# ONLINE IMAGE OF FEMINIST ORGANIZATIONS

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**Abstract**

Feminist organizations, despite their local infrastructure, aim to change the global mentality related to women's social position. Taking into account this purpose, this paper will attempt to reveal the online impact of feminist organizations, launching the hypothesis whether or not the activity of this type of organizations can be considered a tool for improving the women's of the 21 century social status?

First of all, the current research starts with a need for reconceptualization. I will take into consideration the activity on social networks of those organizations, while speaking about a better dissemination of feminist goals and implicitly, creating a proper image of women into Web 2.0 era. For instance, major organizations such as European Women's Lobby have an intense presence on social networks, easily spreading feminist messages and so, attempting to draw the attention of more and more people on their causes. Among those causes, we mention children education, social protection for women, victims of domestic violence, which adds another point of view to our topic: are feminist organizations allies of media education? How do media institutions react to those messages: do they prompt them forward or simply forget about them, since they aren't worthy for their agenda? Do Romanian feminist organizations apply the same communication tool? More precisely, are they active on social networks?

In order to sustain these ideas, I will apply content analysis as a main research method on the sites and social networks' accounts of several European feminist organizations, such as European Feminist Forum, European Feminist Initiative or European Professional Women's Network. The results will be counterbalanced with the local perspective of similar Romanian organizations: Centrul Filia (Filia Center), Mame pentru Mame (Mothers to Mothers), Asociaƫia Front (Front Association).

**Key Words:** Third wave of Feminism, women social identity, feminist organizations, web content analysis, online image.

I.          Theoretical approach

Firstly, I cannot start our research, without establishing its framework, such as a theoretical paradigm on organizations, the contemporary debate on feminism issues, the impact of feminist organizations on public agenda, their self-promoting strategies on internet or the feedback received from their audience.

The definition of *the organization* has changed and evolved during the last decades. Examples of definitions stress the idea of labor division where which each member performs certain specialized activities coordinated by specialists or a small number of people with complementary skills, who are committed to a common purpose and performance goals (A. Giddens, 2009, p. 990). These perspectives highlight the importance and the role of a common objective or goal as a motivating factor within the organization, but they don't point out the impact of the environment in which the organization exists, detail assumed by the contemporary theoretical directions. If we are to analyze modern organizations, we should take in account the existence of interpersonal communication, since every organization relies on a set of relationships among employees and among the organization itself and its external environment (*ibidem,* p. 995).

Another fertile point of view for our demarche is the theory of open systems[1], which sees organizations both as hierarchical systems and as coupled systems. Open systems tend to be organized on clustering and levels infrastructure, where multiple subsystems specialize in certain daily activities. In order to render this perspective more concrete, J. Pfeffer and G. Salancik noted that the organization is a coalition of groups and interests, each attempting to obtain something from the collectivity by interacting with others, and each with its own preferences and objectives (J. Pfeffer & G. Salancik, 1978, p. 36).

Since we have shortly presented a few paradigms on the organization theory, we should explain the particularity of our research: analyzing the online activity of *feminist organizations*.

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[1] The Open System approach is part of a wider network of paradigms, called System Theory, originated in the natural sciences in efforts to understand the relationship between sets of objects and their environments. For a concrete understanding, the solar system and the human body are understood to be systems. System theory has been widely applied to the study of organizations, being highlighted the input-throughput - output mechanisms that result in products and services offered for the external environment - Bolman, L. G. & Deal, T.E, 1984, pp. 40-45.

Scholars as Patricia Yancey Martin consider that feminist organizations are a species of social movement organization, pointing the dimensions of feminist ideology (values, goals)[2], but from our point of view they behave like any other type of organizations nowadays, more precisely they have understood the impact of online self-promoting and use it.

Patricia Yancey Martin is entitled to ask: *What are feminist organizations and what is their range? Are they social movement organizations - vital components of the women's movement's history and future?[3]* There is no doubt that feminist organization were born as mark of women's movements' strength, voice made public (J. Hannam, 2007, p. 30). Many scholars believe that twentieth - century feminist organizations are the key to perpetuating the development and spread of feminism, while others see in feminist organizations a tool for a better society, where the charity goal is mostly pointed out.

It seems that feminist organizations in the modern Western women's movements proved to be extraordinarily prolific, creative and tenacious. No other social movement of the 1960s, or later, has produced the rich variety of organizations that the women's movement has[4]. For instance, let's remember the impact of feminist organizations, such as the National American Woman Suffrage Association, including Afro-American women, willing to fight along with white women for the same cause: civil equality between women and men[5]. It is almost nonsense to direct a research towards the comparison of non-feminist organizations versus feminist ones, for the results obtained won't enrich the general perception on organizations. Instead, if we focus on understanding their structures, processes and outcomes, then we might obtain relevant data for feminism itself and nearby areas, such as media studies or sociology.

Although feminist organization existed during the last century, still there is a difficulty of articulating just what a feminist organization is. The theorizing procedure starts with the heart of the issue: is a women's organization necessarily a feminist organization? In some ways, almost any organization of women is political or social, including women willing to be active inside the public

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[2]Patricia Yancey Martin, *Rethinking Feminist Organizations*, retrieved from http://links.jstor.org/sici?sici=0891-2432%28199006%294%3A2%3C182%3ARFO%3E2.0.CO%3B2-4, accessed on January 9, 2013.

[3] Patricia Yancey Martin, *Rethinking Feminist Organizations*, retrieved from http://links.jstor.org/sici?sici=0891-2432%28199006%294%3A2%3C182%3ARFO%3E2.0.CO%3B2-4, accessed on January 9, 2013.

[4] Ibidem.

[5]Chronology of feminist organizations during the last century, available on http://backtohistory.osu.edu/resources/events/Suffrage%20and%20Feminism%20Timeline.pdf, accessed on May 29, 2013.

sphere. If there is a difference to be made is that feminist organizations usually don't rely on political parties' help, in fact they attempt to lobby their causes[6]. If we leave behind the label *feminist,* then the picture of this type of organizations will enrich. Many forms of feminist activism, such as ecofeminism, state they are feminine/feminist. If one enlarges the debate, most women's organizations could be viewed as feminist if they involve some kind of advocacy on the behalf of women. We know for sure (or intuitively guess) that most women's organizations bring together women, for one reason or another: sharing certain values, because of their position in relation to a social structure such as the workplace or family or simply, they join forces, in order to sustain a common project[7].

The embraced by current feminist organizations are mere faces of one global identity, a *social identity*. Either way, feminist organizations, such as National Organization for Women, promote democratic tools for modern women such as fair payment of women, comparing with men on similar jobs or the civil right to benefit of education, sketching the picture of contemporary woman and implicitly, pointing features of its identity.

While analyzing *online image,* we find ourselves into a rhetorical question. There have been developed a lot of concepts on *image,* starting with Walter Lippman[8] and Serge Moscovici, but what is online image after all? Although, our personal definition might not be satisfactory, we consider online image as a mixture of old ideas (including social representations[9]) enhanced by new media. For instance, feminist organizations understood the effective impact offered by new media, but in the end their online image is based on what the audience believes about feminism or the causes proposed as objectives. Organizations seek to influence their reputation or public image (there are some authors, who stress the idea of social identity instead) through a variety of self-presentation activities, which are meant to express the organization's identity and promote a particular image,

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[6] For instance, *New Europe for Europe* admits that it attempts to influence the European political process, as seen on http://www.newwomenforeurope.org/, accessed on January 4, 2013.

[7] Joan Acker, *Hierarchies, jobs, bodies: a theory of gendered organizations,* retrieved from http://www.northeastern.edu/womensstudies/graduate/courses/course_material/men_women_social/documents/Ack_Hierarchies.pdf, accessed on January 8, 2013.

[8] From Walter Lippman's point of view, we *act* towards objects on the basis of the meanings that those objects have for them, meanings that our minds can intuitively match- W. Lippman, 1991, p. 8.

[9] Shortly speaking, social representations describe a collective meaning-making process, generating common cognitions which produce social bonds uniting societies, organizations and groups. It sets focus on phenomena that becomes subject to debate, strong feelings, conflicts and ideological struggle. Social representations are contents of everyday thinking and the stock of ideas that give coherence to our religious beliefs, political ideas -

G. Breakwell & D. Canter (eds), 1993, pp. 39-62.

which can be accepted or not by media institutions. Today's online media environment offers an unexpected freedom for organizations to post traditional news releases, and social media contents, such as blogging and micro-blogging (Facebook, Twitter, Google+10), features that contribute to image building process. Through our project, we will attempt to examine whether different online media channels contribute to organizations' public image (re)building.

Focusing on Romanian experience on feminist organizations, I could say that between the two World Wars, there was a promising ascent and involvement in public life. For instance, Uniunea Femeilor Române (The Union of Romanian women), Consiliul Național al Femeilor Române (National Council of Romanian women), Asociația pentru Emanciparea Civilă și Politică a Femeilor Române (The Association for Civil and Politic Emancipation of Romanian women) were persuasive organizations in that period of time, managing to improve the social condition of women, mainly related to an adequate payment and the equal access to education (Șt. Mihăilescu, 2006, p. 15). The communism period ended their effervescent life, as consequence feminism has to be revived at the beginning of 1990s, when Romania became a democratic state. The climb was stiff, despite restrained economic resources and the fact that even the civil society itself wasn't encouraging the idea of feminism, as Laura Grünberg pointed into one of the few books in Romania dedicated to this topic (L. Grünberg, 2008, p. 8). From my point of view, nowadays Romania has reduced its disadvantage, comparing with European feminism, despite the inner difficulties. Naturally, there are objectives to achieve in the years to come, as consequence feminist organizations won't cease to exist in two or three years, in fact they will improve their lobby methods, in order to succeed.

II.      Data obtained through effective research

Similarly to Susan C. Herring, I believe that content analysis should be *updated*, if we are to apply it on web contents[11]. The scholar instead proposes an expanded Web Content Analysis (Web CA) paradigm in which insights from paradigms such as discourse analysis and social network analysis are operationalized and implemented within a general content analytic framework.

It is obvious that old methods can be effective in a fully HD digital world, where  HTML documents comprised mainly of text, links, and graphics, web pages have added sound, animations,

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[10] Since Google+ is a newcomer among social networks, some organizations prefer the *old method,* such as promoting itself through YouTube, another Google tool. This is the case of European Feminist Forum, also referred to as Institute for Women's history, which attempts to make its presence visible through Facebook, Twitter, Youtube and a blog- http://www.aletta.nu/aletta/eng, accessed on January 1, 2013.

[11] J. Hunsinger, M. Allen & L. Klastrup (Eds.), 2010, pp. 233-249.

and video; much more they have incorporated user-interface, user content and user-user interactivity features (email, discussion forums, chat, and Voice-over-IP). Although content analysis might seem to be unable to reach all these small realities, one shouldn't renounce to its main features, since it renders an *objective, systematic, and quantitative description of the content of communication*[12]. The most important difficulty that scholars face is how to embrace traditional CA methods when analyzing web content.

Among the feverish, yet ambiguous taxonomy of web content analysis[13], we are interested in *Social network analysis*, used to analyze hyperlinks, which are part of the content of websites. Inside this method, websites can be considered nodes, links become ties, and the arrangements of links within and across sites can be represented as networks. If the social network analysis requires an important amount of time, for short researches a *Blog Analysis* should be effective. A weblog (blog, for short) is a type of web document in which dated entries appear in reverse chronological sequence. Like other web documents, blogs can be multimodal or purely textual, most of them featuring photos, voice recordings and videos[14]. More and more scholars are interested in a qualitative approach on blogosphere, including the front page of a blog (which presents the most recent entries or posts) or the entry + comments. Focusing on our topic, we should stress the idea of feedback offered by readers or users, both on blogs/sites and social network. The entry + comments formula shows how effective a feminist message was, also contributing to the popularity of a certain feminist organization.

The current research will focus on a comparative approach upon three European organizations versus three local organizations. Besides their national affiliation, I also took in account the online impact they would obtain on web. Related to size, most Romanian feminist organizations are focused on a stable core of 20-30 members, followed by a permanent suite of young volunteers (especially students), while in the case of European ones, the number of members can be estimated in thousands.

2.1. European Feminist Forum (http://www.aletta.nu/aletta/eng/about_aletta)

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[12] Ibidem.

[13] Although during the last decade, more and more scholars turned their attention towards online creations, we shouldn't omit the fact that the multimodality itself (met on blogs and social networks' infrastructure) poses challenges to content analysis, especially as regards the identification of units of analysis.
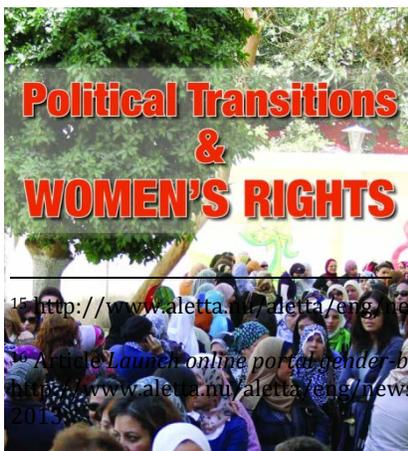
[14] For the moment, web content analysis tries to get mature, analyzing delicate topics as war, freedom or political parties. The mechanism is simple and sometimes it tends to be just a quantitative tool: pointing out to how many times bloggers wrote about war for instance – ibidem.

Once users will type the name of this organization, they will be directed towards http://www.aletta.nu/aletta/eng/about_aletta, which might make them wonder whether something is wrong. In fact, the organization-mother is called *Institute for Women's History,* while the European Feminist Forum as its name indicates is a friendly, communicative interface for women to access and voice their thoughts.



Aletta's project focuses on women's rights, cultural heritage and academic study, which give birth to cultural communities as *Fragen* (a collection of European feminist books) or *Oral History*, a digital archive dedicated to women's stories. As fabulous this organization might look like, there is one disadvantage in becoming a member or following its posts: most news and commentaries are written in Dutch, which inevitably restrains Aletta to a local organizational body.

At first sight, its news area is formed by common entries, without the possibility of leaving comments, as consequence its importance won't be stressed, excepting the impact of visual semiotics, in this case the pictures implied in seasoning the article itself are, in fact, the true message[15]. For instance, the piece of news *Launch online portal gender-based violence* is suggested through a symbolic picture of women dating back in 1930, protesting against violence. Taking in account this detail, the contemporary media consumer can only think that somehow protesting nowadays against violence is an issue that should be continued, in the honor of the first women performing it[16].



Moving forward, on social networks' area, we can easily notice the popularity that Aletta managed to obtain: 2. 237 friends on Facebook[17] and 2,715 followers on Twitter[18]. Unfortunately, the activity submitted on Twitter can be

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[15] http://www.aletta.nu/aletta/eng/news

[16] Article *Launch online portal gender-based violence,* retrieved from http://www.aletta.nu/aletta/eng/news/_pid/column2_2/_rp_column2_2_elementId/1_277554, accessed on January 11, 2013.

[17] http://www.facebook.com/aletta.nu.5, accesed on January 11, 2013.

[18] https://twitter.com/alettaequality, accessed on January 11, 2013.

transformed into a qualitative tool for content analysis, since all articles and comments are written in Dutch and there is no possibility to translate them on the spot, as in the case of Facebook. The major topic debated on Facebook by Aletta and its sympathizers is the case of the 23-year-old Indian student raped and then dead, through suicide. Expectedly, the commentaries left behind spoke about horrible, intolerable situation[19]. Technically speaking, the Photos area promotes the image of strong women, as you can see from the official logo[20], followed by a suite of women from the past, who managed to change things regarding the status of women in society and contemporary women, no matter the race or the religion, willing to sustain the feminist cause[21]. Besides the projects exclusively dedicated to feminism, the activity of Aletta can be considered a tool for improving the social status of women, since the organization encourages the European measures against sexuality and is sincerely open to any personal project willing to improve daily life[22].

2.2. European Feminist Initiative (http://www.efi-ife.org/index.php/en/)

As its name indicates, this organization located in France (including 13 local offices in 13 European countries), attempts to protect and impose new civil rights for all women in the world, stressing the context of European citizens. As we can generally notice from the homepage, European Feminist Initiative managed to create an international roundtable at Beirut, focusing on women's rights in democratic constitutions and fiercely condemning the assassination of Arabian feminist in Paris[23].

Unfortunately, European Feminist Initiative is present only on Facebook and this detail somehow refrains its expansion to more women potentially interested in the messages promoted. As in the case of the previous feminist organization, the area dedicated to news doesn't include commentary features[24]. On Facebook, European Feminist Initiative counts its popularity in Likes

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[19] http://www.facebook.com/aletta.nu.5/posts/259933384196158, accessed on January 11, 2013.

[20] Image retrieved from http://www.facebook.com/photo.php?fbid=128412177193992&set=a.141904932511383.15065.100000756304387&type=1&theater, accessed on January 11, 2013.

[21] http://www.facebook.com/aletta.nu.5/photos_stream, accessed on January 2013.

[22] http://www.aletta.nu/aletta/eng/projects, accessed on January 11, 2013.

[23] http://www.efi-ife.org/index.php/en/, accessed on January 2011.

[24] http://www.efi-ife.org/index.php/en/publications/newsletters-and-press-releases, accessed on January 11, 2013.

number (132), which might not be as satisfactory as a total number of friends[25]. Similarly, the online activity is reduced, comparing with the previous organizations, there are posts that didn't even generate a single commentary, which makes us wonder whether European Feminist Initiative is truly aware of the major impact it could obtain on social network, by promoting continuous feedback to sympathizers.

The photos browsed[26] left us the impression that this organization is focused on a certain age pattern (30-40 years old), which might refrain the courage of younger sympathizers. Another detail, that might not be attractive, is the static frame of all pictures taken at particular meetings and conferences, as if the organization has only in-door activities developed[27].

European Feminist Initiative can be reckoned to be an useful tool for improving women's social status, since it combats any kind of marginalization, either it is based on social, economical, religious or political issues[28].

2.3. European Professional Women's Network (http://www.europeanpwn.net/)

Although its objectives are particular, focused on business area, European Professional Women's Network can be reckoned to be a feminist organization, due to its structure (more than 3000 women members from 90 nationalities).

Its social activity is represented by a suite of books, *Women@Work,* questioning about the women's professional progress in contemporary society (business women to be taken as role models and the current barriers that a woman should face in her professional evolution)[29].

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[25] http://www.facebook.com/pages/European-Feminist-Initiative/226491394144024, accessed on January 11, 2013.

[26]http://www.facebook.com/pages/European-Feminist-Initiative/226491394144024?sk=photos_stream, accessed on January 11, 2013.

[27]Image retrieved from http://www.facebook.com/photo.php?fbid=252535711539592&set=a.226499354143228.51052.226491394144024&type=1&theater, accessed on January 11, 2013.

[28] For instance, the organization is positive that *the dismantling of the public services, which essentially targets social protection and confirms the transfer of responsibility from State and government and from regional and local authorities to the domestic area, penalizes women first and foremost. In Europe today women are still paid on average 16% less than men for same jobs and in some countries the wage gap is much higher. We need a Europe which invests in and develops all public services, in particular in-home services that are mainly occupied by women, if we are to speak of social justice that is not gender blind. These services should be recognized by social status and relevant corresponding economic redistribution-*http://www.efi-ife.org/index.php/en/who-we-are/our-plateform, accessed on January 11, 2013.

[29] http://www.europeanpwn.net/index.php?article_id=54, accessed on January 11, 2013.

Comparing with previous organizations, European Professional Women's Network borrowed features of business communication features, as we can notice in news area: embedded videos[30] to sustain the topic of the article and the inclusion of graphics to prove the evolution or the involution of a certain process[31].

European Professional Women's Network is present only on Twitter, having 1.268 followers, but its online activity is limited to rewriting similar topics, signed by Forbes or Women on Business, another organization focused on business women evolution[32] and as consequence, we can affirm that European Professional Women's Network should also improve its online image.

### 3. Romanian feminist organizations



**3.1. Centrul Filia (Filia Center),** located in Bucharest, is one of the most popular feminist organizations in Romania, according to the number of online members on Facebook community and the recurrent present in news. At the present, the Filia's page functions as a *feminist agenda,* where news and facts about feminism as social and contemporary movement, famous women, improved European politics or local Romanian struggles for showing the Feminist Cause that are made[33].

While talking about internal deeds for promoting feminism, it is noticeable the online impact obtained. For instance, the post *Feminist Revolution/Occupying the patriarchate[34],* gathered

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[30] As in the case of the article *2nd EPWN Lisbon Annual Meeting Growth, Diversity and Talent,* enhanced with the video testimonial of Michelle Brailsford, Head of Talent for the BBC Worldwide, retrieved from http://europeanpwn.net/files/epwn_lisbon-_press_release_anual_event_nov_2012.pdf and http://youtu.be/SAJ0bxZ0C20, accessed on January 11, 2013.

[31] As in the case of *Women on boards – survey on quotas,* retrieved from http://www.europeanpwn.net/index.php?article_id=1506, accessed on January 11, 2013.

[32] https://twitter.com/intent/user?screen_name=EuropeanPWN, accessed on January 11, 2013.

[33] Picture retrieved from http://www.facebook.com/photo.php?fbid=2749073812054&set=a.2749069371943.2115386.1413849973&type=1&theater, date: 11.02.2012.

20 *likes* and 5 *comments.* Although, these statistics on the spot seem to be infinitesimal, comparing with similar posts on the same social network, for this research are important, since they prove that the message launched by a feminist organization has a certain influence on the target-audience, women and media, and the secondary audience, represented mainly by men.

One can expect that a feminist message should stir the interest and passion of women, finding their needs and hopes reflected by feminist organizations' or similar social structures. For instance, a female user like Laura Craciun notes feverishly on the already quoted post: *I want to trample it (*the patriarchate-our note*) underfoot and destroy it once and for good! So that it could become history and could never hurt again a woman!*

Seldom does a feminist message become a piece of news[35], but when it does, editors usually choose to rated as *worthy,* if it brings a degree of novelty or outstanding appearance. This is the case of the protest organized by *Mame pentru Mame (Mothers for Mothers),* encouraged by Filia Centre[36]. A group of mothers expressed their disappointment against the reduction of the time spent on maternity leave and the amount of money dedicated to the raise of babies. The protesting mothers took with them their children, fact that stirred controversial reactions, concerning their safety.

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[34] Retrieved from http://www.facebook.com/profile.php?id=100001621218668, date: 11.02.2012.

[35] This affirmation belongs to a leader of one of feminist organizations in Romania, Oana Baluta, who posted on Facebook a commentary stating that mainstream press is actually quite reticent to feminist requests, retrieved from http://www.facebook.com/profile.php?id=100001621218668, date: 11.03.2012.

[36] Retrieved from http://www.rtv.net/protestul-ciumpalacelor-de-8-martie-piata-universitatii-a-fost-ocupata-de-mamici_19876.html, date: 08.03.2012.

**3.2. Mame pentru mame (Mothers for Mothers)**[37], also located in Bucharest, as its name indicates, is focused on a specific section of womanhood, the status of a mother. Besides stories of famous or less popular women doing their best for their children[38], *Mothers for Mothers* developed an intense social activity. For instance, the Romanian feminist organization took attitude against a draft legislation, concerning the legal framework for surrogate mothers: *It is essential that the financial element not to be the only reason why some women would commit to bear the child of an infertile couple and much more, this recent practice needs to be strongly regulated, in terms of eligibility criteria for those seeking a surrogate mother[39]*. The concerns raised by Mothers for Mothers are well founded, since in the period when the legislation project was debated in Parliament, little importance was given by media or civil society to the topic. Romania cannot compared with India, in terms of raising number of *surrogate mothers,* but the authorized institutions have to take in account that poor women might be interested by this method, in order to make a living.

Comparing with the previous feminist organization, Filia Centre, the organization dedicated to mothers received a reduced feedback like two or three *likes* for a post and little appetite for commenting the topic, justified through the permanent tendency of Romanian women to become mothers at a more mature age, between 30 years old and 35 years old[40], so the idea of a group informing and protecting their interests starts to sound interesting in that period of time.

### 3.3. Asociația Front (Front Association)

[37] Logo retrieved from http://www.facebook.com/photo.php?fbid=295639660458215&set=a.238354772853371.63457.238349239520591&type=3&theater, date: 11.03.2012.

[38] We noticed the articles dedicated to Beyoncé, breastfeeding in public (retrieve from http://www.realitatea.net/beyonce-si-a-atras-simpatia-mamelor-din-intreaga-lume-vezi-ce-gest-indraznet-a-facut_918711.html, date: 10.03.2012) or the blog focused on the stories of mother fighting with death for their children, retrieved from http://fiercemamas.blogspot.com.au/2009/10/saving-my-baby.html, date: 01.03.2012.

[39] Retrieved from http://www.mamepentrumame.ro/index.php?option=com_content&view=article&id=247, date: 11.03.2012.

[40] Retrieved from http://www.ziare.com/viata-sanatoasa/insarcinata/numarul-mamelor-care-au-peste-40-de-ani-la-primul-copil-s-a-triplat-1017988, date: 01.03.2012.

Asociatia Front completes the series of three Romanian feminist organizations active on social networks, with more than 3.600 people who liked the idea[41]. Generally, an article is commented by at least five users and the main topics are related to motherhood, domestic violence or evolution of feminism (history, regions, features).

In comparison with the two examples already mentioned, I could say that Asociatia Front chooses better the images that would complete the articles posted. For instance, the picture above was used to embed an article dedicated to domestic violence, suggestive through the image of the strong fist directed to the woman's face. As expected, this article generated an impressive number of commentaries, both written by women and men, stigmatizing the abuse: *living in the land of absurdity; bullshit; is it a joke?* Although, during the same period of monitoring, all three organizations shared the same agenda: the European Protection order for victims of domestic violence, European measures for the health of women, Angelina Jolie's radical decision, the mentioned NGO attempted to focus on local debates upon those topics, such as banning abortion in Romania before 1989, daily pressure upon pregnant women at workplace or the debut of a campaign against a television (Realitatea TV), promoting sexist messages.

## Conclusions

So far, the selected feminist organizations proved that online image it is either related to the organization itself or to the feminist cause embracing needs to be enhanced. A stronger activity on social networks might render those organizations more visible, but in the same time it will improve the social status of women nowadays.

While analyzing the online image of a feminist organization, despite the theoretical barriers existing, the researcher has to pay attention to the social identity that an organization attempts to create and the global feminist cause, to which it has previously subscribed. Although those realities might leave the impression of similarity, as we could notice there are slight differences, as in the case of an organization dedicated to business women, that might change the general perception.

Content analysis applied on web contents, despite its promising title, could be a difficult step to take for a research, due to its heterogeneous nature. On web, we will find texts, images and videos, each of them stressing a certain detail of the story. Sometimes the image is able to tell the whole story of the article - as seen in the case of the image retrieved from Asociatia Front's posts -

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[41] https://www.facebook.com/Feminism.Romania?fref=ts, accessed on May 29, 2013.

that is why a complex web content analysis will have to borrow elements from semiotics, for instance.

My future work will attempt to expand the content analysis to other Romanian feminist organization. The research will also attempt to gather the resemblances and differences perceived in the way Romanian and European organizations function. As stated in this paper, I will attempt to prove that nowadays, to create a positive, popular online image on web is essential for a feminist organization, in order to promote its goals. Being online can be counted at first sight (the step I hope I achieved) in numbers of users following constantly a certain page and their effective feedback, the so-called like on Facebook. Naturally, it is just one side of the story, the visible face of this phenomenon, as consequence I will also try to connect with the most active users of feminist organizations and see whether they are also active offline. Depending on the results of this attempt, which will probably take the shape of a survey, I would confirm or deny the fact that Romania feminist organisation built a reliable online image.

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