women's and men's roles. 

An analysis of the sex roles presented in Developmental Psychology 10 (5).

Images of women in Toronto shed light on the women's liberation movement on 1975: Channeling children. P.O. Box 2163,

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Women's depiction by the mass media

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[...] An issue tackled by the nascent women's movement was the relationship between images of women in the mass media and social roles. Betty Friedan based The Feminine Mystique in part on a content analysis of women's magazines. As early as 1967 some consciousness-raising groups sought to excise media stereotypes from their collective understanding of gender roles and stratification. During this same period other women, seeking concrete feminist projects and influenced by concern for children's development, examined materials aimed at youngsters.

Needless to say, all these activities assumed that images of women in the mass media have some sort of detrimental impact upon both individual consciousness and collective social life. That tenet permeates feminist actions, such as the challenge to WRC-TV's license mounted by the National Organization for Women, journalistic commentaries, and academic research. [...]

Practical, like the field from which it derives, recent work on the media has tried to locate facts with which to flesh out a quasi-political attack on sexism in the media, its origins and impact. The argument ordering those facts explicitly concerns 'who,' 'what,' and 'with what effect' and is also implicit in Friedan's book, the NOW challenge to WRC-TV, journalistic work, and reviews of the existing literature by Busby, Janus, the U.S. Commission on Civil Rights, and myself. It assumes a direct correspondence among media organizations, their content, and the everyday world. It states:

1. Few women hold positions of power in media organizations, and so:
2. The content of the media distorts women's status in the social world. The media do not present women who are viable role models, and therefore:
3. The media's deleterious role models, when internalized, prevent and impede female accomplishments. They also encourage both women and men to define women in terms of men (as sex objects) or in the context of the family (as wives and mothers).

Although politically useful, this argument is mired in a naïve literalness and propounds a theory of a vulgar and odd mimesis, that is, reality really will mirror the media. Consider the core of the argument: The
media distort women's status in the social world and do not present viable role models.

[...] To be sure, there appear to be some differences between yesterday's and today's media, particularly with regard to minorities. However, minority women, about 2.9 percent of the people on television, are concentrated in family-centered situation comedies. But at least they now appear on television; in the early 1960s, the regular presence of a black woman on a prime-time show contributed to its cancellation. However, mere presence does not suffice. Lemon points out that on some shows men dominated women so much that the regular appearance of a female co-star seemed to increase the male dominance. Presence also enables the reiteration of stereotypes: Dominance patterns in interactions on prime-time television contrast the 'black matriarch' with the less powerful position of the white woman within her family. And, the mass media so assume male superiority that men even give more advice about personal entanglements on the soap operas than women do. This finding seems particularly significant, because the soap operas come closer to presenting a pseudoegalitarian world than other television programs and most other media.

Too frequently, the term used to characterize these findings is 'distortion.' Both political and pejorative, the term itself seems to transmute the literary theory of realism. However, the idea that a literature reflects its society is transformed into the statement that the media should reflect society and the charge that contemporary media do not properly reflect the position of women. Citing demographic and data on the labor force and on family structure, and contrasting the presentation of men with that of women, studies imply there should be a direct, discernible correspondence between the depiction of women in the media and contemporary life. By political references to our culture's normative expectations that news should transcend distortion, the dominant models of women's presentation in the media suggest that entertainment should also be a veridical reproduction of social life, an accurate representation[...]?

However, the very underrepresentation of women, including their stereotypical portrayal, may symbolically capture the position of women in American society - their real lack of power. It bespeaks their 'symbolic annihilation' by the media. For, according to Gerbner, just as representation in the media signifies social existence, so too underrepresentation and (by extension) trivialization and condemnation indicate symbolic annihilation. Gerbner's concept is more politically sensitive than the cry of distortion. Interacting with their environment, social movements seek fresh tactics to gain new or modified goals, and their environment, including the media, may seek to repel, consolidate, or coopt those efforts. Gerbner sees the gross statistical similarities between today's and yesterday's media as indicators of the media's espousal of the politics of cultural resistance. Rather than keeping pace with, say, the increased participation of women in the labor force, the media discredit, isolate, and undercut: They discuss 'women's libbers,' present issues of liberation on shows distasteful to a general audience, and muddy the distinction between women's liberation and sexual liberation. Ever alert and energetic, they transform and absorb dissent.

Yet, although the idea of symbolic annihilation is often used to advance, it too has been used to advance. There are two dominant explanation in media organizations, and the the media. The first both cites the wrong ev ing evidence. The second assumes that the status of women improves. Some researchers have suggested that newspapers and magazines are less likely to publish articles about women's issues when they do. This finding seems particularly significant, because the newspaper has been found to have a large and diverse audience. Evidence of discrimination in hiring for women employees to have won law court settlements from each of the three.

None of this evidence indicates that the symbolic annihilation of women mostly pertains to television stations, but dominated by the networks, and the production companies which are technici. Furthermore, sensitivity to affirmative action women are presented do not necessar of sexism. The Public Broadcasting Co to prepare a report on its personnel and the others media indicate that the content.

Consider journalists. Using survey judgments about general news items as affirm that female editors of women's titles and preferences as their male co. Cantor's study of journalism studies stereotypes of women as men do. Although interested in politics, not the traditional believe that they are unusual and the traditional fare. In part the mainten culture (unfortunately diffuse expla. Even when women do see a topic limits the possible presentations and
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There are two dominant explanations of the media's sexism, women's
position in media organizations, and the socioeconomic organization of the
media. The first both cites the wrong evidence and ignores pertinent exist-
existing evidence.6 The second assumes that the media will change essentially
as the status of women improves.6

Some researchers have announced or implied that the media offer a dele-
terious portrait of women because few women hold positions of respon-
sibility within the media. Most of the data thought to support this
explanation concern television stations and the networks. Following a spurt
of hiring women around 1970, the increase in women holding administra-
tive positions at television stations has fallen off. Although it is difficult to
determine, because the forms designed by the Federal Communications
Commission permit a minority woman to be counted twice, women and
minorities seem to have similar patterns of authority: Both tend to be in
such dead-end jobs as affirmative action officer, to be marginal to the or-
izational chart, and to be primarily supervising other women and minori-
ties. Evidence of discrimination in hiring and promotion was strong enough
for women employees to have won lawsuits or achieved substantial out-of-
court settlements from each of the three television networks.

None of this evidence indicates that discrimination in employment leads
to the symbolic annihilation of women. As Cantor points out, these data
mostly pertain to television stations, but decisions about programming are
dominated by the networks, and the programs themselves are made by pro-
duction companies which are technically independent of the networks.10
Furthermore, sensitivity to affirmative action and a concern with how
women are presented do not necessarily indicate that a corporation is free
of sexism. The Public Broadcasting Corporation charged Isber and Cantor
to prepare a report on its personnel and programs, which revealed an insis-
tent definition of women as a special interest group and a consistent dis-
play of sex stereotypes.11 Yet the corporation did not significantly change
its policies. Equally important, the content and staffing characteristic of
other media indicate that women frequently create 'sexist' content.

Consider journalists. Using survey data, Phillips finds that women's
judgments about general news resemble those of men.12 Merritt and Gross
affirm that female editors of women's pages have virtually the same prior-
ties and preferences as their male counterparts.13 According to Orwant
and Cantor's study of journalism students, women seem to have the same
stereotypes of women as men do. Although these women students are inter-
ested in politics, not the traditional content of the women's pages, they
believe that they are unusual and that other women are interested in the
traditional fare.14 In part the maintenance of stereotypes derives from the
culture (an unfortunately diffuse explanation), in part from professionalism.
Even when women do see a topic differently from men, professionalism
limits the possible presentations and defuses radical critiques.15 More gen-
erally, it is difficult for women employees to resist ideas and attitudes associated with success in their profession, even if those ideas disparage women, for sexism, like racism, is best understood as an institutional, not a personal, phenomenon.

The second explanation for media sexism, the socioeconomic organization of the media, appears to be more sensitive to institutional issues. For instance, it records that professionalism serves organizational interests in both journalism and entertainment. One observational study finds that both male and female members of a talk show may elicit sexist comments from celebrities in the pre-interview preparatory to the network show; both may seek to defuse expressions of feminism in order to appease stations airing their program, much as they also seek to blunt other radical critiques.10 For television writers, professionalism includes not offending the networks. And, the development of professionalism in the media is associated with the growth of the media as complex and capitalist bureaucracies. [...]