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Journal Entry II

(Miss)Representation of women in media is based on an image of sexuality that does not meet the ideal of aestheticism for its intrinsic value. The norms of representations depict women, female bodied people, with limited value of intelligentsia and an emphasis of physical value. It contributes to ideas of 'right' beauty versus an effective representation of confidence, values in personality and knowledge. Insofar that the attractive-ness that's presented by the status quo determines sexuality and gender of the individual. Ideologies of beauty defy orders of nature, because there are advantages and disadvantages of physical attributes that are unattainable from women regardless of birth. Media depicting women is therefore creating a social disparity determined by birth. Benefits and disparity in cultures are by random selection and ingrained insecurity by subjugating individuals to ideals of a controlling majority—a hegemonic ideology.

Ideologies of women in high class societies are also beset with a box to fit into. Lavish lifestyles of women in conservatively traditional positions play into an image that may not represent the true identity of the individual. Differentiation of class entails specific modes of communication in mannerisms, lexical-phonological variety, dress, and behavior. Women in this class are signaled to have a sense of collective individuality by being self-made, lit. *soi dissant*. Obsession of this image distances the principles of grassroot feminist ideology; the result counters the principle of rising through classes into an independent caste. The media outlet in this case was not intended to show the unknown lifestyle to 'other' classes, but to support an

identity to people in the 100k+/yr people. It's problematic to show that the affluent, educated and wealthy caste are portrayed with devolutionary traits, r-complex behavior, as if it were an appropriate ideal. I question if the intent is satirical to show that there is an attempt to reveal the behavior to the emerging behavior, or arrogance, to the emerging caste in major U.S. cities. Basically, it's a model of "don't do this." In this show, these people claim to have children, but that comes without any representation of them, distancing the familial relationship, different than other intentions of people with wealth.

When the representation of adopted children with phenotypical variance is seen as controversial – however the parents are idolized of saving the world from social and racial disparity. Such justice supports ideals of traditional family values and another hegemonic representation of motherhood. Whereas the intent of having a "rainbow family" is a challenge of the monolithic one-race families without any conservative controversy. However, it's controversial to say if the circumstance of the child is in a position where the removal of their native culture and replacement is worth the transition of social status. To what extent is it 'our' responsibility to justify support for endogenic problems or consider exogenic disparity. That is, 'we' wish to reject the ideas of nationalism in order to resolve "world issues"; on the other hand, the symptoms of necessary adoption come from a lack of efficient/ supportive infrastructure within respective states or communities. On a very personal note: whereas I did not have a stable upbringing, without parents, my great-aunts took it upon themselves to have something of their own from China instead of taking care of the familial institution-- (that's where the sneer came from; I don't have another outlet to express my feelings on the matter).

The voice of conservative talk radio transcends gender ideologies and pushes human demographic roles into a hegemonic ideology. For some more than others, the conservative ideology is inclusive with upbringing and influences cultures and means of living for some. The necessity to affirm our own ideologies is found in all relations between cultures and media—regardless of what ideology they align to. Conservative media are self-proclaimed to justify radical and oppressive speech by 'speaking your mind', assumed that the people speaking have shared ideas. We may forget as listeners that we may affirm ideas once we hear them rather than counter with immediate judgement. One problem with polyphonic voices in the U.S. is one's uneducated judgement is based on family values and the quantity of rhetoric. Often the case is that the style of rapport is to pull the people into fear or some kind of dissention. As Justice Stephen Breyer roughly stated, for every American, there are at least three political opinions. All things considered, we can infer that opinions in the U.S. are less defined and subject to change. Popularizing conservative ideologies catalyze the acceptability of radical ideologies on any perspective. Perspectives of masculinity in the eyes of conservative ideology is threated by the educated (liberal) classes that promote gender ideology.

Conservative ideology has codes of regulation based on polarized gender, roles and symbolisms that align them. Symbols come across as a means of color or dress, but also means of expressing emotion. Some claim that traditional gender ideology has made changes to the extent that rules, rewards, and punishment comes in different methods over time. Ideals of masculinity shift to extremes that toxify the relationship psychology by creating a façade that does not permit healthy emotional output—it pressures genders of people to focus on an a subjective identity than the fundamental principles for quality relationships.

Similarly, women are set to a standard in media that's populated for targeted demographics—an image and set of behavior is designed to define different classes of people and help them be advantaged under class ideology. The ideals often include a heteronormative means to transition class and not rely on independent production, rather to parasitically manipulate their environments by distancing their identity and the shaped 'ideal self'. It's not to say that ideologies that intend to shape gender are entirely faulty. The intent of fashion magazines claim that they are intended to guide people toward a sense of self. As the for case of Zoolander, the use of a model is a means for the upper or affluent class to be supportive to the community, after being motivated from being really, really, ridiculously good-looking

Gender constructs are intended to be constructive to guide people into an ideal sense of living. Satirically, the Matt Groening created the Simpsons in order to provide a frame of reference for a collective audience whom can relate. Groening presents the conflict of the masculine hegemonic ideology in Homer compared to other characters in terms of race, humanity, and other cultural representations. Heteronormativity is taken as the dominant ideology within relationships of other sexualities and relationships, for the sake of platonic inclusivity. There tends to be an apparent normative dom. an sub., masc. and fem combinations of people in relationships. When relationships of people are presented, the heteronormative lens underlies the nature of relationships. From the Wed. article on how the *Cosmogirl* is best defined as the attention grabbing as an effeminate trait; when enacted by a male, the tables are turned in due to the attraction of other males. Gender roles in media sensualize the behavior of genders when under a specific light.

Sensualization of sports: males may not play with other males on the grounds that they are homosexual. Whereas this is hypocritical because the act has not changed and the sport itself

does not instigate anything in the realms of sodomy. At this point players are confronted with an epistemological conflict: each are under the assumption that there is a heterosexual normativity due to the masculinity of the sport, and if the sexuality is proved otherwise then the observer ostracizes the outlier and often subjects him (or her) to a less quality experience. The philosophical angle I mean to take here is the disparity form a quality of life.

On a related note, "what does it mean to be a 'man' or a 'woman', and what entails differing rights and responsibilities. Different cultures of people are subject to relative kinds of standards; inasmuch, some cultures accept a greater diversity genders than others. The most common are aligned with sex roles, that is biologically determinate. Others arise between the polarization of identities and allot a greater acceptability into societal positions. Marketing through media influences how the ideal 'male' and 'female' are to be perceived, what they ought to play with, eat, sleep on, or view. The idea of sex/ gender in language extends beyond initial input; input from media influences how we process and output language for others to process. Essentially, the cycle of communication is in tandem with media so that novel language slips into a relative lexicon pool regardless of intentional contact. It only takes single contact and mimicry of a lexical technique or item to be used in ear/eye shot to be transferred, some of which are even unintentional.