

# UNDER ADVERTISING STEREOTYPES

Advertising influence in youth

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*To all those who never give up  
fighting against society*

## **ABSTRACT**

This project focuses on the influence of media in youth. The objective of it was to determine the causes and consequences of stereotypes imposed in advertising. From the data gathered, it was proven that children and adolescents are the most vulnerable groups and those who have suffered or suffer eating disorders (ED) mainly because of Body Cult as a consequence of their lack of self-esteem. The results of this research were that advertising reflects society, reaffirms gender stereotypes and persuades consumers using the power of the story.

## **RESUM**

Aquest projecte es centra en la influència dels mitjans de comunicació a la joventut. L'objectiu d'aquest ha estat determinar les causes i les conseqüències dels estereotips imposats a la publicitat. De les dades obtingudes, ha estat comprovat que els nens i els adolescents són els grups més vulnerables i aquells qui han patit o pateixen Trastorns de la Conducta Alimentària (TCA) principalment fruit del culte al cos com a conseqüència de la manca d'autoestima. Els resultats d'aquesta recerca han estat que la publicitat reflexa la societat, reafirma els estereotips de gènere i persuadeix els consumidors usant el poder del relat.

## **KEYWORDS**

Influence – media – stereotypes – advertising – Eating Disorders – self-esteem  
– Body Cult – society

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## PROLOGUE

Vull aprofitar l'oportunitat que m'ofereix l'Ariadna Verdú en convidar-me a prologar el seu Treball de Recerca per fer dues breus consideracions de caire crític, negatiu o pessimista pel que fa a l'entorn educatiu. Ho faig, però, amb la intenció de concloure amb una reflexió que convida a l'optimisme.

Primera reflexió pessimista. En una era en la que, per primera vegada en la història, la major part de les comunicacions que es produeixen entre els humans són mediades per tecnologies, l'educació mediàtica es converteix en fonamental per a aconseguir el ple desenvolupament de les persones, la seva plena autonomia. Desgraciadament, però, l'exigència d'aquesta educació no és atesa -ni de lluny- en la majoria dels centres educatius del nostre país. En el millor dels casos s'hi atén la competència digital, que se sol reduir a la competència tecnològica, però es desatén la competència mediàtica, entesa com a capacitat d'interaccionar de manera madura, crítica i compromesa, amb les tecnologies, més enllà del mer domini de la seva dimensió instrumental.

Segona reflexió pessimista, que fa més greus les conseqüències que es deriven de la primera. Per primera vegada en la història de la humanitat tenim, gràcies als avenços de la neurociència, l'oportunitat de conèixer científicament com funciona la ment humana. El problema és que aquesta oportunitat només ara comença a ser aprofitada per l'escola, mentre que la publicitat i el *marketing* ja se'n venen aprofitant des de finals dels anys 80. La conseqüència és que els qui es proposen modular la ment humana amb finalitats mercantils són molt més hàbils i eficaços que els qui volem contribuir a modular-la amb finalitats educatives o humanístiques.

Per descomptat, en aquest context negatiu i pessimista la bona notícia prové del fet que hi hagi iniciatives com la de l'Ariadna, del fet que hi hagi persones joves com ella, amb neguit, amb inquietud, disposades a fer recerca en aquest àmbit.

L'Ariadna és una persona desperta, inquieta, apassionada, a la que no fa por la feina. Ha estat oberta a tots els suggeriments i a totes les oportunitats que li hem estat oferint, i que li permetien avançar en el seu treball i optimitzar-lo. Un treball que, per altra banda, més enllà del seu interès acadèmic, té un alt interès social, perquè afronta una temàtica preocupant, dramàtica fins i tot, per a un nombre cada vegada més gran d'adolescents i de joves.

Amb iniciatives com aquesta, persones com l'Ariadna es converteixen en creadores de consciència, en sensibilitzadores, en potenciadores del canvi social. Només assolint una relació madura amb les tecnologies podem garantir en el futur un desenvolupament madur de les persones. Treballs com el de l'Ariadna contribueixen a aquest desenvolupament.

Dr. Joan Ferrés Prats

## 1. Introduction

### **Thematic, problematic and motivations**

I have chosen to focus my research in the field of advertising because the world of sales draws my attention.

We are constantly in contact with it and without realizing it influences us more than we think. Since we are born we are manipulated by the media to a greater or lesser extent and that is why I have specified the theme in the influence it has in youth.

Considering all kinds of social problems, the most present in advertising are gender stereotypes. Advertising has sold a concept of beauty that has evolved to this day giving us an unhealthy canon.

This way of thinking that has been inculcated, provokes insecurities, complexes and lack of self-esteem. All this can lead to eating disorders such as anorexia or bulimia, and it happens more than we think.

My motivations are closely linked to the objectives I have doing this work. I would like to give visibility to problems that are taboo in the 21st century so that answers can be given. Society is very marked by this idealization of gender bodies and roles despite living in a world very advanced in terms of personal capabilities.

We must question ourselves if what we do and feel is the result of our own reality or is given and reaffirmed by the media.

## **Objectives and hypothesis**

Before starting to write the work, I had to specify the objectives:

- To determine the techniques advertising uses.
- To specify the effects advertising has on young people.
- To determine the influence of advertising in youth self-esteem.
- To interview young people with disorders because of the stereotypes and beauty canons that are established in the society thanks to advertising.
- To know which the most common consequences of Body Cult are.
- To teach children and adolescents how to be aware of the influences they can receive from advertising.

After that, I wrote the hypothesis I wanted to base my work on:

- Young people have low self-esteem and reach extremes of self-harm and eating disorders because of the transmission advertising does of idealised concepts of beauty.
- Advertising uses persuasive and sensitive techniques in order to convince us in an easiest way than if they use rational techniques.

## **Methodology**

This work has been carried out based on MediaCorp, a project developed by Universitat Pompeu Fabra. Part of the information that is part of this project has been extracted from books by Dr. Mònika Jiménez and Dr. Joan Ferrés, both are part of the communication department of UPF.

Regarding the practical part of this work, most of the information has been extracted from surveys that have been done to more than 650 people, in addition to the students involved in awareness workshops.

The results have been contrasted with official sources such as the CIS (Sociological Research Center of Spain) and ACAB (Association Against Anorexia and Bulimia).

## 2. Theoretical framework

### 2.1. Advertising

*It will be considered as an advertising activity all divulgation for running the public or means of dissemination's attention towards a particular person, product or service with the purpose of promoting, on a mediate or immediate way, its hiring.<sup>1</sup>*

Advertising is the most characteristic phenomenon of modern economy and the most important source of income for the media through which is conducted.

Advertising is a commercial communication carried out by a natural person or a legal entity to call the public's attention at the same time entrepreneurs compete.

Their purpose is to increase the consumption of a certain good or service by making costumers aware of the product is wanted to be sold through advertising techniques or the media. On this last source, five aspects must be considered: the budget it is able to be invested, the target, the message wanted to be transmitted, which means of communication are wanted to be used to spread that message and the effectiveness of the advertising activity. This objective is achieved by making the public respond toward what is advertised and drawing them to their business.

Advertising has a persuasive intention, creating desire for that good or service. Campaigns try also to inform and convince their public to buy them it saying it is useful and satisfies their needs. According to the industry mnemonic, "AIDA: Awareness, Interest, Desire and Action" are the four steps of advertising. The business must tell the public their product exists, by doing that, it is also from a crucial importance to pique their interest in what it can do for them, make them want to try it and ask for more information or simply buy it.

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<sup>1</sup> Agencia Estatal BOLETÍN OFICIAL DEL ESTADO [en línea]: BOE [Madrid]: Jefatura del Estado, 15 jun. 1964. <<https://www.boe.es/buscar/doc.php?id=BOE-A-1964-9400>> [Consulta: 11 mar. 2018]

Advertising is also used for promoting certain attitudes, like a healthy and responsible life transmitting messages such as the moderation while consuming alcohol or smoking, while driving or just to be respectful with the environment.

In contrast, it can also foster detrimental ones, this is the example of the demand of being slim enough to fit on nowadays society.

We must keep in mind that all advertising system goes on the right track of encouraging the consumers' sovereignty myth. Their freedom is a fallacy because is advertising what determines the public's taste and preferences by drawing the line at the offered products. Its strategy consists in making them capable of consuming acritically what is in the market.

### **2.1.1. Advertising features**

Advertising has different features in our society, all of them are needed for a correct function of the market. Not only does it work for products sale, but also for its production and consumption.

The main functions of commercials are the following:

- Informative function: basic for publicizing products, a brand or a slogan. Words and texts are used to accompany images since they can be understood in some different ways due to their ambiguity and polysemic character.
- Persuasive function: one of the most important features and most developed for the need of making a product attractive even though it does not have this characteristic. It is used for publicizing a product, convince, inform and persuade with all kinds of arguments such as orders, threats or suggestions.
- Economic function: in most cases this is the main objective of businesses, they need to get benefit from the product is tried to be sold and boost consumerism as well. Agencies pretend to create new consumers and other needs to be profitable, since society is made of consumer goods and businesses need to publicize these products, so they do not pay to use tremendous investments in advertising. This

amount of money ends up being paid by the consumer through the increase in the value of the product.

- Financial function: advertising contributes to finance mass media to the point of depending of it and being one of the most important sources of profit. This is the example of TV and press.
- Security and deproblematizer function: the world is showed as a marvellous world with the opportunity to lead different lives and out of the routine or to live better. It offers consumers the great side of life they could access thanks to consumerism.
- Substitutive function: advertising represents a manipulated vision of reality only to persuade consumers and cheat about the utility and results of a product.
- Aesthetic function: the creative side of advertising is indubitable, it must determine an aesthetic and canons developed mostly through media arriving continuedly to the public. It is in the interests of companies that we all be equal because it is easier to sell, they domesticate us and make us believe that what they have taught us is the best. There comes a point that we do not buy what we need, but what we have been led to believe is essential to achieve the ideals and guidelines of conduct established. Advertisement not only does offer us ways of life, but also cultural referents.

## 2.2. Sexism

*Ce n'est que lorsque les femmes commencent à se sentir sur cette terre qu'à la maison, une Rosa Luxemburg, une Madame Curie, apparaît. Ils montrent avec éclat que ce n'est pas l'infériorité des femmes qui a déterminé leur insignifiance.* – Simone DE BEAUVOIR<sup>2</sup>

Sexism is, according to RAE, “a preponderant attention to sex in any aspect of life and a discrimination of people of one sex, considering it inferior to the other.”

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<sup>2</sup> “Only after women begin to feel on this earth as at home does a Rosa Luxemburg, a Madame Curie, appear. They show dazzlingly that it is not the inferiority of women that has determined their insignificance.” [Author’s translation]

Considering this definition, sexism is present in many shapes, machismo is one of them all. It is understood as machismo the arrogant attitude man adopt towards women, it is caused by factors which are part of our society and we all are surrounded by most of them.

Nowadays there are still discriminatory laws in force against women in some cultures such as the need of the man's permission to carry out economic operations, the different treatment towards adultery or the right to vote and express their opinion.

Furthermore, the education received both at home, at school and from a religious sphere fosters the continuity of this sexist thought. It is from a great importance to notice machismo at work, women are also discriminated and undervalued in liability charges.

Fortunately, in developed countries, the importance that some inequalities deserve has been given. Nevertheless, sexism has not disappeared yet at all, we are constantly watching advertising, promotions and commercials stained with sexism, gender roles and stereotypes.

### **2.2.1. Sexist advertisement**

*[...] Los medios de comunicación [...] deben [...] hacer un uso no sexista ni androcéntrico del lenguaje y fomentar una presencia equilibrada y una imagen plural de los dos sexos, al margen de los cánones de belleza y de estereotipos sexistas. [...] Velar para que [...] las mujeres sean presentadas con toda autoridad y respeto, haciendo visibles las aportaciones que han realizado en todos los ámbitos de la sociedad y considerando su experiencia como fuente documental de primera importancia. Promover y favorecer los contenidos en los cuales queden patentados los derechos efectivos de las mujeres.<sup>3</sup>*

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<sup>3</sup> Agencia Estatal BOLETÍN OFICIAL DEL ESTADO [en línea]: BOE [Madrid]: Art. 23 Legislación Consolidada, 24 abr. 2008. < <https://www.boe.es/buscar/pdf/2008/BOE-A-2008-9294-consolidado.pdf> > [Consulta 29 abr. 2018]

Advertising is considered sexist when, to get the attention of men, women are used as an object and intensifies sexist stereotypes adhered to the characteristics of the product even if it is not related to it.

According to the 3<sup>rd</sup> Art. Law 34/88, 1<sup>st</sup> Nov., *General de Publicidad* and modified by “*Disposición Adicional Sexta de la Ley Orgánica 1/2004*”, 28<sup>th</sup> Dec., *Integral Protection Measures against Genre Violence*; illicit advertising that "present to women in a vexatious way, either using their body or parts of it directly as a mere object unlinked to the product they are intended to promote, or their image associated with stereotyped behaviour that violates the foundations of our order, contributing to the generation of violence what the LO refers to of Comprehensive Protection Measures against Gender Violence."

The characteristics of sexist advertising are mainly that is male chauvinist, inhuman and racist. Moreover, it tends to classify men and women in assigned roles which reinforce gender stereotypes. It assigns women the submissive and delicate attitude whereas men are represented as strong and powerful.

The tendency of women to be a sexual object and the means to sell products or services while men are in their majority the target audience is still seen. Advertising shows surrealistic ways of life and unequal power relations.

These mostly unseen characteristics in sexist advertising must be permanently deleted if equality between male and female people is what we are looking for.

Adverts have created a lot of unnecessary needs in our society and suggest stereotyped roles and models that businesses try to impose to avoid diversity and thus focus on a single economic activity, not a personalized one but global.

### 2.3. Stereotypes

*“No me gustan las etiquetas. Te limitan, y yo no quiero límites.” – MADONNA<sup>4</sup>*

Stereotypes, according to the Encyclopaedia, “constitute a person’s set of expectations about a social group’s characteristics”, they include over-generalized beliefs such as specific behaviours and roles people are direct or indirectly taught to adopt, in most of the personal cases erroneous. Its consequences when someone does not possess these traits are prejudices and discrimination as well.

Some examples of stereotyping could be the thought girls must play with dolls and boys with cars, without forgetting male colours are mainly blue and all the darkest and female ones are mainly pastel colours.

Another extremely spread stereotype is related to body shape, we have always been taught being a skinny woman or a strong boy is the best for society. Not mentioning the imposed fact that people with vagina are girls and people with penis are boys, avoiding using a taboo such as transsexuality is.

Some disciplines such as sociology, trust in the fact that stereotypes, despite having a biological basis, are formed primarily due to the culture in which we are immersed. Factors such as the information we obtain from our parents or the media can also influence the development of stereotypes.

According to this theory we tend to associate positive traits with social groups that have been historically privileged, and negative traits with those that have been in a disadvantaged situation. This way of conceiving stereotypes would be preserved by education, cultural expressions and social life broadly speaking.

However, it must be impossible for us to get completely rid of stereotypes because humans need to use them to be able to handle ourselves properly in the society. Therefore, changing the essence of some negative stereotypes is all what our culture can change of them.

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<sup>4</sup> *“I do not like labels. They limit you, and I do not want limits.”* [Author’s translation]

Stereotypes can be social, cultural or racial; we always tend to classify everything, ourselves included, due to our limited capacity to process information, we need to simplify all what surrounds us to divide it into clear categories.

Social ones are imposed according to the social class people belong to, we begin to treat each person more as a member of a group than as an individual. We can distinguish about race, gender, class, sexual orientation, country, religion and political ideology.

Race stereotypes are based on the attribution of certain characteristics to a person just because of their ethnicity or the colour of their skin. Depending on the culture in which they are produced, their content will be different.

Another feature that we rely on to classify people is gender. Depending on whether someone is politically a man or a woman, we will attribute a series of general characteristics just because they belong to a certain gender.

Class stereotypes have to do with the beliefs associated with certain social positions. The higher or important position a person occupies in their work, the better we tend to treat them and the worse will be the prejudices of those who do not have such a good standard of living.

Sexual orientation stereotypes are based on the attribution of characteristics to an individual based on the gender of the people for whom they are attracted. Gays, lesbians and bisexuals are the oppressed collective before the heteronormativity.

One of the greatest sources of stereotypes is the nationality of a person. It goes a step further the ethnic group and society tends to classify individuals according to their homeland. The more discriminated collective in Spain are Maghrebi and gypsy people according to a report by the *Network of assistance centres* for these victims with data collected from June to December 2010.

Religious and politic stereotypes attribute certain characteristics to people based on their faith and their religious beliefs or thinking in a certain way about someone based on their political and social beliefs.

Stereotypes based on the culture are classified according to the customs that a society has, and racial ones according to the ethnic group to which they belong.

They are subdivided in two categories, explicit and implicit. The first kind is related to those which people have the willingness of verbalizing and admit to others.

On the other hand, implicit stereotypes are those which we cannot notice about their presence for the simple reason we are accustomed to live with them. We have no reaction about these group because of our unconsciousness.

## 2.4. Body Cult

*¿Existe un buen modo de categorizar los cuerpos? ¿Qué nos dicen las categorías? Las categorías nos dicen más sobre la necesidad de categorizar los cuerpos que sobre los cuerpos mismos. – BUTLER, Judith<sup>5</sup>*

Body Cult is defined by Alegret, Comellas *et al.* as the fact of worrying about the external appearance and body care becomes such a great priority in people's life, that occasionally leads people to make choices even they *affect their behaviour concerning eating and shopping activities, in order to achieve results far from natural.*<sup>6</sup>

It could be said this obsession is perceptibly associated with body image, body language and of course, beauty stereotypes. It has turned into a prosperous industry based on the commercial terms of slimness, diets, *light* products, physical exercise, plastic surgery and mainly the total domination of the panic of gaining weight as well.

This way of thinking is produced by messages related to attractiveness, highlighting the optimist, winner and redeemer rhetoric used to convince us

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<sup>5</sup> Does a good way to categorize bodies exist? What do categories say to us? Categories do say more about our need of categorising bodies than about bodies themselves. [Author's translation]

<sup>6</sup> CARRILLO DURÁN, M<sup>a</sup> Victoria *et al.*, *Media and body cult*. México: Pearson Educación, 2010, pg. 1.

changing our body can be carried through easily with no effort and quite quickly. It also brings to reason when noticing the results, we must be happy because of we had renewed ourselves and became a new person.

Linking body image To Body Cult seems clear to Cash, T.F., Pruzinsky, T.E. it is a concept with a multi-dimensional structure which holds the perception, feelings, actions and thoughts regarding one's own body external image. Furthermore, it is said to include the way it moves, the subjective experiences, the behaviour resulting from the understanding of the actions occurring around us and its evaluation.

According to all the above, physical image is not only body shape, but also body language is thought to help us placing ourselves in a social status and to distinct us from the rest. Nevertheless, socio-cultural values determine the aesthetic ideals determined to be followed thanks to the interiorised pattern constituted by the worship of the body, particularly female body, which is controlled by fashion with the concept of maintaining a slim figure.

#### **2.4.1. Advertising and Body Cult**

##### **Gender roles**

Advertising recreates the beliefs and forms surrounding Body Cult, for this reason it is set up as an obvious mirror of social tendencies. It perpetuates feminine and masculine traditional stereotypes and reproduces systematically the consolidated roles of men and women.

Due to the thoughts of biological differences between these two, it is nowadays trust that they are determinants of people's personality. Despite this, since gender concept appeared and was understood as all social provisions and beliefs established as what a person must be depending on their biological sex, femininity and masculinity are considered social constructions for providing an identity when being part of a group.

Through gender, the expectations on each member of society according to their sex are expressed. These are made up of ideals, norms and values all people must approach if they want to feel they are part of it.

The relationship between this process of socialisation and the construction of people's personal identity is noticeable because all along childhood and adolescence members receive coexistence norms and models of conduct with which they are educated. According to Rosado<sup>7</sup> (2011), *during this stage, subjects are internalising the images, beliefs, values and patterns they receive from adults whose compass modulates their personality*. This process of social learning gives girls an associated with femininity identity and boys to masculinity, which are both social constructions that will be strongly included when they grow up.

Gender social construction sinks its roots when patriarchy was established, when both sexes were divided, and identities were built separately not only in an ideological way but also cultural, political and economic. Since then, the social organisation and all kinds of relationships are transformed.

The subordination of women to men is the basis of the patriarchal system, its pillars are based on the dependence of female on male due to its power in the family and in society. This is the reason men have inherited the belief of being more courageous, highly competitive and emotionally tuned and the possibility of using violence to achieve their purposes. Even today, men manifest airs of superiority over women and continue to believe the centre of the universe.

Taking this thought into consideration, the feminine idea is of a certain inferiority, completely opposed to the masculine ideal. Of course, not all men nor women fit into this system, but generally is quite easy to repeat these attitudes from other ages.

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<sup>7</sup> Rosado, María Jesús (2011): Los hombres y la construcción de la identidad de género masculina, Fundación iS+D, Madrid., pg. 124

The media did not have created this androcentric vision, but it helps reinforcing it by disseminating messages based on social stereotypes and reproducing this sexual division. For the analysis of advertising, applying gender perspective is fundamental, also focusing on deconstructing and criticising modern beliefs and showing the reality of this social phenomena.

Generally, beauty is treated as a topic of feminine interest an associated with health issues. The model of successful women is clearly characterised by the thinness they must achieve in order to conquer men. Is very appealing the projection of women as a sexual object operating as a hook when promoting a product.

Basing in the difference between sexes, the image of men is linked to power, competence and action concepts, whereas ones related to women are orientated to beauty, health and emotions.

When men are not acquiring their traditional behaviours, they are known under the name of metrosexual men, people refer to them when presenting narcissistic, consumerist and exhibitionist male who adopt feminine traits such as wanting to be desired.

The image of women was criticized by García & Martínez (2008) because it is transmitted by the media underestimated through some strategies such as ridicule and invisibility. It maintains women as those who have the victim role, the cosmovision they must follow men and associates feminine gender to the private sphere and to objectification.

Following the studies made by García & Martínez (2010), only the 14% of advertisements represent those in which women acquire the role of authority over the product advertised. These products are related to the domestic context, household and food products, so women are represented mainly in spaces such as the private field of the home.

Furthermore, women body has turned into a demand, their image linked to sports is also criticized by both authors because it is represented as an exclusive activity for losing weight.

Other differences between both sexes in advertising is the fact that the feminine body can be “dismembered” into significant pieces such as eyes, mouth, hair, neck, breasts, back, hands, legs, feet, etc.

On the other hand, the masculine body is less *dividable* and presented most of the time globally, like it was a complete environment, excepting special cases for the chin, torso and the genital zone.

Focusing on appearance, the figures of people in advertising are increasingly further from reality. In general, there is no correspondence between their physical representation and real men and women. One example trying to break this systematic behaviour is Dove’s campaign promoting a “real beauty” ideal because of two main issues:

- 80% of Spanish women agree that media presents an unreal model of beauty nearly impossible to reach.
- 89% of Spanish women affirm they would like to see more variety in advertising (diverse age, type, weight and body shape).

### **Product images**

Apart from the influence of advertising in gender roles, models and life styles, it can also be of a great impact for Body Cult the type of goods is promoted. So, as most of the products that are advertised are related to body image, the messages it transmits are associated to motivations trying to create the need in the individuals of losing weight, creating a better appearance of themselves and keeping fit.

It is true that advertising is only one more element of communication and does not cause any type of illnesses. Nevertheless, it influences people through presenting this kind of products and can provoke dissatisfactions with one’s own external image.

According to a study made by Toro *et al.* (1985), one of the socio-cultural factors which influence people with anorexia nervosa is the spreading of products for losing weight. Moreover, it showed that those advertisements

related to maintaining one's figure, changing in one's anatomy and to the sale of slimming products included in them images of thin women. The feminine sex is the most perceived in this kind of advertising, but those who are in an upper social class and are between 15 and 24 years old.

Body Cult products are those considered as the solution to prevent obesity and are directed towards maintaining a low weight, which can be possible if individuals are conscious of their need to eat a great variety of nutrients but respecting quantities and are also motivated to not live a sedentary life.

The problem starts when people cannot control what they eat, become obsessed with their external image and want to change it radically without following medical instructions. One of their most common response to this situation is related to anxiety and depression, which leads to eating disorders (ED) such as nervous anorexia and bulimia.

#### **2.4.2. Body Cult and its causes**

Well-being is contextualised by Cattarin<sup>8</sup> in different areas which include the influence of social circles or mediatic influences such as information, fashion and advertising.

Discomfort with body image, lack of self-esteem and thus obsession with external appearance can be given either from microenvironmental and macroenvironmental factors.

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<sup>8</sup> CATTARIN, Jill A., THOMPSON, J. Kevin *et al.* (2000) "*Body image mood and televised images of attractiveness: the role of social comparison*", *Journal of social and clinical psychology bulletin*, nº 19, pg. 220-239

### 2.4.2.1. Microenvironmental factors

Microenvironmental factors are those nearby the individual, embrace coexistent familiar and personal related aspects which are essential not only for physical development but also psychological.

Some of the most relevant factors of individuals concerning the microenvironment are:

- Perfection and self-discipline: Personal value is demonstrated by the wish of perfection concerning the figure and capacity of achieving goals. The conduct in which individuals act to show interest in body figure is also important to notice their self-acceptance in environments such as work, college, family, friends and partners.
- The lack of self-esteem: Is the factor with the greatest influence on the perception of one's own body, which varies depending on the sex. According to Lokken, Ferraro *et al.*<sup>9</sup> women tend to connect their self-esteem to superficial factors and are more dissatisfied with their image than men do. Women's desire to be thinner is stronger than men's ideal, which has less consensus.

Family factors related to the body cult are also important, especially relations, its changes and how them can influence teenagers' development. There are indispensable aspects between children and parents which is communication and autonomy. People tend to learn to imitate their surroundings' conduct and if family are obsessed with outer image, it would not be strange for them to be scared about being fat.

Affection and the promotion of autonomy and confidence is shown with a communicative intention. It is crucial to orientate youth and educate them in values transmitting positive attitudes concerning care

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<sup>9</sup> Lokken, Ferraro *et al.* (2003). "The Journal of General Psychology", 130(3), North Dakota, pg. 305–310

of one's own body, the importance of a varied diet and an open mind to mental problems.

#### **2.4.2.2. Macroenvironmental factors**

Well-being is an individual's state when physical and psychological conditions supply satisfaction and calm. When talking about its meaning related to Body Cult and its factors, macroenvironmental ones can be seen from two perspectives according to Carrillo<sup>10</sup>.

Sociocultural direct factors are more subjective and personal whereas sociocultural indirect factors are environmental and mediatic in youth corporeal and emotional health.

Partners and friends are the ones which are part of these direct factors, support received from their relationships is decisive to be satisfied with their body and emotionally stable. Their role is vital for constructing teens' personality and self-confidence.

Sociocultural indirect factors are related to the media and how it defines models explained through fashion and advertising. Fashion is part of our culture and determine society's thoughts in men and women dressing code considering the traditions and conventionalism such as the fact skirts are for women and men do not wear them. Furthermore, it teaches us differences there must be between a male and a female body, for instance that women are beautiful depilated with no hair in the armpits nor legs or that men do not need makeup to look good.

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<sup>10</sup> CARRILLO, M.V. (2013) *"Influencia de los factores que definen el modelo estético corporal en el bienestar de las mujeres jóvenes afectadas o no afectadas por anorexia y bulimia"*, Extremadura, pg. 469-470

### 2.4.3. Body cult and its consequences

Body Cult is in full view linked to diverse health problems and some social postures, connected to the worry of having the more coherent body associated with what is socially accepted, the better.

According to Wolf, N., there is a feminist bias for Body Cult which maintains that the concept of beauty imposed by the homograph industry, is nothing but a socio-political weapon to inhibit women's progress. This author states that *we are in the midst of a violent backlash against feminism that uses image of female beauty as a political weapon against women's advancement.*<sup>11</sup>

It is widely thought that men are not as pressed as women to achieve that ideal. In men, the mean objective is that they must be and do whatever they like. Despite this, the priority of women is to seem and not to be. Women concentrate their life's target around looks because of the social construction about feminine.

Furthermore, the results of this influence have therefore the lack of self-esteem in such a way that they are not able to build themselves and centre their thoughts on personal objectives. They are made vulnerable people whose major obsession is their appearance.

Over time, Body Cult is greatly connected to eating disorders (ED) and with the addiction and infatuation to one's external aspect. According to ACAB (Asociación Contra la Anorexia y la Bulimia)<sup>12</sup>, eating Disorders (ED) are *mental diseases characterised by a pathologic behaviour facing nutritional ingestion and an obsession for weigh control.*

As said before, these diseases have their origin in different causes interacting such as the biological, psychological, familiar and sociocultural. They provoke negative costs for one's both physical and mental health.

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<sup>11</sup> Wolf, N. *The Beauty Myth: How Images of Beauty are used Against Women*. New Cork: William Morrow and Company, 1991, pg. 125.

<sup>12</sup> <http://www.acab.org/es/que-son-los-trastornos-de-la-conducta-alimentaria>

Most known eating disorders (ED) are nervous anorexia and nervous bulimia and are widely proliferated because of the conviction that the action of eating is considered a pleasure and a sin, not a need.

Some other eating disorders include orthorexia and bigorexia, all of them are serious illnesses which must be attended with an extensive treatment for their complexity, due to people's unconsciousness of their disease. The affected person cannot identify their need to recover nor the benefits of the treatment.

Starting with nervous anorexia, all those who suffer it feel panic to increase weight or to become fatter because of their excessive body shape preoccupation. These people, even if they are slim and behind the normal weight, they see themselves fat or disproportionate in front of the mirror. For achieving what they think they must do for being satisfied with their appearance, is to restrict themselves from energy intakes.

It is sustained by Almarcha and Campello<sup>13</sup> that almost all anorexic women let the fact of being influenced by the ideal supported by society, but they do refuse the socio-cultural feminine role. Moreover, they seem to be convinced about the disappearance of their dilemma by getting as slim as possible with the idea of when they get it, they will have the control of their own bodies.

The consequences this disorder leads to is to present depressive state of mind, anxiety, social isolation, sleep disturbances or obsessive rituals when eating. It also affects personal relations with family and friends. Moreover, focusing on external alterations it is common to suffer cardiological problems, a constant feeling of cold and hair loss as well.

The following usual eating disorder is nervous bulimia, it is characterised for ravenous and uncontrolled intake episodes in which bulimic people eat great amounts of food in a short period of time and generally without being seen. Afterwards, they try to compensate these binges effects by self-induced sicking, an excess of exercise or other purging manoeuvres.

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<sup>13</sup> Campello, L., Almarcha, A. (1999) "Lo que el feminismo no logró evitar: la anorexia como expresión de la edificación del cuerpo". In: *Revista Galego-portuguesa de Psicoloxía e Educación: Revista de Estudos e Investigación en Psicoloxía e Investigación*, Vol. 4, pg. 69-82.

It has serious consequences due to the abuse of laxatives or diuretics and to gastric juices which damage the palate, gums and this can also lead to gastritis, blood vomiting and dehydration among others. Also, emotional changes are detected in this process highlighting depression and isolation.

The *obsessive and irrational preoccupation of food quality and healthy feeding*<sup>14</sup> is known as orthorexia. People who suffer this type of disorder only admits organic and ecologic food avoiding that which is produced with pesticides, stabilizers, preservatives, fat, flavour enhancers, etc.; as well as that not processed and cooked following the established standards. Adolescents and sporty people are the more vulnerable groups for the influence of media regarding body image importance and the repercussion in feeding.

This young affection was just discovered in 1997 by Dr. Steven Bratman, who points out orthorexic people plan their menus weeks in advance, think too much about meals and their major worry is how good food quality is and not the fact of enjoying eating it. Additionally, they never eat away from home only to evade contaminated organic food.

The fourth most known eating disorder is called bigorexia, it consists in such a huge obsession with the external image that people suffering it spend all day doing exercise trying to develop as much as they can their muscular mass.

This illness, still not considered a disease, was first named by the psychiatrist Harrison G. Pope in 1993. He observed is very common between people who practise sports individually since the practise alone causes a negative feedback. It also leads to a feeding modification starting to avoid eating fat and a lot of carbohydrates and proteins.

It is very common to take doping drugs to accelerate and force muscle development enhanced by male sex hormones like testosterone. Its consequences are exaggerated results with the image of disproportionate

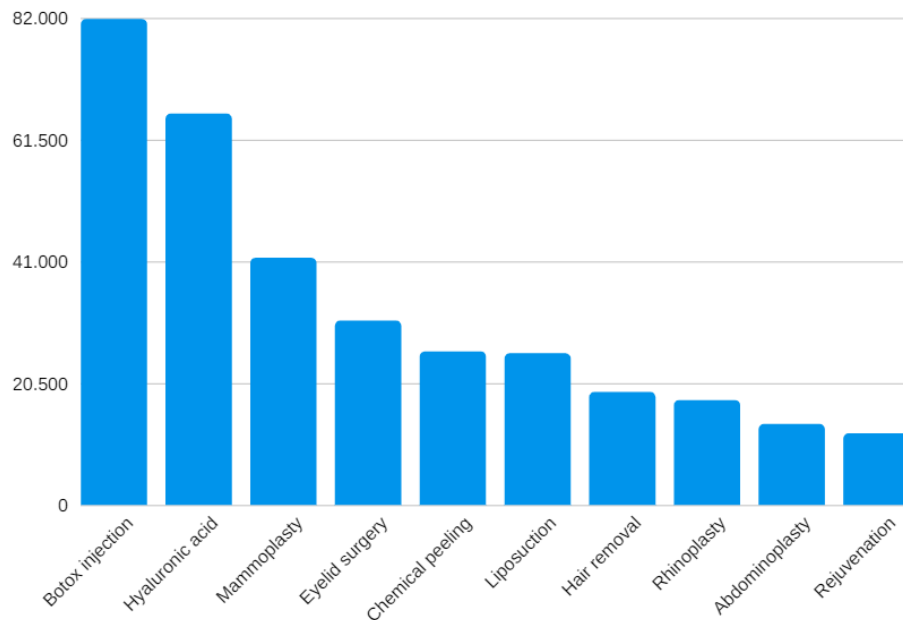
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<sup>14</sup> Generalitat de Catalunya. *Salut i trastorns alimentaris*  
<[http://jovecat.gencat.cat/ca/temes/salut/trastorns\\_alimentaris/ortorexia/](http://jovecat.gencat.cat/ca/temes/salut/trastorns_alimentaris/ortorexia/)>

bodies and sensations like fatigue, muscular pain, depression or even heart and liver illnesses.

One of the most obvious factor that contributes to the existence of this disease is media and its influence on people teaching them athletic and strong men are the model of health and sexual success.

Apart from Eating Disorders (EA), another greatly extended consequence of Body Cult is plastic surgery. According to the *International Society of Aesthetic Plastic Surgery*<sup>15</sup>, on 2016, Spain was the 12<sup>th</sup> country in which more interventions are made, with a total of 473 074.



As the graphic above shows, the most common aesthetic intervention is the Botox injection to face the fear of the signs of aging. With this, as well as undergoing mammoplasties or liposuction, among others, the stereotype of the time is put in evidence.

<sup>15</sup> ISAPS: Total procedures Ranked by category for 2016 <<https://www.isaps.org/wp-content/uploads/2017/10/GlobalStatistics.TotalRankedByCategory2016-https://www.isaps.org/medical-professionals/isaps-global-statistics/1.pdf>>

## 2.5. Thinspiration

Since the Internet arrived at people's life, it became one of the most powerful and influential media formats. It helped to reaffirm the ideal body traditional media presented but in a more radical way.

Pathologies linked to food ingestion were developed in the Internet as people began discussing timidly topics such as anorexia and bulimia. It led into the creation of specific websites related to eating disorders as lifestyles, which tried to encourage people to stop eating in order to achieve perfection.

It is not strange to find a lot of sites banned and shut down for the great impact they had in an alarming number of adolescents. However, for them was easy to reinvent themselves and write about this topic in blogs gathering experiences, advice or other webs supposedly related to actresses, fashion models and their need to be thin.

*Thinspiration*, or simply *Thinspo*, is something that inspire thinness and motivate anorexic and bulimic people not to give up and achieve their objectives. It is sometimes materialized in famous bodies characterized by extreme thinness such as Victoria Beckham, Amy Winehouse and Kate Moss among others.

### **Eating disorders on the net**

In the last years, blogs known under the names of Ana and Mia –anorexia and bulimia– have become not only a virtual space for sharing information relate to these disorders, but also a hub for millions of users cheering themselves up to achieve their common purpose: starvation.

These pro-anorexia webs have devastating effects on the population because they present diseases as glamorous lifestyles and can be seen for every single online user no matter their age, mainly pre-adolescents and young teenagers.

As for my lovely Ana and Mia friends; enjoy, share and hopefully gain something out of this blog! This is a place for us to be ourselves, away from the paranoid masses “helping” us by screaming “Eat a damn sandwich!”. God I hate that. OUR BODIES, OUR MINDS, OUR CHOICE. So, let’s make the change.

I wish you all luck, prosperity, and perfection on your journeys! Stay strong, and thin! (sic)

Figure 1. Introduction to an Ana and Mia blog<sup>16</sup>

As it can be seen in the example above, eating disorders (ED) are considered ways of life for reaching perfection and happiness, no matter what others think of them. It enhances people not to fall into food temptation and to follow their choice even if it is hard, *anyone said being a princess was not difficult*.

These communities, mostly made up of women present themselves with an infantile iconography more suited to a magical and fantastic place rather than to the reality that surrounds these sites.

*Princesses*, this is how anorexic cybernauts call themselves, have a strict code they must follow in order to be Ana and Mia’s friends and to be part of the group. It adopts the format of the ten Catholic commandments<sup>17</sup>:

01. If you aren’t thin you aren’t attractive.
02. Being thin is more important than being healthy.
03. You must buy clothes, style your hair, take laxatives, starve yourself, do anything to make yourself look thinner.
04. Thou shall not eat without feeling guilty.
05. Thou shall not eat fattening food without punishing oneself afterwards.
06. Thou shall count calories and restrict intake accordingly.
07. What the scale says is the most important thing.
08. Losing weight is good/gaining weight is bad.
09. You can never be too thin.
10. Being thin and not eating are signs of true will power and success. (sic)

Figure 2. 10 commandments of Ana and Mia

<sup>16</sup> Ana and Mia blog <<https://anaandmia.wordpress.com>>

<sup>17</sup> Ana, Mia and Moi blog <<https://poisonedshadow.wordpress.com/the-ten-commandments/>>

Besides this, they also share many diets based in calories, which are mostly made of no more than 800 Kcal per day –for example, 200 g of cheddar cheese–. The menus are not varied, they tend to follow this kind of food pyramid below based on water, cigarettes, pills and fruit:



If Ana and Mia's friends had any problem, there are always *tips*<sup>18</sup> with the purpose of not giving up their ideals. They persuade *princesses* to not tell anyone what they are doing and teach them how to avoid eating when possible and motivate them to continue.

Don't be stupid. If you wish to continue eating habits in order to lose weight DON'T tell other people. If you wish to quit DO TELL other people. If you are Pro-Ana, it means protecting Ana at all costs– don't tell you parents or your therapist/counselor (if you have one) don't even tell your best friend. Ana is secret, and she is unique for every person. In order to continue to help you, she must be at all times a complete secret. This also means your eating habits have to go unnoticed. Only eat around other people so they won't be suspicious, purge quietly, put out dirty dishes, ANYTHING to keep others from being suspicious, because it will be harder for Ana to do her work if they do. (sic)

Figure 3. *Tips from experience with Ana and Mia*

<sup>18</sup> Ana and Mia blog <<https://anaandmia.wordpress.com/category/tips-from-experience/>>

### **The disease as a sexual claim**

Extreme thinness has developed in more than one way thanks to the Internet. Disorders are not only a lifestyle but also an object of desire, some porn sites offer *anorexic porn*, *thin angels* or *skeletal teenagers* commercializing images of young girls.

*Skinny fans*, people who follow it, have a fetish called “hard core anorexic fetishism” when seeing the act of them having sex, which is close to paedophilia. According to Google, anorexic porn can receive 15 000 monthly visits of male visitors in their majority, 75-78% and a 3% of them present signs of addiction to these sites.

Nowadays thinness can be seen above all else under the protection of the media and has changed the concept of sick body into a kind of skeletal pride and satisfaction towards the model.

According to an article of *The Guardian*, one anorexia pornography agency has admitted to paying Ana and Mia blogs owners for each person who joins them as a model. These agencies work signing up clients and advertise films, images and some private services such as fantasy role plays, photography sessions or boy worshipping.

Despite some of this porn is free, *skinny fans*, also known as *hooked on skinnies*, charge a membership regularly for having access to professional sites. They are constantly updating sexually explicit videos and images of women with this disease.

### 3. Practical framework

#### 3.1. Introduction

After the theoretical research, a practical framework was done. A form addressed to adolescents between twelve and eighteen was created in order to get started with it. Six hundred sixty-eight surveyed people participated in this research and their responses were collected and analysed searching for quantitative and qualitative information.

Afterwards, a meeting with coordinators of *Mi cuerpo me gusta* was held. It is a platform developed by an investigation called *MediaCorp* financed by the Spanish government and led by the Universitat Pompeu Fabra. The aim of this meeting was to explain this research project to receive some information of the studies they do.

Pilar Medina and Mittzy Arciniega invited me to a conference where some doctors in communication, lecturers and organisations linked to their investigation talked about the influence of advertising and stereotypes in one own's image.

*Educación en el consumo de los medios ¿tarea de quién?* was the main theme experts talked about. It was very useful to know more information about education, advertising and health; three crucial points to be critical about stereotypes, gender roles and influence models present in our society.

Thanks to having attended the university day, I met the expert in media education Joan Ferrés, with whom I met to interview him and learn methods on how to teach children and youth to be critical of advertising.

He gave me lots of tools with which I made consciousness-raising workshops to students from third grade of primary to second grade of secondary school of Maristes Sants- Les Corts.

### 3.2. Analysis of forms

Before organising the work field of this research project, the variables of it must have been delimited in order to know when adolescents start to realise the stereotypes imposed of men and women and if they have contact with eating disorders (ED).

What has been done firstly was to create a form in which people between twelve and eighteen years old had to answer with their thoughts and personal experiences. The objective of it was to know how conscious the Catalan-speaking youth, in their majority from Catalonia and Valencia, is about sexist advertising and its consequences.

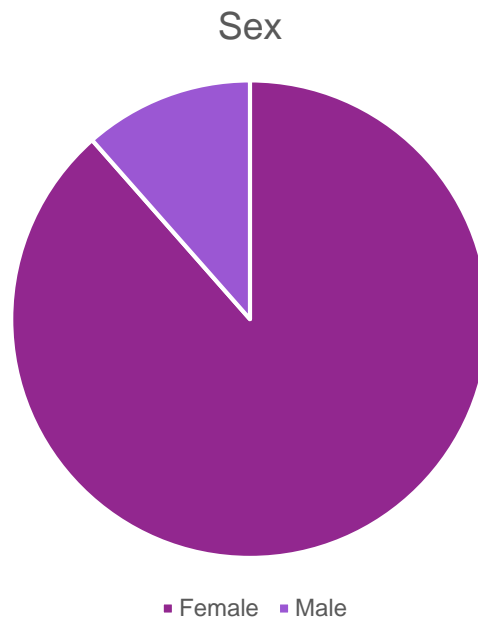
They were asked to answer some theoretical questions such as which the objective they think advertising has, who is more vulnerable to it and through which means they think it works better. Focusing on stereotypes, they were also asked to choose which sex they think is more affected by advertising.

Apart from this, following a study carried out in 1999 by the CIS (*Centro de Investigaciones Sociológicas de España*) (*Center for the Spanish Sociological Research*) they were asked if they are conscious they have been influenced by advertising and, if so, to explain how they realised of it, which negative vibes they received and what have they done or are doing to avoid them. The objective of this questions was to reaffirm the results of the official research made on a sample of two thousand five hundred people, which concludes with a 40% of the population being concerned about their bodies.

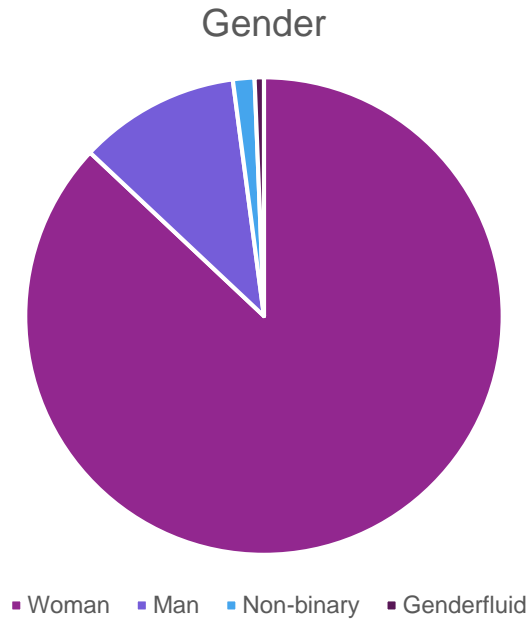
Another point worth it taking into consideration when writing the form was to know which the most common first impressions are when seeing two adds in which there are nothing more than stereotypes, *Victoria secret'* campaign and another from *Calvin Klein*. Adolescents were asked to write their thoughts about them and if they think most of men and women could see themselves identified on both.

After they wrote their beliefs on the effects this type of advertising can have in youth, two different adds were shown to them. The *Dove Love your body* campaign and a parody of *Calvin Klein* representing diverse bodies.

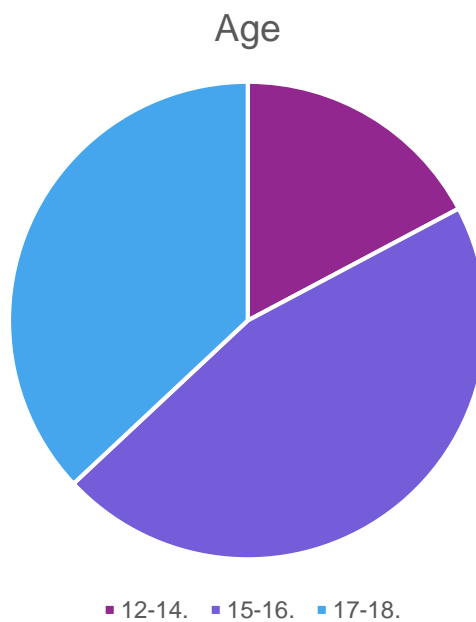
Once they started to be conscious of these differences, they were asked to write their thoughts on uncommon photographs of people breaking gender stereotypes. This is the case of a woman with hair in her armpits and a man with makeup. The aim of this was to reaffirm the results of the same CIS' study, which says that 84% of the population considered promoting women of different sizes and types at fashion would be beneficial, 86% believed advertising models should be from diverse aesthetics and 73% think sizes bigger than 40 should be manufactured in order to eradicate disorders.



As it can be seen in the graphic above, most of the answers of the form were done by women. The percentage of male who participated in this investigation was of an 11,5% against an 88,5% of female involvement from a total of 668 responses.



The predominant gender of the surveyed people is the one of woman, with a percentage of 87% followed by a 10,9% of man. The lower range of people identifies themselves as non-binary (1,46%) and as genderfluid (0,63%).



The age range on which the survey is based is of people between twelve and eighteen years old. The highest percentage represents young people from fifteen and sixteen (45,7%) whereas the lowest one is for those who are from twelve to fourteen (17,2%).

Advertising objectives	12-14	15-16	17-18
To inform	25,71 %	25,22 %	24,42 %
To manufacture more products	5,71 %	5,27 %	3,96 %
To interrupt TV	5 %	2,29 %	1,32 %
To satisfy needs	7,85 %	11,46%	8,25 %
To make believe the announced product is the best	55,71%	55,73 %	62,04 %

Starting with the results of the first question no matter which age range, female have chosen clearly that advertising is used for making consumers believe that the product they announce is the best. With an average of 57,82% of the surveyed female know that advertising uses a technique in which reason is not used, but persuasion through senses.

Who is more influenced?	12-14	15-16	17-18
Children	27,27 %	27,83 %	30,00 %
Adolescents	39,39 %	38,82 %	41,90 %
Young adults	17,17 %	16,48 %	11,90 %
Adults	5,55 %	7,32 %	6,19 %
Elderly	11,11 %	9,52 %	10,00 %

The results above are from the question in which they were asked to say which group of people is more influenced by advertising. As it can be seen, the highest average percentage (40,03%) corresponds to adolescents, followed by children (28,36%). Most of the influences people receive through their lives are consolidated in childhood and adolescence, including body stereotypes, gender roles and sexual orientation.

Moreover, young people have not developed their critical sense ability to know where adds are trying to persuade their audience and to what extent do they tell the truth. These are the reasons for agencies to take benefit of people's inability of controlling their senses.

Through which means?	12-14	15-16	17-18
Streets	2,97 %	2,60 %	1,94 %
Radio	0	0,74 %	0
TV	63,36 %	58,36%	55,28 %
Magazines and newspapers	0	0	0
Internet	33,66 %	38,28 %	42,78 %

In the table above can be seen the results of people answering to a question in which they were asked to choose through which means advertising has more influence. The average of people who think of TV for being the way through which it is easier to transmit messages and influence their audience.

Has it influenced to you?	12-14	15-16	17-18
Yes	70 %	82,90 %	73,89 %
No	30 %	17,09 %	26,10 %

One of the most shocking but expected results was, as the table above suggests, that more than three quarters of the female respondents admit being or having been influenced by the canons advertising communicates. As they use sensorial techniques, is easier for them to make us believe in something imposed by society and represented exaggeratedly in advertising.

25% of the people surveyed have stated that they have had low self-esteem but, thanks to years of rehabilitation and reinforcement, they have managed to get ahead. Another 25% of young people say that they are in the process of acceptance and that they still do not love themselves.

Among all those who know they have been influenced by advertising, a 20% have felt the need to change their physical appearance by resorting to eating disorders, either through anorexia, bulimia or both; without counting the seasons of depression and anxiety that involve self-harm.

Which sex is more affected?	12-14	15-16	17-18
Masculine	0	0,74 %	0,95 %
Feminine	88 %	91,11 %	82,77 %
Both	12 %	8,14 %	16,26 %

As it can be seen above, there are no doubts when talking about which is thought to be the more influenced sex by advertising. No matter which age range, the results show that with an average of an 87,29% of the surveyed people think feminine sex is more affected than masculine sex.

Is feminine sex identified with this add?	12-14	15-16	17-18
Yes	4,08 %	1,45 %	1,43 %
No	95,91 %	98,54 %	98,56 %



When they were asked to comment the *Victoria Secret* campaign, female have shown a rejection of almost 100% by showing only normative bodies and making most women invisible. In addition, this type of message conveys that if women do not have this body they are not beautiful.

Female adolescents affirm that this type of ads *are not realistic, they just create complexes and help you to have Eating Disorders*. Most of them also

think that if they try to advertise other types of bodies it will be easier for them to sell their products.

Adds like this *propitiate the increase of competitiveness and between women by costing them*, which is not the best behaviour we can adopt due to the times we are living. *The worst of all is that among women we also criticize ourselves*, it is easier to influence in a group of people if they are not united.

Is masculine sex identified with this add?	12-14	15-16	17-18
Yes	4,08 %	0,76 %	1,94 %
No	95,91 %	99,23 %	98,05 %



Regarding Calvin Klein's announcement, the results almost do not differ from the previous. Most adolescents think both adds contribute to the creation of stereotypes and the rejection of different bodies to this.

Moreover, it is thought that they *perpetuate unreal stereotypes of femininity and masculinity* because *in this world only interests earning money and not the mental status of people. Capitalism uses machismo, adding stereotypes and creating a need to be as close as possible to the normative bodies.*

Despite of this, people have also answered that male are not as influenced as female, *they do not care, and they are not as pressed, costed and*

*influenced* than female. Consequently, *they do not suffer so many eating disorders (ED)*.

Is feminine sex identified with this add?	12-14	15-16	17-18
Yes	88,42 %	91,89 %	88,46 %
No	11,57 %	8,10 %	11,53 %



Unlike previous adds, the *Dove Love your Body* campaign is more inclusive. Most adolescents think that with this announcement people identify more, which should be positive for advertisers. It shows that *neither colour, nor height nor weight matters, we are all beautiful*.

People have specified that despite trying to be more inclusive, there are still missing the ends, women with hair in their armpits and legs, women with short hair and disabled women.

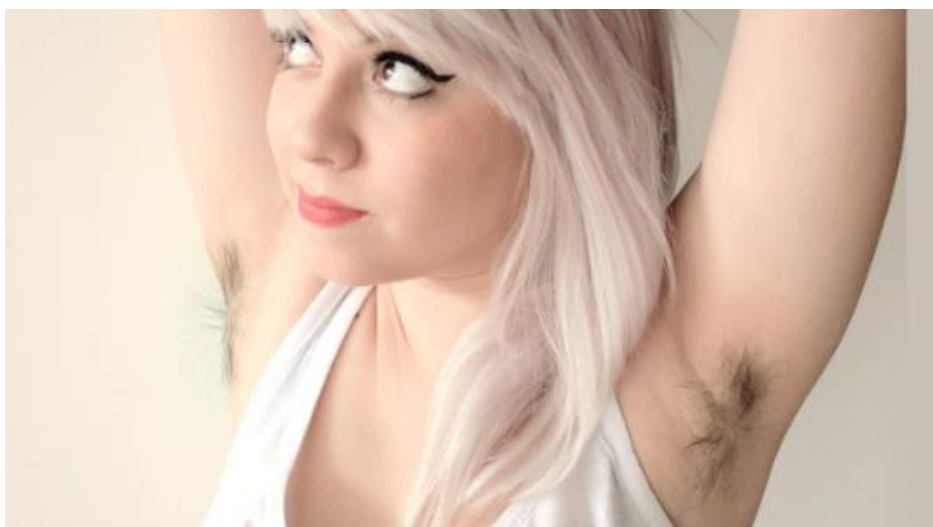
Another point worth taking into consideration is that less than a 2% of adolescents noticed that in this add trans people are not represented, only cis people. One of the most invisible and oppressed groups are people with identity struggles, what is not difficult to have due to the extremely limited visibility given to these cases, which are as tolerable and respectable than the normative.

Is masculine sex identified with this add?	12-14	15-16	17-18
Yes	91,39 %	96,48 %	94,71 %
No	8,60 %	3,51 %	5,28 %



Like the previous announcement, this one has shown more approval from teenagers. Almost 100% of respondents have stated that this add is much healthier than the *Calvin Klein's* campaign.

In addition, they consider that this one has more body types than *Dove's* campaign. However, they specify that people with disabilities and diverse ethnic groups are lacking.



The last section of the survey was to assess the reactions of adolescents when viewing images that are not very normative. The first one shows a woman without shaved armpits.

The idea of this part of the survey was to make young people think about the reason for some actions we do without asking why, simply because they have always been like that.

The results showed a clear reflection, most of them showed their first impression when seeing the image, commonly negative reactions. However, the vast majority spent some time deconstructing themselves and concluding that she is free to do what she wants, just like all of us.

*It is not nice because we were taught this way, shaving is not a personal decision, it is imposed by our society. Lots of people consider that they should not have been shocked because waxing is unnatural, and they even felt bad for having thought it was disgusting, but I have no right to judge her.*

*She is a very confident and free woman, I wish I had the ovaries she has.* There are lots of answers like these, by people who think waxing is an imposition and they do not do it for themselves but for society: *I do not dare to go out without getting shaved and it makes me very angry.* Less than a 10% of female respondents affirm having decided not to wax nor shave their armpits and other parts of their body such as their legs, arms or superior lip.

They consider following this obligation causes nothing more than problems and *not doing it lets you save your money and pain*, without forgetting that *the only advantage of shaving is that you won't be judged by ignorant people.*

The following image shows a man with hair in his armpits, *it is so common that does not disgust people.* Adolescents defined this attitude as hypocrite because *when a man is not shaved gains masculinity, but women gain fame for being dirty.*

Furthermore, *if a man shaves he is gay or trans and he is insulted using derogatory words in feminine. Because in theory things related to aesthetics and beauty are for women, to be always perfect is our due.*



Another point worth taking into consideration are the definition and what do we understand as masculine and feminine. In the form, people were asked to say if man who are shaved lose their masculinity, most of the answers were that this concept and femininity were *silly, stupid, they are not a physical factor, they were invented by society* and that *these words have little meaning*.

The last question of the form was to react to a photograph of a man with makeup, another aspect that *is still not normalized*. This guy *demonstrates how he really is without giving importance to people's opinions*, some surveyed adolescents asked themselves if he was a boy or a girl *but then I realised it does not matter. We live in a society divided into boy and girl things* and teenagers affirm that *the world is not prepared for this yet*.

Some people said they want to accept themselves as he has done and that *breaking stereotypes is beautiful. He is a very brave boy* because he decided to *face society being himself*.

### 3.3. Synthesis of a university day

On 12<sup>th</sup> July of 2018 took place a conference in Universitat Pompeu Fabra, where some entities presented their reflections when talking about the responsibility of teaching children to be critical consumers.

This university day *Educación en el consumo de los medios ¿tarea de quién?*<sup>19</sup> was organised by *MediaCorp* research project and developed thanks to different organisations linked with education, advertising and health; which shared their point of view regarding gender stereotypes and beauty ideals.

The first intervention was done by Dr. Joan Ferrés, who affirmed that mediatic education is *everyone's problem but nobody's responsibility*. This type of education has as objectives digital, informational and transmedia competences, which must collaborate in order to get a solution.

Information literacy is essential in media education. Advertising does not use reason but uses the force of the story taking advantage of mirror neurons of consumers. These facilitate the activation of the neurons corresponding to the story's character, and we feel identified with it.

Our minds interact with media and our thoughts are the basis for determining our attitude towards messages transmitted through it. Our brain is constantly boiling but the problem is when we are aware that our concentration does not exceed 1%. *Television is a silly box*, where watching whatever you watch, it will allow you to keep your *encephalogram flat*.

*The screens are usually seen as windows, and not as mirrors, we are missing the opportunity to know ourselves, detect stereotypes and create concerns to unmask them. We know everything but not ourselves, we must be part of this experience.*

On the other hand, Dr. Mònika Jiménez, director of the *MediaCorp* Observatory of Communication and Image of UPF, presented a project that is being carried out on media pressure and body image construction.

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<sup>19</sup> Press release attached in the annex pg. 1-3

She indicated that, after the analysis of the most viewed ads by children, it has been identified that *72% have a slender body and 88% have white skin, reaching the conclusion that there is no diversity in advertising.*

In addition, *they represent strongly marked gender roles*, treating women as caregivers, with an idealized thin body, as sexual objects and as the weaker gender. On the other hand, the masculine gender is identified with the victors, strong, leaders, wise and mature.

Unfortunately, commercial logic has no interest different than monetary. Children do not understand this way of thinking and this confuses them. *It is cheaper to not respect the law in terms of destruction of the body image than to respect them.* It is for this reason that they continue to market pharmaceutical products to cure something that is not a disease but is treated as if it were. This is the case of old age, cellulite or accumulated fat.

Brands, which are the responsible of financing the media, aim to aspire to be models of knowledge and to disseminate their message. The content that the marks pass with respect to the body image is crossed out by the Doctor. *For more than 20 years they have promoted unattainable ideals of beauty that are related to good health, that is, the total absence of pathology.*

According to a study made by CAC (Audiovisual Council of Catalonia), since 2012 gender stereotypes have increased in toys advertisements and the Dr. Mònika Jiménez points out that these stereotypes create discrimination and prejudices, a form of *symbolic, physical, verbal or sexual violence since shows unhealthy patterns and behaviours.*

These conducts are adopted by girls and adolescents who worry excessively about their physical appearance and children who do a lot of sport. This has not been their decision, but they imitate the behaviour of society, they are the reflection of it.

These messages disseminated by the media have different opinions of beauty and roles than the reality and thus generate confusion and frustration. However, marketing sees this technique as profitable while respecting the freedom of consumers. *An absent freedom that makes us believe we have.*

The role of education has a greater weight in parents, what institutions can do is *teach the attitude of learning and give tools to educate on consumption*. It is about making children detect stereotypes and assess the effects it brings in society, go beyond thinking and create an attitude of deconstruction to go beyond ourselves.

Linking the effects generated by advertising and presented by Dr. Mònika Jiménez, Sara Bujalance (IMA Foundation) stressed that *a negative body image*, which is a mental representation of what we do with our bodies, *is a risk factor for developing eating disorders*. For this reason, she stressed the importance of the protection that families can provide in relation to reinforcing the critical sense of children and adolescents to avoid falling into stereotypes and not to suffer social pressure.

*No one is to blame for the disorders*, but there are triggers and factors such as those mentioned above and also to the websites that present anorexia and bulimia as a lifestyle and not as disease.

Even so, we are all responsible for this problem and we can put an end to it by preventing these disorders through the reinforcement of self-esteem, a positive body image, a healthy lifestyle, a critical sense towards beauty models and through the influence of examples by part of the families.

### **3.4. Interview to a Doctor in communication Sciences**

In order to learn more about the world of media education, thanks to the university day I was able to contact Dr. Joan Ferrés. My purpose at the time of meeting with him was to receive tools to be able to find the way through which I could carry out activities for children and adolescents.<sup>20</sup>

According to him, over the years the advertising agencies have been changing the way to transmit the same values. What was previously publicized explicitly, now becomes more subtly, non-verbally.

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<sup>20</sup> Complete interview attached in the annex pg. 4-6

What does not interest brands is educated people, but the advantage for companies is that our education is focused on what is verbal. That is why we are more vulnerable to publicity. This would be one of the elements that make up the barrier to develop media education, unconscious aspects are of great value because they work through the sensations and emotions that are provoked, leaving aside the transmitted concept.

Ferrés highlights the great contradiction that exists in the world of education, since it is thought that the story is used to entertain and the discourse to form. This statement is totally false since it has been shown that persuasive education outside of school uses much more effective parameters than schools.

If we say that to perceive we need the body and, on the other hand, to interpret reality we need the mind, we are wrong. To understand a concept, we must experience it and be part of it, this is what advertising does and what the school omits. The agencies take advantage of the existence of mirror neurons of consumers, which makes us feel identified with a character and react as he does. We need the sensory, motor, emotional and cognitive areas of our brain system to live things with our whole body and thus understand it.

So, to educate in the media we must be aware of the dissociation between what we think and what we feel, after all we act according to what we feel, an anorexic girl knows that she is thin but feels fat. We must analyse our behaviour when we watch advertisements and then look for the reasons for our reactions.

### **3.5. Awareness workshops**

Taking all the information I received, I have organized workshops for children between 8 and 15 years. I have divided the thirty-three students from Maristes Sants-Les Corts school into three groups, according to their grade.

The objective of these workshops was to make young people aware of the harmful values transmitted by advertising and its consequences. In addition to trying to make a reflection on the why of things as common as the relationship that has been established between colours and genres, identifying girls with pink and boys with blue. Also, to think about the why of the rejection of hairs in the female body, makeup in men and the acceptance of the canons of beauty so widespread thanks to the media.

As an introduction to the theme I asked all three groups to draw and paint a boy and a girl with the idea that they would fall into gender stereotypes.

### **Workshop to 3<sup>rd</sup> and 4<sup>th</sup> grade of primary school kids**

A 42.85% of the children drew the girl with the skirt, five of the eight girls represented themselves with this piece of clothing. Despite not having any girl with a skirt in the room, they defended themselves saying that they felt more comfortable drawing them with a skirt and that they did not think about it. (see annex pg. 7-9) Moreover, the same percentage of children represented the girls with pink and pastel tones, while they painted the children with blue, red and other darker tones. (see annex *Pictures 4 to 9*).

Leaving aside the expression with which children have drawn, it can also be seen how they all have the same image, nobody has drawn a fatter character or girls with short hair, for example.

The way a 9-year-old girl has drawn the girl's posture, which is more delicate than the boy's, reveals the gender role of a delicate woman and a strong man. (see annex *Picture 5*) In addition, in some drawings you can see differences in the faces of children, the most detailed have drawn up the eyelashes, but only in female characters. (see Annex *Picture 11*)

Once the activity was done, the children showed interest in a video entitled: *Lalo, the pink prince*<sup>21</sup>, in which all stereotypes are broken, from the association of pink to girls to the division of toys by gender.

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<sup>21</sup> <https://youtu.be/Gr56pfgFTpQ>

They arrived at the conclusion that nor colours nor toys have gender after watching different advertisements of clothes and *Barbie*.

Taking advantage of the images of *Barbie* dolls, they were introduced to the subject of body image, where they were told that because of this type of toys that represent thin women and strong men, children and adolescents can suffer eating disorders.

### **Workshop to 5<sup>th</sup> and 6<sup>th</sup> grade of primary school kids**

In this workshop, three girls and two boys participated, both drew the girl with a skirt and the stereotype was reflected in the colours, too.

None of the boys drew the girl with the skirt or used different tonalities for the clothes of both characters, but two of the girls did (see annex *Pictures 15 and 16*). However, we continue to see that everyone has the same idealized body image, which does not represent the participants. In addition, the difference between girls' long hair and boys' short hair is still present, when the reality of the 5 participants was totally different.

Regarding gender roles, they were able to detect that in an advertisement for *Bebés Llorones*<sup>22</sup> the protagonists were only girls, and on the other hand, the boys starred in a car construction announcement for the Meccano<sup>23</sup> brand.

Through advertisements by *Zara kids* (see annex *Pictures 20-21*), the children realized that only bodies of thin people appeared, and they did not feel identified with the children in the advertisements.

### **Workshop to 1<sup>st</sup> and 2<sup>nd</sup> grade of secondary school teenagers**

With fourteen participants, six boys and eight girls, a 35.71% of them drew the girl with a skirt (see annex *Pictures 22 to 26*) and only 21% of them represented the stereotypes regarding the colour of the clothes. However, the idealization of the body image can be still perceived, the variety of bodies is almost null and the difference in hair according to gender is still present.

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<sup>22</sup> <https://youtu.be/HIF271YHAZQ>

<sup>23</sup> <https://youtu.be/zT5UlnWmPE>

It was not difficult for them to capture the machismo that is in the Barbie colony announcement<sup>24</sup>, They analysed the behaviour of the boy and the girl and realised that gender roles are clearly represented, and all the teenagers rejected it. Moreover, they watched a *Venus*<sup>25</sup> advertisement where they realised it is represented as an obligation of women to shave and to be perfect. Despite being an ad of a razor, the girls were shaving parts of their bodies already shaved, women' hair is so badly seen that it does not even appear in TV.

To conclude all three workshops, I asked them to write three sentences with which they felt identified, both physical and psychological aspects. It was curious that nobody wrote things considered bad, such as being fat. Despite being non-normative bodies in the room, nobody wanted to assume this characteristic.

With these phrases, what I did was an experiment where all the children had to make a circle and to look outwards, I asked them to close their eyes and that, as I said the phrases they wrote, they would step forward if they felt identified.

The result was that everyone ended up far from the centre and separated from each other, through reflections I made them see that the centre of the room is the supposed normality, and that being so far from it, meant that none of us is normal. Normality does not exist, and it is diversity that makes beauty, that is why we must love ourselves as we are.

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<sup>24</sup> <https://youtu.be/h8b6lW-Y5GM>

<sup>25</sup> <https://youtu.be/KFtWGEPtP5Q>

## 4. Conclusions

### Assessment of the obtained data

Regarding the survey, despite having been designed for both sexes I could only consider the responses of the female sex since they represented more than 80% of the total and having made a comparison between the two would not have been representative.

I have enough information to affirm the problem that causes the transmission of negative and unhealthy messages to society. People are sure that the main objective of advertising is to make us believe that what they sell is the best. Despite knowing this concept, the same advertising agencies make us feel otherwise unconsciously.

Contrasting the results of the CIS research with those of my surveys, these are not very different. We can reach the conclusion that most of society is aware of the influence that advertising has on us. While in the CIS research, 40% of respondents say they are not comfortable with their bodies, the survey conducted for this work shows that almost 50% of young people have or have had low self-esteem due to their physical image.

The majority of those surveyed by the CIS, like the young people surveyed for this work, affirm that a more inclusive publicity would be more effective because more people would feel identified with it. However, this type of advertising would only influence in a society free of stereotypes and taboos.

Regarding workshops with children and adolescents, the main objective has been achieved. What was intended was to make them realize the importance of this problem and to teach them that there is no correct way to be oneself. They have noticed how, at the beginning of the session, the stereotypes have been reflected in their drawings and in fact, they have no reason to be.

Advertising reflects society, so if we all eliminate taboos and break these negative stereotypes once and for all, maybe we can make companies change their way of seeing things and adapt to what most people think.

### **Assessment of the procedure and structure**

The realization of this work has gone through many changes, in fact it has nothing to do with the idea I had at first. Little by little I have been defining my framework without major problems. As it is a cross-cutting issue that involves the whole society, it has been difficult to focus on just one age range and on a single issue that are gender stereotypes, which gives even more of itself.

As I have been writing the theoretical field, so many doors to other interesting topics were open and I had to make a great effort not to derail myself. This is the example of interventions and aesthetic surgeries because of body worship, or the role of eating disorders as a sexual claim. Maybe I should keep them in mind for future research.

### **Content evaluation**

The work and development of this project has given me the necessary tools to conclude by affirming the two hypotheses that are posed at the beginning of it. Advertising uses persuasive methods and techniques thus activating mirror neurons of consumers, since they are the responsible for making us part of the experience reported in commercial advertisements.

The messages that are transmitted through the media tend to the same ideal, thus creating an increasingly reinforced and idealized stereotype. Agencies are interested in everyone being equal or having the same objectives. This contributes to having a target which is not very segmented, and it is easier for them to sell their product to a bigger quantity of consumers.

We cannot avoid publicity because it is everywhere, but we can learn how to defend ourselves from it and the best way to do it is analysing both the ads and ourselves in a critical way. We must detect the reactions we have when watching advertisements to determine which are the aspects of this type of publicity that provokes them on us.

We must wake up to change things and avoid feedback and the loop that is created between publicity and social thought. Education in the media is a basic pillar to deal with this problem and those that it involves, that is, the low self-esteem of teenagers, their discomfort with themselves and eating disorders.

Today's society needs to unlearn and deconstruct itself to build a new base away from social impositions, pressures, prejudices, stereotypes and gender roles.

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# ANNEX



Ariadna Verdú Hernández

Ha asistido

a la **Jornada Educar en el Consumo de los Medios: ¿Tarea de quién?** que tuvo lugar el 12 de julio del 2018, en el marco del proyecto *Representación mediática de la imagen corporal (no) saludable. Desarrollo de una herramienta de prevención en niños y niñas de 5 a 8 años. 'Mi cuerpo me gusta!' (CSO2014-58220-R).*

A handwritten signature in red ink, appearing to read 'Mònika Jiménez-Morales'.

*Dra. Mònika Jiménez-Morales*

A handwritten signature in black ink, appearing to read 'Pilar Medina-Bravo'.

*Dra. Pilar Medina-Bravo*

Investigadoras Principales del proyecto

*Barcelona, julio del 2018*



## NOTA DE PRENSA

### ¿Cómo fomentar desde la infancia una actitud crítica hacia los medios?

En la jornada "Educar en el consumo de los medios ¿Tarea de quién?" diversas entidades reflexionaron sobre la responsabilidad compartida de educar a los niños y niñas para ser consumidores críticos de los mensajes mediáticos.

El pasado jueves 12 de julio se realizó la jornada "Educar en el consumo de los medios ¿Tarea de quién?" organizada por el proyecto de investigación [MediaCorp](#) de la Universidad Pompeu Fabra. En esta jornada distintas organizaciones relacionadas con la educación, publicidad y salud debatieron sobre la responsabilidad compartida entre escuelas, familias y sociedad en educar para el consumo crítico respecto a los estereotipos de género y modelos ideales de belleza que promueven los medios.

En la primera mesa de diálogo el Dr. Joan Ferrés, especialista en educación mediática de la UPF, destacó que *"lo que hay que educar es la actitud crítica, pues es lo que lleva a la transformación."* destacó.

En relación a las herramientas para fomentar esta actitud crítica, el Dr. Ferrés indicó que un paso para ello es identificar y detectar estereotipos con el objetivo de crear inquietud y desenmascararlos, es decir, ir más allá de lo cognitivo, *"usamos las pantallas como ventanas, y no como espejos, estamos desaprovechando la oportunidad de conocernos a nosotros mismos"* señaló.



Por otra parte, en el diálogo sobre presión mediática y construcción de la imagen corporal en la infancia la Dra. Mònika Jiménez, directora del Observatorio MediaCorp de Comunicación e Imagen de la Universidad Pompeu Fabra, presentó avances del proyecto financiado por el Ministerio de Economía y Competitividad.

Así, tras el análisis de los anuncios más vistos por los niños y niñas durante el 2015 (Kantar Media), se ha identificado que un 72% tiene un cuerpo esbelto y el 88% la piel blanca, por lo tanto, no existe diversidad en el discurso publicitario. Además, entre los estereotipos de género observados, a ellas se les vincula con el rol de cuidadoras, objetos sexuales, esbeltez y juventud, y el ideal de delgado como imperativo en salud. En cambio, a ellos como líderes, triunfadores, depredadores sexuales, y la edad se vincula a madurez, experiencia y sabiduría.





En la misma línea, según cifras Consejo Audiovisual de Cataluña (CAC), desde el año 2012 aumentaron los estereotipos de género en anuncio de juguetes, a las mujeres se les relaciona con el rol de ama de casa, esposa, madre perfecta y objeto de consumo; en cambio a los hombres como seductor, triunfador y consumidor. Según la Dra. Jiménez, la incidencia que tienen estos estereotipos crean prejuicios y discriminación, además de una “violencia simbólica, física, verbal o sexual en la publicidad, pues muestra patrones y conductas no saludables”.

Por otro lado, en la misma presentación se compartieron datos de Más Mujeres Creativas (2017) en los que se destaca la poca presencia de mujeres en departamentos de publicidad, con un 20% de presencia en departamentos creativos y sólo un 1% en cargos de dirección general; sin embargo, el 80% del poder de compra está en manos de mujeres.

En relación a los efectos que genera la publicidad, Sara Bujalance de Fundación IMA recalcó que una imagen corporal negativa se considera factor de riesgo para desarrollar trastornos de conducta alimentaria. Es por ello que destacó el refuerzo de factores de protección sobre todo desde la familia en relación al sentido crítico hacia el modelo de belleza actual y presión social.

Además, [Abacus Cooperativa](#), y [Gasol Foundation](#) compartieron campañas con perspectiva de género, para promover la reflexión crítica en la educación formal e informal. Mientras que el Consell Audiovisual de Catalunya mostró su plataforma [eduCAC](#), con recursos para educar sobre el consumo de medios y facilitar la detección de contenidos de riesgos en internet y redes.

Finalmente, MediaCorp presentó el estado de la plataforma “Mi Cuerpo Me Gusta” que incluye recursos didácticos para guiar a los infantes en tres ejes temáticas: publicidad, estereotipos e imagen corporal. La herramienta, ahora en etapa final de elaboración, comenzará a ser utilizada por las escuelas a inicios del curso escolar.

Más información: [mediacorp@upf.edu](mailto:mediacorp@upf.edu)

## Interview to Joan Ferrés

- Si els ciutadans adquireixen més capacitats mediàtiques, canvia la oferta dels medis o la manera en què la transmeten?

- Els valors que es venen són els mateixos però canvien la manera en què els venen. Llavors els venien d'una manera molt explícita, es verbalitzaven i doncs avui dia sona ridícul que et diguin allò però en canvi t'estan dient el mateix però d'una manera no verbalitzada, d'una manera subtil, d'una manera insinuant. Però és que t'estan dient el mateix. Si ho traduïssis en paraules seria ridícul, però al cap i a la fi s'està fent com una mena de bucle i com la gent no s'adona t'ho van disfressant d'una altra manera més suggeridora

- Per tant, a les empreses i agències el que no els convé és que tinguem en compte el que poden arribar a fer.

- Gent educada. I fixa't el que és curiós, tota l'educació està centrada en el que és verbal i el que ells fan és buscar formes de no verbalitzar. I com que no hi ha formació en això sembla que l'únic que es comunica no es verbalitza, llavors estem més vulnerables a tot aquest tipus d'informació.

- Llavors aquesta seria la barrera per desenvolupar l'educació mediàtica?

- Un dels elements a tenir en compte seria aquest. Per això tinc molta obsessió pels aspectes més, no subliminals en el sentit estricte, sinó els més inconscients, que no es verbalitzen, que funcionen més a través de les sensacions i emocions que es provoquen que no pas el concepte que es transmet i que es verbalitza i tot això.

- Bé doncs, el meu objectiu diguem que és intentar formar ciutadans i fer-ho a partir dels sis anys, que es quan comença tot el procés en el que classifiquem i ens adonem del que és la societat. Comences a preguntar-te quin és el cos ideal i com pots ser acceptat per la societat, així que jo crec que és l'edat a partir de la qual hem de començar a actuar.

- Doncs hi ha una tesi d'un alumne del meu grup que ha estat treballant en l'educació de parvulari. Una cosa és en el que tu vols centrar-te, en quina etapa, jo crec que l'educació mediàtica és necessària en la nostra cultura, tothom des de que neix viu mediat. Llavors coses es poden fer a tots els nivells.

- O sigui que depenent de l'edat amb la que treballis començaràs amb uns valors o uns altres.

A la conferència vas estar parlant sobre la força del relat, que amb la narració s'activen les neurones mirall, és així com treballa la publicitat?

- Sí, una de les coses que he dit des de fa anys és una mica la contradicció en el món de la educació. Pensem que el relat serveix per entretenir i el discurs per formar. És a dir, quan volem educar i formar, en el món de l'escola però fins i tot els pares i mares fem discursos. I quan és entretenir, expliquem contes, i

curiosament les persones que és gasten en el món per tenir una comunicació persuasiva, que és el màrqueting i la publicitat doncs són burros, perquè malgasten els diners en explicar relats. Llencen els diners, per què no fan com els educadors i fan discursos? Doncs qui l'estem *pifiant* som nosaltres i cada vegada més me n'adono d'aquesta contradicció entre el món de l'escola i el món de l'educació persuasiva fora de l'escola que usa uns paràmetres que cada cop es demostra que són afectius i efectius. I un d'ells és aquest, el relat.

Jo de vegada, a les classes plantejo preguntes perquè prenguin partit i provoquin debat com per exemple: per percebre necessito el cos però per interpretar la realitat necessito la ment. Sona coherent, no?

- Sí

- Doncs no ho és. Perquè per exemple, està demostrat que tenim el sistema límbic, el cervell emocional, un dels seus components és la ínsula, que és el que controla les sensacions de fàstic. Llavors, la gent que té danyada la ínsula, quan veu una cosa que provoca fàstic, no li provoca fàstic, no la interpreta perquè no la reconeix. Però quan li ensenyen cars de diferents tipus d'emoció, sí que les distingeix. Si jo no puc sentir el fàstic jo no puc interpretar-lo.

Està demostrat que quan veiem una expressió, la reproduïm nosaltres, per això les neurones mirall, i a partir de reproduir-la la entenem.

És per això que l'educació a l'escola no funciona, tots han d'estar quiets, en silenci i escoltant, així només funciona una part del nostre cervell. Les persones no funcionem així, a través de les neurones mirall, del cos i l'emoció aprenem. Necessitem les àrees sensorials i motores, viure les coses amb tot el cos, tots els sistemes cerebrals: el sensorial, motor, l'emocional i el cognitiu. Res a veure amb el que es fa a escola.

Això respon a per què la publicitat té tant d'èxit, usen el relat, allò emocional, presentar models que podem reproduir, etc.

- Llavors quines són les eines per educar en els mitjans? Com podem fer que la gent s'adoni d'aquesta persuasió i de que et creen necessitats fent-nos veure que les hem escollit nosaltres?

- Metodològicament? En el meu últim llibre faig una proposta d'exercici, sempre el que s'ha fet és intentar ser crítics amb els productes, la publicitat, però mai a fer-ho amb nosaltres mateixos. És a dir, el subjecte queda fora de l'experiència. I els exercicis que fem és adonar-nos primer de què és el que em provoca a mi i després buscar el perquè. Així traiem conclusions sobre l'anunci i sobre mi també. Implicar-se és bàsic, el principal, saber el que sento i què hi ha a l'anunci que justifiqui la meua reacció.

- Però aquest tipus d'exercicis s'haurien de fer amb gent de més edat, no? Perquè els nens no sabrien justificar-me el seu comportament a partir d'aquests anuncis.

- Sí, el que puc donar-te és alguns anuncis que em donen joc a mi per treballar amb professors a veure si algun et pot servir.

- *Vale*, perfecte. També et volia comentar que he fet unes enquestes en les quals la majoria de gent ha respost que ells creuen que una publicitat que mostra diferents tipus de cossos seria millor acceptada. És a dir, ells pensen que seria millor vista una publicitat inclusiva, però en el fons nosaltres mateixos som els que ho impedim, perquè pensem igual que els anuncis.

- Si t'hi fixes has estat girant al voltant del pensament tota l'estona, jo crec que el tema és la dissociació amb el que pensem i el que sentim. Per exemple, el problema d'una persona anorèxica és que se sap prima però es sent grassa, i actua en funció del que sentim i no del que pensem. Ens movem per sensacions. Per molt que me n'adoni de que em prenen el pèl, sento la pressió d'agradar.

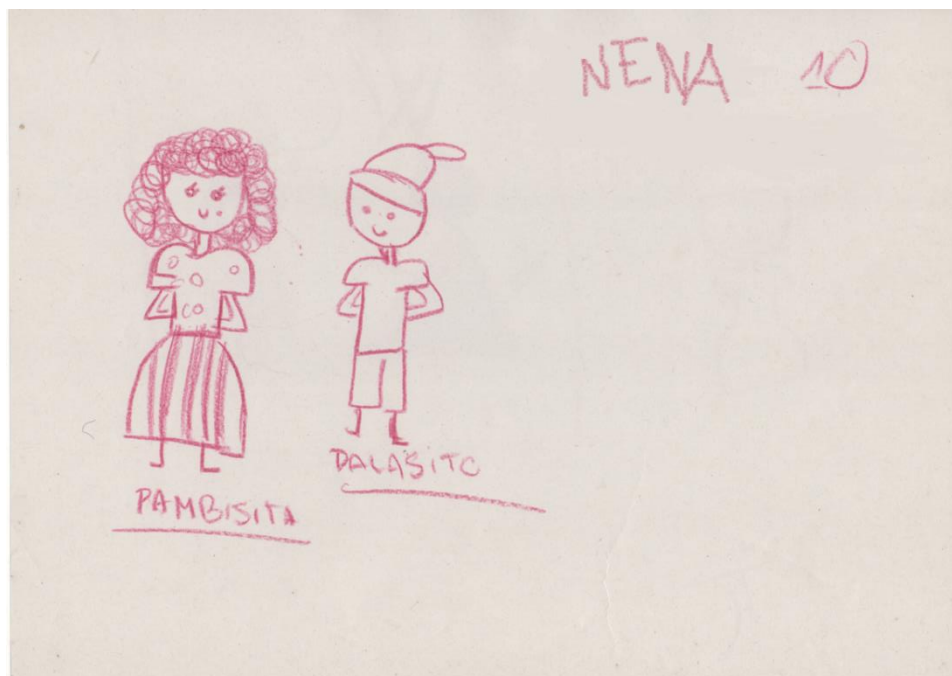
Som persones dissociades, tenim varis jo dintre nostre, podem pensar una cosa però hi ha una força que ens tira cap a l'altra banda.

Hem de dissenyar un tipus d'estratègia que posi en manifest aquest tipus de contradicció. Per exemple, en cas de gent més gran posar un fragment del programa *Mujeres y Hombres y viceversa*, demanar que t'escriuin el que pensen sobre el programa. Et diran que és una *merda*, però si tu el deixes una estona més i el pares en un moment en el que s'hagi de prendre una decisió o quan hi hagi una discussió, la gent voldrà seguir mirant-lo. Per què? No havien dit que és una merda? Així es provoquen vivències i reflexions sobre les vivències.

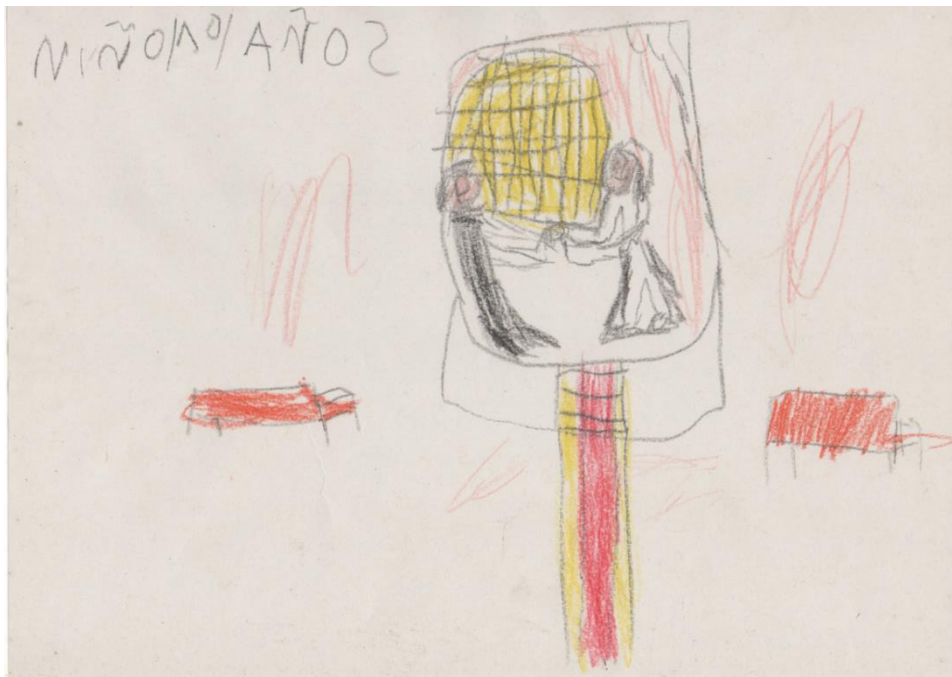
**Workshop to 3<sup>rd</sup> and 4<sup>th</sup> grade of primary school kids**



Picture 1



Picture 2



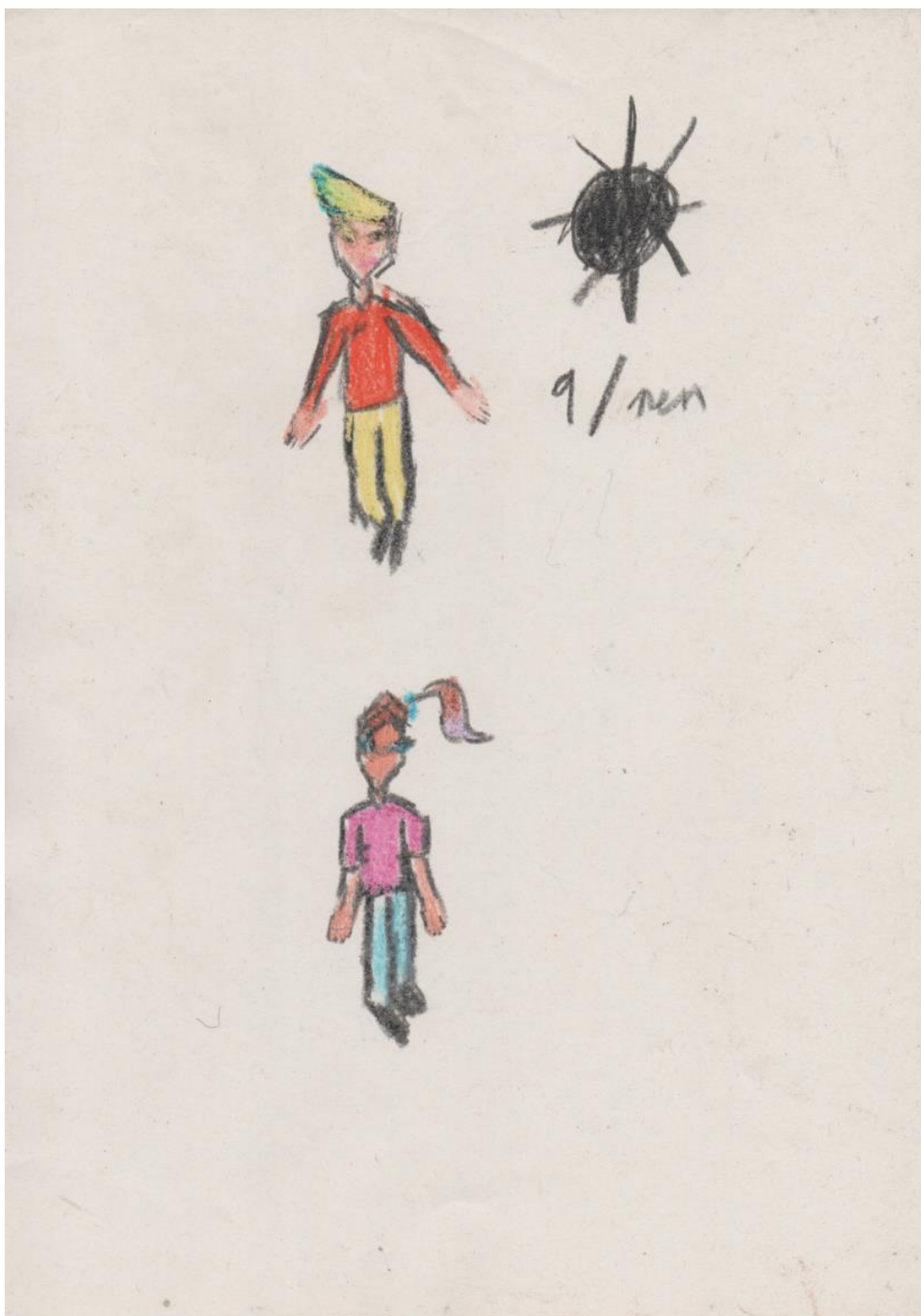
Picture 3



Picture 4



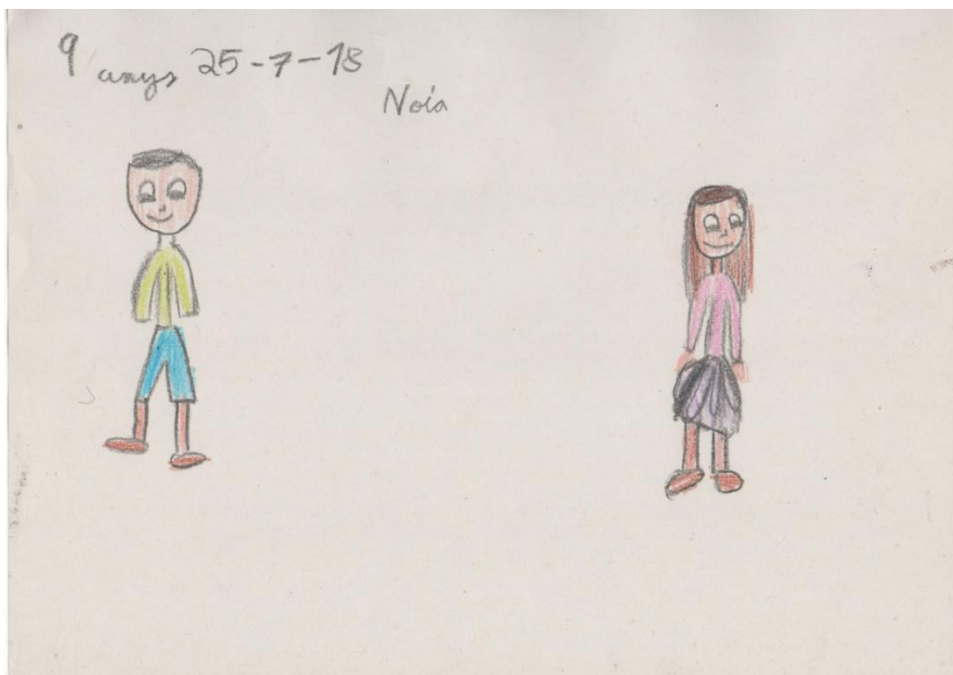
Picture 5



Picture 6



Picture 7



Picture 8



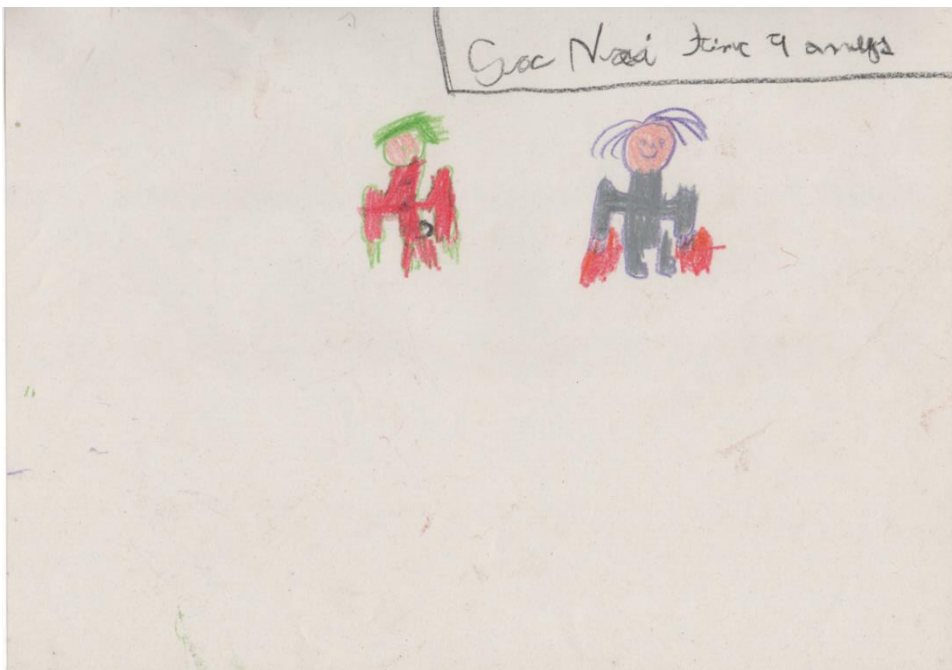
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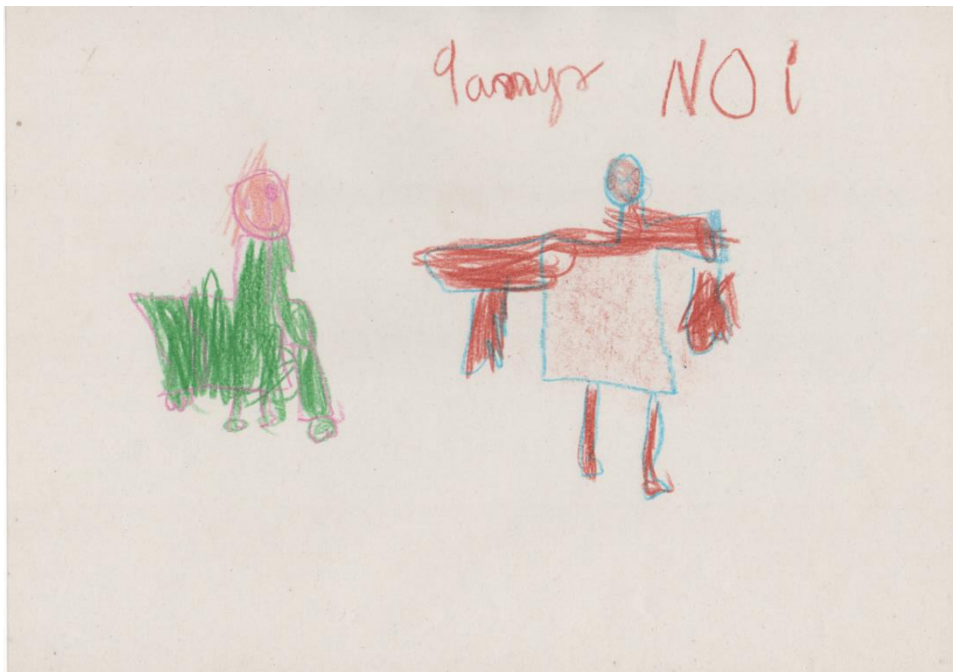
Picture 10



Picture 11



Picture 12



Picture 13



Picture 14

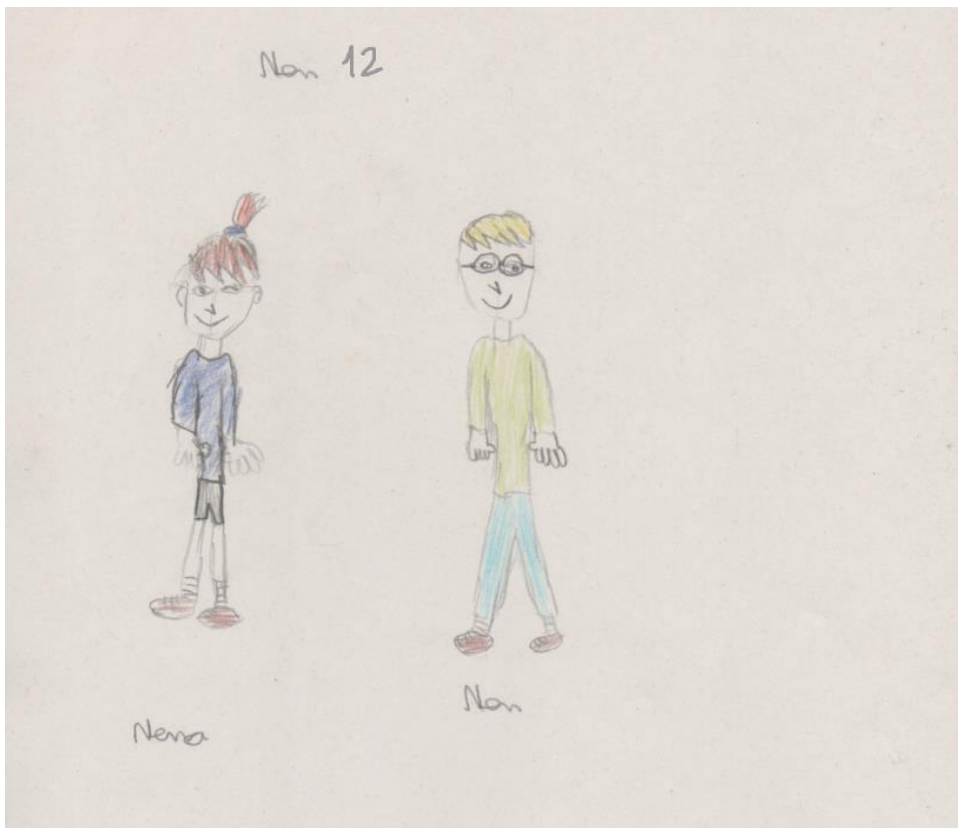
**Workshops to 5<sup>th</sup> and 6<sup>th</sup> grade of primary school kids**



Picture 15



Picture 16



Picture 17



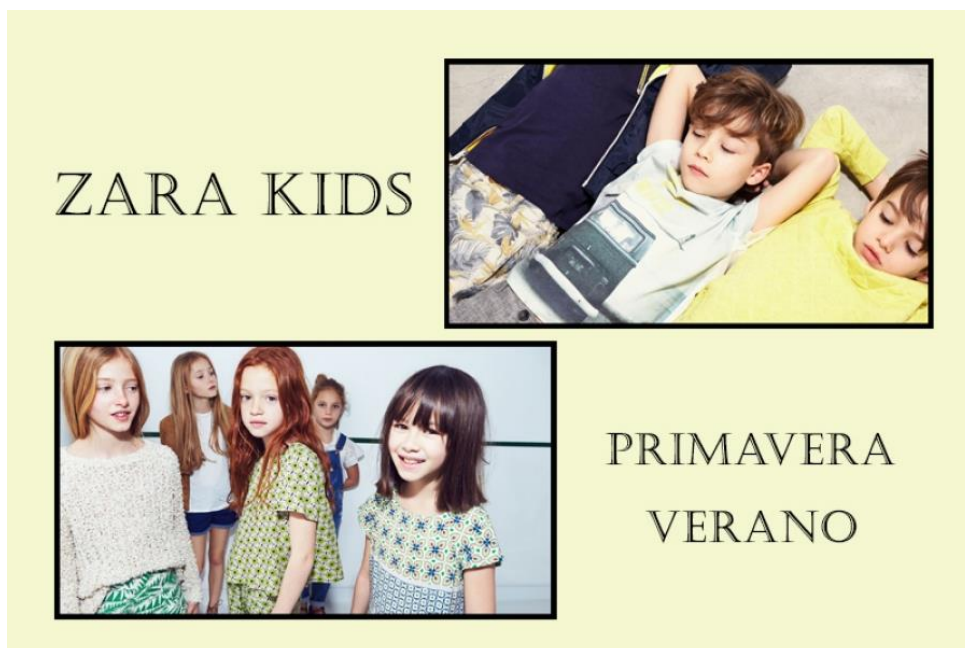
Picture 18



Picture 19



Picture 20

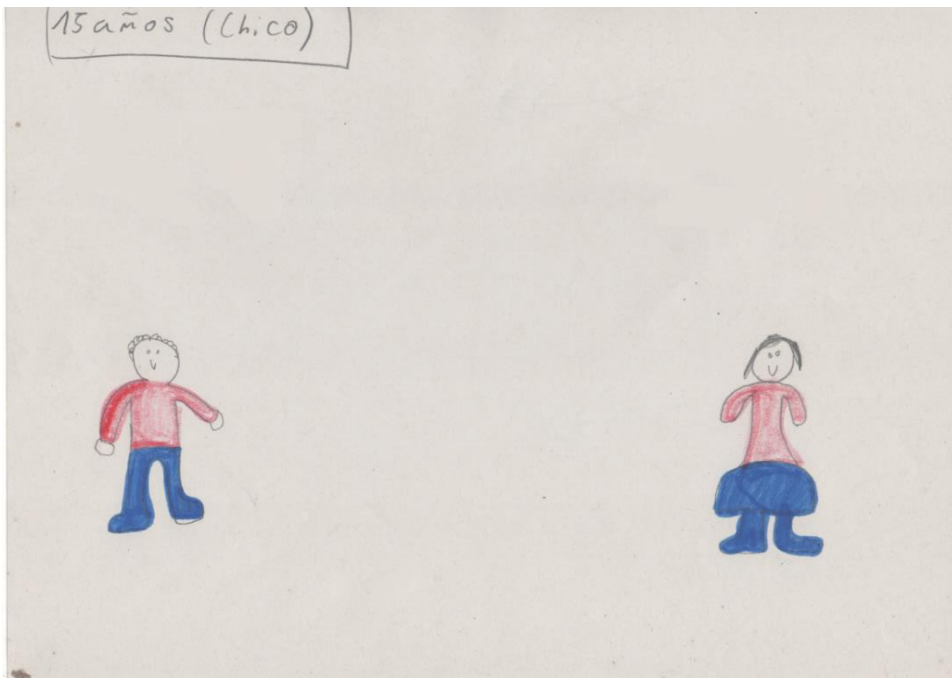


Picture 21

**Workshop to 1<sup>st</sup> and 2<sup>nd</sup> grade of secondary school teenagers**



Picture 22



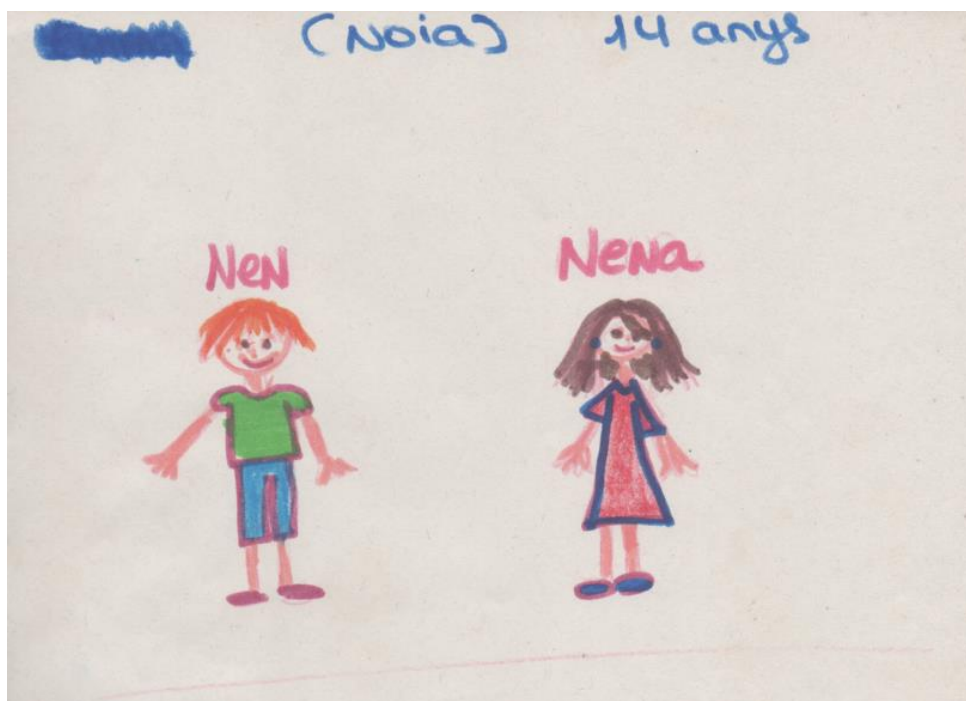
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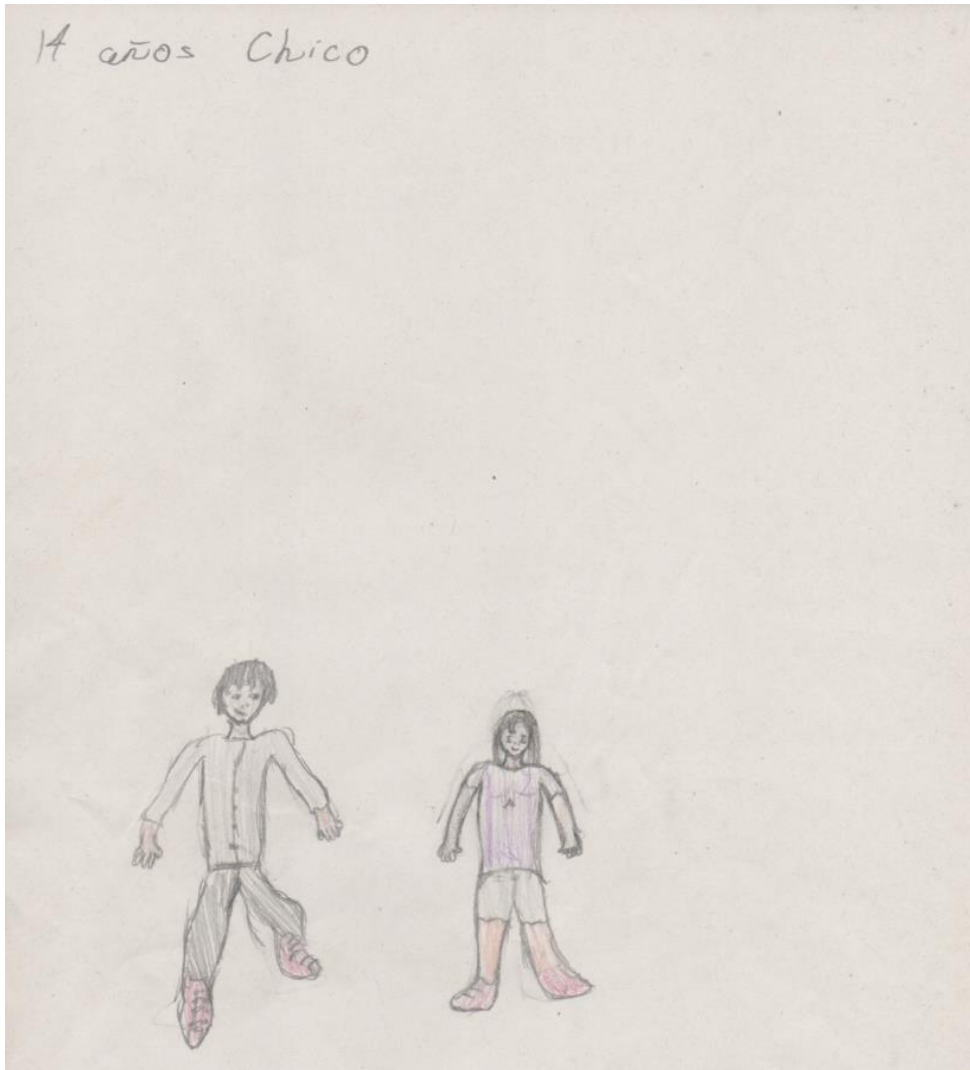
Picture 24



Picture 25



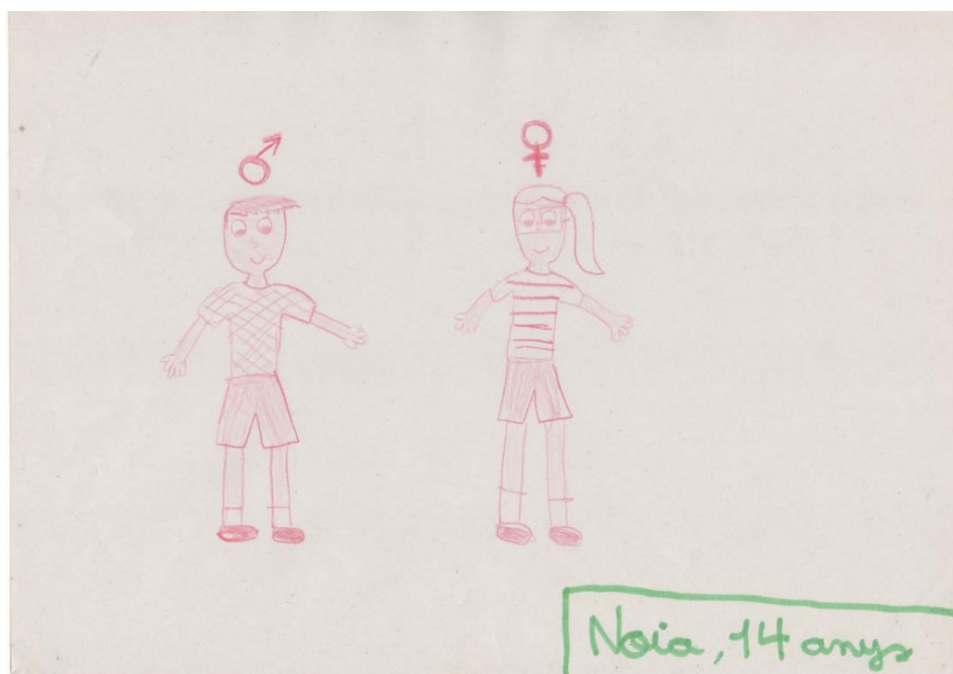
Picture 26



Picture 27



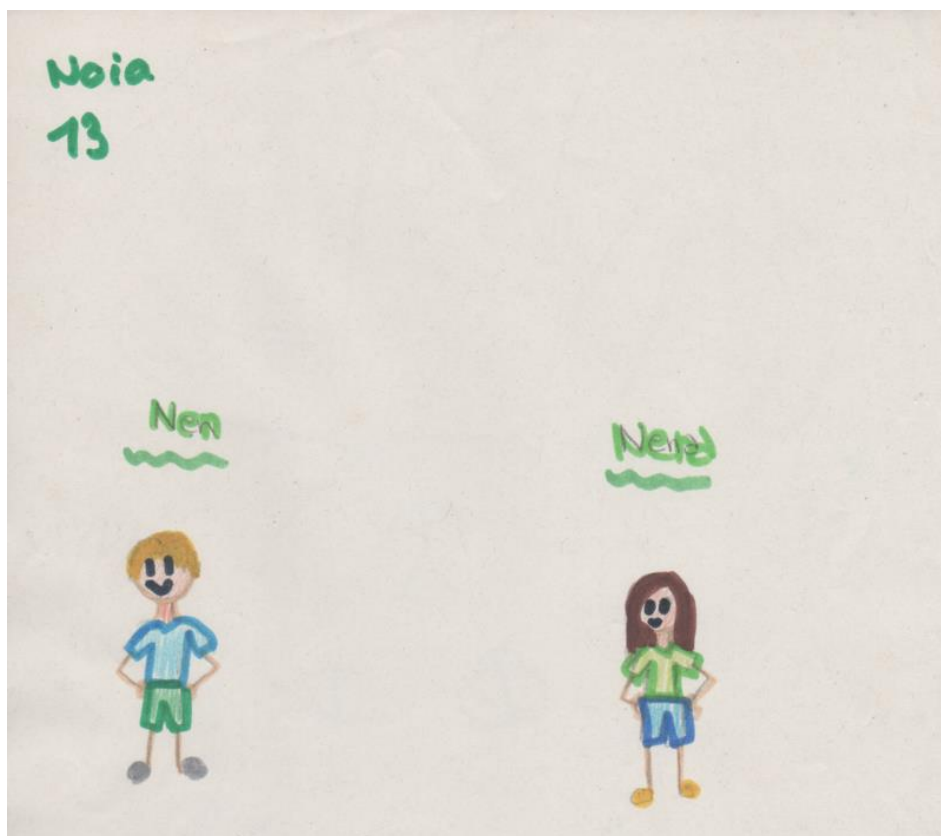
Picture 28



Picture 29



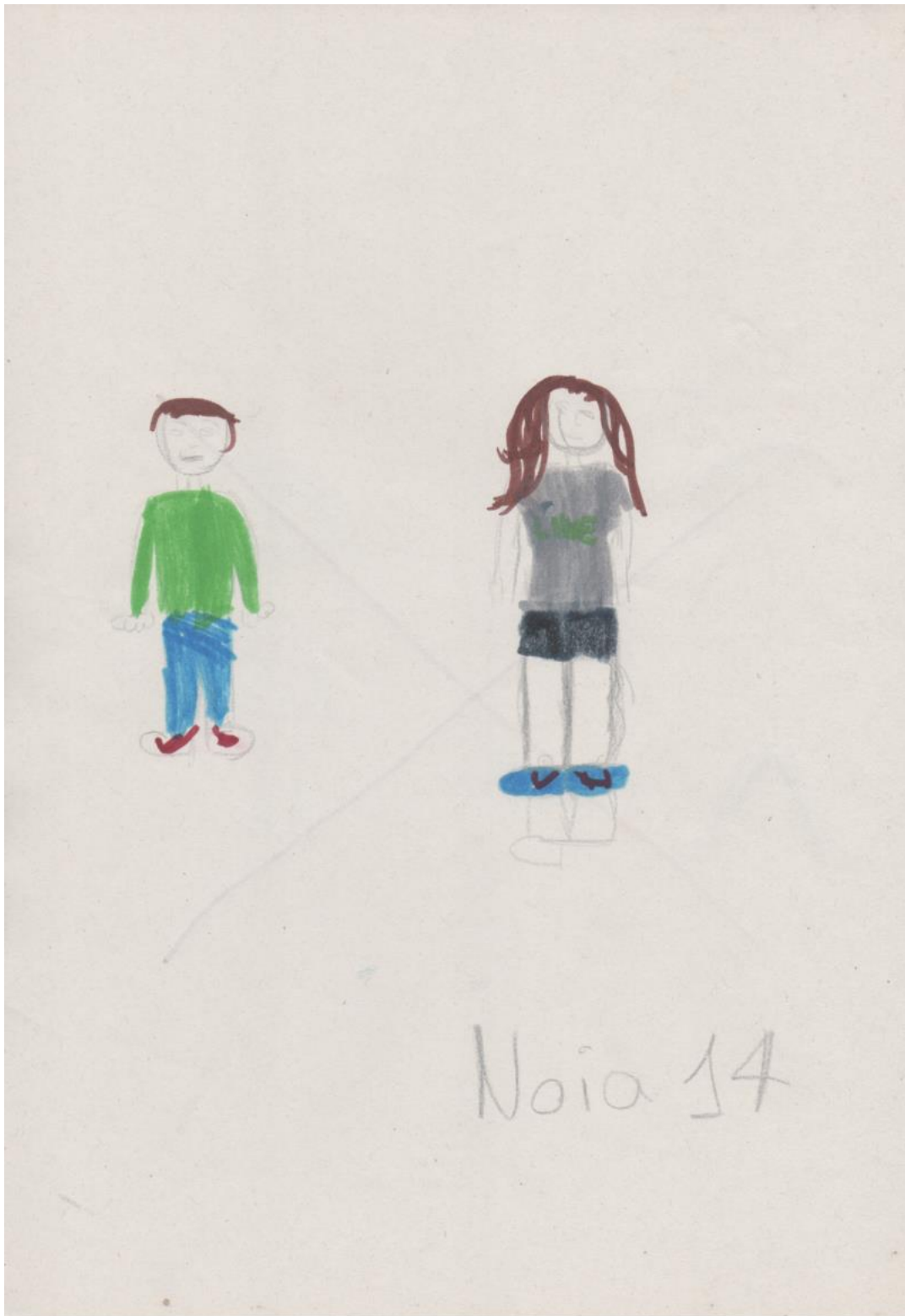
Picture 30



Picture 31



Picture 32



Picture 33

