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MEDIA AND WOMEN *(Analysis on Gender and Sexuality in Mass Media Construction)*

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ABSTRACT: Mass media plays a very important role in the introduction of values in society, it includes the issues on sexuality. *Sexploitation* is a term introduced by feminists that demonstrates how the media has been unfairly exploiting women by violating their respectability in purpose of giving a boost to the circulation of newspapers or magazines. Applying *gender studies* and *muted group theory*, there be found the following three entities: *First*, the ideological construction of women in media. *Second*, the domination and attractiveness of sexuality in media. *Third*, the position of women in media.

KEYWORDS: *Mass Media; Gender; Sexuality; Ideological Construction;*

I.   INTRODUCTION; CURRENT MEDIA IN REALITY

It is clearly seen in reality that media in Indonesia demonstrates gender bias in their representation on women in both print and electronic media. Today, various forms of gender inequality such as marginalization, subordination, stereotyping or negative labeling, workload, violence, and socialization of gender confidence are getting more apparent.

Media plays a very important role in the introduction of values in society; it includes the issues on sexuality. It is clearly visible in the life of modern society that sexual exploitation in media may be blatant and vulgar as well as subtly wrapped in art.

Many of today's media consider sex as a very important element that makes their products much easier to sell and become popular in the society. On the basis of such poor phenomenon, media relies on sex as their base product. Media is certainly considered difficult to avoid their presentation from pornography and half obscenity, or pornographic oriented matters.[1]

Women who are the victims of sexual abuse and violence do not get their opportunity to express or make confession on what they have experienced. The media in Indonesia acts in a way of no empathy to these victims. In fact, some newspaper or news media spitefully turns the story into becomes entertainment for their reader.[2]

There is also an impression that the media prefers presenting sensational highlight of sexual harassment and violence cases rather than revealing the real reasons and motives behind the incidence. The media very often preaches sexual harassment and violence scenes without trying to associate the cases with the actual conditions of the society. They also do not provide their reader or viewer with guidance or tips to avoid such incidence.

Sexploitation is the designation of feminists to demonstrate how the media has been unfairly exploiting women by violating their honor and respectability in order to boost up their profit in business. This phenomenon is very obvious that women are exploited for commercial purposes. The print media has always defended themselves by stating that their readers are willing to consume their presentation, while women themselves are also happy to read the issues about their gender.[3]

Woman becoming the objects of mass media is a gloom reality of gender inequality that appears in our society. The root of gender inequality relates closely to the culture of patriarchy. It is obvious in such cases that

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[1] Wina Armada, *Menggugat Kemerdekaan Pers,* (Jakarta: Sinar Harapan, 1993), page 17.

[2] Anan Nadhya Abrar, *Wanita dan Media: Pemberitaan Isu Pelecehan dan Kekerasan Seksual dalam Surat Kabar Indonesia*, (Bandung: Remaja Rosdakarya, 1998), page 193.

[3] Djafar H. Assegaf, *Wanita dan Media: Kode Etik Jurnalistik dan Martabat Wanita*, (Bandung: Remaja Rosdkarya, 1998), page 193.

men are the subject within their power, while the woman is the object within their weakness and for being marginalized.[4]

Gender is a labeling that may in fact be exchanged between men and women. However, gender issues may necessarily not appear to become a problem when there is no such telling which leaves women as the objects of exploitation. Ana NadhyaAbrar points out that Indonesian journalists are actually more gender-sensitive in understanding the problems drawn against women. Women's images in the view of the Indonesian press are still considerably deprived as editorial policy turns out to be less dominant than that of marketing, which involves segmentation, advertising contribution, and reader's preference.[5]

Observing the phenomenon, it is understood that the current mass media either print, electronic, internet, or cinema have constructed such negative image on women. As described previously, the media seems to position women as commercial commodity. Whatever experienced by women is always interesting to be presented in the media. In turn, anything presented by the media is always associated with the presence of women.

It is considerably interesting and important to carry out an analysis of how mass media constructs and represents the image of women. This observation applies the study of gender and sexuality as the main analytical framework. This gender study is grounded on such phenomenon described above. To put it to the more comprehensive analysis results and further reveal of women's position in media industry, this study also involves the *Muted Group Theory*. The theory is chosen on the basis of the phenomenon that women do not obtain their opportunity to express clearly and directly to the media on what they have experienced.

II. FRAMEWORK ANALYSIS AND THEORY:

1. Gender and Sexuality

Gender is socially constructed public's view on different roles, functions and responsibilities adhered by both men and women (i.e. a habit that grows and agreed upon in the community). The view itself subjects to substitution in accordance with changes of time; while sex is the difference of biological organ between men and women, especially in reproductive parts.

According to a radical feminist libertarian, Gayle Rubin, sex/gender system is a circuit arrangement implemented in the community to transform biological sexuality into products of human activity.[6] In turn, it is understood that the definition of sex and gender is actually different to each other. Somehow not only different, sex and gender also have a common biological basis of sex, and both are socially constructed. They however also differ as they are made of different social bases. Gender is also a cultural construction which is open to any changes.[7]

In cultural studies, gender and sex are seen as social constructions that are intrinsically implicated on the issues of representation. Gender and sex are likely to be more cultural rather than natural matters. However, some feminists point out their thought to emphasize the essential difference between men and women. Cultural studies tend to explore the idea of specific sexual identity characters historically; unstable, plastic, and prior to change.

On the basis of these assumptions, it does not necessarily mean easy to set off one's sexual identity and substitute it with others. As sex is considered as a result of social construction, this social construction is however the one that constitutes the human being through the pressures of power and identifications in the human psyche. In other words, the social construction is something that is regulated and has its own consequences. Since sexual identity is seen to be not as a universal biological essence, it is more to become the issues of how femininity and masculinity being discussed. In short, feminism and cultural studies should pay more attention to the problems of sex and representation.

Cultural studies have observed the representation of women in popular culture and in literature. It is found that women around the world are constituted as sex and subordinated under men. In other words, subject positions constructed for women put them in patriarchal work order of domestication and beautification, or those to make them become mothers and have career as well as being able to explore their individuality, and perform post-colonially to carry the double load introduced by colonialism as well as being subordinated by their native male. Nevertheless, it is not impossible to unset the stability of this sex-body representation, even

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[4]Myra Diarsi, *Menjual Mitos Menyesatkan*, (onKompas, edition of Monday 16 April 2001), page 32.
[5]Ana Nadhya Abrar, *Jurnal Ilmu Sosial dan Politik*, (Yogyakarta: Universitas Gadjah Mada, Volume 7, No. 3, March 2004).

[6]T.R. Putman, *Feminist Thought: Pengantar Paling Komprhensif kepada Arus Utama Pemikran Feminisme*, (Yogyakarta: Jalasutra, 1998), page 78.
[7]C. Barker, *Cultural Studies: Theory and Practice,* (London: Sage Publishing, 2000), page 192

when the texts have been constructing the subject position, it does not necessarily mean all men or women take those offered positions.

Studies of reception put emphasis on negotiation that occurs between the subject and the text, including the possibility of making resistance to the textual meaning. These studies often celebrate the values and cultures of watching women.[8]

2. Muted Group Theory

Muted Group Theory - MGT originated from the work of Edwin and Shirley Ardener, social anthropologists who are interested in the structure and social hierarchy. In 1975, Edwin Ardener states that groups that make up the top of the social hierarchy determine the communication system in the culture. Groups with less power such as women, the poor, and the people of colored skin must learn to work in a communication system that has been developed by the dominant group.[9]

CherisKramarae developed this theory to focus specifically on communication. However as stated by Kramarae, the goal is more limited compared to that of Ardener's which is supposed to implement the Muted Group Theory across various cultures.

The assumptions of Muted Group Theory developed by Kramarae are based on two assumptions: First, women's perception towards the world is different than that of men because of their different experience and the activities that are rooted in the labor division. This assumption is based on differences in gender perceptions. This assumption is set up from the premise that the world is different for either men or women. Second, as there is a dominant male political system, there is also a dominant male perception, inhibiting free expression of women's alternative models toward the world.

III. DISCUSSION AND ANALYSIS
1. Ideological Construction of Women on Mass Media

Mass media contributes considerable to influence the construction of ideology which in turn is accepted by the public as common practice. Mass media is not the only determinant factor but the role has been growing to become more and more important as the agent of socialization since the intensity of public's consumption on media is also increasing. It is demonstrated by media equity ownership and production that are steadily market-oriented. Media is not only oriented on economic factors but also on the realm of ideology, politics, and power that led to the public conquest.

Marxist theory points out that media's position in the system of modern capitalism is the one that 'sets up'. It is not only a medium for transferring messages among existing social elements in society but also serves as a means of consensus coercion implemented by certain groups that are economically and politically dominant. Media is a tool of production tailored to the general type of capitalism industry along with its factors and relations of production.

Media tend to be dominated by the capitalist class whose management is well implemented nationally or internationally to meet the interests of its own social class. According to Marxist, the capitalists work ideologically to promote their ideas and perspectives while rejecting the idea that is considered potential to create change or lead to the creation of consciousness of the working class to stand up for their interest against the capitalist.

Peter Golding and Graham Murdock (1997) in *The Political Economy of Media* mentions that mass media has reached the peak development as the key institution in the history of modern society for being able to represent themselves as the main public space and helps determine the social dynamics, politic, and culture both locally and globally. Media is also able to generate economic benefits as it takes position as an intermediary between producers and consumers. On the other hand, mass media is also capable of deploying and strengthening certain economic and political structures as well as running ideological functions.

Effect of media will also become more powerful since the female figure of the display is presented in a way of strengthening the stereotype that has been built in the community. Hence the mass media is not the one who gives a birth to gender inequality, somehow it has taken part to strengthen, preserve, and even exacerbate the injustice against women in society. When the media introduces a notion on women consistently, people are consequently expecting that the most logical choice is to follow what appears to be a general trend, as presented by the media.

It is the reality of today's that a beautiful woman is identified with bright skin, straight and long hair, well-shaped body, and sexy dress to show off body contours (with miniskirt), as well as dressed in trendy outfits since it is considered the most ideal choice in social life. It is in fact slowly but surely that the media confirms the stereotyping on women that are constantly presented as sex objects in the media. In turn, the male audience

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[8]Anthony Giddens, *The Transformations of Intimacei,* (Cambridge: Polity Press, 1992), page 180.
[9]West dan Turner, *Pengantar Teori Komunikasi: Analisis dan Aplikasi,* (Jakarta: Salemba Humanika, 2008), page 120.

will have their justification to see women as ones whose primary function is to satisfy their sexual desires. Thus, women are degraded to be mere sex objects. As a result, the embedded notion is that women's main potential is their body instead of other factors such as intellectual excellence, breadth of knowledge, skills or other competencies.

In this case media is functioning as a means of self identification with the values enforced by the media. Every human being has his own values in life which in turn are used to perceive the world. With media along in life, everyone discovers other and different values beyond. When someone is constantly and continuously introduced to other values created by the media, his personal values tend to be influenced. In such a way, media brings the values from all over the world that could easily affect the audience.

Media may also function as an identity provider, where the media is a means to improve self understanding. To understand and assess who, what, and how someone is, other's views are generally required. In this case, media may help to become a mirror for self recognition and understanding of physical and intellectual as well as moral condition.

As the business industry, mass media involves very deeply to people's mind by exploiting women with all their characters that are possible to be in trade; beauty, body attractiveness, sex as a form of men's pattern of patriarchy and interest of capitalism in media industry. As a matter of fact, within its role as an intellectual product, mass media functions into the opposite direction to its role, namely to defend and maintain the basic rights of the public especially those in the position of being oppressed.

This recent phenomenon is an evidence that the roles of the mass media are not supposed to be underestimated. It does not only introduce and promote such ideology but also confirm ones that have already been built previously while providing justification and even supporting the conditions that facilitate practices of oppression against women. Even to further lookout, it is almost certain that such cases of raping and violence against women are also considerably caused by the effect of the mass media.

Many female artists show up in media exploiting their sexual attraction blatantly within the impression that they are fully in control of their bodies. Such female artists as Katy Perry and Lady Gaga show up on stage with the attractions dominated with sexuality in their both outfits and movements.

In Indonesia, this phenomenon is demonstrated by a number of female artists such as Julia Perez, Trio Macan, Inul, DewiPersik and several others. The fans of these artists may argue that their idols do not perform any body or sexual exploitation with their clothing and a body shaking. In fact, these artists are claimed to be fully in control of their movements while the audience could only surrender and passively accept what they are presented with.

In this case, such sexy performance of these celebrities will be perceived by their audiences under the gender scheme that has been built before. Such performance consumed by male audience is not merely the independence or freedom of the artists themselves, it also illustrates the willingness of the artists to exploit their sexual attractiveness based on the sexiness, beauty, and other physical qualities. As the result, woman should be willing to be treated not as a being with brain and dignity, but more as a being that should always exploit her body.

Being used as a means for these artists, the media serves as a provider to audience's personal identity that serves model of behavior. Model behavior can be obtained from the media presentation, whether it is similar to that embedded or even on the contrary. In other words, it is often that everything offered by the celebrities can be easily imitated by the media-consuming audience. This hunt for the identity is at least to pursue similarity to those offered by the artist in fashion, lifestyle and others.

2. Domination & Fascination of Female Sexuality in Media

It is revealed in many discussions on media and gender that women appear more dominantly than men in either news or gender-bias issues in media. An assumption that is believed to give influence is that the mass media's chain of activities tends to be dominated by men; from the photographer to reporter, editor, lay outer, columnist, editorial board, deliveryman, as well as its customers/buyers/readers/viewer.

In other words, all production processes involve men's interest on the basis of their views and tastes. It consequently leads to an ease of turning women into become media commodity. Another assumption reveals that media workers and institutions do not posses adequate sensitivity towards issues on women, so as not yet to produce journalism with expected perspective on gender.

The mass media is also considered to have not been able to escape from its role as an economic medium of power, both coming from the authorities, intellectual authority, political ideology and the capital owner. The theory of media's political economy suggests that media institutions should be assessed as part of the economic system that is also closely related to the political system. The quality of knowledge over the community produced by the public media is largely determined by the exchange rate of the contents in a wide range of conditions that impose the expansion of the market and is also determined by the economic interests of

the owner and policy makers.[10] The mass media which is supposed to maintain the balance of the existing power turns out to conserve the power itself only because of poor professional competence and ethic that results in women as the victim of arrogant perpetuation of capitalism.

Women have also been entering the period of anomalies in which their existence is being challenged. On one hand, women begin to enjoy their opportunity of good education, information, and begin to grow. On the other hand, their images have not changed yet. Women are still likely to be sex object. Consequently, even when they have more freedom and independence outside the house, they still get harassed or subordinated by their male boss in the office. It also happens on the street where women are still badly treated or get teased. This is then reduced by the media from a bitter reality into become a common thing for women.

Media has three life resources, namely the content, the capital owner, and the audience. The content relates to the presentation, the capital regards with the source of funds to support the media, while the audience relates to the targeted segments. Thus, it is understandable why the media is widely operated for commercial purposes. In order to survive and win in the competition, media requires its resources of life namely capital, content, and audience. The three are interconnected.

Interesting content attracts audience to keep on certain media as their favorite. The more audience watch, read, or hear certain program, the higher the rating is. It implies to more interested advertisers to put their advertisements within the program. Or it could be, the media with huge capital resources produces high quality events (content) to attract their audience, resulting in high ratings and in turn attracts advertisers. Such performance certainly puts the media as a means for the capital owners to maintain their domination, either in term of economic or political power. In the prevailing condition, media should keep on selling 'something' needed or preferred by the market to maintain the expected profitable position. One of the main strategies includes presenting gender and sexuality. Luce Irigaray quoting Levi Strauss and adapting Marx argues that women are not necessarily served as costumers but as commodity.[11]

A noticeably similar view is brought up by Gilman stating that the men are the market and demand, while the women are the supply. Therefore women are turned into become fabricated products disinvested by their body and fashionably dressed in such a form to make them suitable for being exchanged among men. Those are the reasons behind the fact that sexuality is very attractive in the media. Sexuality on stage or display makes media become salable as its male audience acquires 'entertainment'. It agrees with the idea expressed by Mc Quail that one of its functions is as entertainment medium.[12]

In this regard, the media has turned out to become the main tool of capitalism and consumerism. It has also been crushed down into pieces within market mechanism which no longer obedient to norms and etiquette. It may even violate one's privacy or honor. Surprisingly, it becomes a quite expensive commodity. Human discrimination within this issue is getting more apparent. Human being has been considered as the objects and materials while sexuality is seen as the commodity. That women are exhibited and showcase themselves have entered the era of peak discrimination; a very deep era of materialistic, hedonistic, secularistic, and individualistic. Materialistic; as the attention is paid only for the human body which priors to changes, not for personalities that are likely to be more lasting. Hedonistic; as it concerns only with temporary pleasure.

3. Women in Mass (Media) Culture

Human being is embedded with the tendency to become consumer of the mass culture. One of the employed media is the "magic box" that provides them with sound, images (audio and video), while being confronted with the social reality displayed within. In another scale, the "magic box" (TV) is also considered to be responsible of causing dehumanization, demoralization, or desecration.[13] Media culture refers to a state where the audio and visual display or spectacle has helped assemble everyday's life, dominate the entertainment projects, form political opinion and social behavior, and even provide material supplies to establish someone's identity. Print media, radio, television, movies, internet, and other forms of late media technology have provided various definitions for being male or female, distinguishing someone's status on the basis of class, race, or sex.

One aspect of the mass culture that is not less interesting to observe is the wording and style of news reporting on women as the concept as well as the object. Within its primary means namely the language of the mass media (especially in print media), the media plays a role of 'formatting' public's thought with the language chosen and used by its journalists.[14] On the other hand, some print media have tried to present their result of coverage with respect for the woman of victim e.g. by covering the identity and providing brief explanation of

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[10]N. Garnham, *Media, Culture, and Society*, (London: Sage Publishing, 1979), page 135.

[11]Sue Thorman, *Teori Feminis dan Cultural Studies*, (Yogyakarta: Jalasutra, 2000), page 172.

[12]Dennis McQuail, *Teori Komunikasi Massa*, (Jakarta: Erlangga, 2010), page 82.

[13]Nurul Arifin, *Wajah Wanita dalam Media Masa,* (Bandung: Mediator, Jurnal Komunikasi UNISBA, 2001).

[14]*Ibid.*

the incident to its audience. Somehow, most media practitioners assume that the women of victim remain the object of violence.

Sexual violence is often presented in media along with putting sexual imagination, raising readers' sexual desire, and leaving women as the objects that have become the victim. Being not empathetic to the victim and biased in favor of standing for and being sympathetic to the perpetrator demonstrate the media unfairness in reporting the victim. It would be worse when the woman of victim is labeled with the stigma of "not a good woman". The submitted language leads to the misjudging on the rape victim who is presented to enjoy the incident of sexual abuse. The media also has tendency to illustrate that there is no significant impact for the victims. News of rape is presented in bombastic title such as the use of the phrase; *Father "Works On" Stepchild*; *Taxi Drivers "Take Turn" Village Girl*. The sentence reflects the message that women are the weak and helpless creatures.

Such mindset in news writing is thus very likely to represent the mindset of most people who epitomize their response to the news of sexual violence against women. Not to mention the problem of gender violence in the frame of pornography. Despite differences on the definition of pornography, the activity itself is generally regarded as sexual harassment against certain sex. Types of violence on women in the culture of pornography include non-physical violence i.e. the violence in the form of abuse against women as the objects for making benefit in the media industry.[15]

When the media reports rape victims as a woman with fair-complexion and attractively-shaped body, the writing of events is actually making the women of rape victims into become the victim again (revictimized). Firstly, she becomes the victim of physical violence; Secondly, she is the victim of writing by the media, as her fair skin and beautiful body had been the cause of violence upon her.

The media programs such as operas, talk shows, comedy shows, and some particular sections in the print media also display some visualization of naughty whistling (teasing), porn humor, comments associated and leads to harassment of sexual performance, poking or touching certain parts of body. All these are actually the manifestation of sexual harassment but ironically not regarded as problem by the media.

Movies and soap operas are manifestation of creativity. The pure taste of the work carried out by the people of the nation should also involve the existing noble values. A nation of religiosity is also in a wish of being in charge for their own country. All of these are merely rare in this country. Movies and soap operas are mostly produced more on the calculation of business. In turn, they are created mostly to just satisfy their audience's desire (male-dominant). Women are utilized as the center of attraction at various acts of exploitation. The fact is actually violating women on their own. It sadly confirms the stereotyping on women in general. However, the people running the business and those behind the media industry have always refused to admit the phenomenon as the act of exploitation. They keep on the argumentation that it is nothing but creativity.

Jenny Hardono, a creative director, stated at the National Seminar on Women in Surabaya that "creativity can be implemented in various ways, not necessarily in a way of undressing women".[16]

In advertising, the other side of women in the media spotlight, there also is found the fact that women are also not presented in better images on TV commercial, print media, films, and soap operas. Women are somehow positioned as the sex objects. Despite most commercials do not need women to be involved in regard with the specific product that are intended only for men, media may persistently puts women in the ads. For example, in commercials for car, water pump, cigarette, energy drink for men, and condom, the ads deliberately present women for all the characters of salability: beauty, body attractiveness, and sex objects.

Women do not appear to be personal creature; they become the symbols to please predominantly-male audience. It confirms the fact that many ads expose women's parts of body such as lips, thighs, leg, abdomen, etc. Meanwhile, their faces and identity are not necessarily shown, because their parts of body have already taken over all the selling point. It is all they need. Ads also demonstrate the mystification that women are complementary to men's life. Women are merely an object for the life of men, so that women could never make any decision on their own without men.

In commercial for vitality drugs, further analysis simply shows how gender values are always strived in. Advertising in media perpetuates or reproduces stereotyping of men and women in their traditional roles. Commercial for vitality drugs implies distance in sexual relations between men and women. Woman in such commercial of sex stimulants is always portrayed into become subordinated and in the position of serving and meeting the needs of her man in their sexual relationships. Meanwhile, the man is represented to take control over woman's sexuality only if he takes the vitality drug. It is anyway in the commercial, often women are portrayed as sexual objects for macho and mighty men.

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[15]Mansour Fakih, *Kekerasan dalam Perspektif Pesantren*, (Jakarta: Grasindo, 2000), page 52.

[16]*Op.Cit.*

Similarly, there is also inevitability in sentence structures towards gender issues. For example, there is such entrenched legal agreement that men could "marry" and "divorce" their women, while one way and another women can only "be married" and "get divorced". Within certain critical situations, women who have lost their faith on their men might particularly be active and demanding. Nevertheless, still they could only "ask to be married" and "asked to get divorced". It is then obvious to tell the one who gets referred to as "I", "you" and "he" in such sentences of the conversation in a television program ("Shall you love me still?").

Changing this generalization into particular cases on woman in the culture, Edwin Ardener observed that social anthropology examines women's experiences by talking almost exclusively with men. Therefore, it is not only the women who face difficulties on the language that does not entirely represent what they have in mind, but also that their experiences are represented on the basis of men's point of view.[17]

4. Women and Media; Muted Group Theory Overview

The other fact of women in media spotlight is that they undergo the process of being muted through ritual and control. Through ritual; that many social rituals have impacts on women to get muted and subordinated. Through control; that men are in charge of any decisions on what to put in the history books that make the history of women is barely touched.

In addition to the fact, the media is controlled by men. Coverage on women's contribution and discussion on women are relatively inadequate in the mainstream media. Women are merely objects for men that make them unable to make decision on their own without men.

In this aspect, the communication puts men at the center while women as the shadows. Men predominantly occupy the whole public spaces. From the decision makers and the main actors of the policy, the front row, the vast opportunity, and the time availability for men. If the whole matters put men as the main actors and to have the most dominant access, women then subject to experience of being muted.

The basic theories and assumptions of muted theory are used to analyze the process of cultural silencing/muting of women especially in the media as there are different experiences between women and men in the activities that are rooted in gender bias.

IV. CONCLUSION; DECONSTRUCTING MEDIA STEREOTYPING

Media is the representation of the existing culture. In other words, media is the agent of culture whereas culture is a system of signs. Products of media represent certain meaning and reality to be conveyed by the producer i.e. media workers to their audience as the target. The audience might not put their concern on load of falsehood culture and all forgery offered as the reality of meaning of the media product. But it is better if the false and bogus meanings of media products are in support to the existing normative social reality.

In addition, the meaning of media products has become the tool of legitimizing the exchange of values and norms in the society. In other words, the relation images between men and women in media products will continue to be defined like the way of conservative old values, and prevails in the society whereas women are always the second-class citizen compared to men. In fact, media products could have been deconstructing old values with the more egalitarian relation image and gender justice.

Stereotyping on women as 'objects' for men that has long been constructed by the media should essentially get discourse balancing. Discourse on 'woman' is in deep requirement of being deconstructed. Women have been in fact silenced/muted all this long. It is now time to speak out. Such awareness and courage should continually be in discussion and raised. It is not supposed to revolutionally take over the position that women dominate and construct men, but to balance and equalize discrepant relations between women and men as a result of gender inequality.

It is time for media to no longer expose any issues in such framings of stereotyping with men's predomination and putting women as sex objects. Media should encourage and support women to open their views and insights, and promote change of their negative self images. Media should at least act justly in a way of presenting women's images side by side with man without any gender bias. Could it be possible considering deeply rooted interest of capitalism in gender-biased and sexuality-oriented entertainment for the shake of the greedy benefit of economy?

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