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Id: 14288

Title: Gendered Memories of Partition in Cinema: Exploring Intersectionality and Meaning Making in the film 'Qissa'

Session Type: Individual submission

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Abstract: The euphoria of gaining Independence from a colonial rule and the trauma of partition between Pakistan and India play out almost simultaneously in the collective memory of the two countries. The partition in 1947 becomes a significant moment in the history of these newly independent colonies and is important in defining the troubled relations they share to date. This duality of 'independence – partition' is resolved by these newly emerged nations by systematically forgetting and silencing the trauma and painful experiences of the partition and overshadowing it with the celebratory fervor of Independence. The dominant partition narrative is that of emergence of national identity which tends to ignore more humane and personal stories of loss. Women and their partition experience rarely got a prominent place in this carefully constructed memoryscape. Viewed through the prism of gender, memories of partition acquire a dimension, one which prioritizes the personal experiences of individuals and explores absences with respect to voices of women and their negotiation with power and privilege in the context of partition.

This paper analyzes the Punjabi language film 'Qissa' to understand the way Partition is remembered, recollected and narrated in contemporary culture and the gendered contours of it. The story is a metaphysical tale of a' lonely ghost' of partition and patriarchy which haunts the characters in the film. The film revolves around a Sikh male patriarch 'Umber' who had to uproot himself and his family from a village in Pakistan and move to India after partition and his daughter who he raises as a boy because of his obsession for a son. His pursuit of raising his daughter Kanwar as a boy leads to her confused and fractured identity, much like his own, divided between India and Pakistan. The idea of "who am I, what am I" is a troubling question raised in the film to understand that the dilemma of characters on choosing sides. The film breaks borders and offers the possibility of looking beyond the dichotomies of 'India and Pakistan', 'human and ghost', 'man and woman', 'homosexual and heterosexual'. It allows an interstitial space where these seemingly dichotomous categories could co-exist and create an alternative paradigm.This film gives the partition memory an interesting turn as it allows gender a space along with the nationalism narrative. The 'masculine' performativity by Kanwar requires her to be aggressive, athletic, drive a truck, flatten her breasts, not speak about menstruation and finally marry another woman and produce a male heir. Such gendered expectations of being a 'man' haunt Kanwar and her wife.

Therefore, this paper contributes to exploring how tragic loss of partition finds expression in identity and cultural memory from the point of view of Gender and its representation in the film Qissa. The focus is to understand the role of gender in sustaining and re-configuring certain memories of the Partition. Women's different life experiences, their maternal and sexual bodies, and experiences of rape and sexual violence need to be verbalized. The film therefore becomes a site to investigate these experiences.

Id: 14333

Title: Subject Transformations: New media, new feminist discourses

Session Type: Individual submission

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Abstract: The object of this paper is to examine how the digital enables knowledge decentralisation and political mobilisation in the context of higher education in the discipline of Women's Studies (WS) or Gender Studies in tier II cities in Tamil Nadu. Scholars have questioned the loyalty of current gender studies tertiary education in non-metropolitan locations to the originary politics of the feminist movement, pointing out that the State's "disproportionate stress on extension activity … substantially diluted the earlier conceptualisation of women's studies as a critique of knowledge production" (Anandhi & Swaminathan, 2006). In this scenario, this paper hopes to explore the potential of the digital to complicate the binaries of theory/experience, academics/activism, feminism as politics/feminism as epistemology that the discipline of gender studies has always had to grapple with.

Historically, the women's movement in India has had the comfort of 'speaking for' underprivileged women (Niranjana, 2010). Can the digital, through peer knowledge production and sharing systems, social networks and pedagogic interventions democratise knowledge and enable political participation and mobilisation? Moreover, how can practices like social network 'lurking' and refashioning feminist language contribute to this process? How do first-generation graduates pursuing tertiary education in WS position themselves Digital Natives – "strategic use(rs) of technology" (Shah, 2010)? These are some of the questions that this paper seeks to explore.

Using the qualitative methods of in-depth interviewing and non-participative observation, this paper hopes to examine Tier II cities as key sites for the generation and articulation of knowledge-based political projects. It argues that WS scholars in these locations, operating from hybrid geographical and digital places, enable a decentering of feminist scholarship.

Id: 14350

Title: Colonized Homosexuality: Mediated Gay Pornography Consumption in Taiwan

Session Type: Individual submission

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Abstract: Author: Sam Tzu-hsiang YUAN, doctoral student at National Chengchi University, Taiwan.

Abstract: Foreign pornography has long occupied Taiwan's local explicit material market. Drawing on the mediation theory, this study aims to identify and examine, in the global and Internet era, the power relationships between Taiwanese gay males and foreign gay male pornography. In order to achieve this goal, the present research utilizes a multilevel methodology including quantitative content analysis and qualitative discourse analysis with a view to investigating gay pornography consumption in the most influential on-line sex issue forum LGBT_SEX. The results show that pornography from Japanese and Western countries is most frequently discussed in LGBT_SEX. Three orders of discourse were identified: Dichotomy between East and West, Foreign Dick as Symbol, and Common Sense of Being Gay. This research argues that although Taiwanese gay males display their agency on choosing pornography and expressing their experience or preference in terms of pornographic consumption, they confront the structural constraint of global capitalism and ideology of masculinity, which are mainly dominant in Western countries. However, the development of technology brings certain alternative solutions; hybrid homosexuality also exists in Taiwanese society.

Keywords: gay pornography, homosexuality, mediation theory, content analysis, discourse analysis.

Id: 14352

Title: Women speak out: transforming the normative politics of gender and voice

Session Type: Individual submission

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Abstract: This paper takes as its starting point the British intellectual Mary Beard's (2014) refusal to 'shut up' and to capitulate to a normative politics of voice which commonly denigrates women's expressions in the public sphere. Beard's influential lecture entitled The Public Voice of Women was written in response to the twitter abuse she received following her appearance on the BBC political panel show Question Time. Her lecture outlined the historical roots of men's entitlement to speak, the figuring of effective rhetoric as a masculine attribute and the constraints under which women are permitted to contribute to public conversations. She also stressed the ways in which women's voices have been condemned for being discordant and irritating and their views dismissed as amateurish and ill-informed.

This paper draws on the controversy surrounding her experience of online abuse and her subsequent intervention as a prompt to reflect on the longer historical lessons which media and cultural studies scholars have delivered about the politics of the gendered voice. To this end we will critically and strategically engage with selected aspects of a range of classic texts focused on the mis-hearing, mis-interpretation, trivialisation and denigration of girls' and women's voices (e.g. Gilligan 1982, Gonick 2007, Mikel Brown 1998, Tuchman 1979, Wilson 1978). We will ask how, and to what extent, these can continue to assist us in understanding, navigating and even transforming the combative and disrespectful media terrain of the present moment. The overall aim is to establish the value of returning to this knowledge-base (some of which is now at risk of being forgotten) to forge new and productive pathways into the important public conversations taking place in media and culture between men and women today.

Id: 14388

Title: Pink Ghetto or Feminist enclave: Transforming work cultures and gender politics in documentary film production

Session Type: Individual submission

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Abstract: In both media production and academic contexts there is a shared understanding that the world of documentary production is more gender inclusive and less sexist than other areas of film or broadcast production. However, international evidence points to the inaccuracy of this perception. Women account for only 25% of directors, writers, producers, executive producers, editors, and cinematographers in documentary production (Lauzen, 2016). US festivals screened twice as many documentaries directed by men than by women and in terms of awards only 11 women have ever won Oscars in the documentary director category (Lauzen 2016).

The reason that documentary may be perceived as a gender-liberated enclave of film-making is that there are a number of key senior female commissioning editors working in the broadcast and online sectors, such as at HBO and Netflix and women in positions of power are more likely to hire other women than a man in the same position. In addition, women filmmakers have garnered dedicated audiences for compelling and important stories of neglected issues and lives. However other reasons for documentary being perceived as female 'friendly' is that it has lower budgets, smaller staffs, lower barriers to entry and less prestige than other areas of film-making. It is in effect, potentially a 'pink ghetto', an area of production that is seemingly female dominated but relatively stressful, underfunded and a dead-end in career terms.

This qualitative case study will make a key contribution to media production studies by addressing a key question pertaining to Irish women's participation in a male dominated sector of media industries: Is Irish women's work in documentary film production a feminist enclave that is transforming the male dominated screen production industries or is it merely a pink ghetto in which women settle for a lesser role, status and career trajectory than their male counterparts?

Id: 14450

Title: "Chinese Women's Dream': Time-travel Fiction and the Popular Feminism in Contemporary China

Session Type: Individual submission

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Abstract: Time-travel Fiction is a tide of literature in which the protagonist transcends time and space, and experiences his/her second life miraculously. It is a women-centered popular romance in China today, containing various queer texts especially, and can be called the third wave feminist literature in China's New Period. Different from various doubts and arguments on the issue, I consider the genre is a tide of "Chinese women's dream", which is a subversive pattern to the main ideology. However, they are not elitist feminist works as the former women's literature, but fantasies expressing popular feminism. The genre can be characterized into four points: (1) assimilating substantial Chinese traditional folk culture; (2) breaking patriarchal rules easily and freely by imaginary body-change stories, and catering to China's current androgyny culture; (3) offering simple, direct, vivid and interesting writing styles; (4) releasing repressed emotions and ideas of women, especially that of marginalized poor women.

Id: 14454

Title: On Gender and Margins: The Transformative Force of New Media

Session Type: Individual submission

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Abstract: This research explores the ways in which new media as an emergent medium of communication lends itself to a decentralization of knowledge and flows of information, thus re-centring marginal communities. It assesses the ongoing attempts to stifle these efforts through state-sanctioned online censorship and denial of access to digital communication while expounding movements of resistance to these attacks. New media is used to challenge centralized power among groups who have been excluded from traditional forms of social or political engagement, providing an alternate space for organizing participation (Zuckerman, 5). Newsom and Lendel describe the location of this engagement as a "space of contained empowerment", a "3rd space" (32) between the public and the private, offering some degree of safety from the forces that oversee and police traditional mass media in civic spaces. The primary subject and site of this research is women's digital activism and political organizing in and after the Arab Spring with a focus on the epicentres of engagement in Tunisia, Egypt and current work in Morocco. More specifically, I ask how the features of new media (and social media as a subset of new media) lend themselves to effective civic revolt in ways that ultimately reconfigure our concept of marginal space. This is not to suggest that the fallout from the uprisings has been wholly positive for women's inclusion in regional politics but rather that it has initiated a reimagining of what the role of marginal knowledge is in revolution as well as challenged the notion that men are the primary makers of meaning in online spaces (Newsom and Lengel 38).

Id: 14484

Title: "We did that story in the 90s:' Towards understanding Canadian journalists' perceptions of domestic and sexual violence news

Session Type: Individual submission

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Abstract: Canadian news media has turned to exposing the prevalence of gender-based violence. Despite increased attention, Canadian news media still suffers from problematic tendencies of blaming 'victims,' racializing the violence, and discussing incidents as isolated, episodes. Going beyond the question of media discourses, I sought to understand why these patterns continue to persist. Through interviews with journalists and editors at large and small dailies newspapers, I found an interesting pattern: not all gendered violence was thought to be equally newsworthy. Sexual violence, according to many of the interviewees, was the topic that needed more media attention and intimate partner violence was deemed to either lack news value or societal importance. Referring to domestic violence, one journalist stated in an interview, "we did that story in the 90s." Yet, intimate partner violence continues to be a pressing problem in Canada and, more to the point, rates of sexual violence are higher in dating or intimate partner relationships than sexual violence among strangers. This paper asks: why might newsmakers be so invested in differentiating sexual and intimate partner violence? From interview and ethnographic data, I will argue that journalistic routines provide a partial explanation, as journalists regularly depend on police communications and police perceptions of gendered violence, a deepening reliance due to economic constraints on newspapers and communication advancement for police. Additionally, perceptions of newsworthiness, pressures from a bifurcated and siloed anti-violence community, and concerns of liability in perpetrator identification also explain why so many of the interviewees held this distinction. Failing to connect sexual and domestic violence has important implications for the study news content generally and in Canada specifically. Feminist media framing scholars need to pay attention to which social issues are being connected to individual incidents when, for example, journalists refuse to acknowledge the relationships between sexual and domestic violence, especially when the news coverage reflects this differentiation. As my content analysis of Canadian news coverage bears this disconnection out, readers are not exposed to the realities of gender-based violence in Canada and instead are left with a myopic picture of the supposedly isolated ills facing Canadian women.

Title: Communicate to empower: An analysis of the importance of strategic communication in the work of NGO feminists in Nicaragua to be able to participate in the design of public polices with a gender perspective.

Session Type: Individual submission

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Abstract: Author: Gema Massiel Espinoza Delgado, Masters Student in Communication, Iberoamericana University, México City.

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Section: Gender and Communication

Keywords: Gender, communication, strategic, women, Nicaragua, policies.

Abstract

The Nicaraguan state, as a protective entity of the rights of its citizens, has not created sufficient mechanism to foment an inclusive public policy that promotes the eradication of violence towards women and equality of opportunities.

The feminist NGOs of Nicaragua have played a determining role in promoting the design of public policies that help to empower women.

This context is the origin of the question that has led my investigation: What role has strategic communication, developed by the NGO feminists in Nicaragua, played in the process of participation in the design of public policy from perspective of gender?

With the first results I can affirm that strategic communication has been a key element in the work of the NGOs, to persuade members of government to pay attention in developing a gender policy that educates the public about this issue and empowers women with rights and the importance of their compliance in public as in private.

It is understood that strategic communication is a tool which permits a social cultural meeting and debate between various actors or institutions, helping organizations reach their objectives (Massoni, 2011).

For this reason the principal objective of this investigation was: to analyze the importance of strategic communication in the work developed by feminist NGOs in Nicaragua to participate in the design of public policies with a gender perspective.

One issue that has been important for the NGOs is gender violence. According to statistics of the National University of Nicaragua (UNAN) in 2015 one out of every Nicaraguan woman has suffered some type of violence. This situation lead to the promotion and passing of the integral Law Against Gender Violence (Law 779), which up to now is the most important judicial mechanism to combat the problem.

For this reason one of my main hypothesis is that lobbying has been an essential tool in the strategies of communication of the feminist NGOs in Nicaragua, since it has permitted them participate in public policy.

My investigation analyzed the work of the NGOs in Nicaragua from the technical perspective of radical feminism that proposes that discrimination and the system of oppression in which women live is the product of the patriarch system. The acknowledgement of this is what has given form to the policy strategies implemented by Nicaraguan feminist. Complementary to this I worked with the theory of difference feminism proposed by academics in the United States, in particular, the work of Iris Marion Young (2008) who indicates the importance of viewing the feminist struggle from a feeling of the group, but always recognizing the diversity of women within the group.

Id: 14577

Title: Transforming Transgender Discourses: Transgender Celebrities, Reality TV, and Transnormativity

Session Type: Individual submission

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Abstract: Transgender representation in mainstream media has recently reached critical mass. In a society obsessed with celebrity, transgender celebrities are at the forefront of media engagement with transgender subjectivities. These figures critically influence the ways in which the mainstream understands transgenderism and engages with broader issues of gender identity. Reality TV has demonstrated a unique capacity to create and function as a vehicle for transgender celebrities. This paper investigates the ways in which intersections between reality TV and transgender celebrities have transformed contemporary mainstream discourses around transgender lives and experiences. In doing so, it determines the differing modes of transgender celebrity that reality TV cultivates and ascertains how the nature of this television genre helps shape these discourses.

I ague two dichotomous modes of transgender celebrity have recently solidified in Western culture; one adheres to a binary gender framework and the other queers gender, disrupting divisions between masculinity and femininity. This paper establishes that reality TV incorporates both modes but there are correlations between each mode and two key subgenres of reality TV, namely competition shows and docusoaps. Furthermore, it proposes there are triangulations between mode of transgender celebrity, reality TV subgenre, and certain theoretical and political perspectives on transgender; that is, that reality TV competition shows and docusoaps each find resonance with a certain mode of transgender celebrity and, consequently, particular standpoints in transgender theory and politics. To make these arguments, I draw on celebrity studies and reality TV scholarship in combination with insights from queer theory, transgender studies and trans feminism.

This paper maps alignments between relevant critical theory and the two modes of transgender celebrity before exploring how these alignments manifest in relation to reality TV competition shows and docusoaps respectively. I assert reality TV competition shows have featured and subsequently celebrified a relatively significant number of gender-queer transgender participants. Although such queer representations of gender are conditional and negotiated, they have nevertheless opened up fissures of queerness in some otherwise particularly 'straight' mainstream media spaces. To compare, this paper then focuses on docusoaps that feature transgender celebrities, arguing they construct a transnormative mode of transgender celebrity that upholds binary gender structures. It explores how the codes and conventions of this reality TV subgenre work to mould and perpetuate normative expectations of transgender embodiment and experience. To do so, this paper takes as case studies transgender icon Caitlyn Jenner's docusoap I am Cait (2015–2016) and famous transgender teen Jazz Jennings' docusoap I am Jazz (2015–). It finds these docusoaps' evocations of 'authenticity' and 'the ordinary' critically influence the ways in which they engage with discourses of transgender, celebrity, and the location of an authentic self.

Id: 14584

Title: Recycling subjectivities: Comparing 'Zero Trash Girl' and 'A Day in the Life of a Dalit Wastepicker'

Session Type: Individual submission

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Abstract: This paper will counterpoise two case studies of how recycling enters the public sphere through media representation. The case studies are drawn from diametrically opposite social settings: the first, the privileged context of middle class New York City, the second from the marginalized and oppressed context of lower-caste Mumbai. Both mega-cities are densely populated, each is to an extent archetypical of the global north and the global south. The two selected media texts are both organized around the idea of waste, and how it is produced and disposed. The first text is an article by of Lauren Singer, known as 'Zero Trash Girl'. Singer is a college-educated, middle class, twenty-something New Yorker, who took it upon herself to change her lifestyle in order to avoid producing trash, and documented her efforts over two years with the aim of showing how a low-impact lifestyle is possible even in the most consumerist of urban settings. The second text is an article featured on the website of SWaCH (Solid Waste Collection and Handling or, officially, SWaCH Seva Sahakari Sanstha Maryadit, Pune), India's first wholly-owned cooperative of self-employed waste pickers or waste collectors and other urban poor. The article is presented by Sughandhabai, a wastepicker and cooperative member, and is narrated as 'A day in my life'. Through an analysis of the representations of the lifestyles and waste-work of both Singer and Sughandabhai, the paper will explore questions of labour, gender and class in relation to the two personalities featured. It will ask about the extent to which recycling is presented as an ethical opportunity and middle class luxury in the west and a survivalist means of earning income in the south. It will also compare the tones of the self-representation of Singer (as an empowered, western agent capable of effecting change) to the representation of Sughandabhai (as an economically disempowered agent who has found social and cultural empowerment through the cooperative).

Id: 14601

Title: 'Don't we have other worries than gender equality!" ' Antifeminism in debates on Gender politics in online news forums

Session Type: Individual submission

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Abstract: Over the past few years, gender-related issues have been subject to controversial debates in the media. When in Austria the famous pop star Andreas Gabalier refused to sing the gender neutral version of the national anthem and the Federal Minister for Education and Women's Affairs, Gabriele Heinisch-Hosek, reprimanded him publicly for his wording on her Facebook site, her profile became well frequented sites of agitation against 'gender-delusion' and general principles of equal treatment. This is just one example of antifeminist agitation. Antifeminist positions seem to be on the rise given the repeated attacks on feminism, women's policy and gender studies that are part of many online debates on any platform.

Since the 1990s, the democracy-promoting benefits of the internet have been discussed and analyzed in academia. So far, however, online communication practices of anti-democratic movements like antifeminism have been rarely taken into account. Against this background, the objective of the proposed contribution is to shed light on the communicative construction of antifeminism not only through ideological views and certain lines of arguments, but also through the specific uses of online media and their characteristics such as immediacy, anonymity, accessibility, and addressability. Theoretically, the study draws on the assumption of a co-existence of different publics, varying in scale and scope, which all contribute to the self-understanding of society (Fraser 1996). Furthermore it refers to hegemony-critical approaches of public sphere that will be conceptually enhanced for the consideration of both democratic and antidemocratic publics (Laclau/Mouffe 2006).

For the analysis, we selected four events that have started controversial debates on gender issues in Austria between 2014 and 2016. The first event is the aforementioned debate on the gender neutral version of the national anthem. The second event is the effort by Austrian Standards, a National institute for standardizations, to release recommendations for a gender-sensitive language in oral and written communication. The third event is the implementation of a women's quota in state-near companies, supervisory boards and other organizations. And the fourth event refers to Austria's highest court declaring a ban on same sex couples adopting children illegal and, as a consequence,

lifting this ban. The method of choice was a qualitative content analysis of readers' comments on two national newspapers forums in Austria (Standard and Kronenzeitung) related to articles on these topics. Our objective was to find out what lines of argumentation are expressed and what role antifeminist positions play in these discussions.

The findings reveal specific forms of narratives and lines of arguments that clearly connect to gender debates in traditional media. In particular, they are proof of a vehement rejection of feminism and gender related issues which are perceived as dogmatic, overpowering and discriminatory against men while privileging women. Furthermore, the study shows that the antifeminist acts of expression in online media increase the visibility and reach of minority positions. In summary, we will provide a comprehensive insight into the communicative practices and reasoning patterns of antidemocratic voices in digital publics who seek to intrude and influence the hegemonic public sphere.

Id: 14608

Title: Glass Ceiling' Scrutinising gender politics and transformation in the South African newsroom

Session Type: Individual submission

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Abstract: Is it possible that the glass ceiling has been reached for women in senior positions in South African newsrooms? The number of women in senior editorial positions in traditional newsrooms, decreased over a ten-year period in post apartheid South Africa. Only 2% of editors responded to a Glass Ceiling in the Newsroom survey in 2016, hinting they believed we were operating in a post feminist era. This Glass Ceiling project was attempted ten years after the successful undertaking of the first one, in 2006. Paradoxically, a new start up, online Huff Post SA has a staff of 80% women. This paper will examine why and how women appear to have lost power in terms of numbers in senior editorial positions in the media but also try to glean whether new types of media, such as online start ups, using the case of Huff Post SA, will journey the progressive route and fill the gender gap. While in South Africa huge strides have been made with race transformation, equity for women lags behind. The loss of power in women's numbers is across the board of traditional media's levels of: ownership, management, editors, and journalists in the newsrooms. However, the focus for this article will be on women in editorial or in the newsrooms. Theoretically the work is grounded in radical democracy, which endorses diversity, plurality of views, voices from the margins and robust fights and contestations. However, if the majority of voices and decision makers in the media and newsrooms are male, then this kind of democracy does not exist, certainly not in South Africa's 2017 traditional newsroom. Some of the relevant literature to be deployed here will include the State of the Newsroom South Africa: Disruptions and Transitions (2013, 2014 and 2017), research which shows that women editors have decreased in numbers. Also important is the Report on the Transformation of Print and Digital Media (2013), the South African National Editor's Forum (Sanef) Glass Ceiling (2006), as well the research conducted by two NGOs, Gender Links and Media Monitoring Africa, and finally Angela McRobbie's article Post Feminism and popular culture, to try to ascertain if we are experiencing a "backlash". Indeed given that the article is framed in radical democracy theory Chantal Mouffe's important work The Democratic Paradox (2005) is essential. Methodologically the research will use concepts and ideas from radical democracy to understand the kinds of paradoxes we face today in the newsroom. In addition to this, the research will interview a selection of about ten women editors' past and present to make qualitative findings about gender transformation and politics in the newsroom.

Id: 14652

Title: The portrayal of sexual assault in television fiction: an analysis of Dogget's rape storyline on Orange is the New Black

Session Type: Individual submission

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Abstract: The Netflix's series Orange is the New Black (OITNB), created by Jenji Kohan, has raised attention for its approach on gender, race and LGBT issues. The series shows the routine of a US female penitentiary and sexual assault has been casually displayed since the beginning. However, only on the third season it has an actual storyline centered around rape. The objective of this paper is to analyze the building of this narrative. The plot revolves around Dogget, the inmate who drives the prison's van, a regular character since the first season, and Coates, the new correctional officer that is responsible for running errands outside the campus with her. Coates is introduced in episode 03x06. At first, he appears to be clueless and counts on Dogget to figure out the prison's rules. They develop a friendship but, as the story continues, he starts to act more aggressively towards Dogget. In episode 03x09, Coates kisses her, but stops when she does not correspond. Even though, in the beggining of episode 03x10, Coates apologizes, in the last scene, he rapes Dogget, while saying that he loves her. The scene pictures, in a long shot, him being violent and taking her into the van. During the act, the camera closes on Dogget's lifeless face. The audience get to see Dogget dealing with her feelings after the assault in the three remaining episodes of the third season and throughout season four. Previous studies on the fictional portrayal of rape (Cuklanz, 2000; Projansky, 2001; and Berridge, 2011) have provided us some central questions for our investigation. We will examine how the victim and how the rapist are presented, how she is changed by the violation, how her system of support is constructed and who is the focus of the story. In addition, we aim to consider the visual aspects of the rape scenes such as camera angle, point of view, framing and duration of the shots. Since fictional portrayals of rape affects the way people understand the subject, we believe that the analysis of specific depictions can help us understand where we stand in this discussion. Thus, we argue that Dogget's rape narrative is a fertile case of study not only because the length of the storyline suggests a deeper approach of the theme, but also because it is within a show that tends to center its stories around women.

Id: 14776

Title: Living single, watching single: Black women's interpretations of single Black women in Black oriented relationship media

Session Type: Individual submission

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Abstract: Problematic representations of single Black women are a long-standing feature of the U.S. media landscape (Collins, 2009; hooks, 1992). Global audiences would know the usual suspects if they saw them: the welfare queen, prolific in her reproduction and looking to the goverment to provide for her family; the Black lady, a rigid, sexless professional who's achievement has emasculated her potential partners; the matriarch, a domestic despot who's authoritarian rule on the home front drives away the men in her life; or the hypersexual, hyper-provocative jezebel (Collins, 2009). The product of a racist, sexist, and classist society (hooks, 1992), these images also recur in media produced by and for Black audiences.

Black oriented relationship media are television shows, movies, advice books, news articles, podcasts, blogs, and pornography that represent, advise, and report on the sex, dating, and relationship lives of single Black women. BORM feature misogynist scripts that govern Black women's sexuality (Williams, 2010), blame Black women for their own singleness (Wanzo, 2011), encourage Black women to disown their sexual and emotional desires (e.g. Perry, Areu, Hall, & Paseronek, 2013), and draw on problematic stereotypes of single Black women to dispense dating and relationship advice (Moorman, 2016). What is unclear from this prior communications research is how single Black women's experiences of singleness are shaped by these contemporary representations.

The proposed conference paper presents an early analysis of 24 semi-structured interviews of unmarried/unpartnered, straight, Black women 25-45 years of age currently residing in a midsized U.S. rustbelt city (Lindlof & Taylor, 2009). The purpose of this project is to holistically examine how these Black women's prior experiences, values, and beliefs about sex, dating, and relationships work with, alongside, and against BORM to shape their experiences of singleness. I rely on Black feminist theory as an interpretative framework for this project (Collins, 2009; Lorde, 1984), which: (1) privileges self-definition and the lived experiences of Black women as a form of epistemology on par with academic expertise (Lorde, 1984); (2) highlights the role of the media in Black women's continued marginalization (Collins, 2009; hooks, 1992); and (3) makes clear that Black women's identities lie at a complex junction of race, class, gender, and sexuality (Crenshaw, 1989, 1991). Data collection is underway with IRB exempt status granted and 10/24 interviews completed. Data collection will be complete by April 1. Data will be analyzed using a thematic analysis approach (Braun, Clarke, & Terry, 2014), which allows for the exploration of a priori themes as well as the emergence of themes from the data. Analyses will focus on the gap between personal experiences of singleness compared to popular representation, messages about single Black women contained within BORM, and the interpretive strategies single Black women rely on

to navigate BORM's representations of single Black women.

Id: 14792

Title: Género, "Desarrollo' y Derecho a la Comunicación: tránsitos y tensiones

Session Type: Individual submission

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Abstract: La ponencia presenta una aproximación a las relaciones entre género, desarrollo y comunicación. Se hilvana cómo el devenir del feminismo y la categoría de género establecen relaciones tensas con las concepciones y/o modelos de desarrollo, y a su vez con posturas comunicacionales en el escenario latinoamericano. Sobre este última dimensión se hará mayor énfasis; en especial, sobre la reivindicación de la comunicación como un derecho humano.

En este sentido, se parte de analizar los roles asignados a la mujer en los modelos de "desarrollo" y cómo este ha venido variando de la mano con las mismas discusiones en torno al género; variaciones que no necesariamente se corresponden con las apuestas de los movimientos feministas sino que se plantea desde las "tensiones". Así, se describen algunos tránsitos_ no necesariamente lineales_ entre considerar a la mujer como individuo pasivo y/o sujeto productivo pero, manteniéndola encasillada en los roles tradicionales de género (GED); hasta empezar a verla(s) como sujeta(s) políticas.

Articulado a lo anterior, la comunicación también se ha ido configurando según los "modelos de desarrollo". Desde limitarla a la concepción instrumental que legitima las desigualdades de género y la mirada de la mujer como mera receptora, hasta entenderla como un proceso de diálogo y participación. Así, el derecho a la comunicación se alza como esencial para catapultar procesos "otros" de construirnos desde la diferencia en condiciones de igualdad; y más particularmente, para lograr que las mujeres puedan no sólo acceder a la información y el conocimiento, sino ser productoras de los mismos.

Sin embargo es mucho lo que falta por construir y recorrer. Los diversos encuentros, foros y experiencias alrededor del tema insisten en que el derecho a la comunicación ocupa un lugar secundario, y por tanto, se minimiza su aporte al mejoramiento de las condiciones de vida de las mujeres (Burkle, Martha & Reigada, Alicia, 2006). Estudios recientes siguen dando cuenta de la marginación y discriminación de las mujeres en los medios, no sólo desde los contenidos sino desde su capacidad de producción: sólo el 21,4% ocupan cargos de decisión, según el Informe Global sobre la Situación de las Mujeres en los Medios. Por su parte, la Cumbre Mundial sobre la Sociedad de la Información alerta sobre el uso de las TIC como un punto de partida o finalidad en sí y no como pretexto para dinamizar el derecho a la comunicación. Lo anterior crea una sensación falsa de

"participación", y por tanto, el trabajo en red y su incidencia es débil (Burch, 2002). Infortunadamente, Colombia se mueve en este panorama de debilidades.

Los caminos por construir y transitar serán largos, pero lo que queda claro es que la comunicación es vital. Que las mujeres puedan ejercer plenamente su derecho a la comunicación es, en sí mismo, empoderamiento: "Poder de ser, de tener libertad; libertad de ejercer poder" (Lever Montoya, Elsa, 2006).

Id: 14806

Title: Transformation in Emirati Culture through Gender Equity and Tolerance: A Comparative Study

Session Type: Individual submission

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Abstract: This paper will examine gender equity in the United Arab Emirates, a Middle Eastern Islamic culture. It will assess promotion of national priorities of tolerance using gender equity as a key ingredient in transformation.

Specifically, it will overview the increased role of Emirati women in government, education and social services, which exemplifies transformation in an Islamic culture and enhanced tolerance of cultural diversity.

The UAE government celebrated its 45th anniversary on December 11, 2016. A decade earlier in 2006, the UAE held it first Federal National Council (FNC) election for Emiratis to elect twenty of the forty members of the council. Also, women were given the right to vote and to run and the first woman, Dr. Amal Al Qubaisi, was elected.

Nine years later, Dr. Amal was appointed the first woman president of the FNC, a position she currently holds. She has been joined by seven other Emirati women, who were appointed to the FNC by Emirati rulers. In the 2015 elections, 78 of the 252 candidates were women and 48 percent of the voters were women. Dr. Amal's appointment, which can be seen as a transformative appointment—an effort by the government to prioritize gender equity and women's empowerment, will be examined. In December 2016, she hosted a Global Summit of Women in Parliament featuring presentations by more than 30 women presidents and speakers of parliaments around the world.

In 2014, Zayed University became the first national university to have a woman appointed as president, HE Sheikha Lubna Al Qasimi (HE). In addition to her role in UAE higher education, HE, who had previously the UAE Minister of Development and International Cooperation, was named the UAE's first Minister of Tolerance in 2016.

The Ministry's national tolerance priorities include preventing fanaticism and extremism, as well as contributing to international efforts to promote understanding. In January, for example, Sheikha Lubna met with 30 Christian leaders from the Arabian Gulf, to visit the site of an early Christian

monastery on Abu Dhabi's western island of Sir Bani Yas. The visit was part of a discussion of how Christian communities in the Emirates can contribute to the promotion of the UAE government's Tolerance agenda.

The paper will provide a content analysis of news content and columns in two UAE national newspapers to assess media coverage of gender equity. A focus group and questionnaire conducted at a UAE national university provides an overview of students' gender equity perceptions in terms salary, education and professional and personal life options. The student findings are compared with the media coverage to assess the disparity between media coverage and student perceptions of gender equity. The paper will conclude with an assessment of the promotion of gender equity in cultural transformation.

Id: 14810

Title: Si Malakas ay Si Maganda: Feminist Interpretations of Western TV Shows by Young Filipina Women

Session Type: Individual submission

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Abstract: In this day and age, the fight for equal rights and equal opportunities has been more prevalent than ever. Feminism has gone a long way from fighting for rights to suffrage, equality and legal rights to intersectionality and inclusivity. Together with the development of feminism was the development of technology and mass media. Thus, opening much more avenues for feminism to be promulgated and spread out. Today, multiple third wave feminist shows are mainstreamed and popularized to the youth. This study wants to discover how young Filipina feminists from varied

socioeconomic backgrounds identify with female-led Western TV show that portray third wave feminism. This study aims to meet the following objectives: (1) to explore the experiences that young feminists relate with, brought about by their gender and varied socioeconomic circumstances as Filipinas (2) to gather the thoughts and perceptions of young Filipina feminists on how Third Wave Feminism is being portrayed by selected Western TV show which have female leads (3) to identify the gaps between the lived experiences of young Filipina feminists and what is portrayed in female-led Western TV shows (4) to get a glimpse of young Filipinas' basic understanding and perceptions of Third Wave Feminism. This study employs standpoint feminism by Sandra Harding and Julia Wood and of Social Action Media Studies by James Anderson and Gerard Schoening as its framework.

Six self-proclaimed feminists aged 19 - 22 from different socioeconomic backgrounds were given an in-depth interview to know how their perceptions, experiences, behaviors and beliefs align with the priorities and the key messages of third wave western feminist TV shows. This study found out that young Filipina feminists can relate to the main protagonists and main conflicts of the third wave, western, feminist shows because these shows reflect some of the pressing issues and concerns of Filipinas today. However, the intersections and intricacies between the ideals of feminism and the traditions and principles of the Filipino culture are what separate the young Filipina feminist to the ideals of third wave Western feminist TV shows.

Keywords: television, Filipinas, third wave feminism, intersectionality

Id: 14818

Title: Beyond Bollywood Binaries - Love and Popular Hindi Cinema

Session Type: Individual submission

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Abstract: Love in contemporary India is in constant battle to keep itself alive. There is panic in its aura; the tingles of lovers translate to moral anxiety in society. Even in these times of aversion for love, Popular Hindi Cinema is one of the biggest raconteur of the love-story in India. Whatever the genre of the movie, popular Hindi cinema almost always has an underlying love story. These stories, however, are often filtered out by caste and religious boundaries and gender binaries. However, the form of the cinematic text with elaborate stories, song, dance, drama, action and comedy, allow for subversive readings of these seemingly heterosexual texts.

Drawing from the work of Shohini Ghosh, Raj Rao and Muraleedharan, who point out that popular cinema is one realm in the media that allures the queer population with its capability to provide for subversive spaces and for its continual engagement with love, this paper explores the imagination of love, for the non-normative eye. The paper is not about queering the text, but of identifying and exploring the queer eye and of understanding how the idea of romantic love is read, interpreted, imagined and played out in the lives of the people outside of 'normal', who grew up being influenced by popular Hindi cinema and its resultant culture. This is done through intensive semi-structured interviews based on love, desire, gender, sexuality, marriage, tradition and popular Hindi cinema. The process involved personalized conversations, ethnography of physical and digital space along with intensive memory building in order to recall consumption practices of cinema, the resultant cultures, stories of emulation, fantasies and fandoms, through the childhood of ten self-identified lesbian women and gay men.

Since romantic love has a polygamous relationship with sexuality and gender, the paper also explores how these ideas are imagined and accepted while understanding larger structures such as marriage and family. The paper additionally focuses on what songs mean to queer audiences, keeping in mind their greater ability for subversion than films. Drawing from Ien Ang's fantasy and Foucault's heterotopia, the discussion maneuvers into the understanding of the spectacular nature and form of songs that allow them to stand within and without the diegetic space of the cinematic text with a different effect each time. This phantasmic nature of songs allow for subversive reading, expression and effective protest.

The primary focus of these conversations is to understand and reflect on the influence of popular Hindi cinema in one's imagination of love, gender and sexual identities and how it is played out in their current lives. Keeping in mind the contemporary queer movement in India vis-à-vis the politics of the state, the paper indicates that the minuscule and skewed representation of sexual

minorities in the mass media must be resisted and the prevalence and perspectives of queer spectators must be acknowledged.

Id: 14854

Title: L'énonciation et la visibilité des victimes: la parole politique des femmes dans les posts sur les réseaux sociaux

Session Type: Individual submission

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Abstract: Cet article présent une réflexion sur la manière dont les femmes articulent leurs posts sur les réseaux sociaux en tant qu'énonciation des «récits de soi» (BUTLER, 2015; RAGO, 2013). Les récits révèlent un certain travail politique de construction subjective de la parole politique des femmes dans l'expérience d'écriture et d'enregistrement en ligne, ce qui permet au sujet d'examiner de façon critique son statut legitime par rapport aux discours normalisateurs, en quête d'affirmation de nouveaux moyens d'expression subjective, politique et aussi culturelle.

Le texte récupère les deux axes principaux qui ont guidés la recherche: le premier vise à poser une problématique sur la légitimité de la parole revendiquée par la victime, à partir de la déclaration et de l'exposition de leurs expériences de douleur et de souffrance quotidiennes qui sont actuellement produites et partagées sur les réseaux sociaux; le second vise à déterminer comment les formes énonciatives, en tant que « récit de soi» (BUTLER, 2015; RAGO, 2013), observées dans les récits-posts analysés, gèrent des champs d'affinité variés et des interactions affectives, avec des internautes, selon leurs histoires de vie qui deviennent causes politiques.

Le grille de recherche qualitative est fondée sur l'approche de «l'ethnographie virtuelle» (HINE, 2004; 2015; RECUERO, 2013) associée à ce qu'on appelle «les méthodes d'analyse biographique et autobiographique» (ARFUCH, 2010; BARROS; SILVA, 2002; GOLDENBERG, 2004). La référence commune entre les méthodes dits autobiographiques est la dimension narrative, le fait de raconter une histoire personnelle. C'est pour cela qu'on prend les récits des victimes tels qu'ils sont afin de préserver leur dimension matérielle et narrative dans les posts. Les questions suivantes se posent dès lors: a) la manière descriptive utilisée par les femmes dans les posts; b) l'organisation de la présentation des événements de violence; c) l'intention exposée dans le récit-post; d) le mode d'interpellation du lecteur afin de comprendre, même à titre préliminaire, comment la victime s' énonce, en créant et en partageant son expérience vécue pour remarquer une cause politique.

Selon Christine Hine (2004), il est productif de considérer l'Internet comme un élément ou un artefact culturel, parce qu'il est un espace composé de vraies personnes avec des objectifs et des priorités situés et définies dans un certain contexte. C'est à dire qu'il faut tenir en compte sa manière pratique, concrète et quotidienne. L'approche qualitative de l'ethnographie virtuelle nous a permis de créer un type spécial de document d'analyse des posts dans laquelle l'expérience personnelle s'entrelace à la compréhension active d'un contexte social et technologique plus large. Comme résultat de la recherche nous aurons un «journal de cas», capturé à l'Instagram, dans le cadre de l'un de ces sites intitulé Creating Consent Culture, entre november 2015 et 2016. Les femmes qui se présentent sur cet exemplaire online sont classées comme l'activistes, les "féministes

du quotidienne" pour raconter ses histoires de vie, mais aussi pour renforcer une cause politique.

Id: 14856

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

Session Type: Individual submission

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Abstract: Brahmacharimayum Suzania Sharma

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Starting from the premise, as argued for example by Judith Butler (Gender Trouble (1990)) that gender identity is a kind of performance, this research aims to explore the values and attitudes underlying drag performance traditions. Utilizing comparative ethnographic methods, the concepts of identity and gender held by male cross-dressers will be explored through a series of unstructured interviews in theatrical settings in Manipur and New Zealand. Generally, performances, whether live or recorded, operate as liminal spaces where the norms of everyday life are bracketed off and new states of being can be explored. (Victor Turner: Frame, Flow and Reflection: Ritual and Drama as Public Liminality). For drag performers, performed identities extend beyond the confines of performance to constitute an identity career, often under conditions of stigmatization and marginalization from the rest of society and calling for strategies of passing. (Goffman, Erving (1963) Stigma). The patterns of everyday life and speaking Nupi Manbi, (male cross-dressers or literally translated a boy that looks like a girl) are a part of the North-Eastern theatre tradition and its role in Manipuri culture and society. What, exactly, does the North-Eastern theatre tradition of cross-dressers mean to Manipuri communities? Is there a context-specific set of drivers that shape this type of artistic expression in Eastern theatre? How are these drivers manifested in performance practices across the Asian region - in North-Eastern India, Thailand, Japan, and China? How do these practices and theatrical traditions contrast to the traditions and styles of drag performance in Western theatre and what identity "options" are available to drag performers? Given a comparative historical survey, these kinds of issues will be explored through interviews with Manipuri crossdressers and New Zealand's drag performers.

The paper will address major trends, suggesting why they have developed and why they are popular with the public. It will also underscore how theatre continues to attract new practitioners and reflect the changing aspirations and anxieties of societies in immediate and provocative ways even as it is being marginalized by television, film, and the internet. It will also consider how changes in performance practices and technology and theatre over the last twenty-five years have posed new

challenges to the relationship between gender identity (especially transvestism), censorship, and national identity.

By exploring the experiences and the culture, I aim to investigate from a cross-cultural perspective the social position of the artists and how practitioners of the same respond to the attitudes to sex and gender found in the social context in which they practice their craft.

Id: 14865

Title: Gender, politics, and media: Exploring identities of 'leftover women' in contemporary China

Session Type: Individual submission

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Abstract: Gender, politics, and media: Exploring identities of 'leftover women' in contemporary China

Christina Zhang, doctoral candidate

Census data in Western countries indicate there has been a significant rise in the number of young unmarried women (UN, 2012). The increasing of singleness in the Western world has been attributed to social, cultural and economic changes, but not much is known about the singleness in the rest of the world. In China, this phenomenon takes a unique turn: unlike their male peers who are called 'diamond bachelors', unmarried women who are well-educated, highly paid, independent, and over 27 are defined as 'leftover women' by the Ministry of Education and All Women's Federation of China.

This research focuses on the interplay between gender, politics and media by using the case study of 'leftover women' in China. Despite its 'popularity' in media and political discourse, the voices of these women are rarely heard. This silence is a starting point for this research. This study explores discourses evoked in the individual narratives of Chinese 'leftover women' to investigate identity formation and the implications of the social construction of womanhood. The research will be guided by the communication theory of identity (Hecht, 1993; Hecht, Jackson & Ribeau, 2003) and standpoint theory (Hartsock, 1983; Collions, 1986; Harding, 1991). The phenomenon of Chinese 'leftover women' is conceptualized as a communication process constructed through social interactions. To explore the way Chinese 'leftover women's identity is constructed, semi-structured and in-depth interviews of 23 never-married Chinese women were conducted. The data has been transcribed, translated and qualitatively content analyzed, yielding themes concerning the social construction of Chinese 'leftover women's identities. The examination of stigmatized 'leftover' identities in China aims to address some of the broader issues:

Gender equality: the phenomenon of 'leftover women' could be regarded as a resurgence of gender inequality in China. The discriminatory label 'leftover women' is used by media and policy makers, but these women, their understanding of themselves and the world around them are depersonalized, seen as a group, invisible and silent.

Gender and culture: the focus on the issue of singlehood, motherhood and womanhood using the case study of Chinese 'leftover women' could advance knowledge and understanding of the ways media and politics shape the relations between individual and society and between culture and identity.

Stigmatized identities: this research explores how institutionalized forms of stereotyping and prejudices are seen by Chinese young unmarried women and how it resonates with their views of themselves and their social relations, which may contribute to academic debates about the construction of stigmatized identities. Exploration of maintenance of socially stigmatized identity may help to better understanding the wider process of identity negotiation, in a specific context of contemporary China.

Id: 14941

Title: Effects of positive depictions of gays on reducing homophobia in Serbia

Session Type: Individual submission

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Abstract: This research explores the effect of a film showing a positive depiction of gay men on attitudes towards homosexuality of Serbian audiences. Preliminary studies have found empirical evidence of the ability of media on affecting attitudes towards homosexuality in a variety of domains (Calzo & Ward, 2009; Gomillion & Giuliano, 2011; Sanfiel, Ibiti & Palencia, 2014). Also, there is a large body of research confirming the persuasive effects exerted by narratives (Farr & Degroult, 2008; Igartua, 2008). However, it is not known of any study that observes attitude change towards gay people through narratives in the specific Serbian context. According to reports of European Commission (2014, 2015), Serbia is one of the most rigid countries in the acceptance of non-normative sexualities.

This research aims to identify the level of influence of the positive representation of homosexuality on specific psychological mechanisms: homophobia, appreciation and third person effect. The research also explores the impact of gender on the equation. Homophobia is explained as a fear of being in close relations with gay people (Weinberg, 1973). In turn, appreciation is a positive evaluation of the consumption of films produced because the story incites receivers to learn something, reflect on a phenomenon or feel deeply touched (Oliver & Bartsch, 2011, 2010; Soto-Sanfiel et al., 2014). In this research we try to find an answer for the next question: To what extent homophobia affects the level of appreciation derived from the film?

Besides, the third person effect is defined as our perception that a media message is addressed with a much larger and more powerful effect on others than on us (Perloff, 2002). It is a general tendency of people to evaluate themselves as more resistant to the media influence than other people. In this study we also try to answer this question: To what extent the level of homophobia is related to the third person effect?

A total of 200 Serbian college students (M=21.64, SD=2.27) informed of their socio-demographics and homophobia. One month later, they were randomly separated into two groups: experimental (N=150) and control (N=50). Both answered a questionnaire measuring homophobia. The participants of the experimental condition watched the film "The Parade" (2011) and evaluated their appreciation, third person effect and film quality.

Statistical analyses reveal that the experimental, compared with the control group, shows more favorable attitudes towards gay men: the control expresses higher level of homophobia compared with the experimental. Thus, viewing a positive depiction of gay people elicits lesser degrees of that prejudice. Moreover, appreciation negatively correlates to homophobia and to the third person effect: the higher appreciation, the lower the third person effect. Participants assess themselves as less susceptible and vulnerable to the effects of the film than other people.

These results are coherent with studies showing the influence of media on perceptions of non-normative sexualities, further our knowledge on the comprehension of appreciation as a specific mechanism reducing homophobia, and explain the relationship between the third person effect, the appreciation and the homophobia.

Id: 14980

Title: Isn't it endless quarrel? TV talk show, conflicts between mother-in-law and daughter-in-law, and sub-cultural implications: A Discourse analysis on 'Welcome to mother-in-law', a TV talk show, in Korea

Session Type: Individual submission

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Abstract: This study was purposed to investigate the conflicts between two generations-the mother-in-law and daughter-in-law in Korean society. Such conflicts commonly existed in families all over the world, whatever the degree of severeness. The tension between mother-in-law and daughter-in-law created day-to-day problems and gave support to the saying that 'Women always fight against women'. This was also main topic of Korea TV talk show 'Welcome to the Mother-in-law' broadcasted on Channel A, one of a comprehensive range of channels that dealt with this everyday crash between the two female members. This talk show was selected as a main research object for this discourse analysis for its illustration of many Korean family traditions and values. A major characteristic in Korea's culture was the traditional hierarchy in the family structure; domestic unease arose owing to the conflicting nature of hierarchical relationship. Selected episodes of this talk show, therefore, were analyzed by an integrated model consisting of semiotic methods including: categorization, discourse analysis, myth analysis, etc.

As a result of the discourse analysis, both dominant and alternative discourse were found. The dominant discourse accounted for an overwhelming proportion of any interaction, whereas the role of alternative discourse was minimal. The intention of most of the dominant discourse was to maintain patriarchy and to transfer traditional cultural patterns such as; the rationalization of male chauvinism, preference of sons, gender role and supporting parents. On the other hand, any

discourses showing opposition such as criticisms of preference of sons or the economic needs of aged parents were very limited.

The results of myth analysis reflected the same level of dominant mythology and oppositional mythology. While discourse analysis revealed almost no alternative position, the myth analysis found that definite opposed thinking processes were present. The dominant myths were found through the thought processes of the mother-in–law. The dominant myths of the mother-in–law emphasized traditional gender roles that respected the husband and parents and fulfilled the duties of the obedient daughter-in-law. On the other hand, alternative and opposition myths were found in the thought processes of the daughter-in-law. They wanted to find alternative ways of interacting based on dissatisfaction about their perceptions of the inequality and irrationality of certain traditional customs. The conflict occurred as a confrontation between traditional and modern values.

It also revealed an implicit ideology centered on the opposing thought processes. Patriarchal and filial duty ideology dominated the mother-in–law's thought process. Meanwhile, gender equality and rationalism ideology dominated the daughter-in-law's thought process. Difference in values, resulting from opposing ideologies, could also explain why intergenerational disputes and conflicts occurred. It could be inferred that there is a potential possibility for further conflicts around the issues of traditional patriarchal practices and gender un-equality as well as different attitudes held by different generations within a family. In short, even though this talk could not provide specific suggestions to resolve such conflicts, it provided a valuable starting point to uncover the serious problems that lied between them.

Id: 14986

Title: GENDER VIOLENCE AND MEDIA SPECTACLE IN SOUTH AFRICA

Session Type: Individual submission

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Abstract: On 2 February 2013 a 17-year-old woman named Anene Booysen was murdered in Bredasdorp, in the Western Cape province of South Africa. She had been violently raped, disembowelled and left to an agonising and slow death. Johannes Kana, 22, a friend with whom she had been seen drinking on her last night alive, was arrested and later convicted for the crimes. Like the gang rape and fatal assault of Jyoti Singh on a bus in India in 2012, Anene's death became a paradigmatic signifier of South African violence that had a significant presence in media, cultural and political discussion for some time afterwards.

This paper uses a discourse analytic approach to discuss three months' worth of coverage of the murder in South African broadsheet newspapers, sourced from the SA Media database. It argues that media emphasis on the spectacularity of the murder had the effect of divorcing it from narratives about other, less gruesome but equally significant acts of violence that are perpetrated against women, particularly women of colour, on a daily basis in South Africa. Rather than placing Anene's death on a continuum of gendered violence that requires a holistic state and social response, media depictions of her murderer as an incomprehensible and inhuman monster exceptionalised him as different to 'normal' men who commit 'normal' violence.

Drawing on existing scholarship about media representations of violence against women (see, for example, Carter, 1998; Cuklanz, 1998; Cuklanz and Moorti, 2006; Halim and Meyers, 2010; Meyers, 1997), the paper aims to reveal the ideological consequences of this media spectacularisation of excessive violence. Using Anene's murder and the South African setting as its case study, it argues that media focus on the monstrousness and excess of certain gender-based crimes can allow for a collective disavowal of both the often brutal manifestations of contemporary patriarchy and the endemic, structural nature of everyday violence against women.

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Id: 14997

Title: Intimate partner violence and cultural repertoire: the complex construction of meanings and identities

Session Type: Individual submission

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Abstract: According of the World Health Organization (WHO), Brazil have the fifth highest rate of violence against women in the world and more than fifty percent of this is committed by family members, specially partners of the victim. In 2013, thirteen women were killed per day in Brazil. So these numbers are alarming and shows that the country remains far short of the real size of the problem.

In 2015, The Penal Code included the murder of women in domestic and family spaces, by female status, in the role of heinous crimes. Thus, legal instruments are coming together to structure a much more solid legal base and that has as last instance to ensure that aggressors are, in fact, held accountable and penalized. However, gender-based violence is not confined to a court or a police station, but it engenders much broader and far less circumstantial questions.

Example of these questions is the notion – specially difunded by feminist theory – which comprises that masculine and feminine form a system of gender, that is, a system of representations that relates sex and cultural contents. Thus, apart from a sexual difference, gender is a social relation which binds the subject to a particular group. In this way, the gender relations are constructed on the mat of culture.

Having this notion as one presuppose, this research has the main objective of understand the intimate partner violence against women from the perspective of the victims' cultural repertoire. That is, understand which meanings give a direction for the social comprehension of the reality for these women and for the identity construction and which elements and social spaces defines these meanings that are in the root of aggression suffered. To know these cultural roots is essential for denaturalization of these practices that produce so many inequalities for women.

This research has as an epistemological basis the understanding of the concept of culture proposed from the Cultural Studies, more specifically on the tradition of the communication area, and our theoretical assumptions revolve around the concepts of social representation, identity and process of meaning. Considering the presuppose previously presented, these concepts are completed related

because is impossible think the process of meaning distanced of the representations that constitute it, but also are constituted in function of it. In turn, both are connected with the identity of the subject, since the identity itself is an operation of representation made by the subject but considering also the representations and senses that permeate the social world.

The central methodological tool is defined by the life stories of women victims of aggression, as this tool give the subject investigated the leading role in the research and allows capture essentially subjective issues. All the analysis that will be show in this research is part of preliminary results of a thesis in Communication that is being develop at University of Brasília, Brazil.

Id: 15048

Title: Prácticas CiberARTivistas en Latinoamerica

Session Type: Individual submission

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Abstract: En este texto, se mostrará como las prácticas artístico/políticas contemporáneas realizadas por artistas-activistas latinoamericanas, transforman la comunicación entre individuos, sociedades y Estado, participando en la emergencia de nuevas subjetividades. Las representaciones artísticas tendrán un papel de mediación en tanto que estructuras comunicativas alternativas, por lo que serán un lugar concurrido por los movimientos sociales, es en estos momentos de encuentro del arte emergente y acción colectiva que se provoca un ejercicio regenerativo de ciudadanía activa. La ciudadanía y las acciones políticas desde una perspectiva feminista, serán parte de un proceso vinculado a la mundialización de las comunicaciones desarrollando nuevos espacios virtuales de agencia política. El arte contemporáneo se manifestará como un espacio de subversión propicio para el desarrollo de la dimensión estético-política de la acción colectiva. Por lo que debemos ver el arte en la red como un intersticio de circulación de relaciones de poder que genera vínculos mediante imágenes públicas socializadas como una forma nueva de ver y entender lo colectivo, lo político y lo social representando estructuras de la otredad, conformadas por sujetos con afinidad de ideologías, identidades, actitudes de compromiso, responsabilidad social y conciencia política.

Id: 15066

Title: Construyendo madres: representaciones de género y melodrama televisivo en el Perú en el siglo XXI. Estudio de tres casos

Session Type: Individual submission

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Abstract: En esta investigación parto de la definición del género como una categoría analítica (Scott en Lamas, 1996) que nos permite observar, analizar y discutir la organización social, la dimensión simbólica, las relaciones humanas, la institucionalidad social y la dimensión subjetiva, más allá de la construcción sexual.

Objetivo

El objetivo de la presente investigación es identificar y analizar las representaciones de género femeninas que nos ofrecen los melodramas televisivos en el Perú en el siglo XXI. Cambios y transformaciones. Tensiones y disputas por el poder simbólico.

Para ello se han seleccionado tres productos melodramáticos: Dina Paucar, la lucha por un sueño (2004), La reina de las carretillas (2012), Mis tres Marías (2016), los que permitirán observar las representaciones de género y mandatos acerca de la femineidad.

Pregunta

• ¿Cuáles son las representaciones de género femeninas que nos han entregado los melodramas televisivos en el Perú a lo largo del siglo XXI?, ¿Qué cambios y transformaciones proponen y qué tensiones y disputas de poder evidencian?

Hipótesis

El melodrama televisivo en el Perú del siglo XXI es un producto cultural femenino que pone en escena los afectos, las emociones, los sentimientos, los retos, las desigualdades, la sujeción, la violencia y los sacrificios que las mujeres enfrentan en su cotidianeidad. Estos relatos ofrecen representaciones de mujeres inicialmente sumisas, subalternas y violentadas que realizan un recorrido identitario hacia la libertad y la autonomía, convirtiéndose en mujeres luchadoras, emprendedoras, autónomas. Este recorrido es importante porque al transformarse las mujeres de la ficción transforman su mundo cotidiano, sus relaciones afectivas y sus espacios de realización, exigiendo de sus pares también cambios. Estas representaciones mantienen un diálogo de continuidad, conflicto y tensión con el sistema patriarcal y heteronormativo, configurando un nuevo espacio de disputas de poder simbólico en relación a los mandatos de la feminidad,especialmente el

materno. Esta convivencia expresa hegemonía y resistencia frente al orden social heteronormativo peruano. Hegemonía que dialoga con el poder y el sistema patriarcal; y resistencia que se va construyendo a partir de la conquista de diversos y nuevos espacios de las mujeres, y del quiebre del sistema patriarcal.

Metodología de la investigación

Es una investigación descriptiva- explicativa que combina diferentes fuentes y herramientas metodológicas. La más importante de ellas será la elaboración de las cartas asociativas (Abric, 2011) de los personajes femeninos principales de los tres relatos seleccionados para observar mandatos de género y los cambios que estos nos pueden ofrecer.

Esta metodología me permitirá entrecruzar las características propias del relato melodramático con los ejes teóricos del género –trabajo, sexualidad, pareja, amor, espacio público, maternidad, cuerpo, subordinación, violencia-, para elaborar cadenas significantes en función de un centro –femenino anclado en cada personaje. Este trabajo metodológico es útil para identificar las distintas representaciones de género femenino presentes en cada melodrama así como sus variaciones y constantes.

Id: 15102

Title: Los discursos discriminatorios a partir de recepción televisiva del fútbol femenino en Twitter de Brasil durante las Olimpiadas de Rio 2016

Session Type: Individual submission

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Abstract: El trabajo busca identificar la presencia de discursos discriminatorios a la mujer, a partir de la recepción en Twitter de las transmisiones televisivas del canal de televisión brasileño Rede Globo, de los juegos de la selección de fútbol femenino de Brasil en los Juegos Olímpicos Rio 2016.

El objetivo es comprender como los discursos que asignan a la mujer un papel secundario en la sociedad, y más expresivamente en el fútbol femenino, siguen o no reproduciéndose. Para eso, se eligió el evento de los juegos olímpicos, por tratarse también de un momento donde esa modalidad del deporte gana más espacio y destaque en las transmisiones televisivas. El tema se aborda desde la perspectiva de la relación sexo y género como producto de prácticas discursivas, es decir, como construcciones sociales. Los estudios de recepción problematizan la cuestión de la relación del público con los medios tradicionales (como es la televisión) volviéndose espacio de circulación y convergencia.

El análisis se hizo a partir de datos colectados en Twitter durante los juegos olímpicos de Rio de Janeiro, en el agosto de 2016. Por medio de herramientas de la propia red social, se delimitó los contenidos, analizados bajo dos perspectivas: cuantitativa/sintáctica, que buscó relacionar, por medio del software Iramuteq, la frecuencia y relación entre los términos, y cualitativa/semántica, que buscó identificar, con métodos del Análisis Crítico del Discurso, los aspectos histórico-sociales de la discriminación presentes en los textos.

Por fin se identificó que los discursos de la recepción, en el espacio de circulación y producción de sentido que se configura la red social Twitter, siguen reproduciendo las representaciones sociales que asigna a la mujer en el fútbol, pero no solo ahí, una condición secundaria y subalterna. Sin embargo, también se identificó discursos de resistencia, que cuestiona las producciones discursivas de los medios, aunque muchas veces cargando también los mismos elementos que intentan interpelar.

Id: 15104

Title: La invisibilización de las mujeres en el derecho a la información pública gubernamental. Acercamiento a la satisfacción de información desde la experiencia de siete defensoras de derechos de las mujeres

Session Type: Individual submission

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Abstract: El ejercicio del derecho a la información pública gubernamental (DIPG) es un proceso de comunicación entre la ciudadanía y las instituciones públicas, el cual, está marcado por, entre otras condiciones, el género. Como lo señala la crítica feminista, la construcción de los derechos humanos se ha llevado a cabo por grupos de poder que reflejan una simpatía o cercanía ideológica y afectiva con un modelo ideal masculino que pasa por alto la diversidad de mujeres y las situaciones concretas en las que ejercen sus derechos.

En el caso del DIPG, es posible hablar de la invisibilización de las mujeres en dos aspectos: el primero referido a la escasez de información gubernamental sobre la condición y situación de las mujeres, y que informe, explique y justifique cómo los actos de gobierno las afectan. El segundo, sobre el no reconocimiento de las mujeres como actoras de derechos con necesidades e intereses específicos respecto a esta prerrogativa.

Así, la presente propuesta hace una crítica al DIPG reconocido en México, fundamentada en la experiencia de algunas mujeres que lo ejercieron, en el marco del derecho humano a comunicar y desde la perspectiva de género.

Con el auxilio de la metodología de estudios de usuarios de la información, utilizando la entrevista enfocada, se exploran las experiencias concretas de siete defensoras de derechos de las mujeres, quienes ejercen el DIPG de manera regular, para sustentar sus actividades cotidianas de promoción y defensa de derechos de las mujeres en México. En este sentido, se retoma su experiencia para hacer una evaluación desde su punto de vista. Dentro de los estudios de usuarios de la información, esta fase es conocida como investigación sobre la satisfacción de información.

De esta manera, el objetivo es analizar la satisfacción de información pública gubernamental de siete defensoras de derechos de las mujeres, desde su experiencia, bajo el supuesto de que ellas, a pesar de seguir el procedimiento dictado por las leyes en la materia, quedan insatisfechas porque la información a la que accesan no les es útil para los fines que persiguen y en este sentido, ven obstaculizado su derecho a defender los derechos humanos de las mujeres.

Id: 15111

Title: Communication Intervention Programmes on Knowledge of Baby Factory' Phenomenon among in-School Adolescents in South-East Nigeria

Session Type: Individual submission

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Abstract: Media reports have indicated that "Baby factory" activities in Nigeria which is the harbouring of girls with unwanted pregnancies, the forced impregnation of helpless young girls and the sell of their babies for illegal adoption to individuals and for other illegal practices are emerging as an important social phenomenon with serious negative impact on health and development of adolescents. There is a dearth of information regarding evidence-based communication interventions to equip teenagers, who are at highest risk of adverse social and health outcomes, with life-skills to protect themselves from becoming victims of this phenomenon. The study was undertaken to evaluate the effect of two sets of communication interventions on the knowledge towards baby factory phenomenon among in-school adolescents in South-East Nigeria. The study was quasi-experimental in design with three intervention groups and a control. Key- Informant Interviews (KII) and Focus Group Discussion (FGD) were initially conducted to determine the perspectives of the target group and officials of the Ministry of Women Affairs on baby factory phenomenon to facilitate the design of the communication messages and instrument for evaluating the study outcome. Two communication intervention programmes were developed and implemented involving, audio-recorded messages as Intervention-One, print messages (stickers, leaflets and posters) as Intervention-Two and combination of audio-recorded and print messages as Intervention-Three. Four hundred senior secondary schools students were selected for this study using a combination of simple random sampling and multi-stage sampling techniques. Baseline and immediate post-intervention evaluation employed a validated structured questionnaire (Cronbach alpha of 0.8) to measure knowledge on 11-point scale. Data collected were analysed using the computer-assisted software Statistical Package for Social Sciences (SPSS) version -20. The study findings revealed that the communication intervention programmes on baby factory activities designed, empowered and moved teenagers from at risk position to knowledge-equipped position. The study further recommended that, the state government through the Ministry of Women Affairs should have more focused communication intervention programme in secondary schools to educate students who are most vulnerable to this phenomenon.

Keywords: Adolescents, baby factory phenomenon, communication intervention programme, knowledge, media

Id: 15139

Title: The voices online: ideological approaches and representativeness in LGBT Brazilian vlogs

Session Type: Individual submission

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Abstract: The theoretical objective of this research is to make a systematization and, after that, a typology of the themes approached by Brazilian LGBT (Lesbian, Gay, Bisexual and Transgender) vloggers in their channels on YouTube. Through the Discourse Analysis - Charaudeau (2006), Maingueneau (2005), Fiorin (1990) and Gregolin (2005) - and Cultural Studies - Hall (1997), Canclini (1997, 2000), Appadurai (1990) and Bhabha (2001) - paradigms, I am going to try to understand how vlogs can present themselves as an expression of their time, mediating public debates and as spaces of social representation. The identification and structuring of the contents of LGBT vlogs by thematic categories can be useful to guide further researches regarding this phenomenon that tends to grow with the expansion of convergent and connected new digital devices.

To delineate the sample, online questionnaires will be conducted in LGBT discussion groups on Facebook, asking members to list the ten YouTube channels produced by LGBT people they deem most relevant. From the results, will be selected: 1) the most repeated channels among the questionnaires answered; 2) among the most cited, only those who publish their videos in vlog format; 3) after passing the previous criteria, the verification of page activity will occur: only active channels will be considered, with systematic and updated publications. From the result of this selection, the analysis corpus will be delimited, with ten LGBT vlogs on YouTube considered relevant by the LGBT groups members surveyed on Facebook.

There will also be a gender-related research (based on Queer Theory) of content producers so that this aspect is problematized. Initial research carried out for this study shows a predominance of men among the channels with the most subscribers and, therefore, views in their videos on YouTube. Among the five Brazilian vloggers with more repercussion in the platform, four are men (the vloggers are: Windersson Nunes - channel: "winderssonnunes", 9.281.171 subscribers; Iberê Tenório - channel: "manualdomundo", 6.020.200 subscribers; Christian Figueiredo - channel: "euficoloko", 5.628.322 subscribers; and Felipe Neto - channel: "felipeneto", 5.615.813 subscribers) and there is only one woman (the vlogger Kéfera Buchmann, whose chanel, "5incominutos", has 8.667.515 subscribers). These data lead us to the construction of a research hypothesis, which points to the predominance of gay men among the LGBT contents producers with more influence online. The present study aims to bring to the center of discussion new forms of communications and relationships through the diffusion and development of information and communication technologies.

From the diversity of online contents producers, it is possible to understand the media representation of social individuals increasingly in their own hands and less in the power of

traditional and hegemonic platforms, which have to divide spaces and audiences nowadays. Through the analysis of LGBT vloggers, therefore, the work can point out ongoing paths for the democratization of Communication in Brazil with the establishment of virtual communities that are organized around influential articulators online.

Id: 15140

Title: Gender Equality Communication in Community Participation for Game Management in Uganda

Session Type: Individual submission

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Abstract: This paper assesses the effectiveness of gender equality community communication in enhancing the contributions of local communities in wildlife conservation management at the Lake Mburo National Park in Uganda. The main objective is to present the extent to which the adjacent communities were involved in the conservation management of national parks in tandem with the national wildlife policy of Uganda. The respondents with gender de-segregated demographic data, were drawn from the local community leaders, local communities, Lake Mburo National Park staff, local council leaders, religious leaders, institutional leaders as well as community based organizations. There were cases of general engagement of the local community in and around Lake Mburo National Park in the conservation management of the national park. Gender assessment matrix (GAM) revealed gaps in gender - specific roles attributed to social, economic, ecological, or political factors. Gender parity communication based o participatory message development is vital. Although, community participation involved joint planning and decision making meetings, collaborative management, public awareness educating activities, and protection of wildlife, gender equality was not mainstreamed. Game eco - conservation management issues were identified without active involvement of women and girls. This is one of the key challenges facing the national wildlife conservation policy. There is a crucial need to strengthen community engagement for sustainable park wildlife eco-biodiversity conservation, stakeholders' coordination, gender policy awareness advocacy communication campaigns, private-public-community collaboration, gender equality mainstreaming, policy research information dissemination, south - south, and north-south network.

Key words: Gender, wildlife, conservation management, communication, SDGs, Uganda

Id: 15146

Title: Gender and Race in the South African Film Industry: A Comparative Analysis of the Representation in South African Film Festivals, Box Office and the SAFTA Awards.

Session Type: Individual submission

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Abstract: The role and representation of female filmmakers globally have been topics of discussion, but have not been researched in-depth to help garner significant change, especially in the South African film industry. In 2014, a comprehensive report on the Sundance Film Festival (SFF)--one of the biggest and most prestigious film festivals in the world--was released, which focused on the barriers and opportunities this festival offers for independent female filmmakers. The report, which examined female participation at SFF from 2002 to 2013, found a large gender discrepancy reflected in the number of female fiction versus non-fiction directors and the subject matter female directors focused on in their films at SFF. Across the 12-year study, only 24.4% of female directors' work was featured in the fiction film competition, while in the documentary competitions 41.7% of female directors' work featured. This research paper will build on some of these and other significant findings of the SFF report to fill the gap that currently exists in similar research on gender discrepancies in South Africa. This study entails a comparative analysis of two major South African film festivals, namely the Durban International Film Festival (DIFF) and Encounters International Documentary Festival (Encounters), national box office figures and the South African Film and Television Awards (SAFTAs). By looking at these festivals, awards and box office figures it aims to identify whether they exhibit gender and race discrepancies.

The role of film festivals like DIFF and Encounters help female filmmakers by giving them the platform to showcase their work and also gain more recognition. However, the number of female filmmakers and black female filmmakers in particular, are not recognized substantially at these festivals. South African box office reports also indicate that the film industry is dominated by white male directors and that not enough films are produced locally to meet up with the amount of international films that are screened at local cinemas. The lack of recognition and awarding of female directors (and more specifically black female directors) at the SAFTAs is further indication that a gender and race discrepancy is prevalent. There is also the issue of female filmmakers being limited in the fiction film genre and as a result the film industry in South Africa and globally have more female filmmakers making non-fiction films than fiction films. This research paper will explore the issue of gender and race in the South African film industry, by focusing on the two biggest film festivals DIFF and Encounters, the South African box office and the SAFTA awards.

The central research question is, therefore: Is there a discrepancy between the number of male and female directors represented at the biggest South African film festivals, the local box office and the

South African Film and Television Awards? The two secondary research questions are: Is there a discrepancy between black and white female directors represented in these contexts? And is there a discrepancy between the number of female filmmakers who make fiction and non-fiction films?

Id: 15165

Title: Feminist online organizations' discourses on gender equality in Latin America

Session Type: Individual submission

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Abstract: The purpose of this presentation is to explore how feminist online organizations promote gender equality in Latin America. Feminist online organizations have become one of the most effective ways to arise awareness about violence against women and mobilize people to take immediate actions. Undeniably, feminist online organizations are increasingly important to globally discuss difficult issues in terms of gender equality. However, previous research on feminist online organizations has urged on the importance of considering cultural dynamics in each geographical context. This study utilizes discourse analysis (a Foucauldian approach) to examine the relationship between language and ideology on six feminist websites in Latin America. A Foucauldian approach of discourse analysis provides the means to examine how these organizations use language as vehicle for action to resist the male dominance in public spaces in the region. I examine: How do Latino feminist online organizations create their discourses? What are the central concerns of these movements? What interests are being mobilized in these movements? The analysis from this study suggests, according to the geographical contexts, feminist online organizations in Latin America use a linguistic repertoire to create new forms of citizenship that enable subjects to express themselves, genders, sexualities and rights of social inclusion.

Id: 15206

Title: Yo soy la única burra! Latinas and the gendering of information technologies at home

Session Type: Individual submission

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Abstract: This paper addresses one of several groups of people in the US who still suffer a large-scale digital divide: working-class Latinas. These women with families often find themselves with limited access, knowledge and skills about computer and Internet use, even when their husbands or children have access and devices at home. Our research qualitatively explored how a free, neighborhood computer class—here called Compu-Clase—helped adult, working-class Latina mothers develop techno-capital, "a specific form of cultural capital encompassing the acquired knowledge and skills to use information technologies in ways that are considered personally empowering or useful" (see Straubhaar et al., 2012, p. 8). We find that Latinas' techno-capital attainment is gendered and shaped by role expectations as mothers. Our research contributes to the conversations about digital literacy and the importance of social and cultural factors shaping learning and motivation. We divided our study in two parts. Study 1 provides a student profile of those who took part in Compu-Clase, which started on November 11 and 12 2015, and ended on 15 and 18 February 2016. Demographic data was obtained from their application. Study 2 is an in-depth case study of three Latina mothers who were interviewed after six months of graduating from Compu-Clase and receiving a Chromebook laptop. The purpose of Study 2 was to understand how these women were using their devices at home and how they felt towards its use. Our findings are in line with previous qualitative studies (Dúran et al., 2001, Machado et al., 2014) that have noted that low-income Latina mothers are among the primary beneficiaries of reduced-price/free computer classes. Out of 40 approved applications for the computer training, only two were males. Out of these two males, only 1 finished the training. The average age of the participants was 35.95. A common response to the question "Why do you want to attend Compu-Clase? What do you hope to

gain?" is self-improvement, self-reliance and autonomy in regards to technology skills. "Yo quiero hacerlo por mi misma," or in English, "I want to do it by myself" is what several applicants said during the interview or wrote in the application form. One of the applicants said: "Yo soy la única burra [de mi casa]", or "I am the only dumb one [of my home]." Our case studies additionally show that being married, or having a husband and/or children shape the feelings, autonomy, and effort placed on techno-capital. Nevertheless, while children were techno-brokers, Latina mothers did not solely rely on their children to learn about computers and their smartphones. Women took an active role in accomplishing Internet-related tasks. One of the mothers in particular furthered her techno-capital by buying additional devices and helping her husband develop an online presence. The case studies highlight the intersections of marital status, role expectations, migration, social class, and gender play into the success of maintaining or developing techno-capital. On this matter, our findings suggest women use computer-classes to navigate and manage home expectations and fulfill their own pleasures in the process.

Id: 15249

Title: Social Media Discussion About Gender Representation on European TV Talk Shows

Session Type: Individual submission

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Abstract: Gender representation has always been an issue of utmost interest when analysing media content, but what do social audience have to say about it? The main objective of this study is to explain how social media users respond to gender roles being portrayed in European talk shows and if, by that reaction, traditional stereotypes are being preserved or new gender role standards are being demanded. In order to achieve our objective, this paper will answer questions like (but not limited to) the following: do users notice any difference between the role of male and female participants? What are the main characteristics users highlight about men and women appearing on the programme? Do the characteristics pointed out by users tend to be physical or intellectual?

This study has been carried out within the GRISS (Research Group on Image, Sound and Synthesis) of the Department of Audiovisual Communication and Advertising at the Universitat Autònoma de Barcelona (Spain). It has been developed within the framework project "Social Networks and European General-Interest Television (EU-5): Screen Uses and Network Activity of Audiences" (RSTV), of the National R&D Plan, founded by the Spanish Ministry of Economy and Competitiveness (ref.: CSO2015-65350-R). The focus of this project is to explore and explain the synergies that allow broadcasters to improve their strategies in using social networks through the most popular contents of the television in the five big markets, and to identify correlations between the broadcaster's actions and the social audience's response.

We study a sample of Prime-time and Late-night television talk shows in France, Italy, Spain and United Kingdom. We've selected the programmes broadcasted by TDT generalinterest television channels: BBC One, BBC Two, France 2, France 3, Rai Uno, Rai Due, Rai Tre, La1, La2; and the commercial channels Channel 4, ITV1, TF1, M6, Canale 5, Italia 1, Rete 4, Antena 3, Cuatro, La Sexta, Telecinco.

In this paper, we'll be using a methodological approach specifically designed to accomplish social media research, which will allow us to obtain data and metadata from social network platforms such as Facebook, Twitter or YouTube. We'll access this information through the API's of the platforms, respecting their rules and restrictions, and through related techniques that will permit us to determine the elements that take part into the social media's inherent processes.

Analysing audience's reaction on social media will build up our knowledge about gender representation on mass media regarding audience feedback, not only on quantitative matters, but also qualitative ones. We'll be able to have an insight on how conversation about gender is being handled on social media, which works as the voice of the audience, and how this discourse affects the creation or adjustment of gender stereotypes.

Id: 15270

Title: #Activism: Gender and Nationhood in #KideroMUSTGO and #DeportKoffiOlominde

Session Type: Individual submission

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Abstract: This essay seeks to explore the nature of digital activism in the post-colonial context. Specifically, this essay interrogates how national identity and gender ideology are negotiated when individuals take on the issue of domestic violence on twitter. Twitter, a microblogging site founded in 2006, is uniquely placed as an activist platform in its ability to allow multiple voices (multivocality) on an issue as well it's ability to allow for diverse voices within these voices (dialogicality) (Bakhtin 1981; Bonilla & Rosa, 2015). The hashtag Kenyans on Twitter (#KOT) is seen both as a group identity but also as a means by which tweets exist in conversation with each other through intertextuality. This essay will examine two related hashtags that illuminate the constraints and possibilities of social media activism - #DeportKoffiOlominde and #Kideromustgo. On September 6th 2013, Nairobi Governor Evans Kidero was captured on cellphone video slapping the Nairobi County Women's Representative Rachel Shebesh after a heated verbal exchange. In a subsequent televised press conference, the governor claimed not to have any recollection of the incident. Even before the press conference, Kenyans took to Twitter to express their feelings about the incident with the #kideromustgo. Kidero, however, was not charged nor impeached, or forced out of office.

The second hashtag, #DeportKoffiOlominde, was sparked by another incident of violence against women, also caught on camera. The incident occurred on July 22, 2016 at Jomo Kenyatta International Airport when Congolese musician, Koffi Olominde was videotaped kicking a female member of his band in the stomach. Kenyans, once again, took to twitter to express their outrage. Tweets using #kideromustgo appear to lean heavily on other micro-hashtags that construct domestic violence more as a women's issue and less as a universal, or even national problem. This is evident also in the presence of spinoff hashtags #kideromeltdown and #slapthemlikekidero, both of which may undermine the goals of #kideromustgo, the first by providing a justification for domestic violence and the other by creating a humorous, less serious interpretation of the actual act of violence. #DeportKoffiOlominde tweets focus on the alleged perpetrator of violence and provide a unified stance against domestic violence. This is seen in relations #s #humanrights and #boycottkoffiolominde. Koffi is arrested, and eventually deported to his native Congo. In his seminal essay, Gladwell (2010) argues that, "the instruments of social media are well suited to making the existing social order more efficient. They are not a natural enemy to the status quo" (p. 8). This essay offers a critical analysis of the nature of hashtag activism to examine how the social order is challenged or reinforced through the specific frames used in the tweets. Bonnila and Rosa (2015) suggest that "although Twitter activism is said to be fleeting by nature, it is also inherently aggregative" (p. 9). A final goal of the essay is to examine what twitter activism about violence against women tells us about the historical and socioeconomic struggles to end violence

against women in Kenya.

Id: 15282

Title: Gender, Media and religion in the Universal Church in Brazil

Session Type: Individual submission

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Abstract: Society is defining new gender roles, characteristics and profiles through the conceptualisation of a consumerist society and the cultural industry disseminated by the media. The changes achieved by the social, feminist and economic movements in recent decades have unleashed dramatic transformations in gender relations. Both the feminist and gay movements and their theoretical offspring—feminisms, queer studies and masculinities studies—have destroyed paradigms and broken from patriarchal tradition, demanding new social and political organisations and contributing to significant social changes. In the domain of gender relations, women have taken centre stage. The feminist movements have questioned the dominant gender systems, paving the way for other emancipatory struggles, such as the gay movement, and developing new perspectives on masculinities issues.

In contrast, Protestant doctrine—notwithstanding various internal changes pushing the church towards less strict doctrine—still defends principles of ethical and social behaviour which completely contradict the post-modern rationale. As characteristic of a disciplinary institution (Foucault, 1979), the Universal Church of the Kingdom of God in Brazil (IURD) preaches to its followers and members pedagogies of 'being' and 'having' (Louro, 1998), which have drawn the attention of social science researchers and demonstrate the powerful connections between this religion and capitalism.

The deep social and cultural changes in modernity make clear the need to interrogate the universe of religions from a feminist perspective, including the construction of ideal female and male behaviours. This study analyses the emergence of an ethos laying the foundation for the ideal of masculinity and how to 'be a man' with the IURD. As the object of analysis, we select the television show The Love School, which has become a powerful promoter of the IURD's products and services, and presenter Renato Cardoso, one of the show's main personalities who embodies the ideal man called an intellimen. Cardoso represents the entrepreneurial spirit in media speeches linking success and happiness to the symbolic consumption of products and services linked to the IURD.

The relevance of the persuasive power of the IURD's religious discourse in Brazil is tied to the media's undeniable influence on society. Indeed, cultural and gender studies have embraced this theoretical approach. The aim of this research is to identify the ethos of the archetype of the intellimen as revealed in Cardoso's ideology expressed in speeches and proposals on The Love School. The research methodology follows the French stream of discourse analysis based on the theoretical contribution of Maingueneau (2006); the relational character of gender studies proposed by Joan Scott (1990); the work in religious studies by Pierucci and Prandi (1996) and Mariano

(2005); and the masculinities studies theories of Connell (2005). We identify representation and speech patterns revealing the social and religious naturalisations of masculinities and gender.

Id: 15291

Title: Los procesos de apropiación de las tecnologías de la información y la comunicación. El caso de mujeres mexicanas egresadas de Laboratoria

Session Type: Individual submission

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Abstract: Esta ponencia intenta dar cuenta de la manera en que un sector de mujeres mexicanas está apropiándose culturalmente de las tecnologías de la información y la comunicación. En concreto se retoma el caso de un sector de mujeres que han recibido capacitación tecnológica en Laboratoria (una institución que da formación a mujeres jóvenes en desarrollo web y desarrollo personal en la Ciudad de México).

Se parte de una noción culturalista de los procesos de apropiación tecnológica (Rosalía Winocur, 2009), en la que se contemplan el uso, la socialización y la significación como ámbitos de análisis necesarios para comprender la manera en que las tecnologías tienen incidencia en la vida de las personas. Aunada a esta perspectiva, se coloca en el centro la construcción de género como una mediación fundamental en los procesos de apropiación que están llevando a cabo estas mujeres.

Los hallazgos que se presentan forman parte de una investigación doctoral más amplia. Sin embargo, para el caso de esta ponencia se retoman las entrevistas realizadas a mujeres egresadas del programa ya mencionado; y se da cuenta de cómo existe una serie de factores que se entremezclan en sus procesos de apropiación. Entre éstos es posible ubicar algunos ya rastreados en otras investigaciones, como lo son, por ejemplo, la formación escolar y el apoyo social (Verges Bosch, 2012; Pavez, 2015; World Web Foundation, 2015). Sin embargo, también es posible identificar otros que derivan de motivaciones personales y colectivas; y en donde la sororidad está siendo un factor fundamental.

Id: 15320

Title: Andean female representation on Peruvian films from the internal conflict era.

Session Type: Individual submission

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Abstract: This paper focuses on the representation made on Peruvian films set on the internal conflict era (1980-200), of the Andean female characters (indigenous), and their relation with male characters from the coast, and with male characters from the Peruvian Andes. Using discourse analysis method, it will be shown how this is a clear uneven power representation, where the female indigenous character is portrayed as the last step of the social-economic scale, with no agency or any self power to free herself from her own situation.

From 1980 to the year 2000 there was an internal conflict in Peru, where the terrorist groups Shining Path and MRTA clashed with the Peruvian armed forces, also targeting civilian population. The conflict ended with almost 70 thousand victims, being 75% of them indigenous people. The representation of the victims on the media, including Peruvian films, was mainly made by non indigenous people who lived in Lima, far from the primary conflict area.

This paper analyzes the first Peruvian film that had the internal conflict as its plot ("La boca del lobo", 1988), where Andean women have a secondary role, stripping away from them any possibility of being empowered subjects, with active roles on the resistance that existed confronting both the abuses performed by the terrorist groups and by the Peruvian armed forces.

This way of portraying the Andean women answers to a patriarchal and racist structure, that not only shows Andean females as powerless, subaltern subjects and victims of psychological and sexual violence, but also makes invisible the role that Andean females had during the internal conflict. This portrayal was maintained in several other audiovisual Peruvian productions -as analyzed in an ongoing research- and has helped establish a vision of the Andean female as a diminished subject, and also helped to build the Andean people -and mainly, the women- as the "other" of the internal conflict.

To understand the way non indigenous Lima people has built an image of those who were the main victims of the internal conflict will help rebuild a nation torn by the internal conflict, where race and gender differences are still problems to be dealt with.

Id: 15350

Title: CONSERVATIVE MOTHERHOOD AND CHALLENGING MOTHERHOOD IN ISRAELI TV SERIES

Session Type: Individual submission

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Abstract: The present study analyzes motherhood models that are reflected and constructed in two popular Israeli television series, which have each centered on the experience of motherhood (Ima'lle 2005; 2007; 2008 and Mother's Day 2012; 2016). The study identifies the changing values in Israeli society regarding the institution of motherhood, whilst shedding light on the processes of reproduction and propagation of a discourse of motherhood in neoliberal countries, as well as the global diversity of such discourse. Analyzing the representation of the work of mothering in popular texts that often represent the mundane and routine in everyday life could throw a fresh light on the work of mothering, which we are accustomed to regard as an obvious feminine activity.

The question underlying this study is what models of maternity are offered in these series. I examine whether these representations actually mirror the class and socio-economic reality of mothers from various groups in Israel, asking (a) To what extent do the representations of motherhood in these series reproduce or challenge the romantic and demanding ideology of Good Motherhood – or, in its current form – "Intensive Mothering" (Hays, 1996); and (b) Whether such representations construct the institution of motherhood as a political issue that is related to gender (in)equality.

I begin the theoretical discussion by reviewing the development of the cultural discourses on modern Western maternity (Hays, 1996; Hochschild, 1997; Kaplan, 1992; O'Reilly, 2004; Thurer, 1994; Stearney, 1994) and the particular characteristics of such discourse in the Israeli context (Berkovitch, 1997; Fogiel-Bijaoui, 1999; Herbst, 2013). I then present the feminist critique of media representations of motherhood in the Western context (Douglas & Michaels, 2005; Feasey, 2012; McRobbie, 2009) and in the Israeli context (Barak-Brandes, 2016; Lemish, 2010; Shalev & Lemish, 2012; 2013).

Using critical discourse analysis (Van Dijk, 1990), the study seeks to expose socio-cultural conceptions and ideologies regarding the role of mothering and the practices that construct maternal identity in the series, as well as examine the array of social forces operating between mothers and other family members and other characters. The analysis is based on both the verbal and visual aspects of the overt layer of the texts and the hidden assumptions they imply.

The study shows a dialectic flow in the representation of motherhood, of the tendency to preserving the pre-existing notions vs. the propensity for innovation. On the one hand, there is a discernible shift in the concept of motherhood, from a conception of ideal motherhood to an acceptance of subjective motherhood, including its limitations. On the other hand, the possibility of a new family model is advanced, but at the same time there is an active preservation of the element of a

traditional couple relationship, and a marked prevalence of the dominant Israeli socio-cultural conception that motherhood is still the default choice of Israeli women. Finally, both series do not provide any expression of the actual reality of mothers from non-privileged groups; moreover, even their representation of the lived realities of the majority of middle-class mothers is unrealistic.

Id: 15351

Title: Women in Israeli journalism: Forwards and backwards

Session Type: Individual submission

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Abstract: Empirical data demonstrate that Israeli women have been entering the previously male dominated profession of journalism. However, the aim of this study is to investigate the nature of this process, and to study its occupational and professional implications. Accordingly, we sought to answer two main research questions: Is the process of feminization of the journalism profession in Israel continuing? Is the process bringing with it, simultaneously, improvements in the employment and occupational status of women in journalism in Israel?

The theoretical part of the paper presents the process of feminization of Israeli journalism in the context of the general process of feminization in the labor market, the context of the Israeli labor market, Israeli journalism and the gendered structure of Israeli society.

The analysis reported in the paper employs data gathered by two international surveys in which Israel participated. First, the longitudinal Global Media Monitoring Project (GMMP), and especially the most recent wave that took place in 2015. The Israeli sample gathered data from 15 media outlets, both traditional and new, as well as the main evening radio and television news programs with the highest ratings. In total, 173 news items were analyzed involving 256 journalists and news-presenters. The second international study analyzed is the Global Report on the Status of Women in the News Media conducted under the auspices of the International Women's Media Foundation [IWMF]. Seven news companies participated in the Israeli sample: Three newspapers, three radio stations, and one television station. The data set from this study includes 3,377 individuals: 1,372 women and 2,005 men.

We found that while Israeli women journalists are integrated in a variety of news areas, such as news presentation, and play a significant role in management; their roles and salaries are unequal to men. These findings shed light on gender (in)equality and identify some of the mechanisms that exclude Israeli women from the labor market. Overall, then, our claim is that women's continuing minority status in journalism is a result of systemic biases inherent in the social reproduction of the profession.

In terms of research approach, we demonstrate the potential to be realized when the employment status of women journalists is examined in the context of macro-social and economic processes. Such efforts need to be forward thinking, especially in this era of advanced development of neo-liberal politics and economics in Israel as well as globalization processes that continue to have major impacts on the news industry and its employees, particularly women.

Id: 15368

Title: EL DISCURSO FEMINICIDA EN LAS LETRAS DE CANCIONES DE LA MÚSICA REGIONAL MEXICANA: EL DISPOSITIVO DE LA NORMALIZACIÓN MEDIÁTICA DE LA VIOLENCIA DE GÉNERO CONTRA LAS MUJERES

Session Type: Individual submission

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Abstract: En México el feminicidio perpetrado en contra de mujeres y niñas comenzó a ser develado en la década de los noventa. El punto geográfico donde cobró preeminencia la problemática fue en la frontera de México-Estados Unidos, particularmente en el estado de Chihuahua. Sin embargo, como señala la teórica Marcela Lagarde (2008), "de la denuncia local se pasó a la nacional y desde entonces, Ciudad Juárez es conocida en el mundo por los crímenes de niñas y mujeres" (p. 209). Aunque los estudios diagnósticos han demostrado que en México se reportaron más de 6000 asesinatos de mujeres y niñas en el periodo que comprende de 1999-2005 (Lagarde, 2008, p.219).

Teóricamente la investigación feminista construyó la categoría de feminicidio para desinar el asesinato de mujeres por su condición de género. Una aportación fundamental fue la configurada por Diana Russell y Jill Radford, quienes en su texto Femicide: The politics of woman killing, sentaron las bases para entender el feminicidio como un acto de misoginia (1992). Por otra parte, la filosofía feminista también ha realizado contribuciones para explicar la configuración prescindible de lo femenino en las sociedades actuales (Amorós, 2007; Butler, 2010).

Son fundamentalmente las aportaciones de la filósofa Judith Butler las que enmarcan teóricamente el fenómeno a estudiar en la presente investigación. Al señalar que "la performatividad discursiva parece producir lo que nombra, hacer realidad su referente" (Butler, 2010, p. 162), explica que el feminicidio no podría operar –en acto- si inicialmente las mujeres no son construidas discursivamente como asesinables. En este tenor, la enunciación de la música popular mexicana ha representado uno de los ejes a través de los cuales se disemina simbólicamente la noción prescindible de las mujeres. En este sentido, esta investigación busca contestar a la siguiente pregunta: ¿Cómo se normaliza el discurso feminicida a través de las letras de canciones en la música regional mexicana que se difunden en las estaciones de radio en México? De esta manera el trabajo busca contribuir a los estudios en torno al género y la comunicación.

La estrategia metodológica contempla el análisis discursivo de 30 canciones previamente seleccionadas, las cuales, han sido difundidas como "éxitos" en la radio mexicana desde 1990 hasta la actualidad. Los datos obtenidos nos permiten corroborar que hay una correspondencia entre la difusión del discurso feminicida en las canciones y el aumento de casos de asesinatos de mujeres.

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Id: 15378

Title: Media construction of beautiful hair: A study of the representation of hair and feminine beauty in two popular South African magazines.

Session Type: Individual submission

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Abstract: Hair played a significant role in determining the race and identity of people in apartheid South Africa. This identity posed as an advantage or disadvantage to the citizenship of South Africans. The historical discrimination and cultural baggage that comes with hair seems to be perpetuated in a post- apartheid era. While many changes have taken place culturally, there seems to be an underlined mind-set to which South Africans are being held captive. Even if it is only in the subconscious psyche, long straight Caucasian hair is seen as more beautiful than Black African hair (Banks, 2000; Byrd and Tharps, 2014). The depth to which this thinking is embedded in our cultural systems warrants critical inquiry. It leaves us with questions that need serious attention. Hair seems to play a significant role in the socio-cultural lives of South African women. In post-apartheid South Africa hair texture no longer determines legislated social class, but it tends to shape the identity of a South African woman, and determines the criteria for beauty and social acceptance. The media play a huge role in this social construction of identity and beauty. This study posed research questions aimed at developing a base of knowledge about advertising portrayals of beautiful hair and the politics of its representation in two popular magazines in South Africa, namely True Love and Cosmopolitan. Six issues of each magazine constituted the sample. The study aimed to provide insight into the way that hair is represented in South Africa and to engage critically with this representation of hair from a feminist/womanist/Marxist perspective. A comparative textual content analysis of feature content and advertisements relating to beauty and hair was undertaken. This content analysis was complemented by an in-depth critical analysis of a limited number of advertisements in the Cosmopolitan (South Africa) and True Love magazines respectively. The findings of the study revealed that a significant trend in representing beautiful hair is the attainment of long Caucasian hair, as a result natural hair of non-white South African women is shunned in the pursuit for beautiful hair. This has serious implications on identity. Hair is placed above any other mode of self-expression or any mode of identification of a female, and is a tool in determining the beauty of the female. The texture, quality and appearance of a female's hair separates those with beautiful hair and those without. The hair industry through the media is a lucrative industry that herald a postmodern capitalism that thrives on the commodification of identity in the pursuit of beauty. For non-white South African women attaining long straight Caucasian hair is no longer an attempt to pass whiteness, but an aspiration for beauty. Unfortunately, the race towards beauty is an oppressive one in that those who do not participate in this race are seen as undesirable.

Keywords: politics of representation, beautiful hair, identity, women's magazines, South Africa

Id: 15423

Title: Public WeChat's Female Bloggers Contend with Mainstream Ideologies: The Establishment of New Opinion Leaders Rising from Female Discourse of Power ' A study of public WeChat account "Mimeng'

Session Type: Individual submission

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Abstract: The Public WeChat Platform - Tencent Corporation's microblogging platform on their WeChat app - has risen rapidly in popularity and become the most striking cultural phenomenon in the last two years in China, so much so that 2015 was labeled the 'Year of WeMedia'.

By 2015, more than 439 million people followed one or more public WeChat accounts from a total of over 8 million. The platform not only allows people to gain access to new information in China, but it has also created more opportunities for Chinese to speak their mind publicly. Through a simple registration process, it is easy for anyone to create an account and have the opportunity to become a new opinion leader followed by millions in a matter of a few months.

It is worth noting that almost all of the most popular public WeChat accounts are operated by females, with the target audiences also being female. Notable examples include account aliases such as "Mimeng", "Ayawawa", and "Papi Jiang". These accounts all have in excess of 1 million followers with single post views sometimes exceeding 6 million.

Why are female accounts so popular? How do they operate? Why are these accounts mainly followed by females? How are the feminist ideas portrayed in these accounts different from the content produced by traditional media? How do these accounts pay attention to current gender situations and problems? What kind of role do these accounts play on establishing new gender and power relations in contemporary China?

This article will undergo a gender discourse study and make full use of qualitative research and text analysis to invoke the theories of gender, media and culture studies. "Mimeng", one of the most

popular public accounts on WeChat, will be our main focus of study. Through interviewing the creator, conducting text analyses, and examining the social and gender situation in contemporary China, this article will offer explanations to the questions above. This article is structured in three parts as follows: "Voices: the opinion leaders of vulnerable groups"; "Text: the discourse of different ideological theories"; and "Experience: Mimeng's feminist liberalism practices".

Id: 15441

Title: Using Queer Theory to challenge development communication strategy

Session Type: Individual submission

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Abstract: Despite significant progress in development communication theory and practice, gender is still largely absent in development communication strategies. Queer Theory, a powerful theoretical position that concentrates on remapping identity and gender, is a very useful approach which can be applied to development communication theory to begin combating the gender oversight. By extracting key theory from the fields of communication, gender and power, this paper explores Queer Theory and applies it to development communication discourse. By using Queer Theory as a basis for deconstructing development communication, this paper builds a robust conceptual framework that integrates development communication and Queer Theory. This framework will challenge the construction of gender in development communication, which is largely underpinned and dictated by social norms and assumptions. By deconstructing current gender and development communication thinking, a space for challenging development communication interventions will allow for the progression of more gender-inclusive development communication strategies.

This paper explores Queer Theory through a literature analysis, maps out the radical shifts of relevant discourse and provides a conceptual framework illustrating the start of integration of Queer Theory and development communication thinking.

Id: 15501

Title: Transnational Media of Saudi Arabia and Women

Session Type: Individual submission

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Abstract: With the advent of the satellite communication, Saudi Arabia through its networks of private channels and media conglomerations has ushered a new paradigm of cultural changes and debates. They come as mouth piece for women, civil society changers and liberals. The transnational media poses a challenge to domestic media channels, since they are well received and are much more liberal in their portrayal of societal and gender issues.

Through this paper I wish to study the societal transformation of the Saudi Arabian society due to media diversification and penetration. Saudi Arabia is emerging as a new media hegemon in region with MBC news channel Al-Arabiya against Qatar based Al-Jazeera. It has one of the highest penetration rates of twitter and facebook accounts in the Gulf region. Transnational media offers opportunities to women to work in a sex segregated atmosphere and challenge the cultural and traditional practices in region. Paper will also look into the as to how the Saudi-Lebanese Connection has changed political and media-cultural change in the country, by transmitting tele-soaps and dramas of Lebanese and Turkish culture.

Paper will be divided into four major sections: First section will deal with media in Saudi Arabia. This section will deal with media history and how variables like culture, religious clerics and government formed the character of Saudi Arabian media. Second section will highlight Saudi-Lebanon media connection and its impact on media culture of Saudi Arabia. This section will also assess the impact of 9/11 attacks on the development of transnational media. Third section will look into the impact of transnational media posing as a challenge to present conservative culture and domestic media. This section will also look into relation of media with women and depiction of women and religious issues in country. Fourth section will be conclusion which will look into the aspect of changing media paradigm of country.

Id: 15542

Title: Young college students in digital social networks: Access, interaction and participation from a gender perspective

Session Type: Individual submission

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Abstract: This paper presents the results of the project "Youth and digital culture. New scenarios of social interaction"carried out within the framework of the SEP-CONACYT Basic Science program (Secretariat of Public Education and National Council of Science and Technology of Mexico), which aimed to generate information about the use that young Mexicans give to Digital social networks, from an interdisciplinary perspective.

Qualitative and quantitative tools (focus groups, in-depth interviews and questionnaires) were used to collect information. We worked with various youth groups from 16 to 30 years old, grouped according to their main activities: upper middle school students; Undergraduate students; Postgraduate students; Network activists; And young people who lacked of a constant main activity (they did not work or study).

In this project, academics from five public institutions of Mexican public education took part: National Autonomous University of Mexico (UNAM); National Pedagogical University (UPN-Unidad Ajusco); Autonomous University of Mexico (UAM-Unidad Lerma); University Veracruzana (UV) and University of Sonora (UNISON).

In particular, this work focuses on the integration and analysis of data reported by 1,503 young people, belonging to different careers and knowledge areas, exclusively from three universities of different contexts: UV, located in southwest Mexico, UNISON, located in the north, And UAM-Lerma facilities, located in the center of the country. The information obtained in the application of questionnaires and interviews at each of the universities is analyzed.

The central categories of the study are briefly outlined, which were key in the development of methodological framework and interpretation of results: youth, interaction, digital culture and digital social networks.

Likewise, the results indicate that, despite coming from different contexts, young people share different elements that characterize them, for example, the attitudes they have when surfing the Internet and the type of digital social networks they use. However, the ways of approaching both men and women in the use and appropriation of digital social networks is differentiated. In the three universities it can be seen how women and men have very particular forms of interaction and online participation strongly marked by cultural gender differences, which indicate how women are still at disadvantage compared to men in this regard.

It is important to emphasize that the main interest of this paper is to reflect on the importance of knowing the young contemporary students who are passing through the universities in the era of digital culture. We consider that this work offers several elements of analysis that serve as a guideline to know how we are in Mexico in the use of digital social networks; It also offers a series of data that can be contrasted with other similar investigations that have been carried out in other latitudes.

Id: 15583

Title: El Entramado de los Afectos. Indefensión y Poder en la Comprensión de la Violencia de Género

Session Type: Individual submission

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Abstract: La violencia de género es una problemática que ha sido analizada desde diversos enfoques disciplinarios; no obstante, en al ámbito de la comunicación, se han desmeritado categorías de análisis como la afectividad y la identidad. Al respecto, este trabajo tiene por objetivo comprender el modo como los afectos generan discursos que configuran de modos asimétricos y estigmatizantes las formas de percibir y tratar a hombres y mujeres; para ello, se aborda la problemática del acoso escolar juvenil.

La presente investigación es producto de una metodología de triangulación en la que se comparó información resultado de una encuesta, entrevistas a profundidad y análisis pictográficos aplicados a 143 alumnos de la Universidad Nacional Autónoma de México. La propuesta teórico metodológica del Interaccionismo Simbólico marca la pauta de análisis de esta investigación, en la cual predomina la perspectiva microsocial de la comunicación.

¿De qué manera los afectos configuran la interacción social y cómo fomentan la vulnerabilidad hacia cierto género? Las identidades masculinas percibidas a través del miedo y la tristeza, son mayormente estigmatizadas en comparación con aquellas que utilizan el poder, la ira y la agresión como mecanismo de legitimación. Por su parte, las mujeres identificadas a través del poder y la ira son más estigmatizadas que quienes se perciben socialmente como indefensas. Esta situación genera desigualdades en el trato cotidiano, con lo que las violencias de género se normalizan a través de actividades como el ocio y el pasatiempo.

En el caso de las mujeres, el encubrimiento es la principal estrategia para salvaguardar su identidad ante una agresión vivida, mientras que en los hombres es la invisibilización o la respuesta con otra agresión de la misma magnitud que la recibida. El estigma, entonces, es una condición que deriva en el aislamiento social de las víctimas y, por lo tanto, en la permanencia y hostilidad de las violencia sufridas.

Id: 15593

Title: Consolidación de la industria pornográfica a través del ambiente digital Latinoamericano: una investigación diagnóstica. Autoras: Aimée Vega Montiel, Adina Barrera Hernández, Nelly Lara Chávez, Mónica Amilpas García, Marco Galicia, Leticia Díaz Quiroz

Session Type: Individual submission

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Abstract: El Internet y las nuevas tecnologías se han convertido en parte toral de la violencia de género contra las mujeres, las niñas y los niños. Un problema central asociado a este aspecto, es el incremento de la producción y circulación de pornografía a través del Internet y los teléfonos móviles. Las estadísticas demuestran la existencia de 4.2 millones de páginas web que ofrecen pornografía -12% del total de sitios web en el mundo; 100 mil de ellos ofrecen pornografía infantil. La pornografía online produce ganancias por 97.06 billones de dólares al año, una ganancia equivalente a la suma de lo que juntas ganan Microsoft, Google, Yahoo, Amazon, Netflix y Apple (Feminist Peace Network, 2006).

Se ha demostrado la relación de los operadores de la industria de la pornografía, con el crimen organizado vinculado con las drogas y el tráfico sexual.

Corresponde al feminismo radical la formulación de una lectura crítica sobre la pornografía. Es el caso de Catharine A. Mackinnon, quien se opuso a la noción simplista de la pornografía como representación de la desnudez femenina, para reconocer los nexos de esta práctica con la violencia de género y el crimen organizado (2006: 247). Para esta autora la pornografía refiere a la conversión del cuerpo femenino en cuerpo-objeto para el placer masculino (2006, 96). Por su parte, el feminismo marxista enfoca su crítica en los usos que el patriarcado junto con el capitalismo hacen del cuerpo de las mujeres y la expropiación del erotismo femenino, generando ganancias estratosféricas a una industria manejada por hombres.

Al tratarse de una industria que ha operado al margen de toda normatividad y regulación, los Estados no han asumido la responsabilidad de construir datos que permitan dimensionar el poder de esta industria, ni su vinculación con el crimen organizado. Los países de América Latina no escapan a este problema.

El objetivo de esta ponencia, es presentar un diagnóstico que dé cuenta de la consolidación de la industria pornográfica a través de las plataformas digitales en los países de América Latina. Los datos que hemos construido, dan cuenta del origen de los contenidos pornográficos que son distribuidos a través del Internet en los países de esta región. Así también, de los circuitos de distribución de la pornografía infantil.

Esta ponencia incluye una revisión de los marcos legales y apunta a la urgente necesidad de descolocar la pornografía del marco de la interpretación tradicional del derecho a la libertad de expresión, para situarlo como un delito que atenta contra la vida y la libertad de las mujeres, las niñas y los niños.

Id: 15612

Title: Hillary in Wonderland: A Critical Discourse Analysis of Women in Political Leadership Roles

Session Type: Individual submission

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Abstract: During the 2016 US Presidential campaign it became clear that the face of politics is morphing. While women are gaining more leadership prominence than in the past, female political candidates in the US still have less visibility and often distorted media coverage compared to their male counterparts (Lawless, 2009; Ryan, 2013; Schlehofer et al, 2011; Thomas, 2016). This discrepancy in leadership opportunities also emerges in a smaller political representation as only 19% of national legislators are women (Smethers, 2016). Women's chances to become leaders is often undermined by stereotypical media narratives (Lawless, 2009; Ryan, 2013; Schlehofer et al, 2011; Thomas, 2016), which may reflect the fear of emasculation triggered by female leaders (Netchaeva et al., 2011; Beinart, 2016). In the current study, the authors developed a critical discourse analysis (Fairclough, 2000) of 30 articles published in major US-based outlets between January 1st and November 7th, 2016 to investigate how the US media framed democratic candidate Hillary Clinton during her political campaign.

Informed by Goffman's (1974) approach to framing, the current study assumes that frames are intended as "schemata of interpretation" that allow readers "to locate, perceive, identify and label a seemingly infinite number of concrete occurrences defined in its terms" (Goffman, 1974, p.21). Selecting and emphasizing certain aspects of issues and events, media frames guide our understanding of reality. Journalists, in this perspective, often use pre-existing frames of reference to help us understand new issues from familiar perspectives. Through the theoretical approach of frame theory, the authors look at media representation of Hillary Clinton.

Findings from the critical discourse analysis emphasize the tendency of US media to focus on stereotypical gendered traits of Hillary Clinton's political campaign including marital status, appearance, health, and other personal issues. In the discussion, authors touch upon the concept of "stereotype threat" which describes the necessary percentage needed for members of a minority

group within a majority group to no longer feel the effect of the stereotype (Dines and Humez, p. 498). Findings highlight that, despite a seemingly openness of the political arena to welcome female leaders, gender bias still plays a meaningful part in media discourse.

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Id: 15661

Title: The Use of Social Media by Syrian Refugee Families: Who holds the power'

Session Type: Individual submission

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Abstract: Reports in the media on how Syrian refugees have been using smartphones and social media to plan their journey out of the country and to survive are numerous. In most of these articles, it is the 'husband' or 'the eldest son' who is referred to as the one who handles the family's use of the 'smartphone' (for example this report on Syrian refugees and Digital Health in Lebanon; 2016, 335). Women, with very few exceptions, are seldom mentioned, as noted by Dina Shahrokhi (Shahrokhi,D; July 2013). The rare existing studies on the role of women in the Syrian uprising point to a similar absence in the public sphere, unlike what was observed during the uprisings in other Arab countries such as Egypt and Tunisia. Nada Alwadi wrote about Syria "as the protests have turned violent, women have remained outside the spotlight" (Alwadi, N; September 2013).

This paper proposes to look at Syrian women in refugee families' 'apparent' absence from the new territory which Social Media represent. It studies the use of smartphones in these families according to four interrelated factors: 1) Access: Who has access and who is excluded? ; 2) Community: Who to communicate with? ; 3) Content: Regarding which subjects? ; 4) Limitations and Reactions: How reactions or fear of reactions reshape the other three factors?

By asking these questions, the research aims to explore how "gender inequality" in a specific socio-political context can be extended to new media. In Information and Communication Technology for Development discourses, the Internet is celebrated as a tool of empowerment. This study suggests that, in conflict transformation, Social Media can have the opposite effect, reinforcing the already-existing power relations between genders.

This research should contribute to one of the main concerns of Media and Democratisation studies, the need to "extend our knowledge of the mechanisms of media effects in non-Western settings, and enhance our understanding of the dynamics of information environments and audiences in transitional contexts" (Jebril, N; Stetka,V & Loveless, M; September 2013, 3).

In order to conduct the study, interviews will be carried out with Syrian families who fled Syria and are currently living in Jordan's refugee camps.

Title: La participación y representación de las mujeres migrantes en la prensa de México y Estado Unidos (2015-2017)

Session Type: Individual submission

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Abstract: PRESENTATION IN SPANISH.

El objetivo de esta ponencia es analizar la participación y representaciones mediáticas que transmite y construye la prensa en México y en Estados Unidos acerca de las mujeres migrantes de México y Centroamérica en su tránsito, cruce y destino hacia ese país del norte. Las mujeres migrantes de México y Centroamérica se encuentran expuestas a diferentes manifestaciones de violencia, entre ellas la violencia estructural patriarcal, resultado de los procesos de estratificación social. Esto condiciona y restringe las pretensiones de libertad, independencia, seguridad, autorrealización y protección de los derechos humanos de las mujeres inmigrantes. Pero a pesar de este escenario complejo, no reprimen su necesidad de migrar.

La pregunta general de esta investigación es: ¿Cuál es la representación y construcción de la imagen e identidad de la mujer migrante durante su espacio transnacional (origen, tránsito y destino) en el tratamiento informativo de la prensa en México y Estados Unidos?

La hipótesis es: El tratamiento informativo de la prensa escrita sobre el tema de las mujeres migrantes muestra la condición de vulnerabilidad en las que se encuentran las mujeres inmigrantes de origen mexicano y centroamericano en Estados Unidos, así como sus imágenes estereotipadas en la prensa escrita, y su exigencia por sus derechos humanos en una sociedad excluyente y discriminatoria. Asimismo, se orienta hacia una falta de concientización y sensibilización para reconocer y hacer visible la problemática de la estructura patriarcal y violencia de género que existe contra las mujeres migrantes durante su espacio transnacional (lugar de origen, cruce y destino).

El marco teórico en el que se fundamenta esta investigación es en la Teoría Feminista y en la Teoría de la Agenda-Setting. La Teoría Feminista plantea que la dominación del género masculino y la estructura patriarcal produce la opresión y desigualdad de las mujeres. La Teoría Feminista centra su interés en el estudio e interpretación de los fenómenos sociales, políticos, culturales e históricos que respaldan esa desigualdad tomando a las mujeres como su sujeto privilegiado. La Teoría de la

Agenda-Setting nos ayudará a medir y comparar el tratamiento informativo sobre el tema de la mujer migrante de origen mexicano y centroamericano en México y Estados Unidos.

Se utiliza la técnica metodológica del análisis de contenido de las noticias donde aparecen mujeres migrantes, ya sea en su tránsito y cruce hacia Estados Unidos, o en su condición de inmigrantes en esa nación, y que se publicaron durante el periodo de enero de 2015 a enero de 2017 en el periódico El Universal (México) y en La Opinión (Estados Unidos). Se indaga en las temáticas y en las situaciones en las que aparecen, los principales roles que desempeñan en las noticias y el tipo de protagonismo que se refleja en ellas.

Id: 15790

Title: Public and private intersectionalities: An examination of clash of identities during 2016 US presidential election

Session Type: Individual submission

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Abstract: This paper examines the ways in which public, political discourses about gender, race, and sexuality intersect with and influence private, intimate relationships during times of intense public scrutiny of such social identities – in this case during the US presidential election cycle in 2016. The authors provide a focused literature review of critical race, gender, and sexual orientation issues, so as to unpack how social and political agendas intersect and dissect communication in personal relationships that encompass multiple identities. The paper incorporates conversational data that focuses on conversations between one of the authors and her partner based on the political rhetoric about these social identities. Specifically in the case of one of the authors, the intersections of the public with the private, call into question every aspect of her interracial lesbian relationship in small town America. Cultural and social identities are tenuous at best of times. However, when the understandings of these identities are shaken to the core or the legitimacy of these identities are discursively and publicly undermined, then there are consequences at the interpersonal level. The political rhetoric during the 2016 US election cycle profoundly divided America about gender, race, and sexuality. That divisiveness was made even more pervasive by the constant media coverage of the election rhetoric. It was in the living rooms and smart phones of people nationally and globally. Thus, with the politics of identities being played out publicly and brought to our private domains through media, they invade the relative stability of people who straddle multiple identities and their immediate relationships. The analysis of the data suggests that based on the theoretical understanding of the issues of gender, sexuality and race, and the messy intersections of public and private domains in today's mediated world, racial identities compete with sexual identities in same-sex interpersonal relationships within particular political and cultural contexts being discussed in the political climate. Gender identities, on the other hand, are performed publicly and do not have as deep an impact on the private aspects of the same-sex relationship.

Id: 15828

Title: DE LOS SUSURROS A LOS GRITOS: PRÁCTICAS DE COMUNICACIÓN Y RESISTENCIA ANTI HETERONORMATIVA EN BOGOTÁ

Session Type: Individual submission

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Abstract: DE LOS SUSURROS A LOS GRITOS:

PRÁCTICAS DE COMUNICACIÓN Y RESISTENCIA ANTI HETERONORMATIVA EN BOGOTÁ

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Argumento principal

En Colombia hemos vivido durante los últimos años fuertes cuestionamientos a la heteronormatividad. Además de batallas legales se han producido choques entre los grupos sociales decididos a dejarla en el pasado, y los interesados en perpetuarla. En solo dos años se han permitido el matrimonio y la adopción a las parejas del mismo sexo, se ha promulgado una ley de feminicidio y se han dado múltiples manifestaciones públicas de grupos de personas partidarias de estos cambios y opositoras de los mismos.

En este proceso las prácticas comunicativas han sido más que un instrumento. Personas y grupos que se oponen a la heteronormatividad en Bogotá, como Mar Candela, activista defensora de los derechos de las mujeres e ideóloga del Feminismo Artesanal; Liberarte, consultorio psicológico enfocado en la diversidad (en su significado más amplio); y Parces, una ONG que, conjuntamente con la Red Comunitaria Trans, promueve el respeto a las personas trans desde lo legal y cultural, hacen de la cotidianidad, del espacio urbano, de la indumentaria, del entorno digital, de espacios profesionales y de los medios de comunicación masiva lugares de lucha interconectados y a menudo confluyentes en los cuales evidenciar la diferencia es tan (o más) relevante que librar una discusión jurídica o académica.

Mientras la lucha legal le apunta a transformar normas para garantizar la subsistencia, las prácticas comunicativas transversales a las resistencias le apuntan a cambiar la cultura de la normalidad. Por

tal razón las prácticas comunicativas tienen un papel dentro de las resistencias anti heteronormativas que va más allá de lo instrumental: específicamente en estas luchas comunicar, en todas sus formas, es en sí misma una práctica central de resistencia más que una estrategia marginal de apoyo, como consecuencia de la naturaleza performativa de la sexualidad.

Teniendo en cuenta lo anterior, la pregunta de investigación que ha guiado mi trabajo es ¿Cómo se relacionan las prácticas comunicativas con las prácticas de resistencias anti heteronormativas bogotanas de Feminismo Artesanal, P.A.R.C.E.S. (Pares en Acción-Reacción Contra la Exclusión Social) y Liberarte?

Mi investigación se enfoca en las prácticas de resistencias anti heteronormativas y en su relación con las prácticas de comunicación desde una perspectiva decolonial, con una metodología de investigación acción participativa, considerando elementos como los infradiscursos y la performatividad.

Las prácticas las he analizado desde Martín-Barbero, Couldry y De Certeau. La dominación y la resistencia, a partir de la tradición marxiana de Gramsci y de estudios de Michel Foucault y James Scott. La heteronormatividad, con una perspectiva decolonial, considerando la colonialidad del poder, del saber y del ser (autores como Maldonado, Lander, Quijano); y retomando elementos teóricos de la modernidad occidental como los del mismo Foucault, Haraway, Preciado y Butler. Metodológicamente, he realizado entrevistas a profundidad y observación participativa, con una aproximación etnográfica que busca ser decolonial, soportada en planteamientos de Fals Borda y en reflexiones decoloniales como las de Suárez-Krabbe.

Id: 15848

Title: Role of Radio Media and Its Impact in Communicating Science and Technology Information among Rural Women

Session Type: Individual submission

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Abstract: Through the development of science and technology, the appearances and approaches of communication have become more specialised. In a country like India, so vast and varied, modern mass media alone does not constitute the communication channels, even though mass media like television, radio, newspaper and Internet play a major role in communication. Many people in rural areas have no regular access to mass media and have no proper utilization of information through such mass media due to poor socio-economic status and illiteracy. The rise of knowledge through science and technology information leads to improvement in the agricultural field, awareness of disease, personal hygiene and better nutrition. It results in a knowledge-based and healthy society with progress in the economic level of individuals. Therefore, it is important to explore new approaches in communication strategy for the realistic implementation of science and technology communication activities, in order to foster and enhance scientific and technological knowledge of literacy among the rural women. This research entailed experimental design to find the effective strategy of radio communication by delivering efficient science and technology information to the rural women.

Id: 15863

Title: (PRESENTATION IN SPANISH) La comunicación intersubjetiva en la construcción del significado de la violencia femincidia: madres de víctimas en el Estado de México

Session Type: Individual submission

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Abstract: El presente trabajo pretende dar cuenta de qué manera un fenómeno social significa a cada individuo y cómo este significado influye en su conducta, en el modo de ver el mundo y en la formación de su sentido común. El proceso de significación se lleva a cabo en la interacción entre los individuos y el grupo al que pertenecen (familia, escuela, trabajo, comunidad) y es a través del lenguaje y la comunicación intersubjetiva que esto se logra.

Se utilizará como eje rector la relación de tres corrientes sociológicas, que el campo de la comunicación bien ha tenido a tomar en cuenta para estudios actuales pertinentes, como lo son: el Interaccionismo Simbólico de George H. Mead; la Fenomenología Sociológica de Alfred Shultz y el concepto de Estigmatización de Erving Goffman.

El referente empírico que se abordará, serán algunas familiares de víctimas de la violencia feminicida en el Estado de México. El análisis describirá el significado que tomó este fenómeno a partir de la experiencia tan cercana que vivieron las familiares y explicará a grandes rasgos, desde las teorías antes mencionadas, cómo resignifican esta experiencia en su vida cotidiana.

El concepto 'feminicidio' comenzó a utilizarse en México a partir de la ola de asesinatos violentos cometidos en contra de mujeres en Ciudad Juárez en el año 2009, mejor conocido como el caso "González y otras" (Campo algodonero). Sin embargo, a partir de las observaciones que hizo el Comité para la Eliminación de la Discriminación contra la Mujer (CEDAW) al gobierno mexicano en ese mismo año, la violencia feminicida se definió también desde un punto de vista jurídico, en la Ley General de Acceso de las Mujeres a una Vida Libre de Violencia.

Según datos oficiales, durante el 2014 ocurrieron 2 mil 289 casos de defunciones femeninas por presunción de homicidio en México. Es decir, en ese año, se asesinaba en promedio a 6.3 mujeres al día, "una tasa de 3.7 de este tipo de muertes por cada 100,000 mujeres".

Ahora bien, en el Estado de México, la entidad más poblada del país con 15 millones 175 mil 862 habitantes, en los últimos años se ha disparado de manera alarmante la tasa de este tipo de crímenes contra la mujer: 359 defunciones con presunción de homicidio registradas en el 2014 (representa el 15.6 por ciento del total registrado a nivel nacional). La entidad ocupó el primer lugar en tasa de feminicidios y le siguieron estados como Guerrero con 176, Chihuahua con 167 y la Ciudad de México con 141.

Los datos duros arrojan la situación que enfrentan las mujeres en el Estado de México, esta información cuantitativa puede ilustrar el contexto actual de violencia en un nivel macro, pero para poder comprender el fenómeno en su contenido, y no en su forma, hace falta mirar el proceso de

interiorización y el significado del fenómeno en las distintas subjetividades de los individuos, en este caso familiares de víctimas y sobrevivientes del feminicidio.

Id: 15880

Title: Blurred boundaries: Young women's cross-platform media migration within U.S. marginality

Session Type: Individual submission

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Abstract: Social media present possibilities for distal social interactions outside of traditional gatekeepers, connecting people to ideas and involvements otherwise inaccessible offline due to geographic, material, or ideological barriers (Baym, 2011; boyd, 2014; Ellison, Lampe, Steinfield, & Vitak, 2011; Ito et al., 2010; Livingstone, 2008). However, the majority of social media research considers users' involvement in only one social media platform. While almost three-quarters of U.S. teens report being regular users of more than one social media site (Lenhart, 2015), we know little about teens' cross-platform social media use as it relates to their negotiation of identities within hierarchical society.

Using a sociocultural (Rogoff, 2003) and critical theory (Lesko, 2001) approach, this paper discusses findings of a twelve-month ethnographic study based upon repeated audio recorded formal interviews, offline and online participant observations, and homepage review of 15 rural, U.S. female Twitter and Facebook users between the ages of 14 and 19. Data were analyzed throughout this study to identify relational meanings and themes (Charmaz, 2006; Spradley, 1979).

Research finds these teens highly surveilled by adults, and denied certain realities and non-demeaning identities in their homes, schools, and communities due to their gender, race, and age. Teens reported having little control over their social understandings due to these characteristics and turning to the Internet to engage in what I term media migration to remain observable to their traditional gatekeepers on certain sites while simultaneously occupying other adult-free social media sites to assert desired identities without fear of reprisal. In media migration, adolescents moved themselves to and through online social media spaces performing (Goffman, 1959) visibility and invisibility of identities to contribute new discourses to their social understandings offline.

Teens were observed using media migration to engage in various forms of what boyd and Marwick (2010) term social steganography to obscure and codify their involvements to specific audiences within individual social media platforms. However, they also choreographed their presentation by creating disruptive patterns that blurred the borders of their identities across platforms, using social media like camouflage to trouble observers' perceptions of their location and exact definition. Knowing they had little ability to be away from their parents' watch off- or online without raising punitive concern, teens used media migration to employ tactics that kept adult onlookers in certain

social media platforms from noticing that they were, in fact, only superficially present as they worked to assert denied realities and identities in other social media spaces.

Teens were found using three strategic tactics in this media migration to attempt to negotiate identities and marginality through cross-platform social media use: performance of specific identity invisibility through attenuation; performance of specific identity visibility through amplification, and subversion of "original straight meanings" (Hebdige, 1979, p. 104) and identity re-assembleage through bricolage. This paper will explain these individual tactics, and discuss teens' ability to occasionally use them to successfully bolster their standing among peers, but to secure only fleeting—and, importantly, only individual—reprieves from the misogyny, racism, and non-adulthood that contributed to their devaluation offline.

Id: 15886

Title: A gender-sensitive approach in journalism: An analysis of the representation of gender in Indonesian newspapers

Session Type: Individual submission

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Abstract: The issue of gender is often ignored by Indonesian journalists in the news making process. There are imbalance in the reporting on women and gender minorities, such as widows and LGBTIQ. This appears in the language used in the media, which tends to be sexist, placing women and gender minorities in a weak position, while men are represented as superior. In addition, the female figures are often being objectified in the media, which results in negative and subordinative images of women. This is due to the male perspective used in the decision-making process in the newsroom. Additionally, gender bias in the news also occurs because of the underrepresentation of women in journalism. The media industry is still dominated by men, in their roles as directors, editors, or reporters. These conditions force women journalists to follow the existing culture in the media.

This research elaborates on gender reporting practices from a gender-sensitive approach. A gender-sensitive approach is developed with the aim to 'support the media in their efforts to depict the world in more gender sensitive and gender responsive manner, thus contributing to more inclusive and equal societies' (Ramsak 2015, p. 1). The main conceptual framework of gender and media ethics theory will offer the language with which to discuss gender bias in the media. Media coverage about gender and LGBTIQ from Indonesian newspapers will serve as the case study. News from mainstream newspapers as well as yellow newspapers will be analyzed and compared.

Based on the conceptual framework and the the literature review, the aims of this research are: a) to investigate the political economy of the Indonesian print media related to gender representation; b) to compare gender representation in Indonesian mainstream newspapers and yellow newspapers; c) to explore the readership and the segmentation of yellow newspapers in Indonesia and their influence on editorial policy; d) to generate new knowledge and educational material about gender awareness in media activities. This study is meant to promote a shift in the journalism perspective from a traditional-patriarchal concept of presenting news to a gender-sensitive framework of journalism.

In order to achieve the objectives of this research, three methods will be used. First, extensive literature study will be carried out to strengthen the foundation of the research. Second, interviews with journalists and newsroom officials will be conducted to obtain information on the latest developments related to the key issues. Third. Critical Discourse Analysis (CDA) as a method to analyze news in mainstream and yellow newspapers. In this way, CDA can make previously opaque structures of power relations and ideologies manifest. Using this methodology, the research will be

able to produce a different strategy for gender-sensitive reporting in the media.

Id: 15956

Title: El cuerpo como dispositivo discursivo en la población transfemenina

Session Type: Individual submission

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Abstract: El trabajo que presento se enmarca en un proceso de investigación que problematiza los modos en que la población transfemenina produce su sentido de realidad, en condiciones de subalternidad a una realidad social normativa a la que interpelan y a la vez se adaptan para sobrevivir.

Durante 3 años, aproximadamente, de intercambios con la población transfemenina en Quito y Santa Elena en Ecuador, ha sido posible reflexionar junto a ellas sobre su generación discursiva, sus procesos organizativos, su construcción sexo-genérico, sus cuerpos "producidos" en la cotidianidad que devienen en cuerpos en transición atravesados por las categorías: clase y género.

Es a partir de estos acercamientos que fue posible reconocer en la población transfemenina un discurso que se configura en las transgresiones corporales y que operan en la contradicción de: interpelar al binario hegemónico desde la categoría "biológica" y a la vez reproducir los roles asignados al sujeto femenino desde la categoría "social". Cuerpos que desafían a los dispositivos de control del bio-poder que procuran someter a los cuerpos físicos y a sus subjetividades mediante mecanismos de lo más diversos y sofisticados (Foucault, 1977).

Sobre las condiciones de producción del discurso, es importante tensionar los lugares de enunciación y ubicar las condiciones de marginalidad de la población trans, en los determinantes: ideológico, cultural, político, económico, identitario, que es, a su vez, donde se muestra la dimensión significante de la discursividad; para Mattelart la necesidad de pensar el "lugar" de enunciación de los sujetos en los procesos de producción mediática, constituye un problema central del comunicador (en Maldonado, 2015).

Para pensar el mapa metodológico se propone un diálogo transmetodológico y multidsciplinar, que permite una conexión entre la dimensión empírica y teórica durante el proceso investigativo. Es así que en consonancia con la transmetodología se plantean etapas que se interelacionan e interactúan como es: la investigación de la investigación, la investigación exploratoria, la investigación empírica, la mediación, y un posible inventario cartográfico.

Palabras clave: discurso, semiosis social, tranfemenina, cuerpo, género

Referencias bibliográficas:

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Id: 16003

Title: The Renaissance of the Natural' Black female perceptions of artificial and natural hair as reflections of identity in South Africa

Session Type: Individual submission

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Abstract: Hairstyling choices play a significant role in the lives of women, however for black women these choices represent presentations of identity. The colonial heritage and the capitalist nature of the hair industry and media representation, make natural African hair to be seen by some as bad or ugly since it is kinky and coarse, while long, straight, silky Caucasian hair is viewed as good or beautiful hair (Banks, 2005; Craig, 2006; Hooks, 1992; Pieterse, 1992). In order to attain 'beautiful' hair Black females spend long hours and money in salons by either adding artificial hair such as hair extensions or attachments to their natural hair or they erase the natural texture and look of their hair by straightening and relaxing their hair. This study aimed to understand the hairstyling choices and the perceptions of Black female students towards the use of artificial hair and natural hair. Goffman's Impression Management Theory (1959) provides insight into engaging Black female's hairstyling choices by stating that people attempt to present a favourable public image of themselves to others. Black females make use of their hairstyles as a mode to communicate and manage a favourable image of themselves to others. This study is a first phase of a three-phase research on hair, culture and identity in South Africa. This phase of the reaserch is a prelimanry study based on a survey of a small sample of 30 Black female students from a rural and predominantly black South African university. The study revealed that contrary to media represenation and literature on Eurocentric long straight hair, Black females perceived natural hair to be more beautiful than artificial hair. They also stated that they felt confident and proud of their African identity when wearing their natural hair. This then raises a critical question, are we witnessing a resurgence of black natural hair as an epitome of black beauty and identity?

KEY CONCEPTS: natural hair, artificial hair, black female students, perception, personal identity and hairstyles, South Africa

Id: 16076

Title: The politics of identity of (Hong) Kong girls in social media

Session Type: Individual submission

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Abstract: In the recent decade, 'Kong girls' has become a vogue word in the media and daily conversations among youths in Hong Kong. The term refers to young women who typically embody the Hong Kong values, which is supposed to be highly materialistic and pursuing happiness through conspicuous consumption. In the mainstream media, 'Kong girls', denoting a undisciplined lifestyle/outlook that is not endorsed by the traditional patriarchal power in Hong Kong society, have been extensively criticized and condemned. However, in local social media, many women identify themselves as 'Kong girls' proudly in a constructive way. This article adopts multiple methods to examine the identity of the 'Kong girl' and its interaction with conspicuous consumption in social media. We have conducted focus group discussions and in-depth interviews with samples of Hong Kong women in their early twenties. Informants were invited to talk about their understandings about the 'Kong girl' and recommend their female friends as the 'Kong girl' type. Results of interviews and focus groups were further compared with the informants' postings in the social media. Findings of the research include: a) the others' report about 'Kong girls' were largely based on stereotypes represented in mass media rather than their own personal experiences; b) the conspicuous consumption in mass media discourse was a simplified concept that overlooks 'Kong girls'' diversity and autonomy; c) far from imitating the lifestyle of the upper class in Hong Kong, the social media was used by 'Kong girls' to present their uniqueness and the ability to be different from others. In sum, 'Kong girls' represents a new form of femininity and neoliberal subjectivity which challenges the patriarchal hegemony over young females.

Id: 16077

Title: Fourteen women lit Independence Day torches, including a scientist, an athlete, a student, and a bereaved mother: "Women's Time' ' the public discourse around the torch-lighting ceremony on Israel's sixty-sixth Independence Day (2014)

Session Type: Individual submission

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Abstract: "Women's Time" was the title given to Israel's sixty-sixth Independence Day ceremony in which only women participated, fourteen in number, who lit all the torches. The decision sparked an animated public and media discourse. The proposed article is based on a process study that examined the gender discourse around the ceremony, from the decision to hold a ceremony based exclusively on women until the discourse gradually died out, from mid-March 2014 to mid-May 2014. The study examined all the reports, articles, commentaries, and opinions published in the online press, and the speeches delivered by the torch-lighters as they were quoted in the press (26 in the general press, and 6 on a website dedicated to women). It also examined the headlines and accompanying images. The study employed qualitative methods of content analysis by identifying central themes.

The feminine voice and body correspond with actions to exclude women and practices considered "feminine" from the public domain (Yuval-Davis, 1993). The potency of this symbolic system is particularly pertinent in the Israeli context wherein practices of excluding women and femininity from the public domain originated in religious Jewish tradition, continued during the period of the establishment of the Zionist ethos, and gained reinforcement in the dominant security discourse in Israel (Almog, 2004; Maor, 2010). Remembrance Day and Independence Day ceremonies constitute a central platform in Israel for the creation, replication, and visibility of national identity. Lomsky-Feder (2005) contends that over the years the ceremonies have changed from national-heroic ceremonies to personal-emotional ones. Women have begun occupying a significant place in the ceremonies as mothers who are the heroines of personal suffering.

The study identified gendered representational frameworks (Norris, 1997), excessive preoccupation with family life and appearance, as well as non-gendered representational frameworks as women's contribution to Israeli society's complex social fabric, and presenting a moving personal story. In general, the media echoed the message dictated by the political establishment: This is a diverse list representing the unique fabric of Israeli society and provides inspiration for women's empowerment.

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Id: 16084

Title: I don't want to be what you want. Stereotypical self-representations and circumvention strategies on a girl-power dating website.

Session Type: Individual submission

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Abstract: Recent research has shown that in mainstream online environments stereotyped gender representations are still prevalent (Bailey, Steeves, Burkell, & Regan, 2013). In the following years, as the spread of digital technology led to the normalization of internet usage, utopian and dystopian views of the relationship between gender and technology lost their centrality and scholars started focusing on the mutual shaping of gender and technology, considering both as "multidimensional processes that are articulated in complex and contradictory ways which escape straightforward gender definitions" (van Zoonen, 2002, p. 6).

In this regard, online dating platforms constitute a relevant arena wherein to explore self-presentation processes and impression management practices (Ellison, Hancock, & Toma, 2012; Ellison, Heino, & Gibbs, 2006). On the one hand, these are the domains where cyberfeminists and other theorists believe the liberating potential of the internet to be more relevant; on the other hand, identity performance is at the same time an individual and a social phenomenon (Buckingham, 2008; Jenkins, 2008), whose observation can help highlight social negotiation processes, also with regard to gender, gender roles, and gendered stereotypes.

In order to further explore such dimensions, in this paper we focus on AdottaUnRagazzo (Adoptaguy), an online dating platform whose peculiarity consists in discursively building a 'girl-power' environment, fostering 'girl-power' attitudes in its female users.

More specifically, we are interested in observing what kind of self-representation practices emerge in a digital environment that explicitly adopts a frame that is not consistent with traditional gender stereotypes, being more oriented toward the sexual subjectification stereotype. The aim is to understand through a frame analysis and a content analysis of 123 Italian female users' profiles how female users modulate their self-representation in this peculiar environment.

The online dating phenomenon in Italy is not as widespread as in other countries because of a cultural reticence. This aspect influence the way Italian women approach online dating, potentially affecting the way they represent themselves in order to win over a potential partner.

Therefore, our first three research questions are the following: Do its semantic and functional aspects characterize AdottaUnRagazzo as a girl-power environment? What are the self-presentation and impression-management practices adopted by a sample of Italian AdottaUnRagazzo users? What is the role, if any, of gender stereotypes in female AdottaUnRagazzo users' self-presentation processes?

Furthermore, each digital platform can be considered an environment which provides affordances and constraints to its users (Norman, 2013). When digital environments emphasize self-presentation and impression management processes, as is the case with online dating platforms, platforms' affordances and constraints steer specific self-presentation forms (Ellison et al., 2006; Walther, 1994). Therefore, as AdottaUnRagazzo provides a very peculiar frame to its users (clearly oriented toward girl-power attitudes), we wish to explore the extent to which the practices of a sample of Italian female users adhere to such a frame, and whether and how users adopt circumvention strategies in order not to adhere to the proposed frame, or to the preferred usage practices and how they affect their self-presentation and impression management practices.

Id: 16239

Title: The News Media as a Moral Agent for Social Change: Domestic Violence and the Simek Case in Hungary

Session Type: Individual submission

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Abstract: In 2002 Kitti Simek, a 14-year-old Hungarian girl shot her stepfather with a gun after having suffered severe abuse from him for years. The story, extensively covered by the Hungarian news media back then, practically became the very first case of domestic violence that achieved high media visibility in the country, what is more, one that was explicitly framed and named domestic violence, a notion unheard of by the majority of Hungarians back then. Moreover, with the help of anti-violence feminist activists, the case soon provoked a nation-wide social movement, too, for the prevention and criminalisation of domestic violence (an initiative supported by off-line media outlets as well), thereby launching a decade-long series of bottom-up initiatives in the country for the change of the Hungarian legislative system (which finally happened in 2013).

Despite its prominent role in the history of the Hungarian media portrayal of domestic violence and its role in raising public awareness to this type of violence in the country, the Simek case is still very under-researched, with no separate scholarly articles dedicated to it as of early 2017. Therefore, I aim to give a brief overview of how the Hungarian news media discursively constructed the Simek case, with special attention to the ways in which the news media discursively engaged their audience morally and socially to the suffering of the victim, thereby laying the foundations for future interventions against domestic violence. I employ a theoretical framework that combines theories on mediated suffering with a Foucauldian notion of discourse, and my method is CDA.

With this, I aim to contribute to two fields: the still largely Anglo-Saxon dominated field of the media portrayal of domestic violence, and the literature of Central-Eastern European (CEE) anti-domestic violence activism. Although since the 2000s a growing number of scholarly writings have been published on the news media portrayal of domestic violence in non-English-speaking countries, too, but the post-communist CEE region is still very much under-researched, with Hungary having produced altogether one piece of literature on this subject (Balogh et al 2011). Moreover, previous studies on the news media portrayal of domestic violence typically focus on how widespread myths and unequal power relations between the sexes get reproduced by the media, but these studies only occasionally address the role of media texts as facilitators of social change. Similarly, previous literature on CEE anti-domestic violence activism typically ignores the role of the media and their potential to raise social awareness to domestic violence, and instead tends to employ analytical frameworks in which state interventions against domestic violence are examined exclusively as either products of backstage negotiations between local political authorities and anti-violence feminist lobby groups, or products of outer pressure executed on local states by international and supranational institutions. My main claim is that the Simek case can serve as an

illustrative example to question the above assumptions.

Id: 16244

Title: Las trabajadoras sexuales de Milagro (Ecuador) y su mirada crítica del discurso mediático hacia ellas

Session Type: Individual submission

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Abstract: Esta ponencia pretende compartir una reflexión sobre el uso de las metodologías participativas en los estudios sobre las representaciones sociales. Nuestra experiencia, a través de los círculos de lectura crítica de medios, nos muestra los pudores para descubrir la mirada de algunos sectores vulnerables de la población cuando analizan los medios de comunicación y como se ven reflejados en ellos. En el caso que nos ocupa, han sido las trabajadoras sexuales de la ciudad de Milagro (Ecuador) las que han puesto el dedo en la llaga al analizar a través de sus propios ojos la imagen que los demás tienen de ellas. La consecuencia: una confrontación de perspectivas. Se ha roto el paradigma. Desde el Observatorio de Comunicación Ciudadana de la Universidad Estatal de Milagro por primera vez nos hemos puesto en manos del colectivo. El resultado de la experiencia ha superado las miradas tradicionales de su representación porque el análisis ha ido mucho más allá de lo que reflejan los medios en sus líneas y más allá de la mirada de quienes están habitualmente observando a los medios de comunicación. No hemos analizado por ellas sino que han sido ellas las que han articulado su discurso sobre los medios. Siguiendo a Rey (2003), hemos propiciado que las trabajadoras sexuales se apropien del Observatorio de Comunicación Ciudadana de la UNEMI siendo ellas sujetos y no objeto del análisis de la información.

Id: 16275

Title: Gender Representation in the Nepali press during pre-conflict, conflict and post-conflict periods

Session Type: Individual submission

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Abstract: This study compares newspaper coverage of female subjects (sources) from pre-conflict, conflict to post-conflict period (1994 to 2014) in Nepal. Media representation of women becomes more crucial in conflict and post-situation. First, gender roles are flux, offering new roles to women during the conflict. Second, the role of the media is often challenged because of the limited press freedom.

The armed conflict leads to the breakdown of political and economic systems, which heightens the vulnerability and therefore has gender implication (Bushra and Lopez, 1994). Paradoxical it may sound but the armed conflict in Nepal seems to have empowered women in unexpected ways.

Women in Nepal, like in the majority of the developing countries are expected to undertake gender stereotypical roles like cooking, cleaning and nurturing. The image of women with guns became a new reality, as soon as the civil war (Maoist conflict) erupted in 1996 in Nepal. The majority of the women in rural areas were directly involved in the conflict zone, either as negotiating survival or as party cadres and guerrillas (Gautam, et al., 2006:99).

Yet, as many feminist scholars argue, the inclusion of active women in conflict news does not automatically guarantee a fair representation and the gains of the conflict are temporary. Thus, the aim of this study is to examine the media representation in relation to the armed conflict.

The study asks how gender plays out in news content while a country passes through one phase to another. On the basis of mixed methods, the study also explores the question whether participation of more female journalists in the post-conflict period has made any difference in the news contents?

The quantitative findings (content analysis of 52 newspapers) are assessed further with narrative analysis and in-depth interviews of newspaper editors. The qualitative findings are discussed in the framework of difference feminism, which argues that women's experiences are different from men's. This approach is important to look at what has been left out from 'feminine perspectives'.

The findings show that number of female news subjects has increased during the conflict compared to pre-conflict period. However, the number has declined again after the conflict is over. The participation of more female journalists has brought some important changes in news contents. However, the newspapers in Nepal fail to reflect the changes in the public sphere and continue to portray women in gender stereotypical way.

Id: 16312

Title: Female Movie Viewers' Processing of Contravening Beauty Ideals In Movie Drama in Cuba and Mexico and Their Body Esteem.

Session Type: Individual submission

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Abstract: Investigators experimenting with images of a thin ideal of feminine beauty in media effects studies reveal that women's internalization of an unrealistic "look" is a strong predictor of poor self-esteem (Hargrave & Tiggemann, 2003). Viewing such images may increase one's appearance anxiety (Brown & Dietmar, 2005). A conscious desire to approximate such an ideal (Thompson & Stice, 2001) may provoke body disturbances (Halliwell & Dittmar, 2004).

The present investigation sought to further examine the communication process conducive to such an outcome (Van den Berg, Thompson, Obremski-Brandon & Coovert, 2002). It challenged female viewers to make sense of situational meaning, denotations and connotations, and of beauty information implicitly and explicitly sustained through scenes of movie drama.

On a denotative message level, viewers examined actors' evolving relational play. A conflict opposed a young protagonist's ideal of beauty to her mother's utter disdain for her appearance. Scenes were drawn from the movie Real Women Have Curves (Atlas, Brown, Lavoo & Cardoso, 2002).Viewers considered these characters' role as protagonist or antagonist, their acts of transgression and their exploits. They viewed their actions and the consequences that entailed (Aitken, 2001). They judged characters' behaviour as appropriate or as violating established social norms of beauty in real and represented worlds (Hartmann, 2008). Rooting for the protagonist and for her realistic ideal of beauty, this study assumed, could improve viewers' appearance esteem.

On a connotative message level, processing dramatic movie scenes subjected viewers to feelings of social inclusion and rejection. Experiencing a "social deficit" correlates strongly with poor body appearance (Clark & Tiggemann, 2006). Viewing scenes depicting emotional disturbances and relational abuse relating to a movie character's appearance could evoke deep-set feelings of social anxiety, detrimental to one's body esteem (Clark & Tiggemann, 2006; Levine & Murnen, 2009). It challenged viewers to take sides in this conflict in order to socially "fit in" (Dohn & Tiggemann, 2006).

Though people's understanding of movie events is strongly stimulated by actors' behavior, more so than by situational cues (Planalp, 2006), processing movie drama required reproducing complex pre-existing referential assumptions, facts, or feelings about female beauty. It drew on viewers' knowledge about beauty norms valued or shunned in personal social circles. (Thompson and Stice, 2001).

Such a contextual effect was tested with young college-age female students living in two distinct Latin American societies. Young Mexican women selected for this study in Cancun have been immersed in what Hernandez Garcia (2007) describes as a "cult" of appearance" detrimental to women's body esteem in Mexico (Calderón, 2008). Young Cuban women provided a measure of comparison. Women's body esteem in Cuba appears more as a health concern (Esquivel & Gonzalez, 2005; Giraldo, 2006; Núñez, 2012; Barrios Duarte, 2010) than as a social or media concern (Wilhelm &Morales, Calatayud, 2016).

This movie processing experiment thus explored how women viewers negotiated beauty information in a movie and whether the outcome improved or worsen their appearance appreciation. It situated this problem at a crossroad between real, suggested, represented, implied and recalled social realities.

Id: 16332

Title: Women of Brazilian Sertão: resistance and violence linked to the exhibition on Facebook

Session Type: Individual submission

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Abstract: This paper is about a research that approaches the self-exposure in Facebook by women in Sertão of Piauí (Brazilian Northeast). The exposure of their thinking takes in account their reality, and possibilities foreseeing by them given their lives contexts, but also the certainty that they are being watched (if not by digital devices, certainly by those who surround them in person). Self-writing is constructed in a way in which photos and diverse shares can not be analyzed isolatedly, but rather as elements of a specific discursive architecture.

We start from an intersectional perspective. The communicative skills (and limitations) of these women are related to their class, their income and the current patriarchal culture in which they live. To understand these lives and the (macro and micro) contexts that cross them means exploring the intersectionalities (Crenshaw, 2002) that compose them, venturing for possibilities of political use of a social network that can dilute borders and offer expression spaces, but that can also monitor, overexpose, and restrict them.

In this research, we select the netnography as the central method, associated with grounded theory tools, in order to understand how practices related to the social network Facebook can bring new aspects to the subjectivation and autonomy of women in the Sertão of Piauí.

We consider the sphere of apparition in constructing and enunciating "precarious lives" (Butler, 2015; 2004), or "the condition of being conditioned, in which one's life is always somehow in the hands of the other" (Butler, 2015), related to the construction of narratives of self and its relation with autonomy and subjectivation. We are aware that our frameworks, as constructors of scientific knowledge, are also operations of power and delimit the sphere of appearance of these women (Butler, 2015).

The decision to research women arose, among other factors, because Sertão is a region still marked by cultural traits closely linked to patriarchal traditions. There are places, such as the city of Guaribas (the place chosen for our research), where the use of social networks by women is subject to the watchful eyes of their husbands or companions. These man often keep their profiles online but do not allow women to have theirs.

We consider that the production of the appearance of the 'sertanejas' (Sertão women) can be a kind of protest of the invisible, especially in contexts in which being a woman implies living with oppression. We have found that this political appearance, as the images (including selfies) produced by them, can represent a freedom of framing and of enunciation forms. It proposes an autonomy, a feeling of being creative agents of the tracing of their "being in the world", when they are elaborating a look, a framing and a narrative about themselves.

Id: 16371

Title: Sororidad, clase y sexualidad: relaciones femeninas y feministas en "14 de abril. La República" (Diagonal TV, 2011-)

Session Type: Individual submission

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Abstract: El incremento de papeles principales de mujeres en las series de televisión españolas de carácter historicista es ya una tendencia reconocida en la academia. Se trata de un fenómeno o una tendencia sintomática del marco político que la albergó, marcado por la la institucionalización del feminismo de Estado y el auge de políticas de género que llevó a cabo el último gobierno del PSOE con José Luís Rodríguez Zapatero al frente, entre 2004 y 2011 (Méndez Méndez, 2014).

En nuestro caso, presentamos para el análisis la serie 14 de abril. La República, programada en la parrilla de La1 de Televisión Española en 2011 y cuya segunda temporada no llegó a emitirse en la televisión pública por el giro conservador que sufrió el ejecutivo del Estado en 2012 (inicio de la etapa del Partido Popular de Mariano Rajoy) y el consecuente cambio de del Consejo de Administración del ente radiotelevisivo público. Este spin-off de otra exitosa serie de la casa titulada La Señora (Diagonal TV, 2008-2010), presenta un personaje femenino que funciona como gancho argumental entre ambas tramas. Se trata de Encarna Alcántara, quien -valga la redundancia- encarna el prototipo de mujer humilde de clase obrera y conciencia feminista del primer tercio de siglo, y que, siendo cercana a los principios anarquistas, se involucrará más tarde en el activismo sufragista de la II República (1932-1936). Este contexto histórico-político en que se enmarca la acción, resulta un referente de libertad, avance social y cultural en la memoria de la población progresista damnificada por la dictadura franquista, entre ella, los sectores feministas.

El objetivo de nuestro trabajo es leer el desarrollo del personaje en la serie, tanto en su caracterización como en su dimensión relacional. Sostenemos que la evolución de Encarna en los distintos escenarios públicos y privados en los que la presenta la diégesis sugiere lecturas interesantes que manifiestan conceptos del debate del feminismo institucional contemporáneo en el contexto español, que incide precisamente en la relevancia del legado político del movimiento para la génesis y desarrollo del Estado democrático, así como en el problema del relevo generacional

motivado por la diversidad de posiciones que desplazan o cuestionan el sujeto teórico y de lucha del feminismo en la postmodernidad. Entre ellas, nos fijaremos especialmente el concepto de sororidad (Lagarde, 2006) como factor estratégico para el empoderamiento femenino recíproco y como elemento de afectividad subversivo. Para ello, analizamos cómo la expresión de la sororidad se articula a través de la posición de clase y la sexualidad no normativa de Encarna.

Referencias:

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Id: 16372

Title: Investigative journalism breaching the gender barrier in Brazilian online magazine AzMina

Session Type: Individual submission

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Abstract: Investigative journalism focus on exploring and revealing complex situations. Every news report is a result of a investigation, the investigative journalism, however, is about those pieces that help us to answer questions long made or reveal situations never seen. It's a task that requires many sources and uses more time than the usual news piece takes to be done. In Brazil, an independent media embraced the quest to produce investigative journalism to help change women reality in the country. This work analyses the "AzMina Magazine", an online publication that uses investigative journalism to face gender issues in Brazil.

In its disclaimer, AzMina Magazine (http://azmina.com.br) presents itself as an online monthly publication that aims in building a new sense of beauty and give tools to all Brazilian women to become more powerful. It claims to be a magazine to women from "A to Z" giving investigative journalism with quality and no cost. This project derives from AzMina non-profit organization that uses information to fight gender violence in publications and courses.

Created in 2014, AzMina Magazine is kept running due to donations made through crowdfunding. Currently, it has a permanent all female eleven persons team and ten collaborators, including the only man, a designer. Among the issues already published are stories like the research on "women police stations", created in Brazil to deal exclusively with gender violence. The magazine denounced in 2016 that local governments were reporting stations that did not existed. In true, much less than the 7,9% Brazilian women reported were covered by women police stations. Fashion true cost, women career in male fields and healthy issues are some of the themes already reported in AzMina. Often, texts come with collaborative maps requesting readers to input information about theirs reality in the site.

This work main goal is to analyze AzMina Magazine and its trajectory. It also wants to know which themes are most published, feedback from readers and how the producers measure their results. Using qualitative research methodologies such as an interview with magazine director, journalist Mariana Lucena de Queiroz, and analyses from news reports published in 2016, it aims to comprehend the role of investigative journalism in gender development.

Id: 16401

Title: Female political language style: a case study of Hillary Clinton's speeches during the American National elections in 2016

Session Type: Individual submission

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Abstract: Our topic for this paper is female political languages style. We start in this paper with discussing relevant literature about gender and discourse analysis and the relationship between these two topics. We address this in critical way and will explain why our research is an important contribution in this field of gender and language. Further, we also address political rhetorical techniques and the kind of techniques we will use in our analysis of the political language style of women and in particular of Hillary Clinton. Especially, we will look at metaphor-, hyperbole- and parabole/understatement use; direct language use and concrete language use; and eventually self-correction. As a case study, we will analyse speeches of Hillary Clinton running as the Democratic candidate for the National American elections in 2016, considering the techniques described before. Our aim is to find some rhetorical trends in her speeches and how we can relate them to gender. Is there a general language style that is typical for Hillary Clinton? Further, we incorporate this case study into our wider research of female political language style and comparative research of male political language style.

Id: 16471

Title: Superhero v Bystander Effect: Effects of Media Priming on Sexual Harassment Intervention

Session Type: Individual submission

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Abstract: Media priming is one of the most deeply-rooted and wide span theories in media studies. Previous research deploying this theory usually compared the effects of pro-social and anti-social media priming, while this study opts to compare the effects of pro-social fictional and non-fictional media content. Furthermore, the researcher attempts to examine the effects of media on priming an intervention behavior in case of sexual harassment, as well as, measure the difference between exposure to fictional and non-fictional videos of heroic acts, when it comes to priming an actual helping behavior. An experiment will be conducted using a staged manipulation of a sexual harassment situation, which is considered a high cost help situation within the Egyptian culture. Sexual harassment is as the Egyptian Centre for Women's Rights (ECWR) describes it a "social cancer" spreading within inactive government legislations and societal support. Sexual harassment is epidemic in Egypt; as in many other countries around the world, nonetheless on college campuses. The researcher thought that a sample of college students would constitute an adequate measure of sexual harassment intervention behavior. Therefore, a volunteer sample of 92 college students will be drawn across different college years, and they will be exposed to fictional and non-fictional videos of heroic acts, then they will be individually exposed to a staged sexual harassment situation, in order to measure their intervention/non-intervention behavior, and identify the reasons for that behavior. On one end, students have a strong sense of belonging when it comes to their college, so they might be more protective and feel more comfortable to intervene; especially with the presence of media priming as a potential catalyst. On the flipside, they might be constrained by culture, taboos, and the presence of bystanders, thus refraining from intervening.

Id: 16577

Title: Medios digitales para usuarios y usuarias LGBTTTI ¿alternativa informativa o industrias culturales'

Session Type: Individual submission

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Abstract: El objetivo de este trabajo consiste en analizar el contenido de los medios digitales comerciales, dirigidos a un target de personas identificadas con la diversidad sexo-genérica, para identificar mensajes estereotipados, homonormativos, discriminatorios y violentos.

En esta investigación se analizará de forma crítica la estructura y el contenido de dos medios nativos digitales comerciales dirigidos a personas LGBTTTI (Escándala de México y Cromosoma X de España), mediante la teoría de género y de la economía política de la comunicación y la cultura.

La hipótesis considera que los medios digitales con una intención comercial, recurren al uso de estereotipos de las personas LGBTTTI, así como de mensajes homonormativos, discriminatorios y violentos, para generar un mayor tránsito en la red y, de este modo, capitalizar las oportunidades publicitarias del medio.

Estudios sobre género y comunicación han señalado la exclusión de las problemáticas de las poblaciones LGBTTI en los contenidos de los medios de comunicación tradicionales; al mismo tiempo se muestra y denuncia las representaciones estereotipadas de personas pertenecientes a estas poblaciones, así como la difusión de mensajes discriminatorios y violentos. En la era digital, existen nuevos medios con contenidos dirigidos a personas asumidas como sexual y genéricamente diversas, que se suman al modelo industrial y reproducen discursos estereotipados homonormativos y discriminatorios.

La ecología de los medios de comunicación se ha transformado con la era digital, donde nuevos actores intervienen las discusiones y pluralizan las perspectivas sobre las realidades sociales. En este nuevo panorama mediático, movimientos sociales, grupos subalternos, poblaciones vulneradas y excluidas históricamente, encuentran espacios de representación.

De acuerdo con las autoras Crovi y Toussaint (2006) los medios digitales (o cibermedios) se caracterizan por utilizar las redes digitales como soporte para difundir información. Los principales atributos de los medios digitales son la multimedialidad, la hipertextualidad, la inmediatez, y la interactividad, esta última hace posible la participación de los usuarios y usuarias en el medio.

Las nuevas tecnologías, en el marco de la sociedad de la información y el conocimiento, posibilitan la pluralidad informativa, las personas pueden acceder a una gran variedad de contenidos en distintos medios. Económicamente, resulta más accesible crear un medio digital. Limitaciones como el espacio y la temporalidad que se tenían en otras plataformas, se diluyen en la red.

Sin embargo, esta nueva ecología mediática, no necesariamente transforma las estrategias comerciales de la industria de los medios de comunicación: segmentación, diferenciación y posicionamiento, a través de los estereotipos sexitas. Los medios digitales comerciales, aspiran a incrementar sus ingresos por publicidad, ahora medida por el número de visitas a una página, la cantidad de seguidores en las redes sociodigitales, así como el alcance y tiempo que las personas usuarias comparten con el contenido.

Id: 16598

Title: Destabilising essentialised notions of sex workers' sexual subjectivities through digital-storytelling

Session Type: Individual submission

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Abstract: Digital-storytelling is the process of producing an audio and visual (multimedia) package that is narrated by the storyteller, and depicted through personal photographs and/or sourced images (Worcester 2012: 91, Rahim 2012: 99). According to theory digital-storytelling can be employed as a visual arts method for social change as it has the potential to be transformative, both through its process and products (Rahim 2012: 103, Gubrium et al 2014: 339). Indeed, practitioners of digital-storytelling such as Transformative Story argue that digital-storytelling 'emerge[s] from a tradition of action-research that links "critical social learning" to a transformational agenda in terms of social justice'[1]. Therefore, digital-storytelling in itself – through the creative telling of lived experiences – can serve to convey the nuances of social research.

In this paper I argue that digital-storytelling can be used to destabilise essentialised notions of what it means to be a sex worker, and elucidate sex workers' own sexual self-perceptions. Aline Gubrium et al write that 'specifically, [they] see digital-storytelling as a new modality for sensing sexuality research' (2014: 339). Hence, this paper aims to illustrate how digital-storytelling offers the opportunity to creatively challenge, expand and re-present sexual narratives and subjectivities. This is done through the analysis of a digital-storytelling workshop, and one of the stories that were produced at it - titled Life is Outside[2] .

In 2014 I was commissioned by Sonke Gender Justice to project manage and co-facilitate a five-day (23-27 June) digital-storytelling workshop with male and transgender-female sex workers in Cape Town (South Africa). The participants were members of Sisonke (the national movement of sex workers), and came from five provinces[3] across the country. The workshop offered a safe and nurturing space for the participants to create digital-stories about their lives in relation to sex work. The stories produced were to serve as educational material for advocating for sex workers' access to human rights.

This paper aims to demonstrate how digital-storytelling can be used to destabilise and de-essentialise sex workers' sexual subjectivities. Pukkie is a 'gay sex worker who is still a Christian'. This is how he self-identifies in his story. Life is Outside relays Pukkie's journey through life and the challenges he encountered along the way in realising his sexual subjectivity. This is an

interesting digital-story to analyse as it illustrates the intersectionality of sexuality, religion, spirituality, race and (Xhosa) culture.

I conclude by encouraging marginalised sexualities, researchers and activists to collaborate on the 'political project of co-crafting a visual argument' that destabilizes essentialised notions of sexual subjectivities, and challenges social injustices through digital-storytelling (Lewin 2012: 115).

Footnotes:

[1] The Transformative Story website serves as an online handbook and forum for 'conceptual reflections, practical experiences, and methodological guidance on transformative creative and visual storytelling methods': http://www.transformativestory.org/what-are-creative-storytelling-methods-for-social-change/ [10 May 2015].

[2] Life is Outside – Pukkie: http://www.genderjustice.org.za/digital-stories/life-outside-pukkie/ [1 May 2015].

[3] Eastern Cape, Western Cape, North West, Gauteng and Mpumalanga.

Id: 16601

Title: Perpetuation of gender stereotypes in love and sexual relationships: Heteronormativity in TV series consumed by young people

Session Type: Individual submission

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Abstract: The importance of the idealised conception of romantic love in our society, especially related to young people, has been highlighted by several researchers. This conception foments the perpetuation of gender and love roles and stereotypes in love and sexual relationships, roles and stereotypes that are often heteronormative and patriarchal. On the other hand, media play an important role in the socialisation process of young people and in the transmission of social models and portrayals (e.g., Livingstone, 1998; von Feilitzen, 2004). Gender, love and sexual relationships take an important role within serialised fiction programmes, which are one of the most consumed media by young people. From a multidisciplinary perspective, our research intend to identify the stereotypes and models related to gender, love and sexual relationships that young people claim to have, in order to compare those stereotypes and models to the ones young people prefer and consume in serialised fiction programmes, that is, the ones that can influence, in an unconscious and emotional way, young people's own conceptions and values.

Our study combines a quantitative phase (a survey to 1st year University students from Spain and Venezuela) and a qualitative phase (a qualitative analysis of fans' forums of serialised fiction programmes). Currently the first phase is being finalised. This paper presents the main results concerning the Spanish (n=145) and Venezuelan (n=209) sample of the quantitative phase. The students in the sample were asked about their preferences related to serialised fiction programmes (such as characters and plot themes) and their own gender and love stereotypes, throughout questions based on the three pillars of love relationships identified by Sternberg (1989): intimacy, passion and commitment.

Descriptive and bivariate analysis was carried out with SPSS software. The results reveal that students consider some aspects of love relationships more important than others, e.g. "enjoying spending time with the partner" VS "long-term commitment". Furthermore, they agree with ideas related to the romantic love stereotypes, such as "I would like to find the love of my life". On the other hand, they do not agree with sentences based on a patriarchal and heteronormative conception of love, such as "men are more impulse by hormones than women" or "men are more independent than women". They also claim to prefer intelligent, independent, funny and self-confident fiction characters, but then they indicate as their favourite ones stereotyped and patriarchal characters, like Homer (The Simpsons) or Walter (Breaking Bad).

Finally an apparent paradox must be emphasised, concerning young spectators cognitively able to reject stereotypical beliefs while emotionally accepting fiction characters who embody those same beliefs.

Id: 16650

Title: Masculinity and fashion: a study of social identity theory and gender socialization

Session Type: Individual submission

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Abstract: This study explores the relationship between identity and gender socialization to others through fashion. Understanding one's fashion can help understand ones identity and their perception toward their own culture (Jayne & Ferencuhova, 2015). Fashion and clothing selection are sometimes used to identity people's status, sexuality and gender (David, 1992). In addition, clothing and fashion style can show how people communicated their social identities and their desired for uniqueness of their individuality within or outside their group (Chan, Berger, Bovan, 2012).

For young male, identity means an association to groups, which can be influenced by media, or people surround them, especially family (Carter, 2014). In the US, historically, media has contributed to show 'cowboy masculinity' which transcended not only from clothing style but also lifestyle (Gibson, 2016). Media can also shows association of true masculinity for a certain group. The characters that Will Smith played in movies, such as I am Legend and I, Robot, for example, helped construct the image of black masculinity (Giligan, 2012). When media affected this perception, it could create a collective identity, which can then affect how the person acts and view about the world. Francks, (2015) argues that fashion can also associated to politics in a global context due to its influence to local fashion around the world.

This study combines gender socialization and social identity theory in order to understand how young male learn social and gender expectations and whether their selection of clothing and fashion is a way to identify with their groups. Based on survey questionnaires with 107 male students in western Pennsylvania, finding shows that perception of masculinity is a form of negotiated style between self and others and a sense of belonging and association to a group. Furthermore, influence of social media and peers during college have influenced not only the clothing selection but also the creation of their own identities.

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Id: 16741

Title: El erotismo y la pornografía. La relación entre el cuerpo, la fotografía y el sexo en la obra de Alberto García Alix

Session Type: Panel Submission

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Abstract: Presenta. Virginia Ramírez Jiménez, maestrante en comunicación.

La búsqueda de lo trivial para transformarlo en sublime es el sello que caracteriza el trabajo de Alberto García Alix. Sus obras son un ejemplo de que la fotografía tiene el poder de mostrar algo que va más allá de lo cotidiano, lo que la ensayista Susan Sontag defiende argumentando: en las calles existen otros mundos

La tatuadora "Morbella", los actores porno Tony Ribas y Nacho Vidal, son algunos de los personajes que forman parte del trabajo del artista. Personalidades que decidieron jugar con la composición fotográfica en conjunto con la fantasía y el goce del retratador, haciendo de este género provocador, un descubrimiento de la belleza. La fotografía como un proceso de construcción de identidad.

El presente artículo de ponencia se basa en la revisión de la literatura y la teoría que permitirá analizar e interpretar la inclusión del lenguaje pornográfico en la obra fotográfica del español Alberto García Alix y con ello ubicar el papel que tiene su discurso visual para el público; explicar la composición fotográfica de las mismas y la influencia que ejerce la personalidad del artista sobre su obra, para entender la fotografía como un registro de vida.

Para ello se recurrirá a lo argumentado por el Semiólogo francés Roland Barthes, en su obra "La cámara lúcida", texto en donde se aborda la lectura fotográfica a través de studium y el punctum, conceptos que permiten definir el sentido de una fotografía:

El Studium que se refiere a cómo culturalmente participo de los rostros, de los aspectos, de los gestos, de los decorados, de las acciones y el Punctum, ese azar que en la foto me despunta (pero que también me lastima, me punza).

Palabras clave. Fotografía, pornografía, erotismo, composición, fantasía, provocador, género, semiótica.

Id: 16761

Title: LA INVISIBILIDAD DE LA NARRATIVA LÉSBICA

Session Type: Individual submission

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Abstract: "La invisibilidad de la narrativa lésbica en el cine mexicano"
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RESUMEN

El cine como medio de expresión masiva documenta la sociedad, es un reflejo de los problemas, representaciones y prácticas sociales, a la vez también es un importante constructor de imaginarios y formas de pensar, por medio de su función socializadora y legitimadora. Sin embargo, podemos observar que hay historias fuera del interés de directores y productores, narrativas alejadas de las plumas de guionistas mexicanos. Uno de estos relatos es el lesbianismo.

Si bien la diversidad sexual llegado a la pantalla grande, se han representado mayormente las historias de personajes homosexuales masculinos. De forma contraria, la homosexualidad femenina permanece poco visible en los relatos cinematográficos aún de nuestros tiempos. Pocas son las cintas que se han atrevido a explorar las historias de mujeres enamoradas de otras mujeres o donde se ejerce libremente la identidad lésbica; estas cintas no abundan en los carteles de cines comerciales, aunque sí en festivales y producciones independientes.

El comportamiento de "la mujer" en las cintas nacionales ha sido sujeta a una imagen dicotómica, estereotipada y sustentada en una ideología patriarcal. Estas imágenes han servido para reforzar el sistema sexo-género, moldeando actitudes y naturalizando prácticas y discursos. La lesbiana, por supuesto, no forma parte de estos imaginarios y poco se encuentra referida en el cine nacional debido a la ruptura con el estereotipo de procreación patriarcal en la cultura mexicana.

El objetivo central de esta ponencia es presentar la producción de narrativa lésbica en el cine mexicano, identificar el número de cintas con referente lésbico explícito y categorizarla por modalidad de representación fílmica, así como identificar los factores socioculturales que intervienen en su producción; reconocer a los medios de comunicación como agentes en la construcción de una sociedad desigual, y al mismo tiempo su capacidad para ser promotores de la igualdad de género, y no sólo productores y reproductores de violencia simbólica.

Así, esta ponencia parte de los primeros hallazgos de una investigación que visibiliza uno de los temas excluidos de la comunicación de masas y pone en la mesa de discusión nuevas temáticas para posibilitar la formalización de objetos de estudio en relación al Género y la Comunicación, que ayuden no sólo en la explicación de nuestro contexto sino también en la democratización de los espacios y al derecho de todo individuo a ser respetado y a tener una identidad propia.

Id: 16800

Title: The discourse of new communalism in Mexico and its contribution for building a communication society. Critical Analysis of Aprender a escuchar. Enseñanzas maya-tojolabales by Carlos Lenkersdorf.

Session Type: Individual submission

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Abstract: The dissertation shows problems regarding the contradictions in the discourse that proposes that communication in Mexican indigenous communities represents a superior type of democracy and the evidence of inequity and gender violence in those same communities.

This discourse, named "new communalism", is linked to an important movement of restoration of the indigenous community. Such movement is being produced by indigenous and not indigenous intellectuals from this country.

The importance of the analysis is based in the necessity of knowing what this discourse refers to, regarding communication in indigenous communities with an aim to expose their possible contribution to the situation of domination that women suffer or, on the contrary, their liberation. Likewise, regarding the possibility of recognizing the presence of a traditional thought, from different places and origins, that can certainly contribute in building societies that are more equitable and participating.

The work has a theoretical and normative framework based on the discursive ethics and the philosophy of liberation. One of its main objectives is to show arguments that support the idea that if violence in interpersonal communication is not surpassed, especially in erotic and pedagogical relationships, the possibility for building a true communication society does not exist.

The analysed corpus is Aprender a escuchar. Enseñanzas maya-tojolabales, written by Carlos Lenkersdorf (2008). The methodology used for the critical analysis is the historical-discursive method.

The results suggest the existence of a patriarchal ideology in the analysed discourse. This, however does not invalidate its contribution for building a communication society; especially because the community communication described by this current thought, can be seen as a role model for other levels of the social system.

Key words: ethics, democracy, discourse, ideology, indigenous, women.

Id: 16835

Title: Hypersexualization and Risk in Dissenting Gender Identities: notes for the dissolution of chance

Session Type: Individual submission

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Abstract: The present article refers to image-media and symbolic construction of dissident gender identities. We begin with sixty-five movies chosen along five years. Subsequently, a selection was made from the movie's characters, finally leading to two movies, which will be analyzed in this article. Based on the concepts of social construction of gender presented by Butler (2010) and Young (2004), as well as Edgar Morin's projection-identification (1970), this article intends to identify recurrent features among the selected characters. The hypothesis is that the social construction of gays, lesbians, bisexual and transsexuals characters, commonly seen in these movies, frequently presents themes such as drugs, crime, murder, diseases and sexual violence. As well as the hypersexualization of both bodies and practices. It is as if such individuals, when represented, were some sort of high-risk existences, always in danger, and as if this condition of risk was inherent to such sexual identities. It is possible that such recurrence is transformed into a device, used for conditioning and controlling the place and role of LGBT individuals, keeping this part of the population on an eternal exclusion cycle. The objectives of this article are: to indicate the component aspects of the symbolic construction of genre that can interfere in the individual gender identity; to identify on the characters of those narratives such features and highlight the recurrent ones; to establish a connection between the symbolic construction of the analyzed characters and some of the sexual practices of the dissident sexual identities; to review these recurrent narratives and envision possible alternatives. In addition to the bibliographic review, analyses were made of the selected movies with focus on the characters. Therefore, it was possible to examine the influence that this kind of product have over the construction of the collective imaginary regarding dissident sexual identities and the effective participation of LGBT communities on the cultural and social political processes.

Id: 16856

Title: Hermès as a Social Class Symbol and a Culture Commodification In The Life of Jakarta's Middle Class Woman

Session Type: Individual submission

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Abstract: Hermès as a Social Class Symbol and a Culture Commodification In The Life of Jakarta's Middle Class Woman

Abstract

The rise of the middle class has become a benchmark of economic growth in developing countries. The existence of the middle class is always associated with the development of prosperity and the level of education in society. Their presence is assumed to contribute in social, political, economy, and cultural changes in the society. However, global marketing developments indicate that the middle class have in fact become one of the most potential target of consumerism. Instead of becoming a positive role, most people in the middle class is stuck in the lifestyle of consumerism that is laden with symbols of class and commodification of culture as a culture industry in society (Adorno & Bernstein, 2001). One interesting phenomenon in Jakarta is the growth of various communities based on the lifestyle of consumerism. Among a variety of interesting communities on the rise is a community that uses and collects Hermès branded bag.

This research aims to understand the development of Hermès users in Jakarta as a community which is based on consumerism culture and its implication on social culture (Adorno & Horkheimer, 1944; Golding & Murdock, 1997). The method used in this research is phenomenology with in-depth interview, observation, and literature study as data collection techniques.

This research shows that the Hermès bag community, interpret Hermès as a class symbol for their social circle. Moreover, the Hermès brand became a symbol of prestige among this middle class group by claiming that being a socialite is their identity. Hermès as a product has become a form of investment in which its product value is developed and set by the community and its network.

"Arisan" (a regular social gathering among various social niche groups, common in Indonesia) is where such community hang out to flaunt and trade their collection. The Hermes handbag community uses its brand as the group's social symbol directly connecting the value of the product that they are wearing or the values of exchange in their "Arisan" activities as the group's identity.

Key words: Hermès, Class Symbol, Commodification, Middle Class, Woman

Id: 16864

Title: How to be a woman: the mediatic construction of an implicit comparison between Dilma Rousseff and Marcela Temer

Session Type: Individual submission

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Abstract: Based on the initial reflections of Simone de Beauvoir in The Second Sex, on the ideas of Andrea Dworkin and Sheila Jeffreys regarding beauty practices, on Suely Rolnik regarding the construction and the transformations of the female subjectivity, on Mary Del Priore regarding the history of sexuality in Brazil and on Betty Friedan regarding what she called The Feminine Mystique, this article aims to identify and analyze, in the media coverage of the election (2010), reelection (2014) and in the impeachment process (2016) of the ex-president of Brazil Dilma Rousseff, elements that prove the idea of a comparison, even when implicit, between her and Marcela Temer, wife of former vice-president and current president of Brazil Michel Temer, who was vice-first-lady then and first lady now. The discussion of this comparison has the intention of understanding how such comparison helps to construct a social imaginary of what is a woman, of femininity and its ways.

The main piece analyzed in this paper is a profile published in April 2016 in the website of Veja, the magazine with the largest reader base in Brazil. Above the title "Beautiful, modest and domestic" ("Bela, recatada e do lar", in Portuguese), the beauty, the care, the youth and the modesty of Marcela Temer were exalted. In contrast to the profile, there are several media outlets that mock the way Dilma looks, dresses and behaves because it does not match the expectations about the female sex. The profile was published the day after the voting that officialized the impeachment process against Dilma Rousseff. Thus, the analysis takes in consideration a subtextual narrative in which a "wrong" kind of woman is defeated, followed by the rise of another kind, the "right" one – who assumes the role of wife of a man in power, and not of a woman in power herself. The fact that the election and the reelection of Dilma have left an empty space in the first-lady title for almost six years is fundamental for this study, since it makes us think and ask about the power structures and the space for women in national politics.

Id: 16878

Title: Imágenes de la mujer y visiones de mundo en la telenovela. Caso voltea pa` que te enamores

Session Type: Individual submission

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Abstract: Uno de los productos televisivos más estudiados es la telenovela, especialmente como género representativo de Latinoamérica, y uno de los tópicos abordados en esos estudios alude a cómo a través de sus contenidos se reproducen y promueven en las audiencias representaciones sociales en torno a la pareja, la familia y las relaciones de género, entre otras. En vista de ello, la presente investigación busca analizar las distintas concepciones de imagen de la mujer presentes en la telenovela "Voltea pa´ que te enamores", transmitida en el año 2006 por el canal Venevisión, en el año 2011 por Venevisión Plus (ambos en el prime time) y nuevamente por el canal Venevisión en el año 2014 (en el horario vespertino). La investigación se abordó desde la metodología cualitativa. Se utilizaron diversas fuentes documentales y se crearon categorías de análisis propias para la realización del análisis de contenido de un grupo de capítulos seleccionados. Todo esto con la finalidad de conocer el tratamiento de dicho tema en una de las telenovelas con más rating en los últimos tiempos en Venezuela. El estudio concluyó que a pesar de que en la telenovela analizada se intentó mostrar imágenes de la mujer no hegemónicas, se mantienen en alto grado estereotipos conservadores. Por ello, consideramos recomendable seguir estudiando estas temáticas, especialmente si tomamos en cuenta el potencial que dicho género posee como estrategia de eduentretenimiento.

Id: 16895

Title: Género, comunicación y políticas públicas: una mirada a la transversalización del género y derecho a la comunicación en América Latina

Session Type: Individual submission

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Abstract: El presente artículo es parte de la investigación "Políticas públicas de comunicación en América Latina: Derecho a la comunicación con perspectiva de género", inscrita en el Centro de Investigación en Comunicación (CICOM) de la Universidad de Costa Rica. Esta analiza las políticas públicas relacionadas con la comunicación y el género de 9 países latinoamericanos: Argentina, Bolivia, Costa Rica, Ecuador, El Salvador, México, Paraguay, Uruguay y Venezuela.

La investigación nace en el marco de la discusión sobre las políticas públicas de comunicación en América Latina. Los contextos varían de países en los que se han creado e implementado nuevas legislaciones, hasta aquellos que apenas comienzan a conversar sobre su contexto mediático y a pensar y construir un un nuevo modelo.

Estos procesos están estrechamente ligados con la digitalización y el apagón analógico, pero también con debates acerca de los derechos humanos a la información y comunicación y a los modelos económicos mediáticos. Así nace el interés por analizar la forma en que las legislaciones incluyen el derecho a la comunicación y la perspectiva de género.

Conceptualmente, partimos de que el derecho a la comunicación es un atributo innato del ser humano para vivir en sociedad. Este derecho integra otros, como el derecho a difundir y recibir información, a expresarse, a la investigación, a la participación política, a la libertad de prensa y a acceder a la información pública.

Entendemos el género como una construcción social que define lo masculino y lo femenino en sus roles sociales y sus diferencias, y que se asigna en función del sexo biológico con el que se nace. Anudado a esto, se reconoce que los medios de comunicación juegan un papel fundamental en la

construcción de significados y estereotipos que terminan creando relaciones desiguales y violentas en contra de las mujeres.

La metodología se basó en el análisis de contenidos para interpretar dos legislaciones por país: la que regula los servicios de radiodifusión sonora y televisiva y la política pública de género. El trabajo enfatizó las acciones, procedimientos y sanciones sobre el uso de los medios de comunicación y la equidad de género.

Posteriormente se hace una categorización de las legislaciones, que incluye aspectos conceptuales como la definición del género y el derecho a la comunicación, y medidas concretas, las acciones afirmativas relacionadas con transversalización de género. A partir de estos y otros criterios se construyen 3 clases de legislaciones: las más avanzadas, las intermedias y las rezagadas, con respecto a la transversalización.

Con base en el análisis de los tres escenarios y en las fortalezas y debilidades encontradas durante el análisis de contenidos, se elaboran lineamientos e indicadores para la transversalización de género en clave de derecho a la comunicación.

Id: 16991

Title: The feasibility if Femvertising: An exploration of the effect of femvertising on female South African consumers' brand perseptions

Session Type: Individual submission

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Abstract:

Femvertising emerged as a response to the exploitation and negative stereotyping that has for long been part of advertising rhetoric. It can be defined as advertising that employs pro female messages, imagery and talent. The research explores how female South Africans perceive femvertising and the potential effects of femvertising on brand perceptions and by extension also on purchasing behaviour. As this is a relative new phenomenon it also investigates the potential of femvertising, both negatively and positively. Advertisers and scholars view femvertising as not only a positive change in how brands advertise, but also view it as a potential vehicle for bringing about positive social change in terms of gender equality. Some sceptics, however are not convinced and believe that femvertising is simply a new form of exploiting the gender issues that women face in order to make a profit.

The primary research question addressed in this study was: How, if at all, does femvertising influence the brand perceptions of female South African consumers? As the research is explorative in nature a convenience sample was use with a total number of 72 female South African consumers between the ages of 18 and 60. All the respondents had sufficient income to have strong buying power the market. A mixed method research design was followed. Firstly, quantitative data was gathered through an online questionnaire which resulted in 50 usable responses. Qualitative data was then gathered via two focus groups discussions using an interviewer guideline line. Twelve women participated in each discussion which each lasted for at least an hour and a half.

One of the most significant findings of the study was that 62% of respondents said that femvertising has an influence on their brand perceptions. All of them indicated that this influence was positive. This overwhelmingly positive effect of femvertising was not limited to participants' brand perceptions, but also had the potential to influence purchasing behaviour as 85% of participants

indicated that they are more likely to support brands that make use of femvertising. Another noteworthy finding was that 81% of respondents perceived femvertising as 'empowering'.

The results of this explorative study in the South African female consumer market segment indicate that femvertising is not only a feasible means of conveying positive brand messages, but it also influence societal structures as 86% of respondents were of the opinion that femvertising is a potential vehicle for advancing gender equality. In response to the primary research question; this study found that femvertising has a positive influence on female South African consumers' brand perceptions and is thus a feasible and potentially profitable form of advertising within the current South African marketplace. As only a small segment of consumers took part in the study, further research should be done in order to provide conclusive answers to this interesting relatively new method of advertising.

KEYWORDS

Femvertising, Advertising, Feminism, Brand Image, Branding, Brand Identity