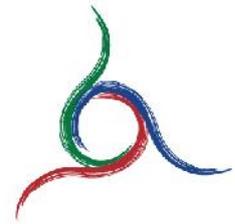




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Gender and Communication Section

Abstracts of papers presented at the annual conference of the
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¹ We have endeavoured to ensure that these are the abstracts of the papers actually presented at the conference. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included.

Id: 17083

Title: The Chhooi-mooi girl vs Heer: The politics of gender quality and identity in Pakistani commercial film

Session Type: Individual submission

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Abstract: This article examines commercial films as sites for the representation of women, gender and Islamic cultures. It examines the form and content of films keeping in mind the cinematic conventions of representation and objectification. The author considers feminist theoretical insights about voyeurism and the politics of the “gaze” (by Laura Mulvey, Gwendolyn Audrey Foster, Heather Heartley, Markus Bindemann, A. Mike Burton & Stephen R. H. Langton, Maganthrie Pillay, Clare Parfitt, Mai Ghossoub and others), and pays attention to the themes and socio-historical and political contexts of these depictions. The article closely examines how the popular genre of Pakistani song and dance formula films depicts what is important between ‘living’ and ‘dying’ for a Pakistani girl if ‘loving’ a male (or finding her sexual partner) subjects her family to social insult by the public at large, and replaces the virtuous circle of family support with the vicious circle of rejection by the community or honor killing. Focusing on the ‘ideal’ chhooi-mooi girl who never makes the eye contact with the elderly and men, the entry demonstrates why the aura of the ‘ideal’ serenity does not require a folklore to distinguish a chhooi-mooi girl from Heer who is equipped with defiance, tenacity, and decision power. Examining the politics of gender quality and gender identity, the entry examines their conditions to find that the chhooi-mooi girl is a desired gender quality while Heer is an identity. The chhooi-mooi girl lives to sacrifice her will while Heer dies emphasizing hers. In the patriarchal system, real women oscillate between their conditions. The oppressor uses religion or culture as a tool to create the ‘ideal’ chhooi-mooi girl that every woman should aim to be, compromising their agendas in his own favor, and eliminating a gender from the power struggle.

Id: 17190

Title: A moment of change: Exploring media consumption by women in rural India

Session Type: Individual submission

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Abstract: Author: Charusmita

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Abstract Word Count- 393 words

With 68.84 percent of Indian population (Census, 2011) residing in non-urban under-developed areas, rural spaces are often overlooked in favour of cities within Media Studies. This paper draws on a four months' long ethnographic study, examining factors that influence women's everyday media consumption within an Indian village called Narwal. Within this paper, I aim to capture a (long) moment of change in this social space with respect to the women's engagement with the media, and describe two primary processes that characterise this change.

- (i) I examine the social constraints within which these women engage with the media, investigating primarily the role of individuals and institutions in regulating, monitoring, limiting, and enabling it.
- (ii) Further, this paper draws on instances that indicate a power struggle between men and women in Narwal, and highlights the shifts in the current power structure.

Although the media – print, radio, broadcast, and digital – are an integral part of people's everyday lives here, mere accessibility does not necessarily indicate inclusion of women into this media field. The study elaborates on the factors responsible for their unequal consumption of media, including financial dependence, lack of ownership of media technology, social restrictions, notion of men being natural at using technology (Bourdieu's conception of Habitus), role of local administrative bodies (such as Panchayats), the role of men in regulating, limiting and monitoring media content, the notion of women's media consumption comprising only 'entertainment', extolling the male consumption as a future investment, lack of widespread computer education in the village, sporadic and limited use of internet, among others.

Through this paper, I wish to argue that this scenario is changing over time, owing to the ways in which my women participants negotiate and resist the dominant social forces (such as patriarchy, among others), with the men in the village 'silently' facilitating this.

This paper draws on my doctoral research study informed by ethnographic data based on a four months' long fieldwork in 2016 in Narwal village, 55 kilometres from Kanpur city (in the state of Uttar Pradesh, India). With nearly half its population being female, Narwal is an ideal site for a

study that focuses on gender distinctions in everyday media consumption in a non-urban setting. Despite nearly 72 per cent literacy rate, just over 28 per cent of the literates in the village are females (Census of India, 2011). The ethnographic narrative of my study is set in Narwal village with several sub-groups of media consumers, but my study is focused on women because although as a consumer group, these women are increasingly becoming a part of the global melange, their everyday media consumption and its significance is not sufficiently documented.

Id: 17198

Title: The perceptions of selected politically active students at the University of Johannesburg regarding the representation and participation of female politicians within the Economic Freedom Fighters (EFF) Students Command

Session Type: Individual submission

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Abstract: Female political representation is arguably the most pertinent issue in South African politics and moving into Students politics. The following essay looks at political representation and participation of female members in the EFF Students Command at the University of Johannesburg. This research argues that political freedom and democracy in South Africa is meaningless without gender equality in politics and beyond. The research explored the level of female politicians in the EFF Students Command and found that there is a lack of female political representation in key leadership positions as a result denying female politicians the right to be decision makers in the organisation. The introduction of political gender quotas has enabled gender equality to be a reality however, grass root challenges such as patriarchy, misogyny and sexism should be addressed by EFF Students Command as this is the reason for the slow progress of witnessing equal political gender representation in the party. This study underpins the importance of female political representation in the EFF in a democratic South Africa and explores some of the measures that are in place to ensure that gender equality prevails in the EFF Students Command. The EFF Students Command is the most progressive political movement in various higher education institutions, thus the amounting pressure for the political party to introduce reforms policies in their political agenda in ensuring equal political participation for both men and women. The lack of female politicians in the EFF Students Command speaks to the ideals of gender exclusion this subsequently rejects the political parties founding manifesto which clearly states that the movement vows to end patriarchy, misogyny and direct political exclusion of female politicians. Political exclusion or exclusion speaks to power relation as well, in terms of who has the power to elect or de-elect politicians, based on what criteria, who decides on the finer details of the criteria and why. The study found that male politicians receive some sort of privilege primarily based on their gender something that female politicians find problematic, political appointment and treatment is different for both politicians which in turn rejects equal gender political representation and participation. Political freedom speaks to the end of gender oppression however witnessing continues oppression in the hands of democratically elected political party's post-apartheid it is problematic to say the least. The EFF Students Command has great improvement to make going forward, where the representation and participation of female politicians is concerned, public discourse has played its part in organizing public discussions and dialogues it is now in the power of the EFF Students Command to lead a non-patriarchal, non- misogynistic, and non-sexist political party.

Id: 17210

Title: Exploring Grassroots Digital Activism in South Africa: A Case of the #NotInMyName and #MenAreTrash Movements

Session Type: Individual submission

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Abstract: On the 29th of April 2017 South Africa woke to news about the brutal murder of Karabo Mokoena who was killed by partner. In another incident, Bukelwa Moerane suffered abuse at the hands of taxi drivers for not being ‘appropriately dressed’ as a woman. As a result, campaigns and movements sprung up in response to this such #NotInMyName and #MenAreTrash movements – under the POWA (People Opposing Women Abuse) banner. Some gave their misgivings on its effectiveness as it did not address the root problem or question the patriarchal system that seems to oppress women in a somewhat traditional society such as South Africa’s. The relation to the topic area is that interrogates the effectiveness of liberation technology and the emancipatory nature of digital media in gender-based violence since it is such a plague to the society. This paper therefore, explores the impact of the movement’s campaign to sensitize the South African society on gender-based violence because after the social and digital activism, gender-based violence continued. Against this background, this paper attempts to comparatively assess the posts on Twitter and Facebook in terms of how the general public responded to the campaigns. A content analysis was done of major posts between 14th to the 20th May 2017 as a qualitative inquiry to assess sentiments expressed about phrases and hashtags such as #MenAreTrash and #NotInMyName. As a qualitative inquiry as well, semi-structured interviews are used employed. The Participatory Theory is applied as the theoretical framework by also assessing how mass media, more specifically digital media is able to create a safe space for participation and for marginalized groups like women to emancipate themselves and join the conversation in the call for safer streets and homes. A core element that this paper discusses is how the South African society perceives the patriarchal system and gender disparity; and how society through participation can create a sustainable environment that is conducive. A stratified purposive sample students from North West University (since they are most affected), who have access to these online news platforms will be selected to participate in focus group interviews in phase two of the study.

Keywords: #NotInMyName, #MenAreTrash, POWA, Participatory Theory, emancipation, gender-based violence.

Id: 17222

Title: Las mujeres empresarias en la industria de la radiodifusión en México desde la crítica feminista a la economía política de la comunicación

Session Type: Individual submission

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Abstract: Mtra. Mónica Susana Amilpas García
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PRESENTATION IN SPANISH

El interés por garantizar la igualdad de condiciones para que las mujeres accedan a la propiedad y dirección de los medios de comunicación es mundial y tiene su principal antecedente en la Cuarta Conferencia Mundial de la Mujer que tuvo lugar en Beijing en 1995.

En esta conferencia se documentó en el Capítulo J referido a la Mujer y los Medios de Difusión de la Declaración y Plataforma de Acción de Beijing la preocupación por la forma como los medios de comunicación representan a las mujeres, y por su acceso desigual a la propiedad, la producción y la toma de decisiones sobre los contenidos, y el acceso a las nuevas tecnologías.

Sin embargo en el 2015 cuando se hace una revisión para conocer el estado actual de lo planteado se observa que el Capítulo J fue uno de los capítulos que menos avances tuvo y el que menos atención tuvo por parte de los gobiernos.

Dado lo anterior en la agenda de trabajo planteada en el 2015, para los próximos años y a ser evaluada en 2030, se ha puesto especial atención en generar políticas y estrategias que permitan la participación igualitaria de las mujeres en la propiedad, dirección y puestos de toma de decisiones de los medios de comunicación. (ONU Mujeres, 2014, pág. 33).

En el caso de México los datos muestran la propiedad de los medios de comunicación sigue recayendo en manos masculinas. Estudios recientes señalan que las mujeres sólo representan el 1% de la titularidad de las estaciones de televisión y no más del 13% en las estaciones de radio (Vega, 2014, pág. 199). Actualmente existen 452 estaciones de televisión analógicas y 329 concesiones de radio AM, y 892 de FM (IFT, 2017) adicionalmente en lo referente a la televisión restringida de 600 concesiones de televisión por cable las existen 96 concesiones de mujeres. Cabe destacar que muchas de esas titularidades lo son por prestanombres. Lo cual disminuye el número de mujeres que realmente son propietarias y toman de decisiones los medios.

Dado lo anterior es objetivo de esta investigación el entender y visibilizar, desde la perspectiva de la crítica feminista a la economía política de la comunicación, cuáles son los factores estructurales que han influido para que sean pocas las mujeres en la propiedad en la industria de radiodifusión en México, esto con el fin de poder generar datos que sirvan para la creación de políticas y estrategias

que permitan cerrar la brecha en cuanto al número de mujeres en la propiedad y toma de decisiones de los medios de comunicación.

Id: 17229

Title: Punjabi Music Videos: Land, the Farmer, and Gendered Negotiations

Session Type: Individual submission

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Abstract: For the community of Punjabi, Jatt, Sikhs in India, the land is gendered as female and imagined as the motherland perceived to be under threat of encroachment from the modern, urban, Western other. In this paper, I explore through textual and historical analysis, how the increased transnational proliferation of popular Punjabi music videos has not only reimagined and reconfigured a sovereign Punjab as a virtual nation in the imaginations of its audiences, but also how the narratives and lyrics of these music videos enact the male artists' responsibility to salvage the motherland, through the moral policing and regulating of the female bodies in the music videos. The female characters in the music videos, like the motherland, are either under the threat of being lost to the waywardness of modernity, or have already been lost and corrupted by urban/modern toxicity. The negotiations that take place on and between gendered bodies thus illuminate the nuanced tensions around modernity and tradition, where the burden of tradition lay on women, and if they loses their way and becomes susceptible to the morally corrupt urban/modern environment, the men's sovereignty and claims to a distinctive Punjabi, Jatt, Sikh identity are directly threatened.

Id: 17385

Title: Desire and loathing: gendered vocal tropes in Bayonetta

Session Type: Individual submission

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Abstract: This work engages the infamous vocal performance of the main character in the popular Nintendo video game series Bayonetta as a fraught representational subject at once lauded as a female role model (given the scarcity of female characters in video games), and criticized for its incredibly sexualized representation of femininity. Through a combination of experiential reflection of playing Bayonetta, and a discursive analysis of fan-driven discussions about her voice, this paper puts aside a purely visual analysis to incorporate the way extra-narrative components such as voice, movement and mechanics form complex portrayals of femininity in games. Extending the discussion of a male gaze to sound brings unique observations around the relationships between a character's look, her movements and mechanics, her vocalizations as a form of gendered corporeality and her narrative typology. Media writers such as Mary Ann Doane (1985), Anne Carson (1995) and Constance Clément (2000) have long brought attention to the gendered sonic positioning of the female voice in popular media (e.g. representing hysteria, nurturing or seduction) in relation to male voices (invoking authority, confidence, authenticity). This work starts by acknowledging the profound physicality and materiality of sounding bodies and extends this idea to an analysis of Bayonetta's vocal performance as both stereotypical of an entrenched form of mediated femininity - the "sexy witch", and a transgressive empowering quality unapologetically imposing a feminized identity (Laydon 2001) on the player's experience. Drawing on a transmedia historiography of feminized vocal typologies this examination of Bayonetta's voice makes linkages between the coveted operatic falsetto, the cinematic horror 'female scream' and gameplay exertion sounds. At once sounds of fragility and of orgasmic pleasure such vocal tropes culminate in the mechanically interactive, embodied voice of female game characters such as Bayonetta, whose mediated femininity re-embody the player's experience in a profoundly gendered way, providing emotional release for the auditeur (Bonefant, 2014). Ultimately I argue that attention to sound and embodiment can contribute to a richer discussion and more thoughtful design of not only the visuals of female characters, but their entire multisensory and narrative embodiment that is continuously communicated through their respective vocal performance to the playing audience.

Id: 17478

Title: Transgender Identity Defense-related Emotions and Their Development in Transgender People

Session Type: Individual submission

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Abstract: Although transgender people have long been part of the LGBTQ rainbow, only in recent years have they become part of the national discussion. Changing definitions of gender, the new-found openness and acceptance of transgender people, their access to public facilities and medical care: these are but a few of the concepts and challenges that must be addressed anew in the context of transgender lives. Some, like access to bathrooms are matters of civil rights. While others, like transgender persons' high suicide rate, speak to sustaining the existence of transgender persons; literally life and death.

The present article presents a new integrative theoretical framework to explain one type of societal challenge that appears to be foundational in the disparate lives of transgender people: real-life and media-based microaggressions. Examined as transgender identity defense-related emotions (TIDE), this theoretical approach states that microaggression-based denials of transgender identity, whatever their form, alter a transgender person's emotional disposition. Supported by both qualitative and quantitative research, evidence supports that both challenging and/or the denial of someone's transgender identity will cause negative feelings to be initiated within that person. Further, that the more frequent the experiences, the greater are the negative emotions generated by these experiences. Three levels of what is labeled as Transgender Identity Defense-related Emotions have been identified when one feels their transgender status is being denied. 1) Low TIDE, (Exasperation): Feelings of frustration, irritation or annoyance; 2) Slack TIDE, (Exhaustion): A feeling of extreme mental fatigue; 3) High TIDE, (Enmity): A feeling of being actively hostile when one feels their transgender status is being denied. Finally, the development of all three levels of TIDE can result from experiencing both real-life and/or media-based microaggressions, with all three levels reported within both types of experiences. Findings are reported from a two-stage research process, starting with direct content analysis of qualitative focus group responses. The second stage uses quantitative Likert-style surveys created from subjects' first-stage responses regarding transgender people's emotional reactions to their regular experiences involving the ongoing defense of their identity.

Two theories form the foundation of this study. The first, microaggression theory, supports the concept that even though the negative actions of others in real life and/or media may be small, even unintentional, they can have a dramatic effect on the perceptions transgender people have of

themselves. The second, W.B. Swann's self-verification theory, believes that all people seek others' validation when it comes to maintaining a stable self-concept. When this validation is challenged, or even withheld, as it often is from transgender people, it can cause extreme psychological distress to the challenged. A union of these and other psychosocial theories, TIDE seeks to fill a hole in contemporary theory as both an innovative and significant piece of research into the psychosocial lives of transgender people. As such, the numerous possible directions for use of TIDE and further research into the theory are discussed.

Id: 17534

Title: Fiji women's community radio and mobile devices for extreme weather resiliency

Session Type: Individual submission

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Abstract: Utilizing the conceptual framework of inclusive innovation, post-development, and participatory communication theories in an Oceanic development context, this study examines the interaction between mobile devices and community radio, in particular, women's weather watch, mobile suitcase radio and radio with pictures, by a women's run community radio station in Fiji. Through interviews, and Pacific-oriented focus-groups, or 'talanoa', and after the strongest Tropical Cyclone to make landfall in the southern hemisphere, Winston, in 2016, this study documents and reflects on the role of these media platforms, as well as the monthly rural women leader consultations, as part of the community radio station network, in addressing both pre and post-disaster resiliency to this extreme weather condition occurrence. There are also considerations for the application of the learning generated from these processes and interactions applicable in other communications technology-mediated gender-based capacity development and mutual support spaces.

Id: 17658

Title: Theatre and drag identity: a comparative study of gender performance tradition in Manipur and in New Zealand.

Session Type: Individual submission

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Abstract: What is notable about drag performances, is that given the challenge they make to the hetero-normative values of society, they are obliged to construct an identity career, often under the condition of stigmatization. (Goffman, (1963) The extent to which drag performers in Western and Eastern theatre traditions, exemplified by case studies drawn from New Zealand and Manipur, draw on the traditions of performance for support is the key focus of this presentation. How do factors such as styles of performance, peer support, public attitudes and conceptions of selfhood work for or against creating a haven for “transgressive” gender identities?

In approaching such questions an important distinction can be drawn between performances occurring in fused societies and performance in complex, defused, modernised societies. In the latter, the various elements of performance multi-dimensional and do not follow fixed ritual patterns. Dramatic performances are required to address competing definitions of social “reality”. (Alexander, 2004). So, for example, the performance practices of Manipuri theatre, the dress and cosmetic codes adopted by Nupi Manbi (effeminate males) are proscribed by religious rules as well as theatrical traditions. This indicates a fusion of ritual practices and provides Manipuri transgender performers with a protective screen, as long as they stay within the confines of the theatre. In New Zealand by contrast, drag has emerged as a niche theatrical style that signals a discontinuity with religious practices but asserts the right to acceptance within the context of “normal” street behaviour and comportment.

Utilizing a comparative ethnographic methodology, this presentation will explore how issues of gender identity are “managed” by cross-dressers in Manipuri and New Zealand and how the experiential connection between self-identity and performance identities vary across the different social contexts and theatrical traditions.

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Id: 17674

Title: Fault Lines of #MeToo' Debating Social Movement Boundaries in the Age of Hashtag Feminism

Session Type: Individual submission

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Abstract: On January 13, 2018, the feminist blog "babe" published an anonymous woman's detailed accusation that she had been sexually violated by Asian-American comedian Aziz Ansari while the two were on a date. The woman, called "Grace" in the piece, accused Ansari of ignoring her verbal and nonverbal rejections of his aggressive sexual advances. Apparently, the story was meant to contribute to the #MeToo campaign, a version of hashtag feminism in which (mostly) women seek to demonstrate the magnitude of sexual harassment and assault by revealing incidents of abuse they've endured. Online reaction to the "babe" article was swift and plentiful, including a New York Times editorial written by Bari Weiss entitled, "Aziz Ansari is Guilty. Of Not Being a Mind Reader." Weiss' piece drew 2953 online responses before the forum closed the next day, with wide-ranging views that were divided on the respective behaviors and motivations of Ansari, "Grace," and Weiss. The comments provide an opportunity to explore how people negotiate the boundaries of the #MeToo movement in the very venue that ignited the movement's resurgence; three months earlier, the Times had broken the story of movie mogul Harvey Weinstein's longstanding sexual abuse of women working in the film industry. The expose emerged amid nearly a year's worth of critical reporting on Donald Trump's presidency that helped the Times reclaim its relevance and boost its digital subscription sales, reasserting the outlet as an important voice on American culture and politics.

Previous research has revealed ways in which the Internet has facilitated lay discussions of feminist practice, such as critiquing news coverage of rape (Durham, 2013; Harp, Loke & Bachmann, 2014) and calling out misogynist advertising (Worthington, 2016). Recent studies of hashtag feminism have delineated elements of successful social media activism (Clark, 2016), considered how digital campaigns against everyday sexism occupy varying levels of discursive spheres (Drueke and Zobl, 2016), and tracked the remaking of feminism in digital environments characterized by both new possibilities and neoliberal constraints (Baer, 2016). This study adds to that trajectory by exploring a debate about hashtag feminism in an online forum that fosters public discussion without incentivizing the plays to popularity that frequently spark incendiary social media commentary.

Following Fairclough (2003), this paper analyzes discourse in reader responses to Weiss' New York Times op-ed with the goals of delineating recurring themes and eliciting commenters' strategies to promote their viewpoints. Preliminary findings indicate that a myriad of themes emerged repeatedly, including (1) expectations for seeking or conveying consent, (2) suggested boundaries for publicizing the private, and (3) demarcations between abuse and insensitivity. Common persuasive strategies also emerged, such as generalizing from personal experience and appealing to

professional and intertextual authority. Perhaps unsurprisingly, given the Times' readership demographics, apparent generational differences between the commenters and the principals involved in the original "babe" piece sometimes framed responses, and, while Ansari's celebrity was often mentioned, his race was not.

Id: 17732

Title: News media representation of women in conflicts: The Boko Haram conflict in Borno--North East Nigeria (2012-2015)-Analysis of The Guardian, Daily Trust, Daily Sun, Leadership, Nation, and Thisday Newspapers

Session Type: Individual submission

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Abstract: Studies suggest that the marginalization of women permeates every area of human endeavour. The World Gender Gap Report (2017) reveals that the average gender gap stands at 68%, and widened in 2017. The Report also reveals that the gaps on economic and political representation have continued to widen which will not close for another 217 years. Discrimination is more pervasive when it comes to the issue of violence against women. In Nigeria, the 16 year Boko Haram conflict has impacted women negatively. Amnesty International Reports (2015 & 2017) estimate that the sect has abducted over 2000 women and girls in 2014 alone while members of the Nigerian military and the Civilian Joint Task Force (CJTF) have been accused of sexually exploiting women in the IDP camps in exchange for money or food. UNICEF's Report (2017) also reveals that since January 2017, out of the 83 children used as 'human bombs' in the conflict, 55 were girls. The news media have reinforced discrimination and gender stereotypes. Nacos (2005: 435) explains that gender clichés persist in the mass-mediated portrayal of women because these kind of news frames reflect and reinforce deep-seated societal attitudes. In a conservative society like Nigeria, the news media have often objectified the woman and portrayed her as a sex symbol. This work is one of the first attempts to examine news media representation of women in the Boko Haram conflict in Borno, North East Nigeria (2012-2015)-An analyses of the Guardian, Daily Trust, Daily Sun, Leadership, Nation, and Thisday newspapers. This is because of the gap that exists on how women affected by the conflict were represented by the news media despite substantial research about media portrayal of the 16 year Boko Haram conflict. Drawing on post-colonial/feminists theories that revolve around race, gender and the media to investigate how the Nigerian news media have represented women in the conflict, research questions include:

- How have the Nigerian news media represented women in the Boko Haram conflict?
- What were the dominant frames used?
- What were the factors that influenced this representation?

The mixed method approach using quantitative content analysis and qualitative analysis was used in this study. Quantitative content analysis selected 404 articles to investigate the pattern of frames used by the news media to represent women. A semi-structured interview was also conducted with journalists while documentary data from archival materials including audio-visual materials were used for this study.

Findings demonstrate that Nigeria as a male dominant society has institutionalised patriarchy not only in the family but in other spheres including the news media. This study argues that patriarchal sentiments and gender stereotypes dominate media narratives about women and the Boko Haram

conflict. This study also argues that the Nigerian news media conform to patriarchal norms fuelled by colonialism, religious, cultural and traditional factors.

KEY WORDS: Nigeria, Women, Conflict, Boko Haram, Media, Representation, Gender, Stereotypes, Patriarchy.

Id: 17859

Title: Photographic Representation of Kenyan Female Athletes in the Kenyan Press During the Rio 2016 Olympic Games

Session Type: Individual submission

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Abstract: Dr Joseph Nyanoti

Kenya is known globally as the home of world champions in athletics. However, although the Olympic games receive wide media coverage when they are held, there is hardly any critical academic research on how the media cover these games.

The main objective of this paper is to analyze how women athletes were photographically represented in the Rio 2016 Olympics in the Kenyan newspapers as compared to their male counterparts, from a media cultural studies perspective. The study will be guided by three research questions: 1. How much photographic space is given to female athletes as compared to their male counterparts in the Rio 2016 Olympics? 2. What is the editorial treatment of women's photographs compared to men's in the Rio 2016 Olympics? 3. What ideological nuances are embedded in the athletes' photographs in the Rio 2016 Olympics?

The researcher will employ quantitative content analysis and semiotic analysis to interrogate these visual culture artifacts. The researcher will study the photographs of the Daily Nation and The Standard between August 5 and 21, 2016, the time the Rio Olympic games took place. The two newspapers have been chosen because they are the leading oldest commercial daily newspapers in the country with a national reach. The unit of analysis for this study will be newspaper photographs of athletes that appeared in the Daily Nation, and The Standard daily newspapers, including their weekend editions.

This study is guided by the theory of representation. For the ordinary newspaper reader, journalists and their editors "represent" events as they occur everyday. Media cultural studies scholars, however, argue that the media construct representation of reality from a deliberate particular perspective (Hall, 1996).

According to Ouellette (2013, p. 167) the study of representation and meaning making are "... the central domains of critical media studies." Whereas the media are believed to be representing the world objectively, critical media scholars argue that what the media do is construction of social reality according to the dominant ideology of the culture within which they circulate (Williamson, 1978). For instance, women are represented in the media according to the patriarchal ideology.

Representation according to Hall (1997) should be studied using the tools of semiotics. This researcher will be guided by these theoretical underpinnings to decode how women athletes were represented compared to men in the 2016 Rio Olympics in Kenyan photojournalism.

This is an important research in contributing to the gender equality debate in Kenya. The Constitution of Kenya (2010) is clear about giving women and men equal opportunities to exploit their potential in areas like sport. The author of this paper will investigate whether gender power play guides sports journalism in Kenya.

Given that in Kenya there isn't much media scholarship from a cultural studies perspective, where media artifacts like sports photographs are investigated from a critical perspective, findings from this study will make an important contribution in the field.

Id: 17863

Title: Man's World in Ladies Room: Examining the Counter-hegemonic Female Voices in Indian Digital Media

Session Type: Individual submission

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Abstract: India is a patriarchal culture that has traditionally prescribed gender norms for men and women. Feminist movements have been resisting the restrictive gender norms and advocating for equal rights for women. However, the battle is far from over. In addition to parents and educators, other socialization factors such as media representations of gender, also shape socially accepted scripts for sex roles. Media depictions reinforce the qualities that characterize an ideal Indian woman, and denounce the attributes that challenge traditional norms of femininity in the Indian context. Existing media analyses contend that films, television and other mainstream media platforms tend to reinforce the traditionally prescribed and stereotypical female sex roles in India. Digital media platforms like YouTube have allowed a space for counter-hegemonic gender narratives in the Indian media landscape. A qualitative content analysis of two YouTube web-series (Ladies Room and It's a Man's World) was conducted to examine the construction of gender in these new-age narratives. The purpose of the investigation was to examine if the digital content in the YouTube web-series conforms to the traditionally mandated sex-role expectations about general attributes, activities, emotional expression, and speech patterns that are typically associated with men and women. Our findings illustrate that Ladies Room reflects a post-feminist ideological stance through its plot, imagery and visuals, emphasizing that girls' stories are important and can be funny. The two female protagonists in the series demonstrate attributes such as physical strength, humor, intelligence and competitiveness, engage in activities like working, drinking or smoking, display emotional aggression or lack of emotions, and display powerful speech patterns. These characters represent the urban Indian women, where privileged women are able to resist the traditionally prescribed gender norms. On the other hand, It's a Man's World, challenges the hegemonic gender representation in mainstream media but ironically replicates some of the subservient feminine stereotypes as enacted from a man's perspective. In a plot where the male protagonist is transformed into a woman, the narrative depicts a woman's world in a traditional sex-role consistent manner with more feminine attributes, activities, emotional expression and speech patterns. While the transformation of a man into a woman is expected to elicit perspective taking, the impact of this story is dampened by rehashing the sex-role stereotypes. Overall, the representation of the three primary characters and the packaging of the shows is suave, contemporary, and relatable for the

young Indian audience. More importantly, these web-series resist and challenge the traditional gender narrative that dominates the mainstream Indian film and TV shows. Therefore, the digital media platform has the potential to voice the counter-hegemonic narratives of women that represent the realities of real urban women in India. This is a refreshing change that could influence the discourse surrounding gender in the young urban population in India.

Id: 17887

Title: Sustainability Discourse Meets Decolonial Feminism

Session Type: Individual submission

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Abstract: My presentation opens a dialogue between the decolonial feminism of Argentinian philosopher Maria Lugones and North American discourses about climate change and sustainability. Lugones's writing provides a powerful analytic for uncovering the ways in which sustainability advocacy can slip into a denial of neocolonial responsibility for climate change. She identifies these recurrences as a kind of ahistoricity, a denial not only of genocides and enslavements by Europeans of indigenous peoples but also of Europe's self-colonizations: the deadening and disappearing of permeable, sensuous bodies, alive to connection, feeling, and pleasure, in the interests of extraction and exploitation

Scientists and public intellectuals commonly featured in op-eds and eco-documentaries (among them Stanford University professor Paul Ehrlich and the films *Do the Math* with Bill McKibben [2013], *An Inconvenient Truth* with Al Gore [2006], and *An Inconvenient Sequel: Truth to Power* [2012] also with Gore) insistently reproduce the charismatic authority of colonial rationality and agency that sustain the logic of domination and subordination, the hierarchical and obfuscating separation between expert and "general public" and between subject and object of knowledge, and a self-serving representation of the complex phenomena of climate change as "problems" that can be "solved" by and within the knowledge systems that have brought them about.

To demonstrate how the decolonial feminist theoretical work of Lugones offers a valuable corrective to much mainstream sustainability discourse, I turn to a recent documentary called *Denial* (2016), directed by Derek Hallquist, in which the subject position of the heteropatriarchal white male is unexpectedly decentered half way through the film. The filmmaker's account of his father's campaign to bring wind turbines to the small power plant in Vermont of which he is the CEO is disrupted by the father's announcement that he is transitioning to female. From that point on, linear narrative breaks down, and fluidity overtakes, not only the father's performances of gender, but all the images, issues, and people in the film. Surprising and transformative reciprocities among science, technology, the personal, the political, love, humility, and aesthetics allow spectators a rare opportunity to witness and vicariously to experience the kind of "change" that might make a difference.

Id: 17918

Title: Framing Violence against Women in Guatemala: Comparing Print and Online News

Session Type: Individual submission

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Abstract: In Guatemala a woman is killed every 12 hours. How the media cover such gendered killings (femicides) is likely to shape the importance the public give to this and other forms of violence against women (VAW), their understandings of the underlying causes of VAW, and thus the types of policies they are likely to support. Existing studies have found that media coverage of VAW in developed countries such as the United States or Australia tend to rely inordinately on official sources and rely on a "just the facts" framing that depict particular incidents of VAW as isolated events rather than part of a broader continuum of violence, thus indirectly perpetuating the status quo.

Drawing on critical feminist theory and theories of framing and agenda setting, this study analyzes print and online news coverage of gendered violence in Guatemala to contribute to the literature in two ways. First, it explores the degree to which patterns of media coverage uncovered in developed countries are also common in a developing country context with different media structures and journalistic norms, and more resource constraints and security risks. Second, it compares coverage of VAW in print newspapers with that of an online-only newspaper platform to assess the possibilities and limitations that new platforms offer for promoting more inclusive coverage of pressing social problems. Rather than simply describing patterns of coverage, it explores underlying their causes drawing on interviews with journalists and anti-violence activists.

Among other findings, our quantitative content analysis of 150 print articles on femicide reveals that despite VAW being seen as a "women's issue," men's voices are much more commonly represented, many of whom are official governmental sources. These print articles also tend to depersonalize and dehumanize the victim, failing to include the name or any other personal information about the victim, reducing the likelihood that media consumers will empathize with victims. Interviews reveal underlying causal factors for this pattern that are especially important in the Guatemalan context, most notably safety concerns that limit journalists' daily practices and community members and activists' willingness to talk to the press. Initial analysis of articles on femicide/VAW published by an online-only newspaper reveals that its more flexible publication schedule and length requirements and its editorial board's normative commitments allow for different patterns of reporting, in which a greater variety of sources are quoted and individual

incidents of VAW are treated as a lens into broader structural problems. These findings offer hope for transformative, inclusive journalism, though hope is tampered by low levels of Internet penetration and high linguistic and literacy barriers to access.

This study contributes to our understanding of the ways representation and media framing reflect, reinforce, or challenge normalization of VAW and widespread impunity in Guatemala and beyond. It is therefore connected to IAMCR's theme of Reimagining Sustainability through its relevance for social inclusion - a constitutive element of sustainability. More specifically the paper fits well with the Gender and Communication section's focus on the role of communication in the recomposition of power.

Id: 17963

Title: Who is Afraid of the Feminism in Brazil' Critical analysis of the discourse on Judith Butler's visit to the country through the most popular portals

Session Type: Individual submission

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Abstract: In November 2017, feminist academic Judith Butler travelled to Brazil to participate in an international conference titled the “The Ends of Democracy” in São Paulo. The conference was organized by the University of California, Berkeley, and the University of Sao Paulo to discuss the challenges and the future of democracy in Brazil and all over the world. During the event, a crowd of protesters gathered, carrying signs, singing slogans, and even burning an effigy of her while shouting “Burn the witch!” According to media reports, the protesters wanted to preserve notions of the traditional nuclear family within Brazil and protect children against Butler’s “diabolical gender ideology” which includes her theory that gender is a social construct and a cultural interpretation that overlap with biological determinism. The protest attracted a significant amount of mainstream media attention and the social media had an important role in promoting the debate and mobilizing the Brazilian citizens. The objective of this article is to identify key discourses from anti and pro-Butler activists, asking, two main questions: how is feminism represented in Brazil? What are protesters and counter protesters argumentations and understanding of “gender ideology”? The hypothesis is that feminism is largely constructed as de-legitimate, deviant, and harmful within the Brazilian context, where families, tradition and religion play important roles in shaping gender identities and ideologies. The methodology used in this research is the critical discourse analysis of about 600 online comments on the protest on both UOL and G1 Portals in Brazil – the two most popular ones in the country. The theoretical framework includes gender studies of the philosopher and gender theorist Judith Butler, the British cultural studies of Stuart Hall and Latin America cultural studies of Jesus Martin Barbero and also Néstor Garcia Canclini.

Id: 18071

Title: [Panel] Revisiting the Issues of Pakistani Female Representation: The Stereotyping of Women in our Contemporary Context, Panel Description

Session Type: Panel Submission

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Abstract: This panel addresses the many transparency issues that influence the representation of women in Pakistani mass media. Based on their expertise and ongoing research in gender studies, the speakers examine the depiction of women in Pakistan from four primary perspectives: activism, entertainment, politics, and animation. The panelists use mixed methodologies and theoretical frameworks to approach a variety of media genres that encompass the singular issue of female representation, and argue that despite the proclamations of vigilant and socially responsible media, the conventional portrayals of women nonetheless persist. In other words, the proposed panel revisits the phenomenon of sustainability associated with the process of stereotyping women in our contemporary context.

Speaker 1 analyzes the portrayal of Malala Yousafzai (Pakistani Nobel Peace Prize winner and education activist) in Pakistani and US newspapers, and Speaker 2 examines the subjective configurations of liberal and modern women in televised Pakistani dramas who are portrayed as villains. Similarly, Speaker 3 argues that media representations of Benazir Bhutto, a Pakistani politician, transformed drastically after her death, engendering a eulogy effect that helped her political party win elections. Then Speaker 4 unravels a posthuman shift in the technologically mediated discursive formation of female identity in the Pakistani animated television series, *Burka Avenger*.

The panel's exploration of Pakistani women's representation and identity from four distinct perspectives is highly connected to the Gender and Communication Section's suggested theme of openness and the recomposition of power, given the perpetuation of women's stereotypes in media practices and the reconstitution of existing power structures. While analyzing the depiction of women in various formats, the panelists not only restrict their analysis to the stereotypical portrayal of Pakistani females, but also maintain a balance by including both eulogized and celebrated females. In essence, the panel considers 'representation' not only in examining the portrayal of women in Pakistan, but also by 're-presenting' the matter in novel and underexplored ways.

Moderator: Rauf Arif, Texas Tech University, rauf.arif@ttu.edu

Id: 18073

Title: Rethinking Orientalism in the Appropriation of Malala Yousafzai

Session Type: Panel Submission

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Abstract: This paper examines the persistence and sustainability of orientalism through the example of the media representation of Malala Yousafzai (Pakistan's Nobel Prize laureate and an activist for female education). In October 2012, Yousafzai was shot in the head by a Taliban gunman for her advocacy of female education. The coverage of this incident by the US transnational media is a concrete rhetorical occasion to unpack the issues of representation and incessant orientalist ideologies. While there is a vast body of scholarship on how the post-9/11 world has witnessed a revival of orientalism and imperialism (Alatas, 2005; Gregory, 2004; Schmidt, 2014; Schwartz, 2005), the appropriation of the Malala case by the US media is a question that merits investigation. Consequently, this paper explores the perpetuation of orientalist ideology in the representation of the Malala case by an American newspaper (The New York Times) and compares it with reporting on the same issue by a Pakistani newspaper (Dawn). The comparison of Pakistani and US newspapers is essential not only to determine the handling of the issue by national and international media, but also to identify the issues of impartiality characterizing orientalism. By employing the methodology of critical discourse analysis (CDA) by Norman Fairclough, I analyze rhetoric in news stories from both newspapers and argue that the issues of othering perpetuate whereby we are back to the concept of "White men are saving brown women from brown men" (Spivak, 1988; 92). Thus, this reinforces the issues of imperialism for a periphery country like Pakistan. Orientalism is a phenomenon implicated in the operations of power—imperialism (Hall, 1992). The appropriation of the Malala issue by the US media appears to be a justification for expanding imperialistic endeavors in Pakistan just like rescuing Sati was a justification of imperialism by colonial powers in the name of a civilizing mission. Although some scholars (Choudhary, 2016; Hesford 2013) claim that the Malala case has changed the rhetoric of representation for Muslim women, I contend that a representation is always subjected to investigation. Representations, bearing nuances of meanings, are sites of ideological constructions and their analysis can yield significant results. Thus, by critical discourse analysis of 24 news articles (12 from each newspaper on the basis of simple random sampling), this study argues that the appropriation of the Malala case by NYT serves the political interests of the US and does not holistically (encompassing historical and political reasons) entail problems that led to the control of Swat (hometown of Yousafzai) by the Taliban and the tragic shooting incident of Malala Yousafzai.

Id: 18075

Title: Are Independent and Liberal Women Villains' (A Thematic Analysis of Negative Female Roles in Pakistani TV Dramas)

Session Type: Panel Submission

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Abstract: This paper unpacks the projection of negativity in liberal and modern female roles telecast by Pakistani TV drama serials. Although the proliferation of private TV channels in Pakistan since 2002 has introduced diversity and a wide spectra of social issues in TV dramas, the majority of these drama serials continuously associate only independent and bold females with negative roles: villains, anti-heroins, etc. Pakistan is a country where women make up half of the country's population. Thus, in order to determine the media's role in shaping and perpetuating the social images of Pakistani women, it is significant to explore the attributes that media ascribes to them. Drawing on the writings of Beauvoir (1949) and Butler (1990) that our understanding of feminine behavior is influenced by customs, culture and language; all designed in Pakistan to underline women inferior status to men, I argue that Pakistani drama serials tend to encourage submissiveness and conventionality in female roles. These dramas relay an implicit message that a woman cannot be a successful professional and a good wife or mother at the same time. The majority of women cast in liberal, bold, and modern characters play negative roles whereas leading roles in TV drama serials appear to be traditional and conformed to conventions. Thus, the study of negative female roles is indispensable to grasp the contrast of traditional and liberal women that Pakistani TV dramas perpetuate.

In this study, I examine Urdu TV drama serials from past five years (2012-16), I choose twelve negative female roles from five popular drama serials i.e., Man Mayal (Affection) (2016), Zid (Obstinacy) (2015), Mere Mehrban (My Benefactor) (2014), Zindagi Gulzar Hay (Life is a Rose Garden) (2013), and Hamsafar (Companion) (2012), and will discuss the ways in which stereotypes are conferred to these negative female roles in these serials. By using the methodology of thematic analysis, I contend that by associating female negative roles with the impression of modernity, boldness, and liberalism, these drama serials indirectly reinforce conventional and subservient attitudes for women. Moreover, this type of portrayal in TV drama serials not only reinforces the passivity and subordination for females, but also reduces the prospects of diversity, openness, and acceptance of an independent and progressive approach of women in Pakistan.

Id: 18078

Title: Contemporary Onto-epistemological Shift: Posthuman Feminist Discourse of a Pakistani TV Animation Series Burqa Avengers

Session Type: Panel Submission

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Abstract: This paper analyzes the posthuman feminist discourse of an internationally acclaimed Pakistani TV animation series Burqa Avengers (2013). The series created a digitally mediated female subjectivity to evade, traverse and reconstruct patriarchal ontology of Pakistan. This study assumes that digital portrayals are more relevant and sustainable appropriation of feminist narratives for our contemporary world and future generations. Thus, this posthuman feminist theoretical framework for analysis can prompt more tenable, tolerant and globally relevant paradigms for the female empowerment issues.

The main character of the series, Jiya, is a teacher by profession and fights multiple forms of injustice in the disguise of Burqa Avenger. She uses the coterie of fictional martial art technique of 'Takht Kabadi', in which pens and books are used as projectile weapons (Mehr 2013; Bhalla 2015). The series received positive reviews (O'Neil 2013; Shaikh 2013; Ehrlisct 2013; Lindsey 2017; Bhalla 2015; Khazan 2013; Saeed 2013; Day 2013; Mahr 2013; Saeed 2015). However, liberal feminist intelligentsia criticized the Burqa disguise of the main female protagonist as a continuation of chauvinist stereotyping of females (Shah 2013; Rahman 2013; Sirmad 2013). I consider this animation series as a positive gesture which endeavors to dismantle the male/female binaries in the Pakistani social order.

I perceive the female identity, created in the series, as posthuman because its subjectivity is produced through dynamical interfaces with computers (Hayles 1999). The series projects a world envisioned by feminists and pothumanist female rights activists; where female is centre of the techno-utopian universe presented in the series (Beauvoir 1973; Jaggar 1983, Hayles 1985, Haraway 1999; Braidotti 2016). Following the tradition of posthumanist feminist discourse, this study highlights the posthuman female subjectivity which contests the "arrogance of anthropocentrism" and the "specificity of human language". Additionally, I am interested to analyze the design of feminist social engagement of human liberation" and the "pursuit of countersubjectivities" as portrayed in the animation program (Braidotti 2016: 684). This study will analyze the representation of Jiya and Burqa Avenger (Jiya's Alter ego) in the first 13 episodes (Season 1) of the series. In short, the paper is a qualitative hermeneutic analysis of costumes, colors, camera framing techniques and linguistic choices used to create multiple virtual female embodiments of material and discursive representation.

This study is crucial because along with the submissive, stereotypically subjugated version of Pakistani female on Media, this empowered and educated Muslim Pakistani Burqa-clad posthuman

superheroine also deserves due research consideration as it heralds a positive digital female identity transformation in the mediascapes of Pakistan. Burqa Avenger projects an optimistic version of Pakistan where women are empowered with education and dynamically resist the socio-cultural discursive formations of injustice. In conclusion, this study argues that this digitally mediated female-centered portrayal foreshadows a posthuman feminist onto-epistemological turn in Pakistan. Therefore, it will yield invaluable contribution for the sustainability of the gender equity in the future of Pakistan.

Id: 18194

Title: Opinión de la mujer en el medio online Vanguardia Liberal de Colombia. Posiciones frente a la sostenibilidad ambiental

Session Type: Individual submission

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Abstract: La ponencia centra su atención en mostrar los resultados de una investigación empírica sobre mujeres columnistas de un medio online en Colombia. La pregunta central fue analizar cuál es el estilo e intención de los textos publicados por ellas, y desde allí conocer con mayor precisión los pensamientos y argumentos que el grupo estudiado soporta en sus lectores.

Con la indagación realizada, también se estableció el perfil profesional y político de las columnistas de Vanguardia.com, así como caracterizar los tipos de columnas y temas que se publican, en particular temas que en suma, estuvieran relacionados con la defensa y protección de los recursos naturales, democracia, justicia social, participación y control político.

El trabajo tiene como antecedentes proyectos exploratorios como: “Columnistas de Opinión y tema ambiental: posiciones y limitaciones al momento de orientar a la esfera pública. Estudio realizado a dos periódicos versión web de Colombia” (2015) y “Análisis de contenido de las columnas publicadas por mujeres en el periódico on-line Vanguardia.com” (2016), material que evidenció un limitado aporte de los denominados líderes de opinión, quienes concentran sus opiniones en avales o rechazos a los gobernantes locales y olvidan su tarea de orientador social.

Autores como Elsa Rever (2001) y Raúl Rivadeneira (2007) son contundentes al afirmar que el columnista hace lectura crítica de lo que ocurre a su alrededor, interpreta causas y consecuencias de los hechos y orienta sobre qué y cómo se deben actuar. Sin embargo, cumplir con estas premisas se hace complejo. Eso se evidenció en los trabajos anteriores y de ahí nace la validación con un nuevo grupo de columnistas.

Desde lo metodológico la investigación acudió a la Técnica del Análisis de Contenido, se estableció como muestra las mujeres columnistas de con mayor periodicidad de publicaciones del año 2015 y que en su tratamiento informativo estuviera presente al menos la temática ambiental o en su defecto el desarrollo sostenible. Las categorías: tipo de columna, tema, estilo e intención se definieron siguiendo el Manual del Proyecto Mediascopio Prensa, España (2009).

Los resultados indican que sólo diez de los noventa columnistas del medio colombiano online son mujeres y para el año de estudio, sólo cuatro de ellas publicaron de manera vigente, con un total de 95 columnas para el año seleccionado. Es decir, la mayoría de las columnas se concentraron en problemáticas locales relacionadas al manejo económico (26,3%) y políticas públicas (65,2%). y un bajo porcentaje, lo utilizaron a lo ambiental (8,4%).

Aunque las columnistas mujeres caracterizan su escritura con un lenguaje directo, crítico y argumentado, el cual se logra al evidenciar datos y documentos del orden científico, conlleva a mostrar características propias de su rol de líder de opinión. Sin embargo, no hacen diferencia de sus homólogos masculinos en centrar sus opiniones en temas arraigados al denominado Clima de Opinión (Rivadeneira, 2007) y esto hace que se pierda una oportunidad para exponer y discutir temas propios del género o problemas sociales de mayor trascendencia social y política.

Palabras claves: Columnas de opinión, mujeres, opinión pública, prensa online.

Id: 18197

Title: Portrayal of Muslim Women in Indian Press- A Study of Media Coverage of Triple Talaq Issue

Session Type: Individual submission

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Abstract: Media play an important role in the portrayal of image of any community, political leaders, or people. Navasky said that: "It is based largely on journalism that we make up our national mind"(Navasky cited in Zelizer & Allen, 2002). The images of race, caste, community, and religion as perceived by the media have long been of interest to researchers as they signify the attitude of majority communities towards smaller groups. No religious community has generated so much heat and debate than the Muslims in the world have. The negative image portrayed by the media in the past has reinforced the public's stereotypical and prejudiced perception of the Muslims. Unfortunately, the secular credentials of the Indian press were questioned post Babri Masjid and Gujarat riots.

Indian press failed to mainstream Muslim issues and neglected the Muslim specific news due to the sensitive nature of news. In 2017, the right wing NDA government supported the abolition of Triple Talaq to provide gender justice to Muslim women paving way for national debate. The move was overwhelmingly welcomed by the Muslim women who consolidated their strength by forming an organization and openly took on the religious clerics. The Government has brought the Muslim Women (Protection of Rights on Marriage) Bill before the House. Media in Pakistan and West Asia gave wide coverage to the landmark ruling of Apex court invalidating Triple Talaq.

Triple Talaq issue took media by surprise, as they never anticipated the support from Muslim women. Media gathered all the courage to address the issue mainly because it has been raised by Muslim women and the Apex Court appeared to be supportive of divorced Muslim women. TV channels gradually opened up followed by print media to cover the historic issue in Independent India. The vulnerability of media secularism and the lack of a clear-cut media policy on this significant issue prompted this study.

The researcher used an analytical technique of framing approach in empirically analyzing the content to study the treatment of Muslim community by English and Regional language newspapers in India. Mainstream national newspapers and regional language newspapers were selected. The news reports and other editorial content pertaining to Triple Talaq issue that were published in 2017 were selected. The period is significant for this study as the issue was debated in public domain.

The study shows that not all newspapers under study have treated Muslims favourably and some papers have framed the stories unfavourably too. There are variations in the slants and frames in Triple Talaq stories in the press. The Indian press has portrayed a mix of favourable and unfavourable slants of the Muslims. However, contrary to popular belief, the degree of favourable

slant is higher than unfavourable ones, illustrating a change in the attitude of the press to the sensitive issue of Muslims is an interesting revelation reflecting maturity of the Indian press.

Id: 18205

Title: The Exposure to Video Games, Benevolent Sexism and Rape Myth Acceptance: A Cultivation Perspective

Session Type: Individual submission

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Abstract: According to the Gross and Gerbner's Cultivation Theory, individuals' exposure to media content will impact ones' perspective of the real world. Specifically looking at video games field, there are considerable studies discussing the influence of the exposure to video games on sexist beliefs on rape, namely Rape Myth. Among these studies, the influence of Benevolent Sexism, which is a subjectively positive attitude towards women who embrace traditional gender roles, has been less studied. The present article plans to figure out the relationship between the exposure to a video game, "JX Online III (剑侠情缘网络版叁 in Chinese)", in which players are encouraged to build up cooperative and intimate relationships, and Rape Myth Acceptance via Benevolent Sexism based on the Cultivation Theory. I project to recruit 500 participants from "Jian Wang 3 Forum (剑网 3 吧 in Chinese)" in "Baidu Tieba (百度贴吧 in Chinese)" to complete online questionnaires. The results will be discussed by qualitative approaches, for instance, in-depth interview and nonparticipant observation if necessary. The present study will contribute to a better understanding of how the virtual environment affects sexist beliefs from an interactive perspective.

Id: 18392

Title: Care and play: representations of mothers and fathers in advertising in 2007 and in 2017

Session Type: Individual submission

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Abstract: In the paper, I compare the representations of mothers and fathers in Brazilian advertising in two different years: 2007 and 2017. The empirical evidence consists of television commercials and newspaper advertisements in two specific annual events: Mother's Day and Father's Day. As gender is relational, the study seeks to find and understand the differences and similarities between the advertising discursive constructions for motherhood and the ones for fatherhood; and between two different decades. The methodological procedures consists of four main steps: collection, selection, description and comparative analysis.

The concept of "care", considered in its ethical and political aspects, is an important contribution to the investigation. The concepts of representation, practices, and social values are borrowed from the fields of sociology, semiotics and communication studies in order to analyse gendered representations in advertising. The main questions that guide the investigation are: "What are the values and practices that advertising discourses present to motherhood and fatherhood institutions?" and "In one decade, what remains and what has changed in the representation of mothers and fathers in Brazilian advertising?"

The research showed that, in 2007's ads, the care used to be kept in the female sphere. Fathers were portrayed playing with the children, giving advice, and teaching. 2017's homage advertising showed again that mothers are responsible for the care, but the ads portrayed more fathers in activities of care than in one decade ago. In 2007's ads, the symbolic universe of motherhood was fixed and linked to an idea of permanence, as a homogeneous and immutable institution. Images and texts of/about fathers suggested mobility, heroic actions, and openness. In 2017's homage advertising, motherhood is shown as the most important role for mothers, but their activities are more diversified.

Homage advertising hid – and keeps hiding – conflicts between work and care, concerning both mothers and fathers. The difference is that, in 2017, work is present in the discourses of/about mothers. Physically, fathers are closer to their children than in 2007's commercials. In 2007's ads, motherhood and fatherhood were lived independently of an explicit marital bond. This indicated a possible fluidity in the affective relations. In 2017 ads, this tendency was stressed and some parents were explicitly in gay and or lesbian relationships. In 2007, mothers in advertising were almost exclusively white, young, thin, good-looking, and discreetly dressed. In 2017, this representation is still the majority, but some diversity in appearance, ethnicity, and age could be found.

The category of homage advertising proved to be an appropriate tool for analysis of gender relations in advertising pieces. Homage advertising seems to keep traditional models concerning the gendered separation of who cares and who plays, but changes can be seen. The analysis of data within a period of ten years enriched the research, offering a diachronic view of the movements, transformations and permanences of representations of gender in Brazilian society.

Id: 18488

Title: Dynamics of Outrage: Debates on Gender and Race in Digital Publics

Session Type: Individual submission

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Abstract: In digital publics, there is a polarizing culture of debate. Discussions on news media platforms or social networking sites are often marked by a high degree of incivility. Not uncommonly, hateful comments are directed against members of certain groups, such as LGBTIQ, refugees or women in general. The aim of this paper is to explore the formation of such hateful online debates and analyze their structures, linkages and dynamics. Referring to two case studies we examine communicative patterns and lines of argumentation in polarized online debates and pay particular attention to the role played by the digital platform's technological specificities. Our contribution is based on feminist theories of the public sphere that emphasize the plurality of different publics contributing to the self-understanding of society which also includes power struggles and discursive confrontations (e.g. Fraser 2001). Another theoretical input comes from John Fiske's understanding of media events as "sites of maximum visibility" (Fiske 1996: 7). Thimm (2017) discusses so-called "ad-hoc mini-publics" which are closely connected to the technical possibilities of the platform where they emerge. When the underlying discursive confrontations are fueled by diffuse fears and political differences, the digital mini-publics are likely to turn into sites of tension and outrage with high visibility. Drawing on these theoretical perspectives we comprehend digital publics as spaces for participation and negotiation but also for struggles over meaning, knowledge and power.

Two debates in 2017 and 2018 with extensive media coverage and public attention in Austria form the empirical basis of our study:

a) The confrontation between journalist Corinna Milborn and extreme sportsman Felix Baumgartner over a sexist advertisement that culminated in misogynistic statements and body-related discrimination.

b) The debate over the so-called "New Year's Baby" in Vienna which was characterized by xenophobia and racism because it was the child of a migrant.

We analyzed Twitter and Facebook posts and looked into the comments section of two Austrian newspapers (Der Standard and Die Kronenzeitung) over a period of two weeks from the beginning of each debate. Due to the large amount of activity, theoretical sampling was used to create the unit of analysis. By quantitative content analysis, the structure, topics and positioning of the posts were recorded; next, through qualitative content analysis, the patterns and lines of argumentation were evaluated in-depth, considering also platform specifics.

The results show, among others, that there are platform-specific differences in the use and spread of hate speech. While hateful language and disrespectful remarks were more common on platforms such as Facebook, the comments in the newspapers' comment sections were more focused on dialogue. It was striking that in both debates discourse threads such as sex-ism, bodyism and racism mixed, suggesting that the actual triggering event is relatively arbitrary. Online debates thus refer to underling resentments and political contestations which can gain high visibility in digital publics. Examining their role as publics relative to other publics contributes to an improved understanding of how sexist and racist discourses articulated online impacts the self-understanding of society.

Id: 18621

Title: Of "Mens" and Women: A Study on the Responses of Working-Class Filipinas Toward Sanitary Napkin Advertising

Session Type: Individual submission

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Abstract: Literature on the taboo of menstruation in contemporary society have identified the presence of a systematic disciplinary control of women's bodies through hygiene management as evident in mass media content and the medicalization of academic curricula (Montgomery, 1974; Martin, 1987; Lee & Sasser-Coen, 2016). Thus, there is also need to investigate the situation of the stigma outside of the Western context, specifically in Southeast Asia.

Therefore, the aims of our study were fourfold: to understand the working-class Filipinas' current views on menstruation; to understand how the Philippine media constructs the menstruating body through sanitary product advertisements; to investigate how working-class Filipinas interpret the messages transmitted in these advertisements; and to analyze how these women's interpretations affect their attitude and behavior towards their own menstruating bodies. Two methods were used: a relational content analysis of television commercials from the two leading brands of sanitary napkins in the Philippines from 2007 to 2017, and focus group discussions among 15 female working-class participants from the ages of 18 to 37. For the latter, much of the method and theoretical framework were informed by the study conducted by Lee and Sasser-Coen (2016), which sought to include the voices of women of varying backgrounds through a collaborative process of meaning-making between the researcher and the participant.

Data from focus group discussions suggest an existing divergence between how menstruation is presented as a debilitating and shameful hindrance from becoming one's best self in sanitary napkin advertisements, and the daily folk concept-based practices of working-class Filipinas. This divergence occurs because the folk concept-based practices detract from the purpose of promoting the product. Ultimately, this divergence does not affect consumer preference which is chiefly concerned with the product's efficacy to conceal. The study serves as a contribution to the lack of

qualitative studies regarding menstruation in Southeast Asia and the Philippines, particularly focusing on how working-class women's understandings of menstruation are formed and how this translates into their personal hygiene management.

Id: 18646

Title: Only visible when it is gendered: Women's poverty in Japanese television documentaries on poverty and labor

Session Type: Individual submission

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Abstract: Along with the nagging recession, poverty has been re-discovered as one of the significant social problems in Japan since the late 2000s. Massive public attention including mass media has been drawn to impoverished people, mostly at first to the male unemployed or male low-waged, non-regular workers then moved to more various types of the poor, such as poor women, children, and the aged. This study aims to examine such social discussions on poverty in Japan, especially focusing on the gendered way of constructing discourses on women in poverty in mass media. More specifically, this study has two folds: at first, it demonstrates that before late 2000s Japanese women as a waged worker had rarely made their presence in Japanese mass media, which signifies they had not been entitled either as an individual, economic subjectivity thus nor the one could be poor in the Japanese society under the presumption that poverty is an opposite condition to being employed or doing waged labor. Secondly, even after when they were eventually “discovered” by Japanese mass media as one of the impoverished subjectivities with low-wage and temporary employment since the late 2000s, women with poverty could make their appearance only if they represented themselves as a loyal, gendered citizen with "the will to (be)empower(ed) (Cruikshank 1999)." Here in the latter, poor women performed in Japanese mass media either a good daughter or a good single mother who is very conformed to gendered roles and family ideology with a strong responsibility to look after other family members as a substitute breadwinner which had been supposed to be a male salesman in the post-war Japanese family. In order to investigate gendered discourses of women's poverty in Japan, this study looks into the television documentaries broadcast by NHK, the Japanese national public broadcast organization. Especially, it focuses on “NHK Special” documentary series which has been well-known as the most famous and representative television documentary program in NHK. Using the NHK Archives, this study at first explores the episodes which have reported labor and poverty from the late 70s till the present, and secondly analyzes some episodes which focused on women's labor and poverty in terms of their narrative structure, relationships between narration, people, and visual representation, the use of various documentary devices etc. In conclusion, this study aims to argue that although Japanese women in reality largely contributed to the so-called “Japanese economic miracle” not only as a housewife who manages reproduction and household (Takeda 2008) but also as the source of cheap, flexible labor (Brinton 1993; Yoda 2006), they have been excluded from the public representation in mass media, which accordingly resulted in the absence of public discussion on women in poverty. In addition, this study attempts to reveal that women's poverty can be discussed and represented in mass media only when it is gendered, which also signifies that poverty as a concept also relies on the gendered moralities such as work ethics presumes the normal as male workers, gendered binaries between in/dependence(Fraser and Gordon 1994) etc..

Id: 18658

Title: An ideal neo-liberal female subject for populist authoritarian times' A case study of Angelina Jolie's neo-liberal subjectivity construction in the media from a critical feminist perspective.

Session Type: Individual submission

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This paper is aiming to comprehend to what extent Angelina Jolie's overall mediated persona is constructed as ideal in the media through the discourse of post-feminism. After this, there will be an attempt to demonstrate the ideological implications, impact and consequences of this construction for the different women in different strata of society by bringing an ideological discussion and critique to the analysis material. In this research study, relevant theories in relation to post-feminism, neo-liberalism, governmentality, and ideology will be presented. Besides the concept of double entanglement from Angela McRobbie, where feminism to some degree transforms into a Gramscian common sense, as a theoretical framework, the concept of the neo-liberal entrepreneurial female subjectivity correlates well with the mediated persona of Angelina Jolie.

As its methodology, this paper utilizes critical discourse analysis where the selected media data for analysis stretches across a timeline of Angelina Jolie's public presence, beginning from her journey to Cambodia as a self-transforming experience until the media coverage regarding the removal of her ovaries. Online magazine and newspaper interviews and articles are main sources of data for this case study. Results of this research show that there are different dimensions which most of the time merge together in very prudent ways and construct Angelina Jolie's subjectivity as ideal through the discourse of post-feminism. Through this process, it can be comprehended how the popular, liberal form of feminism she advocates may be inclusive towards women belonging to middle and upper classes as it may have the tendency to undermine women coming from underprivileged backgrounds.

Importantly, this paper will also reflect on the prominence of being critical towards these neo-liberal feminist celebrity subjectivity constructions in the media, specifically in today's world of rising authoritarianisms. It will provide a historical perspective on how progressive neo-liberal hegemony in fact became the breeding ground for reactionary populism in the US right now (Fraser, 2016). It will shed light on how the discourse of liberal feminism, and in effect, the liberal individualist comprehensions of "emancipation" had gradually replaced the more inclusive, anti-hierarchical, egalitarian, class sensitive insights that had thrived in the 1960s and 1970s (ibid.). The

paper will also indicate that the response from feminism should be going beyond progressive neo-liberalism and reactionary populism by taking into account the voice of local feminist organizations, grassroots initiatives, community groups and more alternative feminist understandings such as eco-feminist movements which can aim for genuinely reaching to the struggles of people excluded from the mainstream liberal perspectives and populist authoritarianisms supposedly claiming “in the name of people”.

Id: 18681

Title: Discussion on the Paternity Leave Policy in China

Session Type: Individual submission

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Abstract: Research Question: the significance and challenges of China's paternity leave policy

Abstract: As the most populous country and the world's second largest economy, China's influence, is rising exponentially. Since the 1970s, Chinese government has practiced a stringent and controversial population limited policy in order to bring the growth of population under control and promote economic development. While at all levels of governments have adjusted policies constantly for the additional days of maternity leave, the lack of paternity leave is still a long-ignored problem, which has a profound impact on both individuals and society. And the paternity leave affects not only the male family participation but also women's domestic and public status. In other words, the paternity leave plays a role in the family structure and social participation of both men and women. This paper takes a holistic approach to the paternity leave policy in China, including the importance of paternity leave, the challenges that China faces, and existing countermeasures with the combination of the Chinese population policy. Moreover, to find practical and comprehensive measures to figure out those challenging problems, this paper also focuses on other developed countries' related policy as the comparative study. This paper believes that gender-equality policy exert long-term impact on China's economic and social development.

Key words: productive rights; paternity leave; gender equality; social participation; family structure.

Methodology: researching, comparing test and individual interview.

Framework:

I. Introduction

- 1.1 Definition of Paternity Leave
- 1.2 Literature Review of Existing Research
 - 1.2.1 Achievement of Existing Research
 - 1.2.2 Ignorance of Paternity Leave
 - 1.2.3 Limitation of Existing Research

II. Present Worldwide Paternity Policy

- 2.1 Existing Policy of Population and Productive Rights in China
 - 1.2.1 Population Policy Since 1949 (PROC)
 - 1.2.2 Maternity Leave Policy
 - 1.2.3 Paternity Leave Policy
- 2.2 Paternity Leave Policy Other Countries

- 2.2.1 Similar-Culture Countries
 - 2.2.1.1 Korean Paternity Leave Policy and M-curve
 - 2.2.1.2 Japan Paternity Leave and Traditional Cultures
- 2.2.2 Precedent and Experiences of Developed Countries

III. Significance Present Challenges

- 3.1 Importance of Paternity Leave in China
 - 3.1.1 Impact on Individual
 - 3.1.1.1 Male
 - 3.1.1.2 Female
 - 3.1.1.3 Children
 - 3.1.2 Impact on Family Structure
 - 3.1.3 Efforts on Society
- 3.2 Present Challenges
 - 3.2.1 Legal Deficiency
 - 3.2.2 Economic Burden
 - 3.2.3 Traditional Ideas
 - 3.2.4 Special Family

IV. Countermeasures

- 4.1 Government Action
 - 4.1.1 The Awareness of The Importance of Paternity Leave
 - 4.1.2 Move Towards Substantive Equality
 - 4.1.3 Educational Reform
- 4.2 Individual Action
- 4.3 Mass Media and Public Opinion

V. Conclusion

- 5.1 Prospect of Paternity Leave in China
- 5.2 Personal Opinions of Further Research

Id: 18708

Title: Promising Strides: Women News Journalists in Lebanese Television

Session Type: Individual submission

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Abstract: Lebanon boasts one of the most free media systems in the Arab world. But it is also one of the most sophisticated. Lying at the intersection of political and sectarian forces, Lebanon's media are part of challenging interlinks that affect and are affected by inter-state and intrastate rivalries. It is within this intricately interweaved media system that women must find their place while battling the prejudices of patriarchy and the particularities of a liberally conservative society where religion and politics are part and parcel of an individual's everyday identity.

However, the majority of studies concentrate either on general statistical data regarding women in power positions, or on very specific cases dealing with biographical profiles of individual female journalists. Neither approach establishes a connection between media organizations' existent organizational cultures and women's advancement. In fact, no empirical studies exist on women's place in the Lebanese television newsroom or describe the relationship between men and women within Lebanese media institutions.

This study bridges these gaps in the scholarly literature through an in-depth analysis of the Lebanese media environment, its intricate power composition, and the potential it bears for women's career advancement. More importantly, it reveals interesting new findings that shed light on an altered media environment within which women operate. Guided by Bourdieu's field theory and the concept of the glass ceiling, this study also uses the concepts of a gender theory mix, combining Eastern and Western perspectives of gender. Utilizing a qualitative research design, individual in-depth interviews were conducted in the fall of 2014. Respondents included 27 newsroom workers, 18 of whom were females and 9 of whom were males chosen from Lebanon's nine official television stations, thereby comprising 2 females and 1 male from each television station. The gendered distribution of the respondents ensures the inclusion of both the male and female perspectives of the newsroom environment.

The findings reveal the newsroom, as a changed media environment, whose politico-sectarian adaptive measures have infiltrated the professional identities of its journalists. Women equipped with the necessary academic qualifications and field expertise, learn and master the newsroom game to cover all types of news, reach senior management positions and compete in what has been dubbed as a male terrain. Juggling home duties, the dictates of patriarchy and socio-cultural standard of appearance and aging, women carry a heavier burden than men in the field. The parity in pay and duties that women news workers have established with men are surprising advancement strides. Though women maintain a shy presence in top management positions, their involvement in the day to day decisions of the television newsroom and their occupation of senior management

positions is a proof of their resilience and capabilities, not simply to endure, but also to ensure career sustainability and advancement.

Id: 18758

Title: Harming Females: A merged-media analysis reveals that Brazil's IBSA involvement isn't freeing its slaves

Session Type: Individual submission

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Abstract: Human trafficking — or the illegal trade of people for exploitation or commercial gain — is the world's second largest criminal enterprise. More persons are enslaved today than at any other time in history (Federer 2016). Women and girls make up 55 percent of those forced into some form of modern slavery, as compared to 45 percent of men and boys, and they comprise 98 percent of individuals forced into sexual slavery (Dupere 2015). What happens to a nation's human trafficking policies and practices when that nation co-founds an international organization dedicated to human rights?

The IBSA Dialogue Forum, or IBSA, was co-founded in 2003 when India, Brazil and South Africa adopted Brazil's Brasilia Declaration, which focuses on the promotion of social equity and inclusion, to counter marginalization. IBSA's underpinning principles, norms and values including participatory democracy and human rights are antitheses to this modern-day slavery.

Since legislation of any kind takes time to trickle to the streets, the press becomes the best forum to witness its translation into societal practice. While some might argue that newspapers across the globe are dying, as in the USA, newspapers thrive in other nations, like Brazil (Author, 2014). They continue to be the founts (international) decision-makers turn to for news and information, vitally providing information and creating awareness (Mahmood, 2014) plus material broadcast news and social media outlets use. Therefore, the main question for this study, the last of the tripartite project exploring IBSA membership's possible influence on each co-founding nation, is How has the Brazilian national press framed human trafficking?

A mixed framing-/feminist-care-theory-based, merged-media analysis (Berger, 2005; Berger, 1997) of 413 news articles sampled from 19 years' worth of two national dailies' human trafficking news stories straddling IBSA's 2003 formation along with 26 episodes (of 179) of telenovela *Salve Jorge* (2012-2013) will be relied upon to address the research question. A telenovela is a televised mini-series, or a six-day-per-week, one-hour serial-drama program lasting about eight months with a pronounced beginning, audience-involved plot development from episode to episode, and a definitive end. Telenovelas, particularly TV Globo's, which are world renown for their production quality, are alternative news sources that have been shown over time to have unusual influence over Brazilian national identity (Author, 2014, among others). TV Globo's award-winning telenovela *Salve Jorge* featured a heroine being tricked and trafficked from Brazil plus her eventual escape and return home.

This study's findings aim to tease out the reality of Brazil's IBSA organizational participation. Based on the other two studies' findings, it is assumed that this study's results will also indicate that Brazil's IBSA co-founding and membership have had little-to-no-influence on its human trafficking policies and practices. This research is significant, because it questions international organizational

participation effectiveness; articulates the gross social injustice of human trafficking and how females in particular are harmed; points out the Brazilian press's role in reporting on it; and calls for other root-based approaches to stop trafficking, given how current top-down measures seem powerless to stay it.

Id: 18767

Title: Commodification in media through women's construction as subject and object

Session Type: Individual submission

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Abstract: This research analyzes the construction of women through visual language on TV that influenced by gender or the social construction of women and men in society. Television, as one of the media which has the highest penetration in Indonesia, is one of the important source on social construction. Based on Nielsen Consumer Media View (NCMV), the penetration of television in Indonesia reached 96 percent. (Nielsen Indonesia, 2017). Referring to Judith Butler (2006), the image of a person's body cannot be used as the basis of assessment of a subject, the assessment must consider how the subject plays its role through its repeated performance, which is then referred to as gender performativity. In the context of subject positions, Laclau and Mouffe (2004) formulate that the subject can obtain its identity by representing themselves discursively. "Mata Najwa" (Najwa's Eyes) is a Television's talk show program that raise a wide range of public issues. It was broadcasted since 2009 on Metro TV, and then since 2018 it moved to Trans 7. The host who is also the producer is a woman named Najwa Sihab. Through social semiotics analysis, this research revealed Mata Najwa as commercial product on television through visual narration, the design of space, style, and property. Overall, Mata Najwa as a talk show program successfully positioned the female as a subject through her visual as the host. However, the values contained in the Mata Najwa are not entirely capable of abandoning the myth of women in a patriarchal culture. Visual discourse formation also shows that the construction of female presenter still considers the market system and the culture of the media. Television actually still prioritizes value-added spectacle products. The commodification of the role of the female host who has the image of power and capability without leaving the impression of femininity into a visual product sales valuation is designed not only as the visual subject, but also as the visual object.

Key words: gender, women, television, commodification

Id: 18883

Title: Tweeting for (virtual) justice: US young women, marginality, and media migration

Session Type: Individual submission

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Abstract: In 2016, US teen Hazel Juco posted a Twitter picture showing yellow water running out of her high school bathroom's faucet. The girls' picture caption dryly referenced one of her many ascribed identities as a non-white female minor: "What a great day to be a Rocket." The Washington Post reported that Juco posted the picture hoping someone would see it and help because, in her words, "our school obviously doesn't have money."

Instead of addressing the problem, the high school suspended Juco for using a phone in the school's bathroom. Only after offline objections were raised by parents, community members, and classmates was the suspension lifted by the local superintendent. Only after this was the school ordered to fix the water.

Social media is no longer expected to live up to proponents' early emancipatory utopian promises. Echoes of Barlow continue to ring out in commercial and academic realms, but the field of media studies casts serious doubt on social media's ability to, in itself, challenge hierarchies and bring forth greater equality (Eubanks, 2018; MacKinnon, 2012; Nakamura, 2002; Noble, 2018). Despite this, girls and other members of marginal communities who lack traditional routes to justice continue to place their hope in the power of social media.

Reflecting upon findings from interviews and on- and offline observations of a diverse group of adolescent-aged young women from the rural US Midwest and West, this paper identifies and explains girls' attempts to advance their interests in social justice through social media. Young women in this study directly and indirectly experienced misogyny, white supremacy, and other forms of discrimination and unfair treatment they opposed as part of life. As minors and females, these youth were limited in their mobility and social permissions and, as such, denied the ability to address concerning world issues directly while they were commonly left alone to make sense of—and to respond to—sexism, racism, and homophobia. Living in conservative and agrarian communities, they reporting knowing of few, if any, local groups or people to join with in supporting their objections to injustice. In line with research by scholars such as Baym (2011), boyd (2014), Ito et al. (2010) and Livingstone (2008), this study finds that social media presented marginal girls new possibilities for social involvement.

Females in this study reported responding to unsupportive and often hostile offline conditions through "media migration" (Rickman, 2018) where they turned away from offline environments to, instead, move themselves to and through online social media spaces seeking more promising opportunities. In media migration, interlocutors reported finding forums that allowed them to craft

counternarratives and to speak out against injustice in ways that felt impossible offline. They gained attention for their objections to injustice in media migration and felt affirming kinship with distal—but valued—others. Absent other allies or options, they said this felt like a powerful windfall.

This paper considers the hopes and serious limitations of these online justice-seeking efforts. In doing so, it examines the lack of justice young marginal women experienced (and expected) in austerity-driven US society that both motivated their media migrations, and that was ultimately left untroubled as young women individually directed justice-seeking energies to online spaces.

Id: 18893

Title: Assessing Discourses of Online Independent Opportunity: Representation of Women in Key Creative and Leadership Roles in Web Series Productions

Session Type: Individual submission

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Abstract: Women have traditionally operated on or near the margins of mainstream cultural production. Specifically in terms of film and television, women have experienced lower rates of participation due to a myriad of possible factors, from access to financing to toxic workplace conditions to lack of mentorship. Independent filmmaking is often considered a place where more women have the opportunity to fill high-level creative production positions, such as director, producer and writer. Ease of access to technology, lower barriers to entry, and reduced funding requirements contribute to the idea that women can more readily participate in key leadership and creative roles. Moreover, participation through digital means amplifies the discursive message, particularly circulating within the industry, that the playing field is leveled and equitably accessible.

Web series (series of episodes produced for online platforms) are quickly becoming a crucial site of independent media production, as more independent filmmakers turn to this format to attract attention from larger distributors (Netflix, Amazon Prime, etc.), to raise financing, to launch careers, and to demonstrate their storytelling and/or technical abilities, among other reasons.

As the prevalence and popularity of web series increase, it is imperative to examine these as sites for the possibility of increased gender representation in production. As the discourse tells us, online independent media production should bring more women to the table. Yet, the discourses penetrating the nexus of independent filmmaking and the internet often do not reflect the realities of women's lived experiences. Previous studies have analyzed the representation of women working in independent film; while these studies have found that more women do in fact work in key creative roles in independent film, statistics do not demonstrate a drastic difference from mainstream film, nor do they explain the dissonance between independent digital discourses and the realities of representation.

This study investigates the prevalence of women in key creative roles in online independent productions through a content analysis of these roles. Official web series selections featured in 10 web series festivals (festivals that only screen web series) around the globe are examined; roles of director, writer, producer, executive producer, cinematographer and editor are included, as well as genre, country of origin, and number of episodes. This study provides empirical evidence to capture the realities of women's contributions to cultural production in the face of heady discourses of internet and independent media accessibility and participation.

The study finds that, while there is an increase of women working in key positions in independently produced web series over mainstream production, the chasm of gender parity is still vast and challenging to overcome, given the strong discourses around the potentialities of online independent production and distribution. Furthermore, more women occupy producing roles rather than technical roles, raising the question of what gendered media labor looks like in the digital era. Overall, this study furthers our understanding of the weight of combined discourses that emphasize access and diversity by underscoring the realities of women occupying cultural production roles in what are often unbalanced and inadequate ways.

Id: 18900

Title: The professional voice of women on radio shows: an illustration of gender inequality on the media output

Session Type: Individual submission

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Abstract: This paper investigates and discusses the work of women as presenters of radio shows in the metropolitan region of São Paulo, Brazil. More specifically, two case studies will be presented to illustrate how the male voice still predominates in radio output, despite the greater number of women working in the media sector. Two questions are in the centre of this investigation: a) is this scenario changing with women occupying a greater number of positions in the media business?; and b) what are the main reasons for such a slow change?

The study fits within a broader discussion about the role of women in the media sector (Gudipaty et al, 2018). Data about the number of men and women in positions connected to media are inexact, but taking the Journalism as a starting point, a mapping undertaken by Mick and Lima (2013) indicates that 63% of the Brazilian journalists are women. Women journalists earn less and occupy lower positions in comparison with their male counterparts, a gap that can be related to the broader issues of women in the labour market (Hirata, Signini, 2007): most of the female labour force concentrates in unqualified functions or those considered more “feminine”. If that is true for women in media in general, in radio presentation it seems worse.

A preliminary research showed that, among the radio stations within the studied area (67 in total, 39 in FM and 28 in MW), only five (17% of those which provided data about their crew) could be considered to have a balance between male and female voices in their programmes. While specialist and news stations show tend to show some diversity of voices, all popular music stations have predominance of male voice despite the biggest part of the audience be women. Considering the news coverage, the work of women has historically been connected to subjects such as “household”, “family” and “celebrities’ affairs”. It is also common to perceive the female voice more as reporters in on-site coverage than as hosts of shows – when that happens, normally they are sharing the space with a man.

This study will concentrate on two all-news stations, BandNews and CBN, as case studies to understand how the programmes incorporate the female voice and how the stations’ schedules are assembled. That will be possible through an observation of the programme outputs and analysis of selected shows that dialogue with the women. BandNews has been using the female voice as a sign-pattern since the inauguration of the station. Notwithstanding the large number of women

presenting the shows, the most important newscasts are hosted by men. CBN, the station that is a direct competitor of BandNews the other hand, has always showed predominance of male voices.

Id: 18913

Title: Strongmen vs. the media: Gender, militarization and media in Thailand and the Philippines

Session Type: Individual submission

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Abstract: Prior to the election of US President Donald Trump and his highly-publicized battles with journalists and the “fake media,” a backlash against globalization had already led to the rise of nationalist movements globally and a wave of authoritarian leadership, including in Thailand and the Philippines. This global backlash is highly gendered and becomes manifest in various ways around the world. Thailand and the Philippines, two countries once considered to have the freest media landscapes in Southeast Asia, have seen the emergence of authoritarian male leaders whose behavior threatens efforts to push for greater democratization in their respective nations. Media remain key sites for witnessing the impact of these changes and what they teach us about local and global power dynamics.

These strongmen leaders of Thailand and the Philippines dislike dissent, and have especially targeted media and journalists. Philippine President Rodrigo Duterte, elected in May 2016, was already infamous for his brutality against criminals as mayor of Davao City. Reports have documented since his election more than 7,000 deaths from both legitimate police operations and vigilante-style killings in his ‘war on drugs.’ Duterte caused an uproar when he said at a press conference in May 2016 that “Just because you’re a journalist you are not exempted from assassination, if you’re a son of a bitch,” and has since continued his vitriol towards the press. Prime Minister Prayuth Chan-ocha of Thailand, head of the military junta that took power in the 2014 coup d’etat, has also ratcheted up pressure on the media. Prayuth recently produced a cardboard cutout of himself at a press conference, urged gathered reporters to question it instead of him, and walked off. In addition to the rampant use of the country’s harsh lese majeste laws, the regime has amended media laws and introduced sweeping powers of control, including requirements that all journalists be licensed. New military orders ban news reporting that could “create confusion, instigate unrest, or deepen divisions among people,” or be considered “malicious,” or “misleading” about the ruling National Council for Peace and Order (NCPO).

How can we make sense of these developments, given the current global geopolitical moment? This paper contributes to the growing literature on the role of gender in the functioning of capitalist globalization and the global neoliberal order by examining how Prime Minister Prayuth and President Duterte both position themselves and are positioned in media discourse, and the implications of these narratives. Drawing from textual analysis of media coverage of these two leaders in both international and national Thai and Philippine media, this paper assesses the nature and impact of the emergence of these strongmen and their behavior, including their behavior towards journalists and media. The paper analyzes how these increasingly hyper-masculinized

performances of leadership function in the global neoliberal climate, especially given the presidency of Donald Trump, and the implications of these developments for media and journalism.

Id: 18918

Title: Media Exposure and Political Participation: Effects of TV News Coverage on the Participation of Women in Political Activities

Session Type: Individual submission

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Abstract: Women participation in political activities of political parties have come up as developing trend in Pakistan. During the election campaign and rigging movement against the sitting Government, newly emerged political party PTI have successfully attracted thy youth and women. It has been observed that media coverage of women participation may have encouraged the women to come out and participate in political activities vibrantly. This research is aimed at analysing the effects of media exposure of women in the rallies, party meetings, corner meetings, protests on women participation in political activities. Employing the gratification framework, this study analyse the four predictor variables, presentation, social background, structural factor along with media exposure. Survey of the politically vibrant women through snowball sampling provides a data set for the analysis of 317 respondents of various socio-demographic backgrounds. The results of the research show that media positively and significantly impacts the predictors, which contribute towards the women participation in political activities. The research also determines that the socio-demographic difference of respondents varyingly effect their participation.

Id: 18967

Title: The paradox at the declarations of intent and the practical action to improve gender equality and justice: A conceptual framework for the role of communication for Sustainable Development Goal 5

Session Type: Individual submission

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Abstract: This paper is an attempt to critically review the United Nations Sustainable Development Agenda with a focus on the SDG 5 which is dedicated for the achievement of gender equality and the empowerment of women and girls. Using a feminist standpoint lens this study particularly examines a) how the new UN agenda defines gender equality and empowerment, b) what specific goals they set to achieve, and c) finally what ways they would measure the progress of this goal. A critical analysis of the 2030 Agenda and the SDG 5 along with its targets and indicators, and the means of implementation of SDGs would thus improve our understanding of global efforts aiming to achieve justice and empowerment for the communities marginalized along the gender line. It is to be noted that the millennium development agenda, the predecessor of this sustainable agenda, was criticized for its narrowed definition of the goals, targets and indicators, and eventually its failure to meet them. The same itinerary, if followed again, might hold back the potential achievements under the sustainable development framework. Having said that, the overall aim of this paper is to contribute to a feminist understanding of sustainable development in the context of the new UN agenda for social change. While the agenda is in its early stage of implementation, feminist perspectives could reshape the global development policies in fulfilling the aspirations of gender equality both at local and global levels. Drawing on the conceptions and models of social justice and empowerment by Anthony Giddens (1990) and Melkote and Steeves (2015), this analysis also helps develop a more effective conceptual framework for the role of communication for development and social change, especially for the future strategies, policies, and practices in relation to the empowerment of women and girls. The paper is organized in a way that it first reflects on the historical development of gender equality and women's empowerment with a focus on their meanings as discursively established over the early frameworks of international development. It then synthesizes the ways in which the scholars of gender, communication, and development conceptualize the notions of equality, empowerment, and justice. Third, it inspects the declaration of the new agenda for the sustainable development, specifically the SDG 5 and its targets, indicators, and the means of implementation, ordained to address the issues of gender equality and empowerment. Even though the global endeavors to improve gender equality has been in place for many decades, this analysis suggests that the 2030 Agenda for Sustainable Development carries the same legacy of a narrowly defined construct of gender equality and empowerment of women found within the early framework of the Commission on the Status of Women (CSW). The new SDG framework also seems to reduce the prominent notions of "empowerment" and "justice" to some quantifiable, mathematical indicators while downplaying the

dynamics of cultures and contexts, thus warranting the new SDG agenda a further scrutiny and reconfiguration.

Id: 19055

Title: The Eco Chamber: #GreenIsTheNewBlack

Session Type: Individual submission

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Abstract: The upcoming five-year anniversary of the Rana Plaza factory incident marks an increased interest in sustainable fashion and ethical practices in the industry. Sustainability has since emerged as a “megatrend” (Mittelstaedt et al., 2014), changing the fashion landscape dramatically, whereby sustainable fashion has become increasingly “mainstream” (Watson and Yan, 2013). Previous research has predominantly focused on sustainable fashion consumption (Joy et al., 2012; Cao et al., 2014) rather than on establishing an academic understanding towards sustainable fashion. The paper I propose to present at IAMCR 2018 will utilize a social constructionist approach to address this gap.

The “slow fashion movement” (Jung and Jin, 2014) has emerged as a response to fast fashion cycles and unsustainable business growth. It promotes ethical conduct, reduced fashion production, and purchasing quality over quantity clothing (Fletcher, 2010). Although several positive changes in the fashion landscape have already occurred, the mobilization of a sustainable fashion system is both complex and difficult; there remain many barriers to mobilizing sustainable fashion, not least in relation to communicating aspects of sustainability in a ‘Digital Age’.

My research interest is in sketching the forces and influencers within which the “slow fashion movement” emerges to achieve epistemological coherence online. In the contemporary cultural climate, the resounding success of social media platforms suggests that the ensuing quest for “green” visibility has become a normative practice among sustainable fashion organizations. These operations, in a neo-liberal context, involve economic principles such as brand management, along with advertising techniques that come to aid in explaining how contemporary notions of “sustainability” have been constructed within a set of social and cultural conditions. For example, organizations have started to use buzzwords and hashtags (i.e., “eco”, “organic”, “environmentally friendly”, or “green”) in their marketing communications (Chen and Chang, 2013). It should follow that communicating aspects of sustainability within the fashion industry is beneficial, however, in order to remain relevant in an increasingly competitive market, more and more companies engage in “greenwashing”, or the misleading advertising of “green” credentials (Delmas and Burbano, 2011).

I intend to investigate the principles of “sustainable fashion” and the possibilities of meaning offered to audiences by the “slow fashion movement”. This understanding is key in avoiding negative connotations such as greenwashing. In this paper, therefore, I will consider how representations and cultural manifestations of “sustainable fashion” constitute a discursive site in which knowledge is produced. This research is qualitative in nature: on a methodological level, I

will apply multi-modal discourse analysis onto media texts produced by leading fashion companies, experts, and consumers, in order to better understand how the concept of sustainable fashion relates to aspects of (digital) social constructionism. Identifying key “sustainable fashion” criteria (such as fair wages or good working conditions) can be significant if it enables organizations to promote their collections more effectively. The social benefit to a broader community stems from the assurance that sustainable fashion is being produced with ethical aspects in mind.

Id: 19070

Title: #BeatMe for I am a Pakistani woman: Discourses of violence

Session Type: Individual submission

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Abstract: Pakistan is a patriarchal society where the system is of gender subordination but varies considerably across class, regions and demographics. With over 32,658 cases from 2008-2011, violence against women in Pakistan is a major issue. 6.74 % increase in 2010-11 indicates that cases of violence against women are increasing every year in Pakistan. Violence takes place in many places globally and has three forms: physical, sexual or psychological. United Nations has always been at the forefront of addressing gender-based violence. UN Women In the UN organization that works to promote gender equality and address various issues including gender-based violence. UNWomen came up with #BeatMe campaign in 2016 to advocate elimination of violence against women in Pakistan. The campaign #BeatMe is an unconventional campaign in the sense that it invites a man to beat a woman at what she is good at. For instance, speech, brain, intellect etc. Launched through social media this campaign features women from all walks of life and most of them are female celebrities. The campaign delivers a strong message of strength to the women that they are strong and unbeatable in a patriarchal society like that of Pakistan. There are approximately 7-8 videos of # BeatMe campaign. In this paper, I would like to examine how UN uses media to address gender-based violence issue in Pakistan. The paper attempts to ask the following questions: How is "gender" constructed here? How are women being represented in these videos? What are the themes associated with this video? Whose interests is the ideology in this video serving? Are the voices of the marginalized included? The methodology would be a discourse analysis of these videos and so I would be looking at the dominant and underlying themes in these videos. This paper looks at the gender representation through the lens of postcolonial feminism and intersectionality. Intersectionality becomes extremely relevant in addressing issues like gender-based violence.

Id: 19112

Title: Digital activism and women empowerment in Pakistan

Session Type: Individual submission

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Abstract: Women empowerment a term which becomes subject to the patriarchal structures is a predominant example in Pakistani society. In my Paper, I question the role of newly developed ICT's on already existing social movements. Another important aspect of my study focuses on how digital activism can be a tool of empowerment for women. To develop an understanding of how social movements are organized and managed, I adapt to (Zald, 1977) idea of social movement theory with reference to resource mobilization. To understand the impact of digital media on social movements, I refer to (Castells, 2000) concept of "The Network Society". I also discuss the concept of Digital Gender Divide and how it leads to widen the digital gap between men and women. The research methods focuses on qualitative study, I select content analysis to discuss important cases of digital activism focused on empowering women in Pakistan. The research findings show that despite these efforts of women empowerment in a digital age, there's a sentiment of misogyny, hatred, mocking and violence against women in Pakistan.

Key Words:

Women empowerment, Social Movements, Digital Activism and Digital Gender Divide

Id: 19131

Title: News Narratives About Sexual Assault in the Age of Trump

Session Type: Individual submission

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Abstract: In a 60 Minutes interview in September 2017, Steve Bannon, Donald Trump's recently fired Chief Strategist, described a tense moment in October 2016, a few weeks before the election, when the Trump campaign met to talk about the Access Hollywood tapes - the widely circulated tapes in which Trump bragged about assaulting women. Recognizing the explosive potential of the tapes, Trump went around the room asking for advice. Reince Priebus, then RNC Chairman, advised he resign. Steve Bannon advised Trump to continue because 'nobody cared' about these issues. When Trump was elected, including by a majority of white women, it did seem as if nobody - or at least not enough people - cared about sexual assault.

How was it possible that Trump's admission of grabbing and groping women could be dismissed by so many Americans? Did news constructions of the alleged assaults contribute to this outcome? And, have the flood of other sexual harassment and assault claims since then -- such as those against Harvey Weinstein that seem to have had much more serious impact -- been constructed differently? Are journalists making subtle distinctions between different kinds of accused men? Between different harassing behaviors? Are there concerns about legal standards of evidence (such as multiple corroborators, a paper trail, and so on) that account for these differences? Or are we witnessing a cumulative effect in which Trump accusers were unluckily out of the gate first? Critically, did the emergence of the #MeToo hashtag which frames sexual harassment and assault as pervasive and serious have an impact on news narratives?

In this paper, I offer a systematic analysis of US news and blog discourse (major papers and top political blogs) about Donald Trump's sexual assault accusations and I compare these to more recent narratives around Harvey Weinstein and others whose accusers have been more readily believed, looking at how media discourse evolved (or not) over time and especially in response to #MeToo.

While there were clearly many other factors at work in the 2016 US presidential election, I argue that the ways in which media narratives addressed Trump's sexual assault admissions contributed to his win. While conservative media predictably sidestepped and minimized his behaviors as 'locker room' talk, liberal media's much more "shock-horror" and moralizing frameworks still often failed to name the alleged events as sexual assaults. Liberal mainstream media such as The New York Times and NPR in fact often seemed literally unable to name the behaviors Trump was accused of, calling on a bourgeois 'politeness' to translate sexual assault and pussy grabbing into unspecific 'vulgarity.' While news discourse was much more critical around Weinstein -- often leading to the reopening of questions about the President in some major outlets - I note that with some clear

exceptions by feminist journalists, news media continued to communicate a deep ambivalence about whether sexual harassment and sexual assaults (short of rape) are 'real' crimes.

Id: 19184

Title: Social Media as a Tool of Resistance; A Case Study of #WhiteWednesdays Campaign

Session Type: Individual submission

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Abstract: This paper aims to find out how women and girls in Iran communicate resistance to compulsory hijab laws by using social media. After the Islamic revolution in 1979, the government in Iran enforced women and girls to wear the Islamic veil, and girls over nine years old could not be present in the public area without hijab. Since then, Women and girls in Iran have tried to resist compulsory hijab through different ways such as social media. Studies show that the impact of social media networks in the Asian countries is developing, and social media has a significant role in mobilizing social movement especially in Asia (Takour & De, 2016). Social media is characterized by publicity, anonymity and freedom of speech, and Iranian women are using these features to show their protests (Hamzehei, 2014).

Masih Alinejad, an Iranian journalist living in the U.S., launched “My Stealthy Freedom” Facebook page campaign in 2014. The primary objective of the page was to share Iranian women’s photos describing the minutes when they do not wear a hijab (Scarf and chador) in public areas and encounter the freedom from hijab. In 2017, she tried to create a new social media campaign by using the hashtag #whitewednesdays. In this campaign, women using the hashtag #whitewednesdays post videos and pictures of themselves with white headscarves or pieces of white clothing as symbols of protest. Many women in Iran joined this campaign, and in the first two weeks, more than two hundred videos views were sent to the campaign's Facebook page. Women in Iran by joining this campaign try to show their protests against compulsory hijab. Also, they tend to challenge all Islamic laws that should change to enhance women rights in Iran. This study used a qualitative content analysis to analyze all posts and comments on the campaign’s Facebook page. A total of 154 posts were then coded, and the most frequent themes that women discussed in this campaign were extracted. The results show that there are ten main themes in this campaign that Iranian women worry about them: Marriage rights, working rights, travel rights, acid attacks , patriarchal culture, health and abortion-related issues, sport, fake identity, men’s solidarity, hijab in Schools.

Id: 19201

Title: #MeToo, ¿un movimiento a favor del empoderamiento de mujeres en redes sociodigitales ante la violencia sexual'

Session Type: Individual submission

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Abstract: Tras las acusaciones públicas sobre delitos sexuales cometidos por Harvey Weinstein, la actriz Alyssa Milano sugirió, el 16 de octubre de 2016, la etiqueta #MeToo (traducido como "Yo también") en Twitter para que otras mujeres, quienes habían sido acosadas o abusadas sexualmente, evidenciaran la "magnitud del problema". En 24 horas, su mensaje fue replicado 50 mil veces, 500 mil ocasiones el #MeToo fue tuiteado y tuvo ocho millones de menciones en Facebook (El Universal, octubre 2017). En el debate público, el #MeToo ha generado un movimiento con argumentos a favor y en contra, acompañado de manifestaciones públicas, acciones políticas y denuncias legales. En este contexto, el objetivo de esta ponencia consiste en analizar el movimiento #MeToo como un mecanismo de acompañamiento para que otras mujeres –y no sólo figuras públicas— también se atrevan a denunciar pública o legalmente, y con ello fortalecer procesos de empoderamiento a su favor. Para ello, en un primer momento se analizará el trabajo de acompañamiento como una estrategia de empoderamiento, desde la teoría crítica feminista y acuerdo con Marcela Lagarde, Nelly Stromquist, Kate Young y Naila Kabeer. En un segundo momento, a partir de entrevistas estructuradas, se buscará la opinión de organizaciones de la sociedad civil (OSC) sobre el movimiento #MeToo, y se explicará el mecanismo de acompañamiento que realizan a mujeres denunciantes de violencia sexual en redes sociodigitales, para saber si este funge como estrategia de empoderamiento. Finalmente, se presentarán algunos casos de mujeres que dan su testimonio sobre el mecanismo de acompañamiento de las OSC durante las denuncias que han presentado por violencia sexual en redes sociodigitales.

Palabras clave: #MeToo, violencia sexual, empoderamiento, redes sociodigitales