

Self-representation of Arab Female Influencers on Instagram:

A qualitative and quantitative analysis

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Abstract

This paper aims at exploring the new media platform (Instagram) and its role in offering an innovative platform for women to present themselves, and, to break stereotypes. It aims at identifying the ways Arab Female Influencers present themselves to their followers on Instagram visually and verbally. In order to collect the sample of the Arab Influencers, a survey was conducted on 100 female college students. Then a quantitative and qualitative analysis was conducted on the accounts of 115 Arab female influencers that these students followed the most. Influencers were divided according to their careers, and their official accounts and were analyzed according to a 7-category coding scheme. The last post published on their account was described with its caption, hashtag, tag, and visual frame.

The paper concluded that college students prefer to follow actresses, singers and fashionistas, travel bloggers and nutritionists. It also concluded that Arab female influencers mainly tend to present themselves promoting their work and publishing personal stories on this new media platform (Instagram).

Keywords: *Instagram, Gender, Middle East, Framing, Visual studies, Self Representation*

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Introduction

After Goffman suggested his theory of self-presentation (Goffman, 1959) several types of research defined self-presentation as a behavior that tries to deliver information about oneself or some image of oneself to other people. According to Baumeister self-presentation “*denotes a class of motivations in human behavior (...) that are in part stable dispositions of individuals but they depend on situational factors to elicit them. Specifically, self-presentational motivations are activated by the evaluative presence of other people and by others’ (even potential) knowledge of one’s behavior*”. (Baumeister, 1987) By the time, researchers have focused on self-presentation in the digital age and in social media. In recent years, technology has introduced new platforms in which people can communicate, present themselves and interact.

Image Sharing services such as Instagram have had huge success, and popularity in response to the growing need for visual social media (Hellberg, 2015) Instagram is a photo-based communication online platform that was launched in October 2010. It is a new social networking site compared to Facebook and Twitter but is becoming a very successful platform amongst younger groups, and students. The great success of Instagram agrees with the recent PEW report on photos and videos being the “Key social currencies online”. (Rainie & Brenner, 2012)

According to (Miles, 2014) Instagram has three advantages. Firstly it is the only major social networking application on mobile phones only not on the Internet. Secondly, it is the so-called "social media lite" and is not "conversation intensive". Thirdly, its content has a longer "shelf-life" compared to other

social networking sites. (Miles, 2014). Hellberg stated that the success of Instagram is because it offers a different platform compared to available platforms. It is also simple (simplicity of the concept) and offers image sharing. (Hellberg, 2015)

There is no doubt that Instagram plays a huge role in expressing ourselves and in understanding our personalities, and self-awareness. Instagram as an application is designed to motivate people to 'like' and comment on photos and a communication about the photo. These photos help to build perceptions about ourselves not only producing images about ourselves but establishing identities about ourselves. Through filters, angels and lightning Instagram offers the ability to modify and change the appearance. (Nilsson, 2016) This photo-based application could be a way of depicting a perfect life showing luxury goods, healthy foods and optimistic selfies. It helps to create an own cult image full of perfections and constructing an identity, creating digital identities and societies (Wyss, 2016) By sharing self- portraits and publishing them to a wide audience on the internet, a fictional face is publicized, online personalities are created, and positive aspects of identity are shared. (Wadgih, 2014)

New media, and, Social Media includes thousands of celebrities who have a great effect on youth in specific or at least who have a great number of followers. An Influencer is – by definition- a person who affects or changes the way other people behave. (Cambridge Dictionary) or a person who has the power to influence many people through social media or traditional media (Dictionary). This paper aims at exploring the new media

platform Instagram and its role in offering a way for self-presentation to these influencers in the digital age.

Literature review:

A number of studies were conducted on social media and self-representation on Facebook and on Twitter. A study of (Hum, 2011) on profile photos on Facebook showed that men and women tend to be “inactive, posed and selected their photo [...] for identity management”. Markwick and Boyd (2011) resulted in their study on celebrities and Twitter that celebrities showed so much of their backstage performances and discussed personal information and published according to fan engagement. (Markwick, 2011).

In his book on Instagram, Wendt (2014) discusses that identity creation on Instagram by selfies and claims that is a way to disengage from reality. He compares two common types of selfies on Instagram: self- portraits (an individual photographing herself in the mirror or looking directly into the camera) and "involuntary selfie" (an involuntary self-portrait or a conscious image) (Wendt, 2014)

Researchers differentiate between representation and presentation. Representation means the construction of an object, while the presentation is an action that a person takes to deliver information about himself. (Rettberg, Self-Representation in Social Media, 2017) In digital media, Rettberg differentiates between three types of self-representation in the digital media: the written, the visual and the quantitative. He explains that blogs and written status updates are written self-representations, while selfies are visual and personal maps etc are quantitative self-representations (Rettberg, 2014). It is noted that the Arab

Female Influencers analyzed in this paper used all the three types of self-representations suggested by Rettberg to draw a full image of themselves.

Little research has focused on Instagram compared to traditional media and new media platforms such as Facebook and Twitter. Gender studies on Instagram are very limited and questions on Arab females on Instagram remain unanswered. In the Arab world, no research as far as I am aware was conducted on female influencers who are followed by Arab females.

According to Patowary, there is a big difference between traditional media's role towards women and the new media. In traditional media, women are presented stereotypically as "inferior, subordinate and submissive" while the new platforms changed this stereotypical image. (Patowary, 2014)

In a study by Wood, four themes were shown that demonstrate the relationship between men and women stereotypically: 1- Women's dependence/ Men's independence , 2- Men's authority / women's incompetence , 3- Women as primary caregivers/ Men as breadwinners, 4- Women as victims and sex objects/ Men as aggressors. (Wood)

Another paper argues that the image of an ideal woman is harmful by using a qualitative and quantitative methodology to explore the effects of sexist media on a micro and macro level. It discusses the societal effect of advertising – in specific- and the promotion to treat women as inhuman playthings. Berberick concluded in his study there is a rise in plastic as well as cosmetic surgeries among women in the US in the past decade and that women find themselves having low self –esteem depression, eating disorders, and feeling discontent in aim to

reach the visual standards that media presents to them and that are impossible to be achieved. (Berberick, 2010)

Wood discussed that the first way in which media distorts reality is the underrepresentation of women whether in their proportion to men in society or the role they are playing in US media generally. Media represents –according to Wood- women mostly in the US as "very thin, beautiful, passive and only concerned with relationships". (Wood) In traditional media, women especially political complained according to studies from the focus on their appearances and personalities compared to their policy proposals and actions. (Heldman, 2000)

The distorted image of women is mainly a result of men occupying more positions in the media. A report on more than 500 companies in nearly 60 countries during two years resulted that men occupy the vast majority of the management jobs and news-gathering positions. In the Middle East and North Africa (Egypt, Israel, Jordan, Lebanon, and Morocco) men outnumber women in the companies surveyed 2:1 women`s representation drops substantially in the middle management. Men also earned three to five times as much as women in governance. (Byerly, 2011)

Franks concluded also - when analyzing the progress women sports journalists made in the sports section in UK national press- that there is a general trend of invisibility of female sports journalists. He conducted a quantitative content analysis on the proportion of female and male sports writers in quality papers, mid-market papers, and popular papers. (Franks, 2016)

The unequal existence of women in the media organizations is not the only reason for gender bias. The 24-hour media cycle,

instant communication, and highly polarized political landscape could lead to the unequal representation of women. Sanbonmatsu concluded in his study that the underrepresentation of women in the news industry and in decision –making positions lead to a distorted coverage of women candidates on a political level. (Sanbonmatsu)

Two studies were conducted on females and Twitter and both resulted in favor of males. Evans concluded in a study on Twitter use by US House candidates that women candidates are more likely to tweet. (Evans, 2014) but that the women`s tweets are less reported by reporters than men`s tweets and the share of their quotes is even less. (Artwick, 2014)

A limited number of studies were conducted on Instagram and gender. In their study, Geurin-Eagleman et al. determined the differences between male and female athletes on Instagram using the theory of self-presentation on a sample of 8 photos. The result was that females tend to share more photos, that include themselves and their private life compared to males. (Geurin-Eagleman, 2016)

Some other studies discussed the use of Instagram for youth and students. Sheldon and Bryant (2016) conducted a survey of 239 college students, and, concluded that they use Instagram for "surveillance and knowledge about others", "Documentation", "Coolness" and "Creativity". The study also revealed –using uses and gratification theory- that students of high levels of social activity such as traveling, sports and socialization used Instagram to be “cool” and for surveillance. (Sheldon, 2016)

Not only do young adults use Instagram for surveillance, but for relationships. According to Aniss, Instagram plays a large role

in Information seeking as well as reciprocal idiosyncratic "Likes". He discussed in his study using focus group discussions, how young adults use Instagram in stages of romantic relationships applying the approach of uses and gratifications. (Aniss, 2016)

Problem Statement

The traditional media has left the image of women distorted and unequal. New media should play a role in breaking these stereotypes and help give a voice to women. Instagram as a photo-based platform is offering a new opportunity to women to represent themselves and to offer an unbiased balanced image. Women in the Arab world were extremely stereotyped as being followers, weak and inferior in relation to males. Nowadays, female college students are having a great opportunity following female influencers, celebrities etc. while these Influencers themselves have a great opportunity to present themselves in non-traditional ways.

Research Objectives

The main research objective of this paper is to describe how Arab female influencer presents themselves on Instagram by analyzing their accounts. These Arab female influencers are the most followed by Egyptian female students. This paper aims at answering a question on the way the Arab female influencers use their Instagram accounts to promote themselves and create an image of themselves.

Methodology

To obtain the sample of Arab female influencers, a survey of female college students of media and communication was

conducted. Data were collected from 100 students from the second, third and fourth graders who study communication at the Faculty of Mass Communication, Cairo University and who have an Instagram account (Instagramers) Students were asked to open their Instagram accounts and to list Arab female influencers they follow. The term influencers were explained in the survey: Artists, singers, fashionists, travel bloggers, designers, writer or any celebrity. (Phase A)

In (Phase B), a list with the names and the official accounts of the Arab Female influencer was prepared. Males, Non- Arab and unofficial account of the influencers were ignored. A total number of 115 Arab female influencers was created and coded.

A careful examination of each Arab female influencers has been done (Phase C). A 7–category coding scheme was created. The categories resulted as follows:

- 1- celebrity name
- 2- celebrity name on Instagram
- 3- the number of posts
- 4- the number of followers
- 5- the number of comments
- 6- profile information
- 7- other accounts on SNS

The last phase (Phase D) included a qualitative analysis of the last photo (during the first and second and the third of October 2017) that was found on the Instagram account. Photos were analyzed according to some criteria: main content (personal-

business- reposted) – captions- tags associated with photo @- hashtags associated with photo # - visual frames in the photo

Findings

1. Arab Female Influencers followed by Egyptian Female College Students:

In this part, the question of who college students follow on Instagram is answered. A homogenous group of 100 college students who study at the same Faculty and at the same University and are second, third and fourth graders, all of them female and Instagramers were asked to open their Instagram accounts and copy the Influencers (celebrities) they are following. They were asked to exclude Non- Arabs and males. The results show that the Arab female influencers which were included in the sample were 115 influencers, who could be divided into the following categories :

1.1. Arab Female Influencers according to the profession

Fig 1.1 Arab Female influencers according to the profession

Career	Names
Actresses	Amina Khalil , Amy Samir Ghanem Arwa Gouda, Aya Mostafa, Ayten Amer , Donia Samir Ghanem, Dorra Zarrouk, Eman Alessi , Engy Aly , Esad Younis , Esraa Abdel Fatah , Hana Sheiha, Hend Sabry , Injy Elmokkaddem, Jamila Awad, Kinda Aloush , Laila Elwy , Maha Ahmed, Mai Ezz Eldin , Menna Fadali, Mona Zaki , Nelly Karim , Rogena, Shereen Reda , Shery Adel, Seba Mubarak , Yasmine Sabry, Yosra Ellozy , Zeina, Yasmine Elrayes

Singers	Ahlam Alshamsi, Angham, Bossy, Bushra, Carmen Soliman, Elissa, Myriam Fares, Nancy Ajram, Sherine, Maya Diab
Anchors	Joelle Mardinian, Farah Aly, Raya Abirached
Fashionistas/ models	Dina Tokio, Alaa Zahran, Zeynab El – helw, Farah Abdel Aziz Tara Emad, Farah Emara, Hadia Ghaleb
Designers	Nada Akram
Bloggers	Alice Abdel Aziz, Ascia AKF, Farah Galal, Georgina Tawaf, Nermeen Ayman
Makeup artists	Soraya Shawky, Nanees Selim, Fatma Bahgat
Nutritionists	Nourhan Kandil
Writers	Rehab Hany
Coach	Manal Rostom
Politicians	Queen Rania, Sheika Mozza

Fig 1.1. showed that the Arab female Influencers could be categorized into 11 categories according to their profession. The study revealed that the greatest number of Arab Female Influencers that are followed by the sample of university students are Actresses, followed by singers. College students follow also anchors, Fashionistas /Models, Designers, Bloggers, Makeup Artists, Nutritionists, Writers, Coaches, and Politicians.

1.2. Arab Female Influencers according to country

Fig 1.2 Arab Female Influencers according to country

Country	Names
Tunisia	Hend Sabry, Dorra
Jordan	Queen Rania
Lebanon	Maya Diab, Joelle MARDinian, Alice Abdel Aziz, Tara Emad, Farah Abdel Aziz, Myriam Fares
UAE	Manal Rostom, Ahlam Alshamsi, Zeynab El – helw Raya Abirached
Kuwait	Ascia AKF
Syria	Kinda Alloush
Qatar	Sheika Mozza

The study showed that most of the Arab Influencers are Egyptians. University Students also follow female Influencers from the Arab World e.g. Lebanon, Tunisia, Jordan, UAE, Kuwait, Syria, and Qatar (Fig 1.2)

Fig 1.3 Top Ten Arab Female Influencers in number of followers

#	Name	No. of followers
1	Myriam Fares	9.5 m
2	Elissa	8.4 m
3	Ahlam Alshamsi Joelle Mardinian	6.8 m
4	Donia Samir Ghanem	5.7 m
5	Maya Diab	4.8 m
6	Ghada Abdel Razek	4.7 m
7	Sherine Haifa Wehbe	4.5 m
8	Ayten Amer Mai Ezz Eldin	4.4 m
9	Dorra	4.3m
10	Queen Rania Kinda Alloush	3.7 m

Fig 1.3 showed that the top ten Arab female Influencers in the number of followers are as such: Myriam Fares, Elissa, Ahlam, and Joelle.

2. Self-presentation of Arab Female Influencers:

In the second part of the findings, the question of what do the Arab Female Influencers publish about themselves is answered through the detailed analysis of the profiles and the accounts of these Influencers.

2.1. Profile Information:

Most of the account of the Arab female influencer are open accounts except for Esaad Younis who has a private account that

needs the approval of the request. Arab female influencers describe themselves in the profile page according to what they do like an artist, actress, singer on a business level or on a personal level like mom, wife, mom of 3 kids etc. Others describe their education “Master degree holder in political science” (Dorra)

A number of celebrities present their hobbies, and, what they love on their profile page “In love with art and positivity” (Donia Samir Ghanem), “ love the center-stage the catwalk etc” (Elissa) “Perfume, chocolate , Oud addict , Espressoaholic , cat lover, hair freak” (Mai Ezz Eldin)

Others choose to write quotes on their profile page like Georgina Tawaf “Know your worth” or Farah Emara “ I leave a part of me in everything I do” or “ My Life would be prosperity” (Menna Fadali), or “love pray” (Eman ElAssi) or “Build your Empire” (Zeynab Elhelw), "Imperfection is beautiful" (Tara Emad)

Bushra as an example writes on her page” My official and only page -Me and my fans live here- No politics only Humanity”

Some added humor in their profile information such as Queen Rania who described herself as a mom and a wife with a really cool day job. Aya Mostafa who is a comedian wrote:” Dear Haters, I have so much more for you to be mad at”.

The study showed that some of the Arab female influencers gave themselves nicknames or titles such as Ahlam “Queen Ahlam”, Alice Abdel Aziz who calls herself the “digital princess” as well as Zeynab Elhelw the “Fashion_pirate”.

2.2 Other accounts on SNS:

Some Arab female influencers mentioned on their Instagram profile their Facebook page such as Sherine, Manal Rostom, Dorra, Nourhan Kandil. Others put links to their Twitter account such as Queen Rania, Angham, Elissa. and Ghada Adel. The third group of female influencer publishes their account on Snapshot like Ghada Abdel Razek, Zeynab Elhelw, Aya Mostafa. Others put a link of a website whether on shops they work for like Alice Abdel Aziz or their official website pages like Maya Diab and Arwa gouda her official website. The fifth group adds on their Instagram profile page the link of their YouTube channels like Zeynab Elhelw, Ahlam Alshamsi, and Carmen Soliman. The only celebrity that writes her account on Google+ is Bossy. There is another group of Influencers who do not add any information about having other accounts on any of the Social Networking sites such as Nelly Karim, Alaa Zahran, and Eman Elassi.

2.3. Photos posted on the accounts of the Arab Female Influencers

The most common photos of Arab female influencers are the ones in their personal life, then the ones on their business life. In third place come the photos of family members, and friends, as well as pets. Screenshots are also common among celebrities.

2.3.1 Photos on personal life

The photo on the personal life of Arab female influencers normally includes them posing alone in the photo outside their work and without promoting any of the products. Most of the sample of this study publishes personal photos.

2.3.2 Photos on business life

The photos on business life include the promoting to any of the products or concerts the celebrity is participating in. Myriam Fares, for example, promotes her concert on her account, so does Elissa and a number of other female influencers.

2.3.3 Photos on friends and family members

The third common photos are the ones that include friends and family members of the celebrity. In one the analyzed photos on Queen Rania's account, her son, and her husband are shown preparing themselves for camping. In another photo, Angham hugs her son on stage celebrating his birthday. Manal Rostom poses with her run club friends while Esraa Abdel Fatah poses with her husband in their honeymoon and while Ghada Adel publishes a photo with her friend in a film festival.

2.3.4 Photos on pets

Photos on pets especially puppies are also common among Arab Female influencer. Alice Abdel Aziz poses and shows her puppy in the background of her photo, while Joelle Maridini announces the death of one of the puppies a relative used to own.

2.3.5 Screenshots

Screenshots are also used. Yasmine Sabri, for instance, publishes a screenshot of one of her posts on Twitter and shares it with her followers on Instagram.

2.3.6 Photos on food

Ghada Abdel Razek was the only influencer who published a photo about the food she ate and recommended it to her followers.

2.4 Visual frames in the photo

This paper concluded that five visual frames were existent in the photos published about female influencers on Instagram. These frames are Hope and love, Fame, Success, Fun and the least was the health frame.

2.4.2 The frame of Hope and Love

In this frames, Arab female influencers wish for example, their followers a happy morning that is filled with love (Maya Diab and Menna Fadali), pose in front of the sea and write the word Dreamer in the caption (Zeynab Elhelw) or write about peace of mind and soul like (Tara Emad) . In other cases, celebrities pose with any of their beloved one or family members as Angham poses with her son on his birthday wishing him a happy birthday or Esraa Abdel Fatah poses with her husband with a hashtag of husband and wife.

2.4.3 Frame of Fame

The second common frame in photos on Female Arab Influencers is the Frame of Fame. Here influencers write and get photos that focus on them being famous and surrounded by fans. Dorra, for example, wants to show how famous and loved she is by her fans and publishes a post thanking all her fans for their nice feedback, while Ahlam published on her account on Instagram a video of one of her concerts filled with fans.

2.4.4 Frame of Success

Third comes the frame of success. This frame sheds the light on any accomplishment the celebrity has done. For instance, winning an award as the best actress (Nelly Karim) or running

5.1 km with her run team (Manal Rostom) or finishing a great project on stage (Amy and Donia Samir Ghanem).

2.4.5 Frame of Fun

In the fourth rank, there is the frame of fun. Photos and captions focus mainly on any fun activity or a hobby that the Influencer enjoys. Ghada Abdel Rzek, for instance, publishes a photo of the Delicious food she is eating in a restaurant, while Arwa Gouda explains to her followers how much she enjoys movies and sitting in a cinema.

2.4.6 Frame of Health

The least important frame in the photos on Instagram is the frame of Health that gives either tip for a healthy life or promotes a health campaign (Nourhan Kandil) or focuses on healthy skin etc (Ascia)

2.5. Captions of the Photos posted on the accounts of the Arab Female Influencers

Captions have four roles in the analyzed sample of Arab Female Influencers` accounts. These roles are Promotions or Recommendations, Gratitude to fans, Motivational quotes, and Emojis.

2.5.1 Promotions / Recommendations

Promotions and Recommendations are the main aims of the analyzed captions. Celebrities choose to promote their work or a certain product and write about it in the captions. Alice Abdel Aziz, for instance, promotes the T-shirt she wears and puts the phone number of Whats app for marketing purposes. Nourhan Kandil promotes a campaign and a TV program she will participate in. Ascia promotes the use of a certain sheet mask in

order to achieve flawless skin. Elissa promotes her upcoming concert and so on and so forth.

2.5.2 Gratitude to fans

The second use of the captions in the analyzed account is to thank fans and followers for their support and their encouragement for the celebrities. For example, Aya Mostafa shows gratitude to a fan who draw her a self-portrait and publishes it.

2.5.3 Motivational Quotes

Motivational Quotes are also used by celebrities in their Instagram accounts such as quoting from a song (Sherine) or “Amidst all the traffic[...] my mind and heart still recall the serenity at this place” (Tara Emad)

2.5.4 Emojis

Hearts, Smile Faces, and praying hands were the most common Emojis used in the caption analyzed in this study. In a caption on one of Mai Ezz Eldin photos, she used the Emoji of lipstick, heels and a kiss. Tara Emad showed how grateful she is to her fans with the emoji of the thankful hands. Emojis are sometimes accompanied to the caption, text, and, are sometimes the only caption to the photo.

2.6 Tags associated with photo @

Tags were used rarely in captions on Instagram accounts that were analyzed. Tags were used either to mention a friend or to thank a fan or to promote a product by very little of the Influencer, such as Nourhan Kandil and Askia.

2.7 Hashtags associated with photo #

The results of the analysis showed that Hashtags associated with the photos were used by Arab Female Influencers. Hashtags were mainly used for the name of the country #jordan (Queen Rania), the name of the city #gouna (Arwa Gouda). A number of Influencers used their names in the hashtags such as #nellykarim etc. Other used hashtags of the name of their work, their song, or their upcoming production (Amy and Donia Samir Ghanem)

Manal Rostom, for instance, created a hashtag #ManalsStrongNSoberInOctober and uses it to post all related stories with this hashtag.

Hashtags were also used in order to promote stores and entrepreneurs (ex. Alice Abdel Aziz) A number of Arab female influencers did not use any hashtags in their captions (for instance Alaa Zahran)

Conclusion

According to this paper, Arab female influencers could be categorized into 11 categories according to their profession: actresses, singers, anchors, fashionistas /Models, designers, bloggers, makeup artists, nutritionists, writers, coaches, and politicians. The main content of the analyzed photos are on the personal life of the Influencers, then on their business life, then on their family members and friends, as well as their pets. Screenshots are also common among celebrities. According to this study, Arab Female Influencers` use captions in order to promote or recommend products etc, to show gratitude to fans and to motivate their followers. The study concluded that Arab Female Influencers use the Frame of Hope and Love most in the

photo they publish on Instagram then comes the frame of fame, success, fun, and health.

The results of this paper reveal how Arab female influencers use their Instagram accounts to present themselves. The features Instagram offers to their users to help influencers present themselves in a better and more positive way. Photos, Selfies, hashtags, and captions are all used successfully by influencers in their process of self-presentation. As explained in detail the focus on the hope, the love and success explain how influencers promote only a few aspects about their reality. Focusing on the positive aspects of reality and ignoring other aspects help influencers create an unrealistic reality about themselves, a more beautiful and more successful one. Lots of influencers rely on promoting how multi-tasked they are by explaining in the profiles the different roles they play in life. This promotes how successful they are. Filters are all used heavily in the photos published on their accounts. Influencers are photographed in most of the time wearing full make-up, hair done and dressed up. The image they want to share is the perfect and flawless image. Sadness, failure, and mistakes are not existent in the accounts of the Arab female influencers which explains how framed the presentation is.

Limitations and future research:

Further research could be applied to male college students in order to make a useful comparison on gender differences in the use of Instagram. Further studies on how Egyptian celebrities use Instagram could be conducted. This study could also be applied to youth in other Arab countries and results could be compared with these. Older age group could also be analyzed in terms of

their preferences to follow celebrities on Instagram. Further in-depth surveys and focus group discussions could be conducted with college students in particular and youth in general in order to analyze the uses and gratifications of Instagram. A semiotic analysis could also be conducted on photos on Instagram for a deeper insight into these photos.

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Appendix

List of Analyzed Arab Female Influencers(in alphabetical order)

1. Ahlam Alshamsi
2. Alaa Zahran
3. Alice Abdel Aziz
4. Amina Khalil
5. Amy Samir Ghanem
6. Angham
7. Arwa Gouda
8. Ascia AKF
9. Aya Mostafa
10. Ayten Amer
11. Bossy
12. Bushra
13. Carmen Soliman
14. Dina Elsherbiny
15. Dina Tokio
16. Donia Samir ghanem
17. Dorra Zarrouk
18. Elissa
19. Eman Elassi
20. Esaad Younis
21. Esraa Abdel Fatah
22. Esraa Mostafa
23. Farah Abdel Aziz

24. Farah Aly
25. Farah Emara
26. Farah Galal
27. Fatma Bahgat
28. Georgiana Tawaf
29. Ghada abdelrazek
30. Ghada Adel
31. Gihan Raslan
32. Habiba Ekrami
33. Hadia Ghaleb
34. Haifa Wehbe
35. Hana Elzahed
36. Hana Sheiha
37. Heba Magdy
38. Hend Abdelhalim
39. Hend Sabry
40. Injy Elmokkaddem
41. Jamila Awad
42. Joelle Mardinian
43. Kinda Aloush
44. Lama gebreil
45. Lamiaa Elbardeesy
46. Lamis Elbeshoty
47. Leena Ighouti
48. Maha Ahmed
49. Mai Ezz Eldin

50. Mai Ibrahim
51. Manal Rostom
52. Mariam El khosht
53. Mariam Sakr
54. Marwa Hassan
55. Maya diab
56. Menna Elsonny
57. Menna Fadali
58. Merhan Amr
59. Meroug Ibrahim
60. Mirhan Hussein
61. Mirna Gamil
62. Mona Elshazly
63. Mona Mostafa
64. Mona Zaki
65. Myriam Fares
66. Nada Akram
67. Nada Gebriel
68. Nadine Abdel Aziz
69. Nadine Nassib
70. Nancy Ajram
71. Nanees Selim
72. Negood Elshamary
73. Nehal Khalifa
74. Nelly Karim
75. Nermeen Ayman

76. Norhan Abu Bakr
77. Norhane Eissa
78. Nourhan Kandil
79. Ohood Ashraf
80. Queen Rania
81. Raya Abirached
82. Reem Elakkad
83. Rehab Hany
84. Reham Gehad
85. Rogena
86. Sahar Elsaghee
87. Sally Rashid
88. Salma Abu Deif
89. Salma Tarek
90. Samar Ahmed
91. Sara Fouad
92. Sara Hesham
93. Sara Sabry
94. Sara Salama
95. Seba Mubarak
96. Seham Saleh
97. Shaimaa Hafez
98. Shaimaa Sadek
99. Sharah Elshamyy
100. Shereen Reda
101. Sherine

102. Shery Adel
103. Sisi Boultni
104. Soraya Shawky
105. Tara emad
106. Yasmina Eyad
107. Yasmine Elkhateeb
108. Yasmine Elrayes
109. Yasmine Geith
110. Yasmine Sabry
111. Yosra Ellozy
112. Zeina
113. Zeinab Azzam
114. Zeinab Hamoud
115. Zeynab El –helw