

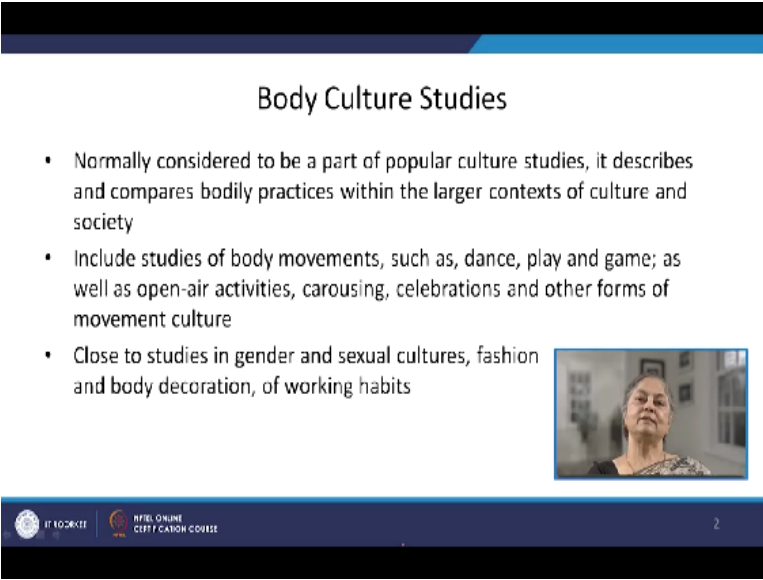
Literature, Culture and Media
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Lecture – 58

1. Body Culture Studies
2. Representation of Women in the Media


Welcome dear friends. In the first two modules, we have discussed game studies which is an emerging field in the broad area of cultural studies. We have looked at the ludification of culture, looked at the differences between paidia and ludus. Today, we are going to begin our discussion on body culture studies in which the dimensions of game and play are further discussed in the broader perspectives of culture and society.

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Body Culture Studies

- Normally considered to be a part of popular culture studies, it describes and compares bodily practices within the larger contexts of culture and society
- Include studies of body movements, such as, dance, play and game; as well as open-air activities, carousing, celebrations and other forms of movement culture
- Close to studies in gender and sexual cultures, fashion and body decoration, of working habits



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Body culture studies are normally considered to be a part of the popular culture studies. It describes and compares bodily practices within the larger contexts of culture and society including our study of body movements, such as dance, play, games, other outside activities, festivities, celebrations in non-professional as well as in professional situations. It is also close to the studies of gender and sexual cultures, fashion and body decoration, as well as studies related with working habits.

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Body Culture

- Body and movement constitute fundamental conditions of human existence. They can be the starting point for a new understanding of what is the 'material basis' in social and cultural theory (Eichberg 2007).
 - New ways of thinking dialectically
 - Pave way for humanistic materialism
 - Contribute to inter-bodily democracy
- Body culture studies
 - Emphasize the primacy of body as the material basis of one's existence as human beings
 - It is through the interaction of bodies, that social practice and society comes into being
 - Brought focus on sports and social time



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Body and movement constitute fundamental conditions of human existence. It is pertinent to quote Eichberg here who says that body and movement can be the starting point for a new understanding of what is the material basis in social and cultural theory. So body culture studies constitute a new way of thinking in a dialectical manner. They also pave way for what may be termed as a humanistic materialism and contribute also to an inter-bodily democracy.

Body culture studies also emphasize the primacy of body as the material basis of one's existence as human beings and suggest that it is only through the interaction of bodies that social practices in society have come into being. Additionally, they have also brought focus on sports as well as social times in the changing circumstances.

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- Since the early 20th century, significance of body has been discussed by critics -- Noebert Elias, critics of the Frankfurt School, Foucault, Bourdieu
- Elias placed the bodily practices in center with his discussions on table manners, shame and violence from the medieval times to early modern court society, also of the culture of duel in old German society. His impact is particularly felt in the field of sports studies
- Frankfurt School talked about commodification of body, also developed a Neo-Marxist sports critique and unconventional approaches to movement culture
- Foucault's idea of panoptical control and Bourdieu's concept of habitus influenced studies in sports and space
- Other critical developments in the 1970s and 80s



As we have seen in our previous discussions, it is since the early 20th century that the significance of body has been discussed by several critics from different perspectives. We can refer to Noebert Elias, several critics of the Frankfurt School, Foucault and Bourdieu also. Elias had talked about the table manners and how they can be linked with experiences of shame and violence from the medieval times to early modern court society.

And thereby, he had brought a discussion of bodily practices in the center of academic studies. He had also looked at critically the culture of duel in old German society and the impact of his studies can be particularly felt in the broader field of sports related studies. Several critics of Frankfurt School have also talked about the commodification of human body and simultaneously, they had also developed a sports critic in a Neo-Marxist fashion as well as certain unconventional approaches to the movement culture.

Foucault's idea of 'panoptical control' as well as Bourdieu's concept of 'habitus' also influenced the studies in sports and space. Two basic facets related with body culture studies. At the same time, we find that body culture studies were also influenced by certain other developments which were taking place in the globe around 1970s and 1980s.

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- 1980s – a particular school of Body Culture Studies developed in Denmark and Finland with a renewed assessment of sports – gymnastics, play, dance and meditation
- “Body anthropology” became the keyword for French, Danish and German philosophers, sociologists and educationalists who founded the *Institut International d’Anthropologie Corporelle* (IIAC) in 1987
 - They undertook case studies in traditional games as well as in “scenes” of new urban body cultures
- Trend was captured in East Asian countries. *Body Culture Journal* (2007) in Chinese
- West – Hoberman, Guttman, Bale, Vertinsky etc. Opened disciplines of history, sociology and geography of sports in body culture studies

It is during the 1980s that in Finland and Denmark, a particular school of body culture studies was started and their aim was to reassess the sports activities including play, dance and meditation. It is around this time that the term body anthropology became the keyword for Danish, German and French philosophers and they found it a particular association to study it. These critical movements were duplicated in the West also.

And we find that this trend was captured by Hoberman, Guttman, Bale, Vertinsky, etc. who critically opened the disciplines of history, sociology, and geography of sports towards body culture studies. Even though we can say that primarily this trend had been started in Europe and then it was taken up by the East Asian countries. We find that in Japan various critical movements were started under the impact of these studies.

The first journal of body culture was started in Chinese language in 2007. But the contribution of Western philosophers, particularly that of Hoberman is significant in this context. So we can say that by 1970s and 1980s human body had occupied a central place as far as academic and critical interest in the area of social sciences are concerned.

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Body as Resource

- Since the 1970/80s, the body has occupied a place of academic interest in the social sciences
- Bodily existence is more than just an individual body and the individual mind
- Bodily practice happens between different bodies
 - This particular turn towards the analysis of body is far from innocuous
 - This explosion in body culture studies is reflective of “virtual body craze” (Eichberg 3)
 - The body has been turned into another form of “resource” in a world defined by capitalist relations
 - The body becomes the site for examining and exploring new kinds of problems and conflicts under the conditions of capitalist exploitation, consumerism, commodification and alienation






Bodily existence is considered to be more than just an individual body and the individual mind in the context of body culture studies. Bodily practices happened between different bodies and it is not only the individual body which is important as we have seen in the context of gender studies. But we find that in the context of body culture studies, bodily practices are interactive. This particular turn towards the analysis of body has several connotations.

This explosion in body culture studies is also reflective of the virtual body craze and the body has been turned into another form of resource in a world which has been defined by capitalist relations. So the body now becomes the site for examining and exploring new kinds of problems and conflicts under the conditions of capitalist exploitation and consumerism.

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- Draw upon the theoretical insights of feminism, gender, poststructuralism and phenomenology to counter and deconstruct the assumptions of traditional positivist understanding of bodies as rooted in the domain of biology
- The movement away from biological essentialism has led to a pluralistic understanding in which the body lies at the center of social, political, and cultural analysis
- The inclusion of the body and its materiality in terms of the 'emotive', 'social' and 'physical' body
 - Reflective of the changes in contemporary thought and its discursive, material strategies and effects






7


Body culture studies draw upon the theoretical insights of feminism, gender, poststructuralist arguments as well as phenomenology to counter and deconstruct the assumptions of traditional positivistic understandings of bodies as rooted in the domain of biology. This shift away from the biological essentialism has led to a pluralistic understanding in which the body lies at the center of social, political and cultural analysis.


We find that an emphasis on individual body leads us towards the direction of gender studies. However, when we look at the interactivity of human bodies, we move closure to body culture studies. So we find that in the domain of body culture studies, the inclusion of the body and its materiality was taken up in terms of the emotive, social and physical bodies. And it is reflective of changes in the contemporary society and cognition. Several critics associated with body culture studies view society as an extension of human body.

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- View society as extension of human body (Norbert Elias)
- Individualization during the 20th century replaced all earlier traditions – religion, nation, class – and left "the individual" alone with its body (Ulrich Beck and Anthony Giddens). For the individual, body becomes a sanctuary after the dissolution of traditional norms
- Body-cultural studies have challenged this assumption (Henning Eichberg). They throw light on inter-bodily relations, within which the human individuality has a much more complex position
 - Questions of health and illness
 - Body shape and body image, decoration, clothing, tattoos
 - Sexuality and how the awareness of societal contradictions contest industrial patriarchy
- But they are much more




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8


Some of the philosophers, particularly Ulrich Beck and Anthony Giddens have concluded that the growing individualization of modernism and late modernism had replaced the earlier traditions whether they were traditions of religion or nation or class and had left ‘the individual’ alone with the body. So therefore, we find that when these traditional norms of sustenance were dissolved, then the individual was left only with the body and body thus became a sanctuary for the individual.

Body culture studies have challenged this assumption. They throw light on inter-bodily relations within which the human individuality has a much more complex position. The extensions of it can be seen in their grappling with questions of health and illness, body shape and body image, the decoration of body including clothing, the tattoos, etc. And sexuality and how the awareness of societal contradictions contest industrial patriarchy. But body culture studies are not limited to only these aspects, there are much more.

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- Henning Eichberg: Body is a field of dynamic human interaction, of movement, "In movement, human subjectivity develops through bodily dialogue with others"
- Body is neither only a substance/materiality, nor only a sign/construction. Bodily existence is movement, which covers three very different dimensions of human life:
 - Bodily Movement – activities like dance and sports, culture of inter-bodily situations and relations
 - Emotional Movement -- anger, fear, pain, euphoria. Psychology of social relations and interactions
 - Social Movement – associations, formal and informal networks
 - "Bodily existence consists of bodies in plural, of inter bodily relations. The human body is an inter body"

<https://www.idrottsforum.org/articles/eichberg/eichberg070506.pdf>



Eichberg has said that body is a field of dynamic human interaction of movement and that it is in movement that human subjectivity has developed through bodily dialogue with others. So it is the interactivity of bodies which is important in this field of studies. Body is neither only a substance or a materiality nor only a sign or a construction but bodily existence as movement which covers three very different dimensions of human life.

And they are the bodily movement, the emotional movement and the social movement. The bodily movement can be perceived in activities like dance and sports. And in this context, we find that critics study the culture of inter-bodily situations and relations as exhibited in different societies. In terms of studying emotional movement, we find that an analysis of anger, fear, pain, and euphoria as well as other emotions is taken up and people study the psychology of social relations and interactions.

In terms of social movements, we find that critics look at associations as well as formal and informal networks and organizations when human body has to interact with other bodies. So in a way we can say that bodily existence consist of bodies in plural. It is never a single body in isolation but then one has to talk of inter-bodily relations and that the human body is an inter-body. So this is the primary argument in the field of body culture studies. Body culture studies have a temporal dimension as well as a spatial dimension.

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- Social Time : Temporal; modern society is characterized by speed and acceleration; Sports give priority to competitive running and racing; is central among the phenomena illustrating the specifically modern velocity— shift from medieval strolling; comparison of time-dynamic movements of different ethnic cultures
- Social Space : Spatial; bodily movement and displays create space – physical as well as socio-psychical; Changes between indoor/outdoor, specialized/non-specialized milieus
 - History of panoptical control, parcellation of sports space and hygienic purification of spaces
 - Proxemics – study of distance and space
 - Influenced the green movements and understanding of nature
 - Distinction between place and space

Social time is related with the temporal dimension whereas social space is related with the spatial argument of it. In order to understand the concept of social time. We also have to understand that our society is characterized by speed and acceleration. In our society, particularly in the Western society, we find that different types of sports now have become a central focus. During the medieval times, a past-time used to be sprawling but now we find that the cultural past-time is either running or jogging.

So the culture has given a fresh priority to speed and acceleration which is reflected in running and racing. It is also central among the phenomenon illustrating the specifically modern velocity. In this particular subsection of studies, critics compare the time dynamic movements of different ethnicities and cultures as they develop to the present day.

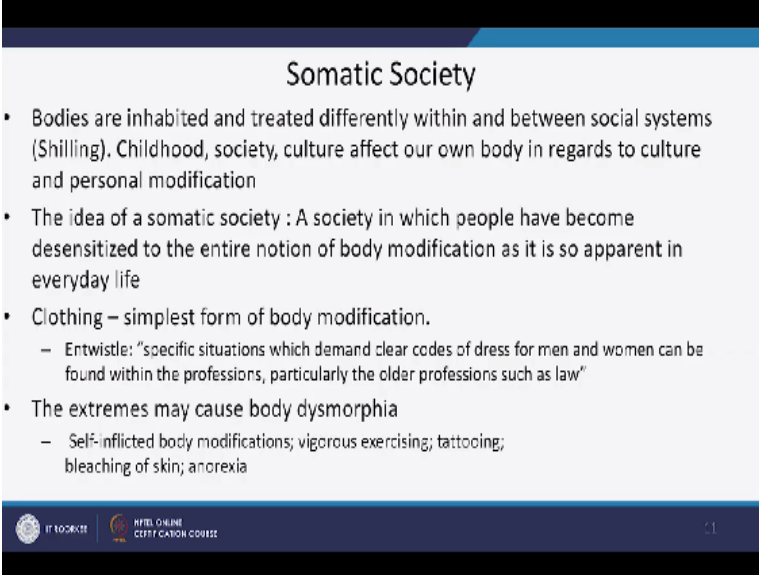
In order to review the concept of social space, critics look at bodily movements and how these movements display and create a sense of space. Space for these critics is not only physical. It is also socio-psychical. And they look at how the changes of activities and spaces between the indoor and outdoor, specialized and non-specialized milieus can suggest different perspectives and relationships to us.

In this context, we can refer to the studies based on a history of panoptical control, parcellation of sports space and hygienic purification of spaces. Another interesting subfield of study which

is emerging is that of proxemics which is a study of distance and space. How through the cultivation of different zones, we can suggest a particular relationship to others in professional situations.

At the same time, we can see that this concept of social space has also influenced and moulded our understanding of nature and has been a positive impact on different green movements. They also make a distinction between place and space whereas place is localized, it is rooted in geography, space is more related with a psychological and social understanding of the bodily requirements. Another word which has become significant in this context is the somatic society.

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The slide is titled "Somatic Society" and contains the following bullet points:

- Bodies are inhabited and treated differently within and between social systems (Shilling). Childhood, society, culture affect our own body in regards to culture and personal modification
- The idea of a somatic society : A society in which people have become desensitized to the entire notion of body modification as it is so apparent in everyday life
- Clothing – simplest form of body modification.
 - Entwistle: "specific situations which demand clear codes of dress for men and women can be found within the professions, particularly the older professions such as law"
- The extremes may cause body dysmorphia
 - Self-inflicted body modifications; vigorous exercising; tattooing; bleaching of skin; anorexia

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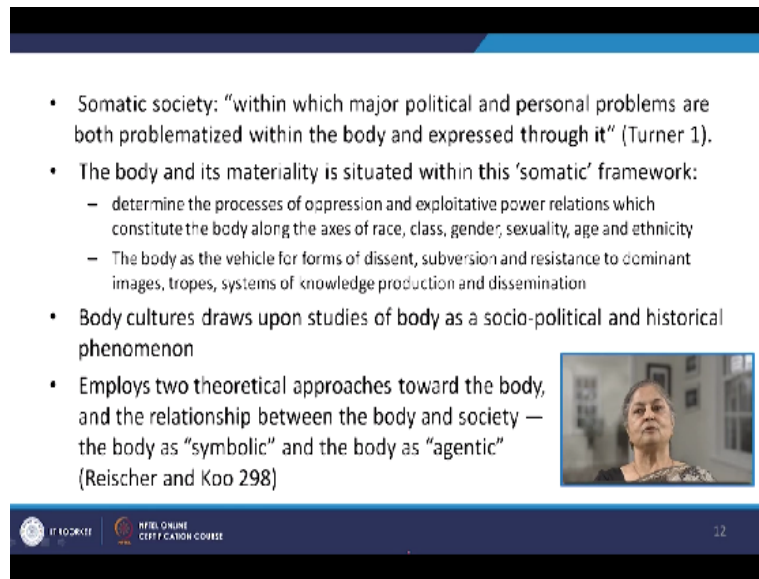
Bodies are inhabited and treated differently within different social systems. And at the same time, we find that our experiences of childhood within a particular society or as a part of a culture affect our own body in regards to culture and personal modification. So the idea of somatic society is rooted in this concept and a somatic society is a society in which people have become desensitized to the entire notion of body modification as it has become so apparent in everyday life.

So a society in which the notion of body modification is central to the extent that people have stopped questioning it, the easiest example is that of clothing. Because clothes are the simplest form of body modification. Interestingly, critics have referred to how different and specific

situations demand different codes of dress for men and women and different patterns of clothing is preferable in different professions, particularly in older professions like law.

The extremes of this direction may also cause body dysmorphia and the study of self-inflicted body modifications, vigorous exercising, tattoo, piercing, anorexia, bleaching of skin, etc. are also a part of study under the idea of somatic society.

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- Somatic society: “within which major political and personal problems are both problematized within the body and expressed through it” (Turner 1).
- The body and its materiality is situated within this ‘somatic’ framework:
 - determine the processes of oppression and exploitative power relations which constitute the body along the axes of race, class, gender, sexuality, age and ethnicity
 - The body as the vehicle for forms of dissent, subversion and resistance to dominant images, tropes, systems of knowledge production and dissemination
- Body cultures draws upon studies of body as a socio-political and historical phenomenon
- Employs two theoretical approaches toward the body, and the relationship between the body and society — the body as “symbolic” and the body as “agentic” (Reischer and Koo 298)

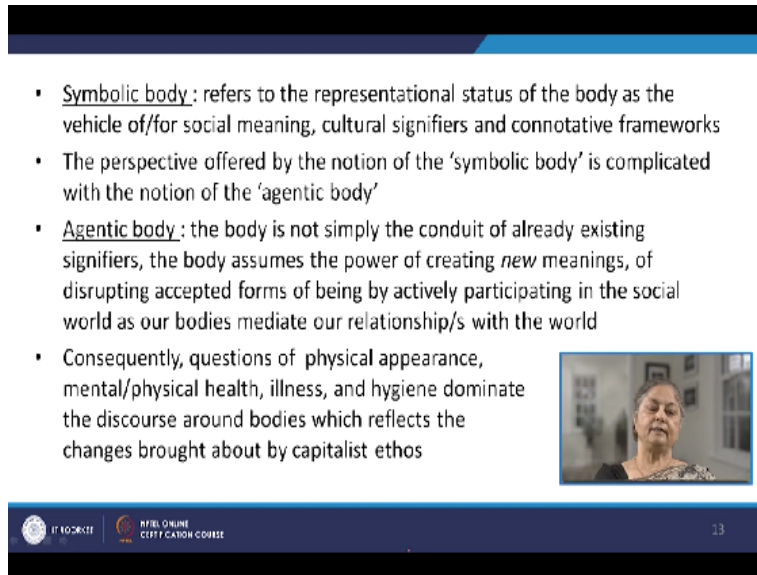
A somatic society has been defined as a society “within which major political and personal problems are both problematized within the body and expressed through it”. So we find that the political and personal problems are being problematized within the body and at the same time, people are trying to express these problems through the body only.

So the body and its materiality is situated within this broad somatic framework and it determines the processes of operation and exploitative power relations which constitute the body along the axis of race, class, gender, sexuality, age and ethnicity, etc. So the body becomes the vehicle for different forms of dissent, subversion, as well as resistance to dominant images, tropes, systems of knowledge production and dissemination.


Body culture also draws our attention towards studies of body as a socio-political and historical phenomenon. And these studies employ two different theoretical approaches towards the body as

well as towards the relationship between the body and society. They view the body either as being a symbolic one or being as an agentic one.

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- Symbolic body : refers to the representational status of the body as the vehicle of/for social meaning, cultural signifiers and connotative frameworks
- The perspective offered by the notion of the 'symbolic body' is complicated with the notion of the 'agentic body'
- Agentic body : the body is not simply the conduit of already existing signifiers, the body assumes the power of creating *new* meanings, of disrupting accepted forms of being by actively participating in the social world as our bodies mediate our relationship/s with the world
- Consequently, questions of physical appearance, mental/physical health, illness, and hygiene dominate the discourse around bodies which reflects the changes brought about by capitalist ethos




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The idea of a symbolic body refers to the representational status of the body as being the vehicle of as well as being the vehicle for social meaning, cultural signifiers and connotative frameworks. The perspective which is offered by the notion of the symbolic body is complicated with the notion of the agentic body. The idea of the agentic body suggests that the body is simply not the conduit of already existing signifiers, but it can assume the power of creating and chartering new meanings.

It can also disrupt accepted forms of being by actively participating in the social world as our bodies mediate our relationships with the world. So consequently, questions of physical appearance, mental and physical health, illness, and hygiene dominate the discourse around bodies which reflects the changes brought about by capitalist ethos.

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- The culture of consumerism and commodification extends to the commodification of bodies
- Fashionable body discourse revolves around discourses of body beautiful—desirable body image and shape
- Discourse around fashionable clothing trends, and cosmetic industry
- Sexuality is another aspect: exploration of societal contradictions and constructivism that determines the category of normal and “abnormal” sexuality and desire



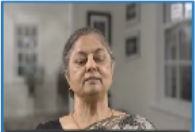
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The culture of consumerism and commodification extends to the commodification of bodies. Fashionable body discourses revolve around discourses of body beautiful, what particular type of image of a body and what particular type of shape of a body is desirable in this context. It also incorporates a discourse around fashionable clothing trends as well as the cosmetic industry. Another aspect in which it is interested is sexuality.

The exploration of societal contradictions and constructivism that determines the category of normal as well as what the society defines to be abnormal sexuality and abnormal sexual desires.

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Representations of Bodies and/of Women in Media

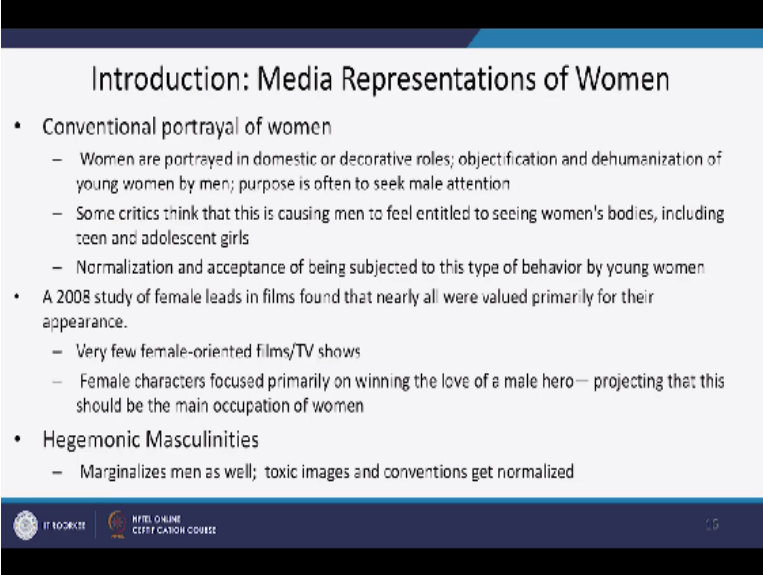


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It is in this context that we look at the representation of bodies and the representation of the

bodies of women in media.

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The slide is titled "Introduction: Media Representations of Women" and contains the following content:

- Conventional portrayal of women
 - Women are portrayed in domestic or decorative roles; objectification and dehumanization of young women by men; purpose is often to seek male attention
 - Some critics think that this is causing men to feel entitled to seeing women's bodies, including teen and adolescent girls
 - Normalization and acceptance of being subjected to this type of behavior by young women
- A 2008 study of female leads in films found that nearly all were valued primarily for their appearance.
 - Very few female-oriented films/TV shows
 - Female characters focused primarily on winning the love of a male hero — projecting that this should be the main occupation of women
- Hegemonic Masculinities
 - Marginalizes men as well; toxic images and conventions get normalized

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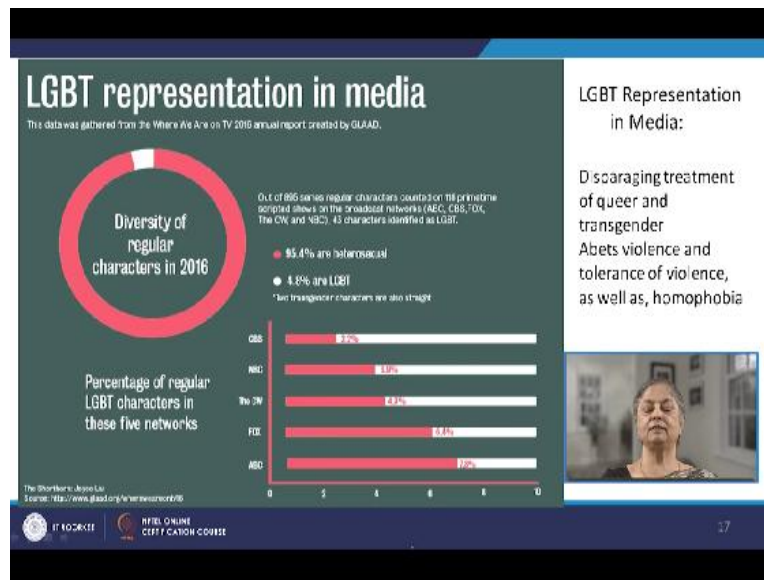
In the media, we find that women are normally portrayed in domestic or decorative roles. An objectification of young women as well as dehumanization of the female body by men is normally projected and the primary purpose is to seek the male attention and to enhance sales of certain products. But at the same time we find that the psychological implications of this media representation are often overlooked.

It may also cause certain men to feel entitled to seeing the bodies of women in a particular manner also including the bodies of young teen and adolescent girls. At the same time on the part of young women, we find that there may be a normalization of acceptance of a certain type of behaviour. So we find that the media representations affect the psyche of men as well as the psyche of women.

A 2008 study of female leads in films found that nearly all female characters were valued primarily for their appearance. And also there are very few films and TV shows which are centered on female characters and their pride. Women characters are focused primarily on winning the love of a male hero, projecting that this perhaps should be the main occupation of a women.

In the projection of masculinities, we find that normally it is the hegemonic masculinity which is projected by the media. It suggests that it is not only the women who are being marginalized in the media but that men are also being marginalized and toxic images and conventions regarding different types of masculinities also get normalized through these projections.

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This particular representation of the issues related with the LGBT in media also suggests how the disparaging treatment of queer and transgender in media abets not only the violence but also a certain tolerance of this violence.

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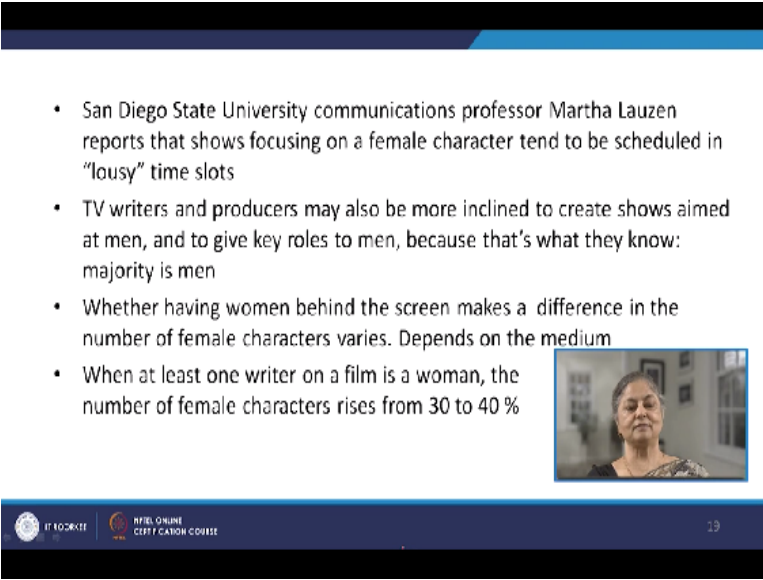


The economics of media industry as well as gender stereotyping remain to be strong. Mass media


ultimately is a big business. And then according to the American motion picture association, Hollywood films rate in 10 billion dollars in 2011. If we look at the marketings of TV, News, Magazines, Social Media, Internet, Video Games, as well as the pornography business, we find that these are filled with stereotypical images of men and women, particularly the stereotypical images of women and sexual minorities.

Media executives suggest that the economics of the industry makes it impossible to avoid the stereotypes of women as well as other sexual minorities. And it is normally agreed upon that the media content is driven by advertising and they want to target the most desirable component of the audience that is men between the age group of 18 to 34. That is men who are earning some steady income and are willing to spend it also.

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- San Diego State University communications professor Martha Lauzen reports that shows focusing on a female character tend to be scheduled in "lousy" time slots
- TV writers and producers may also be more inclined to create shows aimed at men, and to give key roles to men, because that's what they know: majority is men
- Whether having women behind the screen makes a difference in the number of female characters varies. Depends on the medium
- When at least one writer on a film is a woman, the number of female characters rises from 30 to 40 %



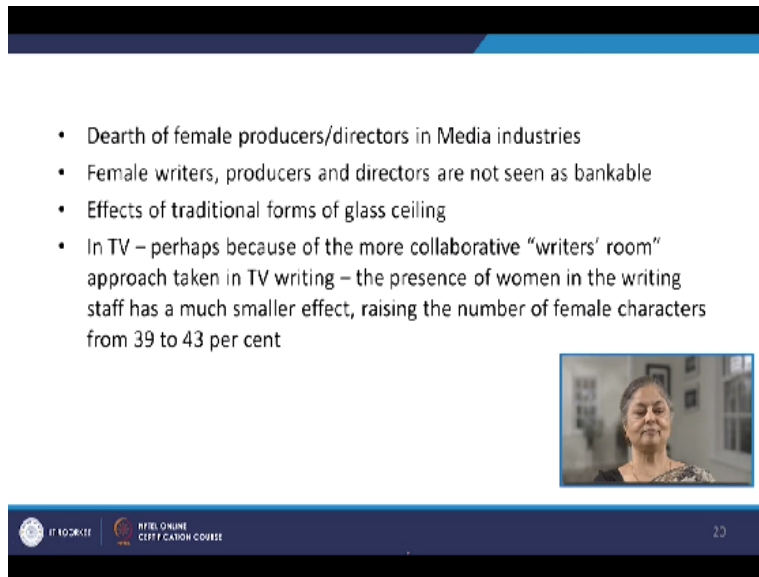
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Professor Martha Lauzen of San Diego State University has commented how the TV shows which are based on female protagonist are normally not given the prime time. They are slotted at 'lousy' hours so that the majority is unable to look at them. It can of course be argued that most of the TV writers and producers happen to be men.

And therefore, most of their decisions are in favour of men. At the same time, it has also been seen that whenever women are in an influential position behind the screen, the presence of women on screen also becomes different. When at least one writer on a film is a women, the

number of female characters also rises from 30% to 40%.

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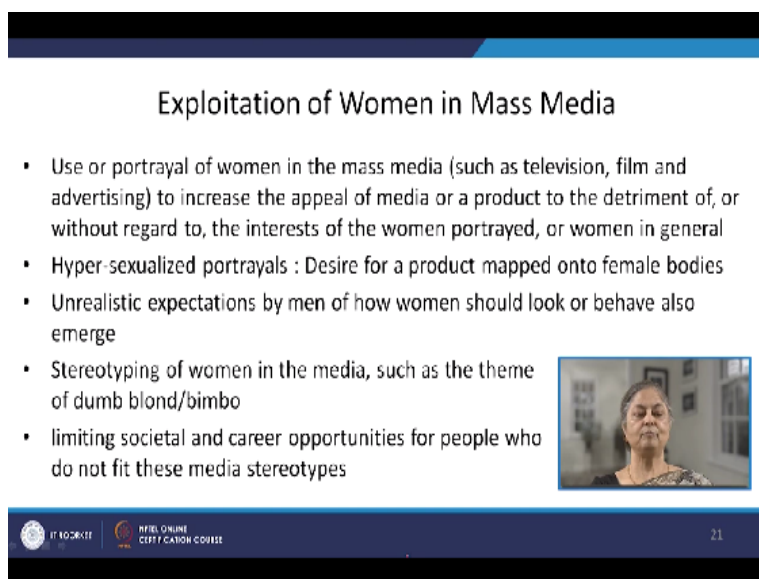


Slide 20 features a blue header and footer. The main content area is white with a list of four bullet points. A small video inset of a woman is on the right. The footer contains logos for 'IT TO SKILL' and 'RIIET ONLINE CERTIFICATION COURSE' along with the slide number '20'.

- Dearth of female producers/directors in Media industries
- Female writers, producers and directors are not seen as bankable
- Effects of traditional forms of glass ceiling
- In TV – perhaps because of the more collaborative “writers’ room” approach taken in TV writing – the presence of women in the writing staff has a much smaller effect, raising the number of female characters from 39 to 43 per cent

However, there is a dearth of female producers and directors in Media industries and female writers and producers and directors are not also seen as bankable ones. And here we also have to look at the effects of the traditional forms of glass ceiling. A particular topic which we would touch upon in our next module. In TV particularly, because of the more collaborative “writers’ room” approach which is taken in TV schedules, the presence of women in the writing staff has a much smaller effect, raising the number of female characters from 39% to 43%.

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Slide 21 features a blue header and footer. The main content area is white with a title 'Exploitation of Women in Mass Media' and a list of five bullet points. A small video inset of a woman is on the right. The footer contains logos for 'IT TO SKILL' and 'RIIET ONLINE CERTIFICATION COURSE' along with the slide number '21'.

Exploitation of Women in Mass Media

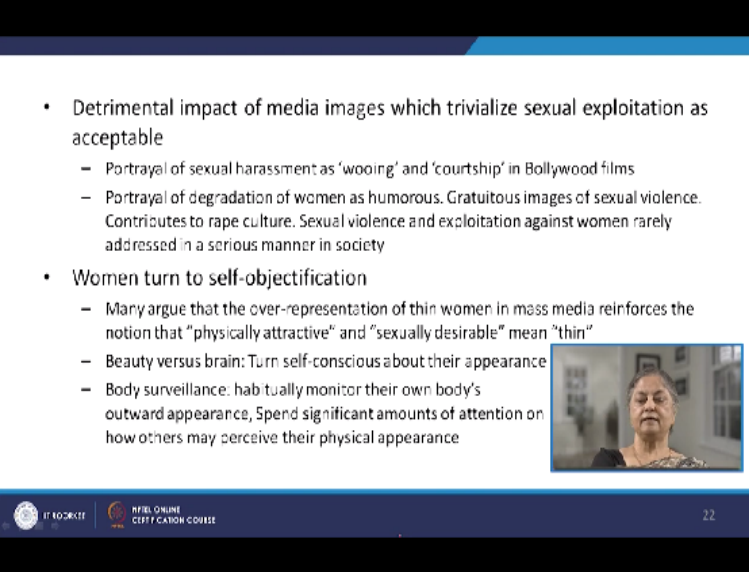
- Use or portrayal of women in the mass media (such as television, film and advertising) to increase the appeal of media or a product to the detriment of, or without regard to, the interests of the women portrayed, or women in general
- Hyper-sexualized portrayals : Desire for a product mapped onto female bodies
- Unrealistic expectations by men of how women should look or behave also emerge
- Stereotyping of women in the media, such as the theme of dumb blond/bimbo
- limiting societal and career opportunities for people who do not fit these media stereotypes

At the same time, we can say that there is a hyper-sexualized portrayal of women as far as their

representation in mass media is concerned. Their representation in television, film and advertisement is normally meant to increase the appeal of a media or a particular product, of course to the detriment of the interest of a women who is being portrayed. In these hyper-sexualized portrayals, we find that the desire for a particular product is mapped on to female bodies.

It also enhances unrealistic expectations of men as far as the looks and appearances of women are concerned. The stereotyping in media is seen normally in different other aspects of our day to day lives. For example, the popularity of the themes of dumb blond or bimbo, etc. is reflected in our day to day dialogue also. It limits societal and career opportunities for those people who do not fit these media stereotypes.

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- Detrimental impact of media images which trivialize sexual exploitation as acceptable
 - Portrayal of sexual harassment as 'wooing' and 'courtship' in Bollywood films
 - Portrayal of degradation of women as humorous. Gratuitous images of sexual violence. Contributes to rape culture. Sexual violence and exploitation against women rarely addressed in a serious manner in society
- Women turn to self-objectification
 - Many argue that the over-representation of thin women in mass media reinforces the notion that "physically attractive" and "sexually desirable" mean "thin"
 - Beauty versus brain: Turn self-conscious about their appearance
 - Body surveillance: habitually monitor their own body's outward appearance, Spend significant amounts of attention on how others may perceive their physical appearance

The slide includes a small video inset showing a woman speaking, and a footer with logos for IIT Kharagpur and NPTEL Online Certification Course, along with the slide number 22.

These media images which trivialize sexual exploitation and therefore, present it as being more and more acceptable, does have a detrimental impact on the psyche of people. In Bollywood films, we often see that sexual harassment is often portrayed as a particular type of courtship or as a wooing procedure. And portrayal of degradation of women is often given as being humorous.

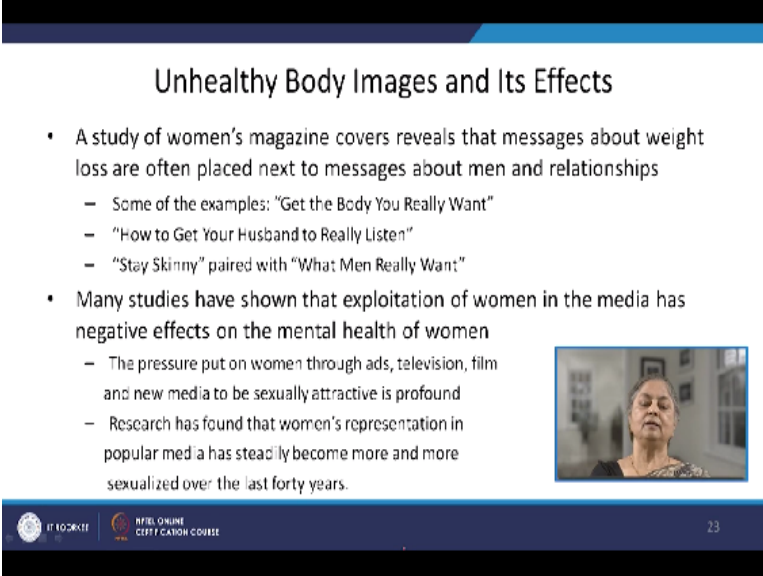
The images of sexual violence are also projected in such a manner that it may contribute indirectly to the prevalence of a rape culture. Sexual violence and exploitation against women is

rarely addressed in a serious professional manner in our society and it is reflected in our media representations also. A particularly negative aspect of this media portrayal of women is that it goes women to turn towards self-objectification.

It may be argued that the overrepresentation of a particular image of a women body reinforces the notion that in order to be treated as being ‘physically attractive’ or ‘sexually desirable’, they have to conform to a particular body size. The stress of a zero size figure on women can be quoted in this context. Often we find that women have to struggle with this traditional conflict between beauty and the brain.

So even highly talented and careeristic girls can be self-conscious about their appearance because of the social pressures. It also results in a negative bodily surveillance when women habitually monitor their own bodies, external appearance and spend significant amounts of attention to how their body may be perceived by others.

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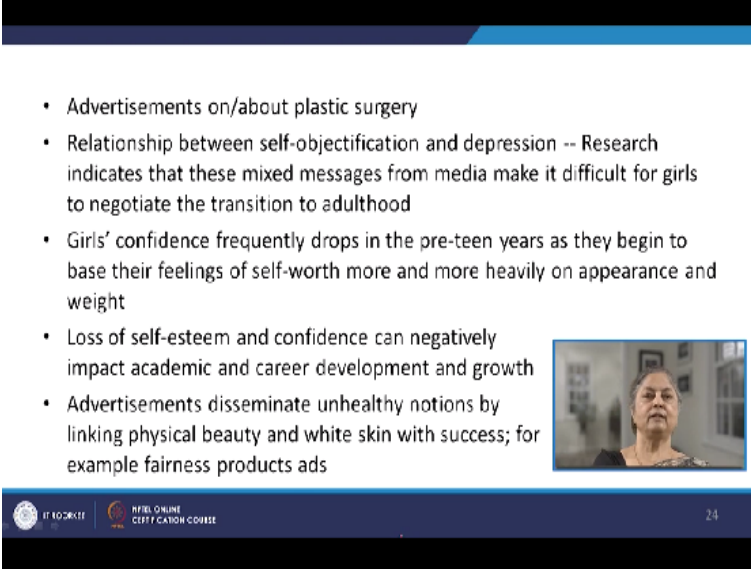
The slide is titled "Unhealthy Body Images and Its Effects". It contains two main bullet points. The first bullet point states that a study of women's magazine covers reveals that messages about weight loss are often placed next to messages about men and relationships, with three sub-points: "Some of the examples: 'Get the Body You Really Want'", "'How to Get Your Husband to Really Listen'", and "'Stay Skinny' paired with 'What Men Really Want'". The second bullet point states that many studies have shown that exploitation of women in the media has negative effects on the mental health of women, with two sub-points: "The pressure put on women through ads, television, film and new media to be sexually attractive is profound" and "Research has found that women's representation in popular media has steadily become more and more sexualized over the last forty years." There is a small video inset on the right side of the slide showing a woman speaking. At the bottom of the slide, there are logos for "IT TOORKEE" and "RTEL ONLINE CERTIFICATE COURSE" on the left, and the number "23" on the right.

These unhealthy body images leave their impact on a women's psyche and it also affects the interpersonal relationships and of what type of a tolerance can be indicated by a person towards a person of another gender. A study of women's magazines covers reveals that messages about weightloss are often placed next to messages about men and relationships. So the idea that only a particular body type would be able to be successful in relationships with men is passed on to

most of the readers.

Many studies have also shown that exploitation of women in media has a negative impact on the mental health of women. The pressure which is put on women through different ads, television, films and new media to be sexually attractive is profound. And research has found that their representation in popular media has steadily become more and more sexualized over the passage of years.

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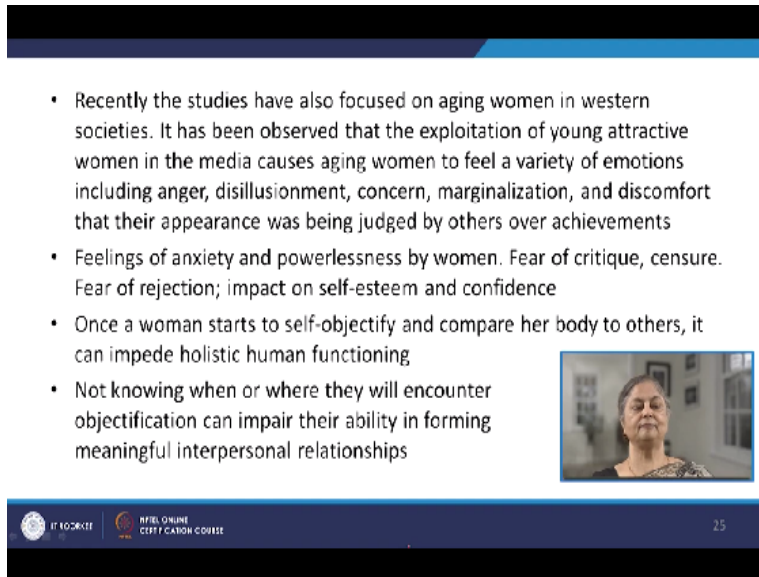
- Advertisements on/about plastic surgery
- Relationship between self-objectification and depression -- Research indicates that these mixed messages from media make it difficult for girls to negotiate the transition to adulthood
- Girls' confidence frequently drops in the pre-teen years as they begin to base their feelings of self-worth more and more heavily on appearance and weight
- Loss of self-esteem and confidence can negatively impact academic and career development and growth
- Advertisements disseminate unhealthy notions by linking physical beauty and white skin with success; for example fairness products ads

We can also refer to the advertisements on and about plastic surgery. So we can say that there is relationship between self-objectification and depression. Research indicates that the mixed messages from media make it difficult for girls to negotiate their transition to adulthood. Their confidence frequently drops in the pre-teen years as they begin to base their feelings of self-worth more and more heavily on their appearance and weight.

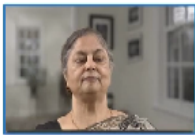
So we find that for young girls, it becomes a struggle to maintain a particular body image and a particular body shape which is more acceptable in the society and therefore, their years which are crucial for value addition to their personality are lost. This loss of self-esteem and confidence can also negatively impact their academics and can also mar their career development and growth. Advertisements also disseminate unhealthy notions by linking physical beauty and a particular skin tone with success.

And therefore, we find that most of the advertisements which are based on this concept of fairness can be put under this category.

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- Recently the studies have also focused on aging women in western societies. It has been observed that the exploitation of young attractive women in the media causes aging women to feel a variety of emotions including anger, disillusionment, concern, marginalization, and discomfort that their appearance was being judged by others over achievements
- Feelings of anxiety and powerlessness by women. Fear of critique, censure. Fear of rejection; impact on self-esteem and confidence
- Once a woman starts to self-objectify and compare her body to others, it can impede holistic human functioning
- Not knowing when or where they will encounter objectification can impair their ability in forming meaningful interpersonal relationships



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Recently the studies have also focused on women growing older particularly in the context of Western societies. It has been observed that the exploitation of a young attractive women in the media causes aging women to feel anger, disillusionment about their own choices, a concern, a fear of being marginalized as well as discomfort about their appearance. Whereas they are not being judged on the basis of their other achievements.

So the body becomes the only way of looking at a women and judging her. It generates a certain anxiety as well as a sense of being powerless in a women. So they are afraid of critique, they are afraid of censure. They fear rejection and ultimately it influences their self-esteem and confidence. Once a women starts to self-objectifying and compares her body to others, it can impede a holistic human functioning.

At the same time, because the woman does not know when and where she would be encountering objectification, it impairs her ability in forming meaningful interpersonal relationships as she grows up.

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Common Stereotypes in Media

- We all know the stereotypes—the femme fatale, the supermom, the helpless dame, the nasty corporate climber. Whatever the role - television, film and popular magazines are full of images of women and girls who are fair, desperately thin, and made up to the hilt—even after slaying a gang of vampires
- Women's bodies are sexualized in ads in order to grab the viewer's attention. women are objects rather than whole human beings
- Although women's sexuality is no longer a taboo subject, many researchers question whether or not the blatant sexualization of women's bodies in the media is liberating

The common stereotypes which circulate the media are known to us, the femme fatale, supermom, the helpless dame, the nasty corporate climber. Whatever the role, we find that television, film and popular magazines are full of images of those women and girls who are fair, desperately thin and made up to the hilt even after slaying a gang of vampires. So women's bodies are sexualized in advertisements in order to grab the viewer's attention.

So women are treated as objects rather than whole human being. Even though the sexuality of a women is not a taboo anymore, many researchers question whether or not the blatant sexualisation of women's bodies in media is actually liberating to them.

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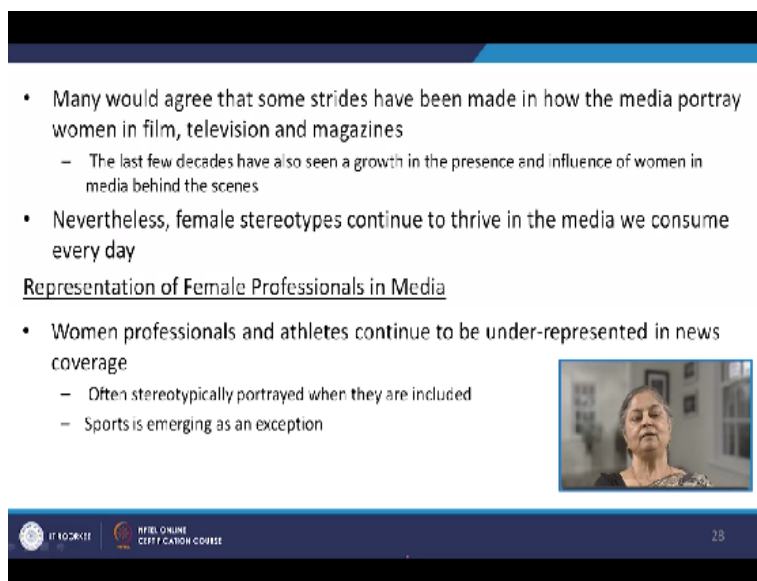
- Götz's study identifies a number of sexual media stereotypes found around the world:
 - In general, girls and women are motivated by love and romance
 - Appear less independent than boys
- Magazines are the only medium where girls are over-represented
 - However, their content is overwhelmingly focused on topics such as appearance, dating and fashion
 - Career options are low-key. Financial management is absent
 - Seem to suggest that women should primarily concern themselves with attracting and satisfying men
- The presence of misinformation and media stereotypes is disturbing, given research that indicates young people often turn to media for information about sex and sexuality

A study which has been taken up by Gotz identifies a number of sexual media stereotypes which are found around the world. And these stereotypes are of girls and women who are motivated by love and romance instead of careeristic ambitions. And at the same time, the stereotypical women appears less independent in comparison to a body. Magazines which are published for girls are perhaps the only medium where girls are overrepresented.

However, the content of these magazines is overwhelmingly focused on topics such as dating, appearance, fashion, and cooking. Career options are not discussed in detail and financial management is practically absent as if they want to suggest that the primary concern of a women is to make herself attractive and somehow to satisfy men. The presence of misinformation, the absence of meaningful information and media stereotypes are disturbing.

And this disturbance is further validated because often young people turn to media for information about sex and sexuality.


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- Many would agree that some strides have been made in how the media portray women in film, television and magazines
 - The last few decades have also seen a growth in the presence and influence of women in media behind the scenes
- Nevertheless, female stereotypes continue to thrive in the media we consume every day

Representation of Female Professionals in Media

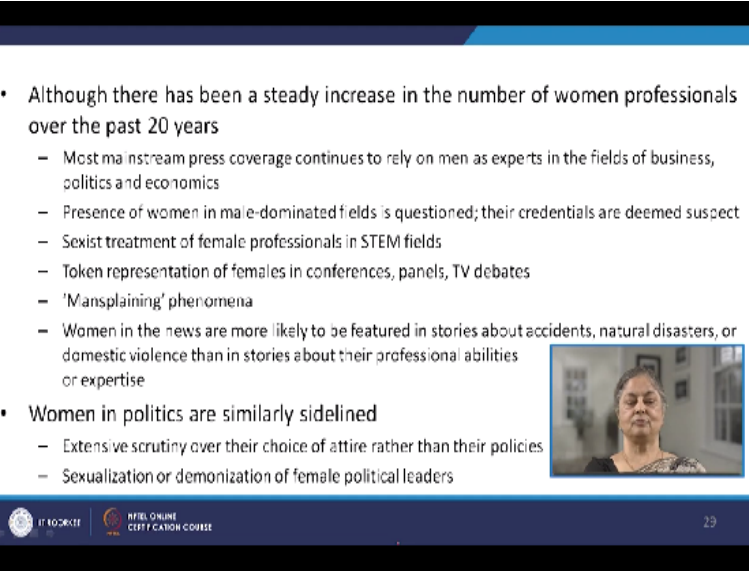
- Women professionals and athletes continue to be under-represented in news coverage
 - Often stereotypically portrayed when they are included
 - Sports is emerging as an exception




Many people also agree that certain strides have been made in how the media portrays women in film, television and magazines and in the last few decades, there has been a growth in the presence and influence of women in media on screen and off screen and behind the screen also. Nevertheless, we find that this stereotypes we have discussed continue to thrive in the media we consume on a daily basis.

The skewed representation of feminine images is particularly seen in the representation of female professionals in different types of media.

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- Although there has been a steady increase in the number of women professionals over the past 20 years
 - Most mainstream press coverage continues to rely on men as experts in the fields of business, politics and economics
 - Presence of women in male-dominated fields is questioned; their credentials are deemed suspect
 - Sexist treatment of female professionals in STEM fields
 - Token representation of females in conferences, panels, TV debates
 - 'Mansplaining' phenomena
 - Women in the news are more likely to be featured in stories about accidents, natural disasters, or domestic violence than in stories about their professional abilities or expertise
- Women in politics are similarly sidelined
 - Extensive scrutiny over their choice of attire rather than their policies
 - Sexualization or demonization of female political leaders



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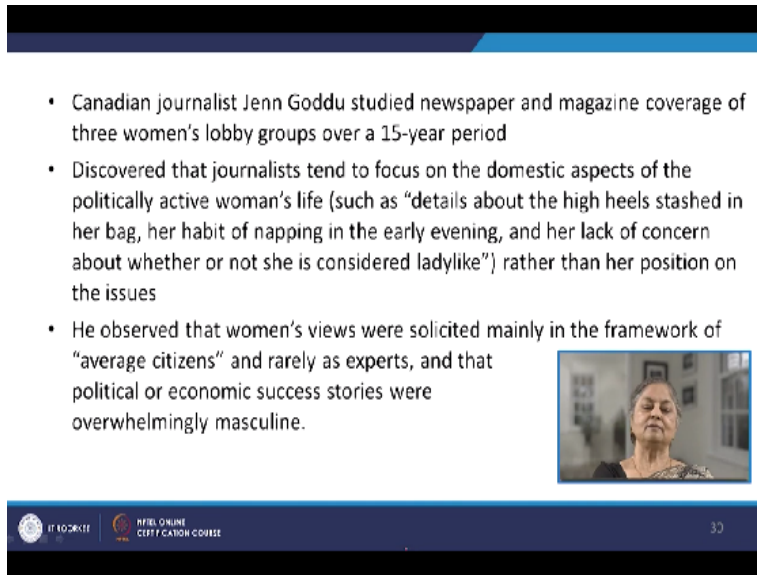
Sports is emerging as an exception but whereas other professionals are concerned, they normally remain to be underrepresented. Even though in the last 20 years or so, there has been a steady increase in the number of women professionals in the world. Despite it we find that most mainstream press coverage continue to rely on men as experts in the field of business, politics and economics particularly.

The presence of women in these fields which are normally considered to be male dominated are questioned and their credentials are often considered to be suspect. So there is a sexist treatment of female professionals in social media related activities and in conferences, in panels, in TV debates, the representation of women is at best a token one. Women in the news are more likely to be featured in stories about accidents, natural disasters, domestic violence or low key achievements.

Whereas the exceptional professional abilities or expertise is normally shown in the context of male achievers only. Similarly, the role and contribution of women in politics is often sidelined. There is an excessive scrutiny over the choice of their attire rather than their politics. And there

is a sexualization or demonization of female political leaders.

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- Canadian journalist Jenn Goddu studied newspaper and magazine coverage of three women's lobby groups over a 15-year period
- Discovered that journalists tend to focus on the domestic aspects of the politically active woman's life (such as "details about the high heels stashed in her bag, her habit of napping in the early evening, and her lack of concern about whether or not she is considered ladylike") rather than her position on the issues
- He observed that women's views were solicited mainly in the framework of "average citizens" and rarely as experts, and that political or economic success stories were overwhelmingly masculine.

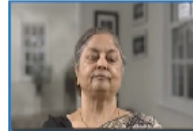
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It is interesting to refer to a particular finding which has been finalized by Jenn Goddu, a Canadian journalist. She had studied newspaper and magazine coverage of 3 women's lobby groups over a 15-year period. She discovered that journalists tend to focus on the domestic aspects of the politically active women's life rather than her position on the issues. They may prefer to talk about her personal choices in attire, other personal habits instead of focussing on direct impact of the policies.

It was also observed that women's views were solicited mainly in the frameworks of average citizens and rarely as experts and that political and economic success stories were overwhelmingly masculine.

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- In 2006, the Association of Women Journalists (Association des femmes journalistes – AFJ) studied news coverage of women and women's issues in 70 countries
- It reported that only 17% of stories quote women, one in 14 women was presented as a victim (compared to one in 21 men) and one in five women was shown in the context of her family (compared to one in 16 men)
- In addition to being under-represented, women are equally misrepresented:
 - The hypersexualization of very young girls, most notably in fashion and advertising, is a disturbing trend
 - These stereotypes make up most of the representations which girls and women see in the media



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31

In 2006, AFJ, The Association of Women Journalists, studied news coverage of women and women's issues in as many as 70 different countries and it reported that only 17% of the stories quote women, that 1 in 14 women were presented as a victim compared to 1 in 21 men. And 1 in 5 women was shown in the context of her family compared to 1 in 16 men. So we find that the focus is still on slotting a women within the context of her traditional role.

In addition to being underrepresented, we find that women are also equally misrepresented in media. It can be seen in the hypersexualization of very young girls, most notably in the field of fashion and advertising which remains to be a disturbing trend. And these stereotypes makeup most of the representations where girls and women are seen in media.

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Hypersexualization in Fashion and Ads

- The pressures on girls are exacerbated by the media's increasing tendency to portray very young girls in sexual ways
- The fashion industry/reality shows etc. are major drivers for this trend
- Commonly represent teenage girls as if they are women -- distressed facial vocabularies and vulnerable poses imitate the visual images common in pornographic media. Camera angles highlight susceptibility of girls
- Media representation does not valorize women
- Propagates conventional structures of power and gender hierarchies



The hypersexualization in fashion industry as well as in media advertisements is another issue which we can take up in this context. The pressures on girls are exacerbated by media's increasing tendency to portray young girls in ways which essentially are sexual. The fashion industry as well as the reality shows which are aired in popular time are major drivers for this trend.

They commonly represent images of young teenage girls as if they are already fully matured. They are dressed as mature women. They have similar type of distressed facial vocabulary and they also try to imitate those vulnerable poses of mature women which are common in pornographic media.

Camera angles which are deliberately used in this context also highlight the susceptibility of young girls. So media representation does not valorize women. We find that media portrays and propagates conventional structures of power and gender hierarchies. It is perceptible in media and it is also perceptible in those publications and programs which are targeting very young children. This aspect we would discuss in our next module. Thank you.