Digital Observation: An Analysis of Patriarchal Comments in the Web

Larissa Gabriela Lins Neves;Sônia Maria Lemos;Tirza Almeida da Silva;Daniel Cerdeira de Souza;Eduardo Jorge Sant'Ana Honorato

Abstract

Through the journey of the plurality of feminisms, we find ourselves today in the fourth wave, in which cyberactivism predominates, with feminist articulations going through the street/network axis. Thus, we sought to consolidate the arguments in defense of feminism from the analysis of the opposite reactions found online. The locus was the cyberspace itself, where comments were found in web news posts that contained controversial contents linked to themes worked out by feminism in their plurality. The qualitative approach was defined based on non-participant systematic observation and content analysis. Nine categories were extracted, including blaming the victim of violence, discrediting female accusations of violence, stigma of prostitution, social concept of Marianism, objectification of the female body, myth of female hysteria, myth of maternal love, sexual and reproductive rights, demerit the relevance of female representativeness, among other subjects. It has been found that chauvinism and misogyny are social reproductions engendered regardless of gender; whereas the demands on female behavior are mostly associated with an accusatory tone, with responsibilities reversed; that there is still the view that women do not have emancipatory capacity to achieve their successes and that, thus, they must take hold of what man has achieved from his privileges; that sexist attitudes are detrimental to society as a whole and not only to women and; Thus, most of society still does not understand the relevance of female representativeness in the various spaces.

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ABSTRACT

Through the journey of the plurality of feminisms, we find ourselves today in the fourth wave, in which cyberactivism predominates, with feminist articulations going through the street/network axis. Thus, we sought to consolidate the arguments in defense of feminism from the analysis of the opposite reactions found online. The locus was the cyberspace itself, where comments were found in web news posts that contained controversial contents linked to themes worked out by feminism in their plurality. The qualitative approach was defined based on non-participant systematic observation and content analysis. Nine categories were extracted, including blaming the victim of violence, discrediting female accusations of violence, stigma of prostitution, social concept of Marianism, objectification of the female body, myth of female hysteria, myth of maternal love, sexual and reproductive rights, demerit the relevance of female representativeness, among other subjects. It has been found that chauvinism and misogyny are social reproductions engendered regardless of gender; whereas the demands on female behavior are mostly associated with an accusatory tone, with responsibilities reversed; that there is still the view that women do not have emancipatory capacity to achieve their successes and that, thus, they must take hold of what man has achieved from his privileges; that sexist attitudes are detrimental to society as a whole and not only to women and; Thus, most of society still does not understand the relevance of female representativeness in the various spaces.

Keywords: feminism, internet, machismo, misogyny

1. INTRODUCTION

1.1 The Plurality of Feminism

Feminism (among diverse approaches, contexts, and groups) can be mentioned in the plural. Saffioti (1986) clarifies that "the term feminisms must be emphatic, since there is a multiplicity of academic organizations and positions throughout the history of women's organization." Thus, she points out that "although there is not a single position of the feminist movement, it is possible to identify certain

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predominant paradigms or ideologies that are revealed in claims and agendas of a given time, revealing the European hegemony there."

Therefore, the world history that will be recorded will be the one told by the dominant view. Thus, according to Monteiro and Grubba (2017), it appears that "the first wave of feminism (nineteenth century until the mid-twentieth century) in Brazil was manifested through the struggle for the vote, in which the "Brazilian suffragettes were led by Bertha Lutz." According to the authors, "the suffragettes (or suffragettes) were the first activists of nineteenth-century feminism for the right to female voting in Brazilian politics." Then, according to Melo and Schumaher (2003), "the second feminist wave in Brazil fought against the military dictatorship, against male supremacy, sexual violence and the right to pleasure." Thus, national meetings emerged in various parts of the country, bearing in mind the perception that there was a complex universe of claims. It was then that women from other organized sectors of civil society in the 1980s began to make their specific issues visible, such as black women and lesbian.

At the beginning of this second period of feminism in Brazil, Mendes et al. (2015) point out that "it was a difficult time, since the repression of the military dictatorship was threatening and violent. In this way, the activists of the time joined the underground or guerrilla groups. " Thus, the authors reflect that "the insertion of women in the guerrilla war characterized an important break of taboo to the detriment of the female stereotype" (such as the "queen of the home", from which it is assumed that all women must know how to perform the house chores and not being able to do any other activities she desired), for seeing a woman carrying a gun and going into confrontation with the military was surprising.

As a result, "the third phase of feminism (the 1990s) came with the proposal of concentrating on the analysis of differences, alterity, diversity, and the discursive production of subjectivity" (Narvaz & Koller, 2009). Thus, the authors emphasize that "the focus is on women and the sexes for the study of gender relations, demystifying women as" biological beings "and understanding the various women in society, including transgender women".

Mendes et al. (2015) adds that "in this long course of the feminist struggle, many rights were won in the pursuit of guaranteeing female citizenship." Although one of the most significant victories was the sanction of the Maria da Penha Law in 2006,   about violence against women, especially domestic violence, remains a serious problem and in this context it is necessary to create new mechanisms to curb and penalize aggressors.

In the midst of this, the use of information and communication technologies to propagate feminist manifestation content and to assure affirmative action for women within their environments, not having to take to the streets to know and be part of the causes, is beginning to be most present (Rodrigues et al., 2014).

The reason, according to Castells (2013), is "today the space of movement is always made of an interaction of the space of flows on the internet in wireless communication networks with the space of occupied places and symbolic buildings aimed at their acts of protest." In this context, the cyberactivism is inserted, about which Scherer-Warren (2013) reports that "what contributes to this new mode of activism is that social networks regiment current forms of mobilization of intense political potential."

Thus, according to Lemos (2009), although he never used the term cyberfeminism directly, Donna Haraway (2009) had his ideas chosen by different groups as a theoretical basis by suggesting an

analysis of feminism from the perspective of new technologies, including media, proposing the network organization and appropriation of these technologies as a form of political activism. It is then, through this scenario, that the fourth wave of feminism (21st century) is known, interspersed with the phenomenon of digital activism, "where the social changes brought about by information technology and the panorama in favor of the promotion and dissemination of ideals constitute this most current facet of feminist social movements "(Rocha, 2017).

Therefore, it is understood that "information and communication technologies (ICTs) currently represent alternatives to the content conveyed by traditional mass media, enabling new forms of activism through the network, commonly called digital activism or cyberactivism" (Rodrigues et al., 2014).

Thus, "feminist articulations in the present necessarily pass through the street/network axis. Urban space, the street, private and public space, is on its way, coming and going, imagining itself as a space to/for all "(Dias et al., 2014).1.2 O

1.2 Cyberactivism

This research looked at anti-feminist movements among news spread via the web that contained in its framework topics still controversial today. However, the characterization of controversial or controversial news is relative, since for feminist profiles the same issues have apparent conclusions, but in a context of a specific cyberspace of journalism (where the message must come without prior direction) the news is taken as conducive to discussion. Thus, we had the choice to observe the comments made in journalistic cyberspace (where cyberactivism was found, as well as the reactions of others) and not in spaces already considered as cyberfeminists. For Alcântara (2016), "cyberactivism represents a new communicative pattern that implies the generation of new confrontational dynamics, temporalities and spatialities for contemporary collective action, as well as political subjectivities."

According to Ugarte (2009), we could define cyberactivism as any strategy that pursues the change of the public agenda, the inclusion of a new theme on the agenda of the tremendous social discussion, through the diffusion of a particular message and its spread through "word of mouth to mouth "multiplied by the media and personal electronic publishing.

Amid these definitions, Silva and Paiva (2013) conclude that "it is pertinent to examine the importance of cyberactivism today and verify it as an instrument of preservation of democracy for its innovative communicational character, bearing complexities that require new methodologies of analysis." Based on that, it is crucial to focus on the relevance of investigative scientific activities that are based on the records found in this current and most used means of communication: the digital.

2 METHODOLOGY

This research consisted of the analysis of reactions against feminist causes in web news posts that contained controversial content that could provide spaces to themes worked by feminism in their plurality. Ten news articles were selected on journalism websites or social networking profiles, all published in the Brazilian domain and the public access mode. Therefore, it was intended to observe reactions in a busy cyberspace and with expressions of different orders. Considering the intention to analyze the content of the

discourses present in the comments found on the web, the qualitative approach was presented as more appropriate, since "it does not concern itself with numerical representation, but with the deepening of the understanding of a social group, of an organization. "(Goldenberg, 1997). Moreover, it underlines the importance that "the analysis of the collected expressions was capable of producing new information and that the operationalization of variables was not reducible" (Deslauriers, 1991; Minayo, 2001).

Regarding the methodology for data collection, we opted for the systematic non-participant observation of the reactions to the news, extracting those that denote sentences or paragraphs of contradiction to the feminist guidelines.

According to Marconi and Lakatos (2009), "a systematic observation occurs when the observer knows what he is looking for and is objective in his investigations." From the same source, "non-participant observation represents an investigation in which the researcher is in contact with the researched group, but does not engage in the observed situations."

As a methodology of analysis of the collected sentences, we applied the Content Analysis. According to Campos (2004), "this method is understood as a set of research techniques whose objective is the search for the meaning of the content in question." Bardin (2011) configures content analysis as "a set of communication analysis techniques that uses systematic and objective procedures to describe message content; therefore, the importance of semantics for the development of the method is highlighted in this field." Thus, "the present method of analysis consisted of five steps: information preparation, unitarization or transformation of content into units, categorization or classification of units into categories, description, and interpretation" (Moraes, 1999).   We used comments that contained adverse reactions to feminist positions. Therefore, when they typed and sent such phrases in publicly accessible profiles, they made their sayings also public, consisting of their connivance with the unlimited scope of their messages, according to article 4, item II, of the Brazilian Law 12.965 of April 23, 2014. Therefore the Informed Consent Term, commonly used in research with human beings, became correctly replaced in this research by the behavior of the Internet's adherence to sharing their opinion in a public profile. As for the researchers, they signed Terms of Responsibility that contemplated ethical commitments.

The digital medium was established as the location of the research. The regulation of which is based on Brazilian Law No. 12,965 / 2014 (known as Marco Civil da Internet). Thus, the locus of research was the cyberspace itself. Monteiro (2007) concludes that "cyberspace is an environment that allows us countless possibilities of a" real "world. It is a virtual universe, plastic, fluid, full of becomings. Finally, cyberspace "is a great abstract machine, because it is semiotic, but also social, where not only symbolic exchanges are carried out, but economic, commercial transactions, new communication practices, social and affective relations and, above all, new cognitive assemblages" (Monteiro, 2007).

The actions were in accordance with the ethical precepts of Resolution 466/2012 of the Brazilian National Health Council. We obtained approval from the Ethics Committee under number 98919218.7.0000.5016. Therefore, it is essential to note that the messages collected were not fully transcribed in this final version of the research, nor had their names or nicknames of the authors revealed. Regarding the news, only its content was highlighted without indicating or exposing the people involved in the fact

The risks foreseen in this research refer to the reader to acknowledge their authorship or to identify with the opinions of the comments cited and analyzed, leading, after coming across the analyzes and discussions resulting, to feel uncomfortable that interfere with their personal/moral content. In this case, the researchers committed to inform their e-mails in the body of this article in order to be called to provide psychological support as a repair for the impact caused. However, a greater probability of benefits than risks was foreseen in the conduct of this research activity, because, as direct gains, it is intended that reflections in the area of digital media combined with the observation of what is said by the language. It makes it possible to have positive impacts in combating the incitement triggers of violence. Finally, it is worth mentioning that this research had the peculiarity of the existence of inclusion and exclusion criteria for two elements: for news in journalistic web profiles, as well as for the comments posted in these publications.

Thus, as inclusion criteria of the news, it was considered: to consist of news published via the web, of Brazilian domain, in journalistic profile, whose content could give rise to dialogues or discussions that involved themes related to feminism.

To exclude the news, we had: news that met all the inclusion requirements, but which were published in restricted (non-public) access profiles or not written in Portuguese. Regarding the comments posted in these selected news items, the following inclusion criteria were considered: to consist of comments found on the web, which were content contrary to feminist guidelines, which was posted as a comment on a news site or journalistic social network profile selected for analysis and that had been published no more than six months prior to the date of collection. Moreover, the following were considered as exclusion criteria: comments that fit all the inclusion criteria mentioned above, however, that were not written in the Portuguese language or that the reasoning, although tending to contradict feminist guidelines, did not constitute a clear sense capable of to be analyzed in depth. Through this methodological path, the objective was to consolidate the arguments of the defense of feminism from analyzes of the opposite reactions found via the web, having as stages the search of the meanings in the discourse and, then, the establishment of correlations of the analysis of the contradiction messages with the most appropriate feminist references. With this in mind, here are the results and the respective discussions,   separated by subthemes related to several controversial guidelines originated by the critical incitement of feminisms.

It is noteworthy that the titles of the subtopics below were prepared by the researchers, not representing literally the comments of Internet users, but what was intuited as a representative phrase for each set of manifestations found online.**3**

RESULTS AND DISCUSSIONS

3.1 SHE ACCEPTED A RIDE FROM A UNKNOWN PERSON? OH, SHE WAS ASKING FOR IT

This first category of analysis reflects the judgment focused on the content of blaming the victim and the assumption of lack of intelligence on the part of women at first. Moreover, in a second moment, comments were also found containing insinuation of sex work.

In context, it is noteworthy to report that the news referred to a woman from the northern region of the country, who was the victim of attempted rape after accepting a ride from a man she did not know.

The contents of the first moment greatly emphasized the recommendations that are given from an early age to children (especially girls) about not accepting anything from a stranger, therefore, this woman's attitude was so childish and naive, that all behavior of man is forgotten and made invisible by this, according to what was perceived from the vision of these Internet users. These judgments represent content that transits in social spaces, being said personally and not only anonymously written in technological locus, since they are considered apparent conclusions, which leaves behind the attitude of the aggressor and the suffering of the victim. In line with this, Haraway (2009) points out that "technology is not neutral, because we are inside what we do and what we do is inside us. Finally, it further emphasizes that we live in a world of connections. " Regarding the accountability of the victim, Cardoso and Vieira (2014) portray that "in the news headlines about sexual violence, the aggressor is seldom in focus." Instead, what we see is a potential demoralization of the victim, which is considered to cause the act of violence, either from their behavior, place frequented, or decision made.

Then, because it was reported throughout the story that the girl had left a purse with two hundred reais (Brazilian currency worth less than U$50 today)   in the car, there were comments of speculation that she was lying and that she was a sex worker, but was not admitting.

The probing and speculative behavior of netizens is in line with what Haraway (2009) argues by stating that "the cyborg is committed to bias, irony, and perversity. He (cyborg) is oppositionist, utopian, and not innocent at all. " Clarifying what Haraway presents, the cyborg is nothing more than all of us, who live in the social and technological hybrids. Thus, we speculate and distrust behind the screen in a cruel and strongly opposing way, representing social experience as a mask war.

However, it is important to point out that if it were not for the marginalization of the stigma of prostitution, these suspicions about the female story would continue to exist, but would probably not be addressed, since the social priority is to find a substitute plot that embarrasses the victim.

3.2 REPARATION WITHOUT PROOF FROM THE WOMAN? HOW ABSURD!

The report in which the comments are analyzed here, a proposal of a bill was mentioned. In case of domestic violence against women, the judge could indemnify for moral damages without the need for evidence, but for this purpose there should be an express request of the prosecution or the offended party, even if the amount is not specified.

Through this information, insinuating comments emerged about the falsifiability of information by women and how this would be made easier for them. The contents showed an idea that many women represented losses in men's lives, who wanted to build situations that would affect their successful life. It is, even more, at these moments that feminist practices need to work towards the construction of a form of consciousness, as pointed out by Haraway (2009), "so that self-knowledge is structured in women of a self that is not "Thus, even within their differences, women will know what they are not, thus fostering a movement of defense against accusations of levity and simulation, often present in sexist repertoires.

There is not only the attitude of distrust of people outside the situation (including men and women as well), as well as eventually the decision of the victim to withdraw the complaint, feeling impelled to it. Thus, Brandão (2009), during an analysis of results about complaints to the specialized police station to women, portrays that "the suspension of the complaint is paradoxically censored and favored, because the

understanding that this act can manage the marital and family crisis is mobilized, that underlies the reported crime." Comments were also directed to connotations that women needed to use illicit subterfuges, such as slander and defamation, to get men's desired financial resources.

Therefore, going further into this "construction of a nonbeing or a non-subject" cited in Haraway's (2009) work, it is urgent to jointly build an affinity for women's capacities to recognize that they are not destined to be not successful in the field of labor and finance. Thus, from this conviction of what is not, accusations of female existence as an obstacle to male "natural success" may also be more easily dismissed and challenged by feminist practices.

3.3 AND WHEN THE WOMAN IS THE ABUSER?

In this situation, the comments stemmed from a story in which a female teacher admitted to having abused an underage student because he resembled the physical appearance of her former boyfriend. The idea projected by some expressions was related to passivity, even in this case, continuing to be the woman's, since (according to the supposition of netizens) the underage student could have allowed this to happen, choosing to face a challenge with the intention of benefiting from good school grades.

The attitude of creating substitutive plots, in this case represented by a plaster of patriarchal gaze in a situation involving gender issues, meets what Haraway (2009) attests as "the cyborg policy, which allows insisting on noise and advocate pollution." However, still for Haraway (2009), "this same possibility allows everyone to be inside in the play of a text that has no finally privileged reading or any salvation story." Thus, there is, for example, the chance of the evolution of cyberfeminism as a technological structure of resistance.

Even though there may be other glances, the patriarchal logic still stands out in the situation in question that there is inherent passivity in the feminine, being the woman, therefore, an instrument of use and enjoyment. Barcinski et al. (2013) rescue the social concept of Marianism, that is, "a gender ideal symbolized by the Virgin Mary, which brings together expected characteristics of women: subservience, sexual passivity, renunciation, subordination and sacrifice."

In this scenario, it is impossible to see a woman as aggressor and cause pain to another. The objectification contents of the female body also emerged, since even within a negative connotation, the position of women is held to be dominant. Thus, messages appeared representing the idea that sexual abuse by women is considered as pleasurable to the infantile male body, removing any connotations of possible trauma to this child in detriment of the suggestion of a bonus event, of justifiable indulgence of this boy and enviable to adult men who did not have this experience in their childhood.

Thus, it is interesting to note in this particular case that chauvinist culture also harms men, since this boy, even with latent suffering due to sexual violence, could not manifest such an expression by being coercively placed with him as the winner in history.

Finally, given this context, it is understood why Haraway (2009) concludes that "from the sexual objectification, the woman, in a profound sense, does not exist as a subject, not even as a potential subject, since she owes her existence as a woman to sexual appropriation."

3.4 SHE IS USING MADNESS AS EXCUSE!

The news in question portrayed the case of a mother who abandoned her son at a bus stop in the southeastern part of the country after a psychotic break. The resulting comments ranged from ironies to judgments that rejected its attitude. In the ironic context, the psychotic state was compared as a 'natural' state of every woman, and mockery was written that indicated that sexual activity with men, thus having contact with the male sexual organ, was balm for female mental health. Patriarchal comments tend to misrepresent female plurality, indicating a unique pattern of behavior, implying predictability.

However, Haraway (2009) recalls that "women (and men) are not natural, but built, and therefore can be rebuilt." According to Junior (2009), "the idea of penis envy and feminine hysteria obviously cannot grasp the essence of the feminine", but on the other hand presents the sprout of the aforementioned Haraway's (2009) finding, the to know: "femininity is a process, to become something that has to be built on an unavoidable anatomical reality, which is of the order of an absence."

Some people linked the outbreak to the possible use of illicit substances, thus bringing the blame for it through the argument of free will to use and, consequently, the volition to abandonment of the child. It can be seen from the comments collected that every female attitude comes with a sense of obligation of care to the other, where any illnesses and/or impossibilities of the same are obscured by this imposition (taken as natural) always to be care taker.

Thus, Haraway (2009), in a contestation way, states that "she prefers to be a cyborg rather than a goddess." Within this same logic, Zanello et al. (2015) indicate that "the sphere that belongs to women is that of the family, where their ideal of existence is to live for others. Being outside this space is not only considered a social violation, but seen as a "denaturalization".

Finally, many judgments still occurred in relying on the myth of "maternal love," which is imposed on every woman, so that any carelessness with descendants, even unintended, represents monstrosity.

Given this, Badinter (1985) exposes that maternal love is treated as an instinct, as an innate feminine tendency; but that, in fact, this feeling is like any other and, therefore, is fragile and uncertain, may or may not exist, be strong or fragile, prefer one child to another, among innumerable variations.

3.5 SHE WAS BORN ... AND IT IS SO DEFENSELESS!

We must clarify first that abortion is illegal in Brazil. It is considered a crime but is available mainly to women who have money. We have thousands of abortions per year, but those who died from it are mainly black and poor women who can not afford doctors to perform it illegally.

On the controversial subject of abortion, comments were analyzed regarding a report in which a famous actress confessed to having had an abortion at the age of 17 and ends by stating that she never regretted her choice.

Most of the demonstrations held the view that this was an unfair attitude towards the child, since the actress had the right to life and that this was taken from a defenseless fetus. Finally, women were characterized as aggressors, thus highlighting the expropriation of women from their bodies. It becomes usual to perceive the disregard of the woman's will in the various decisive moments of her life, and one of these is whether or not to be a mother. Therefore, "the woman is based on the desire of another and not on the production of self" (Haraway, 2009). Mello (2016), in his documentary, reports that "since the beginning of human history, motherhood has been compulsory for women." After much feminist struggle,

the right to vote and occupation of the labor market were achieved with greater freedom, but being a mother remains one of the inevitable destinations when it comes to social demands.

Other comments emphasized the lack of prevention of women and, of course, only women, not including men in this accountability. As a consequence of this lack of responsibility considered feminine, the figure of the woman was hinted at as a hindrance to public funds, as well as a usurper of resources for a socially unacceptable purpose (in cases where they need hospital care after an unsuccessful abortion attempt).

It is noted that "from the increasing commodification, women's days become more arduous because their responsibilities have not diminished, and their reproductive situations become more complex" (Haraway, 2009). In fact, this complexity is noticeable through the transitory applicability of decision-making power: while the woman is not a mother, the social firmly decides for her; however, when she becomes a mother, the responsibility is complete.

Also, finally, there are still those who consider the naturalization of "maternal love" to be immutable, denying every woman who supports, desires, or has performed abortion.

In addition of being forced to want to be a mother, according to the comments reviewed, the woman needs to be a "good mother". This spread of the myth of maternal love contributes to the father's lack of responsibility for childcare and involvement, which is also shared and encouraged by women themselves and society at large, who exalt and criticize the good and bad mother, respectively (Cúnico et al., 2013).

The majority obligation of women to strive to be qualitatively superior as a mother than in any other social role is perceived by Martins et al. (2014). According to them, in most couples, "mothers are aware that they are the main caretakers and caregivers of their children, but they do not seem to be bothered by this as they preserve their husbands' welfare by sparing them." Also, men, by assuming themselves as secondary caregivers, end up legitimizing the ideology that caring is a female task.

3.6 COMPLAINING EVEN ABOUT A CONDOM!

The news story in question portrayed the situation of a young woman who found a used condom in her purse while on a train in Sao Paulo. There were many comments to intend to force a misrepresentation of harassment from the idea that the girl was lying because she needed to cover up having sex. From the technological evolution and, consequently, the breadth of possibility of communication, many untrue information propagate in the social environment and are legitimized as accurate.

Through mass deductions, facts change; especially when public opinion tends mainly to a particular view and even to a certain prejudice. This is why Haraway (2009) points out that "the cyborg is a matter of fiction and also of lived experience." However, considering the hypothesis that the woman mentioned in the news had, in fact, committed a sexual act, what would be the reason for her covering up and needing to lie, according to public opinion?

According to Barcisnki et al. (2013), "the conception formed by Marianism brings the outline of the pure and chaste woman, as the Virgin Mary portrayed by the Church, not only repressing her sexual desires, but not having them". Such a view still endures, having male sexuality socially stimulated and regarded as a merit of virility, while female sexuality is segmented into a shameful category worthy of hiding and denying..

There were also comments from women, who mentioned carelessness and lack of responsibility for leaving the bag open, which showed that the focus was to blame the woman in detriment of the attitude of the violator. Haraway (2009) reports that "we need to learn to interpret the networks of power and social life created by the impact of social relations mediated by new technologies." Analyzing these locus, one verifies the woman's place in a context of care and zeal.

Therefore, once she is hit, the tendency is to accuse her as not be careful enough and therefore worthy of aggression. Within an authentic analysis, it sounds cruel, but in the social lines, this accountability occurs daily. According to Peixoto and Nobre (2015), it is noticeable in everyday life that, "when someone learns of a case of violence against a woman, it is common to seek a justification for such atrocity in that woman's previous behavior." Therefore, doubt prevails in most people's minds as to the existence of a possible "indirect guilt" of such a victim, even if there is any remnant of facilitation for the event.

3.7 THE MAN RAPED HIS SISTER-IN-LAW.AND HIS WIFE FORGAVE HIM! SHE IS A MONSTER!

Comments by netizens were about the news of a couple who had been living together for 15 years. The wife, even after her husband's conviction for the rape of her sister, forgave him and remained married to him.

By her attitude, the comments emphasized judgment on the wife's behavior rather than the husband's attitude. As already mentioned in previous categories, we once again see the bias and perversity to which the cyborg is committed, as Haraway (2009) makes explicit. "The cruelty of maintaining the partiality of patriarchal society makes invisible any other attitudes than female ones as targets for judgment." As already brought by Zanello et al. (2015), "women must be an unconditional source of love and care." In this sense, other minimum social obligations of coexistence of man are obscured, reaching the level of atrocities to be invisible under the conduct (whether considered wrong or not) of a woman.

3.8 WHAT IS IMPORTANT IS THE COMPETENCE!

The story emphasized the fact that a woman had achieved the Nobel Prize in Chemistry for the fifth time in history. Many netizens were bothered by the text of the story to emphasize that prize was achieved by a woman.

In this sense, they commented that what matters is competence, and it was not a man or woman who succeeded. Misunderstanding about the importance of female representativeness in a contemporary context of gender inequalities persists and is noted in the comments from the moment when Internet users consider it irrelevant to emphasize the gender of the winner.

As mentioned earlier, this is why "feminism is much more about building the self-not-of-women than a single conceptualization of being a woman" (Haraway, 2009). From the moment one discusses what women are not, it opens up a space for understanding the differences concerning the male gender; that is, they clarify the privileges they do not have to the detriment of what they have. The privileges mentioned here can be exposed by Prado and Fleith (2012), when they reflect that "the Brazilian system of science and technology does not include benefits that help the scientist to reconcile career and family." This is

noticeable when the requirement to meet scholarship deadlines and maintain productivity rates is not attenuated during periods when women are engaged in maternity. Only recently, in Brazil, women researches were allowed to take maternity leave. Before that, they had no exceptions during pregnancy, labor, or the subsequent months.

In addition, "if the breastfeeding researcher reduces her activities to devote herself to family issues, this may result in a drop in her scientific output, leaving her in worse conditions on the defined criteria of academic productivity and scientific merit" (Tavares, 2010).). Another very striking point was to extol the conquest of the reported woman by arguing that this was the right way to be a feminist, for she fought for success rather than protesting without clothes.

Other comments also revolved around the notion that it was right to be like the Nobel Prize winner, who was not a feminist and used her time productively. "Prejudice toward feminist movements stems from an earlier misunderstanding also founded on previously formed judgments, which is: feminists are unloved, hysterical, frustrated, angry, moody women" (Sorj, 2009), as if these personality attributes were monopolies of feminists and were not randomly distributed between genders and in any political, professional or religious group.

Thus, not recognizing the successful scope of feminist movements, many people fail to realize the logical connection that a female achievement in the scientific field (so patriarchally dominated) also represents a feminist attitude. Thus, as also clarified by Sorj (2009), "a large part of society is so resistant to identifying with feminism, while being so pleased with the change in mindset it promotes."

3.9 What do these feminists want?

Two reports mentioned protests with feminist contexts in the city of Manaus, Brazil, during the presidential pre-election period. In this context, many comments emphasized female nudity in the protests as a lack of self-respect, lack of morality, always tending to eroticize the female body. Nudity was interpreted as being an attempt to call for attention, as these women, according to their view, had no argument to debate, so they took off their clothes. In this sense, the theory of MacKinnon explained by Haraway (2009) suits the understanding of the behavior of Internet users. In this, it is understood that "there is no marginalization of women's speech authority and political action, but there is something greater than this: an elimination." The vision of a jumble of people passing through the streets and making noise is still interpreted by society as people strayed from the formal commitments of buildings and offices, which are harassing social silence and disrupting a static civilized pattern. However, they do not understand that there is an internal organization designed for such activist actions.

Gohn (2011) states that the movements perform diagnoses about social reality, construct proposals and collective actions that act as resistance to exclusion, fight for social inclusion, develop the so-called empowerment of organized civil society actors as they create social subjects for the purpose of networking.

Along with this unfamiliarity, following the logic of the eroticization of the female body to the detriment of the representativeness of nudity in a protest for rights guarantee, there were teasing based on imposition of beauty standards. Complementing these opinions, some netizens also commented that, in cases of harassment to these protesters, they would not have the right even to complain. Then there is the trivialization and disregard of the voice of women, from which, according to Haraway (2009), "the feeling

is built that they do not exist except as a product of men's desire". Therefore, we do not see the representation of nudity as a protest, because it is always hidden by the sexualization of female bodies as a product of evaluation and consumption. As such, they must fulfill an obligation to be included within a standard of what is socially dictated "beautiful body." This is even more necessary if these bodies are to be exposed, regardless of the reason, function, or intent of this exposure. According to Souza et al. (2013), "the pursuit of aesthetic standards is no longer a social duty, which already represents an exclusion, and has become a moral duty, for which women should strive enough to conquer." And thus, failing to fulfill this moral obligation, it is understood that it deserves social punishment, in which public constraints are arbitrarily applied, and its rights to repudiate them are denied by a sadistic inversion of values, in which It is imputed that the one who is disturbing the order is the one who is claiming for rights and not the one who is embarrassingly surrounding them.

Finally, other demonstrations contained the argument that naked protesting women were in favor of abortion and drug legalization and therefore not worthy of being considered representative.

Here is the distorted understanding that a manifestation of a social group is perceived as a single identity set, with identical opinions in every field.

In other words, one cannot see the possibility of electing as a goal a common agenda, with a view to build a general good in the midst of diversity and adversity. As stated by Haraway (2009), "identities seem contradictory, partial, and strategic, because there is nothing about being a" woman "that naturally unites women." There is not even such a situation - "being" a woman. It is itself a highly complex category. Therefore, affinity is sought rather than identity.

4 CONCLUSION

With the objective of consolidating defense arguments to attacks on feminist agendas, it was important during this research to observe and study the lines of reasoning used in the comments of netizens. The logic that interweaved the findings was patriarchal, although the comments came from men and women, thus highlighting that chauvinism and misogyny are social reproductions engendered regardless of gender.

The analysis categories showed that the demands related to female behavior are mostly attached to an accusatory tone, from which there is no room for them to express (or even realize) their position as victims in cases of gender violence.

In this way, an immediate sequence of obligations is produced that it should fulfill in order to avoid the event, reversing the responsibility of the actions. The blaming attitude is so intense that in the social imagination, by accusing the woman of violence, the first hypothesis is always the falsification of the information, since it is a trap against the successful male life, where woman wants to take advantage of it in some way.

This view is crystallized in the idea that women do not have emancipating capacity to achieve their successes and, thus, need to take hold of what man has achieved from his privileges.

It has been seen that sexist attitudes are detrimental to society as a whole and not only to women, since the expression of emotional distress is denied to men, which also causes mental and physical illness to the male public.

The segregation of people living with mental illness becomes even more cruel when it comes to gender issues, as one absorbs the stereotype of the "hysterical woman" who fell ill due to the "absence of the phallus," Female mental health is seen as coming from and dependent on male performance. "Female hysteria" is also mentioned in cases where women do not keep silent by rape, which in some situations is pejoratively referred to as "mimimi" (a word in Portuguese that represents complaints in a pejorative way) in the language of social networks.

In this sense, any expression of denunciation coming from a woman receives intense pressures to be socially disregarded. Intentionally, passivity taken as inherent in the female is forgotten in cases where, for example, an unwanted pregnancy occurs, which results in male non-responsibility. This purposeful change is strategically crafted to make several illegal or immoral male attitudes invisible, overcoming the culpability of the deeds mostly to the woman involved in the context. This does not mean that there are no situations in which there should be female accountability, but what is observed is that, regardless of the amount of reparation due, the embarrassment towards the female figure is always more significant.

Moreover, yet, through all these peculiarities that are part of female existence, most of society still does not understand the relevance of female representativeness in the various spaces, unaware of the concept of equity and rejecting activist manifestations that fight for feminist purposes. Therefore, this research contributes to studies in the area of human and social sciences that involve issues of gender, human rights and social justice, solidifying the foundations for a society based on fairness and healthy living in the midst of human diversity, among the many ways to be a woman.

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