The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

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Abstract
The interest in studying mental image in social sciences, including mass communication, increases in importance of image in changing social reality. And mental image research acquires special importance if it relates to the negative or traditional view of women reflected through the media, especially satellite channels. The broad and effective participation of Iraqi women in the popular peaceful demonstrations movement represented a turning point in the society's view of women and their political and social role in the movement of change in the country. This study aims to know the image of women and how Iraqi satellite channels reflected it during the popular movement and its basic features, as well as the role of the media in general and Iraqi satellite channels in forming a new image of Iraqi women and monitoring, diagnosing and describing the image of Iraqi women as reflected by Iraqi satellite channels during peaceful demonstrations from the viewpoint of the academic and cultural elites. In order to achieve this, we conducted a field study on a sample of (100) academic and cultural elites, using the descriptive approach and the questionnaire as a tool for measuring variables.

Keywords: the image of Iraqi women, peaceful demonstrations, Local Satellite Channels

Introduction
Mental image research is of great interest to researchers and scientists in several fields of knowledge, most notably communication, media and social sciences, after studies have proven the importance of this image in shaping and changing social reality. The importance of mental image studies increases if it relates to the inherited traditional social view of women and their function and social and political roles in society. The large-scale peaceful demonstrations movement in Iraq and the popular and political movement that followed constituted a turning

 Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

31

point to change the political reality towards achieving a real reform of the democratic process, and ethnic women had a role Prominent and important in that movement, he won the admiration of popular public opinion and the academic and cultural elites in the country. Media channels, especially satellite TV channels, have reflected a new positive image of Iraqi women, and they actively contribute to these popular demonstrations. Investigations, which are: a methodological framework, a theoretical framework, and a field third, and they conclude with the research results and the researcher's recommendations.

The first topic: research methodology

Research problem : The positive and active participation of Iraqi women in the October demonstrations that Baghdad and other Iraqi cities witnessed in 2019, redrawn the traditional mental image of her drawn in the minds of public opinion, in particular the academic and cultural elites in society. The problem of this study is to determine the general framework for the image of women. The Iraqi, which was formed during the peaceful demonstrations and which was reflected through the satellite channels by studying the trends of the academic and cultural elites. The problem can be formulated with this question: What are the features of the image of Iraqi women in the October demonstrations as seen by the academic and cultural elites?

Research importance: The importance of this research stems from the following factors:-1. The necessity of finding solutions to an existing problem in the social, political and media reality related to the negative view of women's participation in political life effectively and lively.2. The importance of image studies as a field of knowledge that needs more theoretical and practical studies to consolidate its scientific foundations. A new one, which is the first of its kind in the contemporary history of Iraq, and has not been subject to systematic scientific research.

Research Objectives : This study aims to find out: 1. Dimensions of the image of women reflected by the Iraqi satellite channels during the popular movement and their basic features. 2. How do the academic and cultural elites view the participation of Iraqi women in mass demonstrations? The role of the media in general and the Iraqi satellite channels in forming a new image of Iraqi women.

Research Methodology: The research relied on the descriptive approach, which means, according to Whitney definition , (the study of current facts related to the nature of a phenomenon or situation, or a group of people, or a group of events or a group of situations, with the aim of obtaining sufficient and accurate information

about them without entering its causes or control). The researcher chose the descriptive approach because it expresses the phenomenon to be studied quantitatively and qualitatively, and the descriptive research is a deep and focused description of a specific problem. on the surrounding conditions. (Al Ghoul, 1987)

Research tools : 1. A questionnaire that includes a set of questions that are consistent with the objectives of the research, and meet its questions. The form consists of two parts, the first is the initial data, and the second is the general questions. 2. The direct interview with some academic and cultural elites to determine the accuracy of the data and to know other details related to the research topic that the questionnaire form may not understand.

Research limits : 1. Objective limits: These limits are limited to studying the image of Iraqi women as shown by local satellite channels, namely: (Tigris, Sharqiya, Al-Rasheed) during the period of the popular movement represented by peaceful mass demonstrations in Iraq.2. Spatial boundaries: include the demonstration grounds In Baghdad, where there are women participating in the popular movement. 3. Time limits: These limits extend from October 25 to November 25, 2019.

Research community and sample : The research community consists of members of the academic and cultural elites in the city of Baghdad, including university professors and intellectuals in various disciplines and orientations. The researcher chose (100) personalities from these elites as a sample for research according to the available sample method.

Honesty and reliability : The validity of the questionnaire's paragraphs was confirmed by the method of apparent honesty (the validity of the arbitrators), where the questionnaire was presented to three specialized arbitrators from the academics, and the researcher responded to the opinions of the arbitrators and modified the questionnaire according to their observations. After re-taking the test on a group of ten individuals who answered the first time, at an interval of three weeks, the two tests were performed.

The second topic: literature review

1. The theory adopted in the research
Dependency Theory on the media , believing that it is the most appropriate theory that supports, explains and answers the research questions . Dependence

relationship as: "The relationship in which the public depends on the media as a source to obtain information to achieve certain goals." The media works to achieve three goals: information collection, coordination and dissemination, and the basic purpose of the theory of media dependence depends on the existence of an interactive relationship between the media The media, the public, society and the systems that exist in it, and by analyzing this relationship, it is possible to understand and realize the impact of the media on society and individuals (Devler, 1999) . The idea of dependence theory is that the use of means of communication is not in isolation from the effects of the social system in which we live and the means of communication, and the way we use the means of communication and interact with those means, we are affected by what we learn from society and what we have learned from the means of communication, and any message we receive may be It has different results depending on our previous experiences on the subject, as well as the effects of the surrounding social conditions. The theory of dependence on the media is based on a dependent relationship so that this relationship is between the media system as a whole with one of its parts, such as: television, the press or the radio. This theory defines the nature of the relationship between the individual and the media, the more the individual relies on these means to satisfy his cognitive needs, these means play an influential role in the individual's psychological and social life, and thus their impact increases. Change and crises. The focus of the theory is that the public depends on the media to provide it with information that meets its needs and helps it achieve these needs. It is important to note that this theory includes three types of influence: cognitive influence, emotional influence, and behavioral influence (Al-Dulaimi, 2014) . As for the effects of the media in these three fields, it is a function largely related to the degree of public dependence on the information it provides. The researcher believes that this theory is a comprehensive theory and provides a holistic view of the relationship between the media and public opinion, and the most important thing she added is that society affects the media. The theory reflects the prevailing scientific tendency in the social sciences to view life as a complex system of interacting elements and not just separate models in terms of causes and effects .

2. Mental image concept

It is difficult to provide a systematic account of the definition of the image, as the term was used to refer to multiple meanings according to the fields of knowledge that dealt with this concept. In philosophy, the image represents mental contents based on previous experiences with the outside world, and it may have an equivalent in the brain (Enc-of Phelosophy, 1967) . In the English language, the word (Image) is derived from its Latin origin (Imago), which means exclusively " Picture " or " Likeness " and corresponds to the word that mimics and resembles.

 Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

34

Image is defined according to the Oxford Dictionary to mean an exact copy, image, or pure imitation of the external reality, most likely visually (Oxford Dictionary, 1966) . Webster's dictionary defines it as the mental presentation of anything that cannot be directly presented with the senses. Or they are alive or simulating sensory experience. It is also a retrieval of what was stored in memory or an imagination of what the senses of vision, hearing, touch, smell, or taste perceived. The lexical origin of the word refers to a similar meaning, as the image was mentioned in Lisan al-Arab to refer to the appearance of the thing, its form, the reality of the thing and its description. (Lisan al-Arab: a subject of images), and in the context of lexical definition also, the word (image) was used to refer to an image or idea carried in the mind about something that is not present in front of the senses. It is an impression created by a person or group of people based on attitudes, policies and behavioral practices (Rasheed, 2013).) . Boulding provides another definition of the image as a set of subjective impressions formed about him (the candidate in the elections) in the minds of voters. Knowledge and its implications such as health or truth and others (Boulding, 1966) . As for the lexicon of media terms, the word (image) is used to refer to either a picture taken with a camera or a drawing or a picture of a person or thing in the mind of a person, i.e. his idea that he formed about that person and the picture he drew for him in his mind, i.e. his impressions of him (Shalaby, 1989).) . As Asaad Razzouk defines psychology in his encyclopedia as "it is something that is steadily repeated and at one pace that does not change, and it is called a pattern, and the pattern is called the mental image that the members of a certain group share in carrying and embracing" (Al-Jubouri, 2010). In sociology, the concept of the popular image or The public image refers to the image carried by a group of individuals at the same time. This concept of the popular image is close to the concept of the social image, which in its simplest meaning means the image that is shared by a large number of people belonging to a group or entities. One Social (Rasheed, 2013) . Ali Ajwa believes that the mental image is: the subjective impressions in their final form that are formed by individuals and groups towards a person, facility, institution, local or international organization, a specific profession, or anything else that can affect human life (Ajwa, 1983) . From the presentation of the previous definitions, the researcher concludes that the mental image is mental contents that fall within the framework of the cognitive structures of the individual, and although it is an individual characteristic of the mental state of the individual, it can represent a social phenomenon from the viewpoint of the image holder if they are a group that participates in One image, and its sources are social through other individuals, experiences, interaction, or even language, and transmitted through the process of socialization. The same image of the world and of others.

3. Media and image formation

The media plays a large and important role in forming the mental image of all life issues, as it is the main means of conveying images, opinions and ideas. The media supports the pre-existing mental image in the minds of individuals that was formed in earlier stages, giving it a broader dimension and additional confidence. Researchers believe that the media is a microcosm of society and the distribution of forces in it, and it operates under a certain ideology that is nourished and nourished by the ideologies of its owners and reflects the values. .

Recent trends in media research have revealed the orthogonal relationship between the media and society, as the media is affected by and influences society. (Eid, 1996) The importance of the media in forming a mental image is highlighted in:

- The scope of the experiment is limited by its nature, and therefore man derives his information from what is published and presented by the widespread media (Zain El-Din, 2017) .
- The influence of the mass media on the behavior of individuals is great, as in the modern era, media institutions that were established in order to form trends and create public opinion, such as public relations and career guidance offices, have appeared.
- Industrial and commercial institutions seek to draw a positive mental image of them in the minds of individuals, and these institutions rely on various media to disseminate and circulate this image. (Al-Dulaimi, 2014)

    The author of the book (Return to the Power of Communication) Isabelle Nouila-Neumann presents three factors for the influence of the media in the formation of the mental image, which are (Abu Asbaa, 1995) .
- The accumulation of mass media by its repetition, and this repetition over time produces a trend that enhances its spread.
- The comprehensiveness of the means of communication, as it controls the human being and surrounds him everywhere, and dominates the information environment, so its comprehensiveness does not enable one to escape from its messages.
- Harmony (concordance), which means that the communicators are in agreement and in harmony with their institutions so that they are similar in their directives to those institutions, which ultimately affects the limitation of the public's opportunities to choose their perceptions from many different perceptions.

4. TV and mental image

Recent studies in the social sciences link the mental image with what is called (visual culture), and this expression is a literal translation of the phrase (Visual

Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

36

Culture). This term appeared for the first time in 1969 on the cover of a book whose topics are not related to art, and the term was used for the first time on television in 1972 in a television series entitled (Ways of Looking) presented by the BBC and then turned into a book with the same title. Visual culture means everything we see, or We have seen it, or we may perceive it as: paintings, television, pictures, advertisements, websites, and all aspects of culture that are sent and received through the sense of sight. (Nasser, 2011) Television, and its most prominent tool, the image, plays an active role in the production of visual culture, and everything it produces is affected by the prevailing cultural values in society through the consolidation of the culture of the image related to cultural views. In light of this, it can be said that television remains an influential means, Through the culture of the image, color and light techniques, methods of presentation and output, as well as media content, it remains an essential element in creating a culture of society and drawing mental images and consolidating them among individuals, groups and societies. The image of women in the media

The media in general and satellite channels in particular can play an important role in redrawing the traditional image of women that has been entrenched over decades. The focus of media research on media and women has focused on a fundamental issue related to the contents of the image presented to women in the media, not as a mere mirror of reality. Rather, as it contributes to shaping this reality by producing new meanings, or by distorting the realistic image in another direction, there is no neutral media material, but rather every media material seeks to contribute to the formation of the image that the media is trying to draw and form about the event or phenomenon. Or the person or even the system. (Eid, 1996) . When presenting studies related to the image of women in the media in the Arab region, we note that most Arab communication channels participate in the production of a stereotypical female image that works to consolidate the inherited perceptions of women. (Al-Hartaqani, 2002). And the consolidation of her traditional roles inside and outside the home at the expense of other roles, and the presentation of women in the media as an emotional and emotional being, incapable of logical thinking and decision-making, and in need of men's help, and not having the ability to take initiative and cannot face their problems rationally (Abdul-Majid, 2000) . The female role is at the forefront of the roles in which women appear in the media. This is the only fact around which a woman's life revolves, whether she is educated or ignorant. (Khaddour, 1977) . The Arab media usually portrays the educated working woman as devoid of the feelings of motherhood, alienated from customs and traditions, and she is in a permanent struggle that does not end until she returns home (Saleem , 1999) . Rural women and their issues. (Khaddour, 1977) , and Arab media often exploit women as a tool for sexual attraction and as a means to encourage and increase consumption

Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

37

(Saleem, 1999) . Modern means of communication constitute new concerns for women that focus on their femininity, and put forward the idea of reshaping the body as the focus of femininity culture by highlighting the image of the model (thin) woman. and spiritual. (Al Dulaimi, 2002) . Signs of improvement in this matter emerged during the preparatory meeting for the Committee on Women in the Economic and Social Council at the United Nations, which was held in February 2000, where it emphasized the encouragement of policies that amount to the optimal use of means of communication. The United Nations conducted a questionnaire regarding the follow-up to the implementation of the decisions of the Beijing, it became clear that 76 out of 189 countries have taken implementing measures towards strengthening the role of the media. Several women's media networks have been established at the local, regional and international levels as a means of disseminating information, exchanging opinions and providing support to women's groups working in the media. (Ramzy, 2001) . As for the Arab media, especially the Arab satellite channels, there is no doubt that there has been good progress in the direction of giving importance to changing the image of women in the media, and that there are measures taken in this direction. The efforts made in this regard It has created unprecedented awareness of the issue of women, not only at the official level, but also at the level of popular efforts and non-governmental organizations that have been active in the past few decades. Despite the progress made, there are still gaps that threaten the efforts being made in this field. The media still has not yet understood its social responsibility towards women's issues, especially equality and development in particular, due to multiple factors that should be addressed and studied. Through research and studies conducted on the image of women in the Arab media, we find that these media did not play an effective role. In the movement to develop women and integrate them into society. The portrayal of women in the way they are presented on Arab satellite channels is not commensurate with the progress made by women.

5. Iraqi Women and the October Uprising

Despite its participation in feminist activities protesting against the performance of the government and parliament since 2004, feminist activism in the October 2019 protests took a different and radical character due to the numerical increase of women on the one hand and the revolutionary nature of this activity on the other hand. The women's exit to the October demonstrations was a daring adventure that clashed with patriarchy and religious faith as a behavior surrounded by fear of parents at times and sexual harassment at other times. But the indulgence in collective demonstrations with the crowds of women, and the desire for change, was the impetus behind the woman's departure and her opposition to the symbolic limits of the home enshrined in socialization. The

participation of women in Tishreen opened the door for the dominant and pro-government party to use media tools and games in order to undermine the integrity of the popular movement. The presentation of the sexual factor was influential because of the Islamic thought to which the Iraqi individual is subject to sexual issues. In a society that still clings to traditions and customs, sexual stigma is one of the most important elements that reduce the social position and exclude it from the group to which it belongs. Being in the first line.

The virtual public sphere escalated the conflict between the demonstrators and their opponents, and increased women's capital (her reputation and her significant role) by broadcasting her active participation on Facebook and YouTube pages. The most exciting video was of a paramedic who boldly climbed the bridge from below to treat one of the wounded, in addition to other publications that showed the arrival of paramedics to the front line with the security forces to provide assistance. This necessitated the tongue of the popular poets to attribute the attribute (jealousy) to the female demonstrators after it was limited to males. It can be concluded that the publication of women's participation in protests on social media and satellite channels has paid off in two ways:

- The first is that it represents a symbolic protest against the stigmatization of the artificial plot against the protesters. The intentions of the counter-media were inflated in the formulation and plotting of the concepts of Joker, conspiracy, and embassies, but they became insignificant as for serious and spontaneous feminist participation, according to the nature of the protest.
- The second: doubling the symbolic capital of women and the movement in general, and this was not limited to medical and logistical assistance and cooking food, but also to the participation of men in presenting the victims (Sarah Talib and her husband in Basra, Reham Yaqoub, Zahraa Al-Qarwa Lucy...), and exposure to acts of kidnapping and threats (Saba Al-Mahdawi and Mary Muhammad).

The protest behavior prompted women mothers, employees, and students to leave work, home, and study, to provide medical assistance, food, and donate money. The consensus was that Tishreen went beyond the issue of services and job opportunities to a unified goal stemming from the protest, which is the goal of change. The Chernians became more aware than previous generations of the falsity of ideological deception, and the plot of thought prevailing in Iraqi democracy. Old women (housewives) entered because of enthusiasm (jealousy) and were moved by grievance and deprivation because the political system did not offer them anything. In contrast to female students and elderly women, activists in women's organizations had acquired protest behavior a decade or more prior to October. Some of them have demonstrated since 2004 against the legislation of the Personal Status Law, and the demonstrations, some of which were purely feminist, and others with the participation of men, were repeated to

protest against the laws and legislation that come out of the basements of Parliament and the government. The percentage of women's participation in the previous demonstrations does not exceed 14% (Faleh, 2018) , while Tishreen witnessed a remarkable development, reaching, according to some estimates, 40%, and such a percentage calls for reflection and questioning about the goals for which the sexual issue and the accusation of conspiracy were raised. How can the stigmatization of the joker and the accusation of obscenity be paralleled with feminist cases that suggest keenness to engage in protest far from these perceptions. This is attributed to the male dominance in the social field and its symbolic dominance over it. No matter how much capital a woman possesses, she will remain within the party subject to the power of men, which robs her of the right to compete. Therefore, Tishreen constituted a unique event for women and an open and permissible space outside the authority of the state and society, to express their strength and enhance their cultural and social capital, and to supply the protest with a protest card, as a new player in the field was able to impose his will on the October movement and its observers by changing the static stereotype about Iraqi women into an image pulsating with movement. It is also no secret that her active participation was in itself a symbol of defying the sacred, not only in its religious but also social form, which represents a patriarchal space that underestimates its power and position. This shift from nakedness to revolution represented a new fact in the contemporary history of Iraq in which social media played a role in highlighting women as actors A revolutionary capable of change and building society and the state. It is no exaggeration to say that the feminization of the October movement took place equally with its masculinity, especially if we recall the size and value of the role that women played until they became scapegoats and heavy victims of killings and kidnappings

The third topic: the field study
First: The basic data of the research sample:

Table No. 1 - shows the distribution of the sample by gender

sex	the number	percentage
Mention	60	60%
feminine	40	40%
the total	100	100%

Gender: The proportion of males in the sample constituted 60%, while the proportion of females constituted 40%, as shown in Table No. (1)
Table No. 2 - shows the distribution of the sample by age groups

Age group	Repetition	percentage
70 – 60	36	36
59 - 50	32	32
49 – 40	20	20
39 – 30	12	12
the total	100	100%

Age groups: The percentage of the age group from 70-60 years was the highest at 36%, followed by the age group from 59-50, where the percentage was recorded by 32%, and the age group of 40-40 years ranked third with a percentage of 20%, while the age group came from 30-30 It ranks fourth (last) with a percentage of 12%. As shown in Table No. (2).

Table No. 3 - shows the specializations of the sample members

specialty or occupation	Repetition	percentage
Academics	40	40
writers	20	20
Artists	16	16
Civil society leaders	14	14
the total	100	100%

Specialization or job: The academics (university teaching staff) came first with 40%, the writers ranked second with 20%, the artists ranked third with 16%, and finally the leaders of civil society organizations ranked fourth with 14%. As shown in Table No. (3).
Second: Watching local satellite channels

Table No. -4- shows the follow-up of the sample members For satellite TV coverage of the events

T	Follow up on satellite TV coverage of the events	Repetition	percentage	rank
1	yes	82	82	first
2	no	10	10	second
3	Sometimes	8	8	third
the total		100	100%	-

It is clear from the data of Table No. 4 that the follow-up to the news coverage of the demonstrations in the eyes of the sample members as it appeared on the satellite channels ranked first, as it obtained 82 recurrences, with a percentage of

82%. As for the lack of follow-up to the satellite channels' coverage of the news of the demonstrations, it got 12 recurrences at a rate of 12%. The third came, sometimes, the sample members followed up Coverage of satellite channels for news of the demonstrations by 8%. As shown in Table No. (8)

Table No. -5- shows the increase in the sample members' follow-up to satellite channels during crises

T	Increasing follow-up to satellite channels during crises	Repetition	percentage	rank
1	yes	88	88	first
2	no	10	10	second
3	Sometimes	2	2	third
the total		100	100%	-

Table No. 5 shows that 88% of the sample members have increased their follow-up to cover the events of the demonstrations, and that this follow-up increases during crises, as it ranked first for obtaining 88 recurrences. As for the lack of follow-up to the coverage of the events of the demonstrations, it got 10 recurrences at a rate of 8%. 10, and the third place came sometimes, with a rate of 2%. As shown in Table No. (5)

Table No. -6- shows the availability of satellite channels for the sample members to obtain information about the demonstrations

T	Satellite channels made it possible to obtain information about the demonstrations	Repetition	percentage	rank
1	yes	79	79	first
2	no	17	17	second
3	Sometimes	4	4	third
the total		100	100%	-

It is clear from Table No. 6 that 79 of the sample members were given access to information about the demonstrations by satellite channels, as they ranked first, with a rate of 79%. As for those who were not allowed by satellite channels to obtain information about the demonstrations, they obtained 17 Repetitions, at a rate of 17%. As for the third place, satellite channels sometimes allow him to obtain information about the demonstrations, at a rate of 4%. As shown in Table No. (6.(

Table No. -7- shows the increase in the desire to participate in the demonstrations after covering their events on satellite channels

T	The desire to participate in the demonstrations increased after covering their events on satellite channels	Repetition	percentage	rank
1	yes	82	82	first
2	no	8	8	second
3	Sometimes	10	10	third
the total		100	100%	-

The data of Table No. 7 indicate that 82% of the sample members had an increased desire to participate in the demonstrations after watching the coverage of their events on satellite channels, as it ranked first for obtaining 82 recurrences. As for those who did not have an increased desire to participate in the demonstrations, they got 8 recurrences, at a rate of 8%. The third place came sometimes with a percentage of 10%. As shown in Table No. (7).

Third: The image of the woman during the demonstrations, as it appeared on the satellite channels.

Table No. -8 - Describes the image of a woman

T	picture description	Repetition	percentage	rank
-1	positive	80	80	first
-2	Somewhat positive	12	12	the second
-3	Ordinary	8	8	the third
-4	negative	-	-	-
the total		100	100%	-

It is clear from the data of Table No. 8 that the mental image of the Iraqi woman in the eyes of the sample members during the demonstrations, as they appeared on the satellite channels, was positive, as evidenced by their obtaining 80 recurrences with a percentage of 80%. The overall positive evaluation score is 92%, which is a very high percentage indicating a significant change in the image of Iraqi women during the demonstrations, as reflected by Iraqi satellite channels. In addition, four repetitions of the woman's image were described as normal, that is, non-negative, while the negative description did not get any repetition. As shown in Table No. (8)
Table No. 9 - Shows the preferences of women's pictures

 Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

43

T	image type Most effective during demonstrations	Repetition	percentage	rank
1	Paramedic for the injured and suffocated	32	32	first
2	Motivational for male protesters	28	28	second
3	Post as a protester only	20	20	third
4	Equipped for catering and logistics	12	12	fourth
5	political spokesperson	8	8	Fifth
the total		100	100%	

The data of Table No. 9 indicate that the image of the woman as a paramedic for those suffocated by tear gas bombs or injured by gunshot wounds had the highest number of recurrences, amounting to 32 recurrences, with a percentage of 32%, to represent the first place in the sample members' preferences.

The image of women as a catalyst for men and youth demonstrators came in second place, as it obtained 28 recurrences and a percentage of 28%. This is due to the nature of the local culture that responds to women's calls and stimulates men's enthusiasm. As for the image of a woman as a demonstrator only, the same as for men, she ranked third with (20) recurring and 20%, while the image of women as a food processor and providing logistical services to the demonstration squares ranked fourth with a percentage of 12%, while the image of women as a political spokesperson and expressing the demands of the demonstrators It ranked fifth with eight recurrences and 8%. As shown in Table No. (9)

Table No. -10- Shows the sample members' preferences for covering satellite channels for women's participation in demonstrations

T	the channel	Repetition	percentage	rank
-1	Tigris	50	50	first
-2	Eastern	32	32	the second
-3	Rashid	18	18	the third
the total		100	100%	

From the data of Table No. -10- It shows the preferences of the sample members for covering satellite channels for women's participation in the demonstrations. The Dijla channel was the best in reflecting the image of women during the demonstrations according to the opinion of the sample members, where it got 50 recurrences and 50% to represent the first place, then Al Sharqiya channel came with 32 recurrences and a percentage of 32% to be the second rank, while Al-Rasheed channel has obtained 18 recurrences and a percentage of 18% to represent the third rank. As shown in Table No. (10)

Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

Table No. -11 - Shows the posts of other categories of the opinions of the sample members

T	Category	number of repetitions	percentage	rank
-1	family members	56	56	first
-2	colleagues	24	24	the second
-3	friends	18	18	the third
-4	others	2	2	the fourth
the total		100	100%	

Table No. 11 shows that 56% of the sample members believe that their families share their positive views on the image of women during the demonstrations, as reflected by some satellite channels, and 24% of the sample members believe that co-workers share their opinion on the positive image of women. As for the category of friends, it got 18 recurrences, and 18% of the sample members who believe that friends have e the same opinions regarding the perception of women's image, while the other category got 2%. As shown in Table No. (11)

Table No. 12 - Explains the motives for women's participation in the demonstrations as seen by the sample members

T	defend The participation of Iraqi women in the demonstrations	number of repetitions	percentage	rank
1	Women's awareness of the importance of political and economic reform	36	36	first
2	,Suffering from poverty unemployment and poor living	24	24	second
3	Feeling lost and unknown future	22	22	third
4	Affected by the suffering of her family	12	12	fourth
5	poor services	6	6	Fifth
the total		100	100%	

Table No. 12 shows the motives for women's participation in the popular movement as seen by the sample members, 36% of whom agreed that the first motive is women's awareness of the importance of political and economic reform, so that this motive ranked first with 36 recurrences, which reflects the degree of political and social awareness of women and their interaction with issues Motherland. As for the other motive, it is her suffering from poverty, unemployment and poor living conditions, and it came in second place with 24 recurrences and a percentage of 24%, while the woman's sense of loss and

unknown future was the third motive with 22 recurrences and a percentage of 22% to represent the third rank. The fourth place was due to the woman being affected by the suffering of her family members such as the husband, brother or children, and this motive collected 12 recurrences with a percentage of 12%, while poor services was the motive that came in the fifth place with six recurrences and a percentage of 6%. As shown in Table No. (12)

Table No. -13 - shows the most numerous and effective groups in the demonstrations

T	Category Most effective in the popular movement	number of repetitions	percentage	rank
1	paramedics	50	50	first
2	,Students of universities colleges and schools	28	28	second
3	female employees	12	12	third
	Housewives	10	10	fourth
the total		100	100%	

The data of Table No. 13 indicate that the category of female paramedics was the most numerous and most effective in the demonstrations, as it came in the first place after obtaining 50 recurrences and a percentage of 50%, followed by the category of female students of universities, institutes and schools with 28 recurrences and a percentage of 28%, while the category of female students of universities, institutes and schools had 28 recurrences and a percentage of 28%. Female employees 12 recurrences and a percentage of 12% to be ranked third, and finally the category of housewives with a percentage of 10%. As shown in Table No. (13)

Table No. -14 - Shows the sample members' preferences for TV presentation styles

T	TV Presentation Styles	number of repetitions	percentage	rank
1	Live Meetings	28	28	first
2	Chants and chants	22	22	second
3	poems	16	16	third
4	art paintings	14	14	fourth
5	serving food	10	10	Fifth
6	political conversations	8	8	Sixth
7	Cleaning the demonstration yards	2	2	Seven

 Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

46

the total	100	100%	

The data of Table No. 14 show that the method of direct meetings with women demonstrating on satellite channels came in first place in terms of affecting the sample members with 28 recurrences and a percentage of 28%, and the method of chants and chants came in second place, where it got 22 recurrences and a percentage of 22%. As for the method of poetic poems, it got 16 recurrences and a percentage of 16% to come in third place, while the method of displaying art paintings had 14 recurrences and a percentage of 14% to come in fourth place. As for the method of food presentation, it ranked fifth with ten repetitions and a rate of 10%. As for the method of political conversations, it collected 8 recurrences and a percentage of 8%, to be ranked sixth, while the method of cleaning demonstration squares ranked seventh with only two repetitions and a percentage of 2%. As shown in Table No. (14).

Conclusions

In light of the results of the field study, the researcher concludes the following:

1. The mental image of the Iraqi woman, which was reflected by some Iraqi satellite channels, was positive during her participation in the popular movement.
2. The roles that women played in peaceful demonstrations expressed their awareness of the importance of political and economic reform in the country.
3. The most prominent elements of the image of women were as a medic to the injured in the demonstrations and as a motivator for the demonstrators.
4. The majority of the sample's families and co-workers participated with them in the positive evaluation of Iraqi women, which indicates the existence of a broad public opinion that participates in drawing the new image of Iraqi women.
5. The paramedics category stands at the head of the most numerous and effective women's groups in the popular movement.
6. The diversity of television broadcasting methods for satellite channels contributed to the creation of the new image of Iraqi women.

Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

47

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 Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

48

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 Dr. Suhad Adnan Challoop   The Image Of Iraqi Women During Peaceful Demonstrations In Local Satellite Channels, A Study Of The Trends Of Academic And Cultural Elites

49