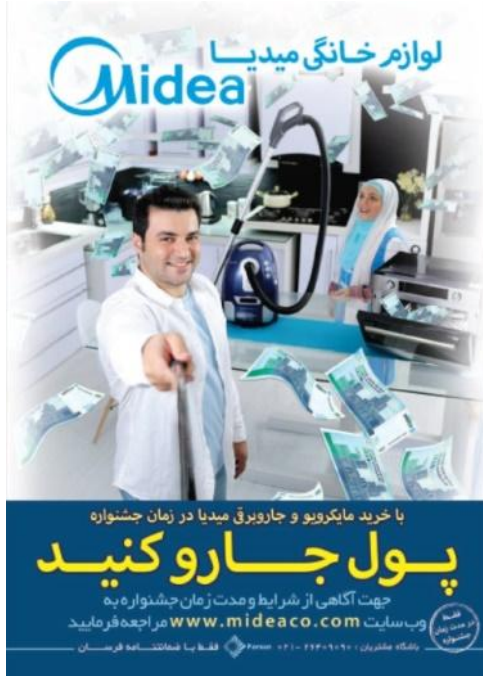


Advertisement 4
(Issue 433-434, Page 127)



2. Gender Roles in the Family (Total advertisements: 12)

Advertisement 5
(Issue 469-470, Page 5)



Advertisement 6
(Issue 457-458, Page 103)



Advertisement 7
(Issue 439-440, Page 53)



Advertisement 8
(Issue 465-466, Page 40)

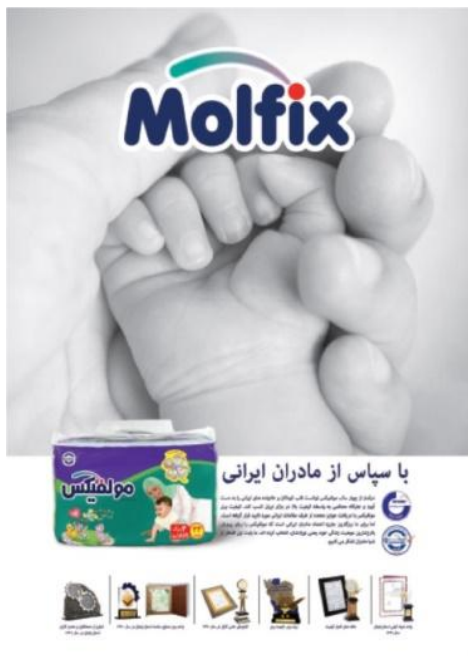


3. Parenthood of Women vs Men (Total advertisements: 12)

Advertisement 9
(Issue 409-410, Page 51)



Advertisement 11
(Issue 415-416, Page 105)



Advertisement 10
(Issue 413-414, Page 7)



Advertisement 12
(Issue 431-432, Page 92)



Advertisement 13
(Issue 407-408, Page 17)



Advertisement 14
(Issue 449-450, Page 49)



Advertisement 15
(Issue 415-416, Page 41)



Advertisement 16
(Issue 451-452, Page 51)



5. Gender Representation in Advertisements of Health (Total advertisements: 17)

Advertisement 21
(Issue 429-430, Page 107)



Advertisement 22
(Issue 433-434, Page 49)



Advertisement 23
(Issue 457-458, Page 53)



6. Public vs Private Dichotomy (Total advertisements: 25)

Advertisement 24
(Issue 411-412, Page 100)



Advertisement 26
(Issue 417-418, Page 119)



Advertisement 25
(Issue 429-430, Page 25)



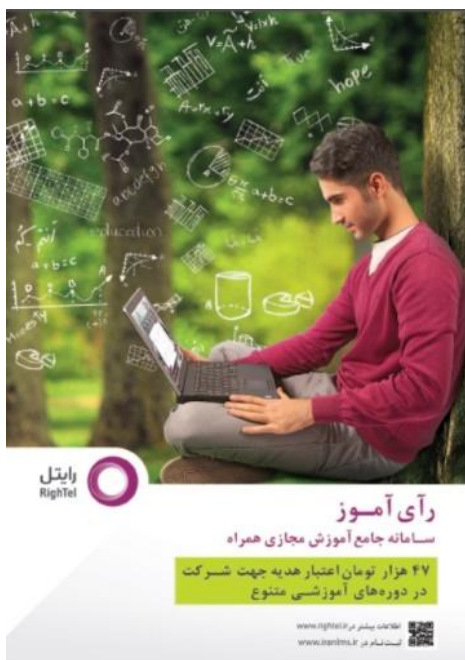
Advertisement 27
(Issue 453-454, Page 6)



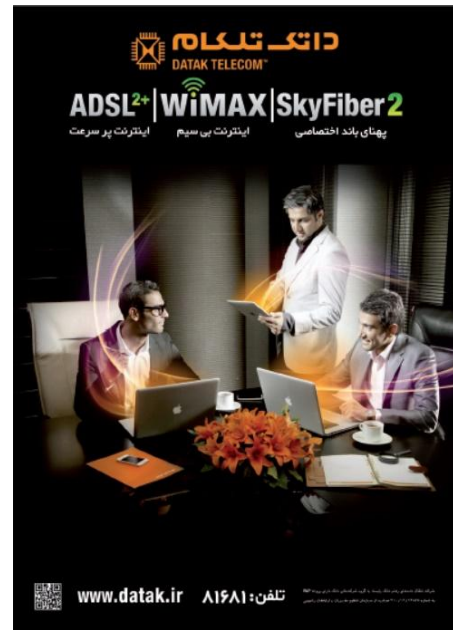
Advertisement 28
(Issue 443-444, Page 1)



Advertisement 30
(Issue 475-476, Page 16)



Advertisement 20
(Issue 409-410, Page 17)



Advertisement 31
(Issue 431-432, Page 36)

