

Non Una di Meno and its traveling signifiers in a feminism without borders

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Social media/social movements: a roadmap

Mattoni (2017): “A situated understanding of digital technologies in social movements”

- “media ecologies” (Slater and Tacchi 2012) → social media exist along side other media
- **Temporality** of social mobilization and “punctuated events” (Della Porta 2013) → (wave of contestation, between waves, latency)
- **Skepticism** regarding the ‘revolutionary’ character of social media → movements have always used new tools to stage new forms of resistance

Bennett and Segeberg (2012): “Connective action vs Collective action”

- Networks can be institutionally-brokered, **institutionally-enabled**, or self-organizing

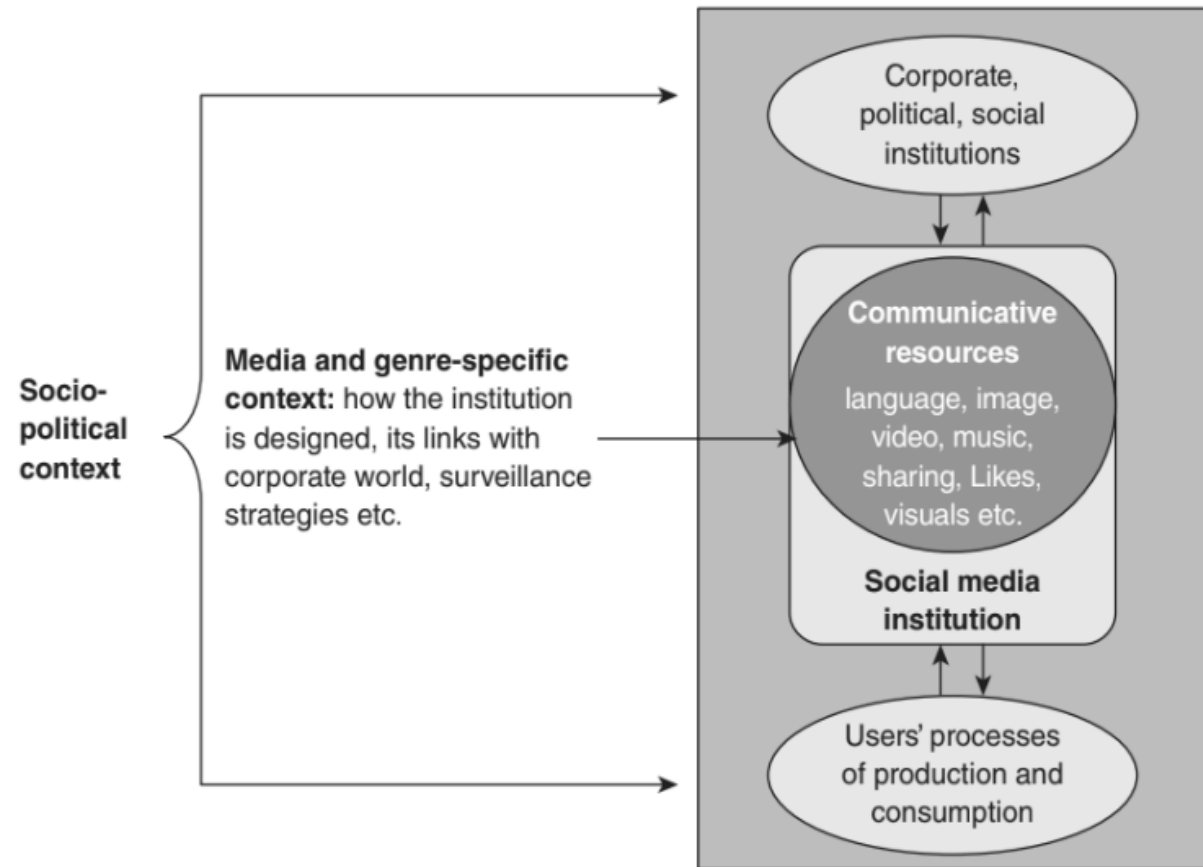
Gerbaudo (2012): “Choreography of assembly”

- Social movements are moving towards ‘**liquid**’ forms of leadership → Movement leaders sets ‘the stage’, loosely affiliated individuals ‘perform’ their protest, leaders re-direct the message of the movement

Social Media – Critical Discourse Studies

KhosraviNik (2017)

- ‘A socially committed, problem-oriented, textually based, critical analysis of discourse’
- **Vertical contextualization** (power *of* discourses outside of social media → ethnographic approach)
- **Horizontal contextualization** (power *in* discourses across social media → critical discourse analysis)



The data and the field

- #NonUnadiMeno and @NonUnadiMeno
 - 26 September 2016 – Today
 - Around 100k tweets
- Systematic observation
 - Twitter
 - NUDM website
 - Participation in rallies and assemblies
 - 2 formal interviews with activists



Non una di meno: A roadmap

Late-spring and Summer 2016:

behind the scenes concertation (Key role of UDI; Di.R.E; Rete Io decido)

October 2016: #Nonunadimeno

NUDM exists the latency phase, goes public, launches the rally in Rome

26-27 November 2016 #SiamoMarea

Rally and national assembly in Rome (200k people), NUDM formalizes its structure (e.g. 8 thematic 'working tables')

Spring 2017: #LottoMarzo

Assembly in Bologna, Valentine's day campaign, launch of women's strike

September 2017: #quellavoltache

National assembly in Rome, NUDM launches new rally and endorses #MeToo

25-26 November 2017: #abbiamounpiano

Rally and national assembly in Rome (100k people) NUDM publishes its anti-violence plan

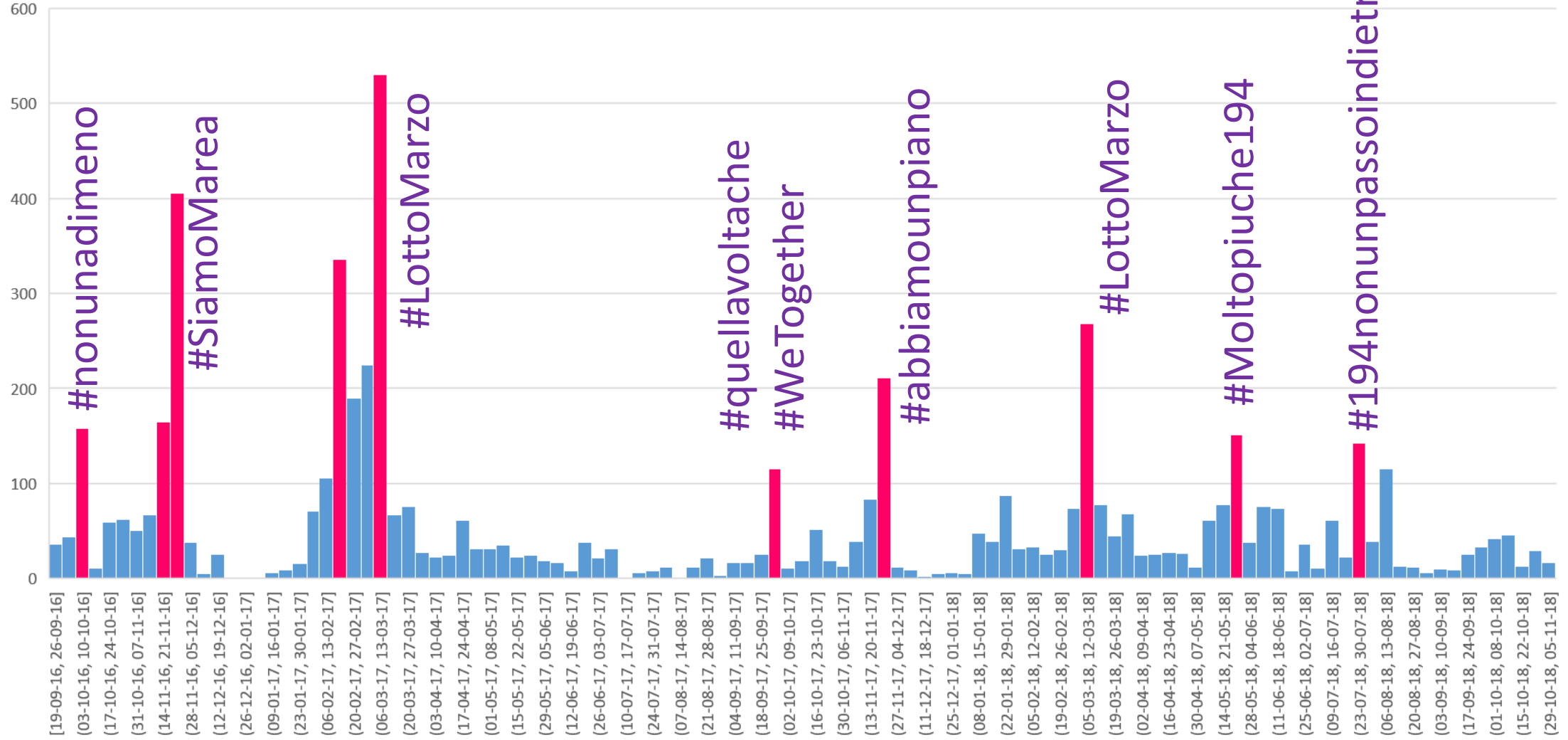
Spring 2018: #LottoMarzo

Women's strike campaign is repeated

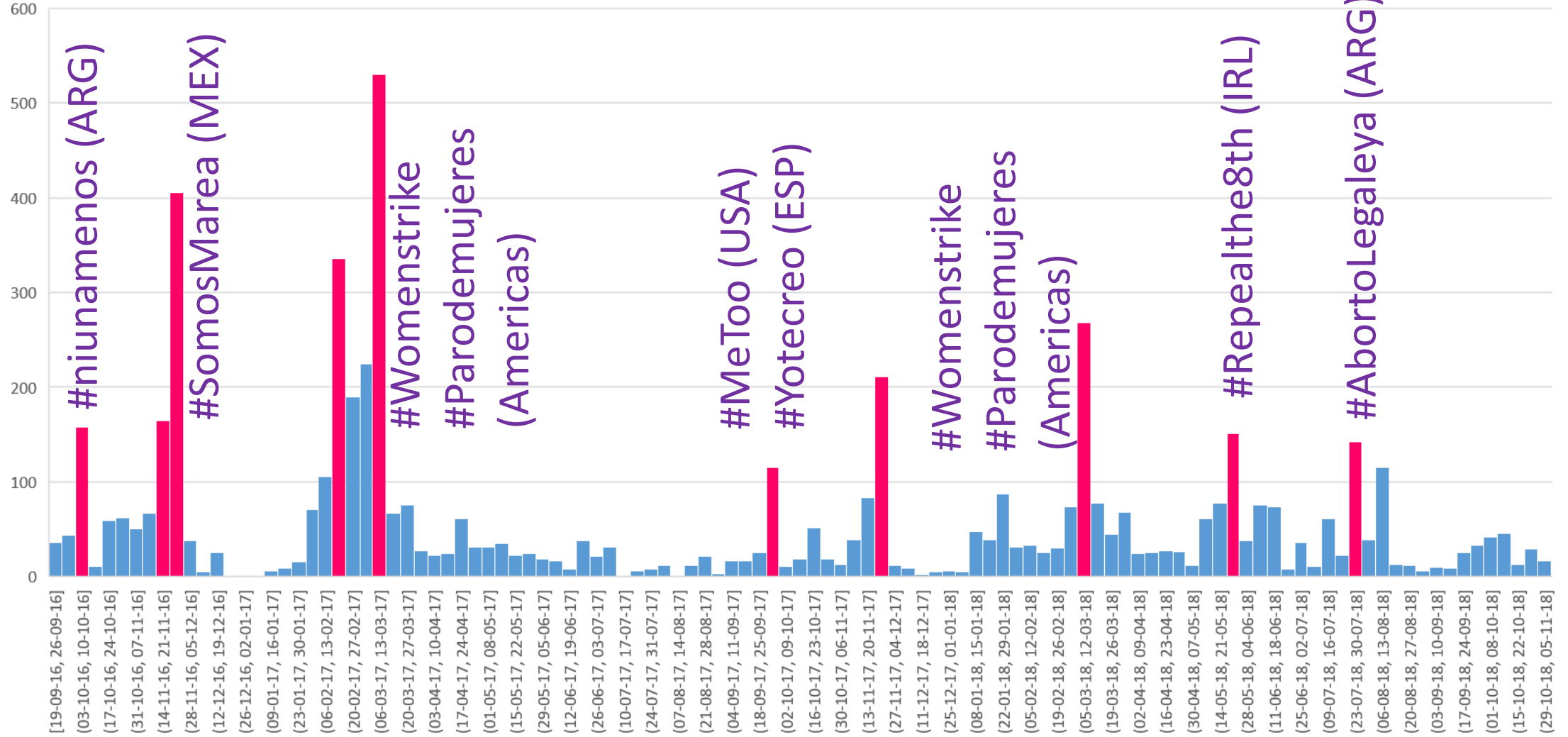
Summer 2018: #moltopiuche194 / #194nonunpassoindietro

Io decido takes the leadership of the movement, abortion becomes NUDM's main topic

NUDM: The journey so far



NUDM: The journey so far



Choreographic leadership and traveling signifiers

NUDM is an institutionally-brokered network that has some clearly identifiable choreographic leaders

(Bennet and Segeberg 2012; Gerbaudo 2012; Trillò 2018)

NUDM regularly deploys signifiers that are borrowed from other contexts...

- Name from Argentina, metaphor of the “tide” from Mexico, participation in global Women’s strike, endorsement of #MeToo, support for #abortolegaleya in Argentina

... and re-cites them in the Italian context, partially altering their meaning

- Translates the name and the metaphors in Italian, links the women strike to anti-fascist resistance, joins global #MeToo to foster local collective action, support for Argentinian/Irish comrades fuels local action on abortion rights

Their meaning is partially altered by the leaders while setting the stage and partially by the people who participate in the choreographed performance

Social media and social movements

Leaders of present day social movements make use of social media alongside other media to 'choreograph' their collective action

- Leadership might have become more liquid, but didn't disappear
- Temporality is crucial element that helps uncover the relationship of social media and social movements

In the case of feminist movements (but not only), this has taken the shape of heavy re-circulation of more or less 'empty' signifiers

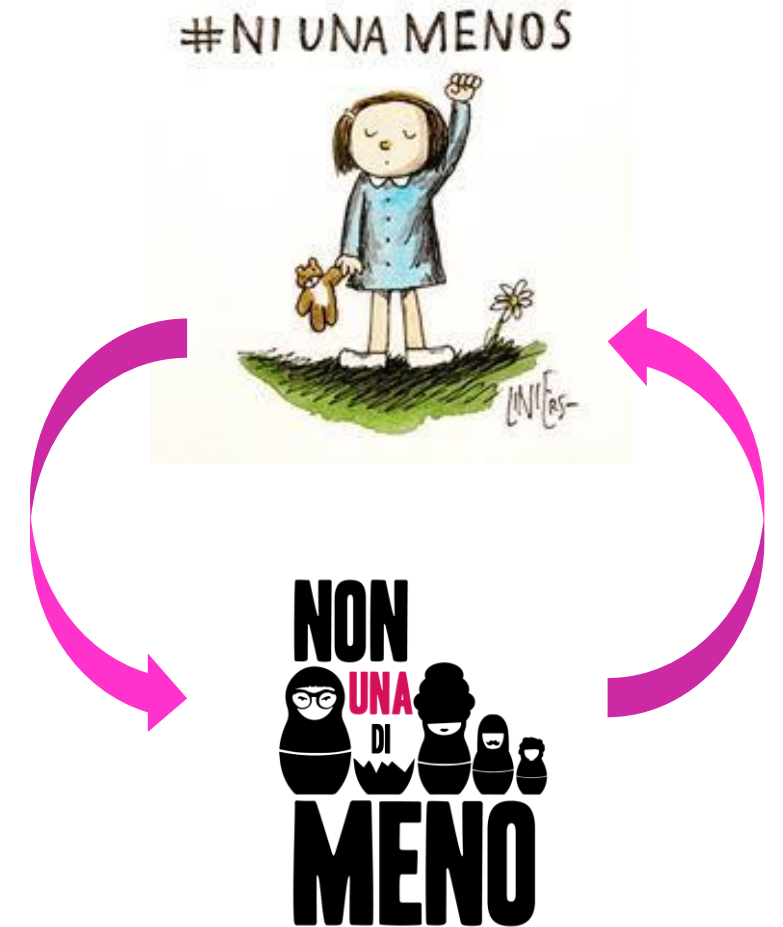
- The hashtag affordance of Twitter as a social media platform facilitates this process
- These signifiers retain link to the original context, but most of their meaning is reshaped in the process of getting re-cited elsewhere

Avenues for future research

Frame circulation among feminist social movements

- To what extent **do feminist social movements co-produce the signifiers** that they eventually share across borders?
 - Do feminist activist know each other, talk, regularly coordinate?
 - Do they use social media to do so?
- **What is the directionality** of frame-circulation among feminist social movements?
 - North-to-South? South-to-North? Rhizomatic?

Screen-based research can point out trends,
but some questions can only be answered
ethnographically



Thank you!!!

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