Women's Image in Arabic Songs
(An Analytical Study of how Women Appear in the Most Viewed Songs on YouTube for the Year 2021)

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Abstract

Women play multiple important roles in society. They are mother, wife, lover, friend, sister, colleague, daughter, and grandmother. Today, video songs are considered one of the sources of shaping the image of women among young people, due to their large number of views, which reach millions of views. This research aims to know the features of women in 20 Arabic video songs that received the highest views in 2021 on YouTube. It also aims to know the roles in which women appear. The research is considered descriptive research, and the researchers used the content analysis approach. One of the most prominent results of the research is that the woman appeared in most of the songs as a dancer and singer, and she also appeared as a lover. In the first place, which is the weakness of her appearance as a wife and mother. She also appears in most songs with a happy personality, which are images that do not represent the reality of Arab women, and this contradiction between the image of women in songs and their image in reality may contribute to the formation of a confusing image of them in the minds of young people.

Keywords: *mental image, women, Arabic songs YouTube.*

Introduction

The study of the sources from which people derive their impressions of others is of importance to students of human behavior, because the image is nothing but impressions that the individual forms about a person or another or about other people or about any other group or groups, and the content of this image has a profound impact on the interactions of the individual with others . The media is considered one of the most important factors in creating and shaping the image, and recent years have witnessed increasing recognition of the important role played by the media in various traditional societies, transitional societies, and modern societies, despite the main differences in the role of the media according to the nature of society and its media needs.

Studies that dealt with the image of women indicated that the media present various and different images of her and society needs to present a correct mental image about her, in order to contribute to the process of sustainable development in the Arab world.

The media image of women means the set of features and qualities that the media attribute to women through the contents and programs they present about them. The media image is a manufactured image that relies on a complex cultural system for the manufacture of symbols of the media message, and this industrial process appears as one of the outputs of the media content. A particular person, gender, establishment, institution, local, international, or professional organization, or anything else that can have an impact on human life.

The media contributes to building the individual's cognitive aspect of a national group by providing the individual with information, opinions, and ideas, and presenting them within a specific framework. The development of the individual's cognitive structure and the development of his personality as a whole within a specific social reality may lead to the creation of a basic psychological tendency that in turn affects the construction and content of his image.

The image of the Arab woman in Arabic songs is subject to cultural and social stereotypes that may be backward and do not respect her humanity and her basic role in society. Responsible and

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conscious decisions must be taken to correct the negative image of women, as the way in which women appear often presents a social, cultural, intellectual, and political message. It clearly contributed to the stereotyping of women into roles assigned to them by multiple cultures and backgrounds. This study indicated that Arab women appeared and acquired the customs of Western society in their clothing.

The study also included three basic axes. The first axis is the methodological axis, which includes the research problem and its questions, the importance of the research and its objectives, the research methodology and its limits, the data collection tool, and the definition of terms. As for the second theoretical axis, which includes firstly Arab women in the media, secondly the reality of women's work, thirdly the image of women and their role in society, viewer culture as well as YouTube, and the third axis is the practical framework that includes content analysis tables, results and conclusions.

The first axis: methodological framework

First: the research problem

The presence of women in Arabic songs requires an analytical study of how Arab women appear in them, what are their features, and what the social role they play for viewers. The research problem crystallizes in identifying the image of women in the most viewed Arabic songs by analyzing the content of twenty of the most viewed songs of 2021 on YouTube.

Research questions:

The research seeks to answer several questions:

1.   What are the features of women that appear in the most viewed songs on YouTube?

2.   Is there a relationship between the appearance of a woman in the song and the number of views?

3.   What is the social role that women appear in Arabic songs?

4.   What are the fashions that women appear in?

5.   What is the percentage of shots in which women appear in the song?

6.   What form does the woman appear in in the songs?

Second: the importance of research

The importance of this research lies in knowing the image presented by Arabic songs about women to Arab youth who watch these songs, and they are in the millions, especially since the number of viewers in the first songs reached a billion views, and the reflection of this image on the relations between men and women in society. Just like women, she also forms an image of herself through these songs at the stage of building and crystallizing her personality, so knowing the features of this image helps in understanding the nature of social relations between them.

Third: Research objectives

This research aims to achieve the following goals:

1.   Knowing the features of the image of women in Arabic songs.

2.   Knowing the relationship of the number of views with the appearance of women in Arabic songs.

3.   Knowing the social roles in which women emerged in Arabic songs.

4.   Knowing the fashion in which the woman appeared.

5.   Knowing the bodies in which the woman appeared.

6.   Find out the percentage of time in which the woman appeared compared to the whole song.

Fourth: Research Methodology

This research is descriptive research that aims to study a specific phenomenon, which is the image of women in the most viewed Arabic songs on YouTube. The research followed the survey method, and the content analysis method was used.

Fifth: the community and limits of research

The research community means the collection of the apparent vocabulary to be studied (Al-Mashhadani, p. 2017). The research community consisted of 20 Arabic songs that were most viewed on YouTube for the year 2021. These songs were published at different times on YouTube, but received the highest views in 2021. This is clear by reading the volume of views

that clearly appear in the bottom bar, which is provided by YouTube for any clip published on it. Moreover, there are special channels on YouTube that publish statistics on the most-watched songs.

Sixth: Search tool

The content analysis method is a tool for collecting data to obtain an accurate perception of the mutual relationships between society, trends, tendencies, and desires, to provide a picture of life reality, set indicators, and build future predictions.

The analysis is done on a regular basis, and on methodological foundations and objective criteria to determine the content of media materials and address them with explanation and interpretation (Al-Mashhadani, Scientific Research Methodology, 2019).

The two researchers watched the twenty songs separately, carefully and carefully, recording the main axes, and extracting the categories.

Seventh: definition and definition of terms

Terminology is an abstract idea that has been formulated by generalizing from particles and terminology is important because it facilitates communication between those who share an understanding of it.

Concepts are the idiomatic definition of an abstract construct that searches for the truth, through what the researcher wants to make important, which makes it a selective construct.

1- The mental image: It is the final product of the self-impression that individuals or groups form about others, these impressions are formed through direct and indirect experiences, and these experiences are linked to the emotions, attitudes, and beliefs of individuals. (Ajwa, 1983, p. 10)

2- The media image: It is a set of characteristics that the media attribute to a country or people through the contents or programs they provide. The media image in this concept differs from the mental image, which is the final product of the subjective impressions of individuals and groups. (Ajwa, 1983, p. 129)

3- Woman: She is the female of the long-lived human being of this land, and the word "woman" in the Arabic language is derived from the verb "mara" and means (the perfection of manhood) or (humanity). (Abdel-Al, 2018, p. 10).

The personality of a woman is the product of customs, traditions, and social and cultural values, and therefore they are the results of the culture of societies. Customs and social patterns change, and women may sometimes have a role in changing them. Together, these factors vary between societies, interact to varying degrees, and result in ideas and trends. Distinctive customs, values, and behaviors (Abdel-Al, 2018, page 12).

4- The song: It is one of the media forms of presenting musical texts to the audience. It is clips that are not connected to each other and are compiled using montage. Its presentations are divided into three forms, which are:

A. Show dancing) provides the background of the scene behind the singer who stands in the foreground. This is the simplest and most common form of video clip because it depicts the simplest and most common songs.

B. A representative scene that embodies the theme of the song and its major threads are controlled by a scenario that organizes the events and their development. This type of video clip concerns a specific type of poetically distinct songs. The presence of a song that carries a humanitarian message requires a form of video clip that embodies it in a representative scene that brings the values contained in the lyrical message closer to the audience. The recipient is closer to a very short film.

C. Abstract artistic shots that constitute an aesthetic addition to the completed song.

Eighth: Previous studies

1- Alaa Hussein Abd Dakhil, Social Networks and their Role in Drawing the Image of Women from the Point of View of Jordanian University Students, Master's Thesis in Media / Middle East University, 2016.

The problem consisted of revealing the negative effects of social networks in influencing their users in general and drawing the image of women in particular, as well as whether social networks have facilitated women's expression of themselves and the dissemination of their opinions freely.

The study seeks to answer the following question: What is the role of social networks in shaping the image of women?

The objectives of the study are to identify how to use electronic media in a manner aimed at

drawing the true image of women, and to suggest appropriate solutions to improve the media, whose purpose is to highlight an intellectual and scientific image of Arab women and to measure the degree of correlation between the currently available media and their role in describing the cultural and intellectual reality of women.

The spatial boundaries were the Hashemite Kingdom of Jordan, the temporal boundaries were the second semester 2015/2016, and the human boundaries were a random sample of male and female students at the University of Jordan and the Middle East University.

The researcher designed a questionnaire, aimed at revealing students' opinions about highlighting the image of women, and the role of social media in influencing their users. The five-point Likert scale was adopted to measure communication networks and their role in drawing the image of women.

Results

• There is an effective role for social networks in drawing the image of women. The researcher also believes that the frequent display of stereotypes produced by social networking sites about women was the result of the nature of the stereotypes produced by society's memory around them, and the connection of those images to the different roles of women and their societal positions.

• There is no difference in the opinions of the sample members about the nature of the research community's interests in social networking, preferred networks, and satisfactions according to gender, but it showed that there are differences in the opinions of the study sample members about the characteristics of the networks and the image of women, as females view social networking sites in a more positive light than males. Which made her more influenced by the images these sites produced about women.

• There is no difference in the sample's opinions about the role of social networks in drawing the image of women according to the variable of the educational stage. This is due to the result that students of all educational levels are able to understand the role of social networks in drawing the image of women, in light of the tremendous technological development and the information revolution.

• There is no difference in the opinions of the sample members about the role of social media in drawing the image of women according to the age variable. This is due to the fact that university students use social networking for a long time, which makes them able to evaluate the role of social media in drawing the image of women according to the age variable to similar degrees.

2. Kamonwan kaewphut "Women's Image in the Top 30 Songs of 2010" (kamonwan, 2019) Master of Arts, Faculty of Humanities, Srinakharinwirot University, 2019.

The purpose of the study is to explore images of women in song lyrics, from 2010 to 2019.

The importance of the study is summarized in several points:

o Helps readers better understand the image of women that was created by Male and Female in 2010.

o Provides general and specific information about the images of women in the lyrics for the understanding of the recipient.

o It benefits those interested in women's images and song lyrics in 2010.

The guiding theory of the research is the feminist theory The researcher used three axes, including the issue of organizing gender roles in society and the family, analyzing women's images in songs, and gender stereotypes.

  The sample of the study is thirty of the best songs from the peak position in the Decade-end Hot 100songs chart in 2010.

Results

After analyzing thirty songs, it was found that the image of women in the songs is negative and contains words of persecution, directly and indirectly. Where these images can be found between the lines, there are fifteen songs that depict women as objects of men. Fifteen songs embody the features of denial of autonomy, denial of subjectivity, ownership, and violation as a tool. All the lyrics depict women as objects that can or should be exchanged for money and other valuables.

Five songs also depict women as inferior to men, and some song lyrics present ideals such as the ideal woman, but the appreciation is only for appearance, and men have the ability to control women and their status.

Regarding the stereotype, six songs depict women's behavior in a bad way and generalize that they only need men's money and property. They are unstable and do not act with balance, and the image of women has often rebounded from an environment of products dominated by men.

It was shown through the previous two studies that social networking sites have an effective role in drawing the image of women and determining their role in society, and that the recipient's interest in social networking sites is related to his motives, and has nothing to do with the variables of gender or age, so the recipient is able to deal with them in a positive way. Regarding the second study, it considered the appearance of women in songs to be persecution and a violation of their independence, and considering them as something that can be replaced. The two studies are close to ours in that they show the recipient's interest in social networking sites, and the way in which women appear in songs.

The second axis: the theoretical framework

First: Arab women in the media

Most studies conducted on the image of women in the media, whether traditional or electronic, indicated the presence of a clear bias that involves falsifying facts and constitutes an obstacle to women's participation in social life. When comparing the image presented of women and the actual social reality in which we live, and with which Arab women interact, whether in the field of work, production, or their social life, we find that the media is still far from effectively addressing women within our Arab societies, so the image needs more depth in Discussing her motivations, in addition to highlighting the difficulties she faces to achieve her dreams and status. (Abdul Qadir Hassan, 2021, p. 263).

The topics of fashion, beauty, and make-up arts occupy a large place in the space allocated to women's doors, and it is a trend that addresses women who belong to the middle class, the rich class, and city dwellers without rural women who belong to the toiling class. As a result, the percentage of spaces allocated to ads that revolve around fashion and commodities increased this develops consumerism towards imported foreign goods at the expense of competing national production. (Abdul Qadir Hassan, 2021, p. 263).

Second: the reality of women's work

A working woman is exposed to pressures similar to the pressures that a man is exposed to at work, in addition to the gender discrimination that she is exposed to as a woman. Systematic studies always indicate that working women enjoy better psychological health, complain of fewer symptoms of depression, and declare that they are exposed to less stress. The working woman also benefits from the additional resources available to her, and from the multiplicity of sources of social support that the human environment provides for work. It also acquires life skills that are not available in family areas alone. This allows her to manage the pressures she is exposed to and adapt to them in better ways.

Despite the high rate of women's enrollment in the labor market and their important achievements in education, they have not yet been able to achieve effective economic participation. Despite their abilities, which sometimes double those of men, and despite the deservingness of their positions, we see many women who do not enter the labor market immediately after graduating from university, or enter it for a short period before withdrawing from it for several reasons that they have not yet succeeded in overcoming. The woman aspires and deserves, fights in the labor market, and then quickly withdraws. (Al-Shaarani and Noman, 2019)

Third: the image of women and their role in society

The media calls for the empowerment of women and their going out to work and public life without controls or ethics. It calls for the liberation of women in the Western style and appears to elevate the status of women. At the same time, this media material degrades women and turns them into mere commodities for suspense, sexual arousal, the practice of vice, and the promotion of consumer goods. (Moawad, 2019, p. 16)

It mocks the role of women as caregivers for their children and housewives, while promoting women leaving their homes without controls that preserve the family and social values, and stresses on every occasion that chastity and morals are in the heart and have nothing to do with appearance, hijab, or anything else.

As for the religious woman, it is always - in soap operas - the stupid, narrow-minded, psychologically complex woman, and the intelligent woman is the one who strips naked and establishes free, illegal relationships with men. Cognitive change occurs in the example of women

through the media, after it has been placed in another cognitive framework that contradicts the custom of the public about the role of women as they have learned and believed in it. She is successful because she is free from controls and values, and she is the focus of attention because she exploited the aesthetic aspects of her body, and she is famous because she is known for resisting customs and traditions. Thus begins the cognitive change of the woman's primary role within the family and caring for her. (Moawad, 2019, p. 16)

Fourth: The culture of viewing

Viewing culture stems from the fact that individuals receive hundreds of contents through images that affect their values, attitudes, and behaviors.

The goal of viewing culture is to facilitate the transition from passive viewing to the ability to analyze and evaluate. With this ability, the viewer becomes understanding and aware of:

• All images and materials of communication and media contain contents built to achieve a certain purpose.

• These implications employ the image and frame our understanding of the world.

• Each member of mass society interprets images and content in his or her own way.

Based on these concepts, the culture of viewing requires developing the qualifications in order to watch and think about the means of communication and media in a critical manner. This will only be possible within the framework of contradictory discourses, and in societies that have spaces for freedom of expression and criticism. Media outlets that have the ability to get rid of, even if relatively.

The power of money, the market, and politics can provide this aspect, and this involves developing other alternatives to media consumption, especially television, given that when viewing turns into an addiction, it will necessarily be at the expense of intellectual activities, creative activities, and communication with family and friends. (Rawan, Media and Society, 2007)

Fifth: YouTube

It is one of the websites that relies on users adding video clips from all over the world and at the same time allowing anyone to browse and benefit from these clips.

The Encyclopedia of the International Computer Magazine defines it as the most popular video-sharing site that allows anyone to upload short video clips, to view them privately or publicly, and the most popular place for exchanging videotapes between family and friends. Since the site was established in 2005, it has become one of the most developed global sites, and it has become the third site in terms of internet users accessing it globally, according to the statistics of the Alexa web information site. (Amer, 2020, p. 119)

The most important characteristics and advantages that YouTube distinguishes is that it enjoys the use of images and sound, which are more influential than text alone, and YouTube is considered the most popular and used in the world. It has the ability to add video files to blogs, major social networks and sites to be viewed immediately, as well as global participation and interaction on YouTube.

The removal of the language barrier, as well as the classification of video files into private and public to determine the powers to view them, and there is a quick capture feature that enables any user who owns a web camera to record video files that he wants to share to site servers directly without going through his personal device. (Amer, 2020, p. 123)

The third axis: the practical framework

First: The two researchers chose the group of Arabic songs most viewed on YouTube for the year 2021 to be the research community, and the following table includes the names of the twenty songs, the name of the singer, and the number of their views.

Table No. (1) Shows the name of the song, the singer's name, and the viewing number.

No.	the title of the song	singer name	Views
1.	You are a teacher	Saad Al-Majarred	1 billion
2.	Three beats	Yousra and Abu	763 million
3.	Oh my night	Balti	757 million
4.	Come here	Mahmoud Al-Turki, Ali Jassim, Mustafa Al-Abdullah	736 million
5.	Girl's Neighbor Festival	Hassan Shakoush	620 million
6.	Good skin	Hussein Al Jasmi	605 million

7.	Be betrayed and live	Zuhair Al-Bawi	598 million
8.	In bold	Hussein Al Jasmi	595 million
9.	Love death	Nabil's sword	470 million
10.	Your love hits the head	Nour Al-Zein, Muhammad Al-Fares	452 million
11.	They didn't see it	Moha Milano	447 million
12.	Jinak bhaiya	Nour Al-Zein, Ghazwan Al-Fahd	441 million
13.	Oh, if you played Yazhar	Muhammad Shaybah	423 million
14.	my brothers	Egyptian band	392 million
15.	Aisha	Khaled Al-Jazairi	392 million
16.	I forgot	Muslim	385 million
17.	Forget	Muhammad Ramadan, Saad Al-Majarred	383 million
18.	Life's secret	Aseel Hamim	369 million
19.	Home, my heart	Hamza Namir	352 million
20.	A mistake	Saad Al-Majarred	343 million

The above table shows the names of the twenty songs, and it turns out that 2 out of the 20 songs are for singers (Yousra, Aseel Hamim) 10%, while the rest are singers 90%.

Table No. (2) Shows the total time of the woman appearing in the song compared to the total time of the song.

No.	the title of the song	The total time the woman appears in minutes	the entire time of the song
1.	You are a teacher	3:38	4:15
2.	Three beats	2:6	5:11
3.	Oh my night	1:13	3:21
4.	Come here	0	3:07
5.	Girl's Neighbor Festival	0	3:16
6.	Good skin	0:75	3:47
7.	Be betrayed and live	1:00	4:10
8.	In bold	0	3:22
9.	Love death	1:55	3:35
10.	Your love hits the head	0	2:48
11.	They didn't see it	1:58	5:38
12.	Jinak bhaiya	0	4:07
13.	Oh, if you played Yazhar	3:01	6:16
14.	my sisters	0:28	2:34
15.	Aisha	1:35	3:57
16.	I forgot	0	3:09
17.	Forget	1:7	7:47
18.	Life's secret	3:29	3:29
19.	Home, my heart	0	4:40
20.	A mistake	1:38	5:20
Total		24:9	83:49

Table No. (2) shows the total time that the woman appeared in the song compared to the time of the whole song, and the total time of the songs was 83.49 minutes, of which the woman appeared in 24.29 minutes, with a rate of 29.09%, and there is no appearance of the woman at all In 7 songs, which are songs (Come, and in bold font, and your love for your hand with the head, and we came to you Bahia, and my sisters, and I forgot, and my home, my heart) by 35% of the songs.

Table No. (3) It shows the total number of shots of the songs and the number of shots in which the woman appears

No.	The title of the song	The total number of takes for the song	The number of shots in which the woman appeared
1.	You are a teacher	185	132
2.	Three beats	92	53
3.	Oh my night	65	16
4.	Come here	-	-

5.	Girl's Neighbor Festival	-	-
6.	Good skin	195	37
7.	Be betrayed and live	146	31
8.	In bold	-	-
9.	Love death	50	41
10.	Your love hits the head	-	-
11.	They didn't see it	113	43
12.	Jinak bhaiya	-	-
13.	Oh, if you played Yazhar	180	133
14.	my sisters	46	8
15.	Aisha	153	62
16.	I forgot	-	-
17.	Forget	240	69
18.	Life's secret	16	16
19.	Home, my heart	-	-
20.	A mistake	207	74
	Total		1588

Table No. (3) shows the total number of shots of the songs in which the woman appeared is 1588 shots, and the number of shots in which the woman appeared is 715 shots, and most of these shots were characterized by speed, representing 45% of the total shots of the songs in which she appeared only.

Table No. (4) Shows the condition in which the woman appeared in the songs

No.	the condition	Repetition	percentage	Rank
1.	She dances	422	59%	first place
2.	Housewife	107	15%	Second place
3.	singing	72	10%	Third place
4.	Farmer	36	5%	Fourth place
5.	employee	29	4%	Fifth place
6.	student	21	3%	Sixth place
7.	sewing	14	2%	Seventh place
8.	maid	14	2%	Ranked eighth
	the total	715	100%	

We note in the results of Table No. (4) that the condition in which women appeared in the most viewed Arabic songs is (dancing) with (422) repetitions, with a percentage of (59%), which is ranked first, while (the housewife) with a frequency of (107) and with a rate of (15%)) and it is in the second rank, and (singing) came with a frequency of (72) and a rate of (10%) and it is in the third rank, while (farming) its frequency is (36) and its rate is (5%) and it is in the fourth rank, and (the employee) is a frequency of (29) and it is in the fourth rank. (4%), which is in the fifth rank, (the female student) with a frequency of (21), and the percentage of (3%), which is in the sixth rank, and (the seamstress), with a frequency of (14), and its percentage (2%), and it is in the seventh rank, while (the maid) with a frequency of (14). Its percentage (2%) is ranked seventh.

The two researchers relied on the appearance of the woman in the song, whether alone, or her appearance with a group of women, or with a female colleague. In the event that women appear in more than one body in one shot, the focus is on the body of the main character in the scene.

Table No. (5) Shows the marital status of women

No.	marital status	Repetition	Percentage	Rank
1.	Sweetheart	63	36%	first place
2.	the mom	34	18%	Second place
3.	the wife	34	18%	Second place
4.	girl	21	12%	Third place
5.	Sister	13	8%	Fourth place
6.	Girlfriend	12	8%	Fourth place
	the total	177	100%	

We notice in Table No. (4) that the marital status in which women appear in songs and scenes that focus on their marital status is (sweetheart) with a frequency of (63) and its percentage is (36%), which is in first place, and (mother) and (wife) with frequency (34) and a percentage of (19%), and these two categories are in second place. As for (the girl), with a frequency of (21), and with a

percentage of (12%), it is in third place. As for (sister) and (a friend), with a frequency of (13) and (12), respectively, it is in a percentage. (7%) came in fourth place.

The appearance of women in this table was calculated based on the main character in the song in the event that several women appear in one scene.

Table No. (6) Explains how it appears in songs

No.	appearing on the scene	Repetition	Percentage	Rank
1.	solo	186	26%	first place
2.	with men	172	24%	Second place
3.	with the singer	136	19%	Third place
4.	with women	114	16%	Fourth place
5.	within the band	107	15%	Fifth place
the total		715	100%	

The results of Table No. (6) showed that the woman's appearance in Arabic song scenes was (solo), with a frequency of (186), at a rate of (26%), which was ranked first. As for her appearance (alongside the man), with a frequency of (172), which was at a rate of (24%), she was ranked first. The second, its appearance (with the singer) has a frequency of (136) and its percentage is (19%), and it is ranked third. As for its appearance (with women), its frequency is (114) and its percentage is (16%), and it is ranked fourth. As for its appearance (within the band), its frequency is (107) and its percentage (15%), which is the fifth.

Table No. (7) Shows the psychological state of women

No.	Her psychological state	Repetition	Percentage	Rank
1.	happy	127	72%	first place
2.	sad	25	14%	Second place
3.	Scared	15	8%	Third place
4.	tired	5	3%	Fourth place
5.	Angry	5	3%	Fourth place
the total			177	

It turned out that the "happy" category, with a frequency of (127) and a percentage of (72%), came in first place, followed by the "sad" category, with a frequency of (25) and a percentage of (14%), in second place, and "scared" with a frequency of (14) and a percentage of (8%). It is in the third rank, either (tired) and (angry) with frequency (5), and its percentage is (3%), and it is in the fourth rank. The two researchers relied on the psychological state of the main character in the song.

Table No. (8) It shows the fashion in which the woman appeared

No.	Fashion	Repetition	Percentage	Rank
1.	Simple clothes	107	28%	first place
2.	Evening Dress	95	24%	Second place
3.	popular fashion	76	20%	Third place
4.	Dance suit	47	12%	Fourth place
5.	Veiled	37	10%	Fifth place
6.	bathing costume	13	3%	Sixth place
7.	school uniform	9	2%	Seventh place
8.	Uniforms for work	4	1%	Ranked eighth
the total		715	100%	

The results of Table No. (8) showed that the clothing in which women appeared was the category of (simple clothing) with a frequency of (107) and a rate of (28%), and (evening dress) with a frequency of (95) with a rate of (24%) and it ranked second, and (Popular costume) with a frequency of (76) and the rate of (20%) is in the second place, and (the dance suit) with a frequency of (47) and its rate is (12%) in the fourth place, and (veiled) with a frequency of (37) and its rate is (10%) and it is in the fifth place And (bathing dress) with (13) repetitions, (3%) in the sixth rank, and (school uniform) with (9) repetitions, (2%) in the seventh rank, while (work uniform) with (4) repetitions and (1%)) It is ranked eighth. And if we combine the evening dresses with the dance suit and the bathing suit together, the frequencies reach 155, or 36%, which does not represent the reality of Arab women.

Table No. (9) Shows the age stage of the women who appear in the songs

NO.	age stage	Repetition	Percentage	Rank
1.	Young	279	77%	first place

2.	baby girl	46	13%	Second place
3.	Old age	38	10%	Third place
	the total	363	100%	

The results of Table No. (9) showed the age stage in which women appeared. The category (youth stage) came in the first stage with a frequency of (279) and a percentage of (77%), followed by the category of (female girl) with a frequency of (46) and a percentage of (13%) in second place. As for the category (Old age) with a frequency of (38) and a percentage of (10%), which is ranked third. The characters who appeared in the songs were counted.

Results and conclusions:

1- It was found that the percentage of women's appearance was 24.09% of the total time of the songs, and she appeared in very different proportions from one song to another, as she appeared in the song (The Teacher) by 81.4% of the song's scenes, while she did not appear at all in 7 songs.

2- There is no relationship between the volume of views of the songs and the appearance of the woman, as 7 of the 20 songs were completely devoid of the appearance of the woman in them.

3- The results of the study showed that the condition in which the woman appeared was the category (dancing) with a percentage of 59%, followed by a large difference in the category (housewife) with a percentage of 15%, then the category (singing) with a percentage of 10%, and this job does not represent Arab women in reality. .

4- The results of the study showed that the social status of the main character in the songs was the category of (girlfriend) ranked first with a percentage of 36%, followed by the categories of (mother) and (wife) with a percentage of 18% each, then the ranks of (daughter), (sister) and (friend).) respectively . The songs reinforce and appreciate the value and position of the beloved among the youth more than the status and value of the mother, wife, daughter, sister and grandmother.

5- The results showed that the psychological state of women was in the (happy) category with a percentage of 72%, followed by a very large difference in the (sad) category with a percentage of 14%. These percentages do not represent the reality of Arab women.

6- The results showed that the category of (simple clothing) ranked first in the clothing worn by women and women in songs, with a percentage of 28%, and it consisted of trousers and a shirt, followed by the category of (evening dresses) with a percentage of 24%. Then the category of (popular costumes) ranked third, and the category of (dance suit) came in fourth place. The second and fourth ranks do not represent the reality of Arab women.

7- The study showed that young women are the main age group in songs, at a rate of 77%. Then children 13%, and elderly women 10%.

8- The presentation of Arabic songs as an image of women dancing and singing, happy, and wearing evening dresses and dancing suits in the first ranks does not represent the reality of Arab women who struggle and face many challenges in their family and professional lives, and who make great sacrifices in order to develop their lives. Her family, her parents.

9- The songs present an Arab woman with a confused image of herself. The songs present her as a dancer and a lover, while social reality encourages her to adhere to moral values, decency and chastity, and the necessity of setting limits that she does not cross in the relationship with men, and this is the great contradiction between society and social networking sites.So, arabic songs confuse the process of a woman building her personality, and distracts her from understanding and realizing the components of a successful personality.

10- Presenting songs to dancing and beloved women in the first ranks presents a negative image to men about women's roles in society, and may stimulate his feelings of hatred and contempt towards her, since she is only good at dancing, and makes him reduce her value in his daily dealings with her.

11- The image of women in Arabic songs does not represent the reality that Arab women live in, nor does it represent the personality of Arab women. It does not present young men with a positive and clear image of women's roles in life, nor does it present young women with a distinctive positive image of women.

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Links to songs on YouTube:
1- https://youtube.com/playlist?list=PLlGSY2vxuUxK9ZPtX_1vtbgEMGGe8ywS7
2- https://youtu.be/_Fwf45pIAtM
3- https://youtu.be/ejvpVhvKesM
4- https://youtu.be/IJHPpTYtIqk
5- https://youtu.be/9M36GcFNDOo
6- https://youtu.be/Ph_tbASm31Y
7- https://youtu.be/uHBaHQau8b4
8- https://youtu.be/QUBvVTNRp4Q
9- https://youtu.be/M3sxUE4eIac
10- https://youtu.be/m0_SMiOecko
11- https://youtu.be/O9gTPtElXhY
12- https://youtu.be/zNOgNM0cRKI
13- https://youtu.be/SDHESzxUbnQ
14- https://youtu.be/BGkL2Pq-g3A
15- https://youtu.be/0I9-NJZ8Vxk
16- https://youtu.be/5dWeeUIZFgA
17- https://youtu.be/P66GgswsvCc
18- https://youtu.be/7iSJbEUuRnE
19- https://youtu.be/uVxij4NespQ
20- https://youtu.be/23ruEfLScnM
21- https://youtu.be/ZulwKDO-6B4