

# **Gender and Communication Section**

Abstracts of papers presented at the annual conference of the  
**International Association for Media and Communication Research<sup>1</sup>**

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<sup>1</sup> We have endeavoured to ensure that these are the abstracts of the papers actually presented at the conference. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included.

**Id:** 19531

**Title:** White Feminism, the Bitch Manifesto, and 'New' Femininity

**Session Type:** Individual submission

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**Abstract:** This paper explores how liberal feminism functions as a mode of jouissance, if you will, the price for having it all, and a productive therapeutic outlet for white women to thrive within white patriarchal structures. Beginning with a conversation between Adrienne Rich and Audre Lorde, where Lorde recalls a time when Rich impatiently requests Lorde to develop her argument with evidence and documentation, I analyze how liberal feminism transforms the affective structure of white patriarchy. By virtue of its inclusion, liberal feminism enables white supremacy to be transformed by the participation of white women who can continue to love it, to love within it, and to love to complain about their attachment to it. I turn to Lauren Berlant, who argues that femininity functions as a genre that helps cultivate a feeling and a fantasy of belonging to an intimate public, “allowing complex audience identifications,” and enabling “the affective capacity to bracket many kinds of structural and historical antagonism.” I show how Berlant’s theorization of femininity as a form of cruel optimism and moral ambivalence that adapts and bargains with what one has to survive, is dependent upon maintaining and accepting white supremacy. A rhetorical form of embourgeoisment, Berlant’s notion of femininity guarantees not only that structural and historical antagonisms remain, but also that femininity and its discursive form, complaint, will have been the condition of possibility for the status quo’s difference and maintenance. A counterpart to this logic of widening the affective structure of white supremacy is the feminist attempt to challenge the meaning and interpretation of the word, “bitch,” as made famous by Joreen (Freeman)’s “The Bitch Manifesto.” Angered by femininity as a social construct that motivates patriarchal judgment, the term “bitch” is worth reclaiming, for it highlights how those who have been labelled “bitch” refuse to be ‘enslaved’ and are meaner and better than the category of women who have subjected themselves to femininity. I argue that the resignification politics of “bitch” fits the liberal feminist logic and notion of social justice, where affective inclusion does nothing to disrupt the underlying enslavism and white supremacy but only to further align white women with white supremacy.

**Id:** 19632

**Title:** El #NiUnaMenos argentino: ¿cuánto y cómo se habla de feminicidio en Twitter' / The Argentinian #NiUnaMenos: how much and how femicide is commented on Twitter'

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**Abstract:** En reacción a feminicidios brutales ocurridos en mayo de 2015 en Argentina, un grupo de periodistas activistas viralizaron el hashtag #NiUnaMenos en las redes sociales online y offline hasta convocar una marcha multitudinaria el 3 de junio. Movilizaciones análogas se repitieron el mismo día en los años siguientes, inclusive en otros países latinoamericanos.

Esta investigación analiza las conversaciones de Twitter que llevan el hashtag #NiUnaMenos para explorar si, cuánto y cómo el feminicidio (y el relacionado movimiento argentino) ha sido comentado por los usuarios en ocasión de las marchas de 2015, 2016 y 2017, y si y cómo ha sido “disparador” con respecto al problema de la violencia de género.

Adoptamos un marco teórico que, por un lado, incluye la literatura producida desde la acuñación del término inglés femicide (Radford y Russell, 1992; Stout, 1992; Russell y Harnes, 2001; Russell, 2012; Corradi et al., 2016) hasta su traducción al castellano feminicidio (Lagarte y de los Rios, 2004, 2005, 2006; Monárrez Fragoso, 2002, 2010). De esta manera, no nos referimos solo al asesinato de una mujer por su ser-mujer, sino que incluimos también la desigualdad de género y todas las prácticas culturales e institucionales de dominación masculina sobre las mujeres. Por otro lado, nos basamos en la literatura sobre el rol de las redes sociales en los movimientos sociales de los últimos años (Bennet, 2003; Chadwick, 2007; Castells, 2012; Bennet y Segerberg, 2012; Penney y Dadas, 2014; Teocharis et al., 2014; Papacharissi, 2014; Bakardjieva, 2015; Treré & Mattoni, 2016). Así, rechazamos cualquier perspectiva tecno-determinista, y consideramos las tecnologías digitales y las luchas políticas como mutuamente moldeadas, lo que hace que los medios sociales sean espacios privilegiados donde analizar las reivindicaciones del NiUnaMenos.

La investigación integra métodos cuantitativos (esto es, análisis automatizado de datos, métricas de actividad, análisis de contenido, patrones de influencia y difusión de información) con un análisis cualitativo de una muestra de tweets (“lectura cercana”, Brummett, 2010). Específicamente, a través de GNIP “Historical Power Track”, recopilamos el conjunto completo de los tweets con el hashtag

#NiUnaMenos que se han producido en lengua española en la zona horaria de Buenos Aires entre el 1 y el 3 de junio de 2015, 2016 y 2017 (más de 320.000).

Los resultados devuelven una dimensión y caracterización del fenómeno social, mediático y político del NiUnaMenos. El hashtag demostró involucrar los usuarios más en 2015 que en los años siguientes (en términos de usuarios únicos involucrados, número total de tweets y métricas de participación de los usuarios). De hecho, es el año de “lanzamiento” del término feminicidio que, delimitando conceptualmente la realidad, parece dar una visibilidad inédita a este problema social. Las conversaciones en Twitter apelan principalmente a las emociones y al carácter universal de la violencia de género. El año 2016 es de transición: las conversaciones mantienen la misma connotación artístico-emocional de 2015, pero inauguran también cierto recrudecimiento que luego caracteriza al año 2017, cuando los usuarios dan rostros y números al problema específico del feminicidio para humanizarlo y dimensionarlo.

**Id:** 19687

**Title:** Impacto organizacional-comunicativo de la acción colectiva "Las Periodistas Paramos' 2018 en España

**Session Type:** Individual submission

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**Abstract:** El pasado 8 de marzo de 2018 el movimiento feminista en España convocó a una huelga de mujeres a la que se sumaron diferentes colectivos. Destaca entre ellos la participación de “Las Periodistas Paramos” (LPP), grupo conformado por profesionales de la comunicación, cuyas acciones en torno a la convocatoria han tenido un impacto desde el punto de vista organizacional. Los estudios de mujeres, en tanto perspectiva teórica de análisis, se desarrollan en distintas áreas, incluida la comunicación, con el objetivo de visibilizar las desigualdades estructurales que se producen en la sociedad y que dan lugar a movilizaciones, reales y virtuales, en defensa de uno de los Derechos Humanos internacionalmente reconocido: la igualdad entre hombres y mujeres. La complejidad del estudio obliga a tener en cuenta las implicaciones de la irrupción de un colectivo liderado por emisoras privilegiadas como son LPP, en un entorno de realidad comunicacional cambiante, cuya presencia virtual afecta a todas las esferas sociales.

Esta investigación descriptiva combina técnicas e instrumentos de estudio mixtos como la entrevista semiestructurada, el cuestionario, el análisis de contenido y la revisión bibliográfica documental. Se utiliza como diseño metodológico el estudio de caso bajo el propósito de analizar los resultados inmediatos y consecutivos de la acción colectiva de LLP en el 2018, a nivel interno, asociativo y comunicativo. De manera específica, el estudio se propone examinar perspectivas teóricas para el análisis de acciones colectivas desde el paradigma de los movimientos sociales, la teoría crítica feminista y de comunicación; describir la acción colectiva de LPP en el contexto de la huelga feminista del 8M de 2018 en España; identificar las formas constitutivas de LLP; y conocer cómo se han generado en ellas los procesos de participación.

En la investigación se constata que la acción colectiva de LPP tuvo una gran repercusión en España, al alcanzar más de 8.200 firmas en su manifiesto y obtener el apoyo de la Federación de Sindicatos de Periodistas. La iniciativa resultó ampliamente difundida por medios convencionales y digitales, a partir de una estrategia ciberactivista, de alcance transnacional. Uno de los principales resultados de

LPP fue la creación de redes territoriales, que se configuraron en un primer momento como apoyo a la acción y movilización hacia la huelga y la firma del manifiesto, pero que tras el 8M han evolucionado hacia diferentes formas constitutivas como asambleas, grupos de trabajo y apoyo a la comunidad de mujeres periodistas, a partir de una política de reconocimiento profesional desde una perspectiva de género. También se detecta a nivel nacional el aumento y consolidación del tejido asociativo vinculado con el ejercicio profesional protagonizado por mujeres, tanto de la comunicación en su sentido más amplio, como de la práctica del periodismo en particular. De este fenómeno se deriva un fortalecimiento de las redes de mujeres dentro del ámbito de los medios de comunicación en España.

**Id:** 19690

**Title:** Media coverage of women in Politics: Mexican Local Politicians in Campaign.

**Session Type:** Individual submission

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**Abstract:** Changes in laws in Mexico have resulted in an increase in the number of women running and being elected. With greater representation, press coverage of women has increase as well. Past studies have found that in other countries, male candidates have received more and better coverage than female candidates. In these same contexts, more recent work has found that coverage for women has improved over time. However, the lack of work in the Mexican case, combined with changes observed in other countries, makes it necessary to ask if media coverage in Mexico is creating new opportunities for sexism and gendered stereotypes, affecting women's running for office. To answer this, coverage of men and women candidates running in Mexican local elections are analysed. Specifically, on content analysis on election coverage of the running candidates for governor in Estado de México, Aguascalientes and Distrito Federal between 2012 and 2015.

The objective is to question first, the attention women running for office have received in the recently democratised Mexico. Second, the research studies the type of coverage women have in comparison to that of men. Third, it analyses the ways in which printed news media cover stories about women politicians and the issues journalist highlight in their stories.

Findings suggest, in general, that male candidates are equally visible than female nominees. Additionally, newspaper coverage does not vary in tone and female coverage with focus on personal traits is minimal and only in op-eds. Finally, evidence shows that issues covered are mostly "male" portfolios, and male candidates tend to focus on "female" issues only when more women candidates run and are viable nominees.

**Id:** 19762

**Title:** Facebook & women participation in elections in Uganda

**Session Type:** Individual submission

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**Abstract:** Women comprise 52% of Uganda's population but largely remain on the margins in politics and elections despite measures to change the status quo. While the legal framework does not discriminate against women, participation in elections as candidates and as commentators on electoral-related issues remains low due to social, economic and cultural set up of the country. Additionally, empirical research shows that women in Uganda are marginalised as sources in mainstream media coverage of elections and that female candidates receive the least coverage across all media platforms .

Social media may allow users to create and share information and interact with each other without inhibitions of gatekeepers as is the case with conventional media. Social media may serve as channels through which the citizenry may talk back to politicians during political campaigns and after elections since they enable citizens to participate in political discourse by contributing ideas, questioning and holding them accountable. In doing so social media may enhance democracy to the degree that some scholars have called them a 'Liberation technology'. However, gender digital divides do persist, and the gender gap is particularly large (23%) among internet users in Africa .

Grounded in theories of gender, social media and political communication, the proposed chapter interrogates social media's potential to facilitate women's participation in discussing election-related issues in Uganda. Analysing Facebook as a potential enabler of communication between and among people of different backgrounds, the leading research questions are: What is the extent of women's deployment of Facebook to discuss electoral-related issues in Uganda? How do women use Facebook to address politicians about election promises? Do these discussions draw the attention of politicians to the issues raised by the women?

Using the case of Pads for girls' campaign, we examine how one woman, Stella Nyanzi, used Facebook in the aftermath of the Ugandan 2016 elections to rally fellow women and the Ugandan citizenry to demand that government fulfil an election campaign promise to supply sanitary towels to all girls. Using quantitative and qualitative content analysis, we will study the Facebook posts related to the pads for girls' campaign between February and June 2017. In addition, qualitative in-depth interviews will be carried out with the central participants in the Facebook campaign.



The deliberations will have a direct bearing on debates about social media's potential to contribute to political change and electoral democracy. The findings will feed into discussions of mobilising attention and accountability to women's rights, how to bring women issues to the attention of the public, and finally how this may increase women's participation in electoral processes as well as democracy.

**Id:** 19806

**Title:** La identidad de la investigación en comunicación LGTBI: de la efervescencia anglosajona a la aridez iberoamericana

**Session Type:** Individual submission

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**Abstract:** La Declaración Universal de los Derechos Humanos iluminó la idea de que toda persona es merecedora del mismo respeto, derechos y libertades sin importar su condición. Para alcanzar esta situación, resulta fundamental dar voz a las minorías, que históricamente han tenido un menor acceso a la definición de significados en el espacio público y académico. Por este motivo, el objetivo de esta comunicación es dar visibilidad y propiciar la acumulación del conocimiento científico producido dentro del área de los estudios culturales denominada LGTBI o queer studies.

La investigación sobre procesos, discursos y elementos del proceso comunicativo llevados a cabo en torno y desde las comunidades LGTBI es uno de los campos de estudio más vibrante en el ámbito anglosajón liderado por Estados Unidos (Sam Chan, 2017), un campo que tendría sus orígenes en los años 80 del siglo XX (Henderson, 2016). La Internacional Communication Association cuenta con un grupo de interés específico y en el caso de la National Communication Association llega a ser división. Otros indicativos que muestran la buena salud del área en el contexto anglosajón es la revista editada por Intellect *Queer Studies in Media & Popular Culture*, las numerosas entradas en la *Oxford Research Encyclopedia of Communication* (Baldwin, 2017; Hajek, 2017; Fasoli, 2017; West, 2018) o el special issue en el journal de referencia *Critical Studies in Media Communication* (Shaw y Sender, 2016). Los estados de la cuestión producidos hasta la fecha muestran también una interesante madurez epistemológica (Yep et al., 2003; Gross, 2005; Capuzzi y Spencer, 2015; Sam Chan, 2017); recordemos cómo la metateoría, el reflexionar sobre lo producido, permite la acumulación del conocimiento científico y la construcción de comunidades epistémicas (García Jiménez, 2007).

Sin embargo, esta efervescencia no sería extrapolable al caso Iberoamericano (España, Portugal y América Latina), donde el área se encuentra en un estado en ciernes y de aridez epistemológica.

Han sido muy pocos los estados de la cuestión realizados sobre estudios LGTBI (Ventura, 2016), lo que hace que la labor de mapeo de tendencias en este ámbito cultural y geográfico sea un reto mayor que en el caso anglosajón.

Por todo ello, este trabajo analiza la identidad y principales tendencias de los estudios LGTBI mediante una triangulación metodológica basada en: 1. una revisión crítica de los estados de la cuestión en el ámbito anglosajón; 2. un análisis de contenido cuantitativo de la producción científica en Iberoamérica a partir de las tesis doctorales defendidas y los artículos publicados en las 150 revistas con mayor índice de impacto SJR entre 2007 y 2017; y 3. un estudio Delphi a expertos/as iberoamericanos/as. Los resultados muestran el buen estado de salud del área en el mundo anglosajón y la debilidad de investigaciones de impacto en Iberoamérica. Debido a la alta incertidumbre en este último caso, la consulta a expertos tipo Delphi ha permitido trazar algunas de las estrategias y tendencias a seguir para potenciar los Queer Studies en Iberoamérica y ayudar a la visibilización y a la promoción de la dignidad humana de esta minoría.

**Id:** 19812

**Title:** "Rooting' for domestic violence: Backlash of Information Communication Technologies and Celebrity Endorsement on Intimate Partner Violence in China

**Session Type:** Individual submission

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**Abstract:** In Western societies, the definition of domestic violence has been expanded to include not only violence that occurs in family settings but also acts committed by non-family members (Clark, 2013). In China, the concept of domestic violence (Jiatingbaoli) was first introduced in 1995 in the official government report Program for the Development of Chinese Women (1995-2000) (Zhao, 2000). Since then, the scope of the concept has evolved to include both physical (including sexual) abuse and psychological violence, and to violence inflicted between those who live together but are not family members (Zhao & Zhang, 2017). Between traditional Chinese culture that regards domestic violence as a private matter and a research tradition that is largely descriptive and theory-based, the study on domestic violence in China is considered rudimentary and of low priority (Sun, Su, & Wu, 2011; Zhang, 2014).

On November 22, 2018, Jiang Jinfu, a model turned actor in China, admitted to committing domestic violence and apologized to his cohabited Japanese girlfriend Haruka Nakaura for his "impulsive behavior" on Weibo, the Chinese equivalent of Twitter, on which Jiang has more than 17 million followers. The confession came after Nakaura posted pictures of her bruised face and body on Instagram, and her further disclosure of miscarriage directly linked to Jiang's domestic violence, which quickly went viral in China after being reposted on numerous Chinese social media platforms. An overwhelming number of Chinese netizens in China justified and supported Jiang's behavior, for reasons that Nakaura was a Japanese national and was living by a lifestyle that was not "in line with" traditional Chinese expectation of a 'good' wife/girlfriends. The backlash fermented until Jiang was later arrested by Japanese law enforcement, when numerous A-listed celebrities in China appealed to their followers on Weibo in defense of Jiang's behavior and framed it as an issue of individual "character", "ethics" and "truth".

This incident was particularly of theoretical and empirical significance since it departed from the current ideological and social framework of gender equality research, even with the consideration of China's traditional Confucian patriarchal influence (L. Chan, 2000; Lasley & Durtschi, 2015). The "surprising" support of domestic violence on social media needs to be examined from the intersection of intimate partner violence (IPV) in relation to Information Communication Technologies (ICT) and celebrity's endorsement of political and social issues, which in this case was domestic violence and possibly a wider inference to gender equality and power relations under the increasing visibility of "#MeToo" movement in China, and the sentiment of national identity and nationalism.

This study employs critical discourse analysis (CDA) since language can be seen as ‘action’ (Van Dijk, 1997; Wodak, 2009) and ‘interaction’ (Chilton, 2004), and the ‘use of language can produce the effects of authority, legitimacy, consensus and so forth’ (Chilton, 2004: 6). Specifically, under Fairclough (1995)’s framework of ‘textual description’, ‘interpretation’ and ‘explanation’, this research will sample all the Weibo posts and comments of Jiang Jinfu as well as celebrities including Hu Ge, Lin Gengxin, Yu Haoming and Jiang Mengjie (according to the number of followers and trending of their posts) from the period of November 20, 2018 when Nakaura disclosed the violence to November 29 when celebrities endorsed Jiang’s behavior online.

**Id:** 19865

**Title:** The Construction of Maternity in Discourse - How do Discourse Positions in Science and Media correspond'

**Session Type:** Individual submission

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**Abstract:** This study examines the scientific discourse on the contemporary construction of motherhood. Background of this analysis is a larger research context, which asks what kind of power relations do shape the current discourse on motherhood. This also includes the question where limits of what can be said lie and, consequently, which discourse positions do not emerge in the public debate. It is evident, that the idea of motherhood is a negotiable object, which combines tensions and contradictions regarding issuers like gender, employment, or child-welfare. At the same time the interpretation of maternity is strongly driven by interests, which must be critically questioned.

Based on discourse theory (Foucault 1981) a category system was designed and is leading the research process. The study design contains various levels of public discourse (media, daily life, science, politics, and economy), which differ regarding the methodical attempt (media content analysis, document analysis, guided interviews, systematic literature review). This submission wants to specifically focus on the scientific discourse level and asks the following questions:

- (1) How do different academic disciplines construct motherhood?
- (2) Which discourse positions result from the scientific discourse level and are taken up or omitted in the media discourse?

And furthermore:

- (3) What is the state of research on studies dealing with the medial construction of motherhood?

In order to answer the research questions a systematic literature analysis was conducted. The material base contains of 200 scientific publications (journal articles, monographs, contributions to anthologies) dealing with motherhood (search terms: motherhood, maternity). The investigation period ranges from 2008-2018. In order to make the research process intersubjectively comprehensible all steps are documented in detail. Various databases have been included, hits were structured by relevance/peer-reviewed/most-cited. Results show how maternity is discussed in the scientific discourse. Whether specific discourse positions do correspond to the media discourse or are rather underrepresented/dominant will be outlined.

**Id:** 19947

**Title:** Gender and Politics in China's Digital Public Sphere

**Session Type:** Individual submission

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**Abstract:** In this article, we aim to determine the extent to which the representations of Western women politicians reflect a gendered nature in Chinese Internet users' discussion about international politics in a similar way to the West. In doing so, we examine these representations by unpacking how they intersect with the patriarchal values of contemporary China, allowing Chinese users to justify the achievements of women in an international political context, and negotiate the hierarchical gender power relationship within their own country. The article presents a netnographic research conducted on the most popular Chinese Community Question-Answering (CQA) Site – Zhihu. Specifically, we scrutinize all answers to the questions, which prompted Zhihu users' discussions about three high-profile Western women politicians, Angela Merkel, Theresa May, and Jacinda Ardern. By employing a mix-method research design consisting of a Content Analysis (CA) and a Critical Discourse Analysis (CDA), our analyses show that the representations of these Western women politicians in the sampled answers are indeed gendered. This gendered nature not only reflects the gendered stereotyping of women politicians as identified by existing literature in the Western context, but also involves a patriarchal rationalization of women's achievements in politics unique to the Chinese context. It is intersected with the (re)evaluation of gender differences in the post-reform era, adding another layer of evidence showcasing the revival of patriarchal values in contemporary China.

In contemporary Chinese communication studies, existing theoretical approaches are largely developed upon a Western-centric or Western-Chinese dualistic research paradigm (Zhao, Y. (2014). Communication, crisis, and global power shifts: An introduction. *International Journal of Communication*, 8(1), 275–300.). By developing a gendered approach to the stereotyping of women in politics unique to the Chinese society, we re-evaluate the communicative practice in China's digital public sphere by examining its relationship to the rise and fall of Chinese women's social status. The findings of the present research are enlightening, helping us to recognize the dynamic interplay between international politics and gender inequality in contemporary Chinese society. The outcomes enable us to revisit the transformations of communication in contemporary China with a focus on its patriarchal traditions, and to develop a Chinese approach to re-examine the field of communication studies from a gender perspective.

**Id:** 19956

**Title:** Periodismo y violencia estructural: un análisis sobre cómo las desigualdades de género y las agresiones contra periodistas afectan la autonomía periodística percibida en Colombia

**Session Type:** Individual submission

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**Abstract:** La autonomía periodística se ha estudiado tradicionalmente en países con democracias seguras desde los controles e influencias que ejercen los asuntos individuales, políticos, económicos y organizacionales en la libertad percibida por los periodistas para tomar decisiones editoriales. Basado en variables objetivas y en una encuesta nacional diligenciada por 546 periodistas colombianos, este artículo analiza cómo las agresiones en las salas de redacción y las desigualdades contra las mujeres periodistas influyen en la forma cómo los periodistas perciben su autonomía profesional en Colombia. Asimismo, se analizó en esta investigación, qué tipos de influencias en el periodismo colombiano explican la relación entre la violencia directa y de género y la disminución en los niveles de autonomía percibidos para producir y publicar noticias. Usando regresiones múltiples y modelos de mediación estadística basados en técnicas no paramétricas (Hayes, 2013) se logró establecer que las agresiones y el impacto que éstas producen en la autonomía periodística percibida en Colombia tanto por los hombres como por las mujeres periodistas, se deben a razones políticas y económicas; mientras que el efecto de la desigualdad de género en la autonomía percibida se debe más a razones socioculturales. Finalmente se identificaron los temas informativos más sensibles donde las mujeres periodistas perciben menos autonomía profesional que los hombres para publicar noticias en el contexto colombiano, y se ofrecieron algunas recomendaciones para la realización de futuras investigaciones en este campo.



**Id:** 19994

**Title:** Ser madre y esposa ¿obstáculo o requisito' Reflexiones de las mujeres en la propiedad y en puestos de toma de decisiones en las compañías de medios de comunicación en México en torno al ejercicio de la maternidad.

**Session Type:** Individual submission

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**Abstract:** Los estudios e investigaciones feministas sobre la maternidad y el trabajo de las mujeres son numerosos y han hecho aportaciones relevantes. Sin embargo no es un tema agotado. El caso de los medios de comunicación en México se vuelve un escenario necesario dado que desde sus inicios en 1920 se han caracterizado por estar concentrados en pocos actores, masculinos en su mayoría, y cuyos industriales han tenido una influencia considerable en las decisiones políticas del país. Además de que dicha concentración sigue recayendo en las mismas familias, es decir, se ha ido heredando de una generación a otra el manejo de los mismos. Interesante es que las mujeres siguen siendo minoría tanto en la propiedad como en puestos de toma de decisiones pues no constituyen más del 1% de quienes tienen la titularidad de la concesión del medio en televisión, apenas el 13% en radio y el 16% en televisión restringida.

Son diversos los factores estructurales que han dado pie a esta situación, sin embargo, se vislumbra la práctica de la maternidad como un factor determinante para el acceso y participación de las mujeres en los puestos de toma de decisiones y en la propiedad de los mismos. En México de 19.9 millones de mujeres que realizan alguna actividad productiva remunerada, 14.7 millones son madres de familia y 4.3 millones son jefas de hogar de acuerdo con datos de la Secretaría del Trabajo y Previsión Social. En los medios de comunicación se tiene una tendencia similar.

Es por ellos que desde la perspectiva crítica feminista y con base en una metodología cualitativa, se hicieron entrevistas semiestructuradas a mujeres que actualmente están en la propiedad y en puestos de toma de decisiones en las compañías de medios de comunicación en México. Se reportan sus reflexiones y se visibiliza cómo la identidad genérica femenina sigue estando anclada al concepto tradicional de madre esposa y cómo dentro de las estructuras organizacionales de los medios de comunicación el ejercicio de la maternidad se vuelve un obstáculo para quienes desean acceder a puestos de toma de decisiones o es un requisito previo para el acceso a la propiedad de las mujeres que heredan el medio.

**Id:** 20010

**Title:** The likeability of implicit visual gender stereotypes in advertising.

**Session Type:** Individual submission

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**Abstract:** Over the years, gender stereotyping in media has been a much researched topic, assuming that those stereotypes have a clear impact on the gender representations media consumers create in their minds, and that they are therefore worth our attention. A special focus has been on analyzing advertisements, often showing that gender stereotyping has decreased over the past decades (Eisend, 2010). However, although women are no longer simply and solely depicted in the private sphere, in housewife roles, or as sexual lust objects, subtle and implicit gender stereotypes in advertisements are still common (Mager & Helgeson, 2011).

However, not only did past research (for an overview, see e.g. Eisend, 2010; Wolin, 2003) focus mainly on explicit gender portrayals (i.e., in terms of professional roles, socio-economic contexts, etc.), most studies also investigated male and female gender roles in isolation, while plenty of real-world ads depict both genders in a specific relation to each other (Orth & Holancova, 2003, 2004). Moreover, past research projects mainly relied on content analysis as their main methodology (see e.g. Furnham & Paltzer, 2010; HajiMohammadi, 2011; Knoll, Eisend & Steinhagen, 2011; Royo-Vela et al., 2008; Wolin, 2003), not investigating the reactions of real media consumers to these gender portrayals. Finally, the few studies that did involve real respondents are very inconsistent, with some showing a preference for stereotypical portrayals (e.g. Infanger, Bosak & Sczesny, 2012), and others showing just the opposite (e.g. Hupfer, 2002; Jaffe & Berger, 1994; Whipple & Courtney, 1985; Zawisza & Cinnirella, 2010).

In contrast to this 'classic' research tradition, we set up an experimental research project focusing on implicit gender role portrayals, on the relations between males and females in advertisements, and on specific reactions of real respondents to these gender portrayals. Our large-scale experiment involved 315 respondents (50,8% males and 49,2% females; 50,5% aged 17-27 and 49,5% aged 37-57; with varying educational levels). The stimulus material consisted of 20 sets of advertisements for a large variety of gender-neutral products and involving models of different ages, depicted in different contexts. Each set contained one stereotypical (i.e., male dominance and female subordination) and one a-stereotypical (i.e., male subordination and female dominance) version of the same ad. To create the impression of dominance or subordination, we used the nonverbal cues Goffman described in his highly influential study on the nonverbal and implicit portrayal of gender in ads (Gender Advertisements, 1979), such as proxemic, kinesic and haptic cues, and mutual gazing, as part of 'ritualized submission'. To avoid order effects, half of the respondents got an AB-version of the sets, while the other half got a mirrored BA-version. For each set respondents had to indicate which ad version they found the most appealing one: the stereotypical or the a-stereotypical.

Our findings show that media consumers hardly differ significantly, and certainly not consistently, in their preferences for either an a-stereotypical or a stereotypical implicit portrayal of gender roles. Moreover, no significant gender-related, age-related, or product-related, and only a few education-related preferential differences were found.

**Id:** 20011

**Title:** Inmate (In)Visibility: Wentworth's Portrayal and Inclusion of Australian Indigenous Women

**Session Type:** Individual submission

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**Abstract:** Indigenous peoples comprise only two percent of Australia's total population, yet account for roughly 27 percent of the total adult prison population (Walters & Longhurst, 2017). At a rate greatly outpacing their male counterparts—both Indigenous and non-Indigenous men—since 1991, Indigenous women currently comprise 34 percent of the total women's prison population despite only representing two percent of the overall female population (Walters & Longhurst, 2017). Back in 1991, Indigenous women represented 17 percent of the total women's prison population in Australia (Walters & Longhurst, 2017). According to the Aboriginal and Torres Strait Islander Social Justice Commissioner June Oscar, Indigenous women account for most of the 77 percent increase in women's incarceration in Australia in recent years ("Imprisonment Rates," 2018, para. 6). With this overrepresentation of Indigenous women in the Australian prison system, it is crucial to consider on-screen portrayals as visual representations impact public perception and, in turn, policy.

Given this, I examine the representation of Indigenous women, specifically three inmates, in Foxtel's Australian prison drama, *Wentworth* (2013-Present). As a reimagining of the beloved Australian soap opera *Prisoner* (1979-1986), *Wentworth* has received both commercial and critical success. It recently aired its sixth season in June 2018 and wrapped up the filming of its seventh season the following month (Hirst, 2018). In July 2018, *Wentworth* made history at the 2018 Logie Awards by taking home three awards, which is the most of any drama program (Bayley, 2018). In November 2018, much to fans' delight, it was announced that *Wentworth* has been renewed for another two seasons with "at least another 20 episodes" (Carmody, 2018).

From its onset, *Wentworth* has showcased the lives of Australian women from a variety of intersectional identities. In the first season, viewers are introduced to several main characters, including Doreen Anderson (played by real-life, Indigenous actor Shareena Clanton). Five seasons later, *Wentworth* has introduced two more main characters who are Indigenous women: Ruby Mitchell (played by real-life, Indigenous actor Rarriwuy Hick) and Rita Connors (played by real-life, Indigenous actor Leah Purcell). Employing feminist textual analysis of all six seasons to date, I carry out close readings of episodes, paying special attention to the latest season. While most of my previous scholarship around representational issues has focused on problematic depictions of the Other, this paper instead recalls feminist media scholar Hocker Rushing's call to action twenty years ago—that the process of critique tends to be masculine and predatory and to instead humanize the process by not automatically tearing a text apart but instead pushing us, as cultural critics to look beyond. Unlike existing scholarship on depictions of Australian Indigenous women, which highlights how this demographic has been routinely gendered, racialized, and sexualized by media,

I instead point to the ways in which the three Indigenous women inmates are prominent, dynamic characters who are humanized and reflect female (as well as sisterly) solidarity. In a cultural climate that is bent on incarcerating real-life Indigenous Australian women, *Wentworth* serves to complicate usual depictions of this demographic.

**Id:** 20049

**Title:** Communication affordances of social media for a feminist critical discourse analysis of power: Communication power in fighting for Chinese Feminist Voices

**Session Type:** Individual submission

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**Abstract:** In this year's International Women's Day (March 8th, 2018), Feminist Voices, a leading Chinese feminist group, was forced to shut down both their official Sina Weibo and WeChat accounts without giving any specific reasons. Feminist Voices, however, did not choose to keep silent and withdraw from public life; rather, the group shifted to their private WeChat account to encourage like-minded people to express their solidarity with them. Consequently, the collapse of Feminist Voices not only attracted sharp criticism within the Chinese feminist circle but also gained considerable support from the group's worldwide social media followers. More importantly, in this context, Feminist Voices can be seen as an actor, realising the potential, to a larger extent, of social media to render Chinese feminist discourse prevailing within the relatively conservative Chinese society.

Focusing on social media, this article aims to examine the process in which Feminist Voices challenges the patriarchal power and state control in Chinese discourse through their practices of communication. The theoretical framework combines Allen's (1998, 2005) feminist conception of power with insights from the field of media and communication and particularly from social media theory. On the one hand, Allen's feminist critique of power indicates that power is, indeed, a communicative process whereby female actors recognise their subordinate status, raise consciousness, express their standpoint, make decisions, participate in actions, and build solidarity. On the other, the extensive use of social media for contemporary feminist politics has brought communication into a central place, leading to communication as an important entry point to explore the relationship between power and social media. In this way, the proposed theoretical approach in this article allows us to conceptualise power as a communicative process that is constructed through storytelling, performance, social networks, and collective action, which, in turn, casts a new light on the perception of power within critical discourse studies (CDS).

Drawing on a two-phase ethnographic study, before and after the closing down of social media accounts of Feminist Voices, the article investigates how the leading Chinese feminist group makes use of online communicative practices to constitute themselves as a power actor. The empirical data is derived from in-depth interviews with the core organiser of Feminist Voices, as well as the textual analysis of Weibo and WeChat posts produced by the group, and supporters' comments. Meanwhile, taking the discourse-historical and dialectical-relational approaches to CDS, I will analyse the ways in which the Chinese political structures, social norms, and cultural values shape feminist discourses within the online space of the Feminist Voices, and how the group uses these online discourses to gain power. In addition, the design, protocols, and ownership of social media

platforms will be taken into account. In conclusion, this article addresses the importance of developing a feminist critical discourse analysis of power within the new media communication environment.

**Id:** 20054

**Title:** Are Women Making News in the Media'

**Session Type:** Individual submission

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**Abstract:** This paper focuses on the framing of women news in the media. It investigates who delivers/writes news in the newspapers, who reports which news topics, how women are portrayed as sources of news and finding out whether the sex of the reporter make a difference for the gender dimensions of a story. Media are a major source of public information about the social, economic and political issues and remains the most influential in shaping public opinion for most people around the world. It is a key element of the public and private space in which people, nations and societies live. Therefore, who and what appears in the news and how gender issues and events are portrayed matters. In 1978, Tuchman, propagated the view of symbolic annihilation to determine sexism in the media. The study used the content analysis method conducted on two highly circulated newspapers in Kenya that is; the Daily Nation and Standard in the month of November 2017. The findings indicate that on delivering the news, women journalists are fewer at 18% compared to male journalist who dominate the by lines at 76%. The scope of the coverage was at both the county and national level where male journalists dominate in reporting for hard news such as politics, economy and business at over 70% while female journalist are less than 20%. As persons interviewed or heard in the news, women are still fewer at less 20%, in contrast to men who continue to predominate in the 'expert or spokesperson' categories at 80%. In a few instances where women do show up as sources in the news, it is often in topics on gender based violence, fashion and relationships thus reinforcing stereotyping. In addition there was no significant difference found on the gender dimension of the stories covered by male and female journalists.

**Keywords**

Framing, Content analysis, public opinion, media, news, women, gender



**Id:** 20076

**Title:** Decoding patterns of violence in women's glossy magazines: A cross-cultural study of UK and Greece

**Session Type:** Individual submission

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**Abstract:** Studies which focused on gender-based violence representations (GBV) in mass media forms emphasized on medias' tendency to portray women as passive victims of abuse and reinforcing gender oppression (Gallagher, 2011; Mujkic, 2017). During the past decades, women's glossy magazines have been extensively researched due to their broad circulation and high readership levels (McRobbie, 1995;2007; Gill, 2007;2009). However, most of these studies either focused on the exploration of discourses circulated in articles which are predominantly concerned with relationship and sex topics, or the analysis of specific sections of the magazines. During a thorough examination of the current literature, a gap was identified towards the analysis of representation of GBV incidents in women's glossy magazines and perceptions of readers of the magazines.

Through a content analysis of 575 articles obtained from British and Greek versions of Cosmopolitan and Marie Claire magazines produced during 2012-2016, it was noted that GBV is one of the most recurrent themes which concern the glossy mediums. This raised the need for examining how GBV incidents are depicted in an entertainment medium which is predominantly consumed by women and how such representations are perceived by women who comprise the core target audience of these magazines. This research used repertoire analysis (Hermes, 1995; Gill, 2009) as an organizing principle of analysis for examining how GBV-related topics are depicted in women's glossy magazines. Two interpretative repertoires which are representative of the main discourses circulated in articles predominantly concerned with GBV-related topics were identified. In addition, a total of eight focus groups with British and Greek participants were actualized for examining readers' perception towards the inclusion of GBV-related topics in glossy magazines.

The first repertoire identified is 'Risk management'. A main element of this repertoire is the heroization of women survivors of GBV and suggesting self-surveillance as a prevention measure. The second repertoire is 'Dynamics of exclusion' and through the utilization of four 'othering' techniques, explores how discourses which interlock the geographical, social and cultural context with incidents of GBV contribute to the construction of the 'distant other sufferer'. I conclude that through emphasizing on women's post-traumatic empowerment and through utilizing 'othering' techniques, women's magazines do not merely abdicate community's responsibility (Gilbert, 1988) for the perpetuation of these incidents, but also implies that gender equality is purely a woman's issue.

**Id:** 20085

**Title:** Gendering Political Conflict: Gender Perceptions and Public Opinion in the Israel-Palestinian Conflict

**Session Type:** Individual submission

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**Abstract:** To what extent do gender perceptions shape conflict situations? To what extent might gendered perceptions of outgroup and ingroup undergird support for violence and human rights abuses? These questions are addressed through analysis of data from a series of public opinion polls that examined Jewish-Israeli perceptions towards Palestinians in the context of the asymmetrical protracted conflict between the sides. This study suggests and is based on a different approach to analyzing gender: not simply as a dichotomous category based on sexual difference but as a measurable perception of groups. The findings of this study offer a new reading of the role of gender perceptions and constructions in political conflicts and communication. These findings indicate that gender perceptions and constructions might play an important role in creating and reinforcing categories and dichotomies that enable excluding and delegitimizing outgroups as well as justifying the violation of their basic human rights. From a more optimistic point of view, the findings indicate that challenging gendered perceptions could open new avenues for working toward justice and human rights in asymmetric political conflicts.

**Id:** 20123

**Title:** Perceiving gender stereotypes when there are none: An exploration of candidate photographs and their paradoxical perception

**Session Type:** Individual submission

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**Abstract:** Recent empirical evidence from content analyses shows that gender stereotypical (mis)representations of female politicians are disappearing from present day media coverage (Lavery, 2013; Hayes & Lawless, 2015). However, concerns about pervasive gender stereotypes in politics contest this new truth of seemingly gender-neutral media coverage. First, voters continue to rely on gender stereotypes when they evaluate politicians (Bligh, Schlehofer, Casad & Gaffney, 2012). Second, women candidates keep reporting experiences of a hostile media environment when running for office (Ross 2017). And third, candidates even anticipate perceived stereotypical voter expectations when planning their campaigning strategies (Sapiro, Cramer Walsh, Strach & Hennings, 2011). We thus face a discrepancy between apparently less gender-stereotyped media content and persisting stereotypical candidate perception, which remains largely unexplored. We explored this discrepancy by means of a qualitative in-depth analysis of 250 candidate photographs in the media coverage of the Swiss parliamentary elections 2015. Based on theoretical and methodological reflections on the polysemic character of visual images (Geise & Rössler, 2012), we trained eight coders to describe, on a first level of visual analysis, manifest elements of stereotypes in the photographs (i.e. categories reflecting the dominant “traits and issues” approach, including photograph composition, facial expressions, gestures etc.; e.g., Meeks, 2012). On a second level of analysis, coders added their subjective interpretations within brackets. These inferences were separately analyzed with categories from the stereotype content model (Fiske, Cuddy, Glick & Xu, 2002), i.e. perceived warmth and competence, to capture the photographs’ latent elements of stereotypes. In addition to extensive training, the soundness of the separation between descriptions and interpretations was accounted for by having multiple coders unknowingly analyze a subsample of identical photographs with overall high convergence.

The results are striking: On the first level of manifest elements, nearly no gender-stereotyping was found while quite a lot of stereotypical patterns in the coders’ warmth and competence perception emerged on the second level of latent elements. Even if this gap between the two levels goes along with the theoretical reflections on visual image analysis, it raises methodological and theoretical issues with the analysis of (non-)stereotyped media coverage: If media content deemed non-stereotypical through the “traits and issues”-lens gives rise to gender-stereotypical perceptions, how meaningful are state of the art content analyses? Are gender-stereotypical perceptions driven by

holistic, culturally shared “pictures in our head” (“top-down”) and therefore (at least in the short-term) rather independent of the analytical details of the single candidate photograph (“bottom-up”) (Shea, 2013; Chanés et al. 2018)? Are there more subtle elements in the photographs that lead to stereotypical perceptions, but which are not captured by commonly measured categories? If so, how could they be found (e.g. by experimental designs)? These questions and their implications will be further discussed during the conference presentation.

**Id:** 20145

**Title:** Representando la violencia, telenovela contemporánea en el Perú

**Session Type:** Individual submission

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**Abstract:** Los relatos de la telenovela van construyendo y consolidando los imaginarios de una sociedad, particularmente los de género. Sabemos que el género como construcción cultural, condensa los significados -que desde la diferencia sexual- cada sociedad elabora, planteando qué significa lo femenino, lo masculino, lo trans; qué valores, roles, tareas se asignan a mujeres y hombres de acuerdo a su identidad genérica. Estos significados estructuran la percepción y establecen un conjunto de mandatos y expectativas sociales, configurando sistemas de género que establecen a su vez diversos tipos de relaciones. Hall (1997) nos plantea que en el escenario contemporáneo, donde la cultura está dominada por la imagen, el concepto de representación es central porque las representaciones expresan cadenas de significados, asociaciones discursivas, y conjuntos semánticos que se ubican al centro de la dinámica cultural.

En un contexto de tensiones y disputas alrededor de la mirada de género, derechos igualitarios, reconocimientos ciudadanos y auge de feminicidios, la telenovela peruana contemporánea está dialogando con ellos para representarlos y evidenciarlos, señalando lo que somos como sociedad pero también reflejando lo que queremos ser.

**Objetivo de la investigación**

Identificar y analizar los discursos sobre la violencia contra la mujer en las telenovelas peruanas Valiente amor, Mujercitas y Ojitos hechiceros.

**Pregunta de investigación**

• ¿Cuáles son los discursos sobre la violencia contra la mujer que nos ha entregado las telenovelas Valiente amor, Mujercitas y Ojitos hechiceros?, ¿Qué tensiones y disputas de poder evidencian?

**Hipótesis de la investigación**

La telenovela en el Perú del siglo XXI es un producto cultural femenino que pone en escena los afectos, las emociones, los sentimientos, los retos, las desigualdades, la sujeción, la violencia y los sacrificios que las mujeres enfrentan en su cotidianeidad. Estos relatos ofrecen representaciones de mujeres inicialmente sumisas, subalternas y violentadas que realizan un recorrido identitario hacia la libertad y la autonomía, convirtiéndose en mujeres luchadoras, emprendedoras, autónomas. Este recorrido es importante porque pone en escena las tensiones y disputas en el ámbito de la violencia contra la mujer. Este recorrido expresa también hegemonía y resistencia frente al orden social heteronormativo peruano. Hegemonía que dialoga con el poder y el sistema patriarcal; y resistencia que se va construyendo a partir de la conquista de diversos y nuevos espacios de las mujeres, y del quiebre del sistema patriarcal.

### Metodología de la investigación

En esta investigación voy a realizar análisis de personajes y situaciones dramáticas, desde la teoría de la dramaturgia audiovisual, para trabajar cadenas significantes que nos permitan observar y analizar los discursos sobre la violencia contra la mujer y las posibilidades de cambio que los propios relatos nos ofrecen.

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**Id:** 20147

**Title:** Unseen warrior women: the representation of Shining Path female members on Peruvian films

**Session Type:** Individual submission

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**Abstract:** Peru endured in the last twenty years of the 20th century the most violent chapter of its history, when the internal armed conflict (IAC) took place between Peruvian armed forces and the insurgent groups Shining Path and MRTA. The main figure of Shining Path was its leader Abimael Guzman, but the group's command unit had female leaders, and several action troops were under female leadership.

In this Century the IAC has been represented in several cultural artifacts such as films, which have portrayed members of the armed forces and of Shining Path, but the female presence in those representations is scarce.

Since these representations are part of the cultural memory of the country, it is important to analyze how the female members of Shining Path are being represented and what these films are saying about them. That is why the main research questions for this paper are:

Are there representations of the female members of Shining Path on Peruvian films set on the IAC era? How important are their characters on the film plots? How are the female members of Shining Path represented on Peruvian films?

In a country like Peru, where its recent traumatic history is still trying to settle, media and cultural products help build the country's memory of what happened in those days, and the way social actors are represented shape the way things are learned about that era. Female characters on Peruvian history are scarce, most of the times as aides of men who take the leading roles of what shaped the country's life. Women had an important role during the IAC, but their representation doesn't answer to that reality.

Using a mixed methodology, this paper analyzes the presence of the Shining Path female characters on Peruvian films showing how they are underrepresented -an answer to patriarchal structures that denies their visibility and importance- being their characters seldom portrayed as strong and independent individuals, taking them back to female roles that are measured by the male's eyes and patterns. The research analyzes twelve Peruvian fiction films produced in the 21st Century, identifying in how many they are represented, their roles and importance on those films. Through discourse analysis we identify the power structures that underlie those representations, which puts women on second place, behind male characters in the nation's history.

**Id:** 20151

**Title:** [Panel] MeToo's Global Ontology, Panel description

**Session Type:** Panel Submission

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**Abstract:** More than the contemporary zeitgeist, MeToo is a global rebuke of heteropatriarchal control over consent, bodies, and voice. Although mediatized as a moment, the MeToo movement rests on intersectional and intermedial pasts, presents, and futures while growing globally in impact and scope. To articulate these changes, this panel advances two strategic goals: 1) to expand the historiography of MeToo by exploring the voices that incubated and/or continue to nurture the movement and 2) to refocus the MeToo conversation around the intersectional struggles and resistance of peoples across the globe, challenging and decentering privileged narratives of whiteness, heterosexuality, and celebrity.

The papers in this panel address gender, voice, and visibility in global social movements to construct a historiographic continuum of the movement. To demonstrate the persistence, pervasiveness, and flexibility of the movement, we examine the intersection of advocacy and media through a variety of mediums including podcasting, social media networks, newspapers, and cell phones. Critically, we construct a global ontology, moving between India, the United States, and Spain.

Looking first to the past, paper one examines how #metoo—originally a social media advocacy tool for women of color—was co-opted by white celebrity, erasing the victimization and resistance of women of color. Paper two acts as a corrective to the whitewashing exposed in paper one by examining how MeToo India used cellphones to transform a Western-centric movement into a massive shift in that country's gender history.

Following these historical accounts, papers three and four examine the movement's present moment, highlighting its broadened in scope and is regeneration across populations. Paper three narrates how podcasting and other online technologies incubate the movement's goals of voice, visibility, and advocacy, while reproducing its U.S.-specific problematics around whitewashing. Paper four connects the hypervisibility of MeToo to the spike in social media conversations around same-sex domestic violence in Spain. Examines the impact of victim-centered storytelling advocacy versus newspaper reporting, paper four articulates how MeToo has widened to include, and empower, marginalized populations across the globe.

Panel Chair: Dr. Angharad Valdivia

Participants: Dr. Angharad Valdivia, Dr. Koeli Moitra Goel, Dr. Alicia Kozma, Dr. Arnau Roig-Mora



**Id:** 20152

**Title:** #Metoo: Tales of Origin and Intersectional Negotiations

**Session Type:** Panel Submission

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**Abstract:** Unsurprisingly, and indeed continuously within mainstream US feminism, when social movements gain salience, their intersectional origin and the labor of those who contributed to their formation initially becomes whitened. Representation of agency is attributed to white actors despite evidence to the contrary. Just as histories of US feminism under-represented the contributions of African American women, #blacklivesmatter coverage often ignores the fact that it was founded by three African American women and that many of the victims of racialized violence are women, whose stories seldom appear in the news. #metoo similarly was created by an African American activist yet entered mainstream consciousness through Harvey Weinstein and his many accusers, especially Rose McGowan. This presentation seeks to map out the presence and nature of Tarana Burke, as the creator of #metoo as the individual who created this hashtag to pursue social justice on sexual harassment issues, which impact women of color disproportionately. As well, I will examine the inclusion of intersectionality within the ongoing #metoo movement and coverage, now that it's reached the mainstream through award seasons as well as highly publicized cases of major media figures.

**Id:** 20153

**Title:** Wings of Fire: #MeTooIndia Marks Historic Faceoff with Entrenched Patriarchal Order

**Session Type:** Panel Submission

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**Abstract:** The “Me Too India” Movement has followed an erratic but combustible pathway. A monumental marker for the rise of woman power, it articulates a significant turn in gender relations, pushing struggles for gender justice to levels not experienced earlier in India. In historicizing the Me Too India movement, I propose that the current mobilization is an organic, teleological progression drawing strength from several ground-breaking events which as precursors had enduring impact on public memory and led up to this moment. The “Not in My Name” protests which spread across the country following the horrifying Nirbhaya rape in 2012 or the “One Billion Rising: No more Violence against Women and Girls” in 2016-2017 nurtured the seeds of discontent lying fallow for centuries. The ground matured slowly, but the Nirbhaya case may be seen as germinating the seeds, invoking unprecedented mobilization not simply because it was a gruesome, inhuman rape and mutilation of a woman valiantly fighting sexual violence till her end, but it evoked public shame in an “honor-driven” society. India’s embarrassment at being publicized as the “rape capital of the world” agitated the general public, so intellectuals and the educated middle classes finally got involved in the resistance. Sexual violence and harassment, henceforth a victim’s burden and largely hushed up, circulated in the 21st century’s connected world. Through a media blitzkrieg, discourses and images of sexual exploitation spread like wildfire so no more denial was possible. Me Too India illustrates the face-off between two mega forces: a supremely powerful patriarchal order and a viciously oppressed female population finally turning around to speak up, speak out, speak back and speak truth to power. The introduction of cellphones in India has played a significant role in women’s empowerment and strengthened their demands for freedom of speech, access to knowledge and to information, giving the Me Too India wings of fire and marking quantum shift in India’s gender history. If the initiation of fight against oppression is to confront the oppressor and speak out that his power over you is not absolute and will not remain unchallenged, then #MeTooIndia has done that.

**Id:** 20154

**Title:** The Feminist Podcasting Voice as #MeToo Continuum

**Session Type:** Individual submission

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**Abstract:** The eruption of “MeToo” as social media hashtag in October 2017 singled a shift in the way women’s voices were heard and archived through online and digital media technologies. While primarily associated with social media, the practice of women and other victims telling their own stories coincided with a rise in U.S. feminist podcasting – including shows like *The Black Joy Mixtape*, *2 Dope Queens*, *Call Your Girlfriend*, and the subject of this paper, *My Favorite Murder* (MFM). Debuted in 2016, MFM is a true crime comedy podcast that quickly skyrocketed in popularity. The show currently has 19 million monthly downloads; is regularly ranked as one of the top 25 podcasts on Apple’s iTunes; recently set the record for the largest podcast live show at 8,000 attendees; and has held live shows for fans in the U.S, the Netherlands, England, Sweden, Scotland, Ireland, Norway, Australia, New Zealand, and Canada. Most recently, a listener began translating the podcast for a Japanese audience.

Connecting the resurgence in interest in the true crime genre (Boiling and Hull 2018; Bruzzi, 2018) and the near ubiquitous popularity of podcasting (Berry 2015)— as evidenced in television shows like *The Staircase*, *Making a Murderer*, and *The Jinx*, and podcasts such as *Serial*, *S Town*, and *Dear John*—MFM has made its mark by telling victim-centered stories with an explicitly feminist voice. It is here where the show intersects with the #MeToo movement: MFM uses podcasting as media technology to mirror #MeToo’s strategies of empowering women’s voices to tell their own stories while constantly reflecting on the everyday struggles of silencing and oppression. Resultantly, the podcast acts as a continuum of the movement, maintaining a constant focus on gendered victimhood in all forms, and bypassing the predictable burnout of #MeToo in mainstream mass media.

This paper, then, explicates how the podcast leverages strategies foundational to #MeToo to move past the mainstream constructions of the movement as a moment. This includes examining MFM fan advocacy efforts—including fundraising around comprehensive rape kit reform legislation in the United States—while articulating the problematic ways the show has co-opted a movement created by women of color (Duchemin, 2017; Frank, 2018). In doing so, this paper will articulate how the feminist podcasting of *My Favorite Murder* incubates a continuous space for the physical, psychological and affective work of the #MeToo movement while upholding the whitewashing of its victimhood and advocacy.

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Bruzzi, S. (2016). Make a genre: the case of the contemporary true crime documentary. *Law and Humanities* 10(22), 249-280.

Berry, R. (2015). A golden age of podcasting? evaluating *Serial* in the context of podcast histories. *Journal of Radio & Audio Media* 22(2), 170-178.

Duchemin, A. (2017). White Women need to do better: the death of *My Favorite Murderer*. *Bitch*.

Frank, P. (2018). Inside the nesting doll fandom of 'My Favorite Murder.' *Huffington Post*.

**Id:** 20155

**Title:** UsToo: Portrayal of Same-Sex Domestic Violence in News Media

**Session Type:** Panel Submission

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**Abstract:** The MeToo movement, and the debates it has wrought into the public sphere, has brought to light the pervasiveness of sexual harassment and assault. The movement enables victims to raise awareness and increase visibility of this situation while simultaneously empowering their voices and connecting with a larger group of people with similar experiences. By using social media, this movement counters the inherent misogyny of big media outlets and elevates the voice of the victims. How can this movement inspire other groups to reclaim their voices? What can we learn from it to stop the media from speaking for us instead of letting us speak? Is it possible to do so from any position, regardless gender, race, class, etc.?

Research suggests that same-sex couples are as likely to commit abuse on their partners as heterosexual ones (Puzone et. al., 2000; Burke & Follingstad, 1999; Mize & Shackleford 2008). However, the underreporting of such abuse leads this problem to a silence that perpetuates its existence. Furthermore, intimate partner violence in same-sex couples has particular power relations, in which gender inequality does not play the same role than in heterosexual ones. This complicates the applicability of existing knowledge on the topic and calls for new perspectives and research that acknowledge its uniqueness. Luckily, although still insufficiently, the MeToo movement has also allowed same-sex abuse to gain some visibility as in the case of Kevin Spacey, bringing to the forefront the need to find alternatives to toxic masculinities and reframe the debate of sexual abuse.

In order to analyze the prevalent discourses around this topic, and due to the lack/scarcity of personal testimonials, this presentation explores contemporary representations of intimate partner violence in gay and lesbian couples in the media, specifically in news media (online, paper and television). By analyzing such news, and in comparison with the treatment of this violence in heterosexual couples, this paper unpacks the interactions that gender and sexuality have with violence and the ideological discourses around it. Furthermore, we can also see how news media use race and ethnicity to scapegoat this sort of violence onto foreign cultures/people, using homophobia and patriotism to justify racism and enacting discourses of homonationalism (Puar, 2007).

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MIZE, KD., SHACKELFORD, TK. (2008). Intimate partner homicide methords in heterosexual, gay and lesbian relationships. *Violence Vict.* 23(1):98-144.

PUAR, J. K. (2007). *Terrorist Assemblages: Homonationalism in Queer Times*. Duke University Press. p. 83

**Id:** 20197

**Title:** Coloring Your Prejudices: From Slut Shaming to Market Nail Polish to Feminist Activism

**Session Type:** Individual submission

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**Abstract:** The Colombian brand Masglo is the most popular brand of nail polish in Latin America (Bolaños, 2017), with a presence in 12 countries, including the USA and Spain. In a departure from the norms of the international industry, Masglo's nail-polish colors are branded with adjectives and nouns that supposedly say something telling about the women who use them. Some of these terms have caused great offense –such as Rash, Slutty, Flirtatious, Controlling, Domineering- among others associated with what activists know as 'slut-shaming,' and other misogynistic concepts (Tanenbaum, 2015). It claims a direct correlation between the ambitions of Colombian women and the names of its various polishes (Pla, 2018). In 2015, it was estimated that over 500,000 women were working as manicurists in Colombia. 60% of them uses Masglo.

Twitter has hosted a significant debate about these names, involving positions from across the political spectrum. This study analyzed the content of 794 tweets with the hashtag #YesToDaringMasgloNames and 228 with #NoToDaringMasgloNames, published in 2015. We aimed to scrutinize the opinions of the participants in the online discussion to characterize the discussion about these varieties of nail polish; relate to the status of women in Colombian society and explore how might this conversation transcend the limits of consumerist position-taking and move into substantive feminist activism.

Results showed that the controversy was an exchange between enraged feminist users of nail polish and satisfied non-feminist ones and indicated ambivalent attitudes both to emphasized femininity

and specifically to slut shaming—one group was appalled, the other left cold by such controversies. The conversation was dominated by women (86.8%) while 8.7% of users were men, and others (4.3%). The messages were in a vast majority in favor of the use of these names as a marketing campaign (70.3%), and to a lesser extent, presented an opinion against (21.9%) or neutral (7.7%). The “negative” names were the most popular among the Twitter conversation, such as Prostitute, Glutton, Slutty or Layabout. Women supporting the strategy disarticulated the pleasure they derived from the product from its marketing. There is a relationship between the ambivalent responses of women customers and activists to these shibboleths indexes and the wider set of contradictions confronting women over makeup, from labor relations to occupational health to imagery.

We conclude that the Twitter Masglo debate changed little—a major Colombian firm continued to exploit invidious stereotypes that demean women, in a way that is in keeping with the nation’s machismo culture and limited range of commercially-endorsed beauty and desire, which are in turn linked to the subordinate situation of women across the country. This also illustrates the powerful paradoxes, at the heart of emphasized femininity and its reflection in nail polish. One of the world’s principals ‘high femme signifiers,’ colored nails are both profoundly traditional and yet laden with the power of sexual difference expressing itself in the social sphere and disrupting male physical normativity within public life (Lerum, 2015; Kang, 2017).



**Id:** 20200

**Title:** From Secretiveness to Reconstruction: Online Interaction and Identity Construction of 'Tongqi' in China

**Session Type:** Individual submission

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**Abstract:** In contemporary China, tongqi, gays' female wives in Chinese, have been the silent presence of homosexuality. Tongqi find no place to express themselves in reality. They, in turn, choose online communities, characterized with anonymity and divergence, to look for female peers with similar experiences and common needs. Selecting the Baidu Tongqi Post Bar as a case study, the current paper aims to analyze the communication characteristics of the online community and the identity construction of the group of tongqi. In a three-year online ethnography, the author participated in the bar to make observation notes. The original posts and links to relevant posts were extensively read and downloaded for text analysis. In addition, 16 tongqi posters who were actively engaged in online discussion during the last period of participatory observation were interviewed.

Identity is taken as the key conceptual framework for this paper, with a focus on how individual tongqi perceive the group they belong to as "a self of reflective understanding" (Giddens, 1998), which in turn amplifies their individual uniqueness that distinguishes from 'the other', other normal wives or girlfriends. As the literature review suggests, identity is used both as a link connecting between 'us', those who have similar background and experience, to form a social group with common characteristics highlighted (Hogg & Abrams, 2011; Zhang & Bin, 2006), and as a weapon to carry out symbolic resistance during the process of self-awakening (Hall & Gay, 1996).

The Tongqi Bar functions as a spiritual community and a network of social support. Taking the online community of the bar as a communication space, tongqi are able to construct their social network for information exchange, friend support and emotional dredge. Cyberspace broadens the channels of information sources and has the utility of tools to access information, share experiences, and exchange knowledge, such as knowledge of homosexuality, marriage law, gender, parent-child, etc., helping tongqi, a derivative group of gays, find 'sisters' to freely voice out their secrete and often painful life, and get legal assistance from a senior wife or volunteer. Thanks to its advantage of cross-region, the bar also helps tongqi integrate online and offline resources.

For tongqi, this identity is neither innate, nor is an initiative demand on their own. Different interviewees express different attitudes towards this identity from the strongest negation to the complete integration. However, the dynamic process of establishing identity of tongqi in online interaction and dialogue is similar, going through three stages, namely, identity confusion and refusal, identity reference and comparison, and identity confirmation and acceptance. A key point of tongqi's self-identity is the reference group, other wives with normal marriage. Tongqi constantly differentiate themselves and other groups to achieve the recognition of the group from the outside to

the inside, laying the foundation for the final identity confirmation. With mutual care and support, tongqi in the online community have gradually deconstructed the 'stigma' labeled to them and regain self esteem. Some tongqi are no longer addicted to their grief and hostile attitude towards gays, gradually developing supportive interactions with their gay husbands or boyfriends. Moreover, they start to actively seek out more important things and meanings in life.

**Id:** 20239

**Title:** Doing Gender in Advertising Agencies

**Session Type:** Individual submission

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**Abstract:** Women in male-dominated occupations have many challenges. Although the advertising industry seemingly welcomes women globally, sex segregation takes on a unique form. Alongside glass ceiling and sticky floor issues, a strong horizontal segregation resulting in feminization and masculinization of certain departments exists. The pervasive and global underrepresentation of women in creative decision-making positions in the advertising industry is a distinctive issue in advertising agencies. Taking this into account, it is important to explore how women negotiate their existence through gendered work experiences in organizations.

This study explores how women do gender in the advertising industry in Turkey based on the experiences of women who were able to pass beyond the glass ceiling. As a developing country integrating into global capitalism, Turkey's advertising industry is mainly made up of international network advertising agencies. Mass media in Turkey is important in terms of acting as the bearer of cultural modernity with its complementary nature of the image of westernization. Turkey is an interesting case in women's media involvement as a secular republic with a predominantly Muslim population. Tracing women's growing place in Turkish advertising is important in terms of presenting a model for gender equality and women's rights in developing countries. As organizations are promoting women's entry into the workforce globally, it is important to develop research in creative industries such as advertising where women get formal schooling but do not seem to stay or move up to decision-making positions in the industry. Thus, this study aims to fill the gap further in this respect.

In-depth interviews were conducted over 2 months with 12 informants with more than 15 years of experience in the Turkish advertising industry. Semi-structured open-ended questions were used with snowball sampling as the researchers gathered names of potential informants from each interviewed informant.

Results show that women advertisers in creative departments learn to perform unfemininity. The disregarded reality of women's gendered struggles, lack of resistance to employer demands, a consensus on women being equally creative as men exist. Informants believe women are better at organizing, listening, multitasking and detailed-oriented thinking. However, a woman in a man's suit is better received in managerial positions. Breaking free from institutionalized norms such as changing the traditional copywriter-art director team (Mallia and Windels, 2011), becoming a "maternalancer" (Kazenoff and Vagnoni, 1997) in other words a freelancer mother, or use of flexible and part-time schedules (Ensher, E. A., Murphy, S. E. and Sullivan, S. E., 2002) might be innovative ways to develop an actual work-life balance. As women in advertising slowly identify and embed such individual strategies based on their own needs and values, it might be seen as a slow step in changing the cultures of advertising agencies. Advertising agencies and clients need to

understand that the underrepresentation of women in advertising compromises creativity and make accommodating changes for women as a smart business decision (Grow and Deng, 2014).

**Id:** 20252

**Title:** Media Representations of Intimate Partner Violence in the Case of Oscar Pistorius

**Session Type:** Individual submission

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**Abstract:** In 2014, South African Paralympic athlete Oscar Pistorius was found guilty of culpable homicide for killing his girlfriend, Reeva Steenkamp, on February 14, 2013, in his Pretoria home. Pistorius said that he thought Steenkamp was an intruder in his bathroom. He was sentenced to five years in prison. In 2015, the Supreme Court of Appeal overturned the conviction of culpable homicide and instead found Pistorius guilty of murder. His prison sentence was extended to six years. However, in 2017, the state appealed for a longer sentence, and Pistorius was sentenced to 13 years and 5 months. This case made headlines around the world and offers a unique opportunity to study how the news media represented intimate partner violence. Published scholarly research has looked at how the news media represent violence against women in general (Alta, 2006, Halim & Meyers, 2010), as well as how rape cases are covered (Benedict, 1992, Fadnis, 2017, and O'Hara, 2012). However, there is little published research on how the news media cover intimate partner violence, especially in South Africa, where the murder of women is on the rise. Published research on the Oscar Pistorius case has focused on a variety of issues, including masculinity (Langa, Kirsten, Bowman, Eagle, and Kiguwa, 2018) and disability (Brennan, 2017, Harvey, 2015, and Swartz, 2013), the trial as a media spectacle (Johnson, 2016), political economy of media coverage of the trial (Chuma, 2016), and Twitter coverage (Scott, 2016, Knight, 2017), but no published research on this case has looked at media coverage through a gender perspective. Nor has research considered the case since the 2017 re-sentencing, which occurred amid the worldwide #MeToo movement that galvanized calls to take violence against women more seriously. Guided by feminist theory, this research project will determine through a qualitative content analysis of South African news articles how the news media represented intimate partner violence in this case. In particular, the research question is: To what extent did South African news media coverage of the Oscar Pistorius murder trial include gender-sensitive elements pertaining to intimate partner violence? The analysis will use a three-phase comparison to see how the court cases were covered and whether the discourse shifted over time. This type of analysis will consider reasons why the discourse may have changed or not. Our analysis will be guided by the following questions: What are the central themes during each phase of coverage? To what extent does coverage include gender-sensitive elements, such as quotes/paraphrases from experts on violence against women, references to relevant statistics, and an absence of context that mitigates suspect responsibility? An inductive open-coding system will be used to find emerging themes and topics. Violence against women is a worldwide

problem and research on media coverage of this topic has revealed systematic problems in the news media. As such, this study aims to make a contribution to literature about news media coverage of intimate partner violence. We also hope to provide insights for potential improvements of future coverage of intimate partner violence.

**Id:** 20263

**Title:** Debatiendo la violencia con estrategia. Análisis de las estrategias retóricas de feministas costarricenses en el debate público sobre femicidio en Facebook

**Session Type:** Individual submission

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**Abstract:** El objetivo de esta ponencia es analizar las estrategias retóricas desarrolladas por activistas feministas costarricenses en el debate público sobre el femicidio en Facebook.

Se parte de que la distribución de noticias de medios de comunicación en Facebook posibilita la discusión sobre temas de agenda feminista y visibiliza su oposición a la reproducción de la violencia.

La discusión sobre la discusión sobre femicidio en Facebook confronta la noción de que la deliberación se produce de forma racional y respetuoso (Lee, et. alt., 2017; Tiidenberg y Siibak, 2018; Papacharissi, 2011).

Las interacciones en Facebook permiten tipificar 1) actores, actos violentos, actos solidarios (Benhabib, 1993; Lucas, 2016); 2) construcción de un discurso contra-hegemónico (Fraser, 1997; Lucas, 2016); 3) exposición a audiencias desconocidas.

El análisis se realizó en Costa Rica en enero-abril 2018 en campaña electoral.

Se empleó enfoque mixto que incluye:

Estructura narrativa de noticias sobre femicidios.

Estrategias retóricas empleadas por activistas feministas para debatir, criticar o reformular las noticias.

Estrategias de solidaridad en apoyo frente a la violencia en Facebook

Se analizaron noticias de diarios nación.com. y CRhoy.com re-publicadas y comentadas por activistas y grupos feministas. La estructura narrativa de las noticias se mantiene tradicional: brevedad, poca contextualización, la agencia se otorga al agresor.

Estrategias retóricas halladas: las activistas y grupos feministas tienen a monitorear los medios periodísticos. Hay una revisión constante de cuándo los medios de comunicación ejercen violencia simbólica contra las mujeres al narrar hechos noticiosos.

Las activistas y grupos feministas no se limitan a comentar en la página del medio. Tienden a criticar y modificar el abordaje de las noticias desde una perspectiva de pedagogía feminista. Hacen referencia a normativa nacional e internacional, referencia a expertas feministas nacionales, editan los titulares de las noticias.

La solidaridad entre activistas se aprecia fundamentalmente en contención y confrontación de comentarios violentos mediante: argumentación racional en favor del post que se defiende, explicación y sensibilización de audiencias, e interpelación directa y violenta frente a agresores en los comentarios.

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**Id:** 20311

**Title:** Nappy is Crappy: A post-colonial intergenerational phenomenological narrative about hair and identity in South Africa

**Session Type:** Individual submission

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**Abstract:** What do autobiographical narratives of five Cape Coloured women of three generations reveal about issues of race and identity in postcolonial South Africa? This question is the essence of my study on hair and identity in South Africa.

Hair has been a marker of identity that communicates issues of race, acceptability, class and beauty. Colonialism and apartheid created a cultural belief system whereby the colonised's beauty, character and intelligence was criticised. During apartheid, South Africans framed their identities in terms of race which was defined by physical characteristics such as the texture of one's hair, and the colour of one's skin. Other bodies were defined as part of a particular narrative that saw them as inferior to that of white bodies. This resulted in them attempting to hide their natural identity and race, and pass for another race because of the benefits that whiteness offered. In postcolonial, post-apartheid South Africa however, where colonial dictates no longer have relevance the following questions arise: How has the coloured identity changed in a postcolonial South Africa? Understanding the colonial history of hair in South Africa, has the Coloured identity with regards to hair and the perceptions of hair changed in a liberated postcolonial democratic South Africa? How does the Coloured population navigate its identity within the dominance of hegemonic blackness? This study explores first-hand encounters of the historical context and current hair trends that influence the South African Coloured female's choice of hairstyle. Intergenerational phenomenological narratives of five biologically-related Capetownian Coloureds representing three generations were used. The women's ages range from 48 to 104. With a theoretical intersection of Goffman's Impression Management, my theoretical contribution namely, (Post)colonial Impression Management Theory, and critical postcolonial discourses about race and identity, this study explores Coloured females' choice of hairstyles teasing out issues of self-presentation, race and identity. A critical finding of the study reveals the psychological and symbolic sphere of racist ideologies of colonialism and apartheid which shape the perception that Coloured females have about themselves and the racist narrative of inferiority of the African identity, culture and body continues to be perpetuated from generation to generation.

**Keywords:** Coloured, female, hair, (post)colonial, apartheid, identity

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**Id:** 20353

**Title:** Desigualdad de género en la profesión periodística: análisis del entorno laboral de la mujer en la prensa española

**Session Type:** Individual submission

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**Abstract:** A pesar de que seis de cada diez graduadas en periodismo en España son mujeres, son muy pocas las que consiguen un puesto de alta responsabilidad en la prensa española. Problemas como la brecha salarial, la falta de paridad y la violencia machista han tomado especial importancia en este último año, y están siendo objeto de debate más que nunca en los medios de comunicación, en la política y en la opinión pública. Diversas investigaciones confirman que la situación que vive la mujer en general es todavía muy mejorable, y todo esto nos ha llevado a pensar que las periodistas en España, y particularmente las de prensa (sobre las que no existen estudios específicos), no son una excepción de esta realidad. El trabajo que se presenta aquí, y que se encuentra en fase de realización, tiene como objetivo describir las características sociodemográficas de dichas periodistas y sus circunstancias laborales; analizar las percepciones que ellas tienen sobre su entorno laboral con respecto a sus compañeros varones; y conocer las actitudes de los periódicos para los que trabajan hacia la igualdad de género, y hacia la mujer dentro el gremio periodístico.

A través de la encuesta como método de observación directa, se han recogido las opiniones de las mujeres periodistas de las ediciones de Madrid de los diarios ABC, El Mundo y El País. La metodología utilizada es la cuantitativa y el instrumento de observación es un cuestionario individual de 30 preguntas, dirigido a una muestra representativa de 157 periodistas (95% de confianza) de un total de 262 contratadas.

Los primeros resultados obtenidos revelan que un 88% de las periodistas considera que la mujer lo tiene más difícil que el hombre para crecer en periodismo y un 63% afirma no tener posibilidades de ascender en su trabajo. También se ha podido conocer que casi un 90% cree que hay presencia de machismo o sexismo en su trabajo y el 94% de ellas piensa que es necesario un plan de igualdad laboral.

Si bien este trabajo no investiga en profundidad sobre los aspectos determinantes de la desigualdad de género en todo el gremio periodístico, sí podrá establecer unas conclusiones que sirvan de antesala de próximas investigaciones respecto a la figura de la mujer periodista en España.

**Id:** 20376

**Title:** #MeToo and Intersectionalism: "Radical community healing" or "voyeuristic trauma porn"

**Session Type:** Individual submission

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**Abstract:** In October 2017, millions of people reflected on their experiences of sexual abuse and harassment, publicly sharing their testimonials in an expression of global vulnerability using the hashtag #MeToo. However, amongst all of the testimonials emerged an undercurrent of those who were absent from the movement. Many of the tweets portrayed the angst and distress individuals experienced in their decision to participate, indicating the emotional and psychological costs of engaging with online feminist campaigns. Further, some tweets questioned the efficacy of the movement; expressing frustration at the re-appropriated nature of the campaign and the collective feeling of an “intersectional betrayal” by white women and feminists who dominated the mainstream media reporting of the movement. This article examines the intersectional struggles of the #MeToo movement, drawing attention to those absent from the global conversation and highlighting the additional risks of participating in online feminist protests. The paper adopts an intersectional framework, as conceptualised by Crenshaw (1991), to further an understanding of how race, class, and gender collide within the #MeToo movement and how subordination can be reproduced within feminist protests. The paper draws on a large data set of 241,361 tweets collected on the platform DiscoverText from the first three days of the #MeToo movement and combines content, discourse and social network analysis to examine the narratives related to participation. Specifically, the paper highlights the experiences and reflections of users who self-identified as queer, disabled, or a person of colour within their tweets. In addition, a social network analysis is used to visualise a snapshot of the affective publics that arose at the beginning of the movement and to illustrate how systems of oppression converged. This research foregrounds the intersectional concerns that result from the scale and reach of the millions of testimonials suspended online that constitute the #MeToo movement. It further highlights how the many voices and stories that have circulated the online sphere obscure the absence and recognition of marginalised women and those who are already more vulnerable in regards to experiencing sexual assault.

**Id:** 20409

**Title:** Qatari Women's Absence in Media: Violation or Protection of Human Dignity'

**Session Type:** Individual submission

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**Abstract:** Qatar, a small, Islamic GCC country, can rightfully be described as conservative, although it has recently undergone enormous modernization and development. Among its efforts to advance its stature on the international stage, Qatar has openly promoted gender empowerment as part of its 2030 National Vision, including increasing the number of women in the workforce, public ministries, and sports, among other areas, as well as supporting additional human rights initiatives. But one area where gender equality continues to lag is in the media sphere.

Qatari women face cultural and familial constraints that discourage them from showing their faces in media. This is true for both legacy media (traditional newspapers, published photos, and TV reports) and on social media. For instance, advertising houses must often resort to using foreign models and actors who can pass as Qatari. Local universities likewise have been forced to remove promotional images of female Qatari students from their websites and brochures in cases where the woman's family discovers it and objects, resulting in some students preemptively choosing to opt out of any potential public photo, including graduation group shots. Some Qatari women who do choose to appear in published media or share their images on social media have been harassed and even physically assaulted by male relatives. It is routine for news media professionals to query local women before taking their photo as otherwise doing so is not allowed.

What this shows is that despite the fact that Qatar has experienced rapid growth and internationalization in a variety of sectors, there still exists tension between the country's traditional Islamic and Bedouin values and modern life. Qatari men and women are wrestling internally with these seemingly contradictory goals.

"The right to voice and visibility... is now established as a basic human right alongside rights of access to... individual expression and social participation on a basis of equality, dignity and mutual respect" (IAMCR CFP, 2019). We analyze and explore whether the cultural constraints Qatari women face in sharing their image violate these basic rights, asking:

1. Do Qatari women themselves embrace or reject (or a mix of both) the cultural and familial proscription against appearing in published traditional media or sharing their own image on social media?
2. How does the ongoing tension between modern aspirations and adhering to traditional Bedouin/Islamic values play out in traditional media and informal media (i.e. social media)?

We are using survey methods because of the anonymity afforded, which is crucial with a sensitive topic. Both closed and open-ended items combine to give comparable results with individual input. We anticipate completing the survey in March and analyzing the data in April.

The paper will contextualize the findings within the historical development of the cultural and familial proscription. This will contribute to the understanding of how internationally recognized human rights and dignity are understood and either embraced or rejected in a country in the throes of massive modernization, shedding light on the challenges faced by the Qatari media in an increasingly globalized context.

**Id:** 20422

**Title:** Making (no)sense of Rape Culture in social media: From the sexist status quo to women's sexual agency

**Session Type:** Individual submission

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**Abstract:** Although it is now generally accepted that rape is a grave wrong and one too often ignored, how people make sense of what rape is and how it should be characterised is still a matter of dispute. Previous meanings around the concept of rape were mostly around the “victim” and not the perpetrator. Today, the definition of the line between assault and consensus seems to be what makes up the “hard border” of rape in its public discussion, but there is yet another (hard) border to cross: the one separating women’s sexual agency from the sexist status quo.

A great deal of literature explores the content of media and its role in the reproduction and maintenance of ideologies that assert dominant power in society, relating to the media and its capacity to perpetuate gender inequality, post-feminist ideas of sexual agency and rape. However, there is much less research (with exceptions such as Zaleski et al 2016; Kosloski et al. 2018) that seek to understand how people make sense of rape in their discussions on social media. Against this relative lack of prior studies on the topic of social media, sexism and rape, we set out to understand how a culture of institutional and everyday sexism took women and men to social media to discuss and make sense of the meaning of rape.

We therefore focus on two cases that spurred fierce discussions in the Portuguese media: one concerning assault legal cases and court decisions and the other involving the accusation of rape directed to the national football player and national hero Cristiano Ronaldo. What unites these cases is the fact that at the very heart of its media discussions was a dispute over components of a feminist understanding of rape crime: consent, mens rea, and women’s sexual agency. These were competing views about women, power and sexuality that help us to understand how a sexist culture is built and ultimately overcome on the intersection of news and our use of social media to discuss them.

In light of the above, we adopt a feminist perspective to map the ways in which a) recent sexual assault legal cases reported by the news and b) the ongoing case of Ronaldo’s accusation of rape, were discussed in the media landscape, interrogating to what extent they challenged sexist cultural understandings of gender based violence. More specifically, we aim to answer the following research questions: How do the two case studies establish an understanding of rape in terms of the definition of sexual assault, consent and women’s sexual agency? How do various news and commentators of the case studies develop deeply held social beliefs about sexual violence and

sexual agency, namely in how they label the women involved in them? How do different forms of sexism inform the general understanding of the cases?

Methodologically, we draw on data collected from Portuguese newspapers, social media platforms and feminist websites which will be examined through Critical Thematic Analysis (Brandi Lawless & Yea-Wen Chen, 2018, Braun and Clarke 2006), as an effort to tease out how intersecting macro-forces enable and constrain everyday discourses.

**Id:** 20467

**Title:** "Nasty Witch" versus "Perfect Grandpa": The representation of older adults on a children's television show

**Session Type:** Individual submission

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**Abstract:** Previous research indicates that between the ages of three and five, children begin to express stereotypes of older people; by the time they reach elementary school age, they already hold rigid negative beliefs, perceiving older adults as “lonely,” “scary,” “ugly” and “neglected”. Moreover, the literature systematically emphasizes preschoolers' limited ability to differentiate effectively between fiction and reality and to critically evaluate stereotypic representations of different social groups. Despite these observations, however, little is known about the prevailing stereotypes associated with older adults in television programs targeting younger children, especially preschoolers.

To fill this gap, the present study examined the salient gendered and ageist stereotypes embedded in the storylines of the well known Cbeebies television show “Grandpa in My Pocket” targeting preschoolers. By applying qualitative content analysis to 28 episodes, we aimed at answering the following questions: What images of older men and women does this show convey to young children; and what models of social interaction the older adults maintain with other characters. Our three-phase deductive process enabled us the identification and descriptive mapping of the following themes:

1. Older women’s weirdness, that emerged following analysis of older characters’ physical appearance, accent, habits and behaviors.
2. “Nasty witch” versus “Perfect grandpa,” based on analysis of characters’ personality, manners and actions.
3. Professional devaluation, based on analysis of professional background and skills.
4. Social isolation and exclusion—analysis of meaningful and well-founded social relations, as well as occasional interactions with other characters.
5. Between humiliation and physical violence—analysis of means used by the show’s protagonists to stop other characters from carrying out their harmful intentions.

The findings show that this program misses its opportunity to present preschoolers with more positive images of older adults, as it relies heavily on ageist and gendered stereotypes reaffirming to young viewers an erroneous image of the inherent dissimilar challenges older men and women allegedly face as they age. For example, older men are portrayed as aging gracefully while gradually reconciling with their new life circumstances, whereas older women are constantly characterized by their weird and repulsive physical appearances and grotesque personal habits. Similarly, in sharp contrast to the family-oriented, charming, warm and cheerful older men featured in the show, older women are presented as the embodiment of the “nasty-witch” archetype shown to be bitter, lonely, socially inept, overbearing, and vicious individuals whose actions are framed as “malicious intentions” designed to make everyone around them feel miserable. Moreover, in order



to thwart these women's "devious plans" (e.g. performing domestic tasks, coordinating a fashion show or a singing contest) they are systematically subjected to three forms of "comic violence": humiliation, intimidation and physical harm.

Consequently, these findings emphasize a need to raise awareness towards negative stereotypes embedded in the preschool television programs, which will be a first step in creating more realistic and balanced representations of older adults in general and older women in particular. This, in turn, would encourage young viewers to engage in positive interactions with older adults and to internalize non-stereotypical attitudes towards them.

**Id:** 20470

**Title:** An exploration of gender-based violence perpetuated in online print stories against prominent and professional women in Kenya

**Session Type:** Individual submission

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**Abstract:** Digital media have provided public spaces for women to share professional and personal stories and life experiences to online audiences. In spite of the increased digital presence of women, this spaces houses content that is generated from gossip and rumours that translate to online violence against them. This is perpetuated through online discussion that leads to the public ridicule and shaming of women online. The study submits an analysis of extractions of gossips and rumours from online newspaper content that provided the context, in which, Technology Based Violence (TBV) facilitates indirect acts of online violence through the traction in online conversations of these stories.

This is a qualitative content analysis study that uses sentiment analysis from extractions from various online print stories of 40 prominent and professional women in Kenya to explore the nature, types and trends of online violence that they faced in digital media spaces. The study isolates the issues that generate discussions that aim at 'radio silencing' women from speaking to societal issues online or those that perpetuate the 'chilling effect' aimed at discouraging them from participating in public life in society.

Criterion sampling through Search Engine Optimization (SEO) process create a list of 40 prominent and professional women who are politicians, academics, artists, activists, legal professionals in Kenya based on their digital footprint. The unit of analysis were extractions that facilitated opinion mining based on rumours or gossip from online prints stories about each one them harvested from a variety of online magazines, blogs and social media platforms that were downloaded and saved as PDF documents which were saved as data-sets in the qualitative statistical software, NVIVO 12.

A sentiment analysis based on the process of opinion mining was used to establish patterns of judgments, emotions and private thought about the women or substance of the of the content of stories. The negative sentiments from the extraction of the online print stories were which were a replication of rumours and gossip about the women were examined and provided a basis to describe the context and substance of the texts can be categorized as online violence.

**Key words:** Online violence, Technology Assisted Violence, Gender Based Violence, Women in leadership, cyber bullying

**Id:** 20496

**Title:** Gendering Mobile-mediated Dating through Intimate Commodities

**Session Type:** Individual submission

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**Abstract:** This study explores how intimacy in the United States is shaped through mobile-mediated dating, which is seasoned with culinary preferences and gendered conventions. I focus specifically on dating apps such as Dine and Dindr, two examples of a rapidly growing subcategory of mobile-mediated dating that has not yet been explored. These apps match partners based on their location and restaurant choices and advertise same-day and face-to-face dinner dates as their primary goal, using slogans such as “more dates, not swipes” or “find your #LoveAtFirstBite.” They have pricing systems that encourage male daters to pay the first restaurant bill. Drawing on the sociological concept of mediated intimacy and attending to emotionalized culinary experiences and gendered individualism, this study asks three questions. First, how is intimacy represented by dining-dating apps? Second, how do these dining-dating apps approach “being single”? Third, what gender relations and what contradictions between romance and consumerism can be identified in dating that is managed by an app and that trades in intimate commodities?

By analyzing the advertising text, testimonials, and reviews posted online, I demonstrate that individuals are not only invited to manage their intimate life through cultural consumption but are also compelled to adopt accelerated and mediated ways of engaging. I reveal that the limited and regulated access to communicative exchanges and the extended follow-up dinner dates in dining-dating apps is related to concerns about personal and relational investment. Furthermore, I argue that dining-dating apps participate in the mediation of emotions and gender relations by introducing intimate commodities that blur the borders between individualist aspiration and gendered and classed ways of experiencing intimacy. Together, these findings provide a particularly interesting context and open up new avenues for studying intimacy, gender, and cultural consumption in sociology and media studies.

**Id:** 20535

**Title:** Small and Medium Entrepreneurship through Facebook: Women Empowerment and Economic Sustainability of Bangladesh

**Session Type:** Individual submission

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**Abstract:** Bangladesh is the fastest-growing economic country in South East Asia. A prominent number of Bangladeshi women participating in the workplace as a leader compared with the ratio of male and female. Being half of the population, women are evolving the sustainable economic development through empowerment efforts. The uprising women empowerment encouragement and efforts keep steady progress of gender equality and ranked Bangladesh the first position for gender equality among South Asian countries in the Gender Gap Index of 2018. To sustain this middle-income status, women equal rights are now defined by women economic empowerment, and the ultimate empowerment is through entrepreneurship. So, Government and private-sector interventions have generally accelerated income-generating activities for urban and rural women by small entrepreneurship. Recently, women are influenced by enormous opportunities for 24/7 business through social media, specifically by Facebook. 48.4% of the population is emerging internet users and 93.34% Facebook users build the confidence of women entrepreneur to generate new ideas and earn from home. The purpose of this study is to gain in-depth insights into Bangladeshi women entrepreneurs' behavioural intention through Facebook. This research extended the Technology Acceptance Model (TAM) with the additional four contrasts. 235 self-administered questionnaires were collected through convenience sampling from Bangladeshi women entrepreneurs who have an active online store in Facebook. This paper examines individual behavioural intention of using Facebook based on the perceived ease of use (EU), users' accessibility (UA), users' capability (UP), consumers' relationship (CR), perceived cost (PC), and perceived usefulness (PU). Confirmatory factor analysis (CFA) and structural equation modelling (SEM) was employed to analyze the relations between these constructs. Findings confirmed that perceived ease of use and users' capability have a significant impact on the perceived usefulness of Facebook for entrepreneurship store. In addition, users' accessibility and perceived cost is most influential among these variables for store implementation. Furthermore, consumers' relationship

was not positively verified for Facebook as an entrepreneurship tool. The results recommend that women entrepreneurs can keep continuing the use of Facebook for their sustainable economic development. Moreover, they can emphasize virtual community activity and live promotional features of Facebook. This study theoretically contributes to the external factors validity with the Technology Acceptance Model. Finally, policymakers and social media marketers can implement the research results for future prospects.

**Keywords-** Bangladesh, entrepreneurship, economic sustainability, Facebook, women empowerment

**Id:** 20592

**Title:** "Imagined" Brazil in the media consumption of LGBTIQ+ immigrants and refugees in the city of São Paulo

**Session Type:** Individual submission

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**Abstract:** The present study is linked to a doctoral research, currently under development, that aims to analyze the experiences of sociocommunicational (in)visibility of LGBTIQ+ immigrants and refugees in the city of São Paulo. As one of its steps, the central objective of this work is to investigate how these immigrants and refugees construct representations about Brazil as a destination country for them. We seek to understand specifically how they (de)construct representations of Brazil as a receptive and open country to sexual diversities, (re)signifying them from their experiences in the city of São Paulo. The qualitative research methodology is based on six semi-structured interviews with LGBTIQ+ immigrants and refugees residents in São Paulo (from different nationalities, all from the countries of the global South), carried out during the year 2018. The analysis of the interviews is divided in two axes: a) media consumption, whose focus is on the consumption of media by these immigrants and refugees in their countries of origin and their relationship with an "imagined Brazil "; b) communicational interactions, especially in relation to the transnational migratory networks in which they participate. The theoretical contributions have an interdisciplinary nature, aiming at embracing reflections on the plurality contained in the migratory experiences, including not only their "objective" causes, but also aspects of subjectivity implied in the experiences of those who migrate. Gender studies, with contributions from feminist and queer theories, are extremely relevant to the research, since gender identity and sexual orientation are taken as a fundamental variable in relation to migratory movements. With regard to the media, we understand it in its socio-cultural dimension, being an essential device to the migratory movements, both in network and imaginary structuring. In relation to the Brazilian sociocultural context, it is necessary to consider that the ideal of respect for diversity that hangs over the country and that is often mediatically reinforced contrasts with the fact that Brazil presents one of the highest rates of murders of LGBTIQ+ people in the world. In this sense, the representations of LGBTIQ+ immigrants and refugees about Brazil as a destination country (strongly rooted in media consumption) help us to have a better understanding of the complexities of this paradox.

**Id:** 20605

**Title:** Prime-time protest' Screening the news coverage of transnational women's protests in global TV networks (2017-2019)

**Session Type:** Individual submission

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**Abstract:** On 8 March 2017 and 2018, women's protests were held in various parts of the world to coincide with International Women's Day. The actions were spurred to a significant extent by Latin American feminist collectives that have been mobilizing regularly since late 2015 and seeking to coordinate efforts regionally and internationally under the motto "Solidarity is our weapon". Protests were profusely documented by activists themselves via social media, and covered in varying ways by national news outlets. But were they televised internationally? Based on footage from the flagship news programs of eight global newsrooms (BBC, CNN, Deutsche Welle, Euronews, France24, Al Jazeera, Russia Today and China Central Television), I analyse how the protests, which have grown in extent and digital-local visibility, were covered in international TV news year-on-year. Specifically, I examine how the prime-time coverage of global TV news networks may promote or hinder greater understanding of, and solidarity with, the claims of women's movements.

Although the prime-time news broadcasts of global television networks are arguably one among other sites where meaning regarding protest movements is produced and circulated in digital times, understanding the ways in which they recorded and represented the international women's strike is nonetheless important given their symbolic power. Moreover, unpacking their politics of representation regarding ongoing women's struggles can serve to inform the strategic design of counter-strategies for the feminist movement to strengthen its appeal for international solidarity. To this effect, this study takes a qualitative descriptive-interpretative approach. Building on the analytical approach put forward by the "Screening protest" study, I screen the data in three senses: 1) by focusing on representations of women's protest on television screens; 2) by comparing coverage across global broadcasters, identifying which (and how) made the protest visible and which screened it out, as well as similarities and differences in their journalistic and popular culture narratives; and 3) by providing insights into how global TV networks may or may not be meeting the challenge of representing an increasing number of women who find that political representation has failed them, and have thus taken to the streets of the world to seek. Based on the analysis of the content and the quality of their news coverage, can we expect global TV networks to foster international solidarity towards, and greater understanding of, women's efforts?

The study was developed with data provided by the Screening Protest Project (a study funded by the Swedish Research Council and based at Stockholm University's Department of Media in Sweden; see <http://screeningprotest.com/>) and constitutes the first step towards further research that will compare the scope and reach of protests' global TV coverage with the scope and reach of

independent coverage generated by women's movements themselves. Theoretically, it will contribute to updating existing indicators for the analysis of gender portrayal in news and current affairs, and problematize earlier propositions according to which gender misrepresentation in the news media could be solved, at least partly, by incorporating female journalists into newsrooms. At the time of submitting this abstract, new protests are expected to take place on 8 March 2019, and I therefore expect to have data from this year as well to introduce at the IAMCR Conference.



**Id:** 20611

**Title:** Political women in the news. An analysis from a gender perspective discourse in the Spain's female-majority cabinet

**Session Type:** Individual submission

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**Abstract:** Spanish women who dedicate themselves to politics face great challenges when presenting their projects and professional validity to a society that is fed by media coverage that emphasizes, beyond its political management capacities, its gender condition.

This study analyses the representation that the main generalist newspapers of greater diffusion in Spain make about political women. Two left and two right-wing newspapers have been chosen, in addition to analysing their digital and printed versions (El País, El Mundo, La Vanguardia and El Periódico de Catalunya). The study is based on the days when the new government -mainly female with 11 women and 6 men- led by the socialist Pedro Sánchez is presented in society (from June 1 to 10, 2018). It is the first time in the history of contemporary Spain that a government is dismissed through a motion of censure proposed by the main leader of the opposition, who wins it in minority (gets 180 supports out of a total of 350). In addition, an analysis of the Twitter accounts of the media of our sample, will be carried out to assess the interaction of the users.

On June 7, all the Spanish PM were invested to new cabinet. For the first time in Spanish political history, it is a majority of women who occupy the government's cabinet. The study of the occupation of the public sphere by women is a relatively new area in the analysis of the treatment of the media. The objective of the research is to study the content of the journalistic discourse on the visibility that political women have and to discuss what degree of legitimacy women have in the media analysed by their personal qualities and not by their gender.

The research is developed through the methodology based on the Critical Discourse Analysis understood as a theoretical framework that allows us to understand how language forms the worlds of people and their knowledge. We share with Wodak & Meyer (2012) that the ACD requires understanding language as a social practice that is formed in the use of language and the choice that is made, constantly, of such language.

The analysis will be based on Discourse Historical Approach (DHA) proposed by Wodak (1996; 2006) and Krzyzanowski (2010) applied to covers, editorial articles, opinion columns and informative news. The articles are subjected to two levels of analysis: (1) semantic, where the different topics in which women ministers are involved are extracted; and (2) pragmatic, to analyse the discursive strategies and the representation of the social actors.

**Id:** 20635

**Title:** Visual Framing of Gendered Refugees in the European Press

**Session Type:** Individual submission

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**Abstract:** This study analyzes, from the visual framing theory, the way female refugees are visually depicted in 500 journalistic photographs published on 10 major European digital newspapers from France (Le Monde, Le Figaro), Germany (Der Spiegel, Süddeutsche Zeitung), Italy (Corriere della Sera, La Repubblica), Spain (El País, El Mundo), and UK (Daily Mail, Reuters), collected between 2013 and 2017. The main goal is to know if women are underrepresented in those media, and to check if they are visually represented with victimization frames, in contrast to men who are depicted as burden or threat.

First, there is empirical evidence of underrepresentation of women in media, through which they are prevented from being fully approved as part of society and, therefore, rejected from cultural citizenship in a society dominated by the media (Klaus and Lünenborg, 2012). In this sense, we pose that there is an underrepresentation of the female refugees in European press photography (H1).

Secondly, this study focuses on the four most recurrent connotative visual frames about refugees and migrants in refugee situation identified in scientific literature. These are the victimization frame, that depict them as vulnerable and innocent individuals, the normalization frame, that favours a more assimilationist and integrating position, the burden frame, that represent them as economic or cultural burden for western societies, and the threat frame, associated with security notions, often related to terrorism. Of all these frames, Roggeband and Vliegthart conclude that the victimization frame “is mainly applied in relation to women” (2007, p.531). Thus, we state that female refugees are portrayed more often in victimization frames, while male refugees are more frequently represented in burden or threat frames (H2).

This content analysis found that, effectively, there is an underrepresentation of female refugees in major European newspapers. While they represent roughly 50% of all the forcibly displaced people coming to Europe, they only were portrayed without men in 10% of the 500 analyzed photographs, and in roughly 20% of all the photographs showing only one gender. On the other hand, as

expected, photographs representing female refugees generally transmit victimization frames. Meanwhile, men are more frequently associated with frames that represent them as burden or threat, in a more negative and violent way, but also more active and capable.

As for the normalization frame, it seems to be more associated with female refugees, but the difference is not statistically significant. Therefore, it can be concluded that the European media continue to reinforce hegemonic sexist representations of refugees by condescendingly portraying women as weak, vulnerable, submissive and harmless.

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doi:10.1080/01402380701276352.

**Id:** 20658

**Title:** Feminism's current moment in South Korea: An analysis of the media discourse of feminism in South Korean newspapers

**Session Type:** Individual submission

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**Abstract:** This paper examines ways in which feminism is manifested and experienced in the contemporary South Korean media discourse. It demonstrates that South Korean manifestations of feminism, while connected with increasing prevalence to feminism on a global scale, are tightly intertwined with South Korea's specific sociopolitical and economic conditions.

Since the 2010s, feminism has become one of the hottest topics in South Korea. Faced with increasing violence against women—such as revenge porn, hate crimes, and dating violence—feminist groups have mobilized political power and, through the global MeToo movement, feminism has acquired more public visibility. But the growth of feminist movements has also brought a public backlash. Amidst these current conditions, this paper shows how “feminism” was represented in recent South Korean news media. I conducted a textual and discourse analysis based on approximately 2,500 news articles from six national newspapers from 2015 to 2018.

The findings of this study indicate that feminist movements in South Korea have been going through an important transition as the media discourse of both feminism and anti-feminism have exploded during the past several years. Unsurprisingly, as previous studies (Jaworska and Krishnamurthy 2012; Lind and Salo 2002; Marling 2010) have revealed, feminism was primarily represented in South Korean newspapers as a social force for disrupting the status quo. Highlighting rising hatred toward the opposite sex, news media tended to portray feminism as the main source of conflict between the sexes. However, despite these negative and inadequate representations, the news media discourse also suggested that feminism has grown to be one of the most significant social forces in contemporary South Korean society in just a few years. As feminism emerged into collective movements both online and offline due to the augmented political and economic power of women, the news media could not simply avoid feminist voices. In fact, there has been increasing media coverage of women's issues from feminist perspectives. That being said, it is important to note that the growth of feminist movements was entangled with the change in the political environment of South Korea—especially, the regime change after the impeachment of Park Geun-hye. Responding to the prevalent political sentiment of longing for a more democratic society, feminism grew into a prominent social movement which is forcing gender equality on South Korean society.

In short, my analysis shows that feminism is gaining more strength and a wider reach than ever before because of this discursive explosion. Yet, feminist movements in South Korea are now at a critical and challenging juncture. Anti-feminist aggression is perpetually increasing, and the news

media is continuously spotlighting feminism as the cause of social antagonism between the sexes. With the absence of discussions of the patriarchal heteronormative structure which undergirds the misogynistic, sexist culture, the news media merely consume feminism in order to illustrate the battle between the sexes. Ultimately, this study questions the role of feminist scholarship at this critical juncture of feminism in South Korea. Following the tradition of activist feminist scholars such as Audre Lorde, bell hooks, and Sara Ahmed, this study explores the ways in which feminist scholarship engenders stronger feminist movements.

**Id:** 20681

**Title:** Measuring and Bridging the Gaps: Addressing Gendered Digital Inequities in African Contexts

**Session Type:** Individual submission

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**Abstract:** While access to ICTs such as mobile phones and the Internet has risen in the last couple of years, new digital inequalities are emerging with regards to gender, socioeconomic backgrounds and among users with different levels of digital literacies and education. The gendered nature of access to and use of digital technologies continue to affect existential opportunities (van Dijk, 2005) for many African women and negatively influence the process of social inclusion (Warschauer, 2003), and thus contribute to several disadvantages (Robinson et al., 2015; Kwami 2016) that exacerbate social inequalities. This paper interrogates the interrelationships between gender, new digital technologies, socio economic development among marginalized groups in different contexts in countries on the continent of Africa. There is a growing body of work focusing on the everyday use, domestication and appropriation of the mobile phone in reshaping development discourses, gendered interactions, mobilities, and negotiating existing global and local power structures at the margins (Burrell, 2014; Ling & Horst, 2011; Steeves & Kwami, 2017; Tacchi et al., 2012; Wallis, 2011, 2013). These studies focus on the interplay of marginality, mobilities and social networks as reflected in the mobile phone practices and livelihood strategies in the African context. Drawing from ethnographic studies and surveys on the nature of digital inequities among marginalized groups, this paper focuses on measuring and bridging the rising gendered digital inequalities in communities in Africa by presenting a comparative analysis of the nature of digital inequities among marginalized communities. This paper makes the case for comparative studies of gendered digital inequities and differences as important for understanding and bridging the existing gaps. By focusing on marginalization, attention is paid to the relationships between people, locales, and institutions rather than focusing on poverty, which tends to yield a more static framing around assets and accumulation. By focusing on how distributed groups connect through digital tools the paper hopes to raise some new questions about the nature of digital inequities in today's networked society and addressing gender empowerment through inclusive ICT policy-making and practice.

**Id:** 20733

**Title:** Examining the influence of geo-social networking (GSN) applications on the sexual identity development of young Taiwanese gay men: A theoretical exploration

**Session Type:** Individual submission

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**Abstract:** For gay men, the geo-social networking (GSN) applications on smartphones are a relatively new and ubiquitous form of online dating that has gained widespread popularity among men who seek men. Meanwhile, gay youth are turning to the smartphones as they develop their sexual identity and come out in Chinese society, yet little research has been directed towards understanding this phenomenon in Taiwan, particularly regarding how participation in the GSN applications might facilitate the development process, and even the coming-out process.

In this study, the GSN application chosen for the study is 9 Monsters—a gay social dating application invented and first launched in Japan, Asia. Significantly, 9 Monsters is one of the most popular gay dating applications in Taiwanese gay community. Compared to the Asian-based 9 Monsters, the earliest Western-based applications using this mobile technology which had a profound influence on the development, in both form and function. The aim of this study is to investigate how the application provides a set of possibilities and limitations on developing sexual identity and how these interact with sexual identity knowledge possessed by the users. Additionally, the sexual identity development and the coming-out experiences of young Taiwanese gay men who participate in the GSN application will be examined. However, the evidence of this study will highlight the need for researchers to investigate the on-line experience of young Taiwanese gay men, who come to terms with their new sexual identities, and to explore the potential for related problems with online activities. The finding will also serve as an intellectual reference for further research on the use of the GSN applications among young gay men in society, and expand the way the researchers study the process of gay sexual identity development for Taiwanese gay youth in general.

For the theoretical framework, this study relies on the Models of Gay Identity Development and Stage Theory, and to understand the implications of how emergent technologies such as the GSN applications can be understood as a venue for exploring sexual identity. From the perspective the applications may provide an important social context in which questioning and young gay men can reach out and connect with other gay men, both on- and off-line. This study aims to provide an important research into the participant's lives to interpret the process of sexual orientation development, especially the self-exploration experiences of young gay men who participate in the socio-sexual context of the applications. The study is in the process of interviewing, and will provide descriptive data to answer research question. The study will also provide insights into this understudied area in the Asian LGBTQ literature on the sexual identity of young Taiwanese gay men. The result of this study will fit the gaps of the Asian local literature on the mobile technology-mediated spaces and the impact on sexual identity by searching into the behaviors of the Asian-

based GSN applications utilized by young Taiwanese gay men such as the popular social networking platform.

Keywords: GSN application, 9 Monsters, the sexual identity development, young gay men, Taiwan.



**Id:** 20757

**Title:** Catcalling, misogyny and victim blaming: online framing of street sexual harassment legal developments

**Session Type:** Individual submission

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**Abstract:** Since September 2015, unwanted verbal sexual proposals addressed to women or men are considered crime by the Portuguese law. This legal development around street sexual harassment brought this issue to public attention, triggering intense online debates. While only the proposals of sexual nature were targeted, much of the discussions focused on the idea of the overall criminalization of “catcalling”, commonly known in Portugal as “piropo”. This research proceeds from a feminist perspective to map the ways in which these developments were framed and counter-framed in social media. By focusing on alternative and mainstream media texts and readers’ responses on Facebook, we analyze the public discourses that shaped the reform, interrogating to what extent it challenges cultural understandings of gender-based violence and of gender inequality in the social world.

In general and with only a few exceptions, street sexual harassment has not received adequate or purposeful attention from scholars (Logan, 2015). Nevertheless, it is part of a culture of everyday sexism” (Bates, 2014; Johnson & Ebony Bennett, 2015), widespread trivialized and ignored.

Research indicates that street sexual harassment limits women’s presence in public space and that women think about harassment, fear it, and plan for it, even in its absence (Gardner 1995; Fairchild & Rudman, 2008; Kearl, 2010; Wesslemann & Kelly, 2010; Logan, 2015). It is indeed internationally recognized as a type of gender-based violence, namely by the Istanbul Convention. Against the lack of prior research studies on the topic, we questioned if online media discourses helped to legitimize the seriousness of this offense and promote the social change targeted by the law reform.

Methodologically, we focused on Facebook as the platform where we c see framing interactions being defined and coming together around the issue of street sexual harassment. Drawing on data collected from Portuguese newspapers and feminist Facebook pages, as well as readers’ comments, we combined frame analysis (Gamson & Modigliani, 1989; Entman, 1993; Bird & Dardenne, 2009) with Feminist Critical Discourse Analysis (Lazar, 2018). If identifying the framing packages and devices help us to establish how the perceived reality of street sexual harassment was defined, feminist critical discourse analysis helped us to connect these frames to the main power relations and ideologies of gender implicated in the discursive representations of harassment.

The research shows that the legal developments, prompted and welcomed by feminist struggles, were framed by backlash discourses against the politicization of street sexual harassment, the recognition of women's socially structural oppression, and the claims for gender justice overall.

**Id:** 20783

**Title:** Recent Online Debates over Homosexuality in Austria: two Cases of 2018

**Session Type:** Individual submission

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**Abstract:** Our study aimed at identifying recent public perceptions of homosexuality and respective public knowledge repertoires in Austria. It centers two recent cases of online discourses focusing on homosexuality in Austria:

Case 1: In mid-August 2018, news media reported heavily about an Afghan man whose asylum application was denied by the public authorities. The responsible official had evaluated the man's homosexuality, which he had stated as the flight reason, as implausible. The stereotypical justifications used in the rejection notification triggered news coverage in and beyond Austria and vivid debates on social media.

Case 2: At the same time, the Austrian Federal Railways launched new advertising posters promoting the "family card", with one of the subjects depicting two men holding a baby. Again, intensive debates centering homosexuality started online, when a local politician and member of the Austrian right-wing Freedom Party (FPÖ), which is currently part of the Austrian government, reacted to the poster using homophobic vocabulary.

Being connected to either a forced migration or an advertising context, those cases are obviously incomparable. However, due to their heterogeneous nature, respective online debates form excellent material to identify recent communication and perception patterns of homosexuality in Austria. For this purpose, public online debates emerging from the mentioned cases on Facebook were analyzed using the sociology of knowledge approach to discourse, which allows to structure extensive (social media) discourses and reveal respective patterns that shape social practices (Keller, 2005).

Concretely, we were interested in common patterns between the two online debates over homosexuality and underlying narratives as well as conceptualizations of homosexuality in both debates. Our analysis corpus consisted of 2,359 subsequent Facebook comments to 14 news stories published and posted on Facebook by 12 nationwide newspapers.

Our research was informed by previous studies focusing on discourses of sexual and gender identities and respective results highlighting the hetero-normative character of those discourses (see for example Wetzstein & Huber, 2016; Zimmermann, 2013) and by the concept of intersectionality. The latter helps to see that life experiences in terms of discrimination, privilege and oppression are fostered and probably intensified due to the interplay of multiple dimensions of social identity (Gopaldas, 2013). For our analysis, intersectionality also provided the fundament to acknowledge the formation and reinforcement of social expectations through identity structures, such as possible

perceptions of gay male eroticism as an alternative, interference or even violation of masculine gender norms (Owen, 2003).

In our presentation, we will inter alia give an overview of the results, connect them to the gay rights situation and implementation in Austria and address the limits and potentials of our study. We will, for example, explain that homosexuality is largely talked about as part of a person's (changeable) character, while it is denied as an identity category potentially leading to political persecution (case 1). We will also address that in both cases it is less the stereotypical and homophobic statement that is discussed, but legitimacy of homosexuality itself.

**Id:** 20836

**Title:** "You preach feminism" ' The Entanglement of Women's Rights and Racism in Right-Wing Identitarians Movements

**Session Type:** Individual submission

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**Abstract:** Our talk addresses contested truths and disputed rights as regards to racism, sexism and feminism. We focus on right-wing publics that extensively use digital media to spread their messages. Our case study involves a “women’s rights campaign” carried out by the Austrian-based right-wing “Identitarian movement”, which now operates in many other countries, including Germany, UK, Romania and the USA. The Identitarians, who portray themselves as part of a hipster-right youth movement, use digital media intensively in conjunction with spectacular public actions (Bruns/Glösel/Strobl 2014). At the beginning of 2018, the Identitarians started a campaign called “#120 Decibels”, in reference to the volume of a pocket alarm, a device without which (always portrayed as white) women supposedly no longer leave the house due to the threat posed by migrant men (see Mast 2018). At the heart of the campaign is a video published on YouTube that has received enormous media and public attention and has gone viral among far-right and ethnonationalist groups.

Two research questions guide our analysis of the video: Firstly, how can the exclusion of migrant men be justified as “legitimate”, given that acts of sexual violence are in their majority perpetrated at home or in the working environment – and migrants are not disproportionately involved in them? Secondly, how is “façade emancipation” (Dietze 2018: 38) legitimized, thus justifying the assertion on which this pattern of argumentation is based: “We in the West have equal rights in contrast to Islamic societies and people”?

In order to answer these questions, we first present background information on the right-wing Identitarian organization and position them in the context of the “New Right” and its gender ideologies (Sauer 2017; Mayer/Sauer 2018). We will then discuss the content and visual form of the video. Drawing primarily on semiotic analysis we discuss how the wording used in the video and the topics addressed therein are linked to other social discourses and are firmly embedded in right-wing politics.

Our analysis reveals that the video links into four discourses. (1) It draws on discourses on nation-building and the gendering of war that encompasses assumptions about a homogenous population threatened by foreigners and draws on gender stereotypes about the presumed weakness of women who need to be protected by heroic men. (2) Despite its claim to the contrary the video is firmly rooted in right-wing anti-gender politics. (3) It links into discourses of mass media that ponder the

presumed threat posed by migrant men marking “them” as different from “us”. (4) The message of the video is connected to current political debates on border security and violence protection in Austria, currently governed by a coalition of a right-wing (FPÖ) and a conservative (ÖVP) party. Concluding our talk, we will discuss some of the contradictions arising from the masking of a gender-conservative and racist agenda and a stress on women’s rights for self-determination. Such contradictions open up spaces for resistance and counter-activities (see Hark/Villa 2017).

**Id:** 20850

**Title:** Tres décadas de estudios de género en las revistas de comunicación españolas: Objetos y características de la investigación

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**Abstract:** ¿Cuáles son los objetos de estudio más comunes y las metodologías más utilizadas en los trabajos sobre género dentro del campo de la comunicación en España? ¿La autoría de estas investigaciones es mayoritariamente femenina? ¿Qué nivel de colaboración nacional e internacional existe entre las personas autoras? Respecto a estas y otras variables, ¿cómo ha sido la evolución de la investigación en comunicación relacionada con los Estudios de Género en España? Para responder a estas preguntas se ha analizado la producción científica de las revistas españolas recogidas en el Journal Citation Reports (JCR) y el Scimago Journal Rank (SJR) dentro de la categoría “Communication”, donde se ha evaluado la presencia y desarrollo de los trabajos sobre género, feminismos y Estudios de Mujeres.

El periodo contemplado cubre desde 1988 –año en el que aparece la primera revista científica española en comunicación– hasta 2017 –último año natural completo antes del inicio de la presente investigación–, con un universo de 8.300 artículos. De este universo total se han extraído como muestra para el análisis aquellos artículos que abordan temáticamente algún aspecto relacionado con el género (178). La selección de estas unidades muestrales se ha realizado manualmente, descartando la utilización de técnicas de búsqueda aleatoria o mediante procesos de indexación con el fin de asegurar una mayor exhaustividad y descartar posibles errores o ausencias.

Los principales resultados revelan que: 1. Existe una escasa presencia de los trabajos sobre género en las revistas españolas de comunicación; 2. La mayor parte de estas investigaciones han sido realizadas individualmente, y cuando hay colaboración entre investigadores/as de diferentes universidades, es mayoritariamente de tipo nacional; 3. Principalmente se trata trabajos firmados por mujeres; 4. Las metodologías utilizadas son eminentemente cualitativas, y 5. Temáticamente se han centrado en el estudio de las identidades y los estereotipos. En conclusión, pese al aumento

progresivo de este tipo de investigaciones en España, el presente artículo pone de manifiesto que existe una potencial contradicción entre el interés social, político y académico creciente por las cuestiones de género y su todavía escasa representación en las revistas de comunicación españolas.



**Id:** 21010

**Title:** [Panel] Communicating Gendered Luxury in Africa, Panel description

**Session Type:** Panel Submission

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**Abstract:** This panel brings together papers that explore different aspects of the links between gender, communicative forms and luxury in African contexts. It comprises of four papers reporting on original research. Each looks at a different aspect of gendered luxury, ranging from a consideration of the role of high fashion in drag pageants in South Africa, to an analysis of post-feminist luxury cooking celebrity, to what marketers of luxury say about how gender influences their perceived markets, to the sensibility of spectacular consumption by upper class women. Together, the papers can be seen as contributing from a feminist and queer theory perspectives to an emerging body of work that brings together African Media and Cultural Studies and Luxury Studies.

**Id:** 21012

**Title:** Looking Good, Feeling Fabulous: A Critical Discourse Analysis of Queer Consumer (Sub)Culture and Kinship at Club Simply Blue, Johannesburg.

**Session Type:** Panel Submission

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**Abstract:** Ideas about luxury are intimately connected to affective notions of desire and aspiration. The display of luxury is not only about individual longing, but also about shared, communal values, practices, and social mores. This paper explores how the desire for and aspirations towards “the good life” take material form in the drag subculture at Club Simply Blue, Johannesburg. While theoretical analyses of drag and beauty pageantry have foregrounded their semiotic implications with regards to sexuality and gender, few studies have paid critical attention to the material culture which undergirds these ritualized practices. This paper provides an ethnographic account as to the significance of material objects such as make-up, wigs, high-heeled shoes, jewelry, tiaras, and evening gowns in shaping the subcultural constructions of queer desire and kinship. By positioning Simply Blue as a queer subcultural world of goods, this paper reveals that the desire and consumption of consumer goods exist in close interrelationship with the construction of sexual and gender identity categories. This paper demonstrates how drag and beauty pageantry evidence the spectacular performance and embodiments of these desires towards “the good life.” By providing thick descriptions of the circulation of consumer goods within this subcultural space, I aim to show how queer forms of kinship are forged and navigated therein. A critical discourse analysis of ethnographic field notes and interview material is deployed in order to demonstrate the dialectic relationship between consumer desires and practices, and the performances of queer kinship at Club Simply Blue. The arguments herein foregrounded look beyond the current literature’s general preoccupation with the putative subversion of binary sex/gender categories which are embodied through drag. These arguments posit not only the performativity of non-normative sexual and gender categories, but also the doing, of kinship through shared desires, aspirations, and consumer practices.

**Id:** 21015

**Title:** Siba's Table: Food Television, Postfeminist Domesticity, and African Luxury

**Session Type:** Panel Submission

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**Abstract:** Siba's Table is a globally syndicated food television show featuring South African celebrity chef, Siba Mtongana. The show has been broadcast in over 128 countries throughout, Africa, Europe, the Middle East and the United States. This paper considers Siba's celebration of cooking as a luxury. Siba prepares her meals in an opulent mansion in the affluent Cape Town suburb of Hout Bay. Siba's celebration of domestic bliss calls upon a postfeminist imaginary in its apparent return to 'traditional' values of femininity. In her self-aware performance of domestic delight Siba is comparable to postfeminist celebrity chefs such as Nigella Lawson, Ina Garten and Martha Stewart. However, while most western criticism of postfeminist television focuses on the retrogressive politics of reclaiming the kitchen, theorists have seldom considered the importance of historical, racial and class privilege to this framing of the kitchen as a leisure space. Drawing on the work of Simidele Dosekun, I argue that this question of class is particularly salient in African postfeminist media. This paper explores how Siba's upper middle class lifestyle aligns her with a global community of class-privileged postfeminist women. But this representation of Siba's bourgeois lifestyle is also structured in opposition to another identity circulating in the global imaginary. Where African women have historically been represented through images of poverty and desperation or through images of domestic servitude, Siba's Table offers an alternative vision of African domesticity as site of luxury and indulgence.

**Id:** 21016

**Title:** 'You Can't Roll Up Looking like the Maid': Empowered and Entitled to Consume Spectacularly in Lagos

**Session Type:** Panel Submission

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**Abstract:** This paper draws from a larger project on the kinds of femininities being fashioned and communicated by young, class-privileged Nigerian women in the city of Lagos who dress in 'spectacularly feminine' style – a style of dress comprising the extravagant use and combination of normatively feminine technologies of adornment and beautification, from cascading hair extensions, to false eyelashes and nails, to the highest of heels. The paper concerns the practicalities of how the women put together their spectacular and certainly not inexpensive look. The style being predicated on the reiterative acquisition, use and management of a growing basket of feminine goods and services, the women position themselves as agentic, knowing and skilled consumers; subjects who, at a glance or touch, can discern 'real human hair' from the 'fake' say. They also position themselves as both empowered and entitled to their luxurious practices of self; as having earned them, in various senses of the term. The paper offers a discourse analysis of the women's justificatory talk of their consumption practice and consumerist sensibilities. It draws on and develops Michelle Lazar's notion of 'entitled femininity' as a new, postfeminist consumer subject position, showing how, this discursive, material and mediated position, and the ability to take it up, are co-constituted by both local and transnational landscapes of poverty and of cheap, feminized labour.

**Id:** 21017

**Title:** Watches for men, handbags for ladies: The gender politics of luxury marketing in African cities

**Session Type:** Panel Submission

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**Abstract:** This paper explores how narratives about gender fit in the professional practices of luxury marketers working to sell their products to African consumers. Drawing on in-depth interviews with marketing practitioners from South Africa, Nigeria and Kenya, all of whom work in the luxury sector in large cities, the paper explores how they talk about men and masculinity, women and femininity in relation to their perceived markets. Interview participants were situated at a key cultural interface between Western cultural economies and the so-called “rising” African consumer markets. In their talk about who buys their products (and indeed, who they want to buy their products), marketers easily slipped into highly heteronormative language that fixed masculinity and femininity to certain types of high-end consumer products: luxury watches for men, luxury handbags for women. The paper considers the ways in which luxury marketing discourse is gendered, with strong heteronormative gender roles accentuated and deployed, and asks to what extent this is unique to luxury markets, as narrated by those defining them, in Africa. The empirical discussion is framed with scholarship about gender, luxury and marketing in relation to African contexts, and argues that within accepted theories of gender as performative and shaped by power relations, it is crucial to introduce ways of thinking about capital itself as gendered, albeit in different ways in different contexts.

**Id:** 21099

**Title:** Situating Cyberfeminism in the MENA Region: Public sphere, Networked Authoritarianism, Activists' Doxing, and the Digital Divide.

**Session Type:** Individual submission

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**Abstract:** This paper explores the emergence of cyberfeminism in the Middle East North Africa (MENA) region during the context of the Arab Spring, which was a series of uprisings that followed the self-immolation of Tunisian Mohamed Bouazizi in December 2010 and spread through several countries in the MENA region. The uprisings protested authoritarian regimes and called for democracy, freedom, and social justice. Within the context of the Arab Spring, feminists in the MENA region contributed significantly to the public debates and discussions online to call for mass mobilization as well as raise awareness about gender issues and discrimination. They have thus actively participated in cyberfeminism, which can be defined as “the largest innovation in feminism in the last fifty years that harnesses the power of online media platforms to discuss, uplift, and activate gender equality and social justice” (Stern & Henderson, 2014, p.128).

Taking as objects of analysis three case studies of feminist interventions from Egypt, Tunisia, and Lebanon, the paper examines the ways in which the selected activists in the region respond to their contemporary context by advocating for gender equality at the same time that they seek to promote a wider social justice agenda for their respective countries. The case studies were selected because their creators self-identify as feminists who attempt to harness the power of information and communication technologies (ICTs) to end authoritarian rule and promote a human rights agenda, with specific attention to achieving societal gender equality. Furthermore, the selected case studies also benefit from a significant follow-up and fan-base (ranging from 2400 fans to 12 660 followers for the Facebook pages). The analysis is based on conducted structured interviews with the women activists, and is complemented with a content analysis of the activists’ own online interventions, which include a feminist blog and Facebook pages, as well as relevant contextual information found in the public domain.

Whereas the analysis demonstrates that cyberfeminism facilitates women’s access to the public sphere and enables them to take voice, these interventions’ potential is also mitigated by networked authoritarianism. Rebecca McKinnon initially coined the term “networked authoritarianism” in 2010 to denounce the Chinese government’s effective use of ICTs to censor and suppress dissent. Furthermore, the activists’ doxing, in the form of life threats directed at them and attempts to reveal their identities and delete/block their platforms online, threaten the viability of their interventions. Finally, the enduring digital divide in the region makes it so that significant segments of the

population who do not have access to ICTs and lack digital literacy cannot be exposed to this content. The analysis revealed that the selected activists were not initially always able to anticipate the existing constraints and backlash against them in the form of both online and physical harassment. This paper argues that raising awareness about techniques of silencing dissent might lead to better protection and optimization of the opportunities that ICTs offer to promote women's rights and social justice advocacy.

**Id:** 21108

**Title:** Who Would Participate in Online Discussion of Gender Issues: A Case Study of MeToo Movement

**Session Type:** Individual submission

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**Abstract:** Keywords: social media, gender, MeToo movement, power, social movement

**Abstract**

Due to different social identities, the micro-blogging users would have to make more efforts when discussing about gender issues. What kind of people would follow related topics is really important but seldom studied before. This research tried to find out who would participate in the online discussion of gender issues and what they focused on by studying MeToo movement.

MeToo movement used Twitter to illustrate the widespread prevalence of sexual assault to woman, and spread in Chinese micro-blogging Weibo. The movement was chosen to be studied because it represented women's problems, besides, it changed the dilemma of woman in the real world by micro-blogging (it was 'hidden' from the public since the phrase "MeToo" was used for sexual assault in 2006 and influenced widely after using Twitter to promote in 2017). In China, the gender problems were often discussed by a small group of people, but the MeToo movement changed the situation. Women from all walks of life spoke out for their sufferings and it was widely discussed by public.

We collected posts about MeToo movement on Weibo from October 15th, 2017 to August 30th, 2018 which was the main time of the event. The posts matching the keywords "MeToo" (in both English and Chinese) and "anti sex assault" (in Chinese) were classified. The users' demographic information online and all their other posts were crawled. Machine learning technology was used to deal with effective information presented in Chinese microblogging Weibo.

Combined with regression analysis (a series of logistic regression analysis using R 3.5.1.), three aspects of features (independent variable) were found to be the reasons of becoming topic participants (dependent variable): demographics variables (gender and age), personality (authoritarian personality), related knowledge (power knowledge and integrated related knowledge).

As the regression result showed, male and older people, the ones with anti-authoritarian personality, and the ones who care about power, would be more likely to voice in Weibo. As for the discussion content, we used typical opinion clustering and found that the opinion focused on human right and power. We believe that the high power distance (Hofstede, 2011; Oudenhoven et al., 1998) structure of Chinese society triggered the localization of MeToo movement. The participants are of vital



importance to helping victims gain public attention, eliminating misunderstanding, and improving social relationship.

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**Id:** 21113

**Title:** ESTRATEGIAS EDUCATIVAS PARA PROMOVER LA SENSIBILIDAD DE GÉNERO EN LOS PLANES DE ESTUDIO DE PERIODISMO, MEDIOS Y TIC'S EN CHILE

**Session Type:** Individual submission

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**Abstract:** Esta ponencia intenta describir las estrategias efectivas para la enseñanza universitaria y la formación en igualdad de género y medios de comunicación y Tic's. Para lograrlo, propondremos recomendaciones para la enseñanza universitaria y la formación en igualdad de género en medios de comunicación y Tic's. Nuestra interrogante se enfoca a determinar ¿cuáles son las estrategias necesarias para la enseñanza universitaria y la formación en igualdad de género, y medios de comunicación y Tic's? Empleamos la noción de efectivas con el objetivo de construir vínculos entre la educación universitaria y el campo profesional e impactar favorablemente en el desarrollo de una perspectiva de género en los medios de comunicación y las industrias de Tic's.

Tomando en cuenta que en las universidades en Chile, en particular en las carreras de periodismo y comunicación, no ha sido incorporada plenamente al currículo la enseñanza de igualdad de género en medios de comunicación y Tic's, se puede sostener que este déficit en la enseñanza se traslada al desarrollo profesional y constituye una de las causas de la prevalencia de la desigualdad de género y el sexismo en los medios de comunicación y Tic's (Tuchman, 1978; Gallagher, 1985; Van Zoonen, 1994).

La metodología se diseñó desde un enfoque holístico y consideró el empleo de técnicas cuantitativas y cualitativas. En una primera etapa se contempló la elaboración de un mapeo nacional de las iniciativas de enseñanza de educación superior en igualdad de género, medios de

comunicación y Tic's ofrecidas por las universidades chilenas en distintos niveles –cursos universitarios, diplomados dirigidos a estudiantes y/o profesionales y representantes del sector público, talleres, etcétera-. En una segunda fase el objetivo fue analizar las estrategias educativas en igualdad de género, medios de comunicación y Tic's reconocidas por informantes claves para identificar prácticas transformativas y elaborar criterios para un diagnóstico efectivo. Así, la muestra quedó constituida por 555 unidades (programas de cursos) para la fase cuantitativa y 16 docentes entrevistados para la cualitativa.

Palabras clave: género, periodismo y estrategias educativas.

**Id:** 21130

**Title:** Dignidad y derechos de las mujeres: regulación de la publicidad con perspectiva de género en países iberoamericanos

**Session Type:** Individual submission

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**Abstract:** En Costa Rica existe una ley para regular “todo tipo de propaganda comercial que ofenda la dignidad, el pudor de la familia y en la que se utilice la imagen de la mujer impúdicamente para promover las ventas”, sin embargo, concurren importantes vacíos que limitan una efectiva regulación de las malas prácticas publicitarias detectadas por el Observatorio de la Imagen de las Mujeres en la Publicidad del CIEM UCR, lo que apunta la urgencia de efectuar una revisión integral de la norma.

En este contexto, se emprende un estudio que realiza una revisión documental y un análisis por categorías de diversas leyes aprobadas en 19 países iberoamericanos de habla hispana concernientes a la regulación de la imagen de las mujeres en la publicidad y/o en los medios de comunicación. A partir de esta exploración se identifican los países con un nivel más avanzado de regulación, al contar con uno o varios instrumentos que favorecen de modo más directo la protección de los derechos de las mujeres con respecto a los contenidos mediáticos o publicitarios, aquellos con instrumentos de alcance moderado, y los que se encuentran rezagados al no disponer de normativas que contemplen este aspecto.

El caso de los países con mayor rezago permite visualizar que, el hecho de que la dignidad humana y la igualdad entre hombres y mujeres estén reconocidas en sus respectivas Constituciones, no es suficiente para que exista una protección efectiva contra la discriminación y otras malas prácticas que se reflejan en los discursos publicitarios con base en el género, la identidad y/o la orientación sexual. Los países con regulaciones más avanzadas contemplan en sus definiciones términos como publicidad ilícita, publicidad abusiva, violencia mediática y violencia simbólica, así como integran valiosos principios orientadores como la igualdad y equidad de género, la no discriminación, el enfoque de derechos, la interculturalidad, la interseccionalidad, entre otros.

Asimismo, entre las normas más avanzadas los contenidos publicitarios denigrantes se enfrentan a sanciones económicas y medidas orientadas a la reparación, mientras que las moderadas se limitan a potenciar la autorregulación o suspender la publicidad.

Finalmente, en todas las legislaciones revisadas se identifican retos para su más efectiva aplicación, incluyendo los retos que implica la regulación de los contenidos publicitarios denigrantes difundidos por medio de las nuevas tecnologías y en redes sociales, sin embargo, a nivel general se concluye que los países avanzados en la materia aciertan en comprender el impacto que tienen los

discursos mediáticos y publicitarios en la cultura, favoreciendo o no el pleno ejercicio de los derechos de las mujeres, y por ello ameritan tener regulaciones específicas.

**Id:** 21180

**Title:** #AbortoLegalYa: El uso estratégico de redes sociales en el debate por la legalización del aborto en Argentina

**Session Type:** Individual submission

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**Abstract:** Se desarrollan las principales características del uso de redes sociales durante el debate legislativo por la legalización del aborto en Argentina durante 2018. Durante 6 meses, la Campaña Nacional por el Derecho al Aborto Legal, Seguro y Gratuito, que nuclea a 500 organizaciones, utilizó una estrategia de movilización en dos frentes: en las calles y en redes sociales. Para ello, se diseñaron ciberacciones periódicas con hashtags que resultaron trending topic en Twitter y concitaron la atracción mediática y del mundo político.

**Id:** 21185

**Title:** Gender violence and media coverage: whose fault is it'

**Session Type:** Individual submission

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**Abstract:** Mass media play a key role in shaping perceptions of social issues. There is substantial research about media's portrayal of violence against women, but few studies examine femicide (murder of women by their partners). Even fewer studies take a look at Latin America, particularly Argentina, where femicides are increasing substantially.

On January 2019, there were 27 femicides reported in Argentina. That means that one woman was killed almost daily. The #NiUnaMenos (#NotOneLess) movement that brought thousands of people to the streets of Buenos Aires on June 3, 2015, to protest against gender violence and to demand institutional commitments to stopping femicide, began a process of awareness and empowerment at many levels; one being media coverage. Moreover, media coverage of these crimes is under scrutiny in Argentina.

Using second-level agenda setting and frame analysis, the current study analyzes newspaper coverage of violence against women from January 2015 to January 2019. Included in the sample, there are stories of one news outlet criticizing the coverage of other outlets. This time frame was selected because it includes coverage a number of months before the #NiUnaMenos movement started until today, four years later. In order to answer the questions on how news media in Argentina reports about femicides, this study focuses on some paradigmatic cases that had a significant press conference during the years chosen for the present paper. This paper looks into sources cited in femicides reporting, regardless of how the crimes were contextualized as individual problems or were presented as part of a larger societal trend or phenomena, and the newspapers' use of direct and indirect victim-blaming language.

Preliminary results show that in the majority of cases the newspaper coverage of femicides contributes to promoting gender stereotypes, uses victim-blaming language and does not contextualize these crimes as a broader social issue; where the woman is in a fragile position vis-à-vis her violent partner.

**Id:** 21261

**Title:** Circles of Discourse: Gendered and Racialized Bodies in Sexual Violence Discourse

**Session Type:** Individual submission

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**Abstract:** For women and girls who come forward with their experiences of sexual violence, there is the trauma of not only having to re-visit the event but also the additional trauma she experiences. She questions her credibility, her past and present reputation, and her own insecurities. Is her experience valid? Recent public discussions suggest that societal attitudes are changing, with a recognition that sexual violence is systemic, yet we often go back to outdated attitudes towards survivors.

Current digital practices are rooted in feminist activist practices of previous generations, who were at the margins of public discourse. The women who make significant contributions to public discourse are often white, middle-class, women. This was particularly salient in the #MeToo movement, where initially actress Alyssa Milano was credited for starting the movement rather than black activist Tarana Burke. This paper, which is part of a larger project on rape culture, considers the intersections of race and class and its effect on creating a narrative that only includes white, middle-class women as the victim/survivor. I argue that to eliminate gender-based violence, we must address the intersections of race, class, etc. in addition to gender. The flattening of identities erases the multitude of different lived experiences that women encounter as a result of their bodily experiences. This is particularly important in a Canadian context, given Canada's own history of colonialism and white supremacy, in which black, Indigenous, women of colour (BIWoC) are often left at the margins, without a care for their well-being. Yasmin Jiواني (2015) notes that violence towards Muslim women in Canadian news media are often framed as an "honour killing," creating a narrative in which this type of violence is only seen in other (that is, non-white) cultures while ignoring the overarching issue of gender-based violence that remains hidden.

Scholarly research on feminist media practices tended to focus on feminist discourses and its contribution to the public sphere. Habermas's notion of the public sphere has been criticized as privileging particular groups of the bourgeois public, composed mainly of white, educated men (Calhoun, 1992). Nancy Fraser (1977) proposed rethinking of what we consider the public sphere. She contends that what Habermas originally proposed was no longer an adequate critique that takes into account the nuances of our current cultural practices.

I continue the work that Fraser first proposed and argue that re-conceptualizing the public sphere includes having to consider the media in which discourse takes place and recognizing the importance of subjectivities to public discourse. To address this, I look to media archaeology, which Jussi Parikka (2012) states is concerned with media as "remediated, resurfacing, finding new uses, context, [and] adaptations" (p. 3). Media archaeology reminds us that we must consider the ways



that history is recorded (Ernst, 2011) and thus, can be “read as an alternative to the dominant writing of media history” (Kluitenberg, 2011, p. 51). By addressing who and what discourses are ignored, I uncover the ways that dominant discourses continue to be reinforced in mainstream ideology.

**Id:** 21280

**Title:** Branding, Objectivity, and Political Reporting: Female ambient journalists' voices in a hostile landscape

**Session Type:** Individual submission

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**Abstract:** A seismic shift in the landscape of reporting that journalists have long been accustomed to has occurred. From the beginnings of online news readers' comments that thrust journalists into the same space as anonymous-and-unchecked reactions from readers, journalists now find themselves in a constant form of existence in front of their audience — thanks to social media. Before the advent of ambient journalism (a term coined to describe the “omnipresent nature of news in society” (Hermida, 2010)), which inevitably produced ambient journalists— a byline and perhaps at most, a headshot, accompanied a journalist's article. Today, ambient journalism, we argue, has resulted in ambient journalists — reporters having to constantly exist on a plethora of evolving platforms.

While some research discovered that social media has allowed for journalists to be better connected to their audiences (Hedman & Djerf-Pierre, 2013), the downside is also having to be the recipient of bullying, stalking and harassment simply for having a profile. While no journalist is immune from public attacks, female journalists are disproportionately experiencing gender-related threats, harassment and intimidation online. A 2014 study on Twitter found that female journalists receive roughly three times as much abuse compared to their male counterparts (Bartlett et al., 2014). Additionally, when female journalists are the target for online harassment, the vile quickly descends into sexualized hate and threats (Ricchiardi, 2017). Women are more likely to be the subjects of graphic sexual and physical violence (Ricchiardi, 2017).

As a result of the requirement to constantly have a voice on social media by news organizations coupled with the current hostility against the press in the United States, this paper seeks to investigate how female political journalists negotiate their professional roles as objective reporters with their personal views of an administration that openly condemns feminism, all contained within

a hostile social media environment. The authors will conduct in-depth, semi-structured interviews with 30 political journalists working at the online newspaper outlets — excluding ones with a stated political stance — with the largest audiences across the United States.

Topics covered in the interviews will include: (1) journalists' experiences with branding themselves on social media (use of voice, employer rules/guidelines, expectations for social media use, curation, obligations); (2) journalists' experiences with audience replies on social media (strategies for responding, types of responses they ignore/refuse to respond to, if/when they block individuals, how replies inform their reporting process and/or sourcing); (3) the role diversity plays in social media interactions (dealing with harassment and threats with regard to gender/race/sexuality, presence of online support, extent of employer support); and (4) to what extent the aforementioned strategies and interactions with regards to branding, audience, and diversity have changed under the current administration.

Based upon findings from the female journalists' interviews, we anticipate that how journalistic norms are intersecting with social media through the lens of the current U.S. political environment will strongly contribute to the evolving landscape of ambient journalism.

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**Id:** 21281

**Title:** Dying in Silence: U.S. media coverage of the maternal mortality crisis

**Session Type:** Individual submission

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**Abstract:** Dying in Silence: U.S. media coverage of the maternal mortality crisis

The media are not often considered to be a key player in health literacy. But, research has shown medical conditions with greater media coverage are considered to be more serious and more representative than other conditions with lesser and/or no coverage at all (Young et. al., 2013). When the press shines its spotlight onto a medical condition, the public deems it to be more of a pressing health issue even though it may not necessarily be a condition that requires immediate attention and resources.

This research looks at a global public health issue which we suspect has been long ignored in the media: maternal mortality. More specifically, we focused on maternal mortality in the United States as it is the developed nation with the worst rate of maternal deaths in the world. In 2013, the U.S. maternal death rate was 26.4 per 100,000 live births (GBD 2015). This rate was more than double the 1987 U.S. rate of 7.2 deaths per 100,000 births (CDC, 2016.) Even more disturbing is that the state of Texas currently exceeds the maternal death rate for the entire developed world at 35.8 per 100,000 live births (MacDorman et. al., 2016).

Aside from the detrimental effects maternal mortality has on the personal front, it costs billions of dollars each year in the United States (Ellison & Martin, 2017). According to a September 2017 report in the American Journal of Obstetrics & Gynecology, the cost alone for caring for mothers with pre-eclampsia (a leading condition associated with childbirth complications) exceeded \$1 billion.

Thus, we questioned: How much coverage has maternal mortality had in the United States' media? And, more importantly, how has the coverage been framed? The central logic of framing is the construction of symbolic representations that allows the frame to deliver to the receiver of the frame an understanding of issues. Gitlin (1980) viewed frames as "persistent patterns of cognition, interpretation, and presentation, of selection, emphasis, and exclusion, by which symbol-handlers routinely organize discourse..." (p. 7).

This study will look at the top 15 U.S. newspapers by circulation from the decade of 2008-2018. We will look at the prevalence or lack thereof of coverage on maternal health and explore the frames that have emerged from the coverage. Through qualitative and quantitative descriptions, we aim to explain how news about this issue has shaped people's understanding of the problem. The findings could inform strategies to improve coverage of an important, yet somehow invisible health issue.

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**Id:** 21297

**Title:** Gendered Robotic Images and Human-A.I. Collaborations in WALL-E (2008) and Sori: Voice from the Heart (2016)

**Session Type:** Individual submission

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**Abstract:** Memories, emotions, and agency are no longer the qualities that define humanity in the postmodern, posthuman era saturated with endless simulacra and mechanical reproduction. They have become a privilege of sort, rather than a birthright of human beings, which artificial intelligence can also replicate. Since the seminal sci-fi film Blade Runner (Ridley Scott, 1982) raised such philosophical questions as “what does it means to be human?” and “how human are replicants or androids?” the past few decades have witnessed multiple cinematic representations of robots with artificial intelligence having success in conveying the three aforementioned qualities that used to be exclusively granted to humans. WALL-E, in particular, is not a mere trash-compacting robot in the 2008 Pixar animation film cleaning up the mess that the human race left behind after environmental catastrophe. His memory or data program is not only a source of efficient labor, but also allows room for nostalgic feelings, romance, and agency. A 2016 South Korean film pushes this dynamic even further as Sori decides to ditch her assigned duty as a surveillance satellite and willingly travels to the earth to help out struggling, troubled humans after years of eavesdropping on human communications in the contexts of wars, man-made disasters, espionage, and international conflicts.

This presentation provides a comparative analysis of WALL-E (Andrew Stanton, 2008) and Sori: Voice from the Heart (Ho-jae Lee, 2016) in order to investigate the intersections of gender, identity, humanity, and technology. Drawing on a queer theory, special attention will be paid to the ways in which these robots “perform” specific gender roles. Their gendered communication with other robots and surroundings articulates their emotions and agency in a way that asserts their distinct, yet socially acceptable, identity. In their interactions with humans, they are clearly coded as a “boy” (WALL-E) and a “girl” (Sori) while expressing love, compassion, and empathy for others, which makes them look more “human” and “humane” than “humans.” In the process of analysis, the presenter will also apply Susan Sontag’s notion of “camp” in an effort to explore how these robots’ “artificial” intelligence and their “desires” to solve “human” problems serve to put everything in quotation marks. Linda Hutcheon’s discussion of “parody” will guide this comparative analysis as well in terms of exploring how the postmodern form of parody portrayed in the two films destabilizes and reveals the artifice of humanity while also helping us rediscover humanity’s contradictions vis-à-vis gendered robotic images.

**Id:** 21310

**Title:** It's About Bloody Time: Understanding Women's Perceptions of Diversity in Menstruation Advertising

**Session Type:** Individual submission

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**Abstract:** In October 2017, the U.K. based company, Bodyform made headlines for its advertising campaign entitled, #BloodNormal. The campaign promoted putting an end to damaging stereotypes, stigmas, and misinformation about menstruation and menstrual bleeding. A variety of media outlets covered the story and praised Bodyform for its body positive messages about menstruation.

Although the Bodyform campaign raised important issues about the changes needed in menstruation advertising and concerns about media portrayals of females on their periods, an important question remains at large; How has pro-period messaging influenced the ways in which age, race, ethnicity, body shape, and gender identity is portrayed and understood in menstruation advertising?

While there is a plethora of research surrounding the topic of menstruation advertising, there is a lack of research focusing on how diversity is represented in such advertising. Previous literature on menstruation advertising has focused on content analyzing the product or how advertisers perpetuate the stigma associated with a woman being on her period (Backe, 1997; Erchull, Chrisler, Gorman, & Johnstron-Robledo, 2002; Havens & Swenson, 1988; Mandziuk, 2010; Merskin, 1999). Beyond the scope of advertising, other studies on menstruation have surveyed adolescent girls or young adults on their behaviors, attitudes, and experiences about menstruation (Brooks-Gunn & Ruble, 1982; McPherson & Korfine, 2004; Chaturvedi, & Chandra, 1991; Cronje, & Kritzinger, 1991).

A large body of literature provides evidence that the media has the power to shape what we see and what we don't see, as well as reinforce our overall attitudes and behaviors (De Zengotita, 2006; Bleakly, Hennessy, Fishbein, & Jordan, 2008; Saguy, Frederick, & Gruys, 2014; Armstrong, 2004). Therefore, this study not only fills the gap in literature, but it also raises important implications for understanding how advertising aimed at women cultivates representations of women's bodies, messages about gendered norms, and examples of how media pedagogy teaches heteronormative portrayals of menstruation.

To that end, this study interviewed a diverse cohort of 19 women to understand their perceptions of menstruation advertisements. The study utilized one-on-one, in-depth, semi-structured interviews ranging from 45 minutes to one hour over a four month period. The participants ranged from 28 to 45 years of age and were U.S. residents, but had grown up in either; England, China, Taiwan, Russia, Bulgaria, Bangladesh, or the U.S. As a way to gain insight into participants' reactions toward menstruation advertisements, participants were shown four current menstruation advertisements prior to the interview.

After asking participants to look at the ads, they were asked a series of questions about their experiences and perceptions of menstruation advertising. Once the interviews were complete, NVivo software was used to determine common themes across each of the interviews conducted, which were: gendered stigmatization, portrayals of diversity, and heteronormative ideologies in menstruation advertisements. While the #BloodNormal campaign sought to promote pro-period messaging, this study concludes that gendered stereotypes, a lack of diversity, and dominant patriarchal images of a woman on her period of still persist in female-targeted advertising and offers tangible solutions for future advertising to eliminate social stigmas and encompass inclusivity.



**Id:** 21329

**Title:** Female Competition-Video-Game Webcast Host in China: A Case Study of "Arena of Valor"

**Session Type:** Individual submission

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**Abstract:** Along the increased usage of PC and mobile phone, the size of China's video game market exceeded CNY 8.7 billion in 2017, and the number of players exceeded 400 million. As more and more teenagers got interested in video games, webcast host who live stream their video games online became an attractive job in China.

2016 is seen as the first year of "live broadcast" in China, when thousands of webcast hosts appeared online. There are two different kinds of hosts in the industry, professional ones and amateurs, both of which are mostly males. However, professional hosts who have contract with broadcast platforms are mostly female. Unlike their male counterparts who mostly drew audiences' attention with their superb gaming techniques, female hosts drew attentions with their "body beauty", usually along with sexual connotation.

It is generally perceived that female hosts had to do this because their gaming techniques aren't as good. However, we think that, instead of a forced action, this is an intentional choice that has no correlation with their gaming techniques. The main questions we put forward in this research are, 1) What is shown in the live webcast? 2) What are the motivations of the hosts when they choose this occupation? 3) How do the hosts benefit from the webcast?

The methods of this research mainly include content analysis and in-depth interviews. Content analysis method is used to understand the contents of the three representative live broadcast platforms named Yingke, YY and HUYA, and to explain the difference between male hosts and female hosts. In-depth interviews method is used to understand the meaning of "body beauty" and to find out the psychological motivations of female hosts.

We selected 19 female webcast hosts of a game "Arena of Valor" to understand their living conditions, webcast pattern, and motivations to do webcast. All of the hosts are between 18-29 years old, 6 of them are professional hosts and have contract with webcast platform, and most of them didn't have higher education.

The research concludes: 1) The female hosts intentionally choose to utilize "body beauty" instead of being forced to. The motivations behind the action can be one or a combination of three things, feeling like a star, making money, and killing time. 2) Economic interest is the main reason that led to the choice of increasingly utilizing "body beauty", which in turn gradually made their entire interaction with audiences about "body beauty". 3) Moreover, this interaction mode formed in the live webcast world impacts behaviors of the hosts in the real world.

**Id:** 21406

**Title:** Murders of Transgender People: A Discourse Analysis of Coverage of Turkish Newspapers

**Session Type:** Individual submission

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**Abstract:** This paper aims to explore transphobic media discourse against transgender people by focusing on murders of transgender people in Turkish online news articles featured between August 2016 and January 2019. Trans people are pariahs in Turkey. As such, there is no existent space for trans people. Violence is the quotidian part of trans people's lives, and Turkish mass media merely add on this collective violence through either the implementation of silence or continual scapegoating of trans people. What is more, the language of mass media tend to misrepresent transgender people and promote discrimination, transphobia, virulent hate speech and anger. Reported news associate trans lives with topics such as venereal diseases, public decency and prostitution, disregarding their rights severely which raise human rights questions.

According to Transgender Europe's (TGEU) transgender murder monitoring report, between 2008 and 2016, 43 trans murders were recorded in Turkey. Turkey ranks highest as the number one country in Europe and ninth in the world in reported trans murders. In addition, Gay and Lesbian Cultural Research and Solidarity Association (Kaos GL) conducts annual media monitoring reports on hate speech, hate crime, prejudice and discriminatory discourse subjected to LGBTQI+ people. Hrant Dink Foundation, as well, conducted a research on discriminatory discourse in news on murders of transgender women between 2013 and 2016. As these research reports have shown, news stories mostly cover trans murders with the imposition of hatred and prejudice towards transgender people.

In this study, we analyze news stories reached via online newspapers about trans murders through discourse analysis to examine the stories in detail. The paper is composed of two main sections. Following Hrant Dink Foundation's methodology, the first section reveals and examines the sources, structures, and linguistic choices in the articles which reinforce further discrimination of and prejudice against transgender people. In the second section, we provide alternatives to these negative discursive practices to contrast them with positive ones that prioritize human rights and

highlight the violations that are deployed against transgender people. The paper ends with recommendations for a humanitarian perspective in news reporting of transgendered individuals.

Keywords: Media Discourse, Discourse Analysis, Transgender Murders, Hate Crime, Human Rights

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**Id:** 21412

**Title:** Análisis de las imágenes, con perspectiva de género, en el Twitter de los medios deportivos

**Session Type:** Individual submission

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**Abstract:** España es la sociedad más conectada de Europa con 20.6 millones de usuarias/os diarios. La ciudadanía española invierte una media de dos horas al día en el uso de las Redes Sociales y, de todas ellas, Twitter se considera: la red social de la información por excelencia. Por eso, dada su importancia en la sociedad actual y los pocos estudios existentes sobre el tema, es necesario analizar el tipo de imágenes que se publican, específicamente, en los Medios de Comunicación deportivos, para determinar cómo las nuevas tecnologías, como Twitter, influyen en mantener el gap de género reproducido, a lo largo de la historia, en los medios deportivos tradicionales, en dónde las noticias publicadas son por, para y sobre hombres, y en los que las mujeres aparecen en un segundo plano y representadas de forma estereotipada y sexualizada. El objetivo de este estudio es analizar los tweets sobre mujeres que contienen, al menos, una fotografía. Para ello, se ha analizado el Twitter oficial de los Medios de Comunicación deportivos (-at- Marca y -at- MundoDeportivo) durante los meses de marzo y abril de 2016. Este período se ha elegido para conocer la imagen de las mujeres en meses de información “rutinaria”, no un período en el que transcurran grandes eventos deportivos como, por ejemplo, los Juegos Olímpicos, en los que la presencia de las mujeres deportistas en los medios es superior con una imagen más profesionalizada. Los datos se han recogido mediante un muestreo aleatorio simple (Pérez, 2009) registrando todos los tweets publicados durante las 24 horas de los días muestreados. Durante estos dos meses se han publicado 46 tweets con mujeres como protagonistas, de los cuales, 41 (89.13%) contaban con fotografía, frente a 5 tweets (10.87%) que se publicaron sin foto. En ambos Medios de Comunicación, tanto en Marca como en Mundo Deportivo, aparecen más tweets con fotografías sobre mujeres no deportistas, que sobre mujeres deportistas. De las 41 imágenes publicadas, cuando se hace referencia a mujeres deportistas, el análisis revela que hay un sexismo más benevolente y no tan explícito como en los tweets sobre mujeres no deportistas, en los que la connotación sexual es más explícita, más hostil, siendo, en casi todos los casos, fotografías de parejas, ex parejas o incluso madres de hombres deportistas. Por otro lado, las mujeres deportistas aparecen en más fotografías solas o con compañeras de equipo, mientras que las no deportistas, mayoritariamente, aparecen acompañadas de un hombre, en un gran porcentaje, con su pareja o ex pareja. En definitiva, tal y como confirma en este estudio, el gap de género existente en los medios tradicionales se reproduce en las Redes Sociales, concretamente en Twitter, en dónde se demuestra que, la imagen de la mujer deportista que ofrecen los Medios de Comunicación deportivos perpetúa una visión claramente estereotipada de la mujer, la cual comparte espacio, en gran medida, con mujeres no deportistas, algo que no sucede con los hombres dentro de los medios de comunicación deportivos.

**Id:** 21438

**Title:** Communicating new and old gender imaginaries in social media: the construction of gender identity in current female Spanish YouTubers

**Session Type:** Individual submission

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**Abstract:** Participative culture in the new media ecosystem (Jenkins, 2006; Scolari, 2012) has opened the door to new ways of portraying gender identity for those who have become the sort of public figures known as microcelebrities (Senft, 2012; Marwick, 2015), of which YouTubers are a major example. In the context of late modernity (Giddens, 1995; Beck, 1992; Bauman, 1990), microcelebrities emerge in social media as ordinary people in the intersection between commercialization and authenticity, and act as desirable role models for young audiences (Westenberg, 2016). In the case of YouTube, this ambiguous articulation of fame reinforces some neoliberal principles (Lovelock, 2018) and may determine the kind of (postfeminist) performance delivered by young girls (Banet-Weiser, 2011), with conventional gender models and traditional values being disguised as revolutionary. However, social media have also been proven to provide useful tools for civic engagement (Boulianne & Theocharis, 2018) and the defense of human rights, also in favour of fourth-wave feminism (Cochrane, 2013; Munro, 2013). Actually, for some subcultural microcelebrities, engaging in social justice activities is no longer incompatible with working on the own brand (Abidin & Cover, 2018; Raun, 2018). Therefore, social media and specially YouTube are possible spaces for resistance and negotiation, constantly moving from hegemony to counterhegemony.

The aim of this article, then, is to analyse how female Spanish YouTubers construct and display their gender identity through two case studies, Dulceida and Yellow Mellow, in order to establish whether they contribute to creating new social imaginaries or to reproducing hegemonic femininity. The two YouTubers have been selected according to their age (between 18 and 30 years old), their popularity (they both have more than 1,5 million followers) and the type of content produced, since the vlog genre is more connected to self expression than others. We conducted a qualitative content analysis of their channel profiles and three videos of each, launched from January to March 2018.

We developed a model of analysis which combines four different proven methods: a multimodal analysis of their profiles (Jones, 2009) and a film analysis of the selected videos (Casetti & di Chio, 1997) in order to understand which multimodal resources do they use in order to perform their gender identity; a socio-semiotic analysis of their characters (Fedele, 2014) with the aim of establishing which kinds of gendered values and personality traits do they identify themselves with; and a thematic analysis of their texts (Clarke & Braun, 2006) as a means to reveal which kinds of discourses do they create surrounding gender issues. They all together responded to our main research question, with results showing ambivalence towards gender. While gender diversity and inclusivity appear as generational, community and personal values, they coexist with postfeminism and the uncritical acceptance of individualism.

**Id:** 21452

**Title:** Why do female editors leave Wikipedia? A qualitative analysis of gender bias in the Spanish Wikipedia / Mujeres alcaldesas en España: análisis de las diferencias de género en el tratamiento y calidad de la información de las webs municipales

**Session Type:** Individual submission

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**Abstract:** Las primeras mujeres alcaldesas alcanzaron el poder en 1924 en España durante la dictadura de Primo de Rivera, aunque por un sistema de cooptación que elegía solo a aquellas afines al régimen y que cumplieran una serie de requisitos. Desde entonces la presencia de féminas a la cabeza de los municipios ha aumentado, pero sigue siendo muy reducida y queda muy lejos de la paridad. El régimen franquista supuso una regresión en la igualdad efectiva de las mujeres al acceso al poder, del que nos hemos recuperado lentamente. Gracias a la Ley de Igualdad Efectiva de Hombres y Mujeres de 2007, que establece un mínimo del 40% de representación de cada uno de los sexos en las listas electorales, las mujeres han ido ganando presencia y representatividad en la política. En las últimas elecciones locales de 2015, las mujeres lideraban el 17,1% de los municipios españoles. El objetivo de este trabajo es averiguar si la variable sexo de la alcaldía influye en el nivel de transparencia, de apoyo a la participación ciudadana y de calidad de la información pública de las webs institucionales. Para ello nos centramos en 605 municipios de más de 10.000 habitantes de 8 Comunidades Autónomas españolas (Andalucía, Aragón, Canarias, Catalunya, Comunidad Valenciana, Galicia, Madrid y Murcia) donde las mujeres alcaldesas representan el 35,65% del total. La metodología se basa en 52 indicadores cuantitativos distribuidos en dos bloques: 1) Transparencia de la Corporación con indicadores relacionados con quiénes son los representantes políticos, cómo se gestionan los recursos colectivos, y cómo se gestionan los recursos económicos y; 2) Información para la Participación donde se analiza qué información se proporciona en las webs municipales sobre el municipio y la gestión de los recursos colectivos, y qué herramientas se ofrecen para la participación ciudadana.

Los resultados muestran que, en los porcentajes más altos de cumplimiento de los indicadores relacionados con la información para la participación y la buena comunicación, los ayuntamientos con mujeres alcaldesas duplican los buenos resultados con un 19,5% de ayuntamientos que superan el 76% de cumplimiento de indicadores en comparación con solo un 9,2% de cumplimiento de más del 76% de indicadores en los municipios donde los alcaldes son hombres. Por tanto, establecemos la hipótesis de que las mujeres alcaldesas pueden tener una mayor predisposición a facilitar la participación de la ciudadanía en la rendición de cuentas y en ofrecer una información pública con mejor calidad en las webs municipales. Estos primeros resultados e hipótesis se compararán con las

respuestas ofrecidas por representantes técnicas y políticas de las corporaciones municipales en 4 grupos de discusión realizados en el marco de esta investigación.

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**Id:** 21457

**Title:** Women as Journalists/Women as Survivors

**Session Type:** Individual submission

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**Abstract:** Experiences of sexual and domestic violence are gendered. Is writing the news about these cases also gendered? In analyzing a sample of 823 news stories and interviewing over 60 news workers, I find that women are empirically associated with different types of framing of domestic violence in Canada. Women wrote differently about domestic violence, linking individual cases to broader social issues (thematic framing) more often than men writing similar stories. The question becomes, why might women be associated with differently framed domestic violence stories? The answer is not the official gendered assignment of stories, as women actually wrote less stories about domestic violence, women hold positions in various news departments, and no one reported editors handing them stories more amenable to thematic framing. There is, however, a degree of informal gendered allocation of stories, with colleagues turning to women to interview survivors. This, however, also does not explain differences in how women write and report on the stories. What I argue best explains this gendered difference is that women often have intimate knowledge of gendered violence that impels them to make broader connections between individual cases and broader themes. However, this would not be possible unless the newsroom structure created space for this. While there is a conflict in the literature about whether women's experiences influence news discourses, many come to the conclusion that women write similar to their male colleagues as both are socialized as journalists and constrained by newsroom hierarchies. So, part of the story in explaining why women write differently about domestic violence has to also be linked to changes in the newsroom culture and hierarchy. Those changes, however, are not an absence of sexism. Instead, I argue that women's advancement in some Canadian newsrooms have created space for women to write more thematically about domestic violence. In addition to offering statistical evidence from a content analysis and thematic evidence from interviews, I also draw on three narratives of women explaining why they wrote about their personal experiences of gendered violence. While not all women write the same about this issue, the difference and its connection to personal experience offers insights into the gendered experiences of journalism and the gendering of the newsroom.

**Id:** 21510

**Title:** "Deal it a head-on blow!" Rural Chinese women's expression of nationalism on WeChat

**Session Type:** Individual submission

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**Abstract:** “Deal it a head-on blow” was 43-year-old rural Chinese woman Fang Liu’s outraged reply to Japan’s disposition in the on-going Diaoyu/ Senkaku Islands dispute between China and Japan. From the First Opium War in 1840 with Britain to the Manchurian Incident by Japanese in 1918 and Sino-Japanese war in 1937-1945, Chinese people have encountered many foreign invasions throughout modern history. Japanese military in particular, lashed heavily all over the country. Fang Liu was overwhelmed with indignation about Japan’s colony and war-like behaviour towards China and expressed this strong emotion through sharing anti-Japanese articles on one of the most popular Chinese social media platform WeChat. Based on an original study that explored the use of WeChat by 25 rural Chinese women aged from 40 to 52 years in Hanpu town in south-central China, the data explored in the present study were collected during a 5.5-month period in 2015. An ethnographic fieldwork methodology (Hammersley & Atkinson, 2007) and a social constructionist theoretical framework (Holstein & Gubrium, 2008) were used to investigate these rural Chinese women’s daily experiences in using WeChat. The findings present anti-Japanese nationalistic ethos were phenomenally expressed by the women through circulating articles generated by WeChat official accounts. They shared articles of news reports on the commemoration of the Sino-Japanese war and caricatures that disgraced Japan’s prime minister and its international relations to show their wish to remember the shameful history and their contempt for Japan. In addition, some WeChat articles reappropriated old sources and photos to fake that anti-Japanese demonstrations were actually happening, forging extra stories to arouse readers’ anger towards Japan and enticing them to share the articles. Shame and anger prevailed, impacting rural women’s judgement of unreliable online sources and stimulated them to share the links. This kind of emotional reaction was so intense that rural women like Fang Liu even thought, as China grows stronger, it should give Japan a “head-on blow” if Japan provoked again. It is noticeable that anti-Japanese discourse has been included in the political ideology consistently by the Communist Party of China, be it Zemin Jiang’s “great rejuvenation of the Chinese nation”, Jintao Hu’s “Harmonious Society” and “Scientific Outlook on Development”, or Jinping Xi’s “Chinese Dream” (Wang, 2014). They have been leveraged as a means for the Communist Party to bolster its legitimacy in leading the country (Callahan, 2015). However, based on the phenomenological observation and analyses, this paper concludes popular nationalism practiced by Chinese people and facilitated by the Internet is different from the official nationalism (Gries, Steiger, & Wang, 2016; Hyun & Kim, 2015; Liu, 2012). Just because “the concept of national rejuvenation is deeply rooted in China’s national experience and collective memory” (Wang, 2014, p. 11), a country being strong, prosperous and free of foreign invasions is what all Chinese people desire. Hanpu women’s nationalistic sentiments centring around anti-Japanese news reports, caricatures and misinformation, featured on WeChat perpetuated through their online interactions, instantiate these goals.

**Id:** 21525

**Title:** #MeToo and Broadcast Journalism in South Korea and Japan

**Session Type:** Individual submission

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**Abstract:** This research aims to articulate the process of broadcasting #MeToo in South Korea and Japan in order to understand the commonalities and differences of gatekeeping process of #MeToo in both societies and its impact on the formation and expansion of #MeToo movement. #MeToo movement, which accuses of sexual assault and sexual harassment in everyday life and forms solidarity with the victims, has occurred globally since late 2017. South Korea and Japan has also witnessed #MeToo movement in each political, social and historical context. Generally, both societies are regarded as gendered and patriarchal, showing their low rank in the global gender gap index as 110 of Japan and 115 of South Korea among 149 countries (World Economic Forum, 2018). However, #MeToo accusations and #MeToo movements in both societies show quite different look in its social recognition and expansion. In South Korea, after Suh, Ji-hyun, a prosecutor, spoke out publicly, 337 civic groups organized the "Action Network with #MeToo Movement" as a coalition and mobilized mass movement and "WithYou" campaign to form solidarity movement with the victims and raise the social awareness. In Japan, Ito, Shiori, a freelance journalist, spoke out publicly, and the "WeToo" campaign was initiated by a group of female activists and media workers. However, #MeToo movement in Japan is largely regarded that it didn't yet gain the mass attention and not evolve to mass movement. There could be some factors to explain the differences from the historical context of women's movement and the legal system of criminal code. However, this research sheds the light on the broadcasting process of #MeToo accusations. Both societies mentioned that TV news are the most (in Japan) or second most (in South Korea) important sources of news (Digital News Report 2018, Reuters Institute). TV news often turns to the sources of communication in the social network services, and reached more "broad" audience compared to personalized social media. By analyzing the broadcasting contents of the initial #MeToo case to the establishment of solidarity campaign, "WithYou" of South Korea and "WeToo" of Japan, and interviews with journalists in both societies, this research aims to clarify the commonalities and differences in the gatekeeping process (Tuchman 1980; Gans 1979; Shoemaker 2009) in its selection of news items and approaches in reporting #MeToo in both societies. Broadcasting of South Korea used a great deal of time to report #MeToo and put more news value on the "victim's voices" delivered directly through the long-interview, holding the emphasis on "objectivity" by delivering the different opinions from the alleged offenders. Broadcasting of Japan reported the #MeToo case as a short straight news type and put more emphasis on "facticity" or "authority's judgement" over the victim's accusation so that the alleged offender was hardly mentioned on TV news. However, this emphasis of "facticity" was applied differently in other cases such as power harassment in athletics or international disputes, showing double standard. Defensive reaction of broadcasting #MeToo in Japan brought limited social attention and the spiral of silence. This research is still ongoing.

**Id:** 21538

**Title:** One Less Mouth to Feed: Early Marriage and Failed Infrastructure during the Syrian Conflict

**Session Type:** Individual submission

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**Abstract:** This paper analyzes the concept of vulnerability within the context of the Syrian conflict, specifically in relationship to child marriage and the failed infrastructure in the refugee settlements in Lebanon and Jordan. By examining news reports from three major Arab satellite channels, such as Al-Aan, Al Arabiyah, and Al Jazeera, the paper discusses two reoccurring themes in the media: Firstly, how the phenomenon of child marriage among the displaced communities is highly tied to the concept of failed infrastructure; and secondly, how the television channels reported on the decay of the refugee settlements, as a result of the harsh weather conditions from the storm that hit Lebanon during the winter of 2015.

Although the phenomenon of child marriage and the deterioration of shelter during the snowstorm are analyzed in separate parts, this paper argues that these two supposedly separate dimensions that constitute the concept of vulnerability are indeed interconnected. The paper bases its analysis on examining the news reporter and/or expert's speech. By attempting to appear objective, the news report supposedly used an expert's opinion to provide a "rational" coverage on the topic. Within the context of the news reports analyzed, I contend for the prevailing attempts of the "expert" to produce objective reporting, by adopting a rationale that is somewhat similar to that of the dominant discourse, which also furthers the displaced female Syrians' subordination.

To strengthen my argument, I draw upon Timothy Mitchell's (2002) conception on "human and technocratic expertise" (from his subchapter Can the Mosquito Speak?), to contend against the widely disseminated notion: Human expertise and nature are separable elements. I argue that nature (e.g. the high winds, blizzards, flooding, and freezing temperatures, snowstorms) was not the sole precipitate of the deteriorating changes that took place in, for example, the informal settlements in Lebanon. I foresee the snowstorm as merely an unfortunate event that contributed to the hurling of the hitherto failing living circumstances in these informal settlements.

Here, I debate how during times of conflict, vulnerability is directly tied to infrastructure. The more failed the infrastructure is, the more vulnerable the subject is. And the more media expose images of the subject overcoming or mobilizing their vulnerabilities, the more they are prone to become mere representations and/or misrepresentations. To further analyze the concept of failed infrastructure, the paper borrows from Judith Butler's notion of mobilizing one's vulnerability to acquire resistance. The study finds that both infrastructure itself and resistance to infrastructural challenges may take myriad forms. In this way, the paper tries to expose how mere existence becomes a

manifest act of resistance, and concludes by asking: Does the subject's ability or willingness to be a target of power, or in Foucauldian terms "docile", render her agentive capacities as active or lost?

**Id:** 21573

**Title:** What Do they talk about' Ugandan Women's Narratives on Facebook.

**Session Type:** Individual submission

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**Abstract:** One of the key issues that researchers in gender in the media and communication have castigated is the underrepresentation of women voices in the public sphere, particularly in the traditional media. Often, the analysis in the research is framed through the lens of gender portrayal and representation in mainstream media, such as television and newspapers. Many of these studies illustrate, for example, that men are many times likely to be heard or read in the mainstream media as both news subjects and news sources, while women are kept on the fringes of the debate on key socioeconomic and political issues that affect today's society. In this paper, the analytical focus is on social media particularly Facebook, and the prospect for the liberation of women's voices. More distinctively, the discussion centres on the narratives prevalent in women's expressions and posts in a closed Facebook user group in Uganda. Theoretically anchored at the intersection between radical feminism, agency and communicative affordances of social media, the paper's aim is to examine what women talk about on Facebook and how importance this maybe in public discourse, including how it may or not lead women to understand their power and agency, and to liberate their voices. Methodologically, the discussion draws on critical discourse analysis of women's Facebook posts. The analysed posts were purposively selected over a period of two months to understand what narratives are instantiated in such text. In analysing narratives and assessing their importance, five thematic issues are discernible in the text and these include, mothering, suffering and victimisation, independence, resistance as well as careers. In the paper, narratives around these five themes are presented, discussed and implications for the liberation of women's voices highlighted. A view that the prevalent women's narratives signal an availability of an alternative forum for women's voices through Facebook, later on an opportunity to contribute and shape discourse on key issues, albeit marginally is herein advanced.

**Id:** 21691

**Title:** APROPIACIÓN TECNOLÓGICA DE MUJERES JÓVENES A TRAVÉS DE SUS PRÁCTICAS ARTÍSTICAS EN CONCHA ELÉCTRICA

**Session Type:** Individual submission

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**Abstract:** Llevamos casi dos décadas en el siglo XXI, y desde sus comienzos y los finales del pasado la teoría feminista ha reflexionado sobre las diversas formas en que las mujeres se apropian de la tecnología digital y como ésta transforma nuestra vida cotidiana así como los sistemas socioculturales que la atraviesan. Hemos visto que las dinámicas generadas a través de este avance tecnológico se transforman y se re-configuran a partir de la aparición de nuevas formas de conexión en el ciberespacio. Es decir, de cómo interactuamos y nos relacionamos con personas, con imágenes, audios, videos, creaciones artísticas, productos mercantiles, redes de trabajo, de acción política y más representaciones y prácticas sociales que se problematizan a través de los espacios digitales. Así como sus posibilidades, limitaciones, convergencias y contradicciones que experimentamos cuando tenemos acceso a éstos.

Es así que a partir de lo anterior y entendiendo que la globalización es un proceso estructural y neoliberal por el cual se manifiestan estas configuraciones, también se crean relaciones que están inscritas en contextos más amplios como locales, teniendo repercusiones en los ámbitos más subjetivos de la vida de las personas, lo que hace complejo entender las distintas formas en que la diversidad de grupos sociales se desenvuelven en este contexto histórico tan acelerado.

Por esa razón el objetivo principal de la investigación ha sido comprender a través de una postura crítica y mediante entrevistas cómo es que una muestra representativa de mujeres jóvenes urbanas, conectadas y artistas se apropian de en la plataforma mexicana Concha Eléctrica en Instagram para difundir sus creaciones, crear redes entre ellas, denunciar a través de imágenes y audiovisuales el sistema patriarcal y neoliberal en el que vivimos. Porque sin duda la apropiación de este tipo de redes sociodigitales es una marca generacional en la que las personas jóvenes, y en este caso mujeres, las apropian desde diferentes lógicas pero las cuales se inscriben en un sistema tanto social como algorítmico que mercantiliza sus prácticas a través de éstas. Además en donde podemos entender cómo se articulan los pactos de una juventud conectada con prácticas feministas y la sociedad del consumo.

**Id:** 21694

**Title:** Patriarchal Ideology in Kenya's Editorial Cartoons: A Cultural Studies Approach

**Session Type:** Individual submission

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**Abstract:** Although casual readers of newspapers see cartoons as cheap entertainment these cartoons carry serious journalistic messages like news does. Media scholars find cartoons a rich area of research through different methodological and theoretical persuasions. The cultural studies perspective looks at popular media texts, like editorial cartoons, which are meant to amuse, as sites where power imbalance plays out in favour of the dominant group in the society where they circulate. Scholars in cultural studies argue that that all media texts are not innocent but laden with ideology, promoting the preferred meaning of the dominant group in society. Ott and Mack (2014) have identified four ways through which ideology structures society. They are “limitation, normalization, privileging and interpellation” (p.138). The present study sets out to investigate how the patriarchal ideology, as the dominant ideology in the Kenyan society, plays out in the editorial cartoons of the Daily Nation, the country’s leading newspaper. Using a combination of quantitative content analysis and semiotic analysis the researcher will find out how men and women characters are treated by cartoonists in the editorial pages of January-December 2017. Although there is growing research interest in editorial cartoons in Kenya there has been no study interrogating patriarchal ideology from a cultural studies perspective in these texts. The present study attempts to address this gap. In other parts of the world there is a large body of literature suggesting that media texts, including editorial cartoons, depict symbolic power imbalance between men and women, reinforcing the ideology of patriarchal superiority (see, for example, Hall, 2013; Sonderling 2007; Long & Wall, 2009). Women are not only misrepresented and underrepresented in media texts but also depicted in their traditional roles as mothers and nurturers, as well as being inferior to men. In the present study will investigate whether through these media texts women’s voices and visibility have been denied through misrepresentation in the editorial cartoons. This is against the backdrop of the Kenyan Constitution’s (2010) provision for elimination of all types of discrimination among the country’s citizens.

**Key words:** Patriarchy, ideology, cultural studies, editorial cartoons



**Id:** 21758

**Title:** El hashtag MeToo para empoderar a las mujeres contra la violencia en Twitter

**Session Type:** Individual submission

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**Abstract:** El 16 de octubre de 2017, la actriz Alyssa Milano sugirió difundir el hashtag MeToo ("Yo también") en Twitter para que las mujeres expresaran la "magnitud del problema" del acoso y abuso sexual. Como parte del código de Twitter, los hashtags permiten sistematizar y categorizar sin intermediarios, la información de la red sociodigital, así como visibilizar y saber los temas prevalecientes, en un mismo canal, mediante los trending topics (Salgado 2015). La jerarquización de la información, coloca a los usuarios en posiciones de poder. Teun A. van Dijk (1999) explica que para entender cómo el discurso contribuye a la desigualdad social, se requiere comprender la disidencia y oposición.

En este sentido, el objetivo de esta ponencia consiste en analizar el #MeToo desde el análisis crítico del discurso (Van Dijk, 1999 y Hodge y Kress, 1988) con perspectiva feminista (Azpiazu, 2014), como una estrategia de acompañamiento para que otras mujeres, no sólo figuras públicas, se atrevan a denunciar públicamente en redes la violencia de género o ciberviolencia y se fortalezcan procesos de empoderamiento colectivo a su favor. Por tanto, se analizará la categoría de empoderamiento, desde la teoría crítica feminista y acuerdo con Marcela Lagarde (2015), Nelly Stromquist, Kate Young y Naila Kabeer (León, 1997). En un segundo momento, se vinculará la categoría de empoderamiento a las estrategias de acompañamiento de las víctimas ciberviolencia en marco del #MeToo, mediante una mirada crítica respecto a las relaciones desiguales de poder basadas en cuestiones de género (Azpiazu, 2014 ), así como a la categoría complejo ideológico (Hodge y Kress, 1988) y el análisis del discurso propuesto por Teun A. van Dijk (1999).

La verificación empírica se dará mediante el análisis cuantitativo y cualitativo del seguimiento de los tweets del #MeToo durante cuatro meses en la red sociodigital Twitter, con una metodología de recolección de tweets usada en investigaciones previas (Moore y Ramsay, 2017).

**Id:** 21763

**Title:** Concepción de las relaciones amorosas en los medios de comunicación consumidos por la adolescencia

**Session Type:** Individual submission

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**Abstract:** El amor es uno de los sentimientos más inspiradores para la producción cultural. En términos culturales y mediáticos, es tal su relevancia que, si se eliminase la palabra amor, y con ella todo el contenido relacionado, se deberían omitir un número muy elevado de libros, películas, revistas y canciones. Los medios de comunicación, como transmisores culturales y en su función de generadores de opinión pública, no son ajenos a la organización sentimental de la sociedad sino que contribuyen a legitimar unos modelos amorosos sobre otros.

Desde los Estudios Feministas y de Género se ha coincidido en señalar que el modelo vigente de amor romántico viste con un velo de igualdad las relaciones entre hombres y mujeres que enmascara los mandatos de género inherentes al discurso romántico, y contribuyen a perpetuar el status-quo de la sociedad patriarcal.

El objetivo de esta investigación es conocer cuáles son los modelos amorosos representados en los productos culturales consumidos por adolescentes (12 a 18 años) residentes en España y en qué medida influyen dichas las representaciones mediáticas en la creación y afianzamiento de determinados valores y estereotipos. Para ello se ha empleado como instrumento un cuestionario en el que participaron un total de 1550 adolescentes (755 hombres, 783 mujeres y 12 personas que se no identifican con los géneros binarios), con un error muestral de 2,5% y un nivel de confianza de 95%. Posteriormente, se ha llevado a cabo un análisis de contenido de los productos mencionados.

La muestra fue seleccionada a través de un muestreo aleatorio por conglomerados, siendo las unidades primarias de muestreo 15 provincias: A Coruña, Alicante, Almería, Ávila, Barcelona, Córdoba, Huesca, Lugo, Madrid, Murcia, Navarra, Soria, Santa Cruz de Tenerife, Toledo y Zaragoza. Las unidades secundarias fueron los institutos de cada zona geográfica (seleccionados de forma aleatoria proporcional) y, finalmente, las unidades terciarias fueron las aulas. La muestra estuvo formada por 30 centros de áreas rurales y urbanas, de forma que cada zona geográfica estuviera representada al menos por un centro.

Los resultados muestran que la adolescencia consume mayoritariamente productos transmedia mainstream, ya sean producidos por los grandes conglomerados mediáticos tradicionales o por las nuevas estrellas mediáticas surgidas en YouTube. Se confirma que son las mujeres quienes consumen en mayor medida los contenidos mediáticos de temática amorosa, pero esto no influye necesariamente en una mayor aceptación de los ideales del amor romántico.

En dicho relatos mediáticos, el ideal del amor romántico continúa siendo el discurso predominante, y casi único, a la hora de establecer una relación amorosa. Sin embargo, La proliferación de medios de comunicación y la consecuente fragmentación del consumo mediático no ha traído conseguido la emergencia de representaciones de modelos amorosos alternativos. Los productos y relatos culturales de los medios de comunicación más consumidos por adolescentes continúan reproduciendo roles y estereotipos de género, en ocasiones acompañados de un sexismo explícito.

**Id:** 21770

**Title:** Through the lens of gender: an analysis of Brazilian political discourses and normalizing power

**Session Type:** Individual submission

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**Abstract:** Gender and politics are related to power. Whenever a discourse promotes segregation among people (in race, ethnic, sex or class terms), it always generates inequality and goes against Human Rights and democracy. In Brazil, the normalization of gender is being nailed in different speeches of the current government. For example, when the Minister of Women, Family and Human Rights, Damara Alves, declares that “boys must wear blue and girls must wear pink” or that “now, our nation will be filled of princes and princesses”, there is an intent to regulate and ordain papers that must be assigned by males and females. In a biologist perspective, it is normalized what is considered “right” for sexes.

As Joan Scott (1995) problematizes, gender is related to the logics of power and knowledge that normalize and regulate society. In Michel Foucault's (2017) perspective, power is present through webs that spread in different sectors and layers that could be institutional, familiar or personal, promoting hierarchies and inequality. Similar approach is brought by Marcia Veiga da Silva (2014) who sees gender as something present in everything in the world, as lens that enables our observation for behaviors, thoughts and regulations in social and professional practices. Through this lens, it is possible to see how politics, discourses and Medias are developed, generating different interpretations and significations in the subjects of communication.

Politics articulates multiple senses in society. Individuals' trajectories lead to common beliefs, symptoms that generate movements of fight and resistance. As Walter Menon (2016) points, the confidence in institutions that ensure security depends of their investment on facing violence, use of police and military forces, going against the ideal of individual freedom, institutionalizing notions of control and normalization, creating a good and a bad enemy. The order is only accomplished through the norm. Out of normalization, the dissidence must be fought and repressed. However, the sophistication of hegemonic discourses of control leads to a subtle dissemination of prejudice and moral values, which rises to the political power, generating several crises in the “social moral”.

The hegemonic masculinity present in the discourses explores, dominates, imposes and treats with authority. This notion of “dominating power” comes from a culture that values force and domination as masculine attributes. If we understand Gender as an analytical, epistemological and descriptive category, perched by the concept of power, we may have a broader view of the social-symbolic organization, of languages and discourses and its relations of power, observing how they cause impact in social practices.

In this research, it is aimed to analyze the political context of Brazil through different subjects of communication, people who are involved in politics, their understanding of Gender and how their interpretations of Media discourses may be or not be normalized by political subjects and institutions. The hypothesis is that the communication processes that constitute the subjects can be a

cause of prejudice and segregation among people, also being reflected in the Estate actions, laws and measures of control.

**Id:** 21774

**Title:** Until death do us part: A Comparative Analysis of Gendered Media Coverage of the Death of Israeli Male and Female Public Figures

**Session Type:** Individual submission

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**Abstract:** Various studies pointed to the evidence of gender biases in the media. For instance, news coverage will give more attention to personal life and appearances when its main subject are women, as opposed to men (Heldman, Carroll and Olson, 2005).

Extensive media attention is given to the deaths of public figures and celebrities. Since they are considered as representing of collective values and as having an impact on the lives of individuals and societies, journalists preserve their memory as iconic figures (Carlson, 2007; Kitch, 2005; Kitch and Hume 2008).

This study aims to examine whether discursive and stylistic means vary between the coverage of the deaths of women versus men public figures, similarly to news coverage of alive subjects. It will focus on Israeli media, and its specific means of positioning by gender, which derives from the political and social status of women in Israel. Two core elements affect Israeli women's status– the military compulsory service and religious commands according to Judaism – thereby ranking them socially lower than men (Barzilai, 2003).

The theoretical framework integrates several bodies of knowledge: (1) The meaning of death in ancient and modern cultures, and the ways in which groups mourn the passing of their members, such as the classic works of Durkheim (1915/1976) and Aries (1981); (2) The ritualistic and ceremonial functions of the media (e.g., Carey, 1989; Couldry, 2003; Dayan and Katz, 1994; Hjarvard, 2008); (3) The role of the media and journalists in shaping collective memory (Kitch, 2000; Neiger, Zandberg and Meyers, 2014; Tenenboim-Weinblatt, 2013; Zelizer, 2008; Zelizer and Tenenboim-Weinblatt, 2014); and (4) gender studies, and particularly scholarships focusing on gendered media coverage (Lachover, 2013; Lahav, 2010; Meeks, 2012).

Within this framework, I will address the following research question:

Are there any discursive and stylistic differences, in Israeli print media coverage of the deaths of women public figures vs. men public figures?

I perform a qualitative analysis of news stories published in two leading Israeli dailies, representing both elite and popular newspapers - Haaretz and Yedioth Ahronoth. Twenty-four deceased were chosen based on purposive sampling in order to allow a comparative examination. The case studies will be chosen in pairs of woman and man (12 pairs consisting of 12 women and 12 men). All pairs meet the following two criteria: 1) the woman and the man are from the same social category (e.g., politicians, media personas, actors, singers, writers, poets, etc.); and 2) both died from similar

causes and under similar circumstances (natural death, suicide). I retrieve and analyze all news items published during the week following the deaths of those deceased.

This study assumes the presence of gender biases in press coverage of death, similarly to general news coverage. Yet, it also aims to explore a potential connection between gendered media coverage and new trends which gradually reshape gender relations in the 21st century, both internationally (e.g. #metoo), and locally (such as religion-based gender segregation in Israel).

**Id:** 21781

**Title:** [Panel] Misogyny Without Borders: A Clash of Cultures, Panel description

**Session Type:** Panel Submission

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**Abstract:** Although women's lived experiences under misogyny are by no means universal, the global rampancy of patriarchal social and institutional systems under which women face gender-based hostility is ubiquitous. Systemic misogyny and power inequities are at the root of sexual assault, harassment, and male-on-female bullying, as well as countless less conspicuous but no less violent practices, across the globe. As a result, related media stories recently have proliferated and been amplified by social media. In the United States, the cases of the Ford-Kavanaugh allegations and the Senate Judiciary Committee hearing, the sexual harassment allegations against incumbent President Donald J. Trump, and the #MeToo movement have garnered widespread attention. Other countries, too, have seen a rise in media coverage of stories rooted in misogyny and inequitable power dynamics. Given the prevalence of misogyny across the world, it is arguable that misogyny creates a clash of cultures between men and women, the powerful and the oppressed.

Following Chandra Mohanty's (2003) call in *Feminism without Borders* to decolonize theory and practice solidarity, this panel explores women's lived experiences and mediated misogyny in a variety of locales under globalization. It considers not only the ways in which misogyny can be conceptualized as a bounded clash of cultures but also the ways in which feminist theory may be able to intervene in mediated misogynistic gender relations to create a feminist culture that transcends borders. This panel will examine misogyny in relation to religion/mediated religion, New Wave feminism and toxic masculinity, women's media organizations, and mediated misogyny and global conservative populism.

**Conference Program Rationale**

Systemic misogyny and power inequities are at the root of sexual assault, harassment, and male-on-female bullying across the globe. Related media stories recently have proliferated and been amplified by social media. Given the global prevalence of misogyny, it is arguable that misogyny creates a clash of cultures between men and women, the powerful and the oppressed. This panel explores women's lived experiences and mediated misogyny in a variety of locales under globalization.

Misogyny through the Millennia: The Ancient and Religious Roots of Hating Women  
Dr. Debra Mason, Professor Emerita, University of Missouri

Toxic Masculinity, Misogyny: Feminism Renewed  
Dr. Maria Marron, Professor, University of Nebraska-Lincoln



AWSM, JAWS and Riotrrrs: Female Journalists Address Misogyny  
Pam Creedon, Professor Emerita, University of Iowa

Mediated Misogyny in the Era of Global Conservative Populism  
Meredith L. Pruden | Georgia State University

**Id:** 21795

**Title:** Género y campañas electorales en twitter: Candidatos, discursos y estilos de liderazgo. El caso de las elecciones Andaluzas de 2018

**Session Type:** Individual submission

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**Abstract:** Este trabajo se inserta dentro de los estudios sobre mujeres líderes en política. Entre las dimensiones posibles, analizamos las campañas electorales y el uso de las nuevas estrategias de comunicación.

El uso de Twitter entre la clase política española ha sido adoptado de forma más tardía que en otros contextos (Aragón et al., 2013: 185), sin embargo, se ha generalizado como herramienta de comunicación política (López de Ayala-López et al., 2016: 1281) y de “estilo personalizado” (Norris, 2000; Zittel, 2009; Zamora&Zurutuza, 2014) en trabajos a nivel nacional (Aragón et al., 2013; Zamora&Zurutuza, 2014; Gómez-Calderón et al., 2017; Jivkova-Semova et al., 2017), autonómico (Marín y Díaz, 2016) o municipal (Criado et al., 2012; López de Ayala-López et al., 2016).

En España las mujeres están plenamente incorporadas en todas las esferas de la vida pública aunque, en el caso de la política, aún quedan techos de cristal que superar pues, pese a los avances, es un dominio históricamente masculinizado (Bustelo, 2016; Santana, Aguilar y Coller, 2016). El proceso de europeización (Lombardo, 2004), los compromisos estratégicos de la Unión Europea (Comisión Europea, 2015, 2018) y la consolidación de las políticas de género, promueven la plena incorporación de hombres y mujeres en la toma de decisiones y articula listas electorales con una composición equilibrada pero, a efectos prácticos, la pugna partidaria en los comicios suele dejar a las candidatas fuera del juego como líderes de los partidos y, por tanto, con pocas posibilidades de ostentar la presidencia regional (Uribe, 2013; Verge, 2008). En el escenario autonómico español de 2019, son dos las Presidentas (de un total de 17). Las mujeres políticas, por tanto, deben sortear las lógicas patriarcales y las sutiles barreras impuestas por el sistema político y los partidos. Cuando consiguen ser cabezas de lista y batirse en el duelo electoral ¿cómo se enfrentan a la exposición de sus ideas ante la opinión pública? ¿cuál es su estilo comunicativo y el liderazgo expresado? ¿cómo son sus discursos? ¿es la variable género explicativa de diferencias? ¿cómo se manifiesta en las campañas?

El objetivo del presente trabajo es analizar los discursos de los/as candidatos/as a la Presidencia de la Junta de Andalucía de 2018 y los estilos de liderazgo expresados a través de los mensajes de twitter de sus cuentas oficiales durante el periodo de campaña (16-30 noviembre de 2018). En unas elecciones excepcionales por la paritaria presencia entre candidatos (PP, Ciudadanos y Vox) y candidatas (PSOE y Podemos). En esta investigación analizamos los diferentes GAPs de género (presencia; representación sustantiva; visibilidad o aculturación) a partir de un análisis mixto de contenido entre todos los tuits generados en campaña (n= 1078) descargados a través de la herramienta t-hoarder (Congosto et al., 2017) y un análisis de categorías para delimitar la influencia de género y para comprobar si las candidatas andaluzas están incorporando un “estilo de comunicación femenino” (Campbell, 1989; Jamieson, 1988; Davisson, 2009; MEEKS, 2016) en relación a su tono y/o contenidos.

**Id:** 21973

**Title:** Tanbi Culture in Contemporary China: Struggling in the Marsh of Patriarchy

**Session Type:** Individual submission

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**Abstract:** Known as heterosexual young females' creating homosexual works in cyberspace, tanbi fever started in the US and Japan, and now has marked itself as the peculiar and common sense of everyday practices for a group of young females, aka fujoshi, among the world. It has been seen as bearing significant meaning in lens of feminist discourse. But considering the special context of China, the research results of western or Japanese analyses may not be completely suitable.

Tanbi works are by no means the commonly known LGBT works as they are created by and targeted at heterosexual females though featuring love romance among same-sex couples,. Over the years, tanbi culture has developed its own characteristics in contemporary China. Firstly, novels instead of manga becomes the most common form for 'tanbi' creations, and media corporations are willing to adapt these novels for online TV shows; secondly, the spreading of 'tanbi' texts and the interactions among audience are largely relied on the internet; finally, seen as unhealthy and harmful, tanbi works are now completely forbidden in China. Therefore, as gradually known by general public, 'tanbi' texts that features homoerotic contents and 'fujoshi', girls who writes and reads them, are likely to be stereotyped and strictly regulated.

This paper has adopted methods of discourse analysis and in-depth interviews to examine 1) how male characters and masculinity are represented, 2) what are the images and roles of female characters, 3) what kind of power relations are lying behind character settings, and 4) what kinds of regulations, mainstream ideologies and processes of commercialization are put on tanbi culture.

To look specifically into tanbi culture in Chinese context, the authors pay specific attention to 4 Chinese original tanbi novels and 4 TV shows, and analyze how gender/sexuality discourses are constructed in tanbi works as well as audience's responses. To further dig deep, we organized semi-structured interviews with 15 audience, including 10 heterosexual females and 5 homosexual males.

Comparing this discourses to patriarchal values, we argue that tanbi fever in China is a nominal fashion bearing the patriarchal stigmas, which brings out the contradictions of challenging but also admiring male power, calling for gender equality while practicing female self-excluding and describing homosexual relationship with heterosexual cliché. What's more, by looking into the

regulations, commercialization of 'tanbi' culture and the mainstream stereotypes of 'fujoshi', we try to understand the social context of this phenomenon and thus demonstrate that the gender/sexuality discourses in 'tanbi' culture are being revised by mainstream values. Based on these, we further conclude that the supposed 'feminist' or 'queer' significance of tanbi culture needs to be examined more carefully in the Chinese context.

**Id:** 22042

**Title:** Subpolitics and Citizenship: Understanding Queer Mobilization in India

**Session Type:** Individual submission

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**Abstract:** This paper aims to find how and in what manner queer movements in India impedes the normative by not just being a new identity movement, but by being anti-foundational and anti-identitarian, by stretching across myriad political engagements that transcends the gender identity boundaries and remain as a critical impetus to the resistance of the normative as a political goal. Further, queer theory's connection with both masculinity studies and feminism is crucial as there has been a conflation regarding gender and sexuality ever since sexual practices became the foreground for self-identity. In order to address the theoretical and political implications of the queer movement in India, three dimensions of the queer movements are chosen for careful and critical analysis in this paper: 1) how the queer initiatives are redefining the boundaries of citizenship 2) how the queer initiatives emphasize the need to create a 'new universal' within which all emerging sexual identities can be submerged and 3) how the online spaces become the space of visibility for the political participation of the queer.

The emerging digital landscape provides a platform for the enactment of citizenship by people who refuse to draw from a fixed body of participatory practices. Civic engagement, thus, comes to be informed by cultural and social conventions as we stand at a point of inflection for understanding what counts for participation in the civic life. Online practices help in defining or reinforcing social identities- the sexual minorities, in particular, are increasingly influenced by their online interactions. Information and communication technologies have, thus, infused the political sphere with new forms of civic engagement and community building.

Studies have shown that in India, with the spread of liberalization, urbanization and globalization, a suburban queer culture has emerged which borrows and contributes extensively to the "internationalization" of gay identities. Internationalization of the queer identity brings to fore a possibility to embrace the multiplicity in the 'queer other', with unique subjectivities being accepted as new identities. Roy (2003) emphasizes that to address the questions about queer citizenship and mobilization it is a pre-requisite to problematize the idea of resistance at a local level through generalizations being drawn from a global context. Based on ethnographic research on selected queer groups in Southern India, this paper focuses on exploring particularly the manifestations of subpolitics in the virtual space and its translation into subactivism at the local, more individual level. The intellectual charge of this study is to identify different forms of subactivism used by the members of the LGBT in order to position them as a viable force for the political elites to hear and respond to.

**Reference:**

Roy, S. (2003). From khush list to gay Bombay: Virtual webs of real people. In C. Berry, F. Martin, & A. Yue (Eds.), *Mobile cultures: New media in queer Asia*. Durham: Duke University Press.

**Id:** 22043

**Title:** Games for Woman in China: from Masculine Image to Gender Identity

**Session Type:** Individual submission

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**Abstract:** Originated from Japan, games for woman(女性向けゲーム) is a type of computer/mobile game in which the player socialises with a number of male characters to experience dating and love. As Role-Play-Games, games for woman is a long-term simulation of love with salient group characteristics and strong stimulation. It has been proved to be a breakthrough point for cultural studies of Japanese society, while its function and significance in China remain unclarified. Studies on games for woman in China may enrich the understanding about self-identification of Chinese woman and glimpse the development of Internet Culture in China.

Lover and Producer(《恋与制作人》) is an extremely popular game for woman in China, whose download rate hit ten million at the beginning of 2018. As the first and the most representative game in this game genre, Lover and Producer portrayed four male characters that aroused heated discussions. By taking this game for case studies, this essay attempts to figure out the following two questions:

1 What are the image and personalities of a virtual lover?

2 What kinds of self-identification of female players have been formed in the process of portraying virtual lovers?

This essay undertakes text analysis on the Game content and the discussions about the game from Weibo. The author observed the behaviours and attitudes of players via participation and carried out in-depth interviews with 15 players. The interviewees not only were familiar with the male characters in the Game, but also participated in the design of their image and personalities, and even had attended fans activities before. Three conclusions have been drawn:

1 Smart-looking, wealthy and considerate are the three common features of the male characters in the game, which serve as the fundamental characteristics and personalities for character design. With heavy simulation to the real world, the Game portrays male characters with extreme personalities to fulfill the pleasant sensation and the insufficiency in reality of female players.

2 The design of game characters is accomplished not only by the game developers, but also players and fan art producers. In other words, participatory culture is well demonstrated in the game design. A huge volume of fan art caricatures, novels and videos articulate the diverse opinions and demands of female players, and strengthen their self-identification of independency.

3 Apart from entertainment purpose, the virtual characters are also adored or even worshipped. Some players defend the perfect image of their virtual idols by verbally attacking other characters. While the virtual fans culture is generated, some players identified themselves as fans, which clashes with the self-identification pointed out in Conclusion Two. Such a conflict further provokes players' reflection of gender identity.

Overall, game for woman is a unique lens to inspect self-identification of female youth and the tendency of popular culture in China. In the long run, games for woman may exert influence on the scale-development, regulation and culture of the Internet industry in China from multi-dimensions.

Key words: Mobile Games; Image Construction; Gender Identity; Fans Culture



**Id:** 22053

**Title:** Disorienting the Threshold: Queer Phenomenology in Public Interface Design

**Session Type:** Individual submission

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**Abstract:** In considering the emerging global information landscape and its unfolding repercussions for human dignity and freedom, this paper will argue that reimagining the underlying values of interface design and its embedded computational principles is a critical task for our contemporary moment. Drawing from the traditions of critical theory and philosophy of technology (Feenberg, 2004, 2010; Jameson, 1991) as well as, science and technology studies (Barad, 2007; Suchman, 2007; Latour, 1991, 2017), and informed by contemporary theoretical and critical digital media scholarship (Andrejevic, 2013; Bratton, 2015; Bucher, 2018; Chun, 2011, 2016; Galloway, 2012; Mcpherson, 2018; Noble, 2018, Steyerl, 2012, 2017), this paper seeks to extend the contribution of these critiques and insights by turning to feminist and queer theories, to provide for an interface theory of design that disorients traditional design horizons (Ahmed, 2004, 2006; Butler, 1988, 2013; Chun, 2016, 2018; Haraway, 1988, 2017) to reveal a theoretical model of design more expedient to the empowerment of diverse publics within a rapidly developing technological society. Posing, in closing, several potential policy implications provided by this perspective.

The development of worldwide computational infrastructure has resulted in evolving boundaries of sovereign space in a global technological society. Traditional standards in computational design are premised on the reduction of complexity and yielded from a model of thought that emphasizes the individual and homogeneity, over interrelatedness and difference. The increasingly mechanized and arbitrated nature of information extends this logic into political and economic realms of society through information technologies, which act as points of integration into larger technocratic systems. Anchored in rigid binaries, these developments foster further polarization and undermine public engagement by locking marginalized groups, and ultimately political discourse, in an iterative loop that compounds and extends oppression through new, more obscure, regimes of control.

Our systems for collective understanding, then, become contorted to accommodate the guiding logic of these platforms, where, public interface technologies act as performative spaces that, through obligatory and controlled modes of engagement, interpellate users into associative ideological conditions of embodiment, with material repercussions for human dignity and civic participation. This paper seeks to outline the potentialities of public-facing algorithmic interface technologies when interaction is generated, instead, out of categories of discomfort and difference, specifically, those offered by queer theory, in particular, queer phenomenology.

Gender, as a generative category of identity, structures and orients experience. Queer phenomenology provides a theory of disorientation that reconfigures the terms of algorithmic online

engagement to manifest difference over sameness and to foster educative discomfort through fluid, rather than established, relationships. Thus, demonstrating how queer disorientation presents a nonbinary politics that engages, enacts and obliges the cultural and political work of marginalized, unaligned, dis-enabled or otherwise non-normative orientations, identities, or experiences, in order to exact a re-composition of power in the present socio-economic context. In effect, producing a political technological aesthetic that opens up networked communication systems to new forms of technical embodiment more expedient, and indeed serviceable, to the civic empowerment and engagement of diverse publics within an online public sphere.

**Id:** 22212

**Title:** "Take this, you monster!" Vengeful women in South Africa's Daily Sun tabloid.

**Session Type:** Individual submission

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**Abstract:** South Africa's gender landscape remains deeply fraught post-apartheid, and violence against women and children by men continues to make headlines in mainstream news. However, in South Africa's most popular tabloid paper, the Daily Sun, we unexpectedly encounter reports of women who do not submit, but retaliate collectively and violently against their rapists and abusers. These women participate in what the tabloid calls "People's Justice". Extra-judicial forms of justice have been part of the fabric of township life since colonial times, and were a notorious feature of the liberation struggle. Post-apartheid, such vigilantism continues to haunt crime prevention efforts in township spaces. The literature that deals with vigilante justice, however, concentrates largely on the role that men play in these social formations (Nina and Scharf 2001; Buur 2005, 2009). Drawing on a complete archive of editions from 2011, and using a multi-modal discourse analysis, I examine how Daily Sun reports of people's justice represent women who participate in these violent events, particularly in response to rape and the abuse of children. In doing so, I scrutinise how its reports construct a particular idea of femininity in contrast with criminal masculinities. Working with Connell's constructivist framework, in which forms of femininity and masculinity are understood as being produced within particular social and historical spaces, I argue that township gender relations and popular justice formations are more complex than usually portrayed, both by the media and social science scholarship.

**Id:** 22233

**Title:** [Panel] Gendered online harassment in journalism: a challenge to the right of voice of female journalists, Panel description

**Session Type:** Panel Submission

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**Abstract:** This panel addresses online harassment in journalism from a gender perspective. In increasingly digitalized newsrooms, journalists have access to a wide range of digital tools that offer new publishing platforms and can be used to contact a wide variety of sources or check factual information, for engaging with the audience, networking, and personal branding. At the same time, the online environment has made journalists more vulnerable to digital threats and abuse that come in different shapes and forms. Studies have indicated that online harassment is a gendered issue (Duggan et al., 2014; Mijatović, 2015). Women expressing their opinions in digital spaces are disproportionately confronted with misogynist comments, verbal and physical threats, and sexual harassment online (Amnesty International, 2018).

Understanding the characteristics and dynamics of online harassment is important, in particular in the context of journalism, because it can have a chilling effect on free speech, reduce the freedom of the press, and create environments in which journalists engage in self-censorship. This panel addresses online harassment as a multi-layered issue and aims to provide a holistic understanding of how journalists experience online harassment as well as how news organizations are dealing with this issue.

The organizational perspective will be explored by Speaker 1 who will discuss responses of newsrooms to online harassment in Sweden. The other panelists will document and raise awareness on experiences of harassment of journalists. Speaker 2 will present the results of a global survey that offers insight into the magnitude and nature of online abuse. The next panelists will use qualitative data from different geographic contexts to explain, provide more context and elaborate on these quantitative results. Speaker 3 will focus on the experiences of online harassment of Belgian journalists from an intersectional perspective. Then, Speaker 4 will discuss the coping strategies of female journalists in Latin America. Finally, Speaker 5 will shed light on disinformation strategies of states and corporate actors that are driving online harassment based on four cases in different countries.

The topic of online harassment in journalism fits well within the scope of the Gender and Communication Section and is closely connected to the principal IAMCR 2019 conference theme of advances in communication technology and human dignity. Online harassment poses a clear challenge to the quality of communication, the quality of life and human dignity in journalism. There will be a focus on how digitalization in journalism limits the right to voice and visibility of female journalists.

The panelists will not only reflect on these issues, but also propose recommendations for how challenges for research, policy, and action can be overcome. It will be an opportunity to announce the launch of a “Gendered Online Harassment Research Network” that was initiated by the panelists to connect researchers and activists working on gendered harassment in journalism. The session will end with an open invitation for members of the audience with an interest in studying online harassment in journalism to participate and get involved in the activities of the network.

Moderator: Maria Edström, University of Gothenburg, [maria.edstrom-at-gu.se](mailto:maria.edstrom-at-gu.se)

**Id:** 22257

**Title:** The Intermedia Agenda Setting in China's #MeToo Movement: A Case Study of 'Shen Yang Case'

**Session Type:** Individual submission

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**Abstract:** “Shen Yang Case” is a prominent case in China’s #MeToo movement. The sexual harassment took place and led to the victim’s committing suicide more than 20 years ago in Peking university. When it was revealed online by the victim’s former classmate, it won the unusual attention of the media in China. Like its counterparts in the U.S. and other Western countries, China’s #MeToo movement was ignited in the social media. However, it may have its own features due to the different media ecology.

Taking “Shen Yang Case” as a case study, this study aims to explore the operating mechanism of intermedia agenda-setting theory in China’s #MeToo movement. It attempts to explore how China’s mainstreaming media, web portals and We Media frame the story of “Shen Yang Case”, and how different types of media set the agenda for each other, thus pushing forward China’s #MeToo movement.

This study focuses on the 129 reporting from 9 influential and mainstreaming media outlets, 67 reporting from 4 largest web portals: Sina, 163.com, Sohu and Tencent, and the top 30 articles on the Official WeChat Accounts in China from April. 5 to May 5, the period with high density of media coverage about “Shen Yang Case”.

Results showed that though “Shen Yang Case” was first revealed on social media, the mainstreaming media soon emerged as the agenda-setter by being able to provide the public with the relatively “authoritative” voices about the case. While framing the “Shen Yang Case”, different types of the media shows similarities such as seeking the “truth” about sexual harassment, placing priority to other themes instead of sexual harassment, and victim blaming, etc.

Nevertheless, in China’s #MeToo movement it is the various types of media that push the movement forward by framing the “unspeakable” stories about sexual harassment. And the mainstreaming media have been playing an even more important role by providing authoritative information. The interplay between the official opinion field and online opinion field gives vitality to China’s #MeToo movement.

**Id:** 22296

**Title:** Title: Social Media Revolution; A comparative study on the role of social network sites in creating awareness among Arab and Non-Arab women about their fundamental rights

**Session Type:** Individual submission

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**Abstract:** Internet revolution has led to a more systematic, structured and convenient global communication. As Castells (2001), explains in his theory of a Network Society the reach of internet as 'limitless'. Social Networking Sites are most popular on the Internet, for the characteristics that distinguish them from websites, which encouraged Internet surfers from all over the world to use them increasingly, while the demand for websites has declined. Despite the severe criticisms to social networks, especially Facebook (which delineates that it has a negative and direct impact on the family, and contributes to family disintegration and collapse) there are those who see it as an important mean of development and cohesion between communities. In this study, we compare how Arab and Non-Arab women understand social networking analytics, the convergence of concepts and perceptions about their fundamental rights, cultural relativism and social practices. Social network sites (SNS) are web-based communication platforms that support socially relevant interactions among contacts on the site. According to Pew Research Center's Internet & American Life Project decided to examine SNS in a survey that explored people's overall social networks and how use of these technologies is related to trust, tolerance, social support, and community and political engagement.

We further intend to investigate the active and distinguished role of these social networking sites as a mean of effective communication and its' significant contribution in the revolutionary movements of Uprising, Cyber Activism and Cyber Feminism. The theoretical framework focuses on concepts of Cyber Activism and Social Networking Theory.

The current study aims to identify the impact of social network sites on Arab and non-Arab women by drawing on a survey from multinational, cultural & lingual environments that enrich the results and give us a chance for comparison according to education, age & nationality variables. A Survey sample of 200 Arab women and 200 Pakistani women is designed to explore the impact.

**Keywords:** Social Networking Sites, Arab and Non-Arab women, Cyber Activism, Fundamental Rights

**Id:** 22314

**Title:** Patriarchy online: Examining modern constructions of gender rights and identities on Social Networking Sites (SNS).

**Session Type:** Individual submission

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**Abstract:** Social networking sites (SNS) have become the most popular modern communication channel for all categories of users. Studies on social networking sites have highlighted their potentialities in fostering social cohesion as well as increasingly becoming platforms that amplify voices in the everyday virtual lives of marginalized populations across social demographics of class, race, ethnicity, disability, gender etc. This study focuses on Nigeria, as it concerns its explicit patriarchal structures with long-standing traditional modes of control for women in real life spaces. Thus, it unpacks current trends of discrimination and differentiation based on gender identity in today's SNS as it concerns the building of networks, online engagement of social issues and social relations with other users. Against this backdrop, this study critically examines the nature of SNS communication as a modern platform which empowers and reinforces citizen's rights without gendered discrimination within emerging digital media technologies. Primary data will be generated from an quantitative online survey which will purposively pool together 100 women participants from across various social media platforms (Facebook, Twitter and Whatsapp). This primary data will be supplemented using content analysis of relevant extant secondary literature to explore the following set objectives; 1) women's perceptions of what gendered discrimination on SNS means to them 2) In what ways or forms are discrimination on SNS gendered against women 3) Is there a relationship between modern constructions of gendered discriminations on SNS and conventional patriarchal control in real life 4) in what ways does gender discrimination on SNS facilitate or hinder women expressions on social issues online. Consequently, drawing upon social dominance theory and the sociological discourse on institutional discrimination, the study reassesses to what extent gender differentiation serves as a major contributory factor to how men consistently transform and reinforce traditional cycles of patriarchy to real life modern SNS. In line with findings, this research recommends as remedial measures, the centrality of gender-specific human rights regulations by requisite state and administrators for SNS users, particularly across the online spaces of most developing nations where deeply-rooted gender discriminatory traditions persist.



**Id:** 22356

**Title:** Media discourses on Women's Resistance through Territorial Conflicts: Examining Call the Midwife as a Neo-Feminism Text

**Session Type:** Individual submission

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**Abstract:** Call the Midwife is a BBC period drama set in the period between late 1950s and early 1960s based on the memoirs of Jennifer Worth, who was a midwife working with a convent in East London during this time. The series fundamentally highlights women's socio-economic and political inequalities that are shown to go hand-in-hand with solidarity and empathy of the midwives from 'Nonnatus House'. The period depicts post-world war times that were often associated with first and second waves of feminism demanding equality for women. Call the Midwife, however, presents a narrative that is shown to be based in the periods of first and second waves of feminism but the presentation itself comes across as a neo-feministic text. The textual analysis of this TV series opens pathways to examine the role of communication in negotiation of feminine identity and human dignity. Disputed rights and contested truths were the highlights of the period depicted in this drama series that specifically underscored the sharp gender inequalities. This paper uses Mead's dialogical approach to analyze the drama as a neo-feminist text and aims to bring forth the underlying processes of identity formation and negotiation. This three-fold analysis focusses on the conversations of the midwives with Sister Julianne, the sister-in-charge of the St. Nonnatus House in the drama. First, the paper analyzes the diverse perspectives embedded in the socio-historic context of post-world war London. Second, it will explore multiple meanings of the conversations for Sister Julianne and other midwives. Third, the analysis will look at formation of individual identities through each character's perceived self-image that emerges through these conversations. The findings from this paper will contribute towards our understanding of the processes of identity formation and negotiation in the changing world. Due to emerging and fluid gender identities in the present times, individual rights are often disputed, and collective realities are blurred. In such a scenario, the findings from this paper will contribute towards the literature of gender identity and the practice of developing a community of dignity and respect.

**Id:** 22375

**Title:** The feminisation of migration: A discourse analysis of news media texts on Zimbabwean women migrants in South Africa

**Session Type:** Individual submission

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**Abstract:** The media coverages of the Zimbabwean migration crisis in South Africa have intensified following the post 2000 politically induced economic downturn in Zimbabwe. It is no doubt that a string of these media narratives contribute to the formation of particular discourses about this particular migrant cohort. The subject of migration has been examined extensively in media studies literature. However, few studies have been devoted to the examination of the mediation of migration. In this paper we use a qualitative discourse analysis to examine the representations of Zimbabwean women migrants in the metropolis of Johannesburg. News articles were retrieved from the websites of the English newspapers headquartered in the metropolis of Johannesburg. A total of 20 news articles were, extracted, coded and classified into themes. Five themes emerged, namely; victimhood and vulnerability, institutionalised xenophobia, prostitution, criminalisation of migration and identity crisis. The combined benefits of a Foucauldian Discourse Analysis (FDA) and Gee's Framework were utilised to explore the intertextuality of the main theme of victimhood and vulnerability with extant literature.

**Id:** 22422

**Title:** Female generations in (re)construction: intersection and power relations in the discourse in the Brazilian TV series "3 Teresas"

**Session Type:** Individual submission

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**Abstract:** This paper presents some results of the doctoral research that analyzes the production of meanings about feminine gender and generations on the basis of the discourse of the series "3 Teresas" (BossaNovaFilms, GNT, Brazil, 2013-2014), whose two seasons were broadcasted on pay television channel and is still available via streaming.

This TV series presents the singularity of articulating the feminine protagonism in the intersection with the age issue, because the coexistence of three women named Teresa (grandmother, mother and daughter) composes the structural focus of the narrative and allows us to understand the transformations and permanences related to the representation of women in television fiction.

The episodes show how the three women deal with issues such as the invisibility of old women, ageism, sexism and female empowerment in contemporary everyday life in a Brazilian cultural context that values the young body a lot, despite of the growing population aging.

With a strong interdisciplinary character, the paper is a case study with a qualitative approach that builds a connection with the field of Communication (based on Cultural Studies, Latin American Research of Communication and Television), Sociology and Anthropology, through the gender and generations studies (based on G. Debert, A. Piscitelli, T. de Lauretis and A. McRobbie, for example), as well as linguistics, for their focus on discursive construction, using theoretical and methodological tools of the French discourse Analysis and the studies of language developed by Bakhtin.

The analysis of the feminine discourse in the intersection with the generational category identified different productions of meaning related to each age group and social role which significantly tension and deconstruct discourses that had been previously established around the chronological limits of each phase of female life - youth, adulthood, old age - which is depicted in the series. By articulating the axes of gender and generations in the series, this intersection refers to the multiplicity of social markers of difference and to the consequent power relations emanating from these categories. Thus, the discourse analysis of this series constitutes a privileged indicator of a moment of broad debate on issues such as population aging, female empowerment, respect for the plurality of generational identities and the representation of women in television fiction.

**Id:** 22476

**Title:** Cherchez la Femme: Finding Feminism in Newspapers' Digital Archives ' The Cases of UK and Israel

**Session Type:** Individual submission

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**Abstract:** This paper focuses on the unique challenges of digital archival search of gender and politics, using databases like LexisNexis and Gale, in two different countries and languages. It seeks to create measures which would reflect the permeation of feminist concepts and ideas into the mainstream media discourse over time. This is done as part of a larger project which examines the extent to which feminist ideas permeate into mainstream discourse and explain the nature of media coverage of women politicians running for Prime Minister in the UK and in Israel.

Applying the theoretical framework of developmental theory, as described by Inglehart and Norris (2003), this study examines whether and how changes occurring in the status of women in the UK and in Israel, as part of the structural and cultural transformations that this theory points to, seep into the political discourse surrounding women and politics over time. In both countries two women were realistic candidates / elected for premiership, 40 years apart. This offers a broad basis for comparison over time within and between two Western democracies, in a European versus a non-European context.

This research spans over 50 years of media coverage of gender and politics (1969-2019). The sample of British national dailies in digital archives include: the Daily Mail, the Mirror, the Telegraph and the Guardian. These newspapers were selected according to their format (broadsheets and tabloids), circulation and political orientation (left-wing and with right-wing agendas), while taking into account availability issues. For the Israeli case study, Yedioth Ahronoth newspaper was selected, as it is the most popular newspaper in Israel for most of the research period, and the only national daily that has been digitised for the entire research period.

For each newspaper, a keyword search is performed for each election year (overall 12 elections in the UK and 14 elections in Israel). The search covers all sections of the newspapers, and the results are classified according to their level of relevance to the keyword entered. The expressions (measures) chosen are ones relevant to feminism and the status of women. Such key expressions include: "feminism" and other variations of the word; "violence against women" (including keywords like domestic violence and sexual harassment); "gender" and related subjects, such as "gender gap," "gender (in)equality"; "the status of women"; items concerning women in the labour market, and the "glass ceiling". The "career" of each keyword will be mapped, that is when it first appeared, and when it disappeared from discourse, if at all. The salience of these measures in the media discourse reflects the extent to which the feminist movement serves as an important agent in

instilling cultural change. Preliminary results will be presented, offering pathways for carrying out archival research as a feminist practice.

An important contribution of this paper lies in raising awareness among feminist scholars and activists to the challenges that the digital era poses upon us, when we strive to uncover the impact of feminism on society's values and norms.

**Id:** 22581

**Title:** LGBTQ+ people and their perception of gay-themed advertising

**Session Type:** Individual submission

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**Abstract:** Although gay targeted advertising has been an increasingly important area of interest within marketing research, the role of the representation of LGBTQ+ people in advertising has been underexplored from the perspective of gender studies. Despite society becoming more diverse, advertising has proven to still be heteronormative. Besides the overrepresentation of white, middle class males within gay-themed advertising, most depictions of LGBTQ+ tend to be gender-normative, hence heterosexualized. Consequently, current advertising representations do not reflect the existing diversity within the LGBTQ+ community. Notwithstanding the varying degrees to which LGBTQ+ people identify as gay and adhere to gender-norms, the LGBTQ+ community is targeted as if it is a homogeneous group.

Building on the idea that felt similarity with an advertisement and in-group/out-group membership are decisive factors when minority group members evaluate an advertisement, these implications concerning identity are most likely to influence LGBTQ+ people's reception of gay-themed advertisements. Knowing that marketers draw on various strategies to target gay consumers, going from covert to explicit gay-themed imagery, and that content analyses uncovered a lack of diverse representations of LGBTQ+ people, it may occur that gay-themed advertising produces non-target market effects even within the targeted gay market. This paper argues that integrating the inherent diversity of the LGBTQ+ community not only engenders more effective advertising strategies, but would also avoid the essentialist views and one-sided representations that currently characterize gay-themed advertising and reinforce ideas about hetero- and homonormativity.

Based on a mixed-method design using qualitative in-depth interviews (N=17) and a supplementary survey this research aimed to study how Flemish lesbians, gays and bisexuals (LGB) evaluate gay-oriented print and television advertising in mainstream media and to explore how these evaluations are affected by their level of gay identity. The findings of this study indicate that the level of gay identity only affected the evaluations by LGB respondents situated at the ends of the continuum, those with a high or low gay identity. For those with a more moderate gay identity, the desire for positive representations and assimilation into mainstream culture outweighs variations in level of gay identity.

The significance of the study is threefold. This study first provides valuable insight on gay targeted advertising in a situated context beyond the US (where most studies have been conducted so far). Second, by including the moderating effect of the gay identity and this within a Western European context where homosexuality is tolerated yet not completely accepted, this research contributes to current scientific knowledge on gay targeted advertising and the perception hereof within LGBTQ+

groups. Furthermore, seeking to bridge theory, research results and practice, suggestions are also made towards marketers in order to target different subsets of the LGBTQ+ community in an effective, non-essentialist way.

**Id:** 22631

**Title:** When sexualized violence becomes part of your job description: organizational responses to online abuse of female journalists

**Session Type:** Panel Submission

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**Abstract:** The risk of exposure to sexualized or gendered online abuse has been noted to be greater amongst women working in journalism and media (Fojo Media Institute, 2016; OSCE, 2016). To date, the majority of research on online abuse and misogyny has been approached from the perspective of freedom of expression and communication rights, as well as gendered - social and ethical implications of emerging technologies but rather fewer studies have addressed online abuse from an organizational perspective.

Working online is a vital part of every journalist's life in the contemporary media landscape and the fact that employers, media organizations and editors seem to assume little responsibility for protecting their employees from online abuse is worth investigating. A recent international overview of the challenges to the safety and protection of journalists, published by the International Women's Media Foundation, stated that most media organizations do not have formal policies on training employees in cyber-protection (IWMF, 2016: 9). Tackling online abuse in the workplace is complicated by technological and organizational transformations that the media are undergoing. Blurred boundaries in relation to time, location and tools in the context of work, also blur the employers' responsibility to protect employees against online abuse. Furthermore, online abuse does not need to come only from the organizations' clients, i.e. readers and consumers of the media content, but can also be perpetuated by colleagues at work (Gorman, 2017).

The paper "When sexualized violence becomes part of your job description" will offer an investigation into organizational responses to online abuse of female journalists on the example of Sweden. This study will contribute to feminist media scholarship, by combining theoretical knowledge of gendered organizations, with Bourdieu's journalistic field theory and more broadly, phenomenology of being a woman in the media industry. Following Sara Ahmed the study follows the "feminist ear" methodology where I juxtapose the official commitment, if any, of media organizations to tackle sexualized online abuse of their female employees, with the employees' own experiences and understanding of what being a female journalist entails. Furthermore, the paper will explore what kind of help, in which circumstance and to whom, media organizations are willing to offer in responding to and challenging sexualized online abuse.



**Id:** 22638

**Title:** Communication, Technology, and Human Dignity: Gender Issues in Indigenous Communication

**Session Type:** Individual submission

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**Abstract:** The purpose of this research is to explore gender issues as seen in indigenous television news in Taiwan. The representation of gender in indigenous media is involved with gender norms, taboos, and cultural regulations in different ethnic groups and different indigenous societies. In the news production process, gender issues influence indigenous anchors and reporters in interview and broadcasting perspectives. Furthermore, gender bias affects the ethnic images produced and presented in indigenous news.

This research was carried out in order to understand what indigenous news professionals encounter when considering gender cultural space in the news production process and what gender issues are involved in indigenous media.

In the News production process, digital divide influences indigenous anchors and reporters in interview and broadcasting perspectives. Media as cultural means enhance cultural hegemony and also arise cultural resistance in different ethnic groups in indigenous society. Digital inequality reveals in voices which have been addressed to represent local people' opinions and represent cultural norms, taboos and cultural regulations in different ethnic society through journalists who can access to the ICT. In some cases, local indigenous people resist digital transformations and try to keep culture as its original forms and follow its own social life regulations. Journalists who equip with ICT have the power to represent local opinions; however, people who live in the indigenous tribes but without ability to access ICT often with strong sense to sustain indigenous culture as its own way and sometime against cultural hegemony through journalism. The ambiguous power of communication affects various aspects of indigenous social life. For example, gender role can be different when as reporters and as indigenous members. Journalists sometime expect the privilege to enter the cultural space to report the news which traditionally considers as gender taboos in the indigenous society.

Methodology of the proposed research includes (1) conducts interviews with indigenous journalists in 13 different ethnic groups to collect first hand data (2) Analysis includes documents with printed data in addition to multimedia text (online news databases etc). Theories for multiculturalism and feminism apply to examine different cases in different ethnic groups.

The research revealed ways gender and technology factors influenced news production in different ethnic groups. It identifies key gender issues and also provides suggestions to facilitate indigenous news production that embraces both gender awareness and multicultural gender images for human dignity.

**Id:** 22647

**Title:** From bytes to backlash: Exploring online harassment of journalists from an intersectional perspective.

**Session Type:** Panel Submission

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**Abstract:** This study explores the intersectional aspects of online harassment in journalism. Previous research has shown that female journalists are disproportionately targeted by online harassment. As women have increased their presence in digital spaces in journalism, online harassment constantly reminds them that they are transgressing traditional gender boundaries and do not belong in the public sphere. It decreases their opportunities and participation in professional environments and silences their voices.

Considering that in digital spaces, not only misogynist but also racist, homophobic and ageist discourses can be expressed anonymously, the paper aims to provide an intersectional understanding of online harassment. The study will draw extensively on feminist theories on intersectionality (Crenshaw, 2015; Hill-Collins, 2015; hooks, 2014), technology and the internet (Shaw, 2014; van Zoonen, 2002), online hate speech, harassment and other intolerant discourses (Butler, 1997; Jane, 2014). In doing so, the research will contribute to the field of feminist media studies by “going beyond gender” as a single concept of study and focusing on how gender intersects with other social constructs, more specifically with age, sexuality, and ethnicity.

The central research question focuses on how journalists experience and cope with online harassment. This will be studied using in-depth interviews with a sample of Belgian journalists in different media companies, news beats and positions. Purposeful sampling will be used to select participants that have been confronted with different forms of online harassment. The sample will be diverse in terms of age, sexual orientation, ethnicity and gender. The interviews will be conducted between January and March 2019. The analysis will offer insight into the characteristics and dynamics of online harassment and the strategies journalists use to deal with this. Online harassment will be discussed in relation to the concept of a backlash that was introduced in 1991 by Susan Faludi to describe the counter-assault that occurs when women have made significant progress to obtain equal rights in society. The experiences and responses of the respondents to harassment in the digital sphere will be compared to previous studies on offline forms of harassment in newsrooms.

**Id:** 22668

**Title:** [Panel] Gendered online harassment in journalism: a challenge to the right of voice of female journalists [Presentation] The Digital Age scourge: Women journalists as targets of sexualised online abuse in the context of 'disinformation wars'

**Session Type:** Panel Submission

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**Abstract:** The newest and broadest threat facing women journalists is the global proliferation of online abuse targeting reporters and commentators online. This scourge has led the UN, the Organisation for Security and Co-operation in Europe (OSCE 2016), Reporters Sans Frontiers (RSF 2018), and other civil society organisations to recognise the problem, commissioning research into its impact, and calling for actions and solutions.

The expectation that journalists be actively embedded on social platforms like Facebook and Twitter to facilitate the direct audience engagement that is now integral to journalistic research, production and content dissemination (Posetti 2013) has placed women media workers on the frontline of a massive problem. In addition to threats of sexualised violence - including rape and murder - the 'pile on' effect (organic, organised, or robotic mass attacks against a person online) worsens the impacts of online harassment experienced by women media workers, along with their female audiences and sources (Posetti 2017). This problem is chilling the media freedom rights of women, exposing them to increasing physical safety risks, causing serious psychological injury, impacting on the functionality of newsrooms, pushing some women offline (or behind pseudonyms), and driving some women from the profession altogether.

Another hallmark of this online abuse of women media workers (and others producing verifiable information in the public interest across a range of digital platforms) is the use of disinformation tactics – lies are spread about their character or their work as a means of undermining their credibility, humiliating them, and seeking to chill their public commentary and reporting. In some instances, journalists face cyberattacks designed to reveal their sources, breach their privacy to expose them to risk, or access their unpublished data. More recently, computational propaganda (Woolley & Howard 2017) has increased the risks. Frequently, these attacks involve gendered elements and threats of sexual violence. Concurrently, AI technology is being leveraged to create 'deepfake' (1) porn videos and other forms of content designed to discredit women journalists.

The paper will present cases involving the specific targeting of women journalists by state and corporate actors engaged in 'disinformation wars' deploying the tactics described above (Posetti 2018). The presented cases will include: the targeting of Independent Philippines news site Rappler.com; the targeted online harassment campaign against a prominent editor Ferial Haffajee; the case of a journalist Rana Ayyub who was targeted by the government of India; the case of a

Finnish investigative journalist, Jessikka Aro, who is a target of an ongoing ‘troll factory’ campaign that began in 2014.

1) The term ‘deepfake’ is a portmanteau of ‘deep learning’ and ‘fake’. It involves AI technology in the creation of fraudulent content, sometimes of a pornographic nature, that is virtually undetectable. It is used in cyberattacks to discredit people, including journalists.

**Id:** 22678

**Title:** Aproximación a la configuración del discurso travesti y, la representación en el sistema mediático

**Session Type:** Individual submission

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**Abstract:** El presente trabajo busca problematizar la construcción de discursos de sujetos travestis, que operan en la contradicción de cuestionar la norma hetero binaria, al mismo tiempo que reproducen códigos de feminidad impuestos por las normas de la sociedad moderna. Interpelamos las lógicas de representación que reproducen los sistemas de comunicación tradicionales, modelos de exclusión que legitiman la existencia del imperativo heteronormativo (BUTLER, 2002, 2006). Así durante el proceso de investigación con personas travestis en Porto Alegre (2017 – 2019 ), fue posible observar la configuración de discursos que se construyen en los procesos de transición de sus cuerpos y subjetividades.

Es posible observar los modos en que operan los dispositivos de disciplinamiento y regulación (FOUCAULT, 2005) sobre los cuerpos, para reflejar los padrones de normalidad y abyección. De este modo los sistemas mediáticos hegemónicos, cumplen su rol normalizador, al representar los cuerpos travestis como “anormales y enfermos”, sujetos marginalizados que no importan para la sociedad. Así encontramos marcadores que evidencia la repetición permanente de modelos de discriminación, exclusión, e invisibilidad.

Cuando realizamos el análisis del discurso en las noticias publicadas sobre actos violentos en contra de las travestis (texto, imagen, tamaño de la noticia, narrativa, enfoque), es posible observar que los medios están colocando a estos sujetos en lugares de marginalidad, las violencias son naturalizadas, y las normas legitimadas, entonces nos encontramos con sujetos descartables, con cuerpos vulnerables que no importan y subjetividades ignoradas. Es posible reflexionar que esos modos de representación quitan la capacidad de agencia de los sujetos, porque los revictimizan, en ningún momento se aborda al sujeto multidimensional que tiene sueños, afectos, anhelos, desafíos, deseos de vivir.

Según el informe de 2016 del Observatorio de Personas Trans Asesinadas – TTM (siglas en inglés: Trans Murdering Monitoring Project), la región de América Latina y el Caribe concentran el 78% de los homicidios denunciados entre 2008 y 2016. De este porcentaje Brasil es responsable por el 39, 6%. No se puede ni se debe culpar al sistema mediático de estas cifras abrumadoras, sin embargo, es menester analizar e interpelar que cuando colocan la problemática trans, travesti en condiciones de subalternidad y desigualdad, mediante discursos de estigmatización refuerzan en el imaginario social la existencia de sujetos marginalizados, que se vinculan a categorías de anormalidad, enfermedad, incongruencia y victimización.

Sin embargo, durante nuestra investigación, fue posible acompañar las elecciones 2018 en Brasil, y acercarnos a la configuración de la esfera política de las personas trans, travestis, transexuales, con la participación de 53 candidatas a diputadas estatales y federales, y una candidata a senadora. Para volver a tensionar las lógicas del sistema central moderno, y observar que el

trabajo sostenido de resistencia y organización les permite ocupar y disputar espacios de poder político.

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**Id:** 22756

**Title:** Media portrayal of women and socio-political change: A case study of Nepal

**Session Type:** Individual submission

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**Abstract:** The study examines the media portrayal of women to study the relationship between media and society in Nepali's context. Through a content analysis of 28 issues of newspapers of 2004 and 2014, the study investigates how Nepal's social changes were represented in the gender portrayal of the newspaper. These particular two periods were selected to compare two different socio-political situations. In the year 2004, the Maoist conflict was at the peak and the country was going through political instability. However, in 2014, the political situation was stable and the media were comparatively free.

Theoretically, the study is guided by Marxist media theories, mainly cultural hegemony. The analysis of the findings has also been discussed in the backdrop of equity and intersectionality feminism.

The findings of the study show that news stories of Nepali women as presented in the Nepali broadsheet dailies are influenced by the political change in Nepal. The data indicate that there are shifts from stereotypically traditional gender roles in both the private and public sphere.

Nevertheless, there are also stories supporting the patriarchal status-quo in both time periods.

Through the intersectionality theory, the study explores how the period of political instability and conflict can give the opportunity to marginalized rural women to be in the centre. It is also argued that despite the positive change in society, women's voices were often shut down. For example, although women occupied one-third of the parliamentarian in 2014, only four percent of politicians interviewed in the news stories were women.

The study concludes that despite the change in the socio-political sphere, there is no remarkable change in the media discourses on the modes of gender representation in Nepal. Although there were few changes, dominant modes of representation still reflect, reconstruct and largely reconfirm traditional stereotypes and power relations of Nepal's patriarchal society.

**Id:** 22798

**Title:** "I'm not one of those maids": The use of smartphones for stigma management among Indonesian helpers in Hong Kong

**Session Type:** Individual submission

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**Abstract:** Abstract

This study aims at investigating how Indonesian domestic helpers in Hong Kong actively use smartphones as a tool to negotiate spoiled identity. For millions of poor women from Indonesia, working as migrant helpers is a palatable option to escape endemic poverty. Despite the economic capital they accumulate abroad, they remain devalued and marginalized in Indonesia because they are unable to physically nurture their children and their occupation is considered “socially dirty” (Ashforth & Kreiner, 1999). Based on their deviant mode of motherhood and the “dirty work” (Hughes, 1951) they engage in, they become a stigmatized group of women.

Identity research posits that individuals have a strong desire for a respectable self-definition, which is a social product as it requires validation from others (Tajfel & Turner, 1986). For stigmatized individuals, validation might be withheld which leads to frustration and precarious identity (Goffman, 1963). Unlike other stigmatized individuals who manage their stigma through everyday interactions, migrant domestic helpers lack regular face-to-face interaction with their original community. In the absence of physical encounters, their search for recognition becomes more complicated.

Compared with their predecessors, migrant domestic helpers today have access to more advanced communication technologies. As Indonesia experiences rapid diffusion of mobile internet, permanent connectedness has become the norm among domestic helpers and their families. Studies have shown that mobile phones facilitate ubiquitous connectivity (Ling, 2012) and connected presence (Licoppe, 2004) within the intimate sphere which enable ritualized interactions to occur. This means domestic helpers have the opportunities to negotiate their absence from home and alleviate the impacts of family separation on their identity. Smartphone technology also offers opportunities for impression management and self-presentation through various social media platforms. How have these technological advancements changed domestic helpers’ experience with migration and stigma?

This study adopts participant observation and in-depth interviews with 30 Indonesian domestic helpers in Hong Kong, where approximately 180,000 Indonesian women work as maids. In addition, to understand the use of social media by the participants, the author will perform online ethnography by observing participants’ activities on Facebook to identify the identity narratives they create as remedies for stigma.



Based on the concepts of connected presence and stigma management, this study hypothesizes that Indonesian domestic helpers benefit from smartphone communication as it creates stable platforms for elaborate and intensive performances of roles and identity negotiation. Connected presence softens the spatial and temporal demands on mothering and intimacy which, in turn, justifies the absence from home. Smartphone also offers the opportunities to convert their economic capital into symbolic capital in the form of respect and legitimation that they can use to sustain respectable self-image. Finally, social media becomes a stage where interactions can be seen as on-stage performances, carefully orchestrated to elicit positive impressions from the audience and buffer themselves against the stigma of "dirty workers". By investigating how domestic helpers use smartphones, we can understand the consequences of mobile technology on the ways we interact with intimate others and what it means to live with stigma in the smartphones era.

**Id:** 22828

**Title:** THE REPRESENTATION OF MASCULINE IDENTITY IN THE ADVERTISING OF COSMETICS

**Session Type:** Individual submission

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**Abstract:** This work aims to study how contemporary man is represented in advertisements for cosmetic products in Men's Health magazine from different countries, and how, from the representation systems, a notion of contemporary masculine identity is pointed out. We focused our research on 4 ads from Men's Health magazine, published between February 2010 and September 2016, in different countries where the magazine is published. The theoretical reference is anchored in Cultural Studies, aiming at the study of cultural aspects of society. And in this context, we adopted the theoretical-methodological contribution of the Circuit of Culture of Paul du Gay et al and theirs proposal for reflection on the five axes that form part of this circuit as an analytical perspective of our work: Identity, Representation, Consumption, Production and Regulation . (Du Gay et al, 1997). We also discussed the role of advertising and its relation to the dictatorship of good form and the construction of perfect bodies, as well as the concepts of globalization and world culture under the theoretical support of Lipovetsky (2008, 2013) and Renato Ortiz (1994) The study allowed us to conclude that among the ads analyzed there is a similarity in the representation of the masculine that levels the identities and creates masculine stereotypes that serve the interests of the companies.

**Keywords:** Cultural Studies. Representation of masculinity's identity. Communication. Advertising.

**Id:** 22871

**Title:** The Shapes of Gender-based Hate Speech in Latin America: Contributions to the global debate

**Session Type:** Individual submission

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**Abstract:** This study investigates the constituents of gender-based hate speech in Latin America, and their respective interconnections among political actors, and intersection of human rights, laws, and national policies. As such, there is no widespread common definition of hate speech in the Latin American context. The most advanced understanding of this concept in a policy way seems to be centered on the extensive efforts of the Council of Europe for combating different forms of hate in the European context. Hate speech is understood as a harmful communicative action, which supports and creates prejudice and discrimination, based on intolerance. This type of discourse tends to target certain individuals or groups of people, relying on certain social and demographic markers, such as gender, ethnicity, sexual orientation, religion. This study focuses on the features of hate speech affecting and directed toward women and sexual minorities. Due to the lack of studies regarding this issue in the Latin American context, the paper portrays the qualitative dimensions of gendered hate speech in Colombia and Guatemala. Regarding the legal frame, national and international soft law and hard law regulations and public policies which directly or indirectly address this issue were gathered. Furthermore, 16 in-depth semi-structured interviews with civil society organizations and NGOs were conducted to portray the nature of gendered hate speech. The analysis shows that hate speech is a non-isolated discourse, is linked to historical structural power relations and the persistent problem of injustice. The state and its institutions were identified as one of the principal actors that reproduce and spread hate on the basis of prejudice and ignorance. The principal functions of hate speech identified were the justification and reproduction of the use of violence against women and sexual minorities. Through all its mechanism and functions hate speech damages democratic processes and the pursuit of an egalitarian society. Unlike the European context, “hate” was identified as an inadequate terminology for the Latin-American countries, due to the understanding of hate as “an abstract feeling”. The concept of hate speech was classified and understood under the terms of prejudiced discourse, discriminatory speech, and sexist speech. In spite of recognizing the importance of the law, most of the CSOs and NGOs leaders argued the need for creative solutions beyond the law in Latin America.

**Id:** 22872

**Title:** Communication Strategies for the Promotion of Gender Equality: A Study on the HEFORSHE Campaign in Brazil and in Spain

**Session Type:** Individual submission

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**Abstract:** After the end of the violent and genocidal period that was World War II and the emergence of mass destruction weapons, it became clear the need for mobilizing efforts towards the assurance of world peace and the human race survival. For this matter, a pact between several governments was sealed, creating thus the United Nations. A few years later, the Universal Declaration of Human Rights was produced and signed by these countries, stating every fundamental indisputable right that each person has, despite their social origin, language, religion, race or sex.

Issues related to 'sex' are also present in the preamble of the Declaration, as it states that the peoples of the United Nations reaffirmed their faith in the "(...) equal rights of men and women (...)". Indeed, the fact that gender equality is mentioned in the beginning of such document shows its importance, which has been increasing within the UN itself, having become the fifth Sustainable Development Goal. Matters concerning this topic are addressed since 2010 to the United Nations Entity for Gender Equality and the Empowerment of Women, also known as UN Women. Created in 2014 as an "invitation for men and people of all genders to stand in solidarity with women to create a bold, visible and united force for gender equality", HeForShe was one of the first and widely known UN Women's movements. In the face of a mobilization campaign signed by one of the largest and most influential international mechanisms and the opportunity of analysing its development in two different countries, this paper proposes to map the communication strategies used in the HeForShe campaign in Brazil and in Spain to promote gender equality.

As additional objectives, it is seen the need to investigate how HeForShe takes action in social mobilization, to identify what publics each edition aims and to compare them, promoting a critical thinking toward the reasons for a possible difference between the strategies in HeForShe Brazil and HeForShe Spain.

The reasons for the choice of Brazil and Spain include the first one being the native country of the authors, as well as the 95th on the Gender Gap Index of the WE Forum, while the other one not only being the host country of IAMCR 2019, but more importantly a benchmark for Gender Studies, as seen by the amount and quality of its postgraduate programmes in said area. The methodology chosen for this research was Fairclough's Critical Discourse Analysis, as it utilizes a three-dimensional perspective (text, discursive practice and social practice) to gaze at social change.

It is expected that the results will show difference at some level between the development of the HeForShe campaign in each country, with some cultural justification, may it be in an academic level or related to the characteristics of the average population.

**Id:** 22912

**Title:** Three Articulations of Feminist Infrastructure

**Session Type:** Individual submission

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**Abstract:** In the past couple of years, feminist hackers have built feminist hackerspaces, discussion lists, bots, tech collectives, and servers, among others. While initially they articulated their practice through the prism of hacking, they have now moved to understanding what they do through the concept of feminist infrastructure. In this presentation, I explore three different articulations of feminist infrastructure. First, I investigate the ways in which feminist hackers conceive of the term, the reasons why they build them, and the values embedded in them. Second, I propose the notion of feminist techies as infrastructure to enlarge the repertoire of feminist infrastructure. To do so, I build on the concept of people as infrastructure conceptualized by AbdouMalik Simone (2004). Simone expands our understanding of infrastructure from one which is usually characterized by physical terms such as systems of highways, pipes, wires, or cables (Anand 2017; Larkin 2013; Star 1999; von Schnitzler 2016) to one which focuses on people's activities in the city. By being connected technically and socially feminist hackers create an infrastructure in and of themselves. Moreover, feminist infrastructure does network different parts of the world together including Brazil, Mexico, Netherlands, and Spain, among others. They are thus not the sole remit of feminist techies from the "global North". They in fact constitute a transnational network of feminist who gather at feminist hacker conferences and other events. Third, by developing, maintaining and repairing infrastructure, feminist hackers produce and reproduce feminist techies' lives. This echoes Julia Elyachar (2010) and Brian Larkin's (2013) understanding of infrastructure as constitutive of subjectivities and ways to live in the world. Methodologically, this presentation is based on mixed-methods. I conducted semi-structured interviews with (trans)feminist hackers at feminist hacker meetings and gatherings. I also consulted digital archives of (trans)feminist tech meetings held on feminist servers, and I made participatory observation.

**Id:** 22987

**Title:** Women's Rights Campaigns in Lebanon: A Bakhtinian-Foucauldian Approach to Voice and Visibility

**Session Type:** Individual submission

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**Abstract:** Although women's movements in Lebanon date back to the 1920s, well before the country's independence in 1943, and although Lebanon was one of the first in the Arab world to grant women the right to vote in 1953, its progress in the area of women's right was hampered by the 1975 – 1990 civil war. Lebanon ratified the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) on April 16, 1997 with a number of reservations that may be considered in violation of the spirit of the convention. These reservations leave women at the mercy of the country's personal status codes derived from its 18 religious sects and its lenient, if not absent, laws on marital rape and domestic violence. It was only in August 2017 that article 522, which allows a rapist to escape punishment in case he marries his victim, was repealed by parliament. Rape, nonetheless, is still stigmatized and rape victims are often blamed, shamed and deprived of the right to live in dignity.

Campaigns advocating women's rights in Lebanon have been amply discussed, and domestic violence and rape are recurrent topics both outside and within academia (Sabat, 2010; Hejase et. al., 2015; El Hage, 2015; Allouche, 2015; Daou, 2015; Salameh, 2014 ).The majority of these studies, however, concentrate either on advocacy and legal rights or on the physical and psychological implications on victims, particularly women. Neither approach examines advocacy campaigns from a theoretical perspective, more specifically from a Bakhtinian-Foucauldian angle that problematizes the interconnections between voice, visibility and gender.

This paper bridges these gaps in the scholarly literature through an in-depth analysis of the most recent domestic violence and rape campaigns. Using Bakhtin's heteroglossia and Foucault's moral principles of refusal, curiosity and innovation, I will argue that these campaigns formulate heteroglossic discourses that consolidate the social field of women through their silence and visibility. Identifying heteroglossic disturbances as fundamental to the production of the discourse on gender and the propagation of its perception, the study also attempts to show how women's voice is generated through a particular staging of forces. The main case study for this paper will be the campaign entitled Shame on Who?, launched in November 2018 by Abaad, one of the most prominent non-profit associations advocating gender equality in the Middle East and North Africa region.

Utilizing a qualitative research design, individual in-depth semi-structured interviews will be conducted. Respondents will include male and female academics and activists. The gendered distribution of the respondents ensures the inclusion of both the male and female perspectives.

Applying the chosen theoretical lenses to activist campaigns will offer valuable perspectives on the dynamics played out between the elements of voice, visibility and gender and offer insight as to how these dynamics can be optimally used to analyze and generate future activist campaigns.



**Id:** 23030

**Title:** CULTURA POPULAR Y RESISTENCIA EN FEMENINO: CONSTRUYENDO GENEALOGÍA FEMINISTA EN LA TELEVISIÓN ESPAÑOLA

**Session Type:** Individual submission

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**Abstract:** El marco de reconocimiento establecido respecto a la representación de la violencia de género (de cualquier tipo: directa, estructural o cultural) sigue favoreciendo, en el mejor de los casos, la representación de mujeres desprovistas de agencia y necesitadas de tutela por parte del sistema. En el peor, estas representaciones siguen incidiendo en el drama de la violencia directa y en los aspectos más trágicos y particulares de la víctima, a la que se sitúa en un continuo estado de “injurability” (Judith Butler). El objetivo de nuestra propuesta es identificar las estrategias narrativas contrahegemónicas de la cultura popular en que se representa a la mujer en contextos de violencia cultural y estructural para indagar en cómo se consigue superar las representaciones re-victimizantes e introducir una visión de sujeto femenino activo dotado de agencia y capacidad para transformar esos contextos. Existe además una particularidad que venimos explorando y que tiene que ver con la ambientación histórica de las series de televisión protagonizadas por mujeres en la ficción española. Sostenemos que la contextualización temporal elegida para la construcción de tales relatos implica el ejercicio de revisión histórica del legado colectivo respecto a la construcción de “lo femenino” y sus espacios. Este ejercicio retrospectivo sitúa a las mujeres en el centro del relato de ficción y permite repensar, recuperar y representar tipos de feminidades que subvierten los clichés heredados y prototipos de mujer del siglo pasado. En este sentido proponemos analizar casos en las que tales series historicistas de entre los años 2008 y 2017 han reproducido los discursos públicos feministas de la última década y han configurado, de esta manera, representaciones genealógicas sobre las cuestiones de la resistencia, el empoderamiento o la sororidad, entre otras.

**Id:** 23203

**Title:** The Limits of Progressive Femininity: A Semiotic Analysis of the Depiction of Female Desire in 'Four More Shots Please'

**Session Type:** Individual submission

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**Abstract:** The dominant discourse of male friendship, recreation, and love and sexuality, in popular culture has recently been contested by the emerging genre of adult female friendship through films with all-female casts, that deal with the lives of a group of women individually, and their pursuit of happiness collectively. While not an entirely recent phenomenon in the West, it has found expression in Indian popular culture as recently as 2018, as portrayals of female friendships in the past revolved only around the problems of girlhood, and targeted a teenaged female audience, taking for granted marriage and romance as the default trajectory and main concern of an adult woman's life.

In this context, 'Four More Shots Please' (FMSP) is one of the first mainstream portrayals of Indian women who enjoy multiple bonds of female friendship and as a result of being affluent or professionals, enjoy some amount of agency in terms of what they wear, how they speak, where they go, and who they talk to. For the English educated middle class female audience, this is one of the first instances where sexual desire of Indian women has attained unequivocal visibility.

The show centres around four women with essentialised identities of 'divorcee mother', 'bisexual gym punk', 'ambitious journalist', and 'fat woman'. Although vastly different characters, their commonality lies in their relationship with sexuality, which for all of them is an exaggerated portrayal of desire, along with replication of selective masculine traits such as drinking, aggression, and swearing.

Conservative criticism of the show, concerned merely with the protection of women's purity, honour, and chastity, has created a unquestioned legitimacy of FMSP as a "progressive" feminist representation of sexuality, desire, freedom, queer identity, marriage, and body image.

De Lauretis (1984) talked about female subjectivity as being defined solely by what is seen as the absence of maleness, and thus, revolves around sex. Johnston (1973) proposed that the woman in film is a symbol for the projection of patriarchal ideology rather than a coherent presence.

Thus, employing a methodology of critical semiotic analysis, we contest the legitimacy of FMSP as a feminist text, and explore how the construction of even a progressive femininity operates under the male gaze and is inextricably tied to voyeurism, fetishism, and narcissism, as female spectators of the show are expected to identify with the object of desire. We analyse visual and linguistic symbols for the 'pornification' of female lives, the centrality of the sex act, and the heteronormative and fetishistic portrayal of lesbian sex. We find that male hegemonic discourse limits even the most extreme popular imagination of female liberation in Indian popular culture. Here, we base our findings on the conceptual frameworks provided by Mulvey (1975), Dworkin (1987), and Levy (2005).

We argue then, that such a critique of FMSP is crucial in highlighting the shortcomings of the vocabulary presented by popular feminist discourse to describe the liminality of female subjective experience, dissatisfaction, and repression of the middle class English educated woman in a rapidly modernising, but socially static India.

**Id:** 23244

**Title:** La representación de la mujer en la publicidad radiofónica en España. Un análisis bibliográfico de la denigración femenina.

**Session Type:** Individual submission

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**Abstract:** El objetivo principal que se propone en este trabajo es el de demostrar cómo la representación de la feminidad sigue manteniendo el trasfondo tradicional patriarcal, la recurrencia a los estereotipos tradicionales del “ser o estar mujer” tal y como se muestran en las escalas de Mac Arthur y Resko (1975), Furham y Tohmson (1999) y Hurtz y DurkinK (1999). Esta manera de representar a la mujer nos evoca al cómo actúan las microviolencias de género o micromachismos (Bonino, 2006). Es así puesto que posicionan a la mujer en situaciones de vulnerabilidad y clara desigualdad, dan pie a interpretaciones negativas de las mujeres de manera generalista y forman parte de los contenidos en el aprendizaje por socialización. El daño de esas microviolencias no es mínimo como parece dar a entender el prefijo micro. Se denominan así porque lo que representan es algo común, cotidiano y asumido por los receptores por la aculturación y socialización machista a la que han sido expuestos durante el proceso de su auto identificación de género o performatividad de género (Butler, 2002).

El conjunto de estrategias y variables que se utilizan en la construcción de las identidades femeninas nos pueden servir como medidores de la “infoxicación machista” (García Manso, 2017), de ahí la necesidad de conocer las formas en las que se dan y sus combinaciones, siendo útiles no sólo en materia de discriminación de género, sino también para analizar mensajes publicitarios que discriminan a las mujeres como colectivo. Contenidos que derivan en actos y formas de denigrar a las mujeres, aportando un grado de infoxicación y microviolencia considerable.

La investigación realizada consiste en una revisión bibliográfica de la denigración de la mujer en la publicidad. La denigración publicitaria supone una vulneración de uno de los principales principios recogidos en la legislación española en materia de publicidad pero también en la Constitución como es el de igualdad. Por tanto, el principal interés de este trabajo es establecer unos parámetros que nos ayuden a medir los grados de infoxicación machista y las microviolencias de género, además de hacer visible el acto de denigrar a las mujeres en los mensajes publicitarios radiofónicos. Denigrar es comprendido en este trabajo como la última manera de hacer lo más negativamente posible la representación de un sujeto, esperando que sea comprendido, aprendido e interiorizado de esa manera por aquellos que reciben esa interpretación, incluyendo al sujeto representado. Esto también nos permitirá establecer propuestas y estrategias que luchen y minimicen el machismo en las ondas publicitarias.

**Id:** 23296

**Title:** Ellas en primer plano: experiencias de mujeres en la industria audiovisual publicitaria costarricense

**Session Type:** Individual submission

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**Abstract:** Este estudio analiza las brechas de género en la Industria de Producción Audiovisual Publicitaria (IPAP) en Costa Rica haciendo una lectura interseccional (May, 2015) de las experiencias de mujeres en el gremio. Esto permitió analizar el contexto de la producción publicitaria y las relaciones de opresión/privilegio vividas por ellas, enfatizando en sus estrategias de negociación y resistencia frente a la dominación.

Los estudios sobre participación de las mujeres en la industria publicitaria regularmente no han prestado atención a las productoras audiovisuales. Se consideró que esta ausencia de estudios que aborden la participación de mujeres en la IPAP se debe a lo que se denominó la opacidad de los productos publicitarios; esa forma en que se enmascara, al menos en Costa Rica, al anonimato que tiñe los equipos de producción audiovisual publicitaria.

Para el estudio se empleó metodología cualitativa y entrevistas a profundidad de tipo semiestructurado para conocer cómo han vivido la brecha de género en la IPAP: sus inicios en la industria, sus motivaciones para entrar y permanecer en ella y el significado de ser productoras audiovisuales. Se entrevistó un total de 20 de mujeres.

En términos generales, la postura de las entrevistadas tiende a naturalizar la violencia simbólica que se produce en el ámbito laboral. A nivel epistémico, logran identificar los rasgos de la desigualdad, desde los más epidérmicos hasta los más complejos; aunque no todas hablan de desigualdad de género, si logran identificar “actitudes machistas”, tienden a verse como problemas individuales y no sistémicos.

Ellas desarrollan una narrativa de la experiencia en la que tienden a colocar su agencia individual como mecanismo de superación de la desigualdad. Coinciden en que una de las formas de superar dicha desigualdad es que haya más mujeres en puestos de toma de decisión. La dimensión ontológica expresada por May (2015) se manifiesta en la complejidad de la relación entre el reconocimiento de la opresión y la necesidad de mostrarse como sujetos autónomos y agentes de su propio desarrollo individual.

En las narraciones se evidencian las contradicciones con que las mujeres se enfrentan a las dinámicas de opresión/privilegio. Ellas no siempre logran verse como un colectivo o darle una dimensión política a lo que viven individualmente. Esto da fuerza a la agencia individual pero despolitiza las demandas de reconocimiento y visibilización dentro de la industria.

Las resistencias que plantea May (2015) se materializan en la narrativa de las entrevistadas como una necesidad de transformar la situación de las mujeres en la IPAP, aunque no siempre con la conciencia de transformar la IPAP en sí misma.

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**Id:** 23317

**Title:** Feminismos después del #8M 2018 en los medios mayoritarios españoles: entre la normalización de la "celebritización" y la estigmatización del feminismo de clase

**Session Type:** Individual submission

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**Abstract:** La demostración de fuerza del feminismo en España, principalmente en la jornada de huelga y manifestaciones del 8M de 2018 (y las previstas para 2019) y en las movilizaciones contra la sentencia del caso de La Manada, ha consolidado la relevancia que el debate sobre la desigualdad de género venía tomando en la esfera pública y los medios de comunicación. Postulados genéricos del feminismo interclasista parecen sustituir, en formas más o menos populares, al “backlash” antifeminista o postfeminista hegemónico desde los 90 y a principios de siglo, y una sensibilidad feminista parece guiar la perspectiva de los discursos mediáticos; entre ellos las piezas periodísticas. Cabe apuntar que la crisis de los medios de comunicación tradicionales ha abierto una brecha por la que se han puesto en marcha nuevos medios de base cooperativa dedicados a cuestiones feministas (Hunter y Di Bartolomeo, 2018), además de numerosos medios de tipo generalista que se definen de forma abierta como feministas. A su vez, sin esta presencia mediática costaría comprender el alcance masivo de las últimas manifestaciones tanto por la igualdad de género como en la expresión de solidaridad contra la violencia machista. La activación del ciclo de movilizaciones políticas desde el agravamiento de la crisis económica (el 15M), el desarrollo de las tecnologías digitales, y algunos intentos de restringir los derechos de las mujeres (particularmente, la propuesta de reforma de Ley del Aborto de Gallardón) podrían ser algunos de los factores explicativos del cambio cultural que se ha vivido en torno a la idea del feminismo. De palabra demonizada, así pues, el feminismo ha pasado a ser una etiqueta recuperable e incluso legitimadora del medio que se le adscribe.

Esta investigación se aproxima a la redefinición mediática del feminismo en tanto movimiento a través del análisis de cómo los medios periodísticos generalistas de más repercusión en Internet y que a la vez mantienen su versión diaria en papel (El País, El Mundo y ABC) en contraste con nuevos medios de comunicación digitales aparecidos después de la crisis (Contexto, El Salto, La Marea) han abordado las movilizaciones recientes, y las estrategias que han utilizado para representar tanto a las activistas como a sus reivindicaciones y acciones. La hipótesis es que si se ha dado un cambio cultural amplio en relación a la percepción social del feminismo, incluso los medios de más prestigio o autoridad previa al movimiento habrán asumido algunas de sus premisas. Además, se observan las controversias que se negocian en la prensa diaria, que es el principal espacio de mediación de las experiencias cotidianas. A grandes rasgos, la representación mediática mayoritaria en 2018 representa al movimiento como un grupo mayormente compuesto por mujeres muy diversas, que se presenta de forma positiva cuando es esgrimido por celebridades de manera individualizada pero que, en cambio, tiende a estigmatizarse como peligroso e incluso violento

cuando se actúa como un movimiento de masas y de base, y especialmente cuando cuestiona a las instituciones del estado (poder judicial).



**Id:** 23346

**Title:** Against discrimination: Strategic use of technology amongst homeless women

**Session Type:** Individual submission

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**Abstract:** This study investigates technology use by a marginalized group of homeless women in the Skid Row neighborhood in downtown Los Angeles. As the notion of “home” is more often associated with women, it is crucial to study homeless women’s gendered experience and their strategies employed to resist social discrimination upon their identities (Gonyea & Melekis, 2017). However, to best of our knowledge, none of previous research investigated role of information communication technologies, such as mobile phones and the Internet, in the lives of homeless women. This research aims to address the gap in extant literature, emphasizing gendered experiences that precipitate women’s engagement with technology and define their technology use patterns. We conducted a grounded field research in Skid Row – America’s homeless capital – over the course of four months and interviewed 13 women living on streets or emergency shelters.

Applying the perspective of intersectionality (Crenshaw, 1989), we found different forms of social marginalization and discrimination the homeless women experience. Specifically, they faced stigmas from their own family and friend circles, and the wider society upon the homelessness identity. The situation was compounded by the politics of gender and race: The women, especially colored women, experienced physical abuses, violence, and harassment by men, and even police, passers-by, and other homeless fellows. Further, social marginalization led to spatial marginalization, as female residents faced difficulties in finding good locations for their tents on the street.

Facing multiple forms of social marginalization, the homeless women harnessed affordances of mobile devices, social media platforms, and the Internet as a coping mechanism. Our field research revealed that they engaged with social media and the Internet to mitigate their marginalized status, and empower themselves in many ways. First, having concealed their homelessness status from their families and friends, the individuals used social media, particularly Facebook and Instagram, to present an extended valued identity online, by posting decent photos of themselves, positive Facebook status updates, or their voluntary community works. Second, mobile Internet, specifically Facebook Messagers and chat apps, was critical for them to communicate with their families and friends, thereby maintaining social connections and gaining emotional support, while still hiding their homelessness identity. Further, specific online platforms such as Google Maps, and webpages were beneficial to satiate their daily instrumental needs as finding grocery stores, navigating GPS in the city, reading news, seeking healthcare advice, and housing resources available. These practices brought in social support and enhanced their psychological wellbeing. The study thus provides empirical evidence on role of technology use as a way to resist social injustices, achieve personal empowerment and dignity for women at the margins.

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**Id:** 23368

**Title:** Gender equality organizations and communication challenges: a good practices guide

**Session Type:** Individual submission

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**Abstract:** Communication plays a central role in civil society organizations, in particular in what concerns publicizing the causes advocated and contributing to the mobilization of public opinion and social change. In a changing world communication about citizenship and gender equality have become increasingly complex. There are diverse organizations and publics and it is crucial to define a professional communication strategy.

Concerning Portuguese context there is a vast and heterogeneous group of civil society organizations operating in this field, mostly non-governmental organizations (NGOs) and other informal collectives.

This communication aims to present the main results of a research project developed around the communication strategies of NGOs and other informal collectives operating in the Portuguese context in the area of citizenship and gender equality. In this sense, interviews were conducted with these organizations, which were complemented by the analysis of digital and traditional platforms they use. Communication is considered a key area for all organizations, but in several cases it has not been a priority investment area. It is difficult to invest in this area due to the lack of economic and human resources. Simultaneously we analyze the mainstream news coverage of this type of organizations.

In this sense, after the analysis diverse workshops about communication strategies were held in different Portuguese regions to improve skills in the area. These spaces of learning and discussion allowed a collective reflexion about communication. So, as the last stage of the research was created an internal and external communication good practices guide focused on the particularities of these organizations and collectives. The core aim of this tool is to serve as a practical guide and reflexive resource for social actors in the area of citizenship and gender equality. The guidelines can be adapted to each organization and collective. It helps an NGO and collective strategically focus its communication and outreach efforts around a certain set of goals – usually the mission and objectives.

**Id:** 23472

**Title:** "I Posted It Hopefully to Have Someone Care": U.S. Youth, Social Media, and the Search for Rights, Safety, and Dignity

**Session Type:** Individual submission

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**Abstract:** Young people in the U.S. who have traditionally experienced marginality due to their gender are facing further threats within recent maligning mainstream discourses, proposed and allowed policy changes, gaslighting, and normalized practices of exclusion forwarded by their country's administration. For example, a 2018 report by the Guttmacher Institute finds delayed Title X federal funding for family planning now primarily channeled into abstinence-only education and other efforts denying women access to reproductive health and rights. That same year, after 24 years, the Trump administration allowed the Violence Against Women Act to expire, and they began a movement to re-define gender as based solely on biology. Following this, in January 2019, the U.S. Supreme Court upheld a ban on transgender members of the military, formally denying members of this minority group access to economic and educational opportunities while creating yet another precedent around their exclusion. Despite protest, human rights are being eroded for gender minorities in the U.S.

Drawing upon data from a year-long ethnographic study of 40 poor and working class rural female, gender non-binary, and transgender young people aged 15 to 25 from across California's Central Valley, this paper identifies and discusses specific offline economic and social injustices that are motivating marginalized young Americans to turn to social media seeking rights, safety, and dignity, and the specific practices they use in hopes of gaining greater accountability, justice, and respect for their realities.

These young people were found lacking offline supports they could trust to help them advocate for rights and dignity. They had few offline advocates to turn to who would be willing to publicly support them in their controversial lived realities as sexual females and transgender people, and few ideas of how to effectively push back against encroaching offline oppressions. Some who participated in offline efforts to protest against acts of injustice learned that those in power would be more likely to punish them for their resistance than to provide aid. Some hid their gender realities offline, fearing exclusion, job loss, and physical violence. This research also finds these young people attempting to negotiate and get around oppressive offline conditions by moving their attention to and through social media in "media migration" (Rickman, 2018). In this, interlocutors identified social media as a rare ally in their struggle for rights and existence, and they called upon these platforms to provide them outlets to document, share, and validate their experiences with injustice. As they were left to fend for themselves offline, they were found looking to social media desperately for help.

Social media exist within and through wider systems of power and inequity (e.g.: Eubanks, 2018; Fuchs, 2017; Nakamura, 2002; Tufekci, 2017). Working within this critical framework, this paper discusses the practices, hopes, and limitations of young people's social media-focused rights-seeking in this specific historical, cultural, political, and economic context as it considers how this media migration offered members of oppressed communities rare routes for push-back, safety, and support while also contributing to conditions that maintain offline marginality for them and other increasingly vulnerable gender minorities.

**Id:** 23477

**Title:** Pseudoscience, witches, crystals, sex and love. The power of digital influencers today and the 'post-feminism'

**Session Type:** Individual submission

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**Abstract:** According to the Global Digital Statshot from We Are Social and Hootsuite (2018), 4.021 billion people are online in the world (53% of the population), an increase of 7% over the previous year. Social networks are used by about 3.2 billion people (42% of the world) and 3.028 billion people actively use social media - that's 40% of the world's population. Some of these people look up to others in social media to guide them with their decision making. The latter are called digital influencers or simply influencers, individuals who have the power to affect purchase decisions of others because of his/her authority, knowledge, position or relationship with the audience. The majority of influencers fit into categories such as: celebrities, industry experts and thought leaders; bloggers and content creators; and microinfluencers. This paper analyzes the profiles of two influencers-celebrities who, through Instagram, spread pseudoscientific theories to promote the sale of products and a lifestyle, focused on wellness, beauty and spirituality: the actress Gwyneth Paltrow and the writer Gaby Herstik. In the media, they were called Instagram Shamans, for their strong relationship with their fans. In her page "Goop", for example, Paltrow states that "An informed woman taking care of herself is the most powerful form of activism today". Gaby presents herself as a "modern witch" and gives advice to control anxiety, organized as "week's mantras" such as: "My desires are sacred; I live with integrity and only say yes when it is yes". And both of them sell things, from books to crystals, tarot cards and makeup items. Addressing the methodology of deep hermeneutics, this work points out how these profiles use the feminine empowerment discourse to add value to the ideas and products they sell. The hypothesis is that the information disclosed brings a domesticated feminism, reinforcing individualist and elitist ideas of "post-feminism". Cognitive Psychology helps us to understand the human need to believe in pseudoscience, which is opposed to scientific knowledge because there is no possibility of proving what is promised. Here we face with challenges in respect of the quality of communication and can reflect on how the advance of technology affects the quality of human life and human dignity.

**Id:** 23509

**Title:** Feminism on the Internet and on Television News: Negotiating the Boundaries of Public Morality with Regard to Domestic Violence in the New Media Era in Hungary, 2012-13

**Session Type:** Individual submission

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**Abstract:** In late April 2013 a domestic-violence-related political scandal shook Hungary, a country where public attention to the issue had never been particularly high: József Balogh, an MP from the ruling right-wing political party FIDESZ – in possession of two thirds of seats in the Hungarian Parliament since 2010 – battered his cohabiting girlfriend, and the woman got hospitalized. To be sure, Balogh was far from being the first Hungarian politician to batter a woman, but previous cases had repeatedly evaded public attention. In contrast to these, the Balogh story was followed by an intense media attention and public reaction, including not only various forms of bottom-up political action and expression, but also responses from elected officials and even changes in policy instruments (e.g. a bill on domestic violence, for which feminist activists in Hungary had been fighting for a decade in vain, was presented in the Hungarian Parliament in the direct aftermath of the scandal, by the FIDESZ government). The story also inflated public emotions around the issue to a previously unseen extent and, by creating a largely homogeneous emotional regime around the incident, intensively “socialised” the public to the proper expression of emotion with regard to the events, thereby forming certain social solidarities around domestic violence through emotional citizenship (see Pantti, 2011; Pantti & van Zoonen 2006). However, the main issue at stake in this case was that of re-opening a public and symbolic space where the boundaries of public morality with regard to domestic violence could be discussed, negotiated and above all affirmed, and concomitant “feeling rules” – that is, rules that regulate socially approved ways of expressing and managing emotions (Hochschild, 1983) – shaped and settled. My paper aims at exploring the ways in which television news and internet memes shaped the ways in which the story played out in the media and developed from an incident into a fully-fledged political scandal, and how they co-operated in inflating public emotions around Balogh's exposure, and bringing spectators to a common platform in relation to the events by shaping shared emotions and values with regard to Balogh's transgressions. I employ a theoretical framework that combines theories on mediated suffering with a Foucauldian notion of discourse, and my method is CDA. With this, I aim to contribute to two fields: the still largely Anglo-Saxon dominated field of the media portrayal of domestic violence, and the literature of Central-Eastern European (CEE) anti-domestic violence activism.

**Id:** 23561

**Title:** Sound the Trumpettes! Nationhood, Maternalism, and the Republican Woman in the United Statesd

**Session Type:** Individual submission

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**Abstract:** Trumpism in the United States has taken its cues from emerging far-right populist movements as well as from authoritarian, strong-man regimes like those in Russia and the Philippines. At the level of policy and rhetoric, it engages in a project of determining national insiders and outsiders and reasserting white masculinity as the paragon of citizenship. It galvanizes voters by exploiting and intensifying existing anti-immigrant, anti-multicultural, and anti-feminist sentiments. The success of this formula, in the U.S. context, rests on a form of anti-government white male and Christian identity politics that has co-existed with traditional U.S. conservatism since the 1990s. It is marked by a sense that multiculturalism, gender equality, and secularism have created a world hostile to Christians and white men, now imperiled, victimized minority groups intent on taking back the power they once exercised freely and with abandon.

But if this rendering of the nation is decidedly masculine (with a Christian subtext), what about the women who helped catapult Trump to victory and actively promote his agenda? Trump drew heavy support from conservative women who traditionally vote Republican, despite the fact that the candidate and his most ardent supporters failed at almost every level to embody the moral, family-centered issues such voters have historically endorsed. Despite Kellyanne Conway, Sarah Huckabee Sanders, Ivanka Trump and a smattering of other women in his administration, we argue that women, including conservative women, have been sidelined in the Trump movement and are poised to play a diminished, supporting role in far-right politics more generally. We argue that the older symbolism that linked woman to the nation (moralism, modesty, spirituality), and the conservative women who embodied, in dress, demeanor, and ideology, these notions, have given way to a new figure whose primary drive is nonetheless very familiar: to uphold white supremacy in the face of inevitable and impending demographic change.

To do so, we trace the evolution of right-leaning Republican woman from the 1970s to today, and focus particularly on those who self-identify as “Trumpettes.” We use the political issue of immigration as a reference point, as the topic aptly represents the current nationalist political climate and also signals political parties’ (and in this case Republican women’s) priorities and definitions of natalism. By looking particularly at women Trump voters’ understandings of



immigration, we consider the ways in which they these figures serve to ardently defend and absolve the white males in power (through their appearance, actions, and subservience), while doubling down on the racial and ideological requirements of white American citizenship.

**Id:** 23588

**Title:** #EleNãO: When the Brazilian women took (it to) the streets

**Session Type:** Individual submission

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**Abstract:** The #EleNãO that means “not him”, was the most talked-about hashtag of the presidential election in Brazil and came to life in a closed Facebook group named “Women against Bolsonaro” that was created in August 2018. The group managed not only to gather in less than 24 hours more than half million women but to get endorsed by a couple million more in the subsequent weeks. The participants rapidly joined the group because they did not want Jair Bolsonaro to be elected due to his controversial statements that were considered misogynistic, racist, homophobic and a threat to democracy.

Through the lenses of Gender Studies (Louro, 1998; Scott, 1986), the concepts of hegemony (Gramsci, 1999) and male domination (Bourdieu, 2000) are indispensable to understand a context where women are pushed into subordinated roles in a society marked by high rates of femicide. Concepts equally relevant to understand the significance of the #EleNãO movement, that relies on the fact that the demonstrations that took place on September 29, 2018 became the largest protest ever held by women in Brazil. Furthermore, it was the largest popular concentration during the presidential campaign.

More than one hundred thousand public tweets that used the hashtag “EleNãO” on the 29th September 2018 were retrieved. Firstly, these tweets will be investigated using Quantitative Content Analysis (Krippendorff, 2005) while taking into consideration: the text; use of images; presence of URLs; replies; mentions; favorites; retweets; additional hashtags found in the publications. The research question is how the movement was pictured on Twitter? And the objective is to present a broader view of how the demonstrations were depicted on Twitter by its users.

On an additional level of investigation, a comparative analysis will be conducted using Critical Discourse Analysis (Fairclough, 1989; Van Dijk, 1999). The top one hundred tweets with the highest engagement will be selected from the sample and analyzed in comparison to the coverage presented on the platform by three top newspapers in Brazil, which are the ones with the highest numbers of followers on Twitter: “Folha de S.Paulo” with 6,5 mi; “Estadão” with 6,23 mi; “O Globo” with 5,74 mi.

The first hypothesis is that the depiction of the protest among different newspapers will be similar and seemingly neutral but will differ from the users; the second hypothesis is that there will be variety in the depiction by users but the portrayals will be predominantly positive. The objective is to unveil, using the Framing Theory (Goffman, 1974), the similarities, disparities and nuances found in the portrayals of the protest and, consequently, of the women involved in it that were given by mass media vehicles and users that succeeded on reaching a widespread audience to engage with the depiction they presented. This detailed analysis combined with the quantitative approach will offer insights to achieve a greater understanding of how the event was portrayed on Twitter.

Keywords: #EleNão; Gender; Quantitative Content Analysis; Critical Discourse Analysis; Framing Theory.

**Id:** 23594

**Title:** On the Right to Public Space in the Age of Algorithms

**Session Type:** Individual submission

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**Abstract:** Online violence became a much debated topic in the Portuguese media around May 2017, during the traditional academic festivities (Queima das Fitas, or Ribbon Burning) of graduating university students. The most salient episode covered by the media in this regard concerns the allegedly non-consensual video recording, disseminated on social media, of a young male student genitally manipulating a young female student, apparently unconscious due to excess drink, in a public transport bus especially chartered for the event, while a multitude of students watched, laughed and clapped. The video was disseminated by the online version of the *Correio da Manhã* populist newspaper as well as its TV channel. Although the paper attempted to distort the image of the alleged victim, the dissemination of this video was severely criticised by various sectors of Portuguese society, namely the Commission for Citizenship and Gender Equality (CIG), the Deontological Council of the Journalists' Trade Union as well as the Portuguese Regulatory Entity (ERC). The director of the *Correio da Manhã*, Octávio Ribeiro, defended that, by distributing the vídeo, the newspaper was contributing to disseminating 'a relevant and controversial fact, whilst protecting the identity' of those involved, adding that 'without news, there is no reflection' (Lusa 17.05.2017). As such, the *Correio da Manhã* invoked the public interest in disseminating the video, which it allegedly intended to mobilise society around a cause, namely that of collective indignation against possible sexual abuse.

This episode will be analysed with the objective of understanding how the Net, as an integral part of an expanding public sphere, has come to redefine the classical division of public and private. As such, the contexts in which the collective understanding of sexual rights (with emphasis on the reframing of 'privacy') is being visibly challenged and redefined in light of online publics and digital publicity (Albury 2017: 714) will be explored. Ultimately, I intend to sustain the claim that the concepts of public space and publicity are interconnected, with impact on regulatory practices concerning both gender performances as well as the mechanisms of intersection of informal and formal justice.

**Id:** 23608

**Title:** Media discourse of cross-border marriage in China: A gender based perspective

**Session Type:** Individual submission

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**Abstract:** For historical reasons, the estrangement between mainland China and Hongkong last many years. After Hongkong returned to China in 1997, the unexpected Asian financial crisis shattered the political economic certainty in Hong Kong, and drove it into anxiety and anxiety. At the same time, the tide of cross-border marriage emerged. Women from mainland China entered Hongkong by marriage. Cross-border marriage is different from general immigration. It intersects with gender, class, culture and other mechanisms, making the development of new immigrants a social problem. With huge disparity in economic quality in two districts, women with relatively low education level from the mainland to Hong Kong can only go in for occupations with low wages and long hours of work.

This paper focus on cross-border marriage from the mainland China to Hong Kong, and try to use a series of Hongkong films as cases to illustrate the impact of public policies on sociocultural and political life of migrant brides. Experiences of migrant brides suggest that gender power and resource inequality are closely interwoven in marriage immigration, which makes the gender based social problems come to the surface. Hongkong has been in the gap between Western colonial culture and traditional Chinese culture, so it tried hard to find it cultural identity in the relationship between Hongkong and the mainland. The cultural dilemma creates a unique cultural perspective for Hongkong film directors. A three-dimensional analysis framework based on Fairclough's critical discourse is applied to examine the visual and textual components in this film. Through the analysis, we can see what is depicted in these movies is changes of Hongkong society form the end of the 70s to the millennium. We know little about how mainland women in cross-border marriage survived at the edge of Hongkong and became marginalized social group under the political and economic pressure in Hongkong. This article offers a perspective to study the media and social discourse of marriage immigration in China.

**Id:** 23649

**Title:** How Kenyan Female Journalists Cope with Trauma

**Session Type:** Individual submission

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**Abstract:** Journalists frequently bear witness to human suffering whether covering mass disasters or individual atrocities; however, little is known regarding the impact of such exposure on the well-being of journalists. Researchers in the field of traumatic stress are only beginning to examine the toll this line of work may have on the health of journalists. Research suggests that between 80-100% of journalists have been exposed to a work-related traumatic event (E.G, Dworznik, 2011; Newman et al., 2003; Pyevich et al., 2003; Smith, 2008; Teegen & Gotwinkel, 2001).

In Kenya female reporters often cover traumatic events but there have been very few studies on how they cope with such trauma. A report by Thomson Reuters Foundation reveals that Kenyan journalists including females who reported on their country's worst outbreak of inter-ethnic violence, which killed more than 1,000 people following a disputed 2007 election, remain traumatized. The Royal Society of Medicine referred to this scenario as the first major study of the emotional well-being of journalists covering violent events in Africa, although half of the continent's countries are either at war or have recently experienced it. Other traumatic encounters covered by Kenyan female journalists include the Westgate Shopping Mall attack by Alshabaab in 2013, Garissa University Alshabaab attack in 2015, Baragoi clashes, and the January 2019 terrorist attack in Riverside, Nairobi.

The Association of Media Women in Kenya (AMWIK) notes that female journalist's security issues extend to the workplace as there is a prevalence of sexual harassment, character assassination and demands for sexual favors in the newsrooms.

A Unesco publication, *Media and Gender: A Scholarly Agenda for the Global Alliance on Media and Gender* (2014) postulates that Violence against women journalists is sadly an important issue that is rarely openly confronted. There are at least four different ways in which violence against women journalists occurs. One is during the course of reporting dangerous events such as wars and conflict zones where a woman journalist, much like a male journalist, simply finds herself in a dangerous context. A second form is sexual violence which, while meted out on occasion to male journalists, is preponderantly acted out against women. A third is state-sponsored violence in the form of arbitrary arrest, imprisonment and torture of journalists, amongst whom many are women. And a fourth form includes trolling and other forms of sexualised hate speech that women encounter on the internet.

Given the prevalence of violence against female journalists in Kenya and the fact that this is an under-studied area, this research paper seeks to answer the following questions: (1) How do female journalists in Kenya cope with trauma; (2) What resources, if any, are available to them in dealing with trauma; (3) What role can newsrooms play in improving their work environment.

Data will be collected through phone interviews with female journalists who have experienced work-related trauma. These journalists will be identified and selected through the Association of Media Women in Kenya.

**Id:** 23667

**Title:** Let's Get in Formation: Subjectivity and Independence in the 21st century

**Session Type:** Individual submission

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**Abstract:** Beyoncé has emerged as a popular hip hop icon in the United States whose public persona has been produced and reproduced as the ideal neoliberal and post-feminist subject of the 21st century. She is one of the most visible performers in hip hop music, and her discursive construction shapes not only what it means to be a successful Black Millennial, but also what it means to be an independent and empowered modern woman. This paper examines post-feminist ideology in hip hop, and traces the connections between its prevalence in the music industry, and the larger cultural picture of how Black women have been characterized historically. Using Beyoncé as a site, I will sketch performances of contemporary Black femininity. Consistent with tenets of neoliberal post-feminism, patterns of regularity point to a specific focus on individualism, self-actualization, and self-reinvention. I argue that her early career has been discursively constructed to fit within new and emerging neoliberal economic and social arrangements. Findings suggest that Beyoncé performs a wide range of femininities that speak at once to both White and Black middle and working class sensibilities. However, because her specific “feminist” identity has been framed through the lens of gender and race, this chapter will build upon neoliberal and post-feminist theories by drawing on theories of Black Feminism. I use Beyoncé’s discursive formation to situate the Black Millennial woman’s experience in the United States, and challenge intersecting identities of race and gender, and intersecting oppressions of racism and sexism. Beyoncé’s construction could be considered dangerous, as it operates under the guise of resistance, but is oftentimes a reflection of the prevailing values in society – values that continue to be created and sustained by White capitalist patriarchy. At the crudest, the expression of Black feminist attitudes tend to be portrayed by the dominant culture as an expression of female independence. However, in reality, they are part of an oppressive continuum, necessary for the maintenance of the hegemonic social order. This chapter calls for a new centering of the Black Millennial to augment feminist discourse and research in media studies.



**Id:** 23745

**Title:** Misogyny through the Millennia: The Ancient and Religious Roots of Hating Women

**Session Type:** Panel Submission

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**Abstract:** Nearly half of the world's population say they belong to an Abrahamic faith: Christianity, Islam, or Judaism. It's not surprising that these three faiths, with some shared prophets and sacred stories, include believers who hold not just sexist — but overtly misogynistic views. The interpretations by some followers of scriptures that permit the raping of women prisoners, blame women for a fall from perfection, view biological conditions of menstruation and childbirth as dirty, and exclude women from elite sacred rites have stoked misogyny throughout the millennia. This presentation traces the ancient and global religious roots of misogyny from ancient Greek and Roman times to the modern era (e.g. the ancient Greeks had no word for “heroine”), using historical and scriptural analysis. Furthermore, the chapter introduces the topic of how “media” — interpreted broadly — was used to spread and enforce such religious-based misogyny.

**Id:** 23746

**Title:** Toxic Masculinity, Misogyny: Feminism Renewed

**Session Type:** Panel Submission

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**Abstract:** The argument can be made that toxic masculinity and misogyny have led to a renewal of feminism. Toxic masculinity, a deviation from hegemonic masculinity in which men regard women as inferior, is actually a dangerous form of male entitlement that increasingly is associated with violence, including mass shootings. The INCEL movement (involuntary celibates), aligns with toxic masculinity in that its white, heterosexual members in an online subculture who define themselves as unable to find a romantic or sexual partner despite desiring one, engage in misogyny, racism, a sense of entitlement to sex, and endorse violence. The #MeTooMovement is a female response to sexual assault and sexual harassment, often perpetrated by men in positions of power. It not only has elicited greater transparency about sexual misconduct but also has drawn in a younger female demographic, women previously not committed to the ideals of feminism. In doing so, it has led to a renewed feminism, not just a new wave of feminism, and has focused attention on toxic masculinity and the emergence of the INCEL movement.

**Id:** 23747

**Title:** AWSM, JAWS and Riotrrrs: Female Journalists Address Misogyny

**Session Type:** Panel Submission

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**Abstract:** The power inequities in journalism have a history of evolution through the establishment of female organizations to address misogyny and the media. The Journalism and Women Symposium (JAWS), Association of Women in Sports Journalism (AWSM) and Riotrrrs showcase how inequities have been experienced and are being addressed by women journalists. For more than three decades, JAWS and AWSM have showcased the need to address media discrimination, exclusion, hostility, objectification and violence against women—misogyny. Riotrrrs is an online organization that already has more than 8,000 members on its network. This discussion overviews interpersonal communication in each organization. Today, for example, JAWS members use LinkedIn, Vimeo, Twitter, Facebook sites and have chapters in 16 states. It will provide an overview of member conversations related to misogyny experiences. Overall, it will examine how misogyny and power inequities are addressed by these organizations interpersonally and on their social media sites today.