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TÍTULO: Análisis multisemiótico de la discriminación latente contra los entrenadores feministas.

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RESUMEN: Este artículo se dedica al análisis multisemiótico de la discriminación latente de los entrenadores feministas. Realizamos un estudio experimental de dos grupos diferentes: rusos e indios. Los informantes rusos (grupo A) e indios (grupo B) evaluaron expresiones faciales en fotografías y escribieron sus respuestas y comentarios en un cuestionario diseñado para evaluar las respuestas de los informantes acerca de las fotografías. Los resultados muestran que el análisis multisemiótico puede proporcionar visiones fructíferas de cómo se puede revelar la discriminación latente usando fotografías de entrenadores feministas y mostrar diversas formas de discriminación para diferentes orígenes culturales.

PALABRAS CLAVES: Feminismo, teoría multisemiótica, discriminación de género, estudio experimental, respuesta intercultural, entrenadores feministas.

TITLE: Multisemiotic analysis of latent discrimination against feminist coaches.

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ABSTRACT: This article is devoted to the multisemiotic analysis of latent discrimination of feminist coaches. We conducted an experimental study of two different groups: the Russians and the Indians. The Russian (Group A) and Indian (Group B) informants evaluated facial expressions in photographs and wrote their replies and comments in a questionnaire designed to evaluate the informants' responses to the photographs. The results show that multisemiotic analysis can provide fruitful insights into the way how the latent discrimination can be revealed using the photographs of feminist coaches and show varied ways of discrimination for different cultural backgrounds.

KEY WORDS: feminism, multisemiotic theory, gender discrimination, experimental study, cross-cultural response, feminist coaches.

INTRODUCTION.

Founders of multisemiotic theory of G. Kress and T. van Leeuwen argue that "the world described by the verbal language, different from the world represented by, for example, graphic illustrations" (Kress & van Leeuwen, 2001:1-4). Text is perceived linearly and consecutively, while graphic illustrations perception occurs simultaneously, and plays a major role their location in space. Verbal language has a limited capacity in the area of syntax and almost unlimited - in the vocabulary, while the graphic illustrations have an open system of syntactic and unlimited "lexicon" (Kress & van Leeuwen, 2001:15). This mismatch of semantic capacities of the various characters of the author of the text prompts to opt for one or more of the semiotic system. Inclusion in the text of the video series helps to reduce the amount of text, because the figurative

mark syncretic, it "compact" coded information, for which the transfer would take a lot of verbal signs.

In our article, we will focus on the multisemiotic analysis of latent discrimination of feminist coaches through analysis of interpersonal metafunction. The interpersonal or interactive metafunction denotes the relationship between the represented participant(s) and the viewer/reader with this metafunction, relationship is established between the producer of the image and the viewer. In other words, creator of image may propose through the use of various visual tools how the viewer should watch this image. Kress & van Leeuwen (2006:119) call the producer and the viewer "interactive participants" and talk the following about their nature. Interactive participants are «real people who produce and make sense of images in the context of social institutions which, to different degrees and in different ways, regulate what may be 'said' with images, and how it should be said, and how images should be interpreted» (Jewitt & Oyama, 2001:145 - 147).

Some previous research show that the Russians can be unloyal to feminist coaches because they can argue against subordination and patriarchy, while subordination and patriarchy are the very important national idea in Russian society (Pavenkov & Rubtcova, 2016, 2017; Rubtsova, 2007, 2011). However, it is difficult to measure discrimination with direct questions. As a rule, Russian respondents, especially in Saint Petersburg, prefer to give neutral answers in order to show formal gender equality. So we have decided to measure latent discrimination using multisemiotic theory of G. Kress and T. van Leeuwen.

DEVELOPMENT.

Theoretical background.

We conducted an applied research study of the interpersonal metafunction on the sample of photographs of feminist coaches. «The interpersonal meanings are visually encoded in ways that rest on competencies shared by producers and viewers» (Kress & Van Leeuwen, 2006: 115, see also Barthes, 1964; Van Leeuwen, & Caldas-Coulthard 2004, Van Leeuwen, T. 2005, 2006,

2008a, b, 2009a, b, 2011a, b, 2013a, b, 2014, Van Leeuwen, Djonov, & O'Halloran, 2013). The role of visual images in science and visual creativity was stressed in other of our works (Pavenkov & Pavenkov, 2016, Pavenkov, Pavenkov & Rubtcova, 2016).

G. Kress and T. van Leeuwen's work «Reading Images: the grammar of visual design» provides the researcher with the methodological tools which investigator can use to define and explain 'material properties' of images. In contrast to the structuralist analysis of semiotic systems, seeking to reveal the "code" (set of rules), social semiotics focuses on the description of "semiotic resources» (Jewitt & Oyama 2001:134). Jewitt and Oyama argue (ibid) that codes actually work in some semiotic systems (traffic light), but not all. Other forms of visual communication use the resources which is formed in Western culture in accordance with the "best practice" (Jewitt & Oyama 2001:135). An important feature of the visual resources is the creation of potential not real values (Jewitt & Oyama 2001:135). Accordingly, resource description is not description of absolute value, it is description of the limited set of possible values that created by creators and viewers during their participation in the process of images interpretation (Jewitt & Oyama 2001: 135).

Based on the idea of the linguist Michael Halliday, Kress and Van Leeuwen (Kress & Van Leeuwen 2006:41) argue that the visual mode must perform certain visual and communicative «metafunctions» to exist as a complete communication system. Jewitt and Oyama (2001:140) added that visual resources make different types of semiotic work, to perform various metafunction. The theory of Kress and van Leuven is based on the following three metafunction:

1. ideational (representative).
2. interpersonal (interactive).
3. textual (composition).

These terms are originated from Michael Halliday's functional grammar. Jewitt and Oyama (Jewitt & Oyama 2001:140) specify that these three metafunctions of M. Halliday were transferred by

Kress and van Leeuwen in representation, interaction and combination. According to Kress and van Leeuwen, these metafunctions exist in linguistics as well as in visual theory (Kress & van Leeuwen, 1996: 40, 106). Using different visual elements the manufacturer of image affect how the viewer has to see photograph or picture. In sphere in which ideational and interpersonal function emphasize certain characteristics of composition, textual meta-function give the possibility to explore overall composition of the image. (Kress & van Leeuwen 1996:13, 40-42, 56, 177, 183.)

Although the interactive meaning is a common conception of interaction for many psychologists, the theory of feminism, the sociology, and the systemic functional linguistics (SFL), it has often been characterized as being related to the interpersonal metafunction (see Halliday & Matthiessen, 2014: 30; Rubtcova & Pavenkov, 2016).

Understanding of feminism in coaching: methodological and historical aspects.

It is very difficult to talk about feminism "in general", because there are much different feminism: liberal, Marxist, radical, cyberfeminism and so on. One of the directions of feminism is feminism in coaching. Megan Chawansky in article "That takes balls: toward a feminist coaching methodology" investigated methodology of feminist-coaches. His research "has been done to interrogate what styles of leadership current coaches..., how they understand and explain their coaching methods, and more importantly what type of (potential) leaders and future coaches these styles might help to create" (Chawansky, 2005:105; see also: Nevels, 2010; Norman, 2010).

Methodological aspect of feminism cannot be considered without analysis of the process of development of feminism as new world outlook (O'Neil, Hopkins, & Bilimoria, 2015). Teaching of feminism are constantly multiplying and competing with each other. Division into waves is one of the metaphors which can be useful for description of this field. The main advantage of this approach is that it combines the historical perspective with attention to different dimensions of gender inequality.

Period of the feminism of the first wave, associated with the movement of the suffragettes, is the end of the nineteenth and the beginning of twentieth centuries. The central problem is the inequality between men and women that exists at the level of legislation. On the agenda, there are reforms in the field of law and politics, the struggle of women for access to education, the achievement of property rights and electoral rights (Aitchison, Jordan, & Brackenridge, 1999).

The second wave of feminism (60-ies of the 20th century) offers a new expanded understanding of inequality. Activists and researchers believe that injustice is not limited to the legal sphere, but it is rooted in the social structure itself, social organization of male and female experiences. Discrimination against women is considered as the consequence of the patriarchal order, which is reproduced in both public and private spheres.

In the 1990s, the third wave of feminism was born. This new round in understanding of gender inequality is associated with a rethinking of the category of experience. This rethinking has two main aspects. The first is the rejection of the perception of females (and males) as the kind of homogeneous group that has similar experiences and similar interests. Attention to the categories of class, race and sexuality makes clear that some women - educated, wealthy, white, heterosexual - are in more privileged position than other women.

The second aspect is that experience does not exist outside its interpretation. If feminism of the second wave concentrated on practical difficulties experienced by women in everyday life, the focus of feminism of the third wave will be of discursive constructs that limit our ideas about ourselves and other people. The deep cause of gender inequality is the fact that our thinking is determined by binary oppositions - masculine and feminine, mind and emotions, gender norm and deviation from it (see: Powell, Anthony Butterfield, & Parent, 2002; Rudman & Kilianski, 2000; Rudman, & Glick, 2001; Şahin, Gürbüz, & Şeşen, 2017).

Modern development of feminism is connected with the appearing of new direction. One of these directions is feministic neurocoaching. Feministic neurocoaching is the modern knowledge about

the functioning of females and males brain and coaching technologies reinforcing the capabilities of the woman. Neurocoaching is the formation of the new style of life and thinking, and a generation of new women's behavior, optimization of the decision-making process and original techniques of increasing of woman's motivation.

In modern Russian conditions, the following interpretations of feminist neurocoaching in the organization and life are: feminist neurocoaching as the management style of business women, their groups and the organization as a whole, the model of neuroleadership, and the tool for creating training organization, counseling, training and development (Lorenzo & Mart, 2014).

The common idea of definitions of feminist neurocoaching is that coaching is directed on changing of the women's behavior by activating thinking. In the business sphere, feminist neurocoaching is a social and psychological neuro-technology of formation and improvement of behavior of women's managers in organization.

It is important to remember that the division of feminism into three waves is the convention, the attempt to describe structure of complex and multifaceted phenomenon. There is a powerful inner development into each of the waves, and each of them should be viewed in the context of a particular society. In many cases, it is more appropriate to talk about alternative methodologies used to analyze the same problems; for example, within the second wave of feminism, the main methodology of research was quantitative. At the same time, the majority of authors belonging to the third wave promoted the need of qualitative methods of research. In our research of facial expression of feminists-coaches, we used qualitative method of multisemiotic analysis.

Hypothesis.

The *hypothesis* of our study is the following: there is difference in the evaluation of facial expression of feminist coaches on photographs by the Russian and Indian informants that can show a way to multisemiotic analysis of latent gender discrimination.

Method.

Participants.

In the study, a convenience sampling approach was utilized. The sample comprised 40 informants: 20 Russians (Group A) and 20 Indians (Group B). Russians are students of advertising and public relations of St. Petersburg universities. Indians are students of medical institutes and workers in Indian restaurants. The socio-demographical characteristics of informants are presented in Table 1.

Table 1. Socio-demographical characteristics of informants.

Age.		Gender.		Marital status.	
18-21	29	Male	32	Single	31
21-25	11	Female	8	Married	9

Instruments.

In the study, we created a questionnaire, which combines closed questions (multiple choice) with some open-ended questions. The analysis of the data collected has been done mainly from a quantitative approach but also a content analysis is necessary to analyze the open-ended question and to enrich the analysis of the results.

Material preparation.

The first step to start the study was the selection of the photographs. Thus, firstly, we decided what the number of photographs is needed. According to previous researches (Rubtcova, Pavenkov & Varlamova, 2017), ten images is a manageable number for one-day research. It is also sufficient to get different responses. If we will use a higher number of images, participants' attention would not be the same. Secondly, it was necessary to choose the kind of photographs to use. The main criteria was the possibility of controversial interpretation of facial expressions that was measured in the research of latent discrimination of women politicians in Russia (Pavenkov & Rubtcova, 2017).

Once the photographs were selected, it was necessary to create a questionnaire. The questionnaire should be structured in a way that the questions can be comprehensible for the respondents (Usiaeva et al, 2016). In the questionnaire, we specified each case whether it is the general questions or the viewer's feelings as a response to the image in the photo (admiration, trust, power, authority, friendliness) or an emotion, feeling or attitude that is perceived in the feminist coach (sincerity, loyalty, support) (see e.g. Hidalgo & Kraljevic, 2011). According to this specification, the questionnaire consists of four parts:

Part 1. General questions.

Part 2. Viewer's attitudes, feelings, and emotions as a response to the image in the photo.

Part 3. Emotion, Feelings and Attitudes of feminists-coaches that are perceived in the on photos.

Part 4. Final part.

In order to restrict the perception of and response to each of the photos, the informants were asked to compare photos in pairs. Otherwise, number of photos might be too big. Each of the set of questions has to be asked for each pair of photographs, so the questionnaire was repeated for each pair. This was needed for comparison that is more accurate.

The next step to conduct the research was to do and to organize the context presentation and its explanation. This part is quite important because answers to questions are answered after knowing the context so it is complicated to give participants the main information about the photograph.

Study process.

Once the material was ready, we looked for the informants. We chose GROUP A of Russian students for the reasons explained in the "participants section". It is a class with the good number of students for a pilot study of very different ages, but an interest in culture and there are both genders in the group.

The study was done in one of the rooms of Saint-Petersburg institute used for language teaching purposes. So, we had all the essential material to carry it out (a large screen, a projector, etc.). The

classroom was bright, quiet and spacious with individual seats, so all these characteristics allowed informants to fill in the questionnaire in an appropriate environment.

In order to achieve the objectives of the present study, the following procedures were taken: firstly, we introduced informants to the topic though very briefly, and we avoided giving many details since we did not want to influence their choice. We did an oral presentation with the Power Point programme, commenting on each photograph seen one by one and informing them about the feminist coaches and their careers. However, we did not comment our hypothesis because we wanted to avoid any influence on the subjective perception of the participants. The speech took about 15 - 20 minutes.

Before starting, we informed them about the principle of anonymity of questionnaires. We gave the full instructions of the procedure. Then, we asked them to answer the questions. We showed on personal computer (PC) first pair of photographs of feminist coaches and gave the time for the answers. Therefore, they used a PC to fill the questionnaire. Finally, participants wanted to do some discussion about facial expressions of feminist coaches and so we did it. We wrote some interesting ideas and comments.

Because we live in Russia, it is not easy to find the Indians (GROUP B). Therefore, we got in touch with an owner of Indian restaurant «Curry» and we asked him for permission to put into practice the project among Indian students who work there. With the final consent, we carried out the study there in the office room of Indian restaurant “Tandoor”. Additionally, we choose 20 Indians. They do not have a background in coaching but they have a similar level of education. Indian participants are more or less the same age as the Russians.

The process was the same as with Russians and the type of material as well; the only difference was that regarding the Russian group, the research was in a university classroom, while with the Indian group the study was at an office room for staff of an Indian restaurant. However, this room

had all the essential conditions to conduct the study. It had a good light, it was noiseless and this time, there were enough individual seats, participants had a lot of space to write comfortably.

With regard to the materials, the room was very well equipped, there was a large screen with its projector and PC.

Although the Russian informants were willing to carry out a debate after completing the questionnaires, the Indian informants were not. Therefore, we had no data to compare with debates of Russian informants.

Ethical aspects.

For our study, we use photos that were specially made for this research in one of the Russian coaching center. Only part of feminist coaches gives us permission to use their photos in the article. Moreover, the coaching center after reading the results have decided do not publish these photos because finds the answers of informants too critical.

The Center was not pleased that Russian informants do not experience a high level of trust in feminist coaches, and the level of authority is not enough. The Center wished to remain anonymous, but thanked us for showing that gender inequality persists and feminist coaches continue to be discriminated.

Results.

We made a distinction between the viewer's attitudes, feelings, and emotions as a response to the image in the photo, and emotion, feelings and attitudes of the feminist coaches that can be observed or perceived in the images of feminists-coaches as expressed by their facial expression.

We have interested in informants' response to the images of the feminist coaches (see Graph 2, Table 2).

Graph 2. Using 1-100 scale, please, evaluate attitudes, feelings, and emotions as a response to the images of the feminist coaches.

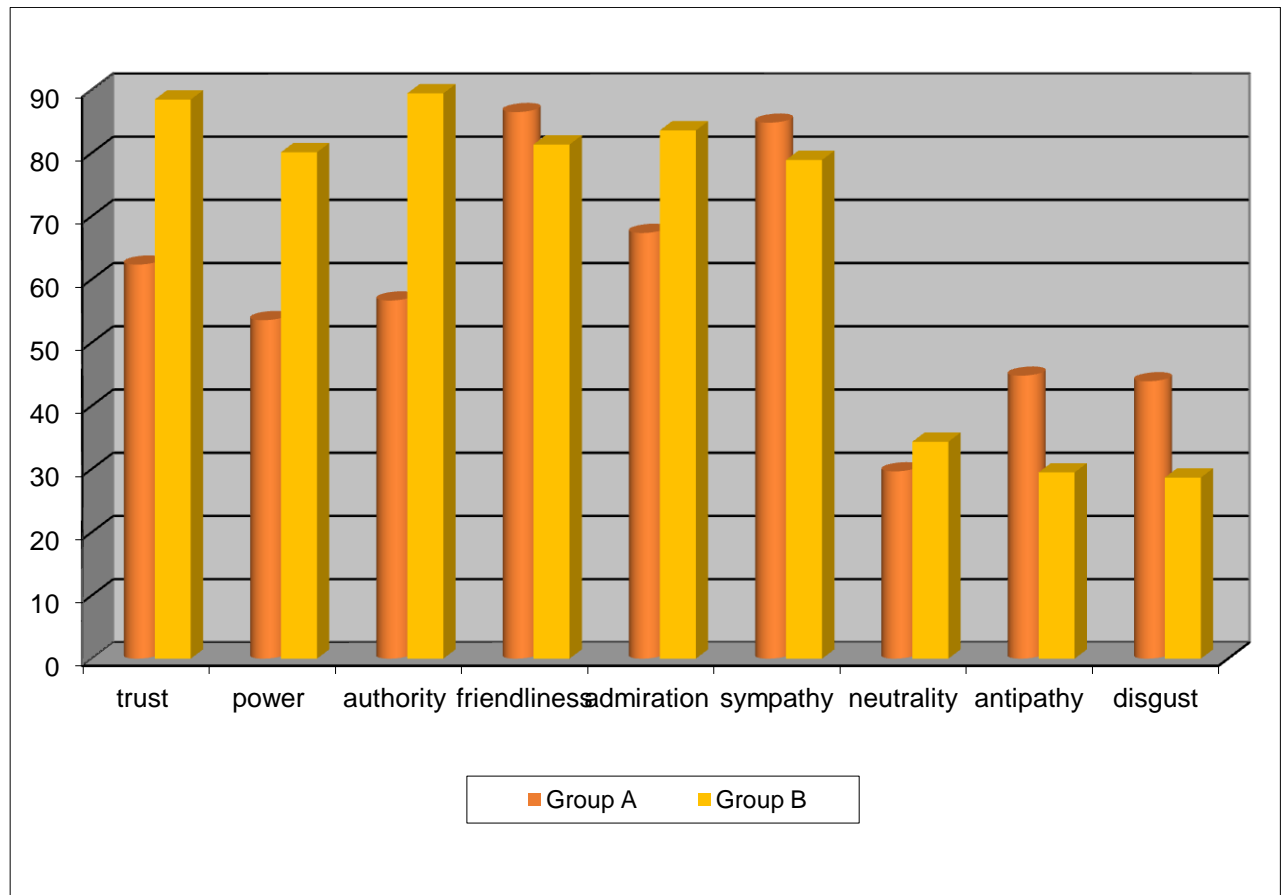


Table 2. Using 1- 100 scale, please, evaluate attitudes, feelings, and emotions as a response to the images of the feminist coaches.

	GROUP A.	GROUP B.
TRUST	62,33	88,45
POWER	53,54	80,11
AUTHORITY	56,65	89,42
FRIENDLINESS	86,46	81,34
ADMIRATION	67,34	83,56
SYMPATHY	84,78	78,89
NEUTRALITY	29,62	34,31
ANTIPATHY	44,76	29,46
DISGUST	43,87	28,65

As we can see, two groups have a big difference in the evaluating of attitudes, feelings, and emotions as a response to the images of the feminist coaches. The Russian GROUP A demonstrates evaluation that is more negative, has higher level of antipathy and disgust (more than 40%). The level of sympathy and friendliness has the biggest evaluation by the Russians, however, still lower than by the Indians. We see the average figures for 10 photos, but we can notice that it seems the same pictures cause opposite feelings at the same time – e.g. both friendliness and antipathy. That’s why the next question was devoted to the analysis of the importance of emotion, feelings, and attitudes, perceived by the images of feminist coaches (see Table 3)

Table 3. Hierarchy of emotions, feelings, and attitudes as a response to the images of the feminist coaches.

GROUP A.		GROUP B.	
Category.	Average value.	Category.	Average value.
1. Friendliness.	88,75	1. trust	92,22
2. sympathy	84,78	2. authority	88,12
3. trust	69,24	3. admiration	82,13
4. power	65,93	4. friendliness	80,36
5. admiration	62,67	5. power	80,01
6. authority	51,34	6. sympathy	76,76
7. antipathy	32,35	7. neutrality	44,65
8. neutrality	27,34	8. antipathy	35,65
9. disgust	26,88	9. disgust	22,13

Results in Table 3 show that GROUP A chooses the following three emotions, feelings, and attitudes as the most important in photographs of feminists-coaches:

1. Friendliness.
2. Sympathy.
3. Trust.

The most frequent combination of feelings is 'friendliness'/'sympathy'/'trust'. This idea is proved by results of other research, for instance, the study of the significance of the national symbols as the factor of feminist coaches's perception. Kupchenko V.E. proved "friendliness' is one of the most important factors, included in the semantic space of Russians (Kupchenko, 2008:71-72).

GROUP B chooses the following three: Emotions, Feelings and Attitudes as the most important in photographs of feminists-coaches:

1. Trust.
2. Authority.
3. Admiration.

Many participants in this group think that feminist coaches' photos provoke trust and admiration and an important number of participants in this group choose 'authority'.

The less important emotions, feelings, and attitudes are the same for GROUP A and GROUP B: neutrality, antipathy and disgust. All these three categories are "negative".

Discussion.

Our objective was connected to the multisemiotic analysis of feminist coaches' photographs with the focus on the Russian and the Indian difference in identifying of latent gender discrimination. As we can see, the Russians and the Indians give us different hierarchy of emotions, feelings, and attitudes as a response to the images of the feminist coaches. From the first point of view, it looks like there is no big problem. The thing that more than 40% informants feel *antipathy* and *disgust* can be partially compensated by the fact that *antipathy* and *distrust* are not so important.

Friendliness was highly appreciated in both tables (2 and 3). If we take into account that the coach needs to establish contact with the client (Lorenzo & Mart, 2014), the high appreciation of *friendliness* is very important.

However, when we show our results to the Russian coaching center, they gave another interpretation of the results according to the business vision. They think that the low level of *authority*, that is shown in Table 3, and the results of the evaluation of attitudes, feelings, and emotions as a response to the images of the feminist coaches (Table 2) are the clear reflection on latent discrimination of feminist coach, because their own research tell that *authority* is the main factor of successful coaching center in Russia. So, they think that the Russian informants give the low average value of *authority* (51,34) in the context of previous photos of feminist coaches. At the same time, in usual questionnaire respondents declared their respect to feminist coaches.

It can be understood as an important prove of the value of multisemiotic analysis that may show real opinion in indirect form. It was not a surprise for our research group (see e.g. Pavenkov 2016, Pavenkov, Shmelev, Rubtcova, 2016, Shmelev, 2015). Instead, in our several researches, we have shown that in the case of direct only textual questions, respondents prefer to say a relevant opinion instead of their own. However, they cannot control the social relevance of their answers in multimodal research, because they have no idea what opinion is relevant and often think that photo is not so important thing. In result, they tell their own opinion with fragmental vision and many stereotypes include gender stereotypes.

In this respect, we can see that the Indians informants demonstrate higher level of loyalty to the Russian feminist coach than the Russian informants. The Indians create the interpretation of the Russian feminist coaches as people with *trust* and *authority* while the Russians speak only about *friendliness* and *sympathy*. The Russians are seeking strong and powerful coaches-leaders. In their consciousness, it seems that such a leader cannot be a woman. The prevailing idea of gender discrimination influenced their evaluation of almost all photographs of female coaches. In open-

ended questions, the Russians named some facial expression of female coaches as “with hypocrisy” especially if it's a happy face with a wide smile.

In contrast to GROUP A, results of evaluation of photographs by GROUP B prove that the Indians have a more developed idea of gender equality. However, among Indian informants, *antipathy* has 29,46 range from 100, and *disgust* has 28,65 from 100, and they did not give any comments and answers to open questions. It means that further researches are needed in order to understand their controversial reaction. Now we can only assume that racial prejudice and a higher status of Russian women than Indian men in the Russian community can influence the perception of the Indians.

CONCLUSIONS.

Generally, we confirm our hypothesis that there is difference in the evaluation of facial expression of feminist coaches on photographs by the Russian and Indian informants. The results show that multisemiotic analysis can provide fruitful insights into the way how the latent discrimination can be revealed using the photographs of feminist coaches and show varied ways of discrimination for different cultural backgrounds.

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