Friday, 18 August

09.00-10.00

Stine Liv Johansen

I’m a fan of my fans! - young children as YouTube celebrities.

Anne Jerslev

Ageing along with ageing stars: Jane Fonda – Lily Tomlin, and Grace and Frankie fandom on Facebook
I’m a fan of my fans! - young children as YouTube celebrities.

Stine Liv Johansen, Aarhus University

Recent figures (DR, 2017) show how Danish children are leaving flow television in favor of streaming services such as Netflix and, in particular, video sharing platforms like YouTube. The amount of time spent on screen media for children aged 3-12 is stable, while the television set has been replaced by smart phones and tablets and online services to a wide extend is chosen on behalf of the public service channels. On YouTube, children look up funny stuff, stuff to learn from, and increasingly the more or less famous youtubers or vloggers. In a Danish perspective, it is possible to distinguish a so-called YouTube aristocracy; meaning Danish speaking youtubers with relatively high numbers of subscribers, some of them exceeding 200.000.

In this paper, I wish to focus on a particular part of content on YouTube, namely the channel of a seven-year-old Danish girl, Naja Münster. Naja is a rising star in Denmark; from her debut during winter 2015/2016 and onwards she is currently (February 2017) having almost 160,000 subscribers and viewing numbers as high as 600,000. Naja is the little sister of another Danish YT celeb, Morten Münster, and her whole family, especially her mother, her brother Max, and her dog Mini all stars in the videos she posts on YouTube.

Naja is, in many ways, a totally normal 7-year old. The neighbors’ daughter, small town middle class, portraying the Scandinavian child at it’s very essence. She likes to play, to be outdoors, and to tease her brothers; she loves her Mum and her dog, and she holds a suitable amount of rebellious attitude, mainly expressed through her often rather explicit language (often disguised by editorial 'beeps', which may or may not serve the intended purpose). Her videos could be distinguished into two overall categories.

Firstly, there are the videos in which Naja takes over well-known genres and forms from older youtubers. 'My Morning Routine', make-up tutorials, challenges (such as bean boozled, smoothie or ice cube challenge) etc. In these videos, there is always a specific, parodic twist, which could be more or less intentional, but always with an interesting effect. Her make-up turns out rather ugly, her morning routine is a mess, and sometimes she doesn't quite understand the rules of the challenges. In this type of video, Naja can be understood as a child playing YouTube; that is, trying out specific formats and genres through playful, interpretive reproduction (Corsaro).

Secondly, there are the videos in which Naja invents her own narratives as the playful child. She goes monster-hunting in the forest behind her house or in a two-episode video ‘moves away from home’, as such playing out a well-known narrative from children's literature and film. Also, during Christmas of 2016, she made an advent calendar, in which she - every day from the first to the 24th of December - opened one of
the 24 small gifts, her grandparents had given her. As such, she played out a very common practice, familiar to any child in Denmark.

In a life course perspective, Naja provides an interesting example of children being not only consumers of media content, but also producers and participants in only communities. The content of Naja’s (and similar youtubers’) channels may be examples of the kind of content, children and young people are demanding nowadays. In the paper, I will outline a number of possible reasons for this, drawing on inquiries of YouTube as a platform, a network and a community as described in Burgess & Green (2009) and more recent in Lange (2014). Burgess & Green, although providing a very early inquiry of YouTube, still seem to point to some highly relevant aspect of the ambiguity of YouTube as a site for participatory culture, and especially the participation aspect seems highly relevant in this context.

References:

Burgess, Jean and Joshua Green (2008): YouTube: Online Video and Participatory Culture. Polity


Lange, Patricia G. Kids on YouTube. Walnut Creek, US: Left Coast Press, 2014
Ageing along with ageing stars: Jane Fonda – Lily Tomlin, and *Grace and Frankie* fandom on Facebook

Anne Jerslev, University of Copenhagen

Jane Fonda (b. 1937) uses her Facebook site to call attention to new posts on her blog, to refer to events to which she has contributed (recently the Standing Rock demonstrations), to media discussions about (the lack of) women in the media, and to her on-going work like the Netflix series *Grace and Frankie* (2015-), including ads for dvd’s of *Grace and Frankie* and her work-out dvd’s. On 2 September she posted a reference to her latest blog post together with a picture of Lily Tomlin and herself, while the Facebook post before that one, August 12, noticed that “tomorrow we start shooting the final episode of @GraceAndFrankie time has flown by probably cause we've had so much fun”.

The post received a little more than 1900 comments, by far outnumbering comments to other posts on her Facebook site. The vast majority of comments are obviously fan comments; many apparently from fans who have been following Fonda for years. A lot of the comments express anxiety whether Fonda was referring to the *season* finale episode or the *series* finale episode, thus for example exclaiming: “the Final episode comment scared me, too! First thought-NOOOOOOOOOOOOOOOOOOOOOOOO!” Another large group of comments praises the actors and states how they love the funny show; typically: “I can't wait for season 3 to come out. You guys are hilarious and the show is so funny and good!” Moreover, a group of comments addresses age and what the show had meant to the writers personally and finally, there is a group of comments touching upon a long-time fan relationship with Tomlin and Fonda; hence the last two groups touch upon the series portrayal of ageing and on a decade long following of Fonda (and Tomlin).

Consequently, the paper will focus on the performance of Fonda, Tomlin and *Grace and Frankie* fandom on Facebook as it unfolds in relation to a series about two ageing, long-time friends portrayed by two ageing actresses who go a long way back together as colleagues as well as friends.
Friday, 18 August
10.15-12.00

**Line Nybro Petersen**
*The ageing body in Monty Python Live (Mostly)*

**Maria Edström**
*From invisible to capable. Strategies and mindset of journalists to include older persons*

**Sanna Kivimäki**
*Old mules and caring grannies? Gender and age in the contemporary Finnish media*
The ageing body in Monty Python Live (Mostly)

Line Nybro Petersen, University of Southern Denmark

Abstract

This paper analyses representations of the ageing body in the live televised show Monty Python Live (Mostly) (2014). The famous satire group performed in the O2 arena in London, and the show was telecast live in cinemas and aired on television across the world. In the show, the group members, now in their seventies, reprise a series of their most popular sketches and introduce a few new sketches. This analysis focuses on the ways in which representations of the ageing body intersects with representations of gender and sexuality in order to discuss how the boundaries for appropriation and subversion becomes blurred in the context of the show. This paper combines theory of mediatization with cultural gerontology and feminist theory in order to bring these issues to light. I argue that the show offers an appropriation of the female ageing body -- often exemplified through cross-dressing -- but also a subversion of sexuality for ageing bodies (both male and female).
From invisible to capable. Strategies and mindset of journalists to include older persons

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How do journalists relate to older people and find ways to include them in their storytelling?

This is one of the key issues that this paper aims to answer. The ageing population is one of the largest global challenges in the world and the proportion of people aged over 60 years is growing faster than any other age group, according to WHO. This can be seen as a success story for public health policies but is also a challenge for the society to adapt in order to make older people live a life with good health, capable of social participation in society.

At the same time older people are almost invisible in the media, especially when it comes to persons 80+ and/or frail older people. The lack of older voices in the media can be seen as a democratic deficit for the public debate and knowledge. Research also shows that older people are at risk of being stereotyped by the media, either as active “golder agers” or as dependent, frail and out of touch.

The increasing share of older persons in the population is according to the United Nations poised to become one of the most significant social transformations of the twenty-first century, with implications for nearly all sectors of society. Journalism is no exception. The aim of the study is to examine how journalists relate to older people and to map the strategies that editors and journalists have that actually do include older persons in their stories.

The theoretical framework for the study is based in cultural gerontology, capability theory and journalism theory on ethics.

The study use both quantitative and qualitative methods.

1) The quantitative part consists of a national journalist web survey conducted at the University of Gothenburg (Journalistpanelen). It will be used to answer the general question of journalists relate to older persons.

2) The Qualitative part consists of interviews with journalists and editors from the Swedish public television (SVT) in Umeå where they have a long experience in engaging with older persons in various ongoing shows
such as Fråga Doktorn [Ask the Doctor], Go’kväll [Good evening] and short documentary series such as Sveriges bästa äldreboende [The best retirement home in Sweden] and Sveriges bästa hemtjänst [The best home care in Sweden].

The interviews consist of everyone involved in the production, from the journalist & photographer to the producer and editor in chief. Here, the ethical dilemmas is also considered, such as how to deal with death and dying during the productions and with the relatives of the persons in focus. The Swedish case is especially interesting since almost 25 per cent of the population is above 65 years of age, but only 12 percent appears in the news. The public service media is also important to study because of their special responsibility to reach the whole population and to be useful for all age groups. The study is conducted as collaboration with SVT Umeå, a regional division of Swedish Television that produce several programmes aimed at older age groups. The research is part of the transdisciplinary Centre for Ageing and Health at University of Gothenburg (AgeCap).
Old mules and caring grannies? Gender and age in the contemporary Finnish media

Sanna Kivimäki, University of Tampere, sanna.k.kivimaki@uta.fi

As frequently discussed, the number of aged people is growing quickly in most of the industrialised countries in the North. In Finland, where my study takes place, the statistics show that the number of adults over 65 years is currently about 20% of the population, the majority of them women. Moreover, the number of aged population will increase up to approximately 30% by the year 2060. Consequently, elderly people will account for a bigger share of the media users than in previous years.

Supposedly, there will be more representations of aged people in media, too. Especially the so called traditional media content (television, magazines and newspapers, cinema) is directed more and more towards elderly audiences, who are used to these technologies. The tendency to predict elderly people in media more than before is clearly seen for instance in Anglo-American mainstream movies. During recent years, there has been a wave of “geromovies”, depicting aged protagonists such as Jack Nicholson, Diane Keaton, Helen Mirren, Judith Bench, Robert de Niro and so on.

On the other hand, this wave of the greying protagonists is not only visible in traditional media, but also in social media. For instance, Youtube is full of videos, where elderly people practice extraordinary demanding physical exercise, such as yoga or apparatus gymnastics, run marathons or dance complicated folk dances, and these videos are often circulated through other social media applications, such as Facebook, for instance.

In my presentation, I will discuss this transformation in media contents. I will concentrate on the gendered aspect of this greying wave in media contents. For instance, the mainstream Anglo-American movies tend to circulate romance themes, where aged women are concerned about their looks, and aged men are worried about their ability to have sex.

In the Finnish context, the gendered trends seem to be slightly different. One of these slightly surprising aspects is, there has been some kind of grandmother trend in Finland. For instance, a couple of years ago, some business companies wanted to hire “grannies” to make the office atmosphere warmer and more cosy. The grannies were supposed to make homemade food and bake buns to the busy business people and create good feeling. On the other hand, aged men are depicted differently: a very famous character in the movies and in the books is Mielensäpahoittaja, a grumpy male, a stubborn elderly man, who has difficulties in coping with the modern world.
Saturday, 19 August

09.00-10.00

Cecilie Givskov

*Growing old with mediatization – reflexivity and sense of agency*

Thomas Enemark Lundtofte

*Young children’s media play in an app-based transmedia environment*

Martina Mahnke Skrubbeltrang; Sander Andreas Schwartz; Thomas Enemark Lundtofte

*Everyday Struggles with Technology*
Growing old with mediatization – reflexivity and sense of agency

Cecilie Givskov, University of Copenhagen

Keywords: media, mediatization, ageing, reflexivity, agency, third age

“If I get better at it I would be able to Skype with my brother on Iceland – or to do all the other things you can do... you know?”. This quote from a 76-year-old woman’s account of her thoughts about newer media in her everyday life underlines how the participants in the present analysis interpret newer media as a horizon of possibility related to things ‘you can do’. Taking this phenomenological sensibility of media as its inspiration, this presentation presents an analysis of qualitative interviews that were coded to reveal ways in which mediated infrastructures for individual agency were experienced by older women. As emphasised by the study participants, stability and predictability played larger roles in the everyday lives of older people in earlier phases of modernity, and they find that they cannot in their old age simply follow the path taken by their parents. Seen from the perspective of the individual, the demand for individual choice and autonomy in today’s later life enhances the need for and scope of reflexivity (Marshall, 2014; Gilleard & Higgs, 2015) – what the sociologist Margaret Archer (2012) calls the *reflexive imperative*. Societies are ageing and mediatizing at the same time, and this constitutes a significant aspect of the later life experience of the cohorts born during the first half of the 20th century. Media such as computers, tablets, smartphones and mobile phones are slowly but surely becoming part of older people’s media repertoires. The expansion of infrastructures for communication entailed in digital mediatization (Lievrouw & Livingstone, 2006) also substantially expands individuals’ possibilities to communicatively act across contexts. Moreover, media enabling trans-situational agency enhance individuality inasmuch as they are less likely to be shared like the telephone, radio or television of the household (Helles, 2016). Women on average live longer than men, which is why they are also more exposed to experiences of decline in life quality as an effect of ageing; thus, they have more years to independently engage or struggle with new technologies. In this way, the older women who participated in this study and who all had access to the Internet from home, occupy a unique position vis-a-vis media development. By deploying Sociologist Margaret Archer’s heuristic concept the internal conversation (2003; 2007), this paper tackles the questions as to how media for trans-situational agency figure in practices of reflexivity among older women and what can that tell us about the mediated construction of old age. The research was carried out in the homes of 22 study participants between 74-89 years of age through the reconstruction of the participants’ internal conversations about the media. Selection of participants emphasized social diversity in terms of social background and place of origin. The interviews focused on the life history, the everyday with media and media development. Evidencing mediatization as an institutional fact with practical consequences the patterning of the participants’ internal conversation
with the shared image of a ‘media world’ and the hypothesis of the indispensability of media for living a socially integrated life in today’s society it is argued that media for trans-situational agency expand the scope of everyday reflexivity among the participants and that control of media connects with feelings of dis- or empowerment. It is argued that media both answer to the need for reflexivity and restrain or amplify feelings of being an autonomous actor in the cultural field of the third age (Gilleard & Higgs, 2011).

**Literature**


Young children’s media play in an app-based transmedia environment

Thomas Enemark Lundtofte, University of Southern Denmark

Tablet computers permeate young children’s lives, and have become a staple in Scandinavian families, with Danish children peaking the charts at a 90% rate of access in the home (Chaudron, 2015; Johansen, Larsen, & Ernst, 2016). This technology and its vast range of possibilities, including mobile use, have spurred vivid discussions in the public sphere. However, everything has not changed completely, as children are playing, with and without tablets, in ways we can relate to larger theoretical frameworks of play culture (Mouritsen, 1996; Sutton-Smith, 1997).

The Danish national public service provider, Danmarks Radio, launched a dedicated children’s television network in 2009 called Ramasjang. The network has since expanded to a range of platforms, content and physical products, as well as live events and, of course, an app for mobile devices. This analysis presents the initial findings of an investigation into young children’s media practices in the transmedia storyworld (Jenkins, 2006; Klastrup & Tosca, 2004) that the Ramasjang app entails.

The motto of Ramasjang translates to “one hour of Ramasjang inspires one hundred hours of play” (Danmarks-Radio, 2011), but how do children make sense of this digital environment in reference to play culture? This question is approached through a framework of practice theory (Reckwitz, 2002) and symbolic interaction (Blumer, 1969; Mead & Morris, 1967) in order to operationalize the media specific theories of transmedia (Clarke, 2012; Evans, 2011; Gray, 2010; Jenkins, 2006; Jenkins, Ito, & Boyd, 2016; Klastrup & Tosca, 2004).

The analysis draws on media ethnography carried out in the homes of eight children between the ages of three and five. The fieldwork includes video observations (Fleer & Ridgway, 2014; Pink, 2013) in a larger methodological framework of participant observation (Spradley, 1980). In order to provide “thick description” (Geertz, 1973) via “micro instances” of play (Mouritsen, 1996), the video observations have been recorded with an emphasis on securing comparability in analysis. Thus, two cameras are attached to a tablet computer in order to record the informant’s face as well as the screen and hand gestures. The fieldwork is being conducted during the winter, spring and summer of 2017 and the spring of 2018.
References


Everyday struggles with technology

Martina Mahnke Skrubbeltang & Sander Andreas Schwartz, IT University of Copenhagen

Technology has not only become an integral part of people’s lives but also of people’s everyday struggles. Struggles with technology are complex in nature; we tend to not only struggle with their basic functions but also with how they make us feel. During the course of our life we tend to master and struggle with technology in different ways. This struggle has been studied in relation to media literacy (Livingstone, 2004), to domestication theory (Silverstone et al. 1992), or in everyday life (Bakardjieva, 2005). This work enhances these lines of studies by exploring everyday struggles with technology from a life stage (Erikson, 1959) point of view. In particular, we explore what are common struggles people have with technology and what are distinct struggles in relation to life stages. In conclusion, we will present our findings by outlining what we call ‘technological biographies’. Those technological biographies are valuable analytical categories in order to shed light on people’s everyday struggles with technology.

Theoretically, we conceptualize ‘struggles with technology’ drawing on SCOT theory (Pinch & Bijker, 1989). According to SCOT theory many technologies move from early flexible stages towards more fixed stages, in which the specific use of technology is no longer negotiated but taken-for-granted. This development is accompanied by our perceptions of technology and therewith the socially constructed idea of the technology itself and the specific use.

Methodologically, we expect to use qualitative interviews combined with workshops in order to allow the study participants to give their personal accounts of their technological struggles. These perceptions are value based judgements, which means they are highly subjective accounts of how the individual describes their relation with technology. The employed methods focus on particular moments of struggle rather than the general perception of media and technology as a whole.

In our research on the struggle with technology, we want to focus on particular points in time where technologies stand out in a negative way during a life course of a person. These moments of struggle represent the times where technology materializes as an obstacle that is not a tool for doing something any longer, but an object that gets in the way of doing something. Struggling with technology therefore constitutes a reflexive and critical moment when the technology becomes visible and concrete. At the time of struggle, a person may reexamine the technology itself and question its very purpose. However, whether patterns of use and the relation with technology actually changes depends on various factors such as perceived usefulness versus negative outcomes of the struggle or simply everyday routines related the specific use of the technology.
In our study we explore and compare these struggles in relation to the individual life stages of each person. Though these life stages are not fixed, each person will at various points in his or her life have different expectations of technologies according to friends, family, work etc. That is why we want to study personal accounts of technological struggles according to various life stages. Through this perspective we expect to find some accounts that relates to particular life stages according to age, but we may also find that many struggles with technology are broader perception in society, and therefore transcends one particular and generalized life stage. For instance we expect to find comparable accounts of technology that is getting in the way of deeper and more meaningful real life relationships whether that may be between girlfriend and boyfriend, child and parents etc.

The presented framework will contribute with discussions on the notion of ‘struggles with technology’ and the employed method of qualitative interviews combined with workshops.

References:


Saturday, 19 August

10.15-12.00

Maja Sonne Damkjær
The role of digital media for new parents’ information practices: Negotiating parenthood truths.

Kristina Stenström
Involuntary childlessness online

Camilla Hermansson
Mediatization of Self-identity and Divorce

Göran Bolin
Generational analysis as a methodological approach to study mediatised social change
The role of digital media for new parents’ information practices: Negotiating parenthood truths.

Maja Sonne Damkjær, Aarhus University

Digital media permeate family life and contribute to change everyday practices and patterns of social interaction (Clark 2013; Livingstone & Das 2010). However, we know little about the significance of digital media’s intertwining with one of the most profound changes in an individual’s life course: the transition to parenthood (Bartholomew 2012).

Today’s new parents have access to information and communication resources with a volume, speed, and scope that is unprecedented in history and provide vast new opportunities for engaging in family life: websites and online communities for parents, pregnancy apps, and social network sites. Moreover, mobile technologies have extended the communicative possibilities and made the plentitude of media types constantly available. This paper addresses the role of digital media in the transition to parenthood. Specifically, the paper explores how new parents use online resources to inform, guide and negotiate their new role as a parent: What characterizes new parents’ information practices and the resources they draw upon? How does the mediatized conditions of today’s parenthood cultures manifest themselves during this pivotal life phase? And what are the consequences for the involved actors (new parents and their families) and institutional agents (e.g. health care professionals)?

The paper analyzes and discusses these issues on the basis of findings from a multi-case study of eight Danish first-time parental couples’ use and experience of digital media in relation to their new social role as parents (2013-16). Based on a maximum variation sampling method the eight cases were selected consecutively from a questionnaire survey in a municipality in Western Jutland and in the greater Aarhus area. The survey was distributed through the local municipal health care service who also participated in preliminary expert interviews. The multi-case study itself is based on three types of empirical material, namely a) qualitative interviews (both couples and individuals) with the eight parents, which was integrated with b) observations of their domestic media environment, and c) an archive of recorded activity from each of their Facebook profiles during the pregnancy period and in the first four months as a new family (13 months in total).

1 All participants except one woman had a Facebook profile.
The paper employs the concept of mediatization as theoretical background while the core empirical analysis is informed by family sociology and internet studies. Mediatization addresses the interrelation between media-communicative change and sociocultural change and is conceptualized as the process where media, enhanced by their increasing entanglement in almost all spheres of culture, become indispensable (Jansson 2015) and condition core elements of a social or cultural activity (Hjarvard 2013; Hepp 2013).

The case study shows that new parents, to varying degrees, use digital media to inform, mirror and guide their new role as a parent. In addition to traditional authorities (such as health care professionals), a range of independent parenting experts and advisory bodies has emerged online in addition to peer-to-peer forums focused on exchanging parental experiences, knowledge and lifestyle.

The case study demonstrates that there is great variation between the sources and resources parents use, but overall supports the claim that parenthood has become a central and complex identity project in late-modern society (Beck-Gernsheim, 2002; Viala 2006). The centrality of parenthood in contemporary cultures corresponds to the rise of experts and communities online, providing guidance, especially preventive measures to optimize the well-being of the child. Based on the empirical analysis, the paper argues that these new experts and advisory bodies challenge the official health authorities' recommendations and authority. This is manifested as a divide and conflict between evidence-based and experienced-based knowledge about parenting and healthy family lifestyle.
Involuntary childlessness online revolves around two primary (often) interrelated themes: problems conceiving and miscarriages. Involuntary childlessness often awakes deeply existential questions of purpose and meaning, but also about limits of existence. Lagerkvist (2016) has used the concept of ‘implied bodies’ in her work on memory online, where individuals once alive are ‘kept alive’ online through sites of remembrance. Digital spaces dedicated to childlessness on the other hand present another form of implied bodies, but tap in to the same questions of how and where we exist and how and when we cease to exist?

Fora and blogs focused on childlessness are digital spaces for the loss and grief of women (most often) who deal with the fact that they are not able to become parents. I explore blog posts and posts on fora through content analysis, and experiences of bloggers and participants in online discussion groups through interviews. Family planning and pregnancy are to some degree surrounded by a normative silence. The pregnancy is often expected to remain a secret until it is most likely going to last full term and result in a child. In digital spaces dedicated to involuntary childlessness on the other hand, children that are never born into the physical world are ‘born’ digitally.

An area of interest is the experience of sharing descriptions of physical changes and experiences concerning pregnancy or the lack of pregnancy with unfamiliar others. The female body, and the menstrual cycle in particular, represents both hope and despair, and organizes the digital space through themes. Texts often describe explicit and deeply personal issues such as possible symptoms of pregnancy, before pregnancy is testable, as well as other physical symptoms and variations linked to the female body and its reproductive parts. Texture of vaginal bleeding and discharge are often times discussed in great detail as to figure out what they might indicate in relation to a desired pregnancy and in comparison to other’s experiences. The body is turned “inside out” and aspects normally hidden under clothes and in the privacy of bathrooms are described and shared with others.

Involuntary childlessness online shares several characteristics with death online. In her work on cancer blogs Andersson discusses the change in representations of death and dying. Both the process of dying the (corporeal as well as affective/emotional/existential) process of conceiving or trying to do so, is brought out and shared. Rather than expelled from sight (Aries, 1977) death is reintroduced as again a dying individual in blogs and fora (Lagerkvist, 2013; Andersson, in review). Both stories of dying and stories of involuntary childlessness are told in real time, not as ‘an after the fact’ matter, but as slow processes, that others can
follow through blog posts and the like. Again, childlessness online raises the questions of how and where we exist and how and when we cease to exist.

In digital spheres dedicated to involuntary childlessness, how do online spaces and corporeal dimensions of being converge?

a) Extended embodiment: How is the female (reproductive) body extended to and through the digital sphere? How is distributed embodied selfhood brought into being in the case of involuntary childlessness online?

b) Ontology: Might that sphere also challenge/extend/create existence? Might it affect what counts as being born and being part of the world? And how might it shape the issue of meaningful existence without children? In other words might children longed for or lost, shape what is (or is not) coming into being?

Works cited


Marriage in liquid modernity with increased individualization has to a greater extent came to be the creation of individual autobiographies, instead of based on rigid conventions. (Bauman 2000, Giddens, 1991) In this environment individuals also faces risks to be exposed to divorce in close relationships. This outline for a study will examine how life-style journalism interact with discussions about divorce on an internet forum in Sweden.

Giddens (1991) writes that even self-identity is at stake in late-modern societies, because the reflexive individual is considered to create his own autobiography from a greater number of options which the self must constantly make revisions in relation to. The marriage is under negotiation and is characterized as a transition to the so-called pure relationship where only the love to another should be the guiding principle. Late-modernity itself is a risk culture which challenge individuals trust mechanisms. (Beck 1986, Giddens, 1991) Individual’s are exposed to the risk that their marriage can be dissolved, and after a divorce the self faces challenges to establish trust in another human being. Giddens believes that the media plays a very significant role when self-identity is shaped, and the media also help define social reality and patterns of social interaction. Late modernity itself fundamentally change the everyday life of individuals, and personal aspects of our experience has become mediatized to a greater extent than before.

Mediatization has emerged as a new research agenda within media studies, and the concept can be understood from different perspectives and at different levels in society. It is often regarded as a middle-range theory in need to be defined, and also adapted to the prevailing condition of studies on an increasing number of issues. Social institutions and cultural processes have changed character in response to the media having greater authority to define social processes. (Hjarvard 2013, Couldry & Hepp, 2017) Mediated experience is created and penetrates into individual experience, self-identity och everyday life. Late-modernity and mediatization har led to more and more media becoming a part of the individual’s everyday life, and media texts and images becomes part of the individual’s identity contraction. (Fornäs, 2015). Digitalization and Web 2.0 has given individual’s the option to discuss, for example, on internet forums and to write and get response about their life experiences and challenges. The construction of the self and the media are woven into our private lives.
Virtually all of human experiences are mediated by socialization, but also in language. (Giddens, 1991) In this study on media in Sweden discussion threads about divorce on the internet forum www.familjeliv.se are to be examined together with life-style journalism in supplements to tabloids (Expressen Söndag and Aftonbladet Söndag). The aim is to try to understand how individuals communicate an eminently traumatic period in their lives where their self-identity is at stake, and how in a wider context this becomes a discursive construction in interface with the tabloids.

The study uses a critical discourse analysis (CDA) and an analysis of visual and linguistic elements in order to thematize the material and to make close readings of texts. In the visual analysis the symbolic interaction between the observer and observed are to be studied, where photos and illustrations are of interest. Camera angles and the distance to the images are to be interpreted, as well as the demands, requests and offers that are made visible. (Björkvall, 2012) The linguistic elements found in texts on the internet forum and in the supplements to the tabloids are to be examined on a lexical level and the texts modality and evaluation is also of interest. (Fairclough, 1991)
Generational ‘we-sense’, narrative and memory

Göran Bolin, Södertörn University

Generational ‘we-sense’ (Corsten 1999) based in common generational experiences is to a large extent dependent on shared memories. These memories have a collective and narrative dimension in that they are continuously worked on and elaborated over the life-course, entertained in certain social situations such as class reunions, but also in the mediated discursive encounter with generational narratives in the mass media. This means that the generational identity is not something that is established only through the material meeting between coevals and a social structure (including historical events) in the way it is theorized by e.g. Mannheim (1928/1954) and his followers, but also between coevals and a symbolic structure of narratives, where both mass mediated and interpersonally mediated descriptions of generations in popular culture and academic accounts interact with the process of ‘generationing’ (Siibak & Vittadini 2012).

This presentation will give some empirical insights into these processes based on focus group interviews with Swedish and Estonian media users of different ages (born early 1940s, early 1960s, late 1970s and early 1990s). In the interviews is revealed (a) how collective memory work is encouraged and enforced in the dynamic social situation of the focus group interview, (b) how memory is narrativized by the influence of social others, and how (c) prosthetic memory is constructed related to significant individual experiences of life-course events.

