

Stereotypes of Brazilian Women's hypersexuality in European Media: data mining

RESUMO

Taciana Silveira Passos

E-mail:
tacianasilveirapassos@gmail.com
Universidade Tiradentes, Aracaju,
Sergipe, Brasil.
tacianasilveirapassos@gmail.com

Marcos Antonio Almeida-Santos

E-mail: virtual.596@gmail.com
Universidade Tiradentes, Aracaju,
Sergipe, Brasil.
virtual.596@gmail.com

Nuria Cordero Ramos

E-mail: ncorram@upo.es
Universidad Pablo de Olavide,
Sevilha, Espanha

A series of stereotypes about Brazilian women, both older and more recent, are circulated in the media by European society. This paper aimed to analyze the European international media discourse regarding Brazilian women and their different manifestations. We selected 39 texts and used the R program for the quantitative analysis of text mining, the sentiment analysis according to the Bing method and the Bardin qualitative analysis. There were prevalent terms which refer to physical attributes, such as "beauty," and "health," or sensuality, such as "sexy," and "attractive." These words expressed a positive feeling but did not prevent them from being linked to pejorative stereotypes.

KEYWORDS: Gender. Stereotypes. Media. Cyberspace. Text analysis.

INTRODUCTION

The formation and dissemination of stereotypes are as old as the formation of the first known social agglomerations. Moreover, throughout history, there are many stereotypes of the most varied forms that circulate in the culture of the West and East, in diverse social, linguistic, urban, familiar, and personal contexts (BRITO; DALLA-BUONA, 2015).

A few discourses are circulating about Brazil on the international scene. More recently, the country has been widely commented on in the global context by economic, political, cultural, among others. However, the image of Brazilian women is shaped by a discourse historically constructed and reinforced by colonial photography. This visuality has lasted through the ages and represents a form of contemporary colonialism since it is characterized by a reductionism of identity disguised as a global ideology (TRAVASSOS, 2017).

Some stereotypes, old and new, are put into circulation by the media. Stereotyped and prejudiced representations by the press can have harmful consequences, both for the image of the Brazilian abroad and for Brazil as a whole. The previous literature presented an attribution of exacerbated sexuality of the Brazilian women in European society (CASADEI, 2016; BADET, 2016; TAMBKE, 2013; PISCITELLI, 2009; PISCITELLI, 2007a; PISCITELLI, 2007b).

The concentration of the mentioned studies is in the qualitative analysis and the theoretical reflections, being that we do not find registries of quantitative analysis of this subject. This article intends to reflect on the stereotype suffered by women of Brazilian nationality, based on a statistical analysis of reports in European countries. It is noteworthy that discrimination against women violates the principles of equal rights and respect for human dignity.

According to the United Nations declaration (1980), stereotyping is a form of discrimination against women. In view of this problem, the objective of the present study is to analyze the discourse of the European international media about Brazilian women and their different manifestations.

STEREOTYPES CONCEPTS

Some issues are consensual among researchers from different areas in the search for a definition of stereotype. It mainly arises from the contact between different groups (e.g., geographical, religious, cultural, racial, sexual, generic). After the connection, there is the differentiation of the parts as well as the self-assertion of one of them (AMOSSY; PIERROT, 2011).

In social psychology, Serge Moscovici (1972) deals with the concept of social representations. A way of analyzing social relations and interactions, associated with questions about the origin and impact of prejudices. The focus of this approach is the categorization, generalization, and prediction that stereotype operates, mechanisms that are the source of discrimination.

In the context of sociology, from the concept of collective representations proposed by Émile Durkheim (1898), the stereotype is defined as a collective mental image that determines the ways of thinking, acting, and even feeling of the

individual. These images are responsible for the cohesion of the group and generate a sense of belonging in the individuals about that community.

From the discursive point of view, Paul Henry (1975) elaborated the notion of the stereotype associated with the idea of "pre-built." Michel Pêcheux (1983) developed this idea and introduced it into the scope of Discourse Analysis. This perspective establishes an opposition between production during the process of articulation and mobilization as prior knowledge, based on ideas, values, and beliefs.

In general, the stereotype is a simplified image of a group of people who may present a certain characteristic (or stereotypical) quality. These attributes mark a supposed difference between groups - whether sexual, racial, gender, or social class perspective. It can be understood both as a positive or a pejorative representation. In addition to labeling groups as if they were homogeneous, stereotypes carry a subliminal message that exposes groups to situations of embarrassment, as is the case when they corroborate with racism or justify gender inequalities (TAMBKE, 2013).

MATERIAL AND METHODS

This is an exploratory and descriptive study, of the documentary research type, in a web search site, with a quantitative and qualitative approach. In the quantitative approach, a frequency of the characteristics (words) that are repeated in the content of the text and in the qualitative one is traced, considering the set of characteristics in a certain fragment of the content (BARDIN, 2011).

Data and sample

Text review focused on Google's search engine. Among the search engines on the market, according to the StatCounter Global Stats (2015), Google is the market leader in worldwide searches with a 90.2% share between July 2008 and April 2015. As such, the metrics are relative to the "Search Volume Index" made on Google.

Given the set of questions, it was necessary to make methodological decisions to obtain the desired metrics. Thus, the data was collected with the resource called "advanced search" made available by the Google tool, considering the analysis by search terms ("Brazilian woman"); geographical location (France, Germany, Greece, Spain, Portugal, United Kingdom, Italy); and by time interval (2001-2018). We translate the term into the language of each country selected in the search (Spain: *mujer brasileña*; Portugal: *mulher brasileira*; France: *femme brésilienne*; Italy: *donna brasiliana*; United Kingdom: *Brazilian woman*; Germany: *brasilianische Frau*; Greece: *γυναίκα της Βραζιλίας*).

The inclusion criteria were texts published in online journals that reported something about Brazilian women, published in the 21st century. Exclusion criteria were publicity texts (for example, sales of underwear or domestic services), and those that spoke of a specific Brazilian woman or did not correspond to the research objective.

The country search was conducted up to the third page of Google because there is a ranking that favors a decreasing order of relevance that begins with the

first page of search engine results and each page contains ten results. Given the results of a search, users privilege the first ten results of the search engine, and only 10% click beyond the third page (CALDEIRA, 2015).

After applying the inclusion and exclusion criteria, 39 texts remained. Moreover, we translate them automatically into English, to standardize the lexical and grammatical structure, allowing quantitative comparisons between tokens, that is, processable semantic units.

Data analysis

We used the statistical program R (version 3.4.2.) for the quantitative analysis of textual elements, and text mining (R CORE TEAM, 2015). During the analysis of the 39 texts, we initially excluded words with no analytical value (e.g. "the" and "a" or "an"), resulting in 1084 phrases and 8771 valid tokens. Also, we have chosen to convert all words to lowercase. This process allows the text to be standardized, avoiding improper duplication, as in cases where a word at the beginning of the sentence (hence the first letter in capital letters), is now found elsewhere in the sentence.

An analysis of feelings according to the Bing method, described by Bing and Liu et al. based on a lexicon from which one can categorize certain words in a dichotomous way ("positive" or "negative" feeling). The purpose of the analysis of sentiments is to compute feelings, opinions, and emotions expressed in the text, which is different from the objective of traditional linguistic studies aiming at the understanding of human language (ZHAO; LIU ; XU, 2016).

The qualitative approach followed the three chronological poles, defined by Bardin (2011), to perform Content Analysis, which are: 1) pre-analysis, 2) exploration of the material and 3) treatment of results, inference, and interpretation (chapter of analysis and final considerations).

RESULTS

Due to the search mechanism, 30 links per country were found, with a total of 210. Of these, we excluded 71 advertising texts, 35 reports that only spoke of some Brazilian women correctly, and 65 did not correspond to objective research, leaving 39 articles (Table 1).

Table 1 - Distribution of selected articles by keyword, country, journal

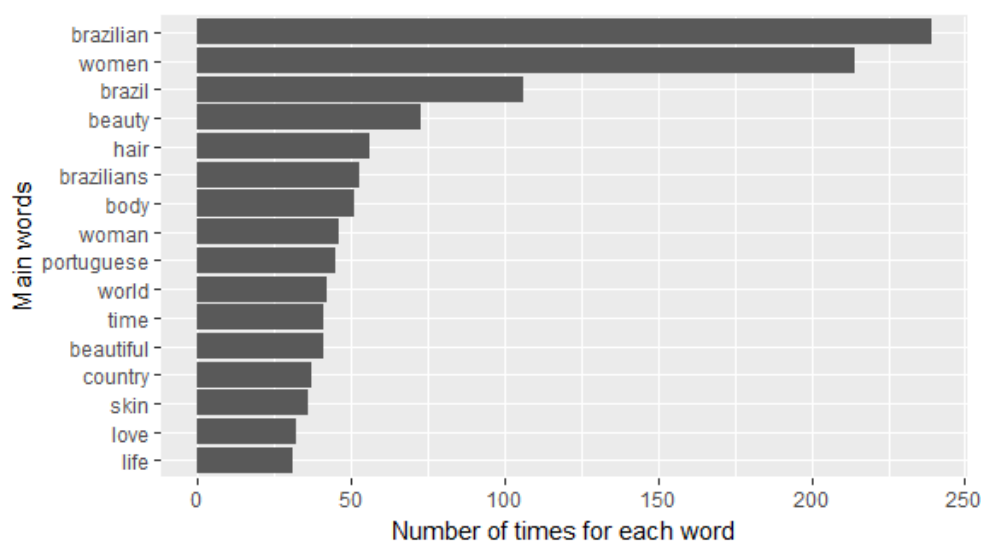
Keywords	Country	n	%	Magazine	n	%
Femme brésilienne	France	6	15,3 8	M1	1	2,56
				M2	5	12,82
Brasilianische Frau	Germany	3	7,69	M3	2	5,13
				M4	1	2,56

Keywords	Country	n	%	Magazine	n	%
Υυναίκα της Βραζιλίας	Greece	3	7,69	M5	1	2,56
				M6	1	2,56
				M7	1	2,56
Donna brasiliana	Italy	5	12,8 2	M8	1	2,56
				M9	3	7,69
				M10	1	2,56
Mulher brasileira	Portugal	6	15,3 8	M11	1	2,56
				M12	1	2,56
				M13	3	7,69
				M14	1	2,56
Mujer brasileña	Spain	10	25,6 4	M15	6	15,3 8
				M16	3	7,69
				M17	1	2,56
Brazilian woman	United Kingdom	6	15,3 8	M18	4	10,2 6
				M19	1	2,56
				M20	1	2,56

Source: own elaboration (2018).

Among the most frequently found words (Figure 1), besides words of the definition of the scope ("woman", "Brazilian", Portuguese language, country), most of the rest derived from physical attributes ("hair", "body", "skin", "beauty"), or social ("love", "life").

Figure 1 - Main words cited in European reports on Brazilian women



Source: own elaboration (2018).

In the texts analyzed here, the Bing method allowed us to classify 502 words that reflected potential feelings. Among the ten most cited words that reflect feelings, most reflect positive feelings: beauty (73), beautiful (41), love (32),

healthy (13), sexy (12), attractive (11), ready (10), perfect (9), famous (8). Only one of them ("difficult") reflects a negative feeling, quoted eight times.

The word "difficult" was tied, mostly to the discourses that referred to the exotic (the different). Here are some phrases contained in the texts, transcribed into English, that used the word difficult:

This ethnic blending makes it difficult to pinpoint the looks of the typical Brazilian woman (M18, UNITED KINGDOM, 12/01/2018).

Difficult to arrange boyfriends, unlike most Brazilian immigrants in Portugal (M14, PORTUGAL, 02/11/2003).

In the discourse of the M18 website, the author refers to the difficulty of identifying physical characteristics that define a Brazilian, and the same links this fact to the presence of miscegenation in Brazil, as if this fact makes them exotic. The site has stories with the theme: "how to conquer a Brazilian."

On the mentioned site, there is an online test on requirements for a male individual to conquer a Brazilian. The alternatives for eye color are (blue, green, others) and for hair color are (blond, red, others), there is no explicit mention about black and brown colors for eyes and hair, they should fit into each other. When performing the test, those who affirm the "other" alternative lose score. The answers seem to point to features that represent a stereotype of European men. Consequently, according to the author, this profile would be the preference of Brazilian women.

The speech of the publication on the M14 website, mentioned above, addresses the difficulties suffered by Brazilian migrants in Portugal. The woman interviewed refers to hardship in relationships, and the writer comments that this difficulty is not something usual for Brazilian women in Portuguese lands. The Brazilian is considered, by this and other information vehicles, as more beautiful and extroverted than the natives of Europe. Comparative discourse displays the cultural construction of a competition mechanism.

Again, physical attributes ("beauty", "health") or sensuality ("love", "sexy", "attractive") were predominant among the top 10 words to reflect feelings. It follows transcript in the Portuguese language, some sentences contained in the texts that used the word sexy:

Beautiful, sexy, slim, and tanned but with the right bend: you asked yourself what's the beauty secret of Brazilian women? (M10, ITALY, 04/08/2016).

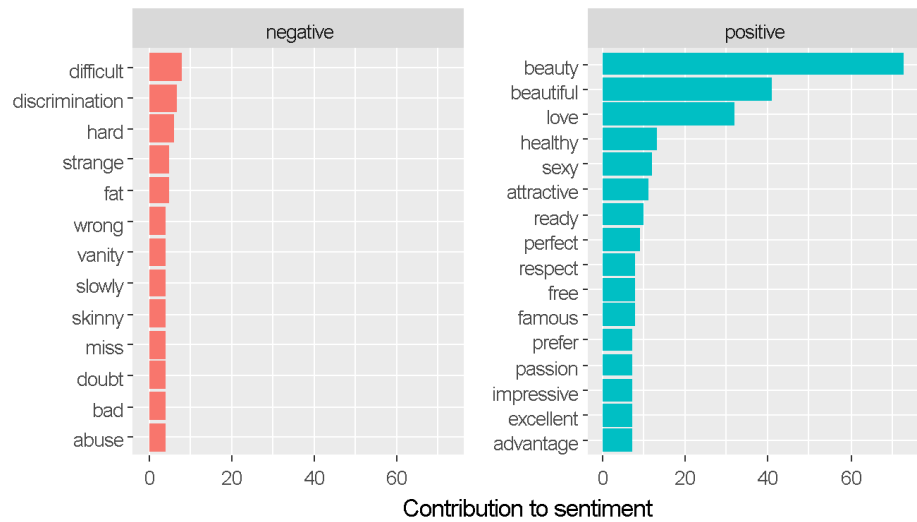
We talked with the greatest Brazilian authority about sensuality, which unveiled the secrets of the art of being sexy (M11, PORTUGAL, 31/07/2011).

Beautiful and sexy, thin and luscious at the same time, Brazilian women have the reputation of being bombs (M1, FRANCE, 25/07/2015).

One observes the stimulus to vanity; the pursuit of sensuality; and, above all, the image of the Brazilian as a mirror of beauty and sexual attractions. The Brazilian woman is exalted as if they all had a high power of seduction, more specifically the woman as a sexual object.

We exclude the words "Brazil," "Brazilians," "Brazilian," "Woman," "Women" and "Portuguese" for a list of more frequent positive and negative words (Figure 2). This strategy made it possible to focus more clearly on the impressions found in the discourse of different European countries about Brazilian women. When observing the scale of the ordinary axis, it is perceptible that the frequency of use of words with negative feelings is lower than those that impart positive feelings.

Figure 2 - List of the main words of positive and negative feelings, on the theme of Brazilian women in European media



Source: own elaboration (2018).

It follows an estimate in the form of "word clouds," in which the scale of the source of each word is proportional to its frequency (Figure 3). Media discourses relate the physical characteristics and specific patterns of the beauty of Brazilian women to body worship and aesthetic surgeries, performing physical exercises and healthy eating practices with local fruits and vegetables, and tanning of the skin. This "modeling appearance" in addition to representing an ideal of beauty is also referred to as a stereotype of health, youth, and success, of how a healthy and thriving body should be.

Figure 3- Word clouds most cited in the discourse of European countries about Brazilian women



Source: own elaboration (2018).

Brazilian women are represented in different countries, considering the so-called "typical" physical characteristics of Brazil, as if the standard of what is considered beautiful was homogeneity in the country. The texts considered some

characteristics because of the “mestiçagem” of races and cultures (Luso-Iberian, Indo-American and Afro-Black) present in Brazil. Not infrequently, they mentioned the dark skin color, the way of walking, and the size and shape of the buttocks.

Through this analysis, one observes the relevance of physical attributes and terms that reflect beauty and sensuality, when it is sought to portray the Brazilian woman. There is also an association with a city, despite the extension of the Brazilian territory (Rio de Janeiro) and with a traditional drink, the “caipirinha.”

Brazilian do not binge drink. Yes, they invented caipirinhas, but in Brazil, women get tipsy, not trolleyed. (M19, UNITED KINGDOM, 05/08/2016).

The “marquinha” is the fashion that puts the Brazilians to sunbathe for three hours a day [...] they always use sunscreen, although they apply it only once and the level of protection is 15, with suffocating heat and under the sun stronger than all of Rio de Janeiro. (M15, SPAIN, 12/11/2016).

The countdown has begun for Rio 2016, and M10 wants to take advantage of it to reveal the beauty secrets of Brazilian women, to be adopted this summer and beyond. (M10, Italy, 04/08/2016).

Tanned, lithe, and unfathomably hot. With all eyes on Rio, we find out what makes Brazilians the world’s most watchable nation. There’s only one thing that rivals Brazil’s obsession with the beautiful game, and that is its quest for a beautiful body. (M19, UNITED KINGDOM, 05/08/2016).

Carnival is celebrated here, where countless beauties of the largest country in Latin America dance in the streets of Rio showing their sensational tanned bodies, dressed in fabulous and colorful costumes. (M17, SPAIN, 05/08/2016).

The speeches mentioned correspond to the time of the 2016 Olympic Games, a multi-sport event held in the city of Rio de Janeiro. Besides, many consider the city one of the main tourist destinations in Brazil, as well as the “caipirinha” an essential drink in the tourist market.

The speeches make simplifications and generalizations of Brazilian culture and relate a city and a tourist drink to the image of women trapped by the stereotype of sensuality and exacerbated sexuality. They suggest the Brazilian female figure as a product of the tourism industry. The association with joy, parties, dances, and music is recurring, spreading the image of a free and uninhibited woman.

Figure 4 illustrates the analysis of positive and negative feelings in the words most found in this study, the intensity in the color and size of the most quoted words: “beauty,” “beautiful,” and “love.”

You might think about beautiful landscapes or the carnival, with beautiful women happily dancing (M4, GERMANY, 06/03/2016).

Brazil is known worldwide for its beautiful women, and this fame is not in vain (M15, SPAIN, 10/01/2012).

Brazilian beauty is on your skin (M2, France, 01/06/2014).

For the most beautiful female buttocks in Brazil, 100 women competed in the country of samba and aesthetic interventions (M6, GREECE, 08/11/2017).

The foreign men looking for a Brazilian dating or life partner should know about the nature and culture of that Latin beauty (M3, GERMANY, 23/11/2014).

Brazil is a land widely associated with the Carnival. The yearly event epitomizes the love of color, music, and vitality that is true of all Brazilians and especially with the women here. If you want to know more about winning over the famed Brazilian beauty, here are a few handy tips (M20, UNITED KINGDOM, 30/12/2017).

Of course, knowing about their love of surgery does not make the cult of Brazilian beauty any less alluring (M19, UNITED KINGDOM, 05/08/2016).

They are the beauty goddesses and show the rest of the world how they do it. Brazilian women are proud of their brown curves, show their long hair, and impose beauty trends around the world. (M17, SPAIN, 05/08/2016).

Figure 4 - Analysis of positive and negative feelings in the words most found in the discourse of different European countries about Brazilian women



Source: own elaboration (2018).

From the combination of word cloud graph (Figure 3) and analysis of feelings (Figure 4), we see once again the predominance of positive feelings and, in these, of physical attributes, beauty and sensuality denotations. The most relevant negative feelings were "difficult" (cited above), "discrimination" and "abuse," as well as a negative perspective of the same physical attributes ("vanity," "thinness," "fatness").

They might be bred of vanity, but their upshot is health. Slimness is not sexy, and its sex appeal that defines attractiveness. (M19, UNITED KINGDOM, 05/08/2016).

Often, in the buttocks area, fat pads accumulate, which enlarge forms. (M9, ITALY, 26/15/2015).

The manifesto appears to have been a widespread situation of discrimination against immigrant women, specifically of Brazilian

women, who are subject to harassment and objectification. (M12, PORTUGAL, 29/11/2011).

Visual culture was strongly related to discourse about Brazilian women, even when they are related to words of negative feeling. Aesthetics, how physical appearance is set up, appears as a central role in Brazilian life. They set lean bodies and outlined curves as standard. It is necessary to say then that they relate the Brazilian woman to a peculiar corporal stereotype. Besides the thinness, the presence of voluptuous forms, and clothing that refers to sensuality and outgoing sexuality are present in the popular imagination referring to what corresponds to being a woman in Brazil.

In the face of any stereotyped image of Brazilian women, there were also speeches by social demonstrations that fight for freedom in their behavior and decisions, and against the standards of beauty and worship of the body.

DISCUSSION

The results were found in several journals, in different countries and languages, for an extended period (02/11/2003 to 01/01/2018) from the perspective of the 21st century. This action would avoid, for example, a bias due to the selection of an article in specific historical or seasonal periods, such as during the World Cup or Carnival.

A study carried out in France, also used an extended period (1949 to 2010) for analysis of reports on Brazil in the French magazine *Paris Match*. According to the results of the study, stories from the time of the military regime in *Paris Match* magazine extol the Brazilian feminine beauty that solidifies as one of the great stereotypes evoked, always accompanied by photos that certify the narrative. Curiously, the conservatism that the Brazilian military dictatorship took over time did not interest the magazine, and no other political fact deserved such extensive coverage (CASADEI, 2016).

In the present study, there was a predominance of positive feelings, remitting to physical attributes, denotations of beauty, and sensuality. Nevertheless, although there is an intimate connection between negative stereotypes and prejudices, it is also necessary to point out that sometimes a positive stereotype about a social category will lead to prejudicial and prejudicial recognition (GONZÁLEZ, 1999).

The Communication, through the media of Europe, represented the Brazilian woman in a hypersexualized way, as someone of sensuality/sexuality native, and who usually potentiates this attribute with the practice of physical exercise and healthy eating. The possible consequence of this stereotype is the representation of identity possibilities marked by a pre-judgment in relation to their physical attributes or by an increased agency of the Brazilian's body.

Gustavo L. Ribeiro (2002) points out that the imaginary of Brazil constructed from a tropicalist vision goes back to the time of the arrival of the Portuguese to the country. For example, the exotic image of naked Indigenous people described by Pedro Álvares Cabral. In more than 500 years since the arrival of the Portuguese, little has been done and advanced to show Brazil internationally beyond the imaginary tropicalist, although in recent years efforts have been increasing in this

direction by the Brazilian government, organized civil society residing abroad, as well as by governments and the media in some host countries.

Moreover, the conquest of the New World led to the dehumanization of African women who were perceived by the colonialists as by-products of manifest destiny. The sexual depreciation experienced by black women throughout history has led to today's racial fetishization and hyper-sexualization of black bodies (HOLMES, 2016).

In Brazil, as in other parts of the world, there is an association of "virility" to blacks, resulting from a hypersexuality inherited from the colonial period. This prerogative attribute the look to sex to authenticate a prison "in geography and skin color" (PINHO, 2004).

Brazilian women were represented in different countries with a homogeneous beauty pattern in the country. The texts considered some characteristics because of the mixture of races present in Brazil, with emphasis on black phenotypic characteristics.

In Europe, the media tends to represent the stereotype about the femininity of Brazilian women in an exotic way. Besides, media discourses are misleading regarding racial demographics, incorporating Europe, excluding non-white Europeans, and representing Brazil as black (MAMADOUH, 2017).

Many black and Latino people experience their sexuality under various modes of oppression, including but not limited to race, gender, ethnic group, socioeconomic status, and sexual identity. Black and Latino women are hypersexualized. This hypersexualization, in turn, can affect their ability to advance in the industry, causing them to work harder to achieve social and financial capital compared to white women (ASENCIO; BATTLE, 2010).

Vanessa Echezarrieta and María José S. Leyva (2008) discuss the notion of "Latinity" built by the dominant view of Spanish women about immigrant women. Latin American women are described as "submissive," "from underdeveloped," "poor," "hypersexualized," "backward," "docile," "uncontrolled maternity," and "undocumented."

As much as one can perceive that there is a diversity of identities in Brazil, the situation of the merchandise is also hidden. The culture and identity of the subjects seem to strengthen stereotypes, such as the "Brazilian woman" sold as an attractive package for tourists (TRAVASSOS, 2017).

The work of Luciana Pontes (2004) came to add the stereotype concept of the Brazilian woman who inhabits the Portuguese imaginary since her work deals with the exoticization of Brazilian immigrant women in Lisbon. According to the author, the image of the Brazilian woman ends up being constituted by attributes of "Brazilianness," which are related to ethnicity and "morenity" that are present in several discourses that deal with episodes related to Brazilian prostitutes in Portugal.

The stereotype of the Brazilian woman as extremely sexual has been developed since the colonial period and survives in the present times. But in a consumer society like the European one, in the 21st century, the image of Brazilian sexuality acquires a commercial character; assumes itself as a brand (TAMBKE, 2013).

There were many reports on "the secrets of Brazilian woman beauty." In that same vein, and by reversing the perspective to stereotypes, the European woman was sometimes referred to as "cold" and "without curves" when referring to her sexuality and body, respectively. According to Michel Foucault (2008), the desire for prestige in "being desirable" points to a way of exercising power, which materializes in the discipline of bodily habits and in the iconic exposition of the body. This being the rule, sexuality is standardized as a disputed symbolic capital, stimulating various strategies that social actors undertake to harness this prestige.

In this consumer society, the European media discourse associated the consolidation of an image of Brazilian women with sensuality and "easy sex." Based on the theoretical-conceptual referential, a study presented a critical analysis of four important works of the national literature, highlighting relevant discursive sequences involving this stereotype: Rita Baiana (*O Cortiço*), Gabriela (Gabriela, Cravo e Canela), Capitu (*Dom Casmurro*) and "Innocent Indians" described in Pero Vaz de Caminha's letter to the King of Portugal (MORAES; ALVES; QUEIROZ, 2016).

Other authors have already reported that there is an attribution of hypersexuality to Brazilian women by European society. As already mentioned in different studies (PADILLA, 2014; BADET, 2016), many Brazilians are victims of problems directly related to the themes of gender and sexuality in the countries where they decided to immigrate. In Spain, where there is a significant presence of Brazilian immigrants, the different research works point to the construction of a stereotyped image of Brazil. In the case of Brazilian women, these studies show the predominance of an eroticized image that, in many instances, associates the immigration of Brazilians with the issue of prostitution (PISCITELLI, 2007b; PISCITELLI, 2009).

This dominant imaginary in Portuguese society contributes, directly, to legitimize several cases of violence (physical, moral, sexual, symbolic). There are constant examples of reinforcement and reproduction of this imagery: commercials, newspaper and magazine articles, television programs, among others (GOMES, 2013).

Brazilian women are regularly victims of various types of violence in Portugal. In 2001, this situation was the object of a manifesto of repudiation of prejudice against Brazilian women. It was a cyber-mobilization through social networks, to give visibility to the stigmatization of hypersexuality that these women suffer in that country. It has added more than 500 participants, 1,000 signatures and 20 social organizations and Portuguese and Brazilian governmental entities. The manifestation of racism, machismo, and sexism, as well as the non-culpability of sex workers, is evident in the manifesto (PADILLA; GOMES, 2016).

The proportion and visibility of Brazilian women and the specific images of Brazil, in the Portuguese imaginary, contributed to the construction of new versions of stigmas and stereotypes. Based on this stigmatized image, a study carried out in Portugal showed how Brazilian women entrepreneurs in "beauty" businesses reinterpret and mobilize this perceived negative image, transforming it into an added value associated with a body culture of Brazilian "aesthetics" (MALHEIROS; PADILHA, 2014).

The use of the female body in ads has been much more exposed and less covered than the male body. One of the most common practices of advertising continues to be to present women as an "object" without personality, and without

self-identity, their body and beauty are at the service of the satisfaction of men. Consequently, advertising publications expose a woman's body as a commodity ready to serve the consumer. This social formation, which also involves the psychological dimension of women, becomes part of the feminine identity reflected in its various social roles (SHAW, 2003; TORTAJADA; ARAÛNA; MARTÍNEZ, 2013).

The socio-anthropological leads to the realization that the tourist's desire for the Brazilian women is influenced, among other factors, by the idealized image of a being conducive to sex. The stereotype does not justify sexual tourism but contributes to producing stereotypes and stigmas (MORAES; ALVES; QUEIROZ, 2016).

All communicative activity mobilizes, in some way, stereotyped representations that establish a space of approximation and recognition through the evocation of this reference domain marked by conventionality. The media, as an essential instance of cultural mediation, is a constructor of meanings and, by propagating products and discourses presented as ideals, images of women and bodies considered beautiful can influence the processes of constructing women's identity (CASTRO; PRADO, 2012).

This simplified and stereotyped image of our women has reflected on how they relate to beauty, how they see themselves, and what their social practices are from that view. It crosses the subjective experience of being and feeling a woman as an individual with the impositions of being and feeling the woman in the cultural standards of Brazil. Our ideal of beauty is hugely shaped by influences that never assume whether there is a possibility that women can feel comfortable and identified with their bodies without the need to resort to invasive and transformative practices (CASTRO; PINTO, 2014).

Erving Goffman (1988) recalls that this imagistic construction of a people can be pernicious, for individuals have concerns about the other that are converted into normative expectations of what the other is. Thus, it is necessary to subtly demand the conduct of this other according to the category in which it is inserted.

In short, in problematizing the image of Brazilian women, in European reports, widely associated with the patterns of beauty and sensuality, it has been shown that the stereotype can generate negative impacts and consequences. To conceive of a national image is also to think about the misconceptions that this image can make. So, this scope of effects is not only for women but for society.

If, on the one hand, this brief picture indicates that women in Brazil have made progress in recent years in the political, economic, and, to a certain extent, in the social sphere, on the other hand, it is possible to question how these were reflected in deeper changes in terms of values of society.

Article 5 of the Declaration on the Elimination of Discrimination against Women stipulates that States Parties shall take all appropriate measures to modify the socio-cultural standards of conduct of men and women with a view to achieving the elimination of prejudices in stereotyped roles men and women (LEBLANC, 1995). But how have public policies moved to counter the stereotype of Brazilian women on the international stage?

CONCLUSION

The sample of media texts presented here inserted the idea that the Brazilian has a perfect body, and her corporal beauty was mentioned as a condition to achieve benefits in her various areas of the social and loving relationships. The media explored the image of the Brazilian woman in stereotyped roles that, in addition to exposing the female model in a discriminated way as a sexual object, used her body as an ideal image to be pursued by women from other countries.

The Mass Media of Europe revealed discourses that reinforce stereotypes and myths regarding Brazilian women who can feed tourists' Imaginary, promoting Sexual Tourism. It is essential to reflect on how the process of building the image of Brazilian women in the eyes of the outside has been given, leading to the production of widely disseminated stereotypes. The present study addresses the problem from objective and quantitative models. The findings point to the formulation of a program that clarifies the distortions arising from the stereotyped image of Brazilian women, both regarding cultural and tourist policies and from the socio-anthropological point of view.

In addition, these sexist stereotypes foster a distorted image of Brazilian women and end up propagating prejudices, feeding them indirectly. The objectification and sexualization of the Brazilian can open the door to situations of violence, such as discrimination in work and social life, sexual harassment, rape, and femicide. It is necessary to give voice and image, exploring the real identities of the diversity of Brazilian women, so that they are better represented in the European media. Therefore, to deconstruct the stereotyped image of Brazilian women, it is recommended to conduct research projects, which problematize this phenomenon, putting their reflection in the media agendas to sensitize organizations destined to produce content and communication on the Internet.

Estereótipos de hipersexualidade das mulheres brasileiras na mídia Europeia: *data mining*

RESUMO

Uma série de estereótipos sobre as mulheres brasileiras, tanto antigas quanto mais recentes, são postos em circulação na mídia pela sociedade europeia. Este artigo teve como objetivo analisar o discurso da mídia internacional europeia sobre as mulheres brasileiras e suas diferentes manifestações. Selecionamos 39 textos e utilizamos o programa R para a análise quantitativa de text mining, a análise de sentimento segundo o método Bing e a análise qualitativa de Bardin. Havia termos predominantes que se referem a atributos físicos, como "beleza" e "saúde", ou sensualidade, como "sexy" e "atraente". Essas palavras expressavam um sentimento positivo, mas não impediam que fossem vinculadas a estereótipos pejorativos.

PALAVRAS-CHAVE: Gênero. Estereótipos. Meios de comunicação. Ciberespaço. Análise de textos.

Estereotipos de hipersexualidad de las mujeres brasileñas en los medios europeos: *data mining*

RESUMEN

Una serie de estereotipos sobre las mujeres brasileñas, tanto antiguos como nuevos, son puestos en circulación en los medios por la sociedad europea. Este artículo tuvo como objetivo analizar el discurso de los medios internacionales europeos sobre la mujer brasileña y sus diferentes manifestaciones. Seleccionamos 39 textos y utilizamos el programa R para el análisis cuantitativo de la minería de textos, el análisis de sentimiento según el método Bing y el análisis cualitativo de Bardin. Había términos prevalentes que se referían a atributos físicos, como "belleza" y "salud", o sensualidad, como "sexy" y "atractivo". Estas palabras expresan un sentimiento positivo, pero no impidieron que se vincularon a estereotipos peyorativos.

PALABRAS CLAVE: Estereotipos. Medios de comunicación. Ciberespacio. Análisis de texto.

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