Czech University of Life Sciences Prague

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Bachelor Thesis

Attitudes among Jordanian Youth towards Commodification of Women's Bodies in Social Media

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Attitudes among Jordanian Youth towards Commodification of Women's Bodies in Social Media

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Objectives of thesis

In this thesis it will enquire the attitudes of the Jordanian youth towards commodification of women's bodies in social media. It will discuss the concept of social media generally and the influencers specifically in the middle east region and its effect on the Jordanian youth. It will highlight the dilemma of the eastern/Islamic standards versus the content of the western social media and the relation of the rising number of sexual assaults and honor killing because of this dilemma. We will reach to the conclusion by investigating the attitude of the Jordanian youth towards the subject through both interviews and surveys/questionnaire. Based on the result the thesis will demonstrate the attitude of the Jordanian youth of commodifying women's bodies.

Methodology

The literature part will cover the concepts of commodification and objectification and their specific application to social media and influencers in general, concentrating on the middle east and addressing eastern/Islamic standards. The practical part will investigate the Jordanian youth's attitudes by quantitative research (questionnaires) and qualitative research (interviews).

The proposed extent of the thesis

40-50 pages

Keywords

Social media, Commodification, Women's bodies, Middle East, Jordan youth, Objectification.

Recommended information sources

AL JENAIBI, Badreya. (2011). "The changing representation of the Arab Woman in Middle East advertising and media." Global Media Journal 1(2): 67-88.

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PAPADAKI, Lina. (2021). "Feminist Perspectives on Objectification", The Stanford Encyclopedia of Philosophy (Spring 2021 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/spr2021/entries/feminism-objectification/>.

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Prague on 12. 03. 2022

Declaration

I declare that I have worked on my bachelor thesis titled "**Attitudes among Jordanian Youth towards Commodification of Women's Bodies in Social Media**" by myself and I have used only the sources mentioned at the end of the thesis. As the author of the bachelor thesis, I declare that the thesis does not break copyrights of any their person.

In Prague on 12.03.2022 _____Zerounian Betty_____

Attitudes Among Jordanian Youth Towards Commodification of Women's Bodies in Social Media

Abstract

This work addresses the attitudes of the Jordanian youth towards the effects of social media. The issues of the young adults in the society has become increasingly obvious in the past couple of years. Teenagers are facing a variety of issues caused by social media concerning health, social, and ethical issues. Nowadays, adolescents around the world are going through massive dilemmas about body image and women's representation in social media. However, this study's focus is only of Jordanian youth, as it interests the author to know what the result of the clash of both western and eastern societies looks like. The author's interest of the attitudes of Jordanian youth is the reason of making this study and to dive in the problem and understand the young adults perspective and point of view because in the end they are the future of Jordan. The author will come to conclusions on understandings the adolescents in Jordan and figuring out their attitudes towards social media in general and the issue of objectifying and commodifying women in specific. Based on the practical part which includes interviews and a survey the author will come up with the conclusion of the Jordanian youth's attitude.

Keywords: Social media, Commodification, Women's bodies, Middle East, Jordan youth, Objectification.

Postoj jordánské mládeže ke komodifikaci ženského těla v sociálních médiích

Obsah

Tato práce se zabývá postoji jordánské mládeže k účinkům sociálních médií. Problematika mladých dospělých ve společnosti se v posledních několika letech stává stále zřemější. Mladiství čelí různým problémům způsobeným sociálními médii, které se týkají zdravotních, sociálních a etických problémů. V současnosti dospívající po celém světě procházejí obrovskými dilematy ohledně obrazu těla a zastoupení žen na sociálních médiích. Tato práce se však zaměřuje pouze na jordánskou mládež, jelikož autorku zajímá výsledek střetu západní a východní společnosti. Zájem autorky o postoje jordánské mládeže je důvodem zprácování této práce a ponoření se do problému a pochopení perspektivy a úhlu pohledu mladých dospělých, jelikož oni jsou nakonec budoucností Jordánska. Autorka dospěje k závěrům o porozumění dospívajícím v Jordánsku a zjistí jejich postoje k sociálním médiím obecně a víc se zaměří na problematiku objektivizace a komodifikace žen. Na základě praktické části, která zahrnuje rozhovory a průzkum, autorka dospěje k závěru o postoji jordánské mládeže.

Klíčová slova: Sociální média, Komodifikace, Obraz ženského těla, Blízký východ, Jordánská mládež, Objektivizace.

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1 Introduction

Social media has become a huge part of our lives, people around the world use it daily as entertainment, communication, or mainly a platform where they can keep up with what's going on in the world. This study is structured to take the reader step by step through the definition of social media and to the types of platforms that are mostly used by people and specially teenagers. Now a days almost everyone owns a device that gives us access to social media 24-7, and in this study, it is demonstrated how this access is affecting people and especially young adults both in a positive or negative impact. Because we cannot deny the positive side of social media that plays a significant role in the knowledge revolution to people, and we know the saying that goes 'knowledge is power'. However, everything comes with a cost. Pointedly, where the negative impact is overshadowing the positive, specifically when it comes to sales. Everyone is trying to gain something from these platforms; more followers, more likes or more sales, and mostly by using their bodies. Women throughout the years faced the stereotypes of looking and behaving in a certain way in the public eye, even in the 21st century women are still facing this objectification and commodification of their body or better yet of their being. In the making of this study especially in the part where objectification was explained and discussed, it was impossible to explain it without connecting it to women. It is explained very thoroughly including the types of objectifications and some evidence was mentioned. As the study goes on, it then moved to the term commodification which women are also the number one target too. Furthermore, the term 'sex sells' is discussed in this study showing how it is used in all sorts of industries and unfortunately it is true. It is seen in the parallel relation between sex or sexual behavior in representing any person or product and the rising number of sales. It is shown in teenagers using this method of objectifying their bodies on Instagram and TikTok.

This study discusses the image of women in social media and how it is represented in both Western and Eastern worlds. It is mentioned and includes some examples about the Western world by how women are represented as this sexual object that attracts the targeted users and gain the goal of the representation. Moving to the Eastern society two examples were given, United Arab Emirates and Egypt, as both these countries have almost similar traditions, values and cultures in each society

however their representation of women is very different as explained in further detail in the study. Both these countries have control of social media and media industry in the Middle East. UAE's representation of women is somewhat more conservative and within the limits of the eastern women stereotypes. On the other hand, Egypt also has its limitation of presenting women in Eastern stereotypes, but it is presented in a more sexual context, and it is obvious to the audience. Therefore, they are the influencers of people in the Middle East and Arab countries. Jordan however is somewhere in between these two countries. Throughout the history Jordan has welcomed refugees from different countries and different traditions in the Middle East or even from outside of the Middle East and learned to embrace and accept the differences between other people. Adding to that, Jordan's main media is form both countries mentioned above. Therefore, it is possible to say that Jordan's society is somewhat in the middle compared to most regarding its conservatism towards women.

In the practical part, a survey and virtual interviews were made with questions that were focused on the youth and the effects of social media on their perception. This survey assisted in deeply studying and analyzing whether or not this effect on the youth exists and to which extent it has reached. The criteria that were chosen to aid this study was based on age and gender. This helped provide various points of perspective on the influence of social media content. It was taken into consideration the level of influence, activity, frequency of usage which had an impact on their point of view on social media in general, their family's stance regarding social media usage, and societal standards towards social media.

This collected information aided in pinpointing the attitude of the youth regarding how women are viewed in social media in the Western and Eastern world and how it is affecting them while they are being subjected to the conservativeness of the Jordanian society.

2   Objective & Methodology.

2.1   Objective

One of the primary objectives of the thesis is to analyse the actual effects of social media on the adolescents in Jordan and the ethical side of social media, which have a direct impact on the youth's physical and mental health. In addition, one of the main ideas of this work is to analyse the ethical part of the issue. Furthermore, A particular point of focus is being discussed is the influence of social media regarding its representation of women, by analyzing some representation of women in the western and eastern world and comparing the differences of both worlds regarding their way and the approval of this representation. All this is about to be discovered in order to draw conclusions of social media's effects. Finally, the author would like to inform everyone about the problem by focusing on the issues young adults are facing in Jordan because of the clash of both Western and Eastern worlds that they are facing daily in the society and online. Based on the theoretical part, the author wants to understand the true attitude of the Jordanian adolescents regarding to women's objectification and commodification and whether they are facing any issues or problems within themselves or the society around them.

2.2   Methodology

In order to understand how Jordanian youth are affected by social media and how severe the situation is among the society, the author is going to analyse what is the young adults mindset, how much they are influenced by their families and society or by the social media's Western content. Furthermore, the author aims to take an insight into social and cultural factors that cause the issues mentioned earlier. The way this assessment and evaluation were conducted was by collecting information through qualitative research using a series of virtual interviews and a survey that helped understand the attitude of the Jordanian youth towards social media. It touches upon how the issue of objectification and commodification of women around the world is perceived. Based on those virtual interviews and surveys which were created specifically for participants whom are from Jordan, and more precisely between the ages 16-20 with backgrounds and

upbringings which leads to the goal of this study and to understand the issues faced by the Jordanian youth.

3 Literature review

3.1 Social media's effects.

As we all know, social media is an online platform which people around the world use to build social relations or networks with other people, mostly with similar interests, activities or backgrounds. The impact of social media is unarguably significant on people specifically on adolescents. It has become part of our day-to-day use simply due to laptops, tablets, or the smartphones which we carry 24/7. "Social media platforms allow users to have conversations, share information and create web content. Social media has different forms, together with blogs, micro-blogs, wikis, social networking sites, photo-sharing sites, instant messaging, video-sharing sites, podcasts, widgets, virtual worlds, and more. " (Aakram, 2018). and with these features people use social media to share information and connect with each other. On a personal level it is used to communicate with friends and family, be entertained, gaining knowledge or even developing some interests. However, on a professional level, social media can be used to expand our knowledge in a specific area or field and help us to build a professional platform to connect with other professionals and customers.

There are many platforms used around the world such as Google, YouTube, Facebook, WhatsApp, Instagram etc... and of course each platform has its different purposes. For example, Google and its search engine are one of the social media sharks on which you can find any information you need or want. On YouTube you can find all variations of videos from video clips, tutorials, songs, games and so on. In this study, the main focus will be on TikTok and Instagram's influence, as it consists of pictures and videos that relate directly to the subject of objectification and of the adolescents views on it. Especially lately, there are countless issues around the world talking about these platforms effects on teenagers due to being visually exposed to this kind of leading content.

To begin with, Instagram was launched in 2010 and was available on iPhone devices only. After a couple of years, in 2012 it became available on android devices which opened up a new range of customers in the market. Some time later it was purchased by Facebook which is now called

META. On this app people can follow users they are interested in and can like and comment on their posts as well as share the content with other people. It is also possible for the user to post their own posts such as pictures and videos which stay on your profile permanently until deleted. 'Stories' that stay only for 24 hours in a way, urging more people to view them due to their limited time. Recently new features were added; IGTV and Reels which are very similar to TikTok, for which will be further explained as this study goes on. Aside from all this, Instagram also supports direct messaging so you can chat with friends in private. You can also explore profiles to see what else you might have interest in.

Similarly, TikTok is a social platform where you can create, share, and discover short videos. It is a platform used to express yourself by singing, dancing and lip-syncing and sharing these videos to your account for not just your followers but also for the public users of the application. Its popularity rose in the past couple of years, due to its ease of usage and various content selection. Users can select the song they wish to use in their video first, then record themselves miming along to the music. Alternatively, users can record their video first and then select a song, and/or add a voiceover. The app has many ways of adding more 'fun' to users' videos, for example, there are options to shoot in slow-motion, time lapse, fast forward, filters, effects, or even play the song backward etc. Once users are happy with their video, they can post it to their followers and share it on other social networks for example; Messenger, WhatsApp, Instagram etc. There is also a duet feature which allows you to connect with other users. The search tool allows users to view other videos. Users can also view content under the trending hashtags on the 'For You page'which is a public page populated by the users of this platform. Trending hashtags allow users to view content that is currently popular, and contribute their own video to that trend using the same hashtag. TikTok sometimes promotes themed challenges, encouraging users to create videos that are related to that particular theme for example; #Lipsncychallenge, #Comedychallenge, etc.

We are left to wonder how such unmonitored or uncontrolled usage of these platforms would affect the younger generations and influence their thought process, beliefs, and behavior. A study shows the effect of Instagram's on the youth "Thirty-two percent of teen girls said that when they felt bad about their bodies, Instagram made them feel worse," (Callahan, 2021) and another study talks about the wide spread of TikTok "It has quickly become the most downloaded app on the internet

today with 500 million active users worldwide. TikTok has attracted most of the younger generation; 90% of them use TikTok on a daily basis." (Sajida, 2020) both these apps have a huge impact on teenagers around the world where its content can reach anyone anywhere in the world which shows different backgrounds and lifestyles, it entertains and makes the user gain knowledge, however, this knowledge can affect the users one in both ways negatively or positively. And that has caused a huge dilemma about the mental health issues caused by the social media to the adolescents around the world which still has not been solved.

The dilemma that users of such platforms face is that social media today has both positive and negative impacts on adolescents, be it television, computers, video games, or social networking sites – it hugely impacts all aspects of a teen's life. But everything is not bad with the media, is it? If used in the right way, media in general can transform the lives of the youth from good to better. To highlight both positive and negative media influence on teens the discussion starts with the positive, teens who are exposed to various media outlets can develop awareness about society and the world, the youth can understand that there is more to the world than just what is happening in the 'hood' around them. It helps develop social skills as many teenagers face social awkwardness. Furthermore, social media has helped them overcome this issue as it gives them the probability to develop their social circle and develop new friendships. Other benefits include social confidence, heightened literacy in the media, and more social support. Social media diversifies teens' social skills, which in turn helps them navigate successfully through modern society. A lot of teens get inspired through these platforms. When they see a teenager like Kylie Jenner who built a cosmetics line at a young age and succeeded, it gives them motivation and encourages them to go to pursue their own ideas and create their own business. All thanks to this aspect of pop culture and the influence of such platforms, most of these teens idolize celebrities and when a celebrity uses their influence to inspire a younger audience and instructs them to for example, stay off drugs, they just might listen. These points are only some positive impacts to mention of which are many more that cannot fit into this study

The challenge of this dilemma is faced as the study moves to the negative impact which contrasts the points mentioned previously. In the past couple of years this issue has been covered on all over the news and social platforms for instance this study 'why does Instagram have a negative effect

on teenagers mental health' by Molly Callahan that talks about the impacts of social media – especially Instagram - on teenagers and young adults. The study found that mental health and distorted body image is related to all the photoshop and filters found on every social platform the world. These platforms are filled with perfect people today which led to distorted body image among several teenagers. More people are being diagnosed with Anorexia and Bulimia because of the body image crisis which is leading to self-harm "the BBC has found that posts, hashtags, images and search terms promoting and glamorising eating disorders such as anorexia and bulimia are common on Instagram." (Crawford, 2019). The second negative impact – which is more related to this study- is sexual behavior; all the young people in their teenage years start finding their own sexuality and some express it through these social platforms which in return leads to untrustworthy sexual conduct. Thus, to the term objectification of bodies and specifically women's bodies. The following chapter will explain more about objectifying and commodifying people in general and women in particular.

3.2 Objectifying and commodifying women on social platforms.

Whenever trying to speak about or define objectification it is very hard to separate it from sexualization when it comes to women, based on Nussbaum and Langton, this study will explain both objectification and commodification of women. The word objectification can be in few words defined as the act of treating and seeing a person as an object and in our topic, we will be focusing on the women who are sexually objectified. Based on the work of Nussbaum and Langton, it is possible to identify seven characteristics that are related to objectification of people:

- Starting with Instrumentality, which means treating a person as a tool for a specific purpose.
- Followed by Denial of Autonomy; treating a person with a lack in autonomy and self-determination.
- Denial of subjectivity; treating a person as if the experiences and feelings he/she has are invalid.
- Inertness, considering a person being incapable of moving or moving slow.

- Fungibility, such as confusing a person with another due to deeming them as unimportant.
- Violability: treating a person as an object that can be broken, this type of objectification is most common in abusive physical behavior to assert masculine dominance over an intimate partner.
- Ownership: behaving as if the person in front of you is owned, used and/or traded which we can closely relate and define as a form of slavery.

In 2009 Rae Langton added three more characteristics;
- Reduction to body, meaning treating a person solely based on their body parts.
- Reduction to appearance, in short, judging people based on their looks and appearances.
- Silencing: disregarding a person by pretending they are silent or cannot speak.

Some thinkers such as Kant argued that objectification is directly tied to sexualization outside of a marital constitution. This is mainly experienced in our modern world in the realm of pornography. Kant argued that what makes humans 'special' is not their sexuality but rather their humanity. Humanity is what defines and shapes a human, male or female. Humanity, according to Kant, should never be looked at simply as a means to an end but rather always an end instead. According to Alan Soble, for Kant, "both the body and the compliant actions of the other person are tools (a means) that one uses for one's sexual pleasure, and to that extent the other person is a fungible, functional thing" (Papadaki, 2021). Halwani argued that while desire can cloud a person's sense or rationalism, it rarely occurs that a person would treat their intimate partner as an object in a sexual context where both parties have provided consent. While both men and women are objectified in today's world, women are more on the receiving end of this objectification as there are many morally problematic contexts that lead to the normalization of objectification through prostitution and women's image in social media by reducing her to just her body and appearance regardless of her being and in some cases even silencing her. As a result, objectification of women leads to them becoming – best described as an object of appetite.

It has been pointed out by some feminist thinkers such as Martha Nussbaum, that women in our society are more identified and associated with their bodies than men are, and to a greater extent

than men, they are valued for how they look. "In order to gain social acceptability, women are under constant pressure to correct their bodies and appearance more generally, and to make them conform to the ideals of feminine appearance of their time, the so-called 'norms of feminine appearance' (the standards of appearance women feel they should be living up to). Some feminists have argued that, in being preoccupied with their looks, women treat themselves as things to be decorated and gazed upon.". (Papadaki, 2021) here, we notice a clear connection to social media as it represents this unrealistic beauty standards that are not naturally achieved which as a result causes feeling of objectification of women themselves by not treating themselves or be treated by others as an individual but as an object that should look and be in a certain way. This leads to the idea of how social media now is harshly objectifying and commodifying women's bodies.

The term 'sex sells' undeniably is a known marketing strategy that is very often used on social media and in advertising there are five types of sexual information, starting with: Nudity which refers to naked exposure to one's body, Sexual Behavior, meaning certain acts that can be sexual in context such as lip biting, Physical Attractiveness which refers to how attractive one determines a person to be, Sexual Embeds – hidden messages or images referencing something sexual - and lastly Sexual Referents, which is technique of sharing messages visually or verbally with the goal of developing the viewer's sexual thoughts. Sex undeniably attracts people's attention, although most of the time it is taboo however, a lot of companies made memorable campaigns based on sexual content. For example, Victoria's Secret, a largely popular undergarments and lingerie company. Its product which is undeniably connected to sex 'lingerie', it can be notice that in every campaign the focus is more on the sex or the sexual behavior and attractiveness of the model who is wearing the garments rather than the product itself. "In sales, gaining the attention of clients and potential buyers is often half the battle." (Fallon, 2021). However, not only companies use the method 'Sex sells' If we take social media as an example a lot of influencers use their body as a tool to increase their followers by using sexual content and making more money. This method can range from simple sexual behavior or teasing pictures to the act of sex itself. To state an example, the Kardashians family fame and fortune all started with Kim's most famous sex tape. Instead of shying away from the publicity, the whole family build an empire of business from clothing to make up. At the moment, they are the most influential people around the world, and some might argue that they have no talent or content while others state that they are geniuses who are controlling the fashion industry and the mindset of women's worlds by embracing and using their

bodies. Which leads to the topic of commodification, where women can choose or be forced to use their body for money. This study analyzes the term commodification of femininity which means "how manufacturers strategically market products toward women for the purpose of selling into, and exploiting, their femininity and domesticity." (Sewell, 2016) To put it simply, it brainwashes women's ideas that in order to be feminine enough a woman must meet the standards that the product offers whether it is clothes, make up, exercise kits…etc. Another example that I would like to mention is Disney princesses made famous by children's fairy tales and the retelling of stories. In this industry the color pink is used to sell the 'girly-girl' products that makes young girls believe that to be a normal girl – in other words, socially accepted - it is recommended to have the necessary tools in pink. Due to these marketing and advertising strategies, children are taught from a young age what they should like, which toys to play with, and which colors are socially acceptable for each gender. How may this be related to social media and its influence? This thesis will analyze the behavior of such influencers and media usage and how promoting such strategies affect the young generations. As stated in my previous example, the Kardashians and their influence on the younger females around the ages of (16-20) whose main platforms are Instagram and TikTok. Similarly, to the Kardashians, it can be noticed that some influencers such as Lele pons and Hannah Stocking, mainly on Instagram, create some funny videos or short films about random topics. However, in these videos there is always with specific type of clothing, moves and 'trendy' dances involved. Furthermore, on Tiktok Charli D'Amelio and Addison Rae Easterling have also played a role with contribution to the same idea when creating short videos with dances and 'lip syncing' challenges, with specific moves and clothes that one might say is directly alarming and concerning to the topic of objectification of the body. This kind of content is encouraging young females or males to duplicate the aforementioned 'influencers' and copy them whether it related to what they are wearing or how they look and behave, to a point where it has become the base of gaining more followers or to become more popular is by sexually representing oneself.

However, the focus is more on how the influence of this openness on social media's content in the West or Western countries is affecting the adolescents in the East more specifically in the Middle Eastern countries. The popularity of these platforms comes directly from trends and pours into the Arab countries which are religiously and ethically more conservative in terms how a woman's body and image are portrayed in the media.

3.3   Women's image in the Middle East, the Arab countries and in the West.

Here, this study will reflect on the United Arab Emirates as one of the advanced Arab countries in the Middle East and Gulf area, in the past twenty years the UAE has been aiming to become a global brand in the center of the service industry, and for it to be able to keep up with the western service-oriented economy and modernity, the image of women is used to represent the hospitality and the service industry to appeal to the openness of the West. Therefore, the women in the UAE have become subjected to the process of commodification, using their image and body to represent or advertise the UAE. However, regardless of UAE's ambition to reach the western level in the business world or even being the best in the world, there is an Islamic culture and many traditions that cannot be crossed out. Due to these two milestones, a hybrid form of advertising was created, one that is more influenced with emotions and body image rather than information; meaning "advertising worldwide continues to be influenced by U.S. values claiming that advertising is an essential and important component of capitalism, service, and social exchange" (Al Jenaibi, 2011) The American advertising world mainly mediates about values, knowledge, identities and product, and regarding the person subjected in the advertisement and who portrays it, usually has the American stereotypical character. As I explained earlier the term "sex sells" is mostly influenced by these stereotypes, such as looking fit with an hourglass body shape, posing in a sexual way or being a topless muscular man glowing from body oil. This type of advertisement is to an extent impossible and somewhat forbidden in a conservative Islamic country such as UAE as it de-legitimizes the Islamic virtues of the female's identity and behavior. On the other hand, it is undeniable that the Western advertising had a huge role in developing the modern media and advertising industry in the Middle East and the Arab world in general.

The women's body in the Western media is no longer private whether it is by their choice for employment reasons or forced on them both physically and verbally. Take Hooters Restaurants for example, a chain of American restaurants founded in 1983 in Florida by 6 businessmen with no restaurants experience. Famous for their waitresses' uniform that consist of provocative shorts and tank top that is specifically designed to highlight and accentuate a woman's body to attract customers and boost sales. It is marketed towards a primarily male audience. "The majority (about

75%) of breastaurant customers are men, many of whom are middle-aged. And these restaurants uphold traditional gender roles by employing an exclusively female waitstaff. (Nationwide, 72% of servers are female.)" (Szymanski D, Feltman C, 2015) Here we can notice instrumentality in how the waitress's body is displayed and used to increase the revenue by attracting paying customers. It can be also noted that in this example how the waitress is being subjected to reduction to appearance as a form of objectification. As the employee may be hired for their people skills, service knowledge, or professional attitude, Hooters restaurants add displaying body image to an audience to this list.

It is apparent with these trends that the female body has become an object that is used from head to toe with every detail involved in between. Circling back to our example of the Kardashian family, specifically Kim Kardashian. There are many occasions when Kim has posted or shared her provocative 'naked' pictures whether it was in a campaign or a "private" post on her personal account however it is shown for the public audience. The amount of her followers alone on Instagram is more than 281 million that are influenced by her content as a public figure. Her content is a mix of her personal and professional life and while going through her content on Instagram it is highly noted the difference of likes and comments on posts that are more physically revealing in comparison to the posts made highlighting her personal life i.e., her children or family, even in some cases product promotions. For example, you can notice in the following pictures from her Instagram the difference in interaction based the provocativeness of the picture:

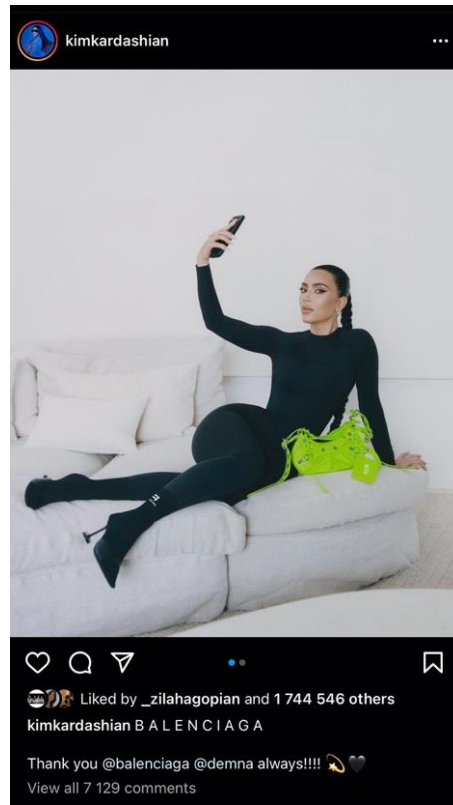*Figure 3-1 Kim Kardashian. Source: Instagram @KimKardashian*

Figure 3-2 Kim Kardashian. Source: Instagram @KimKardashian

This brings as back to the term "Sex Sells". Like many other celebrities who use this strategy, Kim Kardashian does not shy away from posting provocative content to promote brand deals and products. In the pictures, it is apparent which of the two is more provocative than the other. While one picture promotes her own undergarment line for her company SKIMS (left side, more than four million likes) where she poses in pink while in the other picture (right side, a little under two million likes) she promotes Balenciaga products fully clothed. The strategic method of "Sex Sells" is noted here by the significant difference in the number of interactions received on each post. Kim Kardashian has exposed her own self to two forms of objectification as reduction to body and reduction to appearance, one may argue that she has done it consciously or perhaps even unconsciously.

Presenting women this way is causing a dilemma even in the Western world where women are encouraged to pursue a liberal movement and freedom of choice when it comes to their own bodies

and how they are displayed, which directly contrasts with how these same women are putting themselves in the front line of objectification and commodification. "In the course of affecting the physical and mental well-being of women, these media practices conduct the selective symbolic dismemberment of women for the pleasure and entertainment of the viewer. This practice focuses on selected parts of a woman's body to the exclusion of the rest. These processes have been heavily criticized from many quarters. Extensive research in Western society has amply demonstrated the many negative consequences of female objectification in the media" (Al Jenaibi, 2011) this type of representation of women is causing depression, anxiety, body shaming, eating disorders, which is caused by negative social media impact based on statistic research by Maria Clark that states that the following reason play directly into mental health: bullying/rumor spreading, unrealistic views of others' lives, addiction, peer pressure… etc. The idea of the perfect image of the women's body that is all being played with and increased by cosmetics, photoshops, filters, is all a lie and a propaganda that is used to play with people's emotion to urge them to pursue some product and raise the number of sales regardless of the emotional and the mental damage that it is causing people. To highlight this point, take face whitening commercials for women in the media. This takes us back to where this type of behavior is targeting women as an object you can play with to make it look perfect and then commodify it to the public to pursue.

Going back to the Middle East with the conservative culture and society, the representation of women in media and the public eye is different as the society is influenced, or can be said even ruled by religion. The women in the Quran are treated differently than men, the physical form of the women is not accepted as to be shown to the public, therefore using women in in ways that are objectifying physically in advertisements is irreligious and disrespectful. This led to a hybrid type of advertisement and a different way of presenting women in the Middle East and Gulf area generally and UAE specifically, as it is trying to expand toward becoming modern and an attraction for tourists and expats. The media industry is working on fighting the stereotypical image of women used in the Western society while keeping in mind the cultural boundaries in the Eastern society which results in presenting the women in a more positive and realistic image. However, "the old tensions between the West and the Middle East, the modern and the traditional, the secular and the sacred, sexual freedoms and privacy, and appreciation and objectification remain and have resulted in an ambivalence in much of the media depicting the Arab woman today." (Al Jenaibi, 2011) Going through social media and advertisement it is noticeable that women's appearances

vary from women covered with veil – if not wearing a hijab- to gradually being less covered as more openness from the West influences the East. In addition, there is always a respectful amount of distance between males and females sitting side by side or standing next to each other in the advertisement industry as physical proximity and appearance is subjected to heavy criticism from the viewing audience due to the traditions, religion, and familial culture.

Figure 3-4 Arabs Got Talent – Judges .(2019) Source: Al-Jamilah Magazine

Figure 3-3 Arabs Got Talent - Hosts. (2019) Source: Al-Jamilah Magazine.

Here we analyze the representation of women in the Middle Eastern and Gulf media. In both pictures several aspects can be noticed of how Western influence has affected the portrayal of women in the industry such as the choice of hair and make-up and the clothing choices, both of which are anything but religious and traditional. The picture of the left, the woman is wearing a low-cut dress that dances around the border of femininity and provocativeness whereas in the picture on the right, the woman is wearing a formal blazer and pants which is a sign of modern influence. However, in both pictures there is a respectable distance between the male and female counterparts and strict body language. This refers us back to the hybrid media creation of Western influence on the Easter's Media representation of women.

Another example can be mentioned as an Arab country, is Egypt. Although it is an Arab and Islamic country the advertisement industry and media are different than the ones found in the UAE. It can be said that it is more open than the advertisement industry in UAE however, not as open as the Western advertisement industry, it is somewhere in the middle. The local media avoid the 'hijab' even though most of the women in the country wear it. Mostly, the advertisement and the clips shown are considered somewhat teasing or even borderline "sexy". Of course, there is a fine line that should not be crossed no matter how open the media in Egypt may be, in comparison with other conservative countries. In the end, it is an Arab and Islamic country ruled by its culture and religion. On many occasions this openness caused a huge dilemma in the country, women usually are presented in the media with a stereotypical role that is applied by the society as being a well-behaved housewife with specific looks and features and one who is often objectified to her sexuality by dressing and behaving in a teasing sexual way. Mostly they are advertised in food or cosmetics advertisements, where the term 'Sex Sells' is used only lightly.

Figure 3-5 Actors of 'Ashab wala a'az' (2022).
Source: The Arab weekly.

Not long ago a huge dilemma was going on in the Middle Eastern countries and Gulf Area with the new Egyptian movie featured on Netflix called 'Ashab Wala A'az' "one of countless remakes of the Italian comedy-drama "Perfetti Sconosciutti" (Perfect Strangers) -- features renowned actors from Lebanon, Egypt and Jordan." (The Arab Weekly, 2022)

The storyline of this movie is about group of married friends who are having dinner and decide to play a game of sharing messages, emails and phone calls of each person's cellphone, which basically uncovered all the 'dirty' secrets they all had. The movie covered the topics which are highly tabooed upon, such as adultery and premarital sex to homosexuality. In some cases, these topics are included in the media but in an indirect way. but this movie was expressing about it even in the scenes which was unacceptable by the people of the society and

Figure 3-6 Actors of 'Ashab wala a'az' (2022). Source: El-Shai.com.

therefore faced heavy backlash from the ruling majority which consists of the religious people who mostly populate the countries.

Many lawsuits have been filed against the culture ministry and the censor's office for allowing the film to be streamed. Even the actors were attacked through all social media platforms as they quickly became the target of the backlash for promoting such unacceptable ideals, many people were arguing that it promoted 'homosexuality' and others said it destroys 'family values' in the Egyptian society. In one of the scenes which received this criticism, a father was having 'the talk' with his daughter's first sexual encounter. This scene caused turmoil in the country entirely due to the religious Islamic beliefs that premarital sex is forbidden. In some cases, the issues being addressed in this movie lead to honor killings in real life. Especially in areas outside of the capital where the ruling majority is located and a closed, traditional, religious lifestyle is forced.

The point is, no matter how open the Egyptian media industry is and how much the UAE tries to achieve this kind of freedom in the advertisement industry, there is always a fine line that is not allowed to be crossed, as it clashes with the Arabic and Islamic culture and society. It is important to state that although most of the stereotypes that are slowly changing with the modern world, but it they still there due to the ruling majority of religious people.

3.4   Jordan and the Jordanian youth.

In this part, the main focus of this thesis is on the influence on the Jordanian youth due to all this openness.

Firstly, let us start with Jordan. The official name of this country is the Hashemite Kingdom of Jordan, located in the Western Asia 'the Middle East'. It is located on the crossroad linking Asia, Africa and Europe. Taking into consideration its strategic location it has been conquered by various civilizations throughout history and was the source of the three holy religions: Judaism, Christianity and Islam. The main language there is Arabic, and the main religion is Islam. An estimate of around 95% of the population are of Arab origin, then Circassian, Chechens, Armenians and others. In 1921 Jordan was established under the British mandate and later earned its independency in 1946. Jordan was and still is home for a large number of refugees. It became home to Palestinian refugees in 1948 and later to Iraqi refugees in 2003. The latest war in Syria caused people to flee to Jordan as well. Jordan's expanding society aspires to become a prosperous one, with long-standing ties with Western powers such as the United States and the United Kingdom, closely maintained partnerships with the European Union, and a cabinet assigned especially to counter nepotism and corruption. (Ishaqat, 2019)

Jordanians are known for their hospitality and are called 'Ahel el Karam' – the people of generosity. The social and political system in Jordan is somewhat mixed, it is based on family units or tribes that are often led by Sheikhs depending on the size and wealth of the family unit. After the death of the Sheikh, his oldest son takes over the position of head of the family, if the family has no sons deemed old enough, then that honor falls to the second eldest brother of the deceased. All in all, it is a patriarchal approach that takes over. The role of the women in the society is always controlled by the closest male relative. Regardless of all the limitation forced upon the women, in some areas of the country it very important for the women to pursue their education and they are supported by their families to do so. However, the demand of a career remains a difficult challenge. Women are taught to balance customs and traditions at home by devoting and displaying obedience to their fathers, brothers, and eventually their husbands. A vital piece of

information worth mentioning is that if/when women work, they receive the same benefits and equal pay.

Regarding the Jordanian youth, Jordan's population consists of a large number of youths, primarily 63% of which are under the age of 30. Most of these teenagers and young adults have held back relationships with their families; based on a study, the youth surveyed spend little time talking to their fathers compared to friends, mothers and siblings. Two thirds spend less than 30 minutes talking to their fathers on a typical day. Such low interaction reflects certain disconnect in relationships with fathers. However, when the conversation is more related to emotional matters both males and females tend to talk with the mother but not as transparently as needed due to certain subjects being considered as forbidden and taboo.

Nowadays, the Internet and social media has become as sources of information for youth. The extensive use of social media and the easy access to it without adult supervision is causing multiple ethical concerns, such as the lack of ethical awareness on social issues. Adolescents – throughout the ages of 12 to 21 – do not understand their rights and responsibilities and need special protection due to being vulnerable to cyberattacks, bullying, and harassments. Due to the huge amount of time spent on social media this creates a major difference of perspective than the reality they are living in. For example, how teenagers in famous Western series are displayed versus how they, as teenagers themselves, live in reality. It is causing such an ethical challenge in how the youth, especially females, wish to represent themselves in terms of clothes and behavior, due to the influence of celebrities and popular figures. This in some cases leads to an aggressive ethical and religious clash and may lead to the point of murder known as honor killing. In the following example I will be presenting a case very similar to the one in Egypt with the movie presented on Netflix.

In the past couple of years Jordan's media industry has been developed and was granted the chance to film a series on the worldwide known platform, Netflix, titled 'Jinn'. Revolving around a group of high school students who came across a supernatural creature. It was based in Amman, the capital, also featured some of the country's landmarks such as Petra (one of the seven wonders of the world) and downtown Citadel. The series included scenes showing alcohol consumption

among teenagers, and some premarital relationships which is considered a taboo in Jordanian society similarly to other Arab countries, as well as the use of slurs in most of the scenes. All together, these resulted in a broad debate online on whether a series produced and filmed in Jordan, in which Jordanian citizens are acting, should reflect the reality of Jordanians and its culture, or if it should be presented as a Jordanian production at all. The series was facing a massive negative response and criticism due to the behavior displayed by the teens in the series. Jordanian social media networks were filled with posts about Jinn, with the majority accusing the series and the producer as presenting false representation of the Jordanian way of life and culture.

Figure 3-7 Actors of 'JINN' (2019). Source: Egypt today.

Unfortunately, many online "stalkers" of actors and actresses who participated in the series left thousands of shaming and threatening public and private messages and comments on the social media profiles. "Prince Ali of Jordan, a member of the royalty particularly close to youth because of his support of sports and cultural activities, became involved in the controversy by releasing a statement in the form of a Facebook status that addressed the social media attack on the participants, arguing that the series is not a "documentary", does not advocate for violence, and therefore should not be subject to attacks as such." (Ishaqat, 2019)

It is very easy for the teenagers to get lost in the fantasy of social media's Western content which does not co-exist with the reality in the Jordanian society and culture. Both Western and Eastern

societies have advantages and disadvantages and I believe that because of this globalization and easy access to the other side of the world through an electronic device, it is causing a challenge within the teenagers and with their families and society. However, the next part of the thesis will be analyzing and summarizing the answers of the adolescents and getting to the point whether there is actually problem among them and what is it affecting on.

4   Practical Part

4.1   Methods of this research

In this part of the study, it is focused on the method used for this research involving both quantitative and qualitative methods. Starting with qualitative method, four participants with different background, age and gender were chosen and interviewed. The interview was conducted virtually on an online platform, consisting of questions which help to discover the attitude of the participants to the related issue of this study. Based on these questions it will highlight and differentiate the awareness of the participants regarding the issue in this study and their attitude towards it. By analyzing their responses, it would be possible to collect qualitive data regarding objectification and commodification perspective of the adolescents in Jordan and how it is affecting them. It is expected to see the difference in answers based on gender and their upbringing background and the religious influence.

Following to the quantitative method, a stimulating survey was created that help understand the general attitude of a bigger number of participants. It contains of 21 questions, including open questions, yes/no questions and multiple-choice questions. This helped to have a deeper and better awareness of the attitudes of adolescents in Jordan towards the objectification and commodification of women on social media. This survey is one of the crucial points of research because it helps to see whether the findings after the series of interviews match with the results of a bigger group of participants. Moreover, having the survey in this research will aid in obtaining a

more unbiased final result. As there is a possibility that people during the interviews can have different answers comparing to survey because of the lack of anonymity. In the end, applying both methods to study and understand people's mindset is the most effective means to achieve the goal of this study.

4.2 Participants

 The main criteria behind choosing the participants were age and gender. The focus of this study are teenagers; therefore, the focus of virtually interviewing and sending out the surveys to was on adolescents in Jordan between the ages 16-20. Of course, there are other factors affecting the choice of participants, such as their religious background (upbringing, location). However, the priority of choosing participants was age. As explained earlier in the theoretical part these ages are the most vulnerable and influenced by social media and specifically the females of these ages (16-20) are most affected by the objectification and commodification issue.

Based on all the explanations and examples mentioned earlier in this study, it was shown that the negative impact of social media overrules the positive impact regardless of whether it is in the Western or the Eastern societies around the world. It is not an issue which can be easily solved but people are addressing the problems and helping others to be aware of it. However, the focus of the study is on Jordan's society, therefore the four chosen participants share the location whilst coming from different backgrounds regarding their religion, ethnicity, and their home values, which would generate different opinions even though the participants live in the same society and share a main trait: they have all been raised in a relatively similar environment, in which women in general have certain roles to fulfill due to the culture and traditions as they are stereotyped in social media and media in general. In the author's opinion it is more likely for the female participants to have an aligning point of view on the objectification and commodification issue rather than the male participants while all the participants would agree on the social media's negative effects in general.

4.3 Process

During the process of collecting the data needed to reach to the goal of this thesis, which is figuring out the attitude of the adolescents in Jordan regarding the objectification and commodification of women in the social media and their opinion about the effects of social media on teenagers, the answers of the teenagers surrounding this issue and their approach towards answering varied. The questions of the survey focused on these issued mentioned above, that included the needed set of queries to differentiate the participants by their age, gender, and upbringing circumstances. This helped to understand the point of view of the participants regarding the issue by their answers. The author believes that the answers in the survey were more honest and precise in comparison to the interviews, as it was noticed that the participants who were interviewed were shy and a bit uncomfortable for various reasons; for instance, it was their first time encountering this kind of interview about this type of sensitive topic and they were nervous. Also, in general it is noticeable that these types of matters are more private and less likely to be discussed within the society or even within the individual families. This was particularly noticed when the question regarding the teens relationship with their parents was brought up and touched upon whether they argue with their parents or not. The hesitant nervousness in the answers that were given due to the families in Jordan cherishing privacy and reputation was evident by participants background. In the following part of this study the questions in the interview and the survey will be discussed in length and details. However, this is merely to highlight and give some remarks about the process before diving in to analyzing the feedback of the survey and interview. An important note to make is that the responses differed greatly according to the participants gender. Regarding the differences in parents' treatment based on their gender, even though all four participants do not support this behavior but believe that the society forces a type of sexist approach on the parents and on them.

In short, the process of both methods was very interesting for the author as it was an eye-opening opportunity to see the support towards this topic of the thesis from both genders who expressed their appreciation and support for this study. Moving to the next part of the study where the results of the survey and the interview has been analyzed and summarized to reach to the conclusion.

5   Results and Discussion

5.1   The Criteria of this Study based on Age and Gender

The significance of age in this study focused mainly on participants between the ages of 16-20 years of age. The reason for which this specific interval was chosen is due to the relevance of forming opinions, personality, and perspective. As this is the age when youth would develop themselves for their upcoming years the influence of social media played a part in building the pillars of their personality and journey into adulthood.

In terms of the number of responses to the survey (fifty-seven responses) it was noticed that majority of the responses, 91.2% of participants were between the ages of 16 -18. The second highest responses were from participants who were above the age of 21. These responses were excluded from this study as this thesis focuses mainly of the developing youth. As for the significance of gender and how it related to this study, we notice that the responses received from each gender category were almost equal.
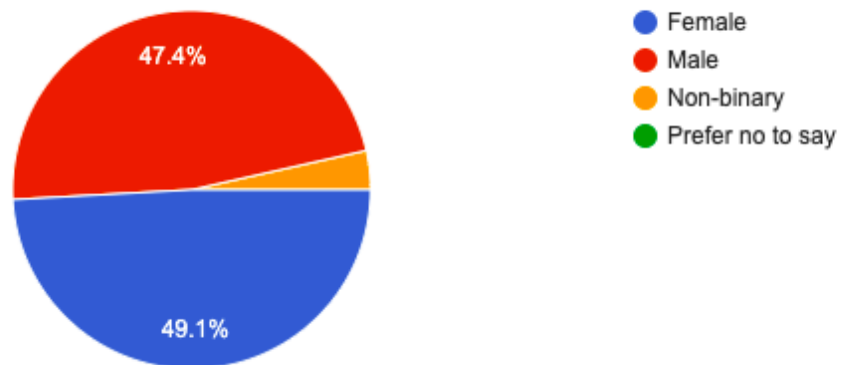
Gender
57 responses

Figure 5-1 Participants Gender Diagram, survey results.

The females who participated in this study and survey was rounded up to 49.1% which is close to the number of male participants 47.4%. This will play a vital role in determining the attitudes of male versus female perspective and opinions which were shared in this survey. The following part will show the areas of differentiation and similarity of each gender's collective answers.

As for the small percentage of those who identify as non-binary and the zero percentage of answers from those who would prefer not to say, it can be noted that the reason for disregarding these two categories from this study is because this gender identification is not common, almost non-existent, in Jordan. This in turn benefited this study, as an important part of this survey revolves around the different mindset and approach that strictly male or female members have about objectification and commodification.

It is also worth mentioning that the religion and upbringing (family ethics and traditions) play a role in the colliding perspectives created by the influence of the teen's families and the influence of social media on them as well.

5.2   Frequency of Social Media Usage

The participants had four options to choose from when addressing how often they use their social media accounts, be it Instagram, TikTok, or Facebook. The irony of the percentage comes to light when we notice that the result of this question not only reflects on the frequency but also rather on the importance of social media in their day to day lives.

How often do you check your social media? (Instagram, Tiktok, facebook)

57 responses

63.2%

33.3%

Rarely
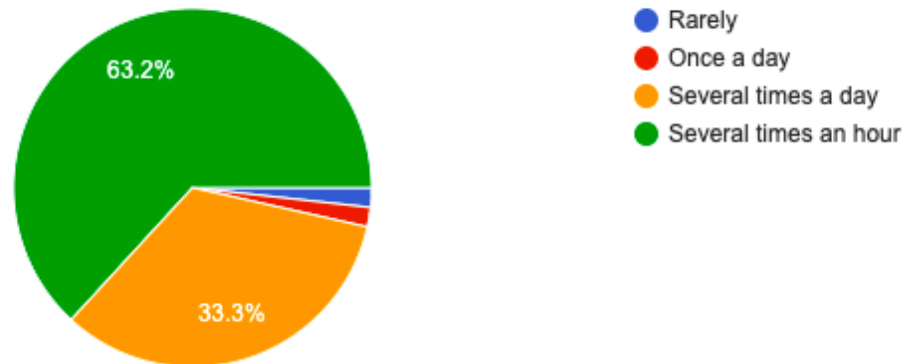Once a day
Several times a day
Several times an hour

Figure 5-2 Participant's usage of social media, survey results.

The frequency and importance of using social media is seen as the majority of responses, 63.2% of the participants replied that they use it several times an hour. This is not particularly shocking considering the fact that technology has taken over almost every aspect of one's personal life due to the rapid development of this industry in the last ten years.

As seen in the chart above, the second highest percentage is those who use social media platforms several times a day 33.3%, which again is due to the importance of technology nowadays.

As for when the participants of this survey were asked to describe an influencer, the responses were mostly revolving around the definition of what an influencer is perceived as or should be. To quote a few of these responses, "a person with the ability to influence potential people and recommend stuff on social media", "someone that uses social media as a platform to share their life", "A person with a social media following which has an affect on users".

While many of these responses were neutral, there were also many that can be considered as a positive opinion on influencers in general. A participant of the survey wrote that an influencer could contribute to "Making a change in the community" or "someone who inspires and educates

people online". However, some participants who shared their response was negative, calling influencers "Rarely genuine" or even "Fake".

When the participants of this survey came across the question of whether the influencers that they follow are local, international, or both, the majority 80.4% answered both. While during conducting the virtual interview, it was noticed that three out of four interviewees said international. This factor plays a role in where most of the influence is coming from. On a daily basis, these participants are mostly exposed to the media from the Western world which would lead one to believe that the West is indeed where the influence is generated from. The lowest percentage is that of the participants whose answer was local, of which was 1.8% of the participants. Such a low score would only prove to solidify the point of where the influence of media is generated from as local influencers are deemed not popular or trendy enough for most of the participants.

Moving on to the actual extent of the influence of social media on participants, based on the answers, the majority were influenced and slightly influenced. Those of which chose the option extremely influenced summed up to 10.5% of the total. It is noteworthy to mention that almost a third of the participants chose the option of not influenced at all, which is a considerably high number of participants.

Do you consider yourself slightly influenced, influenced, extremely influenced by social media
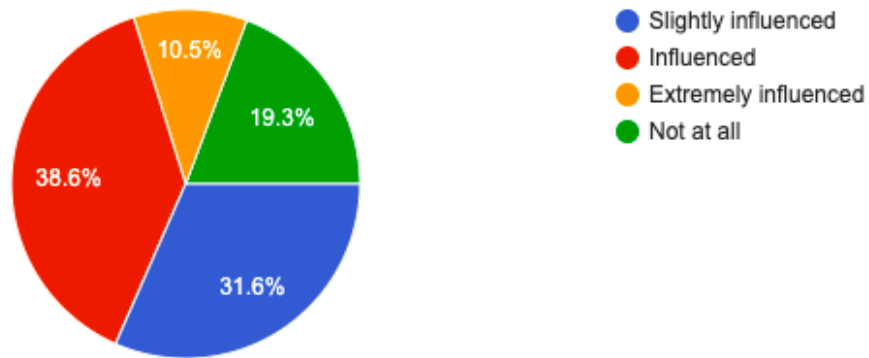
57 responses

Figure 5-3 Participant's influence by social media, survey results.

Do you consider yourself slightly active, active, or extremely active by the trends on social media (dance videos, posts)
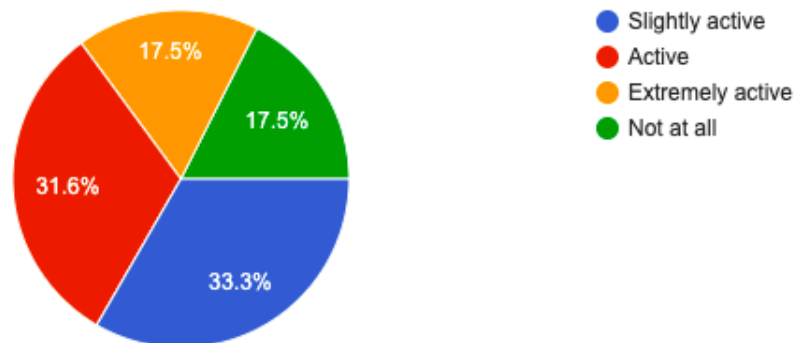
57 responses

Figure 5-4 Participant's activeness on social media, survey results

As shown in the charts above, it is noticeable how similar the percentage per level of influence and level of activity relate to one another. Those who are influenced and extremely influenced correspond with those who are active and extremely active. This may prove that there is a correlation between social media content and the effect it could have on their perspectives and mindsets.

5.3 The Relationship Between the Participants and Their Families in Relation to social media

When the participants were asked if they or their families find the 'trendy' dance moves and outfits in social media problematic, the response can be divided into two general categories. Simply put, yes and no. Almost half of the participants answered yes while the other half answered no, in conclusion both answers were somewhat equal. Other participants chose to elaborate further and provide a more detailed answer such as "Each country has a certain dress code that society should follow, so it could be disturbing for some viewers. However I personally dont mind it" which could be interpreted as a neutral response. Some responses that are neutral still touch upon why such videos and content can be considered 'problematic' for a society such as the one in Jordan. For example, one participant stated that it is "Not at all (problematic) but some people (find it problematic) because of their background or culture". Those who answered negatively also touched upon the reasons why this kind of content is problematic with statements such as "Certainly as they go against religious rules" and "Yes a lot of the outfits and dances are somewhat problematic" these two examples give us a clear reason for why such content is deemed unacceptable, plainly for religious purposes or traditions.

Diving deeper into the kind of relationship between the participants and their parents, it can be noticed that there is a relation between those who agree with the above-mentioned statement and how closely them deem their relationship with their family to be.

'There is a large gap between me and my parents when it comes to what we think is appropriate to share on social media'
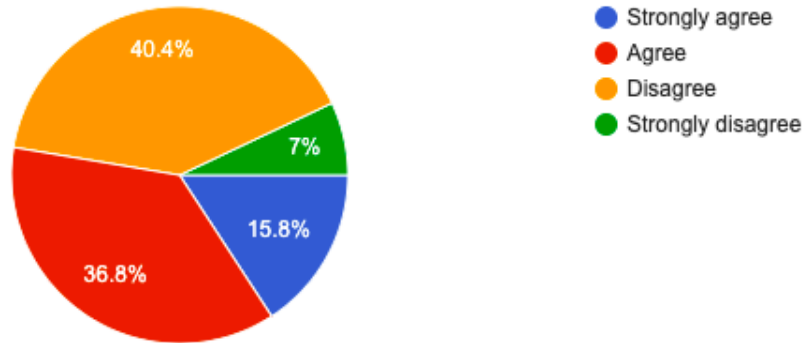
57 responses

- Strongly agree
- Agree
- Disagree
- Strongly disagree

40.4%

7%

15.8%

36.8%

Figure 5-5 Participant's relation with their families, survey results.

On the chart, we can see that those participants who disagree and strongly disagree combined are almost equal to those participants who agree and strongly agree with the statement 'There is a large gap between me and my parents when it comes to what we think is appropriate to share on social media'

Here we notice that half of the participants follow their family's influence and societal pressure as to what is appropriate to share on social media while the other half is more open towards this type of content. It is also worth mentioning that some of the participants themselves stated that even though they themselves do not see a problem with this kind of behavior and content shared on social media platforms, they would still not share similar 'problematic' content due to strict societal pressure.

One of the survey questions related to this particular topic of family relations touched upon the frequency of arguments between the participants and their parents regarding the choice of clothing worn by the participants in their posts. 66.7% of the participants selected the option never to have argued with their parents about this subject. This is a clear indication of privacy and how highly it is valued within the Jordanian household. As evidence of this point, during the virtual interviews, all four participants were hesitant and held back when it came to sharing any information related

to their families due to the high value of discretion. There is a high level of supervision from the parents on their children when it comes to outfit choices, this is especially noticeable in female children as the two female interviewees stated that there are indeed comments to be made towards them regarding this topic by the parents while the two male participants stated that there was no pressure or any commentary on their outfits and what they chose to post on social media at all.

5.4 How Women are Perceived in Society

This part focuses on two important aspects of this study. Here we see the participants' opinions on the statement 'women who cover up deserve more respect' the second part will focus more on how aware the participants are of societal pressure on women and the level of respect they deserve based on this statement 'women who cover up are more likely to get respected'

To begin with, most of the participants strongly disagree 42.1% or disagree 35.1% with 'women who cover up deserve more respect'. This can be traced back to the influence of social media on their perspective. Most of the influencers and social media content the participants are exposed to consists of uncovered and provocative posts. This justifies the reason for which the majority would consider level of respect to be unrelated to clothing, as they are used to viewing this social media content quite frequently. This might lead one to believe that if objectification occurs then in some cases it might be unconsciously.

Ironically, the above directly contradicts with societal standards towards women deserving respect based on the conservativeness of their clothing. The majority of participants 49.1% agree that women who cover up are more likely to be respected in the Jordanian Society. The reason for this is religious and cultural traditions mixed with objectification of women's bodies would cause a negative outlook from a societal point of view. It is also worth mentioning that the majority of the participants is aware of this issue since they agree with it but are unlikely to fight back against it due to strictness of the society, they live in.

From the interview answers it is noticed that females are looked upon as a fragile entity whose reputation and physical image need to be protected and presented in a pristine manner else society will cast out these females and, in some cases, this could also reach to a point of an honor killing should they display unwanted behavior or display themselves in an offensive manner that could tarnish the reputation of the family as a whole. Therefore, as a preventative measure these females are objectified and commodified.

'women who cover up are more likely to get respepct'
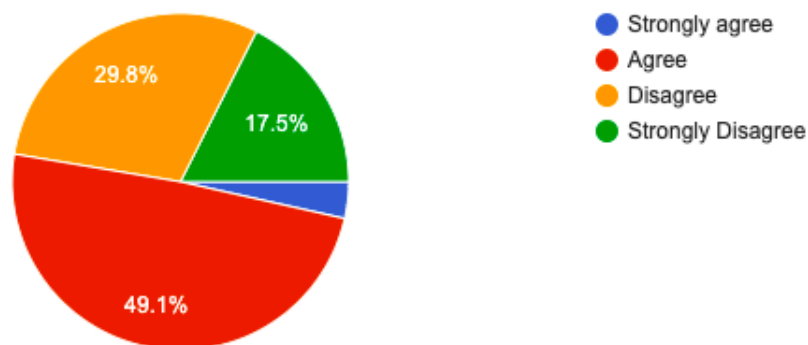
57 responses

Figure 5-6 Participants opinion regarding women, survey results.

The participants proceeded to then answer an open question on whether or not women are subjected to objectification and commodification in social media and to state the reason behind their answer. Unsurprisingly, the majority of the answers received were that women are indeed subjected to this in social media.

To state a few examples, "Yes, comparing it to what men often received, the majority are criticism or forms of sexualizing women online", "Yes they are! I believe it's because we live in a masculine controlled society", "Yes, it is ingrained within society's way of thinking", Yes because people or men in general always criticize women"

From these answers and many more, it is noticed that the patriarchal society plays the biggest role in controlling the aspect of how a woman is objectified and commodified in social media. Seeing as most of the participants are aware of this objectification, it is highly unlikely to be changed anytime soon. However, we see that the objectification and commodification that is faced by women in the East is somewhat different that of what is experienced in the West, as it leans more towards stereotypical criteria for women to follow. We see that women are subjected to silencing due to being deemed the weaker link in Jordanian society, especially in areas outside of the capital. Women also face instrumentality, another form of objectification, as they are used to fulfil a specific role and purpose. Traditionally, they are expected to be an obedient daughter, a good mother, and a submissive wife. They experience ownership as their lives are mostly controlled by the men around them. This objectification that they face is less sexual but more like a mold they must fit in order to please the society around them.

Regarding the participants views on whether or not social media has a negative or positive affect on the Jordanian society, it can be divided into equal parts of negative and positive. One cannot deny the benefit of social media as it is a platform of connection and a source of inspiration for many people. It is also a platform that allows self-expression and creativity for many. As some participants have stated "Positive because it inspires people to do the same thing and get money" or "Positive, because it is changing the way of thinking for some groups in the society". As for those who answered negative, the participants have backed this up with statements of bullying and harassment that people 'mainly women' receive on such platforms and how it can affect them mentally. For instance, one of the male interviewees stated "It has both positive and negative impacts, it leans more towards the negative when it encourages harassment towards women by calling them names and leaving hateful comments, sometimes even threatening messages on their profiles". Another female interviewee stated that the "Effect is mostly negative, because teens would look at this content on social media and try to replicate in the Jordanian society" which would lead to intense backlash.

6 Conclusion.

In conclusion, this study has covered in the literature part all the bases that are needed, starting with social media and its effects on people in general and teenagers in specific. It shows the negative aspects whether it is mental or physical issues and the positive effects such as ease of access to information. Moving to the image of women in social media in both Western and Eastern world and how they are objectified and commodified, it shows how women are represented or one might even say objectified differently abiding the traditions and values for each world. For example, women in the West are sexualized or use sexual behavior willingly or even unknowingly to reach a certain target of sales or follows. On the other hand, in the Eastern world women are also objectified in social media but within the limits of traditions and society's conservativeness. This study then leads to the part where Jordan is introduced as a country with its brief history and today's society values and traditions in general. Concerning women, this study helps the reader have a better understanding of main issue which is the attitude of the Jordanian youth towards objectifying and commodifying women on social media. It is fair to say that the attitude of the adolescents in Jordan towards objectification and commodification of women on social media is that they are aware of the issue, and they are against it. However, that does not mean that objectification and commodification of women in Jordan does not exist, it is different than the one in the Western world which borders the line of sexualizing women physically. On the other hand, in the Eastern world it is stereotyping women to specific roles like obedient housewives and other stereotypical roles that women have been subjected to for centuries which can be seen in the open question answers as many participants used the words "problematic in Jordan" when they compared the mindset of the Western world with the Eastern world. Moreover, it has been discussed theoretically till the point where the result of a survey and the virtual interviews were analyzed by asking questions leading to the conclusion of how adolescents in Jordan think and how their mindset clashes with the society's restrictions and with their families.

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