Armenian TV As a Promoter of Stereotyping Gender Roles

by

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Abstract

We live in a profoundly gendered society, where work, family and other significant areas of life

are organized by dividing people into two categories men and women. This same society then assigns them to different jobs and positions, and after it, gender stereotypes are formed and implemented through one of the dominant social institutions, media.

This research is a part of a capstone project, which discusses the way specific Armenian TV programs promote gender stereotypes in Armenia. It aims to explore what is included in this stereotypical content, how are women portrayed in those programs (what is their role) and the perception of those messages by the audience.

Nowadays gender stereotypes are an issue for almost every current culture, and Armenia is not an exception. Despite other European countries, Armenia is not an active player in the breaking process of existing stereotypes. Thus there are not sufficient information and research done on the issue. One of the primary goals of this research is to increase the knowledge about the problem and empower people with that information, to be able to break those stereotypes.

Introduction

Media has a significant impact on creating social norms, as different types of media, such as

advertisements, TV, radio, and film are now everywhere in our society. An undeniable example of these norms is gender stereotyping, which exists because society wants to live with them. However, the roots of this problem go more in-depth, if we consider media's role.

Since the development of humanity, each society has had a specific approach to the roles and places of women and men, which have been transferred to the public through different social institutions. In the nowadays world the real power belongs to the media, which controls our social and political life, including some of the values and morals. These, in turn, cause the process of changing or strengthening some stereotypes.

Today we can see a lot of stereotypical content, especially through Armenian TV soaps, sitcoms, and shows. We as a part of society have established roles for women and men. Conspicuous viewers must be aware of what is being presented to them, and make sure they're not actively participating in a culture of oppression.

Unfortunately, we teach and implement these roles in the minds of a younger generation, telling them what are masculine and feminine toys, which professions are for boys and which for girls. In Armenian reality, there are even unique and common names for the female and male genders: "the weak gender," "the strong gender." We can encounter these terms a lot, via TV shows. By saying "weak gender" people usually associate it with being tender, gentle and meek, but in fact, it does not have that meaning at all.

It is important to mention that gender does not mean "sex" and is not specific only to women. If sex describes biological characteristics, then gender refers to roles, norms, and functions that men and women accomplish in society. Gender is a learned identity. (Women's Support Center NGO, 2013)

Through the various TV soaps and sitcoms, we see women in the kitchen cooking, taking care of the children, and we see men doing some "men" work. Television programming for all ages disproportionately depicts men as serious, confident, competent, powerful, and in high-status 'positions (Wood, n.d.).In Armenian reality, men are also pictured in the roles of powerful, confident and aggressive characters. Women, on the other hand, are seen as sexual objects, who are usually beautiful, young, passive, dependent and non-communicative. They are portrayed as significantly younger and thinner than women in the population as a whole, and most are depicted as passive, dependent on men, and enmeshed in relationships or housework. The requirements of youth and beauty in women even influence news shows, where female newscasters are expected to be younger, more physically attractive, and less outspoken than males. Women's roles are mainly related to improving their appearance or taking care of the home, children and their men, whereas men are seldom shown doing housework or taking care of the family members.

Literature Review

Gender and Stereotyping, Gender & Sex:

To understand why there exist gender stereotypes, it is of paramount importance to realize the difference between gender and sex. From the beginning of the twentieth century until now, sex and gender have been in the center of research for social scientists.

Although many people associate gender and sex as interchangeable terms, in reality, they are entirely different things. That is why it is crucial to know those differences between the terms to avoid stereotypes. Now let's come to the definition and explanation of each of them.

If we are to give just a general observation on these terms, we can say that sex is merely about biology and gender is the social role of each sex. In a society, usually gender and sex go together: most men are masculine, and most women are feminine. However, nowadays we can see a lot of examples when a male wants or sees himself as more feminine, or the opposite, female feels more masculine side in herself.

Now let's move to a more scientific explanation of these terms mentioned above. It is a fact that usually a person is decided to be a male or female based on his/her anatomical distinctions. Biologically the development of a human being is guided by 23 pairs of chromosomes X and Y. The combination of those two chromosomes decides whether the fetus will develop into a male or female. In other words, the combination of XX is a female and XY is male.

In consequence of these facts, it can be concluded that gender is more of a psychological term and sex determines the biological and physical distinctions.

Based on only these physical and biological distinctions, society starts assigning specific roles and expectations for each gender, recommending and sometimes obliging males and females what is appropriate or inappropriate to do in that specific role.

There are a lot of scientific and psychological researches done that show us how we absorb specific "rules" of society since our childhood. These rules are ideologies that are inserted into our mind through different social institutions, such as family, culture or media.

When a baby is born, the parents immediately decide names, professions or the color of clothing based on his/her sex. In "The Development of Children's Gendered Knowledge and Preferences in Music " O'Neill and Harrison state that children become aware of gender stereotypes related to their environment and surrounding objects, from the age of three. What is more, these stereotypes are ongoingly developing throughout the childhood.

They also argue that children obtain their social understanding about gender roles and social interactions through witnessing the relationships between their parents, peers or even from scenes and information portrayed through media. For example, watching a program where clothes are selected for boys and girls, or certain types of toys are purchased according to a child's gender or, there is harassment when a boy plays with not a "boyish" toy or vice versa, the child starts developing a particular way of mentality. Even while playing, boys are taught to be more willing for power and status, and girls should behave themselves as cooperative and obedient. These parts are then becoming a puzzle, and the child is having a particular perception about gender roles based on these small parts from his/her surrounding.

Based on this, we can agree with Taylor, who argues about the inevitable and clear effect of society on shaping an individual's behavior and perception about life.

Media Stereotypes:

One of the dominant institutions of society that has a substantial impact on shaping particular stereotypes or mentality is media. Nowadays it is the primary source of every kind of information, which is accessible for almost anyone.

As regards gender stereotypes, media has again a powerful impact on how we may precept the image of men and women in society. Portraying everyday situations and events the messages

they are sending, is inserted into our subconsciousness, unconsciously. Almost all fields of media depict stereotypical and unrealistic content about the gender roles.

In "Gendered Media," Julia Wood gives an exact and perfect opinion on how media portrays those images. She concentrates on three themes, which describe how media represents gender stereotypes.

First women are underrepresented in media. Whether it is a prime time TV show where there are three times more men, News program where women are only a small percentage or children's program where again male outnumber female, media misrepresents the real-life images and proportions of women and men in society. This, in turn, brings to a mentality where men are "cultural standards" and women are insignificant.

The second theme is the portrayal of women and men in stereotypical relationships and context, which in turn generates gender stereotypes in society. Nowadays there are plenty of sitcoms and TV shows which tend to provide the entertainment part of a TV channel. However, it is not much spoken about how significant is the influence of those programs on the building process of society's mentality. Julia Wood states that we usually see women as dependant and men as independent individuals on media. There is the example of Disney's well-known cartoon; "The Little Mermaid." Apparently, this cartoon is the top favorite for a lot of children. However, it is not much spoken about the stereotypical context that exists there. This cartoon shows how a woman's identity is dependant on the male. What is more, she loses her personality just to be accepted by her human lover. To put it in a nutshell women in most cases are portrayed as housewives who take care of the home and children. Or as Wood brings a new term, women are described as caregivers and men as breadwinners.

And finally, the third one is that through portraying traditional roles and relationships media strengthens the existing stereotypes, even though it sometimes tends to break those. Many sitcoms and TV shows tend to represent some family situations through funny scenes. To have this perfect image of a family the producers insert the traditional model of a family, which in most cases has a stereotypical background. This in turn, again portrays the woman's caregiver and housewife image.

Cultivation and Social Learning Theories:

For measuring the media effect on gender stereotypes, the existing literature applies to two main theoretical paradigms: cultivation and social learning theories.

There are a lot of researches done on the relationship between TV viewers and the images that are portrayed. According to cultivation theory, there is a positive relationship between the TV viewers and the stereotypical content showed on TV.

To put it simply, cultivation theory suggests that TV is responsible for "shaping " and building an individual's set of values and conceptions about the social reality. Cultivation theorists believe that if television repeatedly shows stereotypical relationships between men and women, such as women are always portrayed in the role of housewives or are always weak and passive characters and on the other hand male are portrayed powerful and independent individuals, viewers will be more likely to assume that it is the way it should be.

In other word, mass media tends to cultivate people's minds and therefore strengthen the existing stereotypes for the viewers.

Social Learning Theorists believe that individuals cultivate gender by reproducing role models. SLT states that there is observational learning by the viewers and people try to duplicate or avoid specific behavior, or in other words, vicarious reinforcement happens. Based on this reinforcement a person starts to imitate a particular role as soon as he or she sees that certain characters are rewarded for that behavior. In the process of stereotyping gender roles, this factor is significant because on media this types of rewards or punishment are obvious. For example, if a little girl is being "rewarded" for playing with the "right" toy, then the viewer perceives this as a reality and wants to be like that. To put it in a nutshell social learning theory suggests that these images can become a motivation for a person and be the basis of his/her future values and conceptions, which in most cases is not good.

To sum up, both cultivation and social learning theories highlight the viewers' decoding of TV messages, but one emphasizes the frequency of those images and the other on the type of those images.

Central Research Question and Methodology:

Research Questions

The primary aim of this research is to observe and find out to what extent the stereotypical content is suggested to the viewer, related to the gender stereotypes. Expose the gender underrepresentation and not gender sensitive comments during the TV programmes.

Below are the sub questions that will be talked about:

1. What are the main stereotypes related to gender roles , that Armenian TV channels suggest through programmes?

2. How these stereotypes are portrayed in the society.

Data Collection and Instruments

   In my research, I am going to use a mixed type of approach as a methodology for the chosen problem, which is to say the combination of both quantitative and qualitative methods. The topic is conceptual therefore it needs both accurate facts/data and a naturalistic approach, which is to say to 'study the phenomenon in its natural setting' (*Denzin and Lincoln (1994, p. 2)).*

         As part of the quantitative method, I specifically did observations on certain TV channels programs: soap operas/sitcoms. I also use archival research, using already collected and analyzed data.

         For the second part of the question I worked primarily with theories which suggest the influence of TV on the society perception and applied those theories and frameworks in Armenian reality.

         As this is an observation of TV content I have also used the method of content analysis.

         ## **Data Analyzation**

After gathering all the data and information, there comes the most interesting and complicated part of the research: data analyzation. The analyzation is different for the methods. For the quantitative method, everything is mostly linked to numbers and statistics: I will need statistics to summarize the collected data.

After having the statistics, I will use the archival research to make some comparisons between the existing and the newly collected data.

For the qualitative part, I intend to divide the whole process into phases. The first phase will be familiarizing myself with the data which includes transcribing data; the second phase will be divided into finding the themes, reviewing and finally defining them. Qualitative data will be analysed by coding and categorisation.

The Process

For this research three Armenian TV channels have been observed. According to Telemediacontrol CJSC licensed by Gfk, the three most viewed TV channels in Armenia are H1 (Public TV Company of Armenia), Armenia TV and Shant TV. The programs are chosen based on neutrality which means those are not mainly "feminine" or "masculine" programs.

The chosen programs are "Yerevan speaks" (Երևանն է խոսում) with a length of 35 minutes on average once a week, "Pomegranate Seed" (Նռան Հատիկ) 40 minutes 5 times a day with one time repetition every night and "Tnpesa" again 5 times a day.

TV Channel	TV programs
H1 (Public TV of Armenia)	Yerevan Speaks
Armenia TV	Pomegranate Seed

Shant TV	Tnpesa

Yerevan Speaks: (40 mins)	Pomegranate Seed (50 mins)	Tnpesa (35 mins)
Gender Equality	Series from 1 to 100	Tnpesa 1
Night Life		Tnpesa 2
Men and women in the kitchen		Tnpesa 3

Timeline

Week 1: Jan. 17-Jan. 24	Define the TV channels and programmes
Week 2: Jan. 25-Feb. 1	Find a theoretical framework
Week 3: Jan. 30-Feb. 5	Start the observation of programmes

Week 4: Feb. 6-Feb. 12	Continue observation Write journal 1
Week 5: Feb. 13-Feb. 19	Continue the observation of programmes Write journal 2
Week 6: Feb 20- Feb 26	Continue the observation of programmes Write journal 3
Week 7: Feb 27 – March 5	Analyze the results
Week 8: March 6- March 12	Analyze the results
Week 9: March 13 – March 19	Write the "Results" section
Week 10: March 20 – March 26	Rewrite the Literature review section
Week 11: March 27 – April 2	Complete tables and figures from observation
Week 12: April 3 – April 9	Finalize the sections
Week 13: April 10 – April 16	Look through the capstone project, make final changes and write the conclusion part

Discussion:

The analysis of certain TV channels and programs, raises the question of gender and its influence on the societal mentality. Nowadays in many of the sitcoms we can see stereotypical scenes, which in most cases are in a comical context. However the repeatedness of those images only strengthens the existing stereotypes and makes viewers imitate certain behaviour or a way of thinking.

In this case, youth is the target audience, as TV is a primary source of information, and young people who watch this material are subconsciously getting under the effect of those messages.

In most cases, people are being bullied or sneered for not behaving as the society wants. If a good character is in favor of gender stereotypes then the viewers should follow him, which happens very often.

Armenian TV

Television was introduced to the Armenian society in 1955 when Armenia was still part of the Soviet Union. As of now, there are more than 30 Armenian and ten international channels that are shown. The main program of Armenian TV channels includes news programs, sport, entertainment, including soap operas, sitcoms, and evening shows.

In the last 12 years, there has been a noticeable increase in soap operas, sitcoms, and shows that are produced in Armenia. If twenty years ago, there were only shown one or two soap operas, which were mainly Brazilian, nowadays there are more than twenty Armenian soap operas.

It is interesting that recently the Indian soap operas have taken the Armenian TV channels and

viewers. Many viewers say that Armenian soap operas lack the quality and the Indian is more interesting.

However, this does not change the situation, because if you just have a look at those soap operas, you will immediately hear the high stereotypical content.

It is important to mention that, all these programs are shown in prime time, which means that they have a huge audience, as many viewers prefer to watch TV at that time.

TV Programs

For this research I have chosen, the programs which are very popular in Armenia and viewers are interested or love these programs.

The first program is a talk show, where different topics are discussed. Some professionals or people who are interested in a topic come and discuss their points. For the analysis, I have chosen certain episodes where gender stereotypes whether exist or are related to the topic.

The program mainly lasts for 40 minutes on average and is released once a week.

The second program is a one year old soap opera (Pomegranate Seed), where stereotypical behaviour and content is just normal. It is primarily about a girl whose boyfriend is killed and further events are revolving around this fact. Gender stereotypes are indirectly linked to the content, even though the topic is not related to it. They just show everyday scenes, where a huge amount of stereotypes exists. The fact is that, the producers do not pay attention to this fact, considering it secondary.

The soap opera lasts 45 minutes on average and is released five times a week with night repetitions.

The next program is a sitcom (Tnpesa), which is very popular among the youth and not only. In this sitcoms men are the main character, there are only 2 main female characters. The events revolve around a girl, who is married to a poor boy and her rich father and grandfather are not in favour of this boy. The sitcom itself is already stereotypical, and added to that the characters' behaviour and way of thinking are also gender stereotypical.

The sitcom is on prime time and lasts 35 minutes on average.

Stereotypical Themes

Women are caregivers/ Men are breadwinners

In the present-day armenian reality patriarchal families co-exist alongside to other types of family. Naturally enough those families retain the patriarchal forms of education giving preference to males. In such families an ideal woman is seen as the one who resigns herself almost exclusively to the roles of daughter, wife, daughter-in-law, mother.

Women have not always been stereotyped in Armenia, moreover their rights have been accepted and granted since ancient times. According to Svetlana Aslanyan, Head of Research group Institute of Linguistics of the National Academy of Sciences of Armenia, the history of women rights in Armenia goes back to the ancient times. As she states in the report ("Women's rights in Armenia") during the Soviet time women's rights were expanding and although it is strange, everything collapsed with the democracy and a free market: 'Today they face discrimination in every aspect of life.'

According to the report women's equal rights have a long history in Armenia: Armenian ancient codes and legal regulations provide indirect evidence of the fact that in ancient times women were treated as equal members of society in issues of heritage, property and so on. For

instances the code of Shahapivan (443 B.C.), provides "women a right to possess a family property in case the husband deserted his wife without any reason. It was mentioned also that a wife had right to bring a new husband home". The Armenian famous public figure, writer and philosopher of 18th century Shahamir Shahamirian states: "Each human individual, whether Armenian or of another ethnicity, whether male or female, born in Armenia or moved to Armenia from other countries, will live in equality and will be free in all their occupations. No one will have the right to lord over another person, whereas their manual labor shall be remunerated according to any other work, as required by the Armenian Law" (Pitfalls of glory, Article 3).

It is important to mention, in this context, that the First Armenian Republic of 1918-1920 was one of the first to give women the right to vote and to be elected and 8 % of the members of its Parliament were women. It is also important to emphasize that the first female-ambassador in the world was Dr. Diana Abgar (Abgaryan) Ambassador of Armenia in Japan (While Alexandra Kollontai – generally recognized to be the first female ambassador – was appointed as Ambassador of Norway as late as 1923).

Studying the history of women's role in Armenia, it is obvious that women were not always the vulnerable part of the society. There are a lot of writings that approve the important and active role of women in the 19th century: they took part in significant public events, celebrations and festivities. The Armenian women were depicted with their husbands in high relieves at temples and in manuscript illustrations. They concluded transactions, made donations, issued tax exemptions, became members of monastic orders, purchased manuscripts and donated them to churches, ordered new manuscripts and engaged in upbringing and education of children. However, in the early 19th century, the Armenian woman was isolated

from the public life and was shut away in the houses. The liberals and democrats, on the other hand, could not envision a future without women in the public sphere. Mikael Nalbandian wrote, "Armenian women! Gone are the times when men looked down upon women as slaves… In this humanistic age, the enlightened world regards women as human beings." Thus, in their studies Nalbandian and thinkers like him did not confine themselves to women's functions in the family and matters of education. rigor Artsruni took an interest in women's issues at an early stage in his literary career when his first articles started to appear on the pages of *Meghu* (*Bee*) and *Haykakan Ashkhar* (*Armenian World*) during his university years in St. Petersburg. In his first article Artsruni criticized the educational system of the time, namely, the school and the family. By examining the contemporary family with all its vulnerable features, he stressed that women were deprived of rights. The very first demand that he naturally put forth was women's right to education. His second article was dedicated to advocacy of women's education. He analyzed the inadequate level of women's education, examined girls' upbringing and women's situation in the family in detail. He boldly published his convictions on the matter and stood by his beliefs over years, namely, that a society could not develop and prosper as long as women remained uneducated or received foreign education.

Unfortunately the situation has changed, the traditional role of Armenian women, still exists but in a negative way.

In an episode of **Yerevann e Khosum**, talk show related to gender equality, men were literally insulting women who were there for their identity. They said, the main role of an Armenian women is to have babies and take care of those babies and the house. I put an emphasis on the word Armenian because it has become a lable or a fate for the Armenian women. We can hear a lot of expression Armenian women can not do this, it is a shame for an

Armenian woman.

It is sadder when a woman does not want to recognise her identity or role in the society. In the same episode related to gender equality, a female writer accuses those women, saying equality is secondary, or it is insanity and a tool of genocide.

The next program is the soap opera Pomegranate seed. The actual script of the program is not related to gender roles stereotypes, but the content of the soap opera itself, contains a lot of stereotypes related to gender roles. The soap opera contains everyday scenes, which are represented in a highly stereotypical way.

One of the well known themes is the gendered roles. In this soap opera, women always take care of the house and the children and men are the breadwinners.

In one of the scenes the husband does not allow his wife to work in her favorite profession, saying that she should stay at home and take care of the house. In this program women are unrespected and men are players and game changers.

The last show that was observed for this research is the Tnpesa. The show is about a poor boy who is married to a rich man's daughter and lives at their house.
From the first sight it is obvious that the main characters are male and there are only two main female characters. The events revolve around Manuk (the son-in-law) and his wife Anushik, but the main characters are the men and women are secondary in this sitcom.
Anushik has no mother and men in her life (father and grandfather) decide to control her life. She has no freedom of decision. Even when she is pregnant her father and grandfather decide what to call the babies and raise them.

Common stereotypes presented on Armenian TV
Women can not play Football
A man should not listen to his wife, I will not respect that man.
Women have no place in politics. They are born to be mothers and housewives.
Women are bad drivers
Women's happiness depends on their shopping. Ironing, taking care of the house are feminine jobs.
We should find a normal Armenian man, who will not allow his wife to work. We do not need European mentality.
Women can not be equal to men, their primary role is to have babies.
Gender is insanity and artificial
Gender is a tool for genocide
Woman is beautiful only in the kitchen.
Girls can not go to clubs and come back sober.
Pubs or clubs are not for girls
There are certain times of day, when girls can not go out.
Women should not smoke, it is a shame.
Women can not talk about sports, they would rather make a salad.

The man should force his opinion and the woman should obey and accept it.
Reading a book is just a fashion for females; you ask her what is that book about, she says it is written on the cover, then you ask what is written inside, she says is it written inside?
Friendship is impossible between females.
It is the same feeling to kiss a woman who smokes and an ashtray.
Women can not govern a country. Her place is in the kitchen taking care of the house and children.
The key to the happiness of a woman is to have a good family, good husband and good children.
The father of the family should decide the future boyfriend/ husband of his daughter.

Conclusion

Armenian TV clearly portrays stereotypical content. Even if the events do not have to do much with gender roles and stereotypes, the content is highly stereotypical.

However, this content meets with the requirements and expectations of the society, in the light of the fact that men are represented as powerful, confident, tough and emotionless, while women are portrayed as highly emotional (sometimes without any sense) and dependant creatures.

When in a society stereotypes are this high and continue to expend, it is difficult for an individual to find his/her gender or role in that society. Even giving a simple definition of who is man and who is woman becomes complicated. Our everyday actions, gestures, dress codes and everything works for the creation of new stereotypes.

As a result, we define ourselves with physical distinctions, we lose our identities for the sake of the requirements of the society; the society that we are a part of. We should understand that gender is not inherent but is a result of a social construction.

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Summary

The title of the first source is "*The Image of Armenian Women in Mass Media (TV): from gender sensitivity to gender stereotypes*" which is written by Lilit Shakaryan, a member of Center for

Gender and Leadership studies in Yerevan State University. The article is consisted of two parts and each of them discusses gender issues in mass media very thoroughly. The first part goes into the details of the representation of gender issues through mass media in Armenia. It represents some history, gender issues during the Soviet Union and after that. The second part of the article goes into details of how media specifically TV represents these issues in Armenia. The author has done a very good research by studying the programs of most well-known TV channels and presents useful data on gender roles and stereotypes.

The source will be very useful for my project as it suggests very important data and statistics on the representation of gender roles through TV. I should mention that this topic is fairly new for Armenian society and there has not been many studies and researches done compared to other countries, therefore the details represented in this article will be used for my project.

Source 2

Nahapetyan, R. (2009). *ԿԻՆԸ ՀԱՅՈՑ ԱՎԱՆԴԱԿԱՆ ԸՆՏԱՆԻՔՈՒՄ (Women in Armenian Traditional Families)*.

Summary

In his "Women in Armenian Traditional Families " report, Rafik Nahapetyan represents the structure of a traditional and old family, where everyone had his/her special role. He specifies the role of women, and states that women had to obey, respect their husbands, be loyal to them and devote themselves to the care of home and children. The interesting part here is that the author presents some norms and values that come from the old times, but a lot of them are still in use. He also highlights the fact that women were being brought up with that concepts.

This report is a good source for me to find out what stereotypes are in the families and society, as TV programs mainly present these stereotypes in family situations. Furthermore it is important to

know what historical facts are lying under the nowadays stereotypes.

Source 3

Kojoyan, A. and Gevorgyan, A. (2014). *Առնականությունն ու գենդերային բռնությունը հայկական հեռուստասերիալներում.* [ebook] Yerevan. Available at:

http://www.ysu.am/files/Reserch%20paper%2003.09.2014..pdf [Accessed 2 Nov. 2017].

Summary

The next research paper written by Ani Kojoyan and Arevik Gevorgyan: "Gendered Power in Armenian Soap Operas: Women, Masculinity and Violence", again members of Center for Gender and Leadership studies at YSU, is about the gender violence represented in Armenian soap operas. The article goes into details of Armenian soap operas very clearly and represents very good cases where the image of woman and men is clearly shown. They have done studies on certain soap operas and characters providing with the pictures of some typical scenes. This research paper is obviously related to the project and contains lots of useful information about certain soap operas representing typical gender stereotypes.

Source 4

Women's Support Center NGO (2013). *Sociological Study on Gender Attitudes and Stereotypes in Armenia*. Yerevan.

Summary

This source is a study which attempts to point out some of the prevalent attitudes and beliefs, or lack thereof, which perpetuate gender stereotypes, inequality, and gender discrimination in Armenia.It points out contradictions in people's minds (both men and women) regarding these issues. The study claims that what is of concern is the lack of emancipation in women and their own misunderstanding regarding aspects of women's rights. Generally women themselves misunderstand what their role in society should be, and the majority believes that men have more leadership skills than women.

The study is a good data source for my research as there are a lot surveys done that reveal some issues, which will be necessary for my research.

Source 5

Borisoff, D. and Merrill, L. (1998). *The power to communicate*. Prospect Heights, Ill.: Waveland Press.

Summary

This book addresses two essential issues that are often missing from works that deal with communication. First, it examines the impact of the stereotypes gender differences that are so powerful a force in male and female development, in communication, and in male and female professional contexts**.** One of the chapters examine the prevalent stereotypes traditionally associated with masculinity and femininity and suggests how assumptions about gendered behavior may inhibit human communication.

This source will be helpful for my research, as it defines some stereotypes and also gives some psychological background.

Source 6

Lorber, J. and Moore, L. (2011). *Gendered bodies*. New York: Oxford University Press.

Summary

The book gives an insightful information about gendered societies. It is stated that inequalities emerge through the distribution of privileges and rewards based on this allocation of social positions by gender, so that men's work is more prestigious and better paid than work done by women. Childcare and domestic work are women's unpaid work for the family. In sum, we see ourselves and the world around us through binary gender lens. The author believes that the differences between women and men are produced through social practices that encourage boys and girls to use their body differently.

The source presents helpful information on the social side of the issue which will be included in my research.

Source 7

Aslanian, I. (2001). GENDER RELATIONS IN THE PRESENT-DAY ARMENIAN FAMILY: TRADITIONS AND NEW DEVELOPMENT TENDENCIES. *GENDER CULTURE OF THE PRESENT-DAY ARMENIAN SOCIETY:TRADITION & INNOVATIONS*.

Summary

A new stage in the evolution of family studies is marked by the transition from the analysis of

patriarchal t the analysis of gender relations in the family and both men and women recieve equal share of attention. The development of gender relations is predicated on the functions of the family. From the gender relations' perspective, classical are egalitarian relations when power is distributed equally between spouses and decisions are made collectively. However against the background of socio economic crisis the family relations are not static and gender balance in family is tipped at tomes in favor of a man or a woman and depends on the economic well being of the family. Therefore it is important that traditional views be overcome and to attain the establishment of democratic forms of governance in family by way of effective implementation of gender policy thus ensuring the viability of family at the times of socio economic crisis.

As mentioned in my Literature Review, one of the fundamental points of stereotypes is the family. The article gives an insightful analysis of the present-day family structure.

Source 8

Ghazarian, L. (2001). The ROLE OF WOMEN IN PRESENT-DAY ARMENIAN FAMILY. *GENDER CULTURE OF THE PRESENT-DAY ARMENIAN SOCIETY:TRADITION & INNOVATIONS*.

Summary

In the present-day armenian reality patriarchal families co-exist alongside to other types of family. Naturally enough those families retain the patriarchal forms of education giving preference to males. In such families an ideal woman is seen as the one who resigns herself almost exclusively to the roles of daughter, wife, daughter-in-law, mother.

Similarly, this article too describes the present-day families and women's role in that families, so there are facts that will be used in my research.