


THE JOURNALISTIC APPROACH IN THE DANIEL ALVES AND SANDRA MARA FERNANDES CASES: AN ANALYSIS OF GENERATIONAL AND GENDER ISSUES

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ABSTRACT

This work aims to denounce typical elements of structural machismo in Brazilian society, evidenced by the media approach given to the case of Daniel Alves, a soccer player who was accused of raping a girl at the Sutton nightclub, in Barcelona, in December 2022. This is the case of Sandra Mara Fernandes, a businesswoman who during a psychotic break had sexual intercourse inside her car with homeless man Givaldo Alves, in Planaltina (DF), in March 2022. The qualitative methodology is based on theoretical categories that explain the relations between media, hegemony and society. The objective is to point out that even in news where the main subject is a man's mistake, the macho culture praises the male figure, while distorting the image of women involved.

Keywords: Structural machismo, Gender inequality, Discourse analysis.

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INTRODUCTION

This article seeks to analyze vehemently how the media treated the issues about two cases that had great repercussion in Brazil and to discuss how such approaches can influence the construction of the image that society creates in relation to those involved, in this case, focused on gender issues, such as, for example, hatred for women and the victimization of men.

The first case is the accusation of a 23-year-old woman against soccer player Daniel Alves, where the girl claims to have been sexually abused by him, in December 2022, inside the bathroom of the Sutton nightclub, located in Barcelona, Spain. In January 2023, the Spanish justice began investigations and decreed the preventive detention of the athlete due to inconsistencies in his testimony. The circumstantial evidence that made the player remain in prison was a half-moon tattoo near his groin, identified by the victim at the time she was forced to perform oral sex on him, as she claims in testimony to Judge Maria Concepción Canton Martín. Since then, there have been articles on the developments of the case, in which Alves' life is the main agenda, while the young woman's situation is put in the background.

The second case in question became popularly known as the "'beggar' of Planaltina", in which Sandra Mara Fernandes was found by her husband, personal trainer Eduardo Alves, inside his car having a sexual relationship with the homeless man Givaldo Alves. When he found his wife with Givaldo, Eduardo thought it was a case of rape and then physically assaulted the man. The media repercussion on what happened had a great negative impact on Sandra's life who, while she was hospitalized without having the opportunity to comment on the matter, had her image completely exposed in vehicles that gave Givaldo space to tell his version of the facts.

The vehicles we choose for analysis have varied characteristics, both in the subjects they are selected to address and in the way they communicate to readers. The objective was to point out aspects found in the news that reinforce a sexist view, with elements that should not be part of narrative texts, because, as students and communication professionals, we know that the purpose of this journalistic typology is to report what happened without the use of value judgment, even if indirectly. In addition, they alter the factual profile of information and reinforce stereotypes and gender inequality on the part of society.

METHODOLOGICAL PROCESS

We used as a basis for studies the documentary analysis of journalistic articles that addressed issues related to the cases mentioned. Regarding this method, Lima tells us that "documentary research presupposes the examination or reexamination of materials that have not yet received any analytical treatment, in order to support new or complementary interpretations of what is being investigated" (Lima, 2008, p.56).

The corpus of the research is composed of nine journalistic typologies that will be exposed throughout the summary and that validate the discussion we intend to sustain, as follows: "Wife deletes Instagram after harassment accusation against Daniel Alves", published by the Ig portal; "Personal who beat homeless man defends wife on social networks", published by Correio Brasiliense; "Meet 'sister Sandrinha', caught by her personal husband " a homeless man", published by FANotícias; "Daniel Alves sends letter to Joana Sanz after breakup: 'I will fight until the end'", published by Folha de S. Paulo; "Dejected and harassed: Daniel Alves' life in jail is hell thanks to other inmates", published by the Purepeople portal; "The last romantic? See the phrases of the Beggar of Planaltina", published by the Dol portal; "What leads boleiros like Daniel Alves to get involved in crimes", published by Veja; "Seeing his wife with James Rodriguez, the fortune that Dani Alves spends to get out of prison", published by O Futeboleiro; "Get to know Daniel Alves' super mansion (it's jaw-dropping!)", published by Portal do São Paulino.

In order to support our arguments, we used as a source of knowledge studies in the area of communication by authors such as Marcia Benetti and Nilson Lage, which help us to understand how the discourse develops and what are the responsibilities of the enunciator in relation to what is and how it is informed. With regard to social problems, we based ourselves on the reflections of Maria Stela Porto, to understand the role and responsibility of the media in content related to this theme, as well as Nancy Fraser, who explains how social differentiations in the world imply.

Focusing on structural machismo, we brought the thoughts of the authors Márcia Couto and Lilia Schraiber, who present how a society is formed through this unequal organization between genders, and Helio Hintze, explaining how the process of denaturalization of structural machismo in Brazil would be. To reinforce all these discussions, we highlight an important consideration by Karen Boyle that reflects the media approach to crimes against women.

The approach of this article is qualitative and has as fundamental categories generation, youth, gender and media.

We start from the understanding of "generation" as an important category of theoretical analysis for the understanding of "social facts", in Émile's terms (Durkheim, 2007), which consists of ways of acting, thinking and feeling that exert a certain external force on individuals, forcing them to adapt to the rules of the society in which they live. Thus, he defines three characteristics for the phenomenon: generality, exteriority, and coerciveness. We refer to the assumptions of the "social markers of difference" according to the feminism of differences, in Avtar (Brah, 2006), by highlighting that the constitutive variables of the social subject are not independent and make it possible to think of difference as an analytical tool.

We assume the understanding of "youth", in view of the perspective of sociology, specifically in Karl (Mannheim, 1976). This sociologist defines it as a "revitalizing agent" of society, whose actions can enhance changes and renewal of social structures. Mannheim's greatest contribution to the discussion of the concepts of generation and youth lies in the qualitative approach with which he analyzes these themes. This makes him break with previous analyses that show only biological and age aspects. Understood as a social phenomenon, generation is analyzed by observing its links with historical processes and its existence is permeated by the social interaction that is inscribed in a certain structure of society.

Regarding youth actions, we used the concept of "agency". For Sherry (Ortner, 2006), it implies the way people try to act in the world moved by subjectivities such as: intentions, desires, feelings, thoughts and meanings, culturally constructed and marked in structures and power relations.

The understanding of the category of "gender" as a conceptual tool to analyze the complexity of human social life reveals that the production of knowledge is intrinsically linked to disputes, power relations, hierarchies and social inequalities. Knowledge and its forms of production should not be considered isolated from society. From this gender perspective, we examine the 'local and specific forms of social relations and social inequality' Michele (Rosaldo, 1995, p. 22), which result in unequal systems of prestige and privileges (according to Sherry Ortner), and the meanings that emanate from these dynamics permeate our social imaginary. Judith (Butler, 2015) highlights the difference between sex and gender, conceiving the latter as a social construction that carries

meanings related to sexed bodies. From this perspective, no differentiation can be considered naturally determined. Even when there are social regimes that sustain unequal and hierarchical relations, these differences find support in the social construction of sexuality.

Finally, the category "media", which permeates both anthropological and sociological knowledge, dialogues with critical approaches to media studies, in which they consider this space as a representation of hegemonic values in society, which helps to justify the protection of men and the detriment of women's discredit. The journalistic genre, which is predominantly based on audience, which is currently measured in clicks, has a predilection for stories such as the one involving Sandra Mara Fernandes, (Netto, 2021).

SEARCH CORPUS CONTENT ANALYSIS

We know that journalism has the social function of informing about events that fit the criteria of newsworthiness and penetrate neutrality. However, it is pertinent to point out that it is produced by people with experiences that influence the way to conduct content that will be disseminated in the public sphere:

The journalist who enunciates has an image about himself, his role and his identity. This image is based both on ideals such as truth and credibility and on awareness (sometimes not so conscious, because it is internalized) about the conditions of discourse production. The journalist also has an image about his reader. (Benetti, 2008, p.19).

Therefore, our intention is to identify in the selected articles, characteristics that reverberate this observation, since they should not be present in news texts and that, through discourse, corroborate gender inequality.

According to Couto and Schraiber, machismo in Brazil "is taken as a system of ideas and values, which institutes, reinforces and legitimizes the domination of men over women" (Couto; Schraiber, 2013, p.54), this explains the "symbolic violence" practiced over time against women, about what it means to be a man and how a woman should act. (Hintze, 2008), for example, conceptualizes that if the values considered "masculine" by society are considered superior to everything that is of "feminine origin", we need to remember that these precepts are only constructions originating from patriarchy and not necessarily the true reality, despite the social scenario we currently witness.

In this way, we understand the need to denaturalize structural machismo in Brazil and the importance of a reformulation in the way the media treats issues that directly

involve men and women. It was in order to exemplify this conception that we compared articles on the case of Daniel Alves and Sandra Mara Fernandes.

In the article "Wife deletes Instagram after harassment accusation against Daniel Alves", published on January 05, 2023, by the Ig portal, we note that after the rape accusations, Joana Sanz, until then married to the athlete, deactivates social networks (which had more than 800 thousand followers and was her work tool) as a way to protect her husband and hide from reprisals, even if the model has no reason to.

Unlike Sandra Mara's husband, who assaults Givaldo at the same time he catches the situation with his wife, without thinking about the criminal consequences he could answer, only taking into account "defending the honor" of his partner and his own (information contained in the news "Personal who beat homeless man defends wife on social networks", published on March 16, 2022, by Correio Brasiliense). We then observe that the decisions made by both parties, the woman's decision to hide and the man's decision to defend herself, reflect precisely one of the main discussions of this work, the influence of social opinion on people's lives based on structural machismo.

Another significant example of this inequality in the treatment of women and men, which we identified in the coverage on both subjects, was the text entitled "Meet 'sister Sandrinha', caught by her personal husband 'having sex' with a homeless person", where the author, when he decides to expose the identity of the person involved, refers to her as "unfaithful" and throughout the text uses terms that allude to the fact that the businesswoman is a Christian person, as a "holy wife" or "very spiritual woman", discourses that mock Sandra's ideology, correlating with what happened and mischaracterizing her choices as a woman. As students and communication professionals, we also know that the use of adjectives reflects the opinion of the sender on the topic and the people involved, in addition to changing the factual profile of the text.

Adjectives and testimonial categories are eliminated (with the exception of quotations), that is, those whose application depends on the subjectivity of those who produce the message. Thus, it is avoided to say that someone is prosperous, beautiful or remarkable; It is preferred to align (or exemplify) the assets, reproduce testimonies of experts on beauty or tell episodes in which notability is proven. Not knowing the author of the statement, the reader is generally not able to evaluate the reference standards of the measurement: in relation to what measure one is prosperous, to what temporal, ethnic or aesthetic standard the measurement of beauty refers, and what is the nature or intensity of the notability attributed. (Lage, 2005, p.131).

Folha de São Paulo, on the other hand, published in full a letter from Daniel Alves addressed to his wife, where he says: "I understand the pain that the unfair situation we are experiencing is causing and I understand that you were not able to withstand all this pressure." When a media outlet decides to publicize something like this, in addition to publicly mischaracterizing a woman's rational choice, it indirectly exposes its opinion through the player's words, as if agreeing that the model should remain by her husband's side as a good companion, despite the fact that he raped a 23-year-old woman.

The incorporation of domination can be understood, in this line of argument, as a habitus, that is, as a scheme of perception, thought and action that is objectively and subjectively incorporated into the subject bodies, producing a logic in which the force of the male order (and its domination) does not need justification because it is based on an understanding of the social world as something "given", "naturalized" and, therefore, legitimized (Couto; Schraiber, 2013, p.55).

It is as a result of this sexist structuring that the man is still placed as a victim, therefore, headlines such as "Downcast and harassed: Daniel Alves' life in jail is hell thanks to other inmates", found on the Purepeople portal, are very common in the media. By using the adjectives "dejected" and "harassed", the athlete is placed in a place of fragility, a "survivor" of the Spanish prison system, as if he did not deserve to be imprisoned in Brians II. as it is a place known for incarcerating famous people.

In the context of Sandra Mara, Givaldo Alves was situated as a victim of both the "seduction" of a woman and the aggression of her husband. In addition, recognized as a hero for having had a sexual relationship with someone who is in a high social class compared to him, as identified in the excerpt "He surprised the country with a rich and complex vocabulary and passionate statements about the woman who marked his life forever.", found on the news site *Dol*, when Givaldo's speeches about his involvement with the businesswoman reverberated. In other words, it is understood that due to his social condition it is not common for this man to have such colloquial language. Thus, the media, noticing the emergence of an "eccentric" character, takes advantage of the involvement with Sandra and the social situation in which he finds himself, to reinforce the image of a paladin.

For Porto (2009) "the media constitute [...] one of the main producers of social representations, which, in addition to their content as false or true, have a pragmatic function as guides for the conduct of social actors." (Porto, 2009, p.211), so the media must

recognize its prominence in the act of informing so that it can be responsibly, knowing that it has the power to induce the course of varied situations.

In the article "What leads footballers like Daniel Alves to get involved in crimes", for example, the author cites cases similar to that of the athlete involving his professional colleagues, and says that "In general, those involved are young people of humble origin, with little education and who, from one moment to the next, start to earn fortunes. Circumstances create an illusory world made up of ease, temptations and an unreasonable sense of power.", once again rely on sociocultural issues to validate the outlet's own opinion and, in this case, justify crimes against women committed by them.

[...] the predominance of media attention for the most serious and unusual cases and/or those with other prominent elements, such as a celebrity as an aggressor or victim. [...] Crime narratives can divide victims into "deserving" and "undeserving" of that criminal conduct. (Boyle, 2005 apud Fernandes, 2022, p.4).

The editor of O Futeboleiro in the report "Seeing his wife with James Rodriguez, the fortune that Dani Alves spends to get out of prison", says right away that he "faces one of the most difficult situations of his life", considering that his emotional state is more relevant than that of the woman who suffered the aggression. Once again, we realize how the use of adjectives affects the factual profile of the news and opens the way for the audience to have opinions similar to those of the broadcaster, who even continues to say "According to the woman who accuses him [...]", giving in to the doubt about the guilt of the Brazilian footballer and contributing to the devaluation of the woman's testimony.

In fact, while the media resonated all the time with themes related to Sandra's involvement with Givaldo, the crime committed by Alves was often put on the back burner, ignoring the importance of what happened. As well as in the article "Get to know Daniel Alves' super mansion (it's jaw-dropping!)" from Portal do São Paulino, published on March 6, 2023, during the investigations of the incident.

Taking into account that the last two outlets analyzed are focused on sports journalism and that this is a journalistic category that obtains a predominantly male audience, we observe that not only is there a devaluation of what refers to the feminine, but there is also an overvaluation of the male figure in both articles, as if the objective with such discourses and approaches was precisely the attention of this audience through identification.

In (Fraser, 2006) it is stated that "gender is not only an economic-political differentiation, but also a differentiation of cultural valuation" (Fraser, 2006, p. 234), so that when the journalist chooses to write about Daniel Alves' mansion, for example, instead of reporting on the crime committed by him, there is the intention of revalidating the place that this man occupies socially, since a person's place of privilege dictates what he represents to other people.

All the repercussions generated in both cases actively favor the culture of inequality between genders and, so to speak, we can say that the media's decision to reinforce stereotypes and hate speech against women in their approaches, stems from the intention of trying to maintain male integrity and contributes to the formation of a society based on a completely sexist structuring.

The French sociologist Pierre Bourdieu offers us for this discussion a rich understanding of how power relations are manifested in everyday practices and social constructions, reflecting on the experiences lived by youth. For him, this phase, being one of transition and formation of identity, is deeply influenced by various social structures, among them is male domination (Bourdieu, 2012, p.7-11).

It is important to highlight here that according to the Youth Statute that provides for the rights of young people, the principles and guidelines of public policies for youth and the National Youth System - SINAJUVE. by "youth" means people aged between 15 (fifteen) and 29 (twenty-nine) years of age¹⁰ in Brazil. According to IBGE data, in 2023 "Brazil had a little more than 48.5 million young people, corresponding to approximately 25% of the population. Other data pointed out about Education collected by the National Household Sample Survey (PNAD) of this percentage is that "15.3% of them were employed and studying, 19.8% were not employed or studying, 25.5% were not employed, but were studying and 39.4% were employed and not studying".¹¹

Pierre Bourdieu introduced in his book on "Male Domination" (2012) the concept of "habitus", which refers to the set of dispositions that individuals acquire through their social

¹⁰ Law where the Youth Statute is located and provides for the rights of young people in Brazil. See website https://www.planalto.gov.br/ccivil_03/_ato2011-2014/2013/lei/l12852.htm Accessed on September 23, 2024.

¹¹ Data released on social statistics and education from the IBGE. See website [https://agenciadenoticias.ibge.gov.br/agencia-noticias/2012-agencia-denoticias/noticias/39531-uma-em-cada-quatro-mulheres-de-15-a-29-anos-nao-estudava-e-nem-estava-ocupada-em2023#:~:text=No%20Brasil%2C%20em%202023%2C%20havia,estavam%20ocupadas%20e%20n%C3%A3o%20estudavam](https://agenciadenoticias.ibge.gov.br/agencia-noticias/2012-agencia-denoticias/noticias/39531-uma-em-cada-quatro-mulheres-de-15-a-29-anos-nao-estudava-e-nem-estava-ocupada-em2023#:~:text=No%20Brasil%2C%20em%202023%2C%20havia,estavam%20ocupadas%20e%20n%C3%A3o%20estudavam.). Accessed on September 23, 2024.

and cultural experiences. From this, it can be understood that in youth, the "habitus" is shaped by factors such as family, external factors – such as school and friendship groups, where gender norms and values are learned and reinforced. To illustrate the theme discussed at the beginning of this article, therefore, male domination manifests itself in this context, imposing patterns of behavior that often limit the options and expressions of identity of boys in adolescence, and especially of girls.

Since youth culture is not neutral; It is permeated by symbolisms that often exalt traditionally masculine characteristics, transmitted in the media, in the models that have always been present, and attitudes such as competitiveness and aggressiveness, while devaluing behavioral traits considered feminine, such as empathy and cooperation. This social construction contributes to the perpetuation of stereotypes that restrict both boys and girls, creating a space in which hegemonic masculinity becomes the ideal to be achieved, and what traits can be followed from the available models that are reinforced such as "virility" in the cases presented by Daniel Alves and "fragility" associated with Sandra Mara's "emotional lack of control"?

Furthermore, as shown (Bourdieu, 2012) male domination is reflected in social relations, where young people may feel a lot of pressure to conform to gender expectations. This can lead to the reinvention of practices of domination and submission, which manifest themselves in forms of violent behavior or in power dynamics in love and friendship relationships. In the case of young women, for example, they often face the double burden of having to fight against these stereotypes and, at the same time, having to try to find their space in a world that often silences them.

"Like honor—or shame, its reverse, which, as we know, unlike guilt, is experienced in front of others—virility has to be validated by other men, in its truth of actual or potential violence, and attested by the recognition of being part of a group of "true men." Countless institutional rites, especially those of school or military, contain true tests of virility, aimed at strengthening virile solidarity. Practices such as, for example, the collective rapes committed by gangs of adolescents – a declassified variant of the collective visit to the brothel, so present in the memory of bourgeois adolescents – have the purpose of putting those who are being tested in a position to affirm before others their virility by the truth of their violence, that is, outside all the tenderness and all the devirilizing tenderness of love. and ostensibly manifest the heteronomy of all affirmations of virility, their dependence on the judgment of the virile group (Bourdieu, 2012, p. 65-67)".

However, youth is also a space of resistance and transformation, where for a long time seen as the 'future'. From social movements, the many forms of activism and the search for gender equality have become increasingly prominent among young people, thus

challenging established norms and proposing new ways of being and relating. And through education, the expression of their art and social mobilization, and through the resources available on the networks, many young people are coming together to question male domination in the quest to build a better and more egalitarian future where it also embraces diversity.

Another important sociologist is Erving Goffman in his book "The Frames of Social Experience: An Analysis Perspective" (2012), to understand the social interactions of young people and how they navigate through the frames of social experience and how their interactions are influenced by the social context to which they are part. In "Representation of the Self in Everyday Life" (1992), one of his works, he emphasizes the importance of the "I" as a social construction that manifests itself in various situations. For this author, social life can be seen as a stage – a theater, where each individual plays different roles according to the environment and the audience present. From this concept it is a relevant point when analyzing youth, as it is a phase in which young people (boys and girls) are in search of their identities and often experience different social roles.

The importance of "performativity" in their social interactions is present in this phase, where individuals present themselves in different contexts, adapting their behaviors and identities according to the public and the situation. Thus, for young people, this idea is especially significant, since young people are in a constant process of discovering and affirming their identities. In addition, adolescence and early adulthood are crucial moments in which young people experience, what (Goffman, 1992) points out as various social "masks", testing who they are and who they wish to become.

We have to (Goffman, 2012), describes the "frameworks" we use to interpret our social experiences. And that these frames are cognitive structures that help us make sense of situations and interactions. It can be understood that for young people, the frames of social experience can be influenced by factors such as culture, media and social networks (Facebook, Tik Tok, Instagram, among others). With the rise of the digital universe, young people often find themselves navigating multiple boards, places where social expectations can easily be distorted or amplified, spaces that require care of the content/knowledge being acquired.

Another factor to take into account is that young people often find themselves in a state of transition, where their experiences are permeated by uncertainties and a moment of search for 'belonging'. The analyses carried out by (Goffman, 1992, 2012) help us to

understand how these individuals use strategies of presenting themselves to fit into these multiple social groups - whether at school, among friends, or on social networks. And that the construction of youth identity, therefore, takes place in a constant 'game of appearances and impressions', where authenticity is often questioned and negotiated.

FINAL CONSIDERATIONS

From everything that has been analyzed and all the discussions that we have developed throughout this article, it is legitimate to say that structural sexism exists and is naturalized by Brazilian society. Men understand this problem, but they do not assume that they are sexist. The media as an opinion maker has great significance in this process, since it further reinforces this construction of domination and inequality, when it should carry out exactly the opposite maneuver, as it is everywhere and in constant interaction with people.

In the selected articles, it was clear that men were always given spaces for retraction and assured with the opportunity to win the empathy of the reading public. What was left for women were exposures based on judgments and pejorative speeches, negatively affecting everything that concerns them. Thus, they placed men at higher levels than women at all times. Therefore, it was also our purpose to denounce this reality that not only directly harms women, but also hinders the social, cultural and economic development of Brazil and the world.

As students and press professionals, in addition to ensuring ethics and integrity in the exercise of the profession, we need to shed light on issues that imply the spaces that men and women occupy in society and generate a reflection in people that may be able to change the reality we are living, inside and outside the media. Therefore, breaking this continuous line of structural machismo that restricts all of us, for perhaps a fairer and more equitable public life.

With regard to generational issues, we can highlight that public cases such as those of Daniel Alves and Sandra Mara Fernandes, when explored by the media, have repercussions among young people and influence the way boys and girls see each other and themselves. This approach can contribute both to human emancipation and to the spread of prejudices and stereotypes. It is necessary to have a critical look at such discourses.

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