

ADVERTISING AND STEREOTYPES

A HIGH-RISK RELATIONSHIP

ARGENTINA
JULY 2021



International
Labour
Organization



Funded by



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CONTEXT / BACKGROUND

The United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), based on the vision of equality enshrined in the Charter of the United Nations,¹ works to eliminate discrimination against women and girls, for the empowerment of women, and to achieve equality between women and men as partners and beneficiaries of development, for human rights, in humanitarian actions, in peace and security. Placing women's rights at the heart of its work, UN Women leads and coordinates the efforts of the UN system to ensure that commitments to gender equality and gender mainstreaming are translated into action around the world. At the same time, it exercises substantive and coherent leadership to support the priorities and efforts of Member States, building effective partnerships with government, civil society, the private sector, as well as other relevant actors.

UN Women, in partnership with the International Labour Organization (ILO) and the European Union (EU), has been implementing since January 2018 the "Win-Win: Gender Equality is Good Business" programme to contribute to women's economic empowerment, recognizing them as beneficiaries and drivers of growth and development, by increasing the commitment of private companies to gender equality and women's empowerment and strengthening companies' capacities to implement these commitments. Action will ultimately contribute to the achievement of gender equality by enabling women's participation in the workforce, entrepreneurship, economic empowerment, and thus their full and equal participation in society.

The main platform of the program is the Women's Empowerment Principles, or WEPs, a set of principles for businesses that provide guidance on how to promote gender equality and women's empowerment in the workplace, the marketplace and the community. Driven by UN Women

in partnership with the United Nations Global Compact, the principles were developed from real-life business practices in a broad consultative process.

Aimed at women-led businesses, networks and companies with an active commitment to the promotion of gender equality and the empowerment of women and girls, the program promotes business linkages, joint ventures and innovation among women in the European Union and Latin America and the Caribbean, while supporting inter-regional dialogue and exchange of good practices to increase the capacity of companies to implement gender-equal business. In addition, the program adopts the perspective of intersectionality to address the specific challenges faced by Afro-descendant and indigenous women. Special attention is given to identifying opportunities to increase the economic empowerment of migrant and refugee women.

The programme is implemented in six countries in Latin America and the Caribbean (Argentina, Brazil, Chile, Costa Rica, Jamaica and Uruguay) and has a regional component coordinated by UN Women Brazil. The Win-Win program promotes the business case for gender equality through the private sector with the understanding that corporate commitment to gender equality is a strategic and smart decision to do good business.

In Argentina, in recent years, gender equality has been strongly installed in an important segment of the population, which increasingly attracts attention through social networks and other media, when sexist communication and advertising proposals emerge, reflecting negative stereotypes towards women. Although companies are motivated to develop actions in response to the gender agenda, this has not necessarily led to the incorporation of a gender perspective in actions, strategies, media content and branding in general.

¹ United Nations (1945). "Charter of the United Nations and Statute of the International Court of Justice". Available: <<https://bit.ly/3uDdHIO>>.

Having data based on the analysis of consumer and consumer behavior is key evidence to drive behavioral change processes by companies and their communication and marketing departments. Brands are a living asset of business and, therefore, all their manifestations, not only advertising, are relevant and opportune to deconstruct gender inequalities from the contents and expressions that are put into circulation. It is important to highlight that brands have the great power to influence people's lives and, precisely for this reason, also have the responsibility to ensure that their messages do not perpetuate gender inequalities or hinder the transformations that society needs to achieve the Sustainable Development Goals (SDGs).

OBJECTIVES

The purpose of this research is to gain an in-depth understanding of how and how much sexist messages affect brands. At the starting point, it is hypothesized that communication campaigns that are not built using a gender equality approach are highly likely to reproduce stereotyped messages; and, consequently, present serious erosions in the positioning, perception, in the bond that people build with them and, ultimately, in the value they represent for their stakeholders. Because brands, as understood within the framework of this research, represent, much more than a name and a logo, one of the main assets of companies. It is an intangible asset capable of generating enormous value. This is shown by the "Best Global Brands", the ranking of the 100 best-valued brands developed for more than 20 years by the global consulting firm Interbrand,² which shows that the value of brands grows year by year, even in times of crisis, such as the AIDS pandemic. In 2020, for example, the total value of brands has grown by 9% over the previous year, reaching a total exceeding two trillion dollars. In a world of infinite choice, people are moving away from valuing a product's own characteristics and are more interested in the added value that the brand places on it.

From a human rights perspective, there is no doubt that the main reason why brands and the business sector are expected to incorporate equality and diversity approaches has to do with ethical issues: global society needs a structural change in the way business is done, and that change starts with taking responsibility and taking action. In this regard, the Sustainable Development Goals contained in the 2030 Agenda³ have done a great job in defining the course of the necessary transformations for the world to come. Likewise, addressing gender and diversity issues in companies is beneficial for business development. Understanding that brands are business assets, it could be argued that

communication based on sexist messages directly harms the brand's reputation and, consequently, damages the business..

Perhaps the incorporation of a gender perspective in the creation of mass communication messages is not the only reason why a company will double its annual turnover -or yes, we cannot be sure without a proper financial analysis-, but it is definitely one of the fundamental tools that will guarantee that the brand will remain relevant, connected to the conversations that take place in society, where millions of diverse people live, with whom brands seek to establish lasting ties; those people who, thanks to social networks, are more connected than ever, sharing concerns, affinities and debates, driving movements that enable new ways of exercising their citizenship and who have the capacity, ability and resources to raise their voices when they do not like what they receive through the communications to which they are exposed.

It is evident that, with a society that is increasingly more informed about gender issues and more demanding in terms of rights, tolerance towards proposals and speeches that reproduce symbolic violence and highlight traditional gender stereotypes is decreasing. Over the past few years, but especially in the 2020s, brands have encountered strong resistance to concepts that might have gone unnoticed just a short time ago and may even have generated some affinities. Today, thanks to the work of human rights organizations and feminist movements, these messages generate massive repudiation and, in some cases, can even be eliminated and removed from the broadcasting.

Social networks have been a key place for human rights groups, social and women's movements to find a common space where they can share their rejection to the images of objectified women, sexualized girls, people caricatured for their sexual orientation or other discriminations that contemporary advertisements may offer. These networks have served not only to unify the claims that until

² Interbrand (2020). "Best Global Brands". Available: <<https://bit.ly/2ZWFXrF>>.

³ United Nations. "Sustainable Development Goals and Targets". Available: <<https://bit.ly/3uBUneR>>.

now appeared in a fragmented and isolated manner, but have also been consolidated as platforms so that anyone, from anywhere in the world, can add their contribution to demand that the companies that own the brands implement changes and repair actions, such as withdrawing a piece from circulation or redoing their creative work.

As in many other fields of action, the gender perspective as a methodological tool is still a novel approach in most brand communication environments. Although some advertising agencies and marketing departments have begun to develop their communications and ideas, this topic is incipient and, as such, generates suspicions, especially in managerial and decision-making spaces.

In these spaces, although many companies would be willing to remove a piece from the air if necessary, they do not have protocols or instances of reflection and review to avoid the development of sexist messages or content. In general, there is not yet full legitimacy to strategically address the need for learning in order to ensure that people have the capacity and tools to avoid falling back into the processes that have led them to develop gender-biased ideas, campaigns or actions. In

these cases, some brands choose to reduce the volume of their communications in order to prevent possible rejection. In this context, the questions that initiate this project arise: what about the sexist messages of brands, do they have the potential to affect them, in what variables and to what extent?

To answer these questions, a mixed methodology research study was designed, with both quantitative and qualitative approaches. Firstly, a **study of habits** was carried out to ascertain the opinions, attitudes and discourses of the population in relation to the gender issue, to find out which topics or conceptual aspects receive greater or lesser consensus and, finally, to try to determine the link between these topics and the brands. This study was carried out in Argentina, through a self-administered online survey with a sample of 1000 cases. Secondly, a **study of behavioral change** was carried out to validate the hypothesis of behavioral change of male and female consumers with respect to advertising that does not include a gender perspective in its idea and execution. In this instance, the focus was placed both at the level of perception (individual and social) and at the level of action or behavior of consumers in relation to the advertising in question.

3.0

QUALITATIVE RESEARCH

3.1

On the role of brands in today's world

It has never been more necessary than now to know the global context in which brands are developed in order to understand the variables that come into consideration for their creation and subsequent development as the main assets of any company or business.

Since 2020, the COVID-19 crisis has brought the world to a standstill only to be later on rebooted and, paradoxically, it has also been the ideal framework for the acceleration of certain economic and social processes. While the pause forced people to rethink every aspect of their routine and to stop acting as they always did, organizations had to reassemble themselves in an uncertain reality, with direct implications in all areas of society. Manfredi Ricca, *Global Chief Strategy Officer* at Interbrand, suggests that the entire process of branding and business development and communications is in the midst of a new Renaissance "where once again, creativity, resilience and human achievement can create a new era of opportunity".⁴

During the last few years, Latin America and the Caribbean have witnessed a context of social demands that have made visible the impacts of a structural crisis exacerbated by the COVID-19 pandemic, challenging governments, companies and, of course, brands, in order to expand citizens' rights. In 2019, we saw it in Chile, when more than one million people demonstrated to demand justice and, thus, the constitutional plebiscite was achieved. We saw it in Argentina, first in 2018 and then in 2020, when the so-called "green tide" achieved the approval of a groundbreaking law to guarantee access to voluntary termination of pregnancy in a safe, legal and free manner for all women and pregnant women.

The speed with which these social and cultural transformations and revolutions occur and unleash are some of the factors to consider in order to understand what actually happens with audiences and their expectations of brands and their proposals.

It is evident that facing social demonstrations, a reaction is expected from political and opinion leaders, but what is expected of those who make corporate decisions that will eventually - directly or indirectly - be reflected in brand actions and communications? Different experts in the matter agree on the direct influence of social movements on the brand universe. For Charlotte Black, Strategy Director at Saffron,⁵ another global agency specializing in branding:

we are experiencing firsthand the uncertainty of this unsettling time. It is difficult to know how to act, how to plan and what to welcome. We feel it on a personal level, but the businesses in which we operate are considering similar questions and how they translate to their brands. We live in the age of transparency. Brands will be judged on how authentic they appear, how they deliver on the promises they make and how this differentiates them in a highly competitive landscape.

Experts in the area agree in identifying the priorities defined by brands that have shown agility and sensitivity to maintain their value in the long term: a clear purpose to guide all their decisions, clear and transparent messages to build trust, and a constant effort to understand in depth the wishes of their audiences, allowing them to sustain a long-term proposal.

⁴ Ricca, M. "Beyond the storm: A new decade of possibility", in Interbrand. Available: <<https://bit.ly/37TZUE5>>.

⁵ Black, C. "What value is your brand really creating?", in Saffron. Available: <<https://bit.ly/37U48vr>>.

3.2

Brief history of branding

Over the decades, expectations about brands have changed based on the socio-economic context, the cultural landscape, productive philosophy and consumption parameters. The consulting firm Interbrand⁶ generally identifies four fundamental stages in the history of branding as a professional discipline.

First came the **era of identity**. After the industrial revolution, a historical milestone that completely changed the rules of the market, the increase in product production, the development of more efficient distribution systems and people's purchasing power led to a change in consumer habits. From the explosion of mass production came the need to differentiate consumer products. Manufacturers would package a commodity in a box and add information that increased its usefulness to make the product desirable and thus stimulate demand. The brand began to be present on each product, either with a name or its own graphic insignia. The goal, after all, was to differentiate one product from another. At that time, we find the case of Bass Brewery which, in 1875, registered its "red triangle", the first "trademark" in history, and, in 1879, Procter & Gamble developed a soap that floated and made bubbles called "Ivory". It was one of the first companies to package a product to distinguish it from ordinary soaps. During this stage, all efforts were based on producing as many products as possible without taking into account people's needs. In the industry-based economy that dominated the first half of the twentieth century, those who had the factories and produced the most affordable products were the ones who dominated the markets. Companies offered products and people bought them. In other words, the process of creating a brand occurred when the product already existed and was ready to be sold. It was a process that revolved around design and where brand communications were unidirectional, from the company to society. At that time, the brand was a simple name with a logo.

The second stage is the **value era**, which gives life to the branding industry. Starting in the 1980s, companies began to recognize brands as intangible assets that can increase the economic value of businesses, create preference for their products and services, help build loyalty among collaborators, and generate emotional relationships with different audiences. There begins to be a greater knowledge of consumers, with the objective of creating a more two-way dialogue. Slowly, the idea that a brand is built only through communication and advertising is being abandoned, and the idea that it is built through all points of contact with the people who, in the end, are the ones who receive the proposals and enrich them with their experience, begins to permeate. In this time, brands begin to be defined as the sum of people's perceptions and expectations of a company's value proposition. It is important to emphasize that it is not only about people outside the company, i.e. those who consume or choose the brand, but also about the expectations of those who are part of the company itself: the internal public. At this time, the concept of brand promise was born, which gave rise to the conception of branding as a strategic process capable of integrating all the more traditional marketing development, focused on the product. The brand is no longer the exclusive responsibility of the marketing department and begins to be closely linked to the discussion on business strategy and the vision of the company of which it is a part.⁷

The third stage (from the year 2000 onwards) is known as the **era of experience** and is the one that gives rise to the first conception of what is known as "brands with purpose". According to Rebecca Robins, *Chief Learning and Culture Officer at Interbrand*,⁸

power shifts from brands to the hands of those who consume them. It breaks the lineal communication scheme (from product to consumer). Consumers are beginning to demand authenticity and transparency. They are also beginning to evaluate the shopping experience from pre- to post-sale.

⁷ Idem.

⁸ Robins, R. "What Does a Brand Really Mean?", in Brand channel. 28/2/2018. Available: <<https://bit.ly/3ktnl6C>>.

⁶ Interbrand (2014). "Best Global Brands". Available: <<https://bit.ly/2ZZfbPA>>.

With the recognition of brands as valuable and strategic assets, there is a deeper appreciation of the role they play in delivering satisfying and differentiating experiences to people. The advent of the information or digital age in the 1990s radically changed the way companies sought to position themselves in the marketplace. During this period, the great digital giants such as Google, Apple, Facebook and Amazon (known as the GAFA group) began to be founded, with the common goal of providing tools and power to people as never before possible. All these brands managed to redefine people's expectations by offering unique, relevant and memorable experiences. One of the great changes that emerged in the digital era is the impact on the way in which people relate to, evaluate, choose and consume the products and services they select for their lives. In the era of experience, a quality product is no longer enough to generate loyalty, since it represents an easily replicable element. On the other hand, what cannot be copied is how a company delivers that product or that experience, and how it relates to the service. People, empowered by social media, now have much more control than ever before. They expect to fall in love with brands that can offer real and sincere interaction. At this stage, the role of branding is to help create and manage brand identities, measure and manage their value, and integrate efficient, memorable and seamless experiences.⁹

This brings us to the **era of personalization**. This era begins with the premise that people, in control of their preferences, seek to make conscious and informed decisions in every aspect of their lives. Ultimately, what people are looking for brands to deliver exactly what they want, at the time and place needed. Brands become vehicles through which people live experiences, entirely designed and created according to their preferences. In Nancy Villanueva's words, CEO Iberia & Middle East at Interbrand, "brands are now expected to move at the pace of people's demand, at the pace of their lives".¹⁰ According to Villanueva, to move at the pace of people's lives, brands have to understand that they are experienced in 'micromoments'. No matter how unified a brand's ecosystem is and

how holistic its experience is, people's connection to brands is fragmented. People move from one brand to another, interacting with thousands a day at the same time. But these 'micromoments' are critical because, in each one, people judge the brand as a whole and each micromoment is evaluated against "significant macroexpectations." Brands looking to lead in the era of personalization will need to recognize the human in the data, discover genuine insights and create a truly powerful experience.

What's next? The current era that poses a key shift from purpose to action. This is the era that highlights the need for brands to not only express an ideal, but to take a stand on the real, concrete and specific problems the world is going through.

85% of U.S. teens ages 16 to 24 believe brands should exist for a reason other than profit, and 80% believe brands should help make people's lives better, according to the "Generation Z: Building a Better Normal" research.¹¹

Although in the corporate world and within the marketing areas, talking about a company's mission or vision is not really something new, for decades, the interpretation of these ideas in companies has been reduced to official statements that marked in an expression of desire the main objective of a company and its guiding principles. Today, however, the brands that have established themselves as leaders in their categories, even as cultural icons, are those that transformed that idea of corporate mission into a true purpose, a reason for being capable of guiding all brand decisions and generating a positive impact on the world. Leading with a purpose that is not exclusively about commercial profit, and that is clear and inspirational to all audiences, is no longer an option, and is now, for the immediate future, an imperative. Doing business without regard for the social, environmental or cultural cost of the value chain is no longer a viable option.

⁹ Interbrand (2014), ob. cit.

¹⁰ Villanueva, N. "Brands to the pace of our lives", in Reason Why. 2/11/2015. Available: <<https://bit.ly/3sDCrin>>.

¹¹ Wunderman Thompson. "Generation Z: Building a Better Normal". December 2020. Available: <<https://bit.ly/3uOPr6G>>.

Sophie Lord, Executive Director of Strategy at the consulting firm Landor,¹² puts it this way:

people are telling brands and businesses very clearly that they want brands to act. We, the people, want the leading brands to lead. We want capitalism to take responsibility. We want brands to help fix the problems we see around us.

Their ideas are supported by figures from a study by WPP (an international advertising and marketing services group that brings together the industry's most successful agency networks) on responses to COVID-19 in March 2020, which found that 93% of respondents think that brands should take action and help mitigate the effects of the crisis, while only 4% believe that brands should do nothing about it. The idea that brands should work as activists for a cause is becoming increasingly popular. What we call purpose is nowadays, for Manfredi Ricca, "a stance on a deep human truth that unites consumers, which acts as a beacon to be followed".¹³ And much more than a simple stance, it a political issue.

If we understand brands as potential political actors and economic forces, which develop in a context of rapid and rapid changes such as the one we have already described, it is easy to understand why the decision to choose one or the other proposal represents a significant choice. People are increasingly demonstrating their position on issues of social and cultural relevance through the brands and products they choose. According to studies by the consulting firm Edelman in 2018,¹⁴ two out of three consumers or consumers are, what they call, belief driven buyers. This means that they are people who buy, consciously or unconsciously, based on their values and are capable not only of stopping consumption but also of boycotting a brand that goes against the values that are fundamental to them. And by fundamental we refer to issues closely linked to human rights and the future of the planet, equity, sustainability, justice, poverty,

food, decent housing, among other causes. Many of these causes are those listed in the SDGs,¹⁵ and in other spaces and institutions that are devoting great efforts to thinking about the future, especially the post-COVID-19 future and, in some way, have the capacity to identify the areas of the current global system that need focus and radical transformation. Groups of scientists, innovators, creatives and social entrepreneurs around the world connect with these issues from different points of view. Google speaks of Moonshot Thinking¹⁶ to refer to the innovation division that pursues projects and ideas that seem impossible, but if realized could redefine humanity as a whole, impacting the lives of a billion people. Singularity University speaks of Global Grand Challenges¹⁷ and proposes to empower the global community to solve the planet's most urgent problems, which, in its view, fall into 12 dimensions: energy, environment, food, refugees, space resources and technologies,¹⁸ water, resilience to natural disasters, governance, health, education, prosperity and security.

In conclusion, several decades ago brands ceased to be mere elements of identification with the sole function of distinguishing one product from another, and began to be powerful intangible assets capable of mobilizing societies, influencing behavior, promoting social causes or, conversely, hindering their development. Brands are political actors who are expected to take sides in the face of social concerns because they are not unfamiliar to them, and sometimes the brands themselves can become part of the cause of these problems. The time for safeguarding oneself in neutral positions is long gone. Today, if there is a proposal, it must really add value to the world. If not, it can be dispensed with; and we know that we are in the era of less is more, so what does not add value becomes a nuisance.

¹² Lord, S. "Are we witnessing the re-birth of Purpose?", in Landor. 20/7/2020. Available: <<https://bit.ly/37Uba3j>>.

¹³ Ricca, M., ob. cit.

¹⁴ Edelman. "Brands take a stand". October 2018. Available: <<https://bit.ly/3q3BXQN>>.

¹⁵ United Nations, ob. cit.

¹⁶ Xcompany. Available: <<https://x.company/moonshot/>>.

¹⁷ Singularity University. Available: <<https://bit.ly/3szwlPX>>.

¹⁸ Safe and equitable use and management of space resources and technologies for the benefit of humankind and our future as a multiplanetary species.

3.3

Sociocultural patterns and communication¹⁹

In 1979, when the United Nations General Assembly approved the Convention on the Elimination of All Forms of Violence against Women or CEDAW, which represents one of the most relevant instruments for the recognition of the rights of women and girls, special emphasis was placed on the recognition that violence against women is not only exercised on a physical level, but that there is a multiplicity of forms of violence that must be considered. In this sense, the cultural dimension begins to take shape as a relevant space, for which the States are called upon to take measures to eradicate gender stereotypes. In article 5,²⁰ CEDAW provides that States must:

modify the sociocultural patterns of behavior of men and women, with a view to achieving the elimination of all customary prejudices and practices which are based on the idea of the inferiority or superiority of either of the sexes or on stereotyped roles for men and women.

In 1994, the General Assembly of the Organization of American States approved another important instrument, the Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women, known as the Convention of Belém do Pará, which continues the path outlined by CEDAW by shedding light, in cultural terms, on a form of violence and takes another step forward by clearly incorporating the media, while at the same time appealing to and highlighting their responsibility in the mass dissemination of gender stereotypes.

In Article 6, this convention establishes the right to a life free of violence and establishes as fundamental both the right to be free from all forms of

discrimination and the right to an education free of behaviors, social practices and cultural manifestations suggesting inferiority or subordination of women, i.e., free of sexist and male chauvinist stereotypical patterns. Article 8, in turn, calls on States to take progressive measures to change these patterns and encourages the media "to develop appropriate broadcasting guidelines that contribute to the eradication of violence against women in all its forms and to enhance respect for the dignity of women".²¹ A decade after its approval, the first report on monitoring compliance with the convention was drawn up and it was found that the States were not making progress on the commitments they had undertaken. Among other issues, it was found that, by 2004, the legal frameworks were still insufficient to put into practice the broad range of rights contemplated in the convention and that the signatories had been focusing on enacting laws on domestic violence, but the other forms of violence that had been introduced in the instrument were not yet on the radar of any country.

Although with strong resistance and obstacles to effective implementation, it is possible to see how the media has been taking an increasingly relevant and transversal place in the women's rights agenda. In 2013, the Latin American Parliament even developed the Framework Standard to Consolidate Parity Democracy, which aims to eradicate the structural exclusion of women in the media. Here, the need to overcome stereotypes and discrimination in the media and ICTs (Information and Communication Technologies) was one of the five strategic areas of intervention around which the debate was structured. Article 16 establishes the key role not only of the traditional media but also, and this is an absolute novelty, of social networks. Emphasis is placed on the need to pay attention to all these devices to prevent the circulation of content that undermines gender equality or is discriminatory. It is also interesting to note that this document highlights the role that the media and networks can play not only to stop reproducing inequalities but also to disseminate contents, policies and strategies that contribute to the achievement of substantive equality.²²

19 Restaino, R. (2020). Citizenship y WhatsApp. [Final paper unpublished]. FLACSO PRIGEPP.

20 Convention on the Elimination of Discrimination against Women. "Convention on the Elimination of All Forms of Discrimination against Women" 18/12/1979. Available: <<https://bit.ly/3szy0oK>>.

21 Convention Belém Do Pará. "InterAmerican Convention on the Prevention, Punishment and Eradication of Violence against Women". 9/6/1994. Available: <<https://bit.ly/3aXzDXg>>.

22 ONU Women (2016). "Framework Standard to Consolidate Parity Democracy". Nueva York: ONU Women, Latin American and Caribbean Parliament.

3.4

Argentina: symbolic is also violence²³

Based on the aforementioned instruments, Law 26485 on the Comprehensive Protection of Women entered into force in Argentina in 2010. Its objective is to promote and guarantee the elimination of discrimination between women and men, to guarantee the right of women to live a life free of violence, and also to guarantee the elimination of sociocultural patterns that sustain and reproduce gender inequalities. One of the greatest virtues of this law is precisely understand violence against women in a comprehensive manner and commit to preventing, punishing and eradicating it from all aspects of life. In article 4,²⁴ violence against women is defined as:

any behavior, action or omission that, directly or indirectly, whether in the public or private sphere, based on an unequal power relationship, affects their life, liberty, dignity, physical, psychological, sexual, economic or patrimonial integrity, as well as their personal safety.

It is particularly interesting to note, in this definition, the emphasis on the private and public world, and on the indirect as well as the direct way, since these precisions are reinforced in article 5, with the typification of the kinds of violence that are included in the law. In addition to physical and sexual violence, there is also economic and patrimonial violence, psychological violence and symbolic violence,²⁵ a type of violence that is extremely relevant but which, until now, has not been formally configured. It is defined as any manifestation that reproduces inequality and discrimination through messages, icons, symbols, values and any other type of pattern that helps to naturalize the subordination

²³ Restaino, R. (2020), ob. cit.

²⁴ Law 26485. Law for the comprehensive protection of women. Law to prevent, punish and eradicate violence. Buenos Aires. 11/3/2009. Available: <<https://bit.ly/3r2jK7>>.

²⁵ Recently, public-political violence was added to this typification.

of women in society.²⁶ The fact that the symbolic is named and conceptualized allows us to see the depth and vision of future with which this instrument was developed. As stated by Bareiro et al. (2013),²⁷ the modalities in which violence against women is exercised are not static, but acquire different nuances according to the context, the historical moment and the sociocultural practices in force, and States need to be open to recognize new forms as they appear and have the capacity to react in order to curb them. Following this reflection, it is possible to think that, in effect, the Argentine State has had the openness to identify the need to give symbolic violence and the media modality a formality that they had not had until now. This should undoubtedly represent an important platform for guaranteeing rights, especially in the context of a globalized and hyperconnected world in which people are not only consumers but also producers of content, thanks to tools that allow them to disseminate content massively and globally in a matter of seconds. The speed of communication facilitates the systematic reproduction of cultural patterns, stereotypes and gender inequalities. Therefore, the recognition of symbolic violence in this law is essential to put an end to this type of discrimination.

3.5

Gender inequality and advertising

A brand is not just its advertising; advertising campaigns represent only part of the value proposition of what a brand can offer. Brand building begins with the design of a positioning strategy, also called a value proposition, that is aligned with the company's values. A brand is an intangible business asset precisely because, if well managed, it is a crucial element in driving the path towards the achievement of commercial, corporate and institutional objectives. This brand strategy, meticulously

²⁶ Law 26485, ob. cit.

²⁷ Bareiro, L. et al. (2013). "Women's Citizenship in the Democracies of the Americas". Available: <<https://bit.ly/3bKDR3M>>.

designed to bring a specific value, which is not always economic, to the company, will take multiple forms over time in order to reach the hands, ears and hearts of all its audiences. Whether you are a B2B (Business to Business) or B2C (Business to Consumer) company, once you are clear about the positioning you want to achieve, the next step is to design a strategic plan that identifies the activities necessary to bring the brand to life. The defined strategy will be the starting point to think about actions, products and services, customer service, distribution and hiring schemes (this could be the starting point for devising human resources policies) and communications, not only advertising, but also internal, institutional, press and public relations, among other issues. Although advertising represents only a part of the total universe of a brand, it is important to recognize that, on many occasions, especially in the case of mass consumption companies, advertising communications are one of the most forceful manifestations that are made, from which it is possible to know the point of view of a certain company, and also to infer how it positions itself in relation to various issues. So, although a brand is more than its advertising, the truth is that advertising has a sufficiently powerful level of impact, reach and memorability. For companies that invest heavily in this field (not all companies, of course), advertising may be a determining factor in a brand's success.

With this in mind, it is important to note that the concern about the way in which advertising reproduces sociocultural patterns that reinforce gender inequalities is not an entirely new concern in the global sector. Since 2015, the Cannes International Advertising Festival -which every year awards the best advertising in the world- inaugurated a section called "Glass Lion" that aims to recognize campaigns that are taking effective steps to join the fight for gender equality. Along the same lines, this same festival recently created a new award category based on the SDGs present in the 2030 Agenda, among which gender equality plays a fundamental role, given that it is an SDG in itself but also cuts across the entire agenda. In 2017, in partnership with UN Women, the "Unstereotype Alliance"²⁸ initiative was created,

a space for exchange between companies, research and development of actions to fight stereotypes in advertising. Since 2004, the Geena Davis Institute has been working to eradicate gender stereotypes in the entertainment industry, including a strong focus on the advertising sector. At local level, concerns about gender inequalities linked to advertising communications has taken a little longer to reach a point of massification. Although there are initiatives that have been researching and generating reflection on the issue in question for several years, the fact is that this has accelerated strongly since the beginning of 2018. To mention a few high-value initiatives, during 2019, the Civil Association Communication for Equality published a research on the advertising sector and gender issues.²⁹ In the same year, it held the first national forum on Gender Policies in Journalism and Advertising³⁰ where more than 46 organizations signed a Commitment Agreement to reduce sexism in the industry.³¹ Also, in 2019, the Argentine Advertising Council (CPA) launched a commitment between advertising agencies and the media to eradicate gender stereotypes in advertising.³² The work carried out by these institutions and organizations from other areas of communication (journalism or audiovisual services), and by some journalists who focused on gender and publicity issues, has created a space in various media to talk about this serious problem. Likewise, as a result of the work of other groups and movements in the sector, such as the professional network Women in Advertising (MEP),³³ and of a society that is increasingly expressing its repudiation of sexist advertisements, concern about the way in which advertisements reproduce gender stereotypes is becoming established in companies and among industry professionals. Along with this, there is also a search for tools and methodologies to avoid them.

29 Communication for equality. "Sexism in the advertising industry". 20/2/2019. Available: <<https://bit.ly/2OckoR6>>.

30 Ibidem. "National Forum on Gender Policies in Journalism and Advertising". 17/10/2019. Available: <<https://bit.ly/2ObkgkR>>.

31 Ibidem. "Commitment Agreement for the Democratization of the Journalism and Advertising Industries". 17/9/2019. Available: <<https://bit.ly/2MwHbH0>>.

32 Argentine Advertising Council. November 2019. Available: <<https://bit.ly/3pXNH7f>>.

33 Women in Advertising (@somosmep) was born in 2019 and brings together women (cis and trans) and non-binary identities working in companies in the sector to work together for a gender-responsive industry.

28 UN Women. "Unstereotype Alliance". Available: <<https://bit.ly/3b1wd5Z>>

3.6

Gender perspective as a tool

Although, as mentioned, sexist advertising has been part of the agendas of human rights conventions and public policy-making for decades, for professionals in the local advertising sector, and even more so for brand communications professionals in general, it is an issue that is still in its early stages of development. To gain an understanding of the problem, of the multiple edges that compose it, of the factors and effects it causes, is not a simple task, much less an immediate one. In general, it requires acquiring new knowledge that sometimes conflicts with established beliefs and necessarily leads to questioning one's own professional practice in order to discover at first hand the ways in which gender biases have operated in the individual and collective path of a work group. In addition, as is the case in other areas, the process leading to understanding the problem is much simpler than triggering the actions that make it possible to solve it. Between one thing and the other, what happens is that a space of exploration, experimentation, reflection, training, trial and error is opened up in which brands can make a critical reflection of their communicational history.

Not all strategies implemented by advertisers to avoid sexism are successful. Sometimes, between the fear of making a mistake and the lack of theoretical knowledge on the subject, brands make superficial adjustments that not only do not solve the basic problem, but also show a certain simplification in the understanding of the seriousness of the messages they send. Pinkwashing is the name given to those pieces that, in their eagerness to get on top of the gender issue, generate communications that continue to reproduce the status quo of inequality, but in a different way from what they have been doing so far.

As an example, we could mention those cleaning campaigns that, historically, have been based on female protagonists and now decide to make ads with men who, on the one hand, appear infantilized and represented as if they were children discovering cleanliness for the first time; and, on

the other hand, they take care of cleaning because there is no woman in their lives. It is unusual to see advertising campaigns for cleaning products where the men are cleaning when the women come home from work - a situation that has been seen for decades in reverse - or where the couple starring in the ad is made up of non-binary and LGBTQI+ people.

Other examples of *pinkwashing* are those campaigns that have the ambition, often declared, to work for the empowerment of women, but that represent that empowerment with renewed forms of the historical cultural conditions that have been assigned to women: inside the home, in charge of care tasks, taking care of their beauty, taking care of their bodies, etc. Empowerment and the gender perspective are often confused with the capacity to choose, as if it were only a matter of showing women doing what they have done all their lives, but with the conviction of continuing to do so, as if the concept of empowerment could be approached in an individual dimension, detached from the structural conditions that affect and condition this capacity to choose.

Due to ignorance or fear of massive repudiation, many brands have remained on the sidelines of incorporating a gender approach in their communications, which has led them to reproduce, in many cases, gender biases and inequalities.

Gender inequality is a structural problem of society that manifests itself in all the ideas and thoughts we elaborate. The stories told by advertisements are permeated by these inequalities and, therefore, all communications of all brands are susceptible to be analyzed from a gender perspective. It is not only about brands aimed at women, and certainly not only about mass consumer brands.

Within the framework of this research, the gender perspective is understood as a methodological approach, an analytical point of view that starts from the understanding that we live in a patriarchal society that hosts the androcentric view and the macho culture, in which people are assigned a series of characteristics, roles, resources, opportunities and also duties, expectations, and responsibilities based on their gender identity, from the basis of an unequal order in which the cis male,

heterosexual, white, middle class, will always have a privileged position in front of the rest, as they are at the top of the pyramid, and are the referent and model of all things. From this point of view, the gender perspective is a tool that allows us to observe the impact of gender on people's opportunities, roles and social interactions.

It is important to emphasize that the gender perspective is not an end in itself, but a tool for achieving equality and, from this point of view, it must be considered neither fallible nor automatic. There are no standardized steps that can be used without critical reflection and in-depth analysis of power structures. The gender perspective serves as a guide to formulate questions to analyze how advertising ideas reinforce existing inequalities, or to seek equality in order to avoid stereotypes and tell stories from a diversity approach.

4.0

QUANTITATIVE RESEARCH

The objective of the quantitative phase of this research is to have statistical data that allow us to know in depth how people are interpreting some of the manifestations and transformations that are taking place at a social and cultural level, in relation to gender equality. To this end, one of the goals that were kept in mind in the design of the methodologies was the need to get closer to a knowledge that could be segmented not only by gender, but also by age and region with the expectation that some of these combinations could help identify obstacles and opportunities for the construction of brands with gender perspective.

Ultimately, the objective of this research is to generate the necessary information to help marketers and creative and strategic idea developers to create and propose fairer and more equitable content that contributes to the elimination of patriarchal and violent beliefs and values that hinder the achievement of gender equality. In this context, the gender perspective is one of the most effective strategies to guarantee messages and content that aim at diversity and do not reproduce biases and discriminations.

To achieve these objectives, a quantitative research study was designed consisting of two complementary studies. Firstly, a **study of habits** was carried out to determine the opinions, attitudes and discourses of the population in relation to the gender issue, to find out which topics or conceptual aspects receive greater or lesser consensus and, finally, to try to determine the link between these topics and brands. This study was carried out in Argentina through a self-administered online survey with a sample of more than 1,000 cases. Secondly, a **study of behavioral change** was carried out to validate the hypothesis of consumer behavioral change in the face of advertising that does not include a gender perspective in its idea and execution. In this instance, the focus was placed both on the level of perception (individual and social) and on the consumer's action or behavior in relation to the advertising in question.

4.1

STUDY HABITS

The **general objective** of the study of habits is to learn about the opinions, discourses and attitudes of male and female consumers on the gender issue. In this instance, the focus will be on measuring the "discursive", i.e., what the consumer states about the issue (the level of judgment or emotion), which tends to be more linked to the public sphere.

The **specific objectives** of this stage focus on inquiring about:

1. The degree to which you choose, change, avoid or boycott a brand based on the brand's position on social issues.
2. The degree to which they choose, change, avoid or boycott a brand based on the absence or not of a gender perspective in their communications.
3. Self-perception: to know the affinity that the respondents have towards the feminist movement or gender issues, and the corresponding self-perception/identification.
4. What they understand by chauvinism/sexism.
5. Attributes that make an advertisement chauvinistic/sexist.

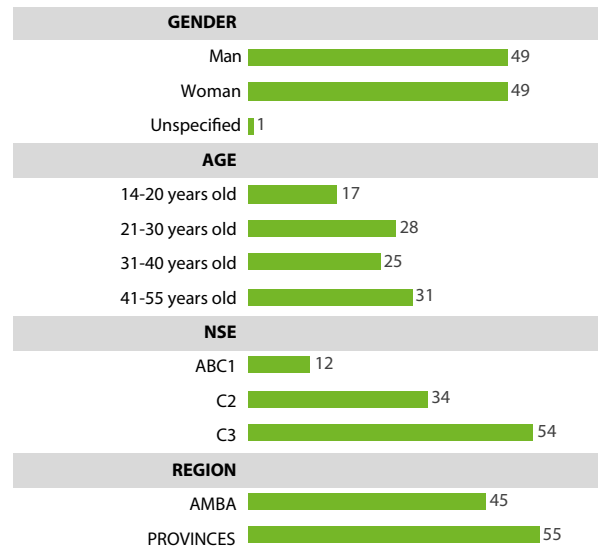
4.1.1

The study sample

Methodology:	Self-administered online panel surveys
Target:	Males and females, ages 14 to 55 years NSE: ABC1/C2/C3 Residents of AMBA and rest of the country
Sample size:	1032 total cases
Sample error:	± 3,10 (At 95% confidence)
Questionnaire:	Duration of 20 minutes
Field date:	20/11 to 2/12 year 2020

The sample profile is in accordance with the population distribution and is made up of a total of 1,032 cases, including men and women equally. People between 14 and 55 years of age participated, which will allow us to have a precise knowledge of the variation in the habits and discourses of the different generations in relation to gender issues. Participants are located both in the AMBA (Metropolitan Area of Buenos Aires), which comprises the Autonomous City of Buenos Aires (CABA) and the 40 municipalities of the province of Buenos Aires, and in the rest of the country. This characteristic of the sample is important when it comes to generating knowledge on the behavior of the population, considering that of the more than 45 million inhabitants of the country, according to the 2010 National Census³⁴, more than half live outside CABA. The socioeconomic level of the people participating in the study is ABC1 (high-high socioeconomic level), C2 (high level), C3 (medium-high level). The decision to contemplate high and medium socioeconomic levels is due to the idea that, especially in a context of deep economic crisis such as the one Argentina is going through, people with a higher consumption capacity are those who have greater availability to choose what to buy.

Figure 1. Weighted composition



Base: 1032 cases. Weighted data. Values in %.

The analysis instrument used was a structured questionnaire with closed and open questions divided into three main sections: in the **first section**, we focused on finding out what the participants considered to be the main problems in Argentina and tried to identify the place of gender issues in that agenda. The **second section** focused on the extent to which people have a precise knowledge of the meaning of key concepts such as: chauvinism/sexism, gender equality, feminism and gender perspective; what degrees of agreement and disagreement they express with some premises related to gender equality issues and with which themes they associate the feminist movement's agenda. The **third section** brings together issues related to the perception of brands and inclusion, and the search to identify the extent to which people are willing to buy or stop buying a brand based on the position it takes on certain social or political issues.

34 Buenos Aires City. "What is AMBA?". Available: <<https://cutt.ly/fICzLwK>>.

4.1.2

Research context

December 2020 was an extraordinary month in Argentina. As for the rest of the world, the pandemic produced by COVID-19 has strongly affected all aspects of social, economic and political life throughout the year. It has also had an impact on jobs, relationships, plans and projects. Although the arrival of summer and the high temperatures have brought a certain tranquility to the population after nine months of isolation,³⁵ the uncertainty about the future, the impossibility for many people to take vacations, the rigor of having to spend the holidays away from their loved ones, the news coming from Europe that foretell critical moments in terms of public health; all this, together with the ups and downs of the local political and economic scenario, in itself, favor a peculiar context for the development of this research.

In addition to this, what has made this moment a truly extraordinary instance, out of the ordinary, is the fact that on December 28, 2020 after more than 12 hours of debate and with the "green tide"³⁶ demonstrating in the streets, the Congress of the Nation passed the law on voluntary interruption of pregnancy. On 12 December a debate had taken place in the House of Representatives, where the law had obtained half approval as in 2018, when the issue was definitely placed on the political and social agenda.

The feminist and women's movement³⁷ demanded this law for more than fifteen years, but in the last two the necessary alliances were made for the law to be finally approved, with opposition and rejection from part of the population. The Congress has spoken and, with 38 votes in favor and 29 against, the law has been approved and Argentina became one of the few countries in the region to guarantee this right.

³⁵ Argentina has had one of the longest social isolation policies in the world.

³⁶ The "green tide" is the part of the feminist movement that, for decades, has been promoting the law on the voluntary interruption of pregnancy in Argentina.

³⁷ National Campaign for the Right to Legal, Safe and Free Abortion. Available: <<http://www.abortolegal.com.ar/>>.

For the purposes of this research, it is important to consider that this survey has been carried out at a time in the country that is truly historic, when gender issues are both on the political agenda and in the social climate.

4.1.3

The results

A) What are the main problems in Argentina?

When asking about Argentina's main problems, what emerges spontaneously are issues directly related to the economy, security, corruption, education and unemployment. Very incipiently, references related to gender violence appear. Although these do not have a representative value, since they account for 1% of the responses, it is interesting to note that this type of reference appears only among women.

When asking guided questions about Argentina's main problems, although issues related to the economic crisis continue to prevail, issues such as femicides, gender violence, women's and LGBTIQ+ people's rights, comprehensive sexual education law, and discrimination on the grounds of gender, are beginning to gain relevance.

Overall, references to the gender agenda reached 56% of responses, which suggests that, even if only in a guided manner, these issues are beginning to be framed within the main problems

Argentina is facing, beyond the current context. On this point, it is interesting to note that while no significant differences are found for residents of the AMBA or the rest of the country, there are differences in terms of age and gender. While 70% of women mention gender issues as priority issues for the country, only 43% of men do so. In most of the variables analyzed, the concerns expressed by women and men are fairly evenly matched. With some subtle differences, everyone is mainly concerned about the economy, unemployment, poverty, education, food prices, public health and COVID-19. While most are concerned about security and corruption, women (71%) seem to be more alert than men (65%) about security, crime and theft, while men (67%) are more concerned than women (59%) about corruption.

The general variables show relatively even results, but it is women, and specifically people under 30 years of age, who identify gender inequalities as one of the main problems facing the country today. In the variables related to the gender agenda, the differences between people's assessments are substantially different according to the gender with which they identify. This is not a minor issue, as it shows that people's approach to gender inequalities and violence is effectively subjected to the enjoyment of privileges.

Some examples

- 47% of women consider gender-based violence (domestic, in the media, symbolic, obstetric, labor, political, etc.) to be one of the main problems in Argentina, but only 27% of men consider it to be one of the country's main issues. While this aspect seems to be very relevant for people under 20 years of age (59%), it does not seem to be so for those over 30 years of age (28%).
- Regarding femicides, more than half of women (54%) identify the issue as the main one; while only 31% of men consider it to be so in 2020. This data is truly alarming in a context in which, according to figures revealed by the National Ombudsman's Office of the Argentine Republic,³⁸ in 2019, 280 victims of femicide and transtravesticides were recorded and, in 2020,³⁹ between January 1 and July 21, 168 victims were recorded.
- 25% of women consider that discrimination based on sexual orientation is a serious problem in Argentina, while only 10% of men consider the same thing.

In summary: concern about gender inequalities is more relevant for women, especially younger women.

38 Ombudsman's Office of the Argentine Republic. Argentina (2019). Femicide Observatory. Available: <<https://cutt.ly/YICYqsh>>.

39 Ombudsman's Office of the Argentine Republic. Argentina (2020). Femicide Observatory. Available: <<https://cutt.ly/PICYbEQ>>.

Table 1. Argentina's main problems (guided)

	TOTAL	GENDER			AGE				NSE			REGION	
		Man	Woman	s/e	14-20	21-30	31-40	41-55	ABC1	C2	C3	AMBA	PROVINCES
Base	1032	455	564	13	164	251	273	344	183	359	490	460	572
Economy	79	79	79	67	79	79	75	81	74	80	79	78	80
Unemployment	73	71	76	43	71	79	69	71	71	72	74	69	76
Poverty	73	72	75	43	80	75	68	72	71	73	74	74	73
Security / crime / theft	68	65	71	50	71	65	63	71	60	69	69	67	68
Corruption	63	67	59	48	52	64	64	68	61	66	61	56	69
Education	58	56	60	64	59	57	54	61	59	61	55	54	61
Food prices	54	54	54	53	61	45	51	61	51	53	56	52	56
Public health	48	42	54	35	49	48	47	48	45	46	50	45	50
Pandemic / COVID	47	45	49	47	54	45	40	50	41	46	49	46	48
Femicides	43	31	54	61	59	53	32	34	30	45	44	42	44
Social inequality	39	36	43	36	47	38	37	37	37	40	39	39	39
Gender-based violence (domestic, media, symbolic, obstetric, labor, political, etc.)	37	27	47	52	59	41	28	29	30	33	41	37	37
Drug trafficking	36	36	35	26	35	32	32	42	27	34	38	35	36
Drug use	25	25	26	13	27	22	24	29	21	24	28	24	27
Women's rights	22	15	28	12	42	30	9	14	18	23	22	21	22
Development	21	25	18	6	33	16	19	22	18	24	21	24	20
Voluntary termination of pregnancy	19	14	25	12	31	26	11	14	15	20	20	18	20
Ecology / sustainability	18	16	20	12	27	22	12	15	19	16	19	17	19
Comprehensive Sexual Education Act	18	10	25	12	35	24	8	10	15	17	19	18	17
Discrimination based on sexual orientation	16	12	19	19	35	21	6	8	14	15	17	14	17
Institutionality	16	22	10	6	16	12	15	19	20	15	15	15	16
Gender discrimination	15	12	19	26	31	21	7	9	15	17	15	14	17
Discrimination linked to xenophobia/racism	14	11	17	20	31	15	6	10	12	14	15	15	13
Immigration / foreigners	14	16	13	13	21	9	11	18	16	12	16	15	14
Rights of LGBTTIQ+ people	13	10	16	12	25	21	4	7	13	12	14	11	15
Alcohol consumption	11	11	12	13	17	10	7	13	9	9	13	10	12
International relations	11	16	7	12	19	9	7	13	13	12	11	10	12
Discrimination based on religious grounds	7	6	7	14	18	6	2	5	6	6	8	7	7
Other (specify)	1	1	2	-	1	1	2	1	1	2	1	1	1
None	1	1	-	8	3	-	-	-	1	-	1	1	-
*FEMINISM / SEXUALITY / SEXUAL ORIENTATION	56	43	70	70	76	61	48	48	46	56	59	56	57

P6. And from this list, what are the most important problems/issues for Argentina?
Please select all the ones that seem important to you. Multiple answers.

Values in %

B) What is understood by chauvinism, gender inequality, feminism and gender perspective?

Considering that these are polysemic terms, whose meaning and significance depend, to a large extent, on the cognitive frameworks used for

their interpretation, the aim of this study was to identify what people understand, in general terms, when mentioning these concepts. The focus was on identifying whether a positive or negative assessment is made of each term, to what extent agreement or consensus is expressed, and also to what extent people identify with these concepts. Definitions were not shown, nor was the objective to evaluate the degree of adequacy of people with a specific or academic definition, but rather to focus on the general perception and the type of emotion that each of the terms analyzed aroused.

The definitions that people give are associated with an individual's assessment of the issue, whether positive or negative, and this is what we sought to investigate. In this sense, and for the purposes of this study, the following analysis considers as: "accurate reference" the definition that is close to the meaning of the concepts, which are understood from a gender perspective; "positive reference" the definitions that show affinity with the meaning of the words and "negative reference" to those entries that denote resistance, rejection, disagreement or opposition.

Following the line introduced in the development of the conceptual framework of this research, it could be established that chauvinism is understood as the vision that considers men as beings superior to women. Gender equality is the search for equal access to rights and opportunities for all people, without disregarding the fact that each person's needs will be very different if they do not start from a basis of equality. In the context of this section, feminism is understood as the political, social, economic and cultural movement that strives to achieve gender equality, so that all people may have access to a life free of violence and to the same rights, regardless of their gender identity or sexual orientation. Finally, gender perspective is understood as the methodological approach that proposes a way of viewing or analyzing the impact of gender on people's roles, opportunities and social interactions.

Perspective and confusion

In general terms, what is observed is that with a greater or lesser emotional load placed on the request to put into words the meaning of each concept, 70% of people have a correct notion of chauvinism, feminism and gender equality. However, the gender perspective is sometimes confused with the freedom to decide one's own gender identity or even the respect for this decision. To some extent, this is to be expected given that it is a more technical concept than the others and is not part of popular language. However, 22% of people coded the gender perspective as an approach, an approach or a methodology.

What is understood by chauvinism?

The concepts mainly associated with chauvinism are those related to the superiority of the male. Forty-seven percent of the participants consider chauvinism to be that relationship of power, which establishes a hierarchy that favors males. 23% of people associate chauvinism with issues of discrimination, 13% with issues of ill treatment and abuse by men, and 8% refer to a custom that stems from social norms established in the past. Declaratively, there is a general consensus: chauvinism is a condemnable attitude. However, there is a portion of the responses that contrasts with these definitions. In 6% of the cases, worrying definitions are identified either because they underestimate its existence, because they understand it as an extreme opposite to feminism linked to condemnable fanaticism, or because they interpret it as a partisan political manipulation, an ideology imposed by 'progressive' or dominant sectors; on other occasions, they discredit it as a farce, an invention, something that does not exist, a stupidity. In any case, and even when the percentage of these perceptions is lower, it is important to note that there is a sector of the population that is highly resistant to the idea that the society in which we live reproduces or creates gender inequalities and that these inequalities are not natural but culturally constructed and that, in order to move towards a fairer world, they must be balanced so that all people have access to the same opportunities and rights.

Table 2. Some worrying definitions

What is chauvinism/sexism in your opinion?
Please, write your answer below.

- Unified media with its genocidal message.
- Extremes of discrimination, as well as feminism.
- It is beginning to be an excuse for victimization.
- A farce.
- A speech taken advantage of by opportunists.
- An excuse used by the weak-minded or those who have no genuine resources to make their way in life.
- An invention to collect and gain power, and to control poor minds.

<ul style="list-style-type: none"> • It is the necessity of feminism to justify its stupid existence.... We are all useful and necessary. 	<ul style="list-style-type: none"> • They are just empty words.
<ul style="list-style-type: none"> • There is no such thing... 	<ul style="list-style-type: none"> • Bla-bla.
<ul style="list-style-type: none"> • Political ideologies. 	<ul style="list-style-type: none"> • The same, all extremes are bad.
<ul style="list-style-type: none"> • I don't think it's that real. 	<ul style="list-style-type: none"> • I think it is good that these issues are being addressed but I am very upset by fanaticism and anything that is considered chauvinism or sexism.
<ul style="list-style-type: none"> • In my personal life, there is no such thing. And what is it? The biggest nonsense a man can have in this day and age! 	<ul style="list-style-type: none"> • I believe that we are equal in rights does not exist but we are not equal on a human level, we are human beings that complement each other but we are not the same.
<ul style="list-style-type: none"> • It is an issue marked by the agenda of unscrupulous people who fill the heads of people with scarce intellectual resources to indoctrinate them on issues that, although sensitive, are not issues that should be in the hands of politicized people. They should be on the agenda, but with recognized apolitical professionals, which unfortunately do not exist in this country. 	<ul style="list-style-type: none"> • Words that the feminazis want to impose.
<ul style="list-style-type: none"> • Ideas imposed from dominant sectors of society linked to politicians, the media and companies. 	<ul style="list-style-type: none"> • A social imposition.
<ul style="list-style-type: none"> • They are extremist positions on the different genders, as well as feminism. 	<ul style="list-style-type: none"> • A stupidity invented by weak people.
<ul style="list-style-type: none"> • An absurd construction of the so-called feminism movement. 	<ul style="list-style-type: none"> • It is the same as feminism/sexism, extreme points that only manifest intolerance and hatred towards those who think differently.
<ul style="list-style-type: none"> • To me it's stupid. Nowadays I am fed up with feminist demonstrations. I am aware that there has been gender violence against women, but there is also violence against men. These are different times and today women are more considered today. The roles are even, there is no longer so much chauvinism. 	<ul style="list-style-type: none"> • They no longer exist.
<ul style="list-style-type: none"> • A stupidity. 	<ul style="list-style-type: none"> • It is a political narrative that serves the gullible, we are all people, human beings and we deserve respect and equality.
<ul style="list-style-type: none"> • In the world there are people, human beings, not recognizing ourselves as such is sexism. Exacerbated feminism is chauvinism. 	<ul style="list-style-type: none"> • Women's invention.
<ul style="list-style-type: none"> • A lie. 	<ul style="list-style-type: none"> • Nothing like feminism.
<ul style="list-style-type: none"> • A stupidity on which the progressives hang to impose their agenda regardless of whether it is useful or not. 	<ul style="list-style-type: none"> • Nonsense.
<ul style="list-style-type: none"> • The truth is that I am not interested in these issues, each one is where and how they want to be. 	<ul style="list-style-type: none"> • Why chauvinism/sexism, if sexism can also be feminism?
<ul style="list-style-type: none"> • Something invented by people with little dignity and self-esteem. 	<ul style="list-style-type: none"> • An invention. You have to condemn what is really wrong, no matter the gender. Many women abuse their position as victims under any excuse to the exclusion of the real ones.
<ul style="list-style-type: none"> • Something created by feminism. 	<ul style="list-style-type: none"> • There is no such thing as chauvinism.
<ul style="list-style-type: none"> • Extremes that are present in society. 	<ul style="list-style-type: none"> • Both chauvinism and feminism are extremes, therefore it is a problem.
<ul style="list-style-type: none"> • Just like feminism, any fanaticism is very bad, very. 	<ul style="list-style-type: none"> • A bad form of expression.
<ul style="list-style-type: none"> • Both are revengeful expressions of a society that does not look at the achievements obtained in the social processes of equality, and is violent with appellatives that exacerbate them in a pejorative way. 	<ul style="list-style-type: none"> • I don't know.
<ul style="list-style-type: none"> • Today there is no such thing as chauvinism, otherwise women would want to promote hembrism. 	<ul style="list-style-type: none"> • To look for interiorities in the woman or the one who does not believe himself to be a man.
<ul style="list-style-type: none"> • A stupidity because it no longer exists. 	<ul style="list-style-type: none"> • An invention to take money from the State.
<ul style="list-style-type: none"> • Gender extremes. 	<ul style="list-style-type: none"> • Crazy.
<ul style="list-style-type: none"> • To me it is just a word since no differences exist. 	<ul style="list-style-type: none"> • It does not exist, everything is an invention that is politicized, they want to instill a formation all for political gain.
<ul style="list-style-type: none"> • A topic that is currently in vogue and although it exists, it is super out of context today. 	<ul style="list-style-type: none"> • Words strategically created to break balls in the media.
	<ul style="list-style-type: none"> • Chauvinism is the same as the hembrism that the communist lefties and the anti-government of the day are trying to impose today.
	<ul style="list-style-type: none"> • I don't believe in that, I have worked with men and they always treated me the same way, I don't believe in chauvinism.
	<ul style="list-style-type: none"> • A ridiculous progressive idea, of little weight.
	<ul style="list-style-type: none"> • They are just clichés, said by people who have nothing to do. The important thing is how you behave in front of others and the example you set.

- This is an issue from a previous time, now it is too diminished to make the mess they are making.
- It is something that feminists exaggerate in such a way that if you say something to them or they get angry with you, they report you for nothing and on top of that people believe them because they pretend to be victims.
- A minor problem compared to the K criminals.
- An ideology for nothing.
- A subject that is greatly exaggerated nowadays, the ideal is equality.
- Absurd ideologies.
- It is a political ideology.

What is meant by gender equality?

It is mainly associated with the regulatory framework, equal rights, and the work environment (equal pay and opportunities). This concept has a low level of rejection, with only 3% of the people surveyed offering critical definitions that revolve around the underestimation of the term.

What is meant by feminism?

In general terms, more than half of the participants (60%) refer to definitions that are accurate and that demonstrate positive evaluations built on the concept. The generalized definition links feminism with the movement that represents women and defends their rights (48%). A 9% relate it to the demand for equality before the law and empowerment, and 3% identify it as the struggle against patriarchy and male chauvinism.

It is very interesting to note that, on this point, there are no significant differences between AMBA and those residing in the rest of the country, in all the places analyzed, as well as between socioeconomic levels. In terms of generations, a downward trend is observed as age increases. While 69% of people between 14 and 20 years of age have explained feminism from positive and accurate definitions, only 54% of people between 41 and 55 years of age have stated it in this way. Positive and accurate definitions of feminism maintain values above 50% both in the age range and in the socioeconomic levels, and even in the regions. This indicates

that it is a concept that is strongly permeating the social imaginary and this is independent of demographic variables. It is in terms of gender where the most important break in this trend is observed: while 71% of women interpret feminism correctly and positively, only 49% of men do so. In contrast, 45% of the men gave negative references to the subject, which can be included in the idea that it is a movement that does not represent what the majority thinks. Keeping in mind that these responses have been given spontaneously, it is interesting to note the tenor of some negative statements, given specifically by men, which show the power relations that still persist in people's social imaginaries: "It is a movement that misrepresents women", "A movement with which a minority of women identify", "It is increasingly violent and fosters hatred of men", "Feminism is to defend women, but ultimately they are giving their opinion more. Not all men are bad and chauvinistic".

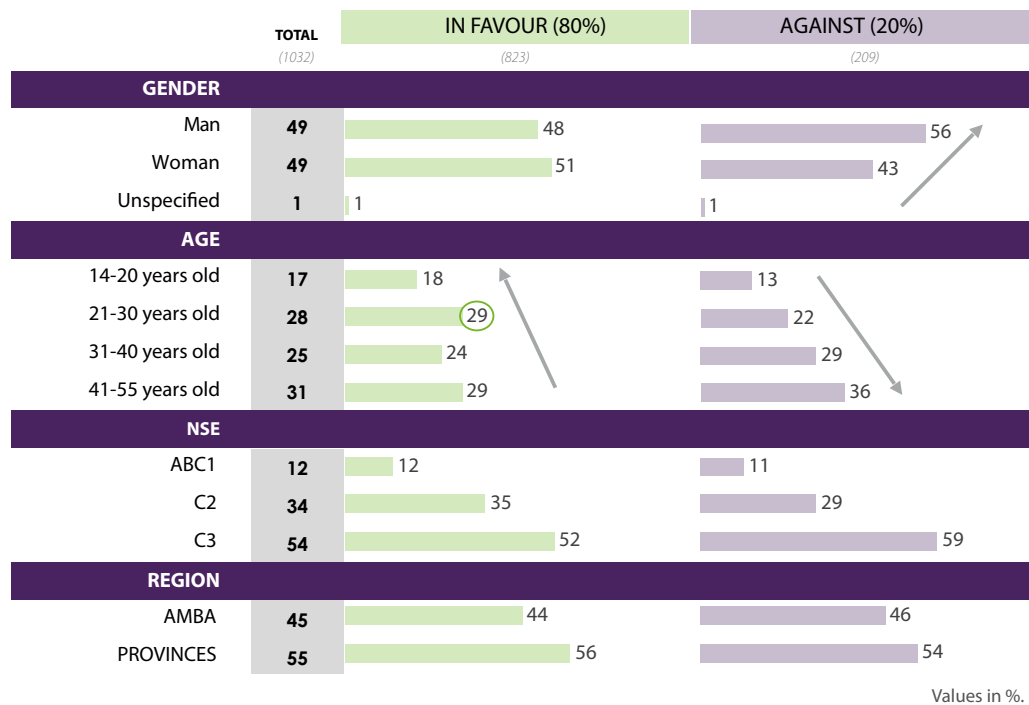
Although 60% of the definitions of feminism are accurate and positive, it is important to highlight, that even today it is still a somewhat segmenting concept, which generates higher levels of rejection and resistance than the rest of the concepts analyzed: 36% of the participants gave negative references to feminism. These references are centered on the idea of the lack of representativeness of the movement, on its affinity with political parties, and on the idea of extremes and fanaticism.

C) Support and rejection for gender equality and feminist movements

The study sought to specifically investigate how people position themselves in relation to different axes such as: gender equality, the feminist movement and women's rights.

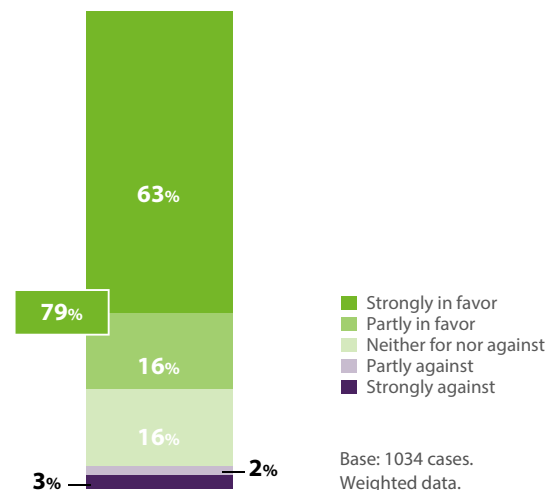
Practically 80% of people declare themselves totally or partially in favor of gender equality, 16% remain in an undefined area neither for nor against, while 5% are totally or partially against gender equality.

Table 3. Position on gender equality



Support, although generalized, is growing among women and the younger generations, and this can be seen from the analysis of those who speak out against equality, whether in an open or disguised manner. Analyzing these data from a gender equality perspective, it is important to highlight that positions that appear to be neutral, such as the alternative "neither for nor against", have a number of biases and uncertainties that show that resistance is deep and not always evident. Responses that do not take a clear position either for or against equality allow us to infer that those who respond in this way may not consider inequalities to be as great as they are reported, or as urgent as some people consider them to be, or even that they exist. In terms of gender and from a rights-based approach, we interpret neutrality as a non-manifest resistance, as support to the androcentric and patriarchal status quo. In this sense, then, the percentage of people who are clearly or biasedly against gender equality amounts to 20%. Within this group, it can be seen that the rejection of gender equality is more marked among men, since more than half of them are positioned there and that increases as the age ranges advance.

Figure 2. Position on gender equality



Regarding the demands of feminist movements, as with the concept of feminism, support is more segmented. Although 50% agree with what is being demanded, the percentage of people who agree only "in part" is growing, and also, the percentage of people who totally or partially disagree is increasing (33%). An analysis of this group shows

Table 4. Agreement with the demands of the feminist movement

	TOTAL	GENDER			AGE				NSE			REGION	
		Man	Women	s/e	14-20	21-30	31-40	41-55	ABC1	C2	C3	AMBA	PROV.
Base	1032	455	564	13	164	251	273	344	183	359	490	460	572
Strongly disagree	16	17	14	31	13	15	15	18	20	14	16	14	17
Partial disagreement	17	21	13	-	11	16	18	20	12	18	17	12	21
Neither agree nor disagree	17	18	17	15	23	15	18	15	13	17	18	19	16
Partial agreement	30	30	29	33	30	26	33	30	34	26	31	30	29
Totally agree	20	15	26	22	23	28	15	16	21	26	17	25	17
*TOP TWO BOX (T2B)	50	45	56	54	53	54	48	46	55	52	48	55	46
*BOTTOM TWO BOX (B2B)	33	38	28	31	24	31	33	39	32	31	34	27	38

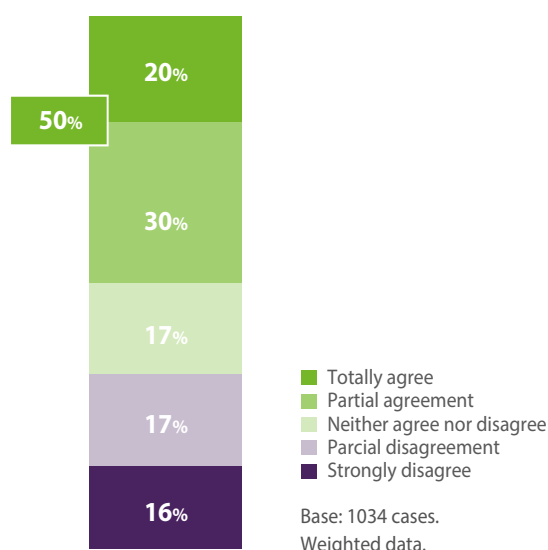
P14. How would you define yourself regarding the demands of the feminist movement? You'd say you're... Please state your answer. Only one answer. Values in %

that it finds its support mainly among men (38%), residents of the different provinces of the country (38%) and among people between 41 and 55 years of age (39%). When analyzing the composition of the group that declares itself totally or partially in favor of the demands of the feminist movement, it is observed that it is more powerful among women (56%) than among men (44%) although, in both cases, almost half of the sample falls into this group.

When asked about Argentina's progress in terms of women's rights, 39% of people believe that the country has made progress compared to other countries. It is mainly men (45%), people over 30 years of age (46%) and residents of the AMBA (43%) who are optimistic about the country's progress.

Phrases were mentioned in such a way that they could be heard anywhere in the country, in any family, social or work conversation or even in the media programming of the moment. People were asked what level of agreement they had with each statement, on a scale of 1 to 5, with 5 being totally agree. And the analysis was carried out considering the phrases that generate higher degrees of acceptance (total or partial agreement).

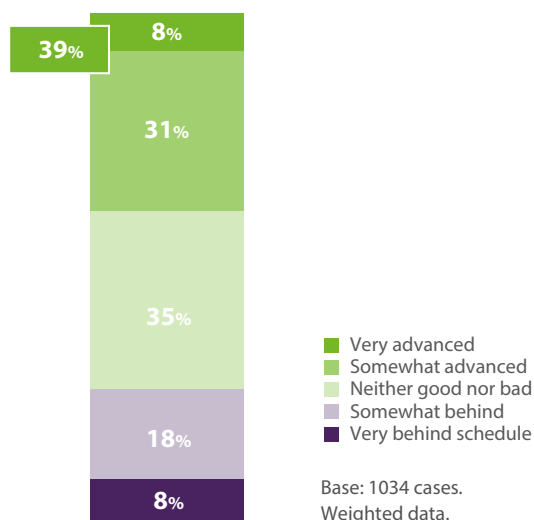
Figure 3. Position in relation to the demands of the feminist movement



D) Agreements and disagreements

With the objective of deepening in the degrees of agreement and rejection with premises related to gender equality, different phrases that are part of everyday language and that have a strong position in favor or against the gender agenda were identified. These 23 phrases, far from being exhaustive, were selected with the intention of summarizing those key aspects related to the persistence of gender stereotypes and patriarchal culture.

Figure 4. Argentina's image with respect to women's rights



In general terms, what can be observed is that the phrases that are more sensitive to gender equality have a high level of acceptance, but at the same time there are certain contradictions or areas that present problematic aspects in terms of gender equity. As an example, it is worth noting the very high levels of agreement with the sentence: "I believe that the violence that men perpetrate against women is as worrying as the violence that women perpetrate against men". The fact that more than 70% of the sample agreed with this judgment suggests that gender-based violence is not being specifically addressed, it is not recognized as a problem in itself, since it is considered as equally problematic as violence against men.

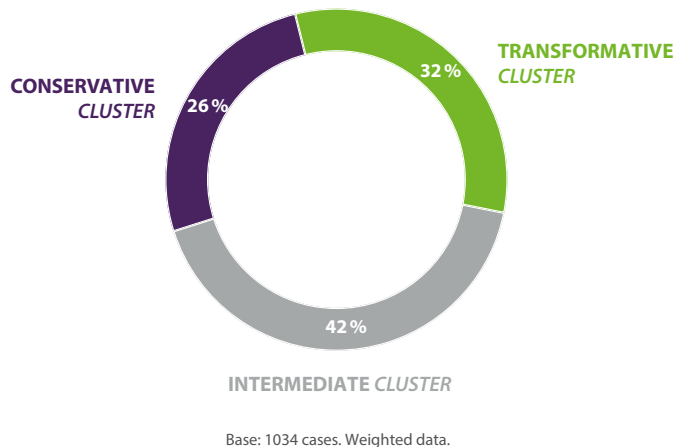
Table 5. Phrase agreement.
T2B - Scale 1 a 5 (totally disagree to totally agree)

How much do you agree with these phrases?

Please indicate your agreement for each phrase. RU

I think it's good that every woman finds her own beauty style, beyond the traditional beauty ideal.	86%
Every person has the right to express themselves freely and to have their self-perceived gender identity respected.	79%
I think it is good that the State intervenes so that all people have equal access to jobs.	77%
I believe that equality of opportunity between men and women is a historical debt that must be resolved.	76%
I believe that the violence that men perpetrate against women is just as worrying as the violence that women perpetrate against men.	73%
I prefer to work in mixed groups (with men and women).	72%
Chauvinist violence is a real problem that strongly affects women and LGBTQ+ people.	71%
As for inclusive language, I prefer to use "todos y todas" or "todos/as" instead of "todes".	65%
It is time for women to occupy more positions of power.	63%
Men must be gentlemen with women.	63%
It is necessary to end the culture of patriarchy.	62%
I loathe the use of inclusive language or using e, x or other language that avoids the sex of words.	59%
The voluntary termination of a pregnancy is a right of women, transgender men and pregnant bodies.	41%
For many jobs a man is better than a woman.	34%
Women should be careful about their appearance and manners.	34%
I consider myself a very religious person.	27%
I prefer to work with women.	25%
The best role for men is to be a provider for the home and family.	22%
I prefer to work with men.	19%
It's okay for men to compliment women on the street.	17%
If women provoke men, it is also their fault if they abuse or take advantage of them.	14%
I believe it is women's responsibility to take care of the home and children.	12%
It is wrong for a woman to have or have had many partners/relationships.	9%

Figure 5. Cluster Groups



E) Between transformation and resistance: Cluster analysis

In addition to the gender and age categories, which are the variables that have generated the greatest segmentation throughout the study, the analysis of the degree of agreement and resistance to the 23 selected statements allows us to perform a cluster analysis. Substantial attitudinal differences were identified in the levels of agreement and disagreement with premises related to gender issues that allow us to identify three clearly defined groups. In each of these clusters, we grouped people who respond similarly, tend to be homogeneous within themselves and heterogeneous among themselves.

1. Transforming cluster: It represents 32% of the sample. This is the group that shows the highest levels of agreement with the aspects related to the gender agenda and also the highest levels of disagreement with the phrases that show inequalities.

This group is mainly composed of women (62%), although there are 36% of men and 2% of people who did not identify their gender identity. In terms of age, 55% of the sample is under 30 years of age and is made up of residents of the AMBA and the rest of the country equally.

2. Intermediate Cluster: it represents 42% of the sample. It includes people who partially adhere to

the assumptions related to gender equality, in line with the transforming cluster, which, at the same time, presents some contradictions. They disagree with key aspects, suggesting the need to identify a second group, which is not entirely resistant, but not entirely transformative either.

Composed equally of men and women, 59% of this cluster is over 30 years of age and, for the most part, resides in the different provinces of the country, with the exception of AMBA (62%).

3. Conservative Cluster: It accounts for 26% of the sample. It groups people who identify themselves as resistant to the gender agenda issues, in absolute opposition to the transforming cluster. Composed mainly of males (67%), older than 30 (66%), residing in the AMBA and the rest of the country evenly.

The analysis of the clusters is extremely interesting because it shows that, in terms of equality, there are attitudinal variables, beyond sociodemographic variables, which are relevant when identifying how to segment the different groups. In this way, it can be observed that people who are part of the transforming cluster declare themselves to a large extent in favor of the demands of the feminist movement, and this is independent of their gender identity. This is key to demystifying certain imaginaries that indicate that feminism is an issue that only interests very young women living in CABA. In this cluster, 30% are men, 20% are between 40 and 50 years old, another 20% are between 30 and 40 years old, and live in AMBA or the rest of the country indistinctly. Likewise, this group is the most demanding of the three with respect to the level of progress made by Argentina in terms of women's rights. Whereas 41% of the intermediate and conservative clusters consider that the country is very advanced at this point; from the transforming perspective, only 36% have this opinion. There is a critical view of the country's current situation, but, at the same time, there is a great expectation for the upcoming 10 years. In this sense, 77% of the transforming profile thinks that, in the next decade, everything will be much more equitable. At the antipodes of this group is the conservative cluster, which presents itself as skeptical or resistant to this tide of change for women's rights and diversity. Only 34% of the conservative group believes that

the future will be much more equitable and only 25% agrees with the demands of feminism. It is worth remembering that the conservative cluster is made up of a quarter of the people who participated in the study, and although the majority is men, there are 30% of women in this group and 32% of

people under 30 years of age. It is not only age, it is not only gender, but it is the stance taken towards ideas related to equality which segments people.

Table 6. Cluster Profiles

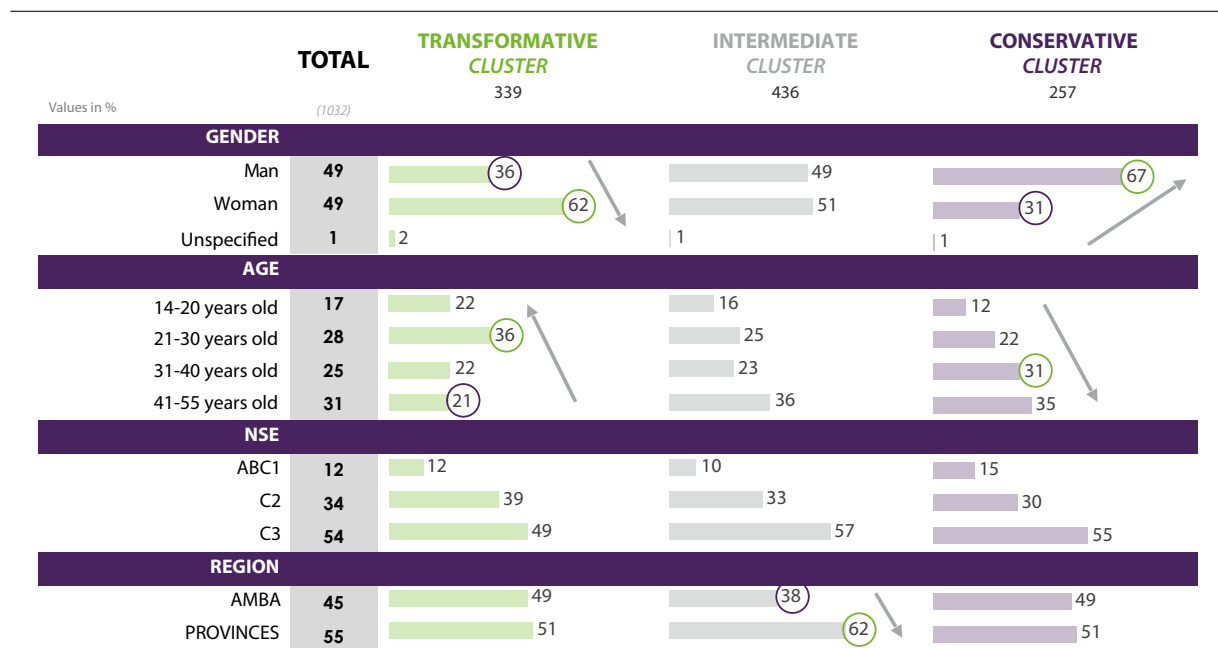


Figure 6. Cluster Analysis

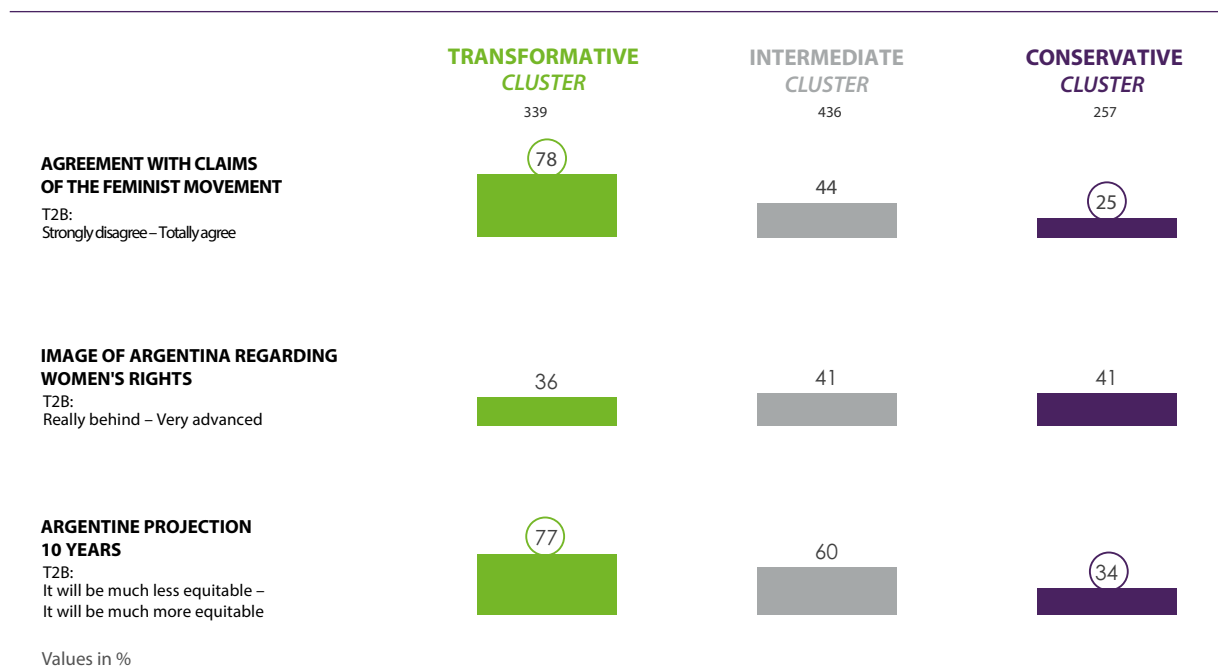


Table 7. Cluster group analysis - Agreement with T2B statements

Base	TOTAL	TRANSFORMATIVE CLUSTER	INTERMEDIATE CLUSTER	CONSERVATIVE CLUSTER
I think it is good that each woman finds her own style of beauty, beyond the ideal of traditional beauty	1032	339	436	257
Every person has the right to express freely and to have their self-perceived gender identity respected	86	96	95	59
I think it is good that the state intervenes so that all people have equal access to jobs	79	97	89	40
I believe that equal opportunities for men and women is a historical debt that must be solved	77	93	92	31
I believe that the violence that men exert towards women is equally worrying as the violence that women exert towards men	76	94	90	32
I prefer to work in mixed groups (with men and women)	73	62	89	60
Sexist violence is a real problem that strongly affects women and LGBTTIQ+ people	72	76	86	42
As for inclusive language I prefer to use "todos y todas" or "todos/as" instead of "todes"	71	95	80	26
It's time for women to occupy more positions of power	65	56	80	52
Men must be gentlemen with women	63	86	70	22
It is necessary to end the culture of patriarchy	63	40	87	51
I hate using inclusive language or using the e, x, or other language that avoids the sex of words	62	91	64	21
The voluntary interruption of a pregnancy is a right of women, trans men and pregnant bodies	59	28	78	68
For many jobs a man is better than a woman	41	81	29	12
Women should be concerned about taking care of their appearance and manners	34	13	47	38
I consider myself a very religious person	34	4	57	35
I prefer to work with women	27	9	45	19
The best role for men is to be the breadwinner and support of the family	25	27	28	16
I prefer to work with men	22	3	37	21
It's okay for men to compliment women on the street	19	9	26	20
If women provoke men, it is also their fault if they then abuse or take advantage of them	17	3	25	20
I believe that it is the responsibility of women to take care of the home and children	14	2	22	16
It is wrong for a woman to have or have had many partners/relationships	12	0	18	17
	9	1	12	14

Values in %

F) People who buy brands based on their values

In this section, we follow the line designed by Edelman⁴⁰, a global communications agency, which every year measures the degree to which people are willing to buy, stop buying or boycott a brand based on its position on social or political issues, and calls this type of consumer belief-driven buyers. In 2017, The "Edelman Earned Brand Study"⁴¹ revealed that 57% of consumers around the world would be willing to buy or boycott a brand solely because of the stance it takes on relevant socio-political issues. At that time, 30% stated that this value-related variable in their purchases was stronger than three years ago. This study was conducted in 14 countries, 14,000 people participated, of whom 50% considered themselves belief driven buyers and 67% said they had bought a brand for the first time because they agreed with how it was positioned on a controversial issue. Likewise, more than half of the people surveyed (65%) agree that they

would not buy a brand that remains silent on these issues, or would stop buying it if it does not take a position aligned with their own vision. This group expects brands not only to care about controversial issues such as immigration, gender equality or sustainability, but also to demonstrate how the company invests money, time and other resources in trying to help address these issues.

What's happening in Argentina? Four out of ten people buy or stop buying based on their values.

In the 2018 study, the percentage of belief-driven buyers reached 64% of all respondents. This means that, around the world, almost two-thirds of consumers are willing to buy or boycott a brand based on its values. The Edelman study involved participants from China, France, India, Germany, Japan, the United States, the United Kingdom and Brazil.

40 Edelman. "Two-Thirds of Consumers Worldwide Now Buy on Beliefs." 2/10/2018. Disponible: <<https://cutt.ly/RlVIXzo>>.

41 Edelman. "More than half of Consumers Now Buy on their Beliefs". 6/8/2017. Available: <<https://cutt.ly/qVzQqX>>.

For the purposes of this research, following the proposed methodology, it was applied to the local market to understand to what extent people in Argentina are willing to choose or cancel a brand based on their beliefs and values. The data identified is that four out of 10 people say they are willing to buy or boycott a brand based on their values. 43% of the respondents fall into the category of *belief-driven buyers*, with 23% of leaders,⁴² that is, people who hold the strongest positions and demand that the brands they consume be absolutely in line with them, and 20% of joiners,⁴³ people who, depending on the issue and the brand, will be more or less willing to change their consumption patterns.

It is important to consider that this is a largely hostile market, in which the ability to prefer a brand or to choose among different options is strongly affected by permanent economic crises and the financial uncertainty of inflation and devaluation, among other aspects. In this type of context, the prevailing drivers are, to a large extent, functional, price, performance and quantity oriented. Therefore, it is not surprising that 57% of the Argentine sample identified themselves as outsiders or spectators, i.e. people who would rarely change their brand behavior based on the position taken by the brands. Indeed, and in line with the beginning of this report, in Argentina, the greatest concern expressed by people is definitely the economy, and this is structural. A person is more likely to make purchasing decisions based

on value-related aspects in markets where there is economic stability, full employment and production capacity. For this reason, it is important to note that almost half of the sample identified themselves as *belief-driven buyers*.

It is interesting to note that the composition of the group that is value-driven is homogeneous in terms of gender and in the rest of the segmentation variables analyzed. 45% of the women who participated in the study make purchasing decisions based on their values, as do 40% of the men and 39% of the people who preferred not to declare their gender identity. In addition, we know that 45% of people who identify themselves as belief driven buyers reside in AMBA and 41% in the rest of the country. This data is interesting because it demystifies the belief that there is an absolute conservative traditionalism among consumers in the provinces of the country.

On the other hand, we observe that, even though this group includes people from all the age ranges analyzed, there is a predominance of adults. While only 37% of people between 14 and 20 years of age seem to make purchasing decisions based on their values, 44% of people over 40 years of age do so. This point allows us to question the common belief that the younger generations are the only ones capable of supporting or boycotting a brand depending on the position it takes on the social and political issues that interest people. According to data from this research, four out of

42 Called leaders in the Edelman methodology

43 Called joiners in the Edelman methodology

Table 8. A homogeneous profile by segmentation

	TOTAL	GENDER			AGE				NSE			REGION	
		Man	Woman	s/e	14-20	21-30	31-40	41-55	ABC1	C2	C3	AMBA	PROVIN.
Base	1032	455	564	13	164	251	273	344	183	359	490	460	572
<i>Belief driven buyers (Leaders + joiners)</i>	43	40	45	39	37	44	43	44	46	39	44	45	41
<i>Spectators</i>	57	60	55	61	63	56	57	56	54	61	56	55	59

Values in %

P8. Please indicate to what degree you agree or disagree with the following sentences. Use this 1–9-point scale where 1 = strongly disagree and 9 = strongly agree

ten people in Argentina are willing to start or stop buying or even boycott a brand, based on whether its messages match their interests and values. This group is made up of both men and women and other gender identities, of all ages and areas of the country.

How are *belief driven buyers* identified?

On a scale of 1 to 9 where 1 is strongly disagree and 9 is strongly agree, respondents were asked to indicate their degree of agreement with these statements:

Even if a company makes the product that I like the most, I won't buy it if I don't agree with the company's position on important social issues.
I bought a brand for the first time for the sole reason that I liked its position on a controversial social or political issue.
I stopped buying one brand and started buying another because I liked their position on social issues that are of interest to me.
I have strong opinions on many social and political issues. The brands I choose to buy and not buy are an important way in which I express those opinions.
If a brand offers the best price on a product, I will buy it even if I don't agree with the company's position on controversial social or political issues.
I stopped buying a brand solely because it remained silent on a controversial social or political issue that I believed it had an obligation to address publicly.

Following Edelman's methodology, respondents were classified into one of three segments according to their average score:

- **Leaders** (average of 6.00 or higher): have clear and strong values that guide their behavior. The brands they consume express their values.
- **Joiners** (average between 5.00 and 5.99): depending on the topic and the brand, they would be willing to modify their consumption pattern.

- **Outsiders** (average below 5.00): they would rarely modify their preferences for the way in which brands do or do not address controversial issues on the socio-political agenda.

Taking this into account, it is possible to affirm that the belief-driven buyers group is made up of leaders and joiners.

G) Brand Perception: Inclusion and Sexism

Based on the results of this research, it must be said that today in Argentina there are no brands that are perceived as inclusive brands. The public is extremely demanding and there is a strong development of a critical sense regarding gender equality and the work done by brands in the local environment. Of the brands surveyed, none has stood out strongly in the question on inclusion: the brands that are most likely to appropriate this concept do not exceed 44% in this attribute.

To carry out this part of the study, a selection of brands was made and people were asked to rate each brand on a scale of 1 to 5, with 1 being totally sexist and 5 totally inclusive.

The first interesting point to note is that the perception of inclusion is low in all cases, and in no case is it absolute. In all cases, the perception of inclusion is low and, additionally, in no case is it absolute. For all the brands considered, there is a perception of sexism that puts in tension and allows us to question the meaning of inclusion. This point is very important as it leads to deepen the interpretations and incorporate the vision of the controversy generated by each of the brand discourses. In terms of brand positioning, disruptive messages that challenge the 'status quo' tend to generate contradictory and segmenting values, especially in terms of gender, precisely because of the way in which they break with the social and culturally established norm.

Attributes of inclusion and sexism, present in the analyzed brands

In general, it is possible to observe a distinction between brands that are perceived as more inclusive (Natura, Dove, Nike and Avon) and those that are less inclusive (Gillette, Mr. Músculo and Axe). An opposition is observed between personal care brands targeting women and those targeting men, where the former are perceived as more inclusive and the latter as less inclusive.

Regarding the brands that are perceived as more inclusive, it is interesting to note that **Dove** has been working for 20 years on the concepts of self-esteem and beauty with the intention of providing a different perspective from that of the hegemonic norm. In 2019, it launched a spot under the concept "Let's relearn."⁴⁴ which accompanies the #showus project in which the brand, together with GettyImages, has built an image bank with more than 5,000 portraits of women from 39 countries without photo retouching (it has won several awards, including a Glass Lion at the 2019 Cannes Film Festival). For its part, **Natura** is a brand historically associated with sustainability and **Avon**, through the work of its foundation, has in recent years focused on campaigns on gender-based violence and breast cancer awareness. **Nike**, which is perceived

as the second most inclusive brand, also has a long history of campaigning for gender equality, such as "Dream Crazy"⁴⁵, starring professional tennis player Serena Williams. It stands out for two main reasons: This is not a personal care brand, nor is it a case that speaks to women as a priority or specifically.

As for the brands that are perceived as less inclusive, it is interesting that all of them have begun to deconstruct themselves with respect to the line of communication that historically used to characterize them. **Axe**, the brand perceived as the least inclusive in this study, made a change in its global positioning in 2016. Since then, it has been structured around the concept "Find Your Magic"⁴⁶ through which it attempts to escape from the messages considered misogynistic that have characterized some of its communications during the previous decades, and invites all people, and not only heterosexual men to discover what their own magic is. For its part, in January 2019, **Gillette** presented a repositioning exercise. Under the claim "The Best Men Can Be"⁴⁷ and with a message in favor of the deconstruction of toxic masculinity, the brand has redefined the focus of its communication and also its target, but not without great resistance from

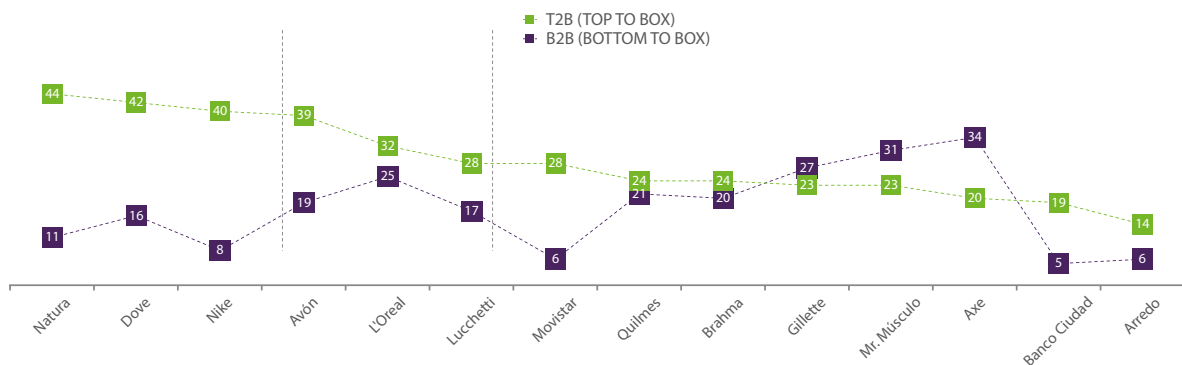
44 The Mocko Show. "Dream crazier. Nike commercial". 25/2/2019. Available: <<https://cutt.ly/kIVeFtl>>.

46 TopAgencias. "Axe Find Your Magic". 14/1/2016. Available: <<https://cutt.ly/OlVRcuq>>.

47 Gillette. "We Believe: The Best Men Can Be". 14/1/2019. Disponible: <<https://cutt.ly/OlVTbKE>>.

44 Dove Argentina. "Dove #TuPeloTuEleccion". 10/7/2019. Available: <<https://cutt.ly/DlVWijx>>

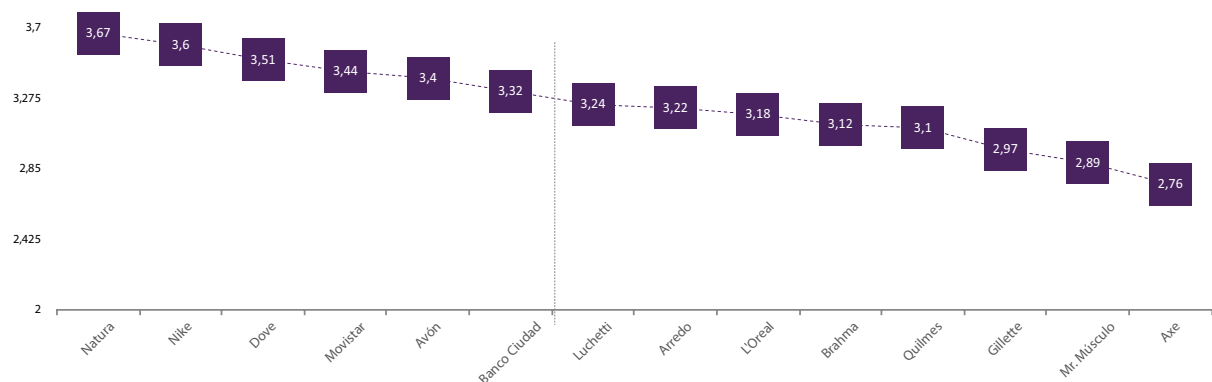
Figure 7. Rating of brands according to gender issues. T2B and B2B Scale 1 to 5 (very sexist to very inclusive) Under perception of inclusive brands



Base: 1034 casos. Datos ponderados. Valores en %

The Top Two Box (T2B) technique is a tool used as an indicator in satisfaction studies, presenting a range of five options. Top to Box are usually the top two options, while Bottom to Box are the two worst options.

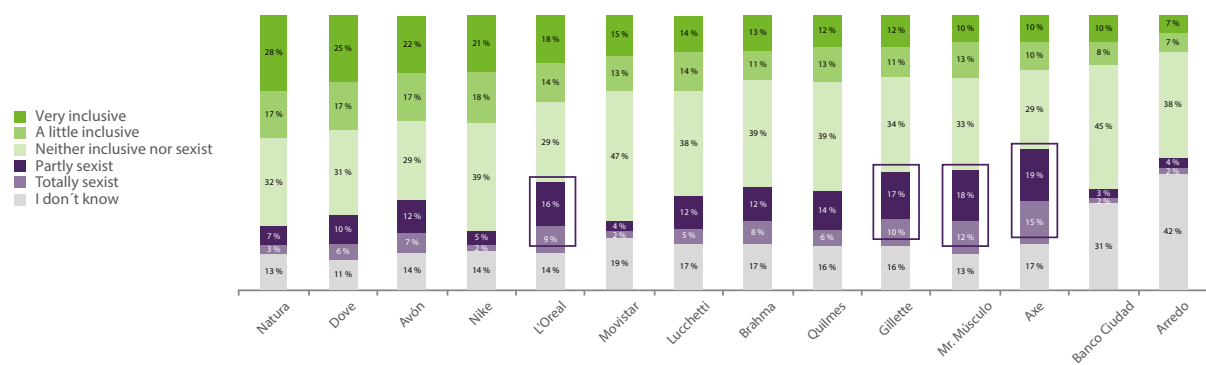
Figure 8. Ranking of brands according to gender. Averages.
Under perception of inclusive brands



P19. How would you classify the following brands with respect to the gender issue we have been dealing with? Please indicate your answer Single answer.

Base: 1034 cases. Weighted data. Averages.

Figure 9. Ranking of brands according to gender them



Base: 1034 cases. Weighted data.

people who do not understand the change of direction. Perhaps this may help explain how, in addition to being one of the brands perceived as the least inclusive, 22% of people consider Gillette to be one of the most inclusive of all.

Something similar happens with the case of **Mr. Músculo**, which upholds the traditional gender stereotype, reinforcing the image of women as the only ones responsible for household chores. During 2020, this brand has launched a spot⁴⁸ which seeks to introduce the idea that the responsibility for cleaning is not exclusively a task for women; therefore, it is not a question of men "helping them" but rather of their assuming co-responsibility.

Arredo, a case to watch

The Brand of whitewear and decoration products has been a pioneer in the visibility of gender issues, with mass communication campaigns that show diverse characters, in terms of gender and sexuality, to illustrate different types of homes. It is also one of the first brands to dare to explore forms of inclusive language in its institutional channels.

Likewise, according to the information stated on their institutional website and in reviews in different media, they maintain internal programs oriented to educate and inform on gender issues, as well as labor policies oriented to solve inequality issues such as maternity and paternity leaves. As they state on their website:⁴⁹

48 Totalmedios Noticias. "No me ayudes - Mr. Músculo". 9/11/2019. Available: <<https://cutt.ly/5IVTDgA>>. Arredo. Available: <<https://cutt.ly/9IVHGUG>>.

49 Dixit. "Arredo launches its 'Create Home' campaign". 4/6/2017. Available: <<https://cutt.ly/5IVck2H>>.

Our campaigns speak of what we feel, what we think and from where we act. We believe that communication is a great engine of change and a generator of movement that transforms our DNA into concrete actions.

Based on a commitment to others and to the world around us, each campaign seeks to leave a mark to raise awareness, to rethink how we live and how we would like to live.

From a reflection, we can rethink an entire collection, the ways of producing, the alliances of our partners and work teams. At every opportunity, we seek to generate alliances to reflect on our daily life and to be able to modify it together.

Publication "Project sleep" made by Arredo (2016).
Source: @arredo.official



The first of the communication campaigns in which there is concrete evidence of an intention to incorporate new narratives to the brand's proposal was called "Proyecto dormir" [Sleep Project] and dates back to 2016. It is an initiative that aims to raise awareness of the value of good sleep for people. With the collaboration of scientific personnel specializing in sleep from the National Council for Scientific and Technical Research (CONICET), the brand set out to be a source of dissemination of information on the multiple forms and needs that exist when it comes to falling asleep, taking advantage of "diversity in habits to also begin to show the diversity of families and sexual diversity. A social reality that has been little made visible to date".

In 2017, Arredo's central campaign was called Crear hogar [Create Home] and the strategic bet continued to deepen the line that had begun in "Project Sleep". "Crear hogar" is a campaign that shows images of different types of homes, with a strong focus on showing the diversity of families that inhabit them.

We believe that building a house is not the same as creating a home, since the home is built on a daily basis with habits such as respect, empathy and collaboration. The home is confirmed by people, we rescue their habits and how they relate to their objects. We aim to raise awareness about what kind of home we want to build and wish to inhabit through the different family typologies.

"Create home" Campaign by Arredo (2017)



"More days to care" advertising campaign by Arredo (2018)



"Shared parenting" advertising campaign by Arredo (2020)



What these campaigns proposed, in 2017, was accompanied by transformations in the internal dimension of the company. According to articles published in local newspapers,⁵⁰ in addition to extended leave for childcare, the company has a labor **inclusion program for victims of gender violence** carried out in partnership with the Civil Association Territorial Linkages for Gender Equity and the United Nations Development Program (UNDP Argentina). There is also a gender violence awareness cycle that includes lectures given by specialists in which all employees can take part, protocols for action in the event of domestic violence and mechanisms for dealing with cases of harassment that occur internally in the company.

In 2018, Arredo launched the action "More days to take care", a photographic exhibition installed in the main entrance of the Retiro train station that sought to raise awareness about the importance of the paternal role in raising children. The objective was to support the extension of parental leave, which, according to their website, was put into effect at Arredo together with the launching of the campaign.

In 2020, Arredo carried out an advertising campaign for Father's Day, in June, and extended it for Mother's Day, in October. The action was aimed at highlighting the enormous inequalities in the distribution of time between women and men in Argentina. Under the hashtag #PorUnFelizDíaDeLaMadre [ForAHappyMother'sDay],⁵¹ the company disseminated information on care tasks and roles, and promoted co-responsibility under the "Shared parenting" proposal.

Advertising campaign "Shared parenting". Arredo (2020)



50 Arredo [@arredo.official]. October 18, 2020 [Photo]. Facebook. Available: <<https://cutt.ly/YlBb5eT>>.

51 Arredo [@arredo.official]. October 18, 2020 [Photo]. Facebook. Available: <<https://cutt.ly/YlBb5eT>>.

H) What makes an advertisement sexist?

The perception of sexism in advertising is determined by a binary perspective. The problem that is most easily identified is the display of women in stereotyped roles. According to the study carried out, 58% of people consider that what makes an advertisement sexist is showing women in roles traditionally associated with them, such as cleaning, cooking, dieting, beauty, etc. Fifty-seven percent consider that showing women only as

housewives or mothers makes an advertisement sexist. Below these characteristics associated with the androcentric and patriarchal culture, in which a sexual division of labor is evident, are the issues related to the body and sexualization. 54% consider advertising in which women appear as objects to be exhibited or with little clothing to be sexist.

It is interesting to note that it is women and people under 30 years of age who seem to be more sensitive to the gender biases present in advertising. In all cases, these groups are the ones who most easily identify the sexist practices studied.

Figure 10. Characteristics of sexist advertising

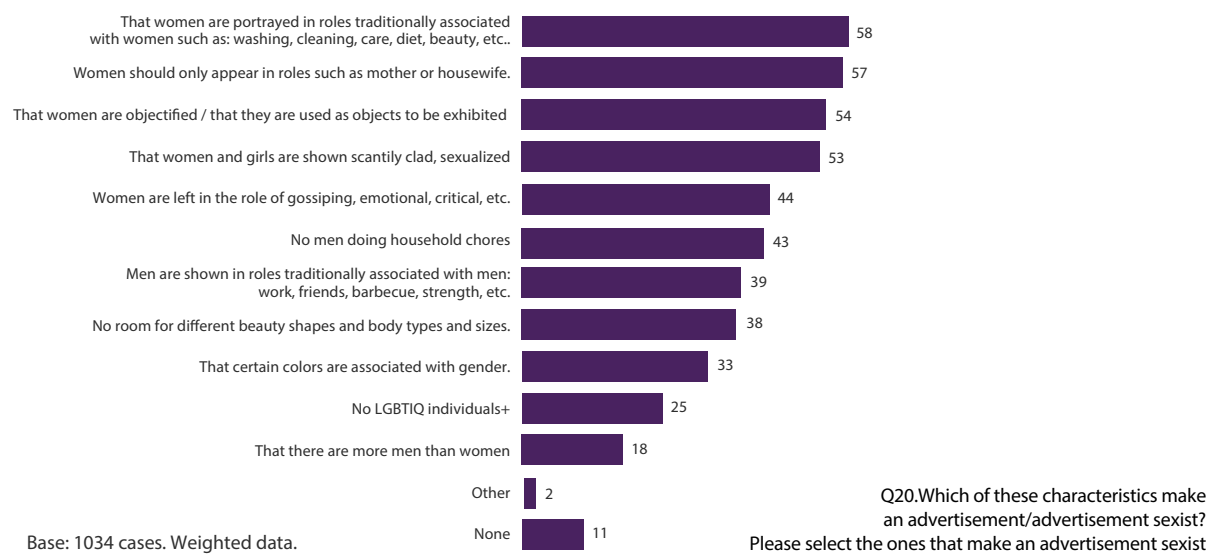


Table 9. Characteristics of sexist advertising

	TOTAL	GENDER			AGE				NSE			REGION	
		Man	Woman	s/e	14-20	21-30	31-40	41-55	ABC1	C2	C3	AMBA	PROVIN.
Base	1032	455	564	13	164	251	273	344	183	359	490	460	572
That women are shown in roles traditionally associated with women, such as: washing, cleaning, caring, diet, beauty, etc.	58	48	68	54	61	65	54	53	52	61	57	59	57
That women only go out in roles of mother or housewife.	57	48	67	26	64	62	51	54	54	58	56	60	55
That women are objectified / that they are used as objects to be exhibited	54	48	61	35	54	58	51	53	48	57	54	54	54
That women and girls are shown scantily clad, sexualized.	53	45	61	35	62	53	51	50	47	54	53	51	54
Women are left in the role of gossiping, emotional, critical, etc.	44	36	53	26	52	49	38	41	41	44	45	50	40
No boys doing housework.	43	37	48	45	49	49	37	39	41	44	43	43	43
Men are shown in roles traditionally associated with men: work, friends, barbecue, strength, etc.	39	33	46	26	43	42	34	39	40	41	38	41	38
No room for different forms of beauty and different body types and sizes.	38	29	48	28	51	40	35	32	39	38	38	41	36
That certain colors are associated with gender.	33	28	38	43	45	41	26	25	33	35	32	35	32
No LGBTTIQ+ people	25	21	29	32	33	30	20	21	24	26	25	22	27
That there are more men than women.	18	15	21	16	28	22	11	14	15	15	20	17	19
Other	2	2	2	-	-	2	2	2	2	2	1	2	2
None	11	16	6	29	11	9	14	11	14	9	12	13	10

Q20. Which of these characteristics make an advertisement/advertisement sexist? Please select the ones that make an advertisement sexist.

Values in %

BEHAVIOR CHANGE STUDY

Unlike the study of uses and habits, which sought to investigate people's opinions and preferences in connection with gender and brand issues, the behavior change study is structured from a somewhat more experimental and practical perspective. While in the first case the focus was on understanding what people say about gender issues and how they express their preferences, in this second study the focus will be on the level of perception (individual and social) and on people's actions or behavior in relation to advertising.

While in the first one the focus was on the declarative aspect, in the second one, it was the variation of emotion. We seek to identify the undeclared, by measuring the variation in the preference of a brand in the face of the exposure of a sexist commercial. In order to undertake this behavioral change study, the following hypothesis was used as a starting point:

“Sexist campaigns have a direct impact on brand preference”.

The study sought to establish the necessary mechanisms to test the validity of this hypothesis, reject it, or eventually transform it. A quantitative study was conducted, with self-administered online panel surveys, with a total of 620 cases.

4.2.1

Study Sample

Methodology:	Self-administered online panel surveys
Target:	Males and females, 15 to 16 years old NSE: ABC1/C2/C3 Residents in AMBA and the rest of the country
Sample Size:	620 total cases
Sampling Error:	± 3.10 (At 95% confidence level)
Questionnaire:	Duration of 20 minutes
Field date:	12/15 to 12/25 of 2020

The methodological design was based on a scheme of cells or homogeneous groups. Each group was exposed to different stimuli of the same brand, on which they were asked a series of questions related to preference and willingness to buy in order to measure how the *performance* of different variables varies according to the stimuli used. In short, the aim was to evaluate whether advertising containing sexist messages affects brand perception -and if so, how and to what extent- in relation to advertising that does not contain signs of discrimination or sexism. Additionally, it was evaluated whether the social rejection aroused by some sexist advertising has a direct effect on brand preference or whether, as some people still think, it is rather something that may seem drastic, but does not have major consequences for brands.

A very important fact is that in preparing this study we sought to work with groups or cells whose composition was designed to be homogeneous, so that the comparative analysis could be as free as possible from biases related to the distribution of gender, age, socioeconomic level or other variables. In this sense, the three groups that formed part of the study presented similar demographic variables, i.e., they are composed of the same proportion of men and women, age ranges, area of residence and socioeconomic level.

Table 10. Weighted composition per cell

	CONTROL CELL 1	CELL 2 TEST	CELL 3 TEST + SOCIAL MEDIA
Base	201	200	219
GENDER			
Male	49	49	50
Female	50	50	50
Other+Not Answered	1	1	-
AGE			
14-20 years old	17	17	17
21-30 years old	28	28	28
31-40 years old	25	25	25
41-55 years old	31	31	31
SOCIO-ECONOMIC STATUS			
ABC1	16	16	16
C2	36	36	36
C3	48	48	48
REGION			
AMBA	50	50	50
Provinces	50	50	50

Cases were weighted according to population profile: sex, age, SES and regions. The purpose of the weighting was to correct small mismatches due to quota closure. Values in %.

A. CONTROL cell: Perception level.

B. TEST cell: Individual perception.

C. TEST+RRSS cell: Individual perception influenced by social networks.

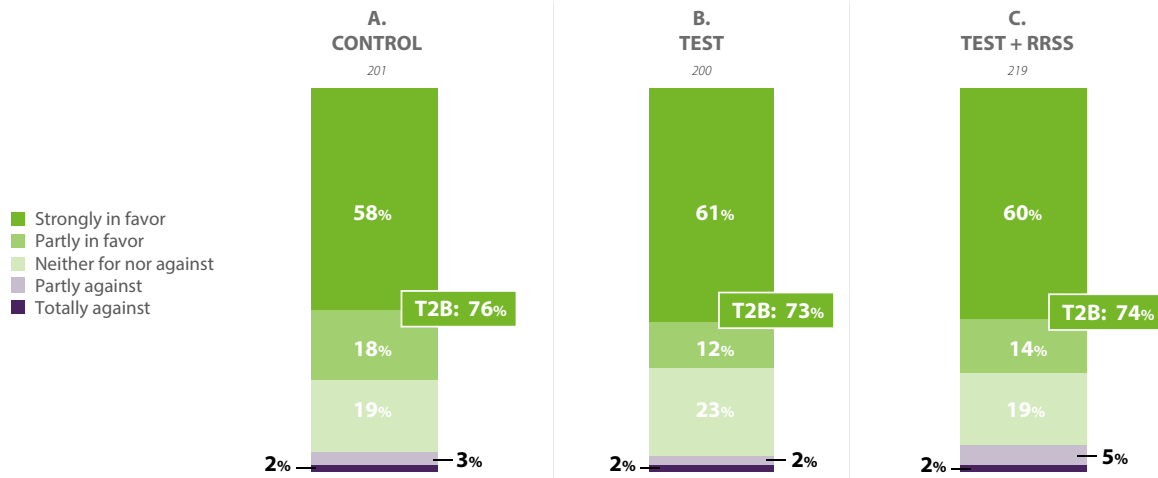
On the other hand, we worked to make the cells homogeneous also in terms of behavior. In the three cells, we find the same proportion of people who are totally in favor, against or indifferent to gender equality. Finally, in the three groups, the same percentages of people who agree and disagree with the demands of the feminist movement were also found.

The purpose of the exercise of controlling the profile of the cells is to ensure that the differences we find between cells are due as genuinely as possible to the stimuli and not to whether there are more women, more men or more people aligned with feminism or the struggle for gender equality.

As for the stimuli used to conduct the experiment, it is important to note that they were taken from a real case. In order to be in line with the particular context of the pandemic caused by COVID-19, we sought to work with a brand that had undergone an episode of social and massive repudiation for having published a sexist campaign during 2020. Thus, the study was carried out taking the communication case of the Iberia Pronto brand,⁵² a brand owned by the company IBERIA S.A.C.I., which has been manufacturing and marketing household products in Argentina and other countries around the world for more than 50 years. Both the communication pieces and the social repercussions were collected from social networks and Internet sites.

⁵² Iberia Pronto online store. Available: <<https://cutt.ly/0IBTW6T>>.

Figure 11. Homogeneous cells in their identification with gender equality.
Position on gender equality



P19. Changing the subject, how would you define yourself with respect to gender equality? Would you say you are... Please indicate your answer. Single answer.

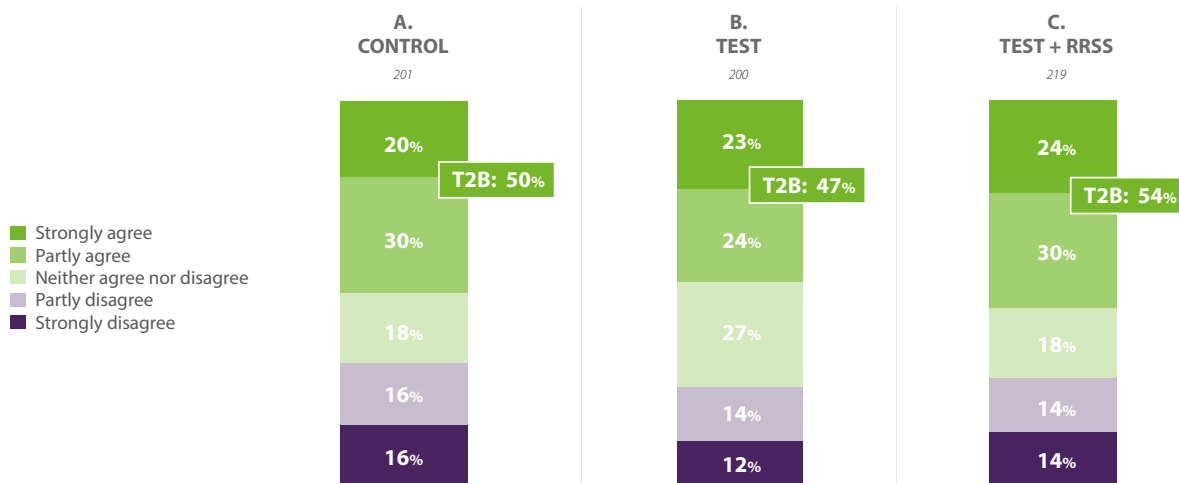
The Top Two Box (T2B) technique is a tool used as an indicator in satisfaction studies, presenting a range of five options. Top to Box are usually the top two options, while Bottom to Box are the two worst options.

A. CONTROL cell: Perception level.

B. TEST cell: Individual perception.

C. TEST+RRSS cell: Individual perception influenced by social networks.

Figure 12. Homogeneous cells in agreement with feminist movement claims
Agreement with feminist movement claims.



Q20. How would you define yourself with respect to the demands of the feminist movement? Would you say you are... Please indicate your answer. Single answer.

A. CONTROL cell: Perception level.

B. TEST cell: Individual perception.

C. TEST+RRSS cell: Individual perception influenced by social networks.

Each group or cell was shown a different piece. Thus, cell A (control cell) was shown an advertisement that did not contain sexist traits, or at least did not contain problematic elements that could be evident. The starting point is the idea that no communication is gender neutral, because to the extent that they tell stories of human life, there will always be gender relations, appeals or absences in terms of diversity, possible questioning in relation to the type of characters shown, based on their corporeality or the representation of class, among other issues.

From an in-depth analysis of diversity and intersectionality, the piece that in the study is considered "control" could have numerous aspects to be evaluated. However, it is taken as a starting point since it is considered, in light of the research

results, to be a piece that for people not specialized in gender studies could go unnoticed. It is not a piece that would be repudiated (indeed, it did not have such interventions at the time of publication).

In cell B (test cell), an advertisement of the same brand is shown, but containing clearly sexist elements. Finally, in cell C (test + RRSS), the same piece is shown as in the test cell, but with the addition of some media repercussions through the media and social networks that question the message. This will be very useful for understanding people's perception mediated by social discourse.

Unlike cell B, where perception is measured at the individual level, in cell C, individual perception is also measured, but influenced by news and opinions disseminated by social media.



¿QUIÉN DIJO QUE TODAS LAS TAREAS ERAN ABURRIDAS?

El TURBO MATIC es tan novedoso y fácil de usar, que niños, adolescentes y adultos mayores se suman con gusto a la tarea diaria de limpiar el hogar.

¡Limpiar los pisos, nunca fue tan sencillo y divertido!

¡Adquirí YA tu **IBERIA PRONTO TURBO MATIC**!



EL MEJOR REGALO PARA MAMA

CHAU TRAPO DE PISO

MOPA TURBO MATIC

tienda.iberiahogar.com.ar

C. CELDA TEST + RRSS



EL MEJOR REGALO PARA MAMA

CHAU TRAPO DE PISO

tienda.iberiahogar.com.ar

Día de la madre: de la mopa a la casa inteligente, el trabajo doméstico siempre es de las mujeres

La tecnología avanza pero la desigualdad de roles persiste. El problema no está en los productos que mejoran las tareas, sino en la manera en que las familias las utilizan.

La mopa, las famosas y un baldazo de machismo

El producto de limpieza actualizó sus redes sociales con publicidades que reflejan estereotipos de género. Limpieza, algo ya no nuevo.

Flor Peña indignada con una marca de limpieza que la muestra con trapeadores, mopas y un mensaje misógino.

La actriz había pedido a prestar su imagen para unas publicidades por el día de la madre, pero declaró que nunca le aclararon el fin con el que serían usadas. Ahora se encuentra indignada con los resultados que considera antifeministas.

Jorge
@jorge_mx

¿De dónde sacaron esta publicidad? ¿De 1950?

Vane Ro
@vanessa_rodriguez

¿En el día del padre también te mandan a trapear el piso??

Maria Castro
@mcastro08

Pensé que ya estaba claro que esos "regalos para mamá" son machistas. Un trapo de piso! Desgraciado!!

Galby Develux
@mgdelux

Yo soy madre y si me regalás una mopa le desheredo!!

4.2.2

The Results

A) Advertising, sexism and willingness to buy

The first question that the study reveals is whether sexist advertising does indeed affect people's intention to buy. In this sense, the results are absolutely conclusive: yes, sexism in communication makes the consumer public less willing to buy the product offered.

While the purchase interest of the control cell (i.e., people exposed to the piece without conflict) is 55%, this interest decreases to 33% for those who saw the sexist advertising and drops significantly for those who saw the sexist piece together with the social repudiations, reaching only 25% of purchase intention. The drop is significant and is accompanied by strong emotions of anger. The more sexist the piece is, the more difficult it is to point out positive aspects and the easier it is to point out negative aspects. Only 58% of people were able to identify some positive aspect of the piece in cell A and 77% in cell B. This group drops substantially in cell C, with only 58% able to mention any positive aspects.

This performance is really low, given that these are spontaneous assessments. Before people are asked any question related to gender issues, displeasure with sexist pieces, and even more so with those that generate repudiatory conversations in social networks or the media, is immediately evident. There is an absolutely evident level of sexism that becomes much stronger to the extent that there are massive social signals about the piece.

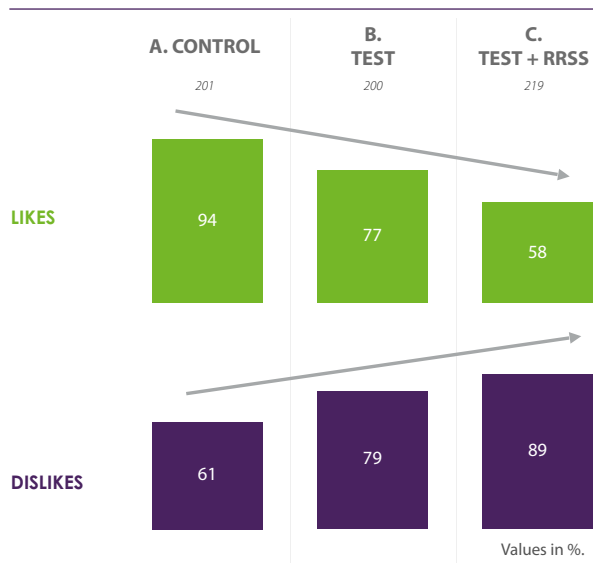
In addition, it was identified that sexist communication affects the perception of the quality of the advertised product. Not only would they not buy the brand, but other aspects of brand perception, such as quality, relevance, identification and innovation, are negatively affected. Products promoted with sexist campaigns are perceived as less innovative and relevant, and of poorer quality than those promoted with non-sexist ads.

B) What I liked about you I no longer like

We asked people what things they liked and disliked about the selected pieces. In this way, each cell answered about the advertisements that corresponded to their group. What can be observed is that the levels of liking and disliking are extremely marked. The drop in likes is notable, which clearly indicates that the sexist pieces, and especially those with social repudiation, are perceived as less pleasant. This means that people are finding it increasingly difficult to find things they like about the item. Conversely, dislikes grow strongly as we advance in the degrees of sexism.

This data is especially important if we consider only cells B and C, in which the exact same piece is being analyzed, with the only difference being that in one cell the media reactions are shown and in the other, only the piece is shown. While dislike increases from 79 to 89% when exposed to the social repercussions generated by the piece, this impacts more strongly on the likes that could be found, which decrease from 77 to 58%. This could be demonstrating how valuable are the interventions in social networks that are dedicated to analyze advertising pieces from a gender perspective and, clearly pointing out sexist biases and symbolic violence. Many people still need help to see sexism in advertising pieces and when they find it their perception is modified.

Figure 13. Likes and Dislikes



Q13.What things did you like about this commercial? Please write your answer below
Q14.What things didn't you like about this commercial? Please write your answer below

The most important dislikes mentioned in cell B are limited to four dimensions:

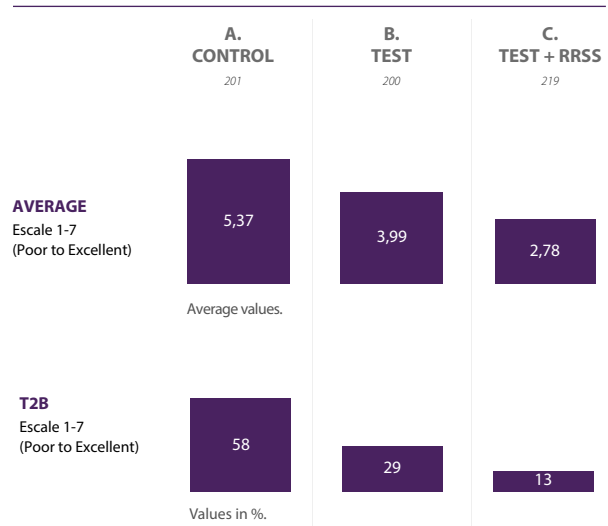
- The fact that women are stigmatized or associated with household tasks (13%).
- The fact that the Mother's Day gift is a cleaning product (8%).
- In third place, the dress of the female protagonist (8%).
- Finally, that the woman chosen does not represent the way a person actually cleans his or her house, I would have chosen an ordinary person (8%).

In cell C, the same dimensions appear, but what generates more dislikes (24% of the total) is precisely the fact that it is a sexist commercial. In this case, the fact that women are stigmatized reaches 19% of responses and the displeasure with the fact that a cleaning product is given as a gift for Mother's Day reaches 14%, which represents almost double the weight of cell B.

C) Evaluation of the Ad

Next, people were asked to rate the pieces in each cell, on a scale of 1 to 7 where 1 is lousy and 7 is excellent.

Figure 14. Evaluation of the A



What can be observed is that the assessment falls sharply between the cells. While in the control cell, the average evaluation is 5.37, in cell B (sexist campaign), the evaluation is 3.99. This evaluation falls sharply in cell C, which barely reaches 2.78. This assessment drops sharply in cell C, which barely reaches 2.78. This implies that the assessment of the same piece (cells B and C) goes from being bad to really lousy in terms of social discourse and this shows how much sexism and repudiations affect advertisements. It could be concluded that sexist campaigns are perceived as being closer to lousy than those that do not have obviously sexist elements and that this is strongly aggravated to the extent that society puts the focus on the massive analysis of the causes of sexism, in which case, it will be perceived even worse. Once again, this can be interpreted as an indication that, although views are gradually being molded to detect sexist biases more quickly than might have been the case a few years ago, the fact is that, on many occasions, the networks and media are capable of giving the tacit "push" that is lacking to finish anchoring and completing the meaning of the messages received.

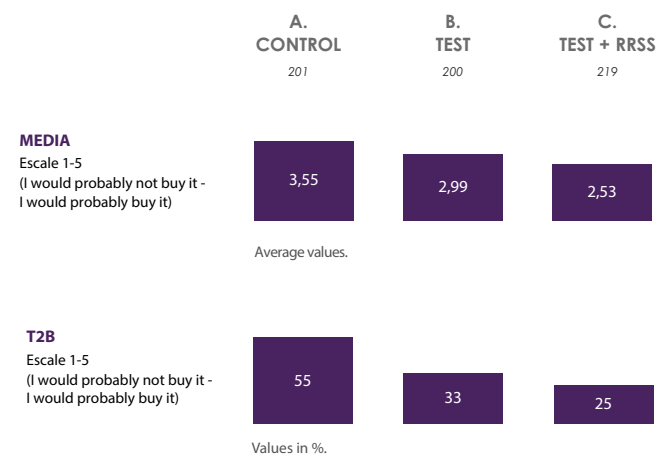
Looking at the assessment in more detail, it can be seen that while the control cell does not obtain a high score -since it is not a great creative campaign either, but a rather classic piece- in this sense, the score is standard and does not generate major rejections either. Only 8% of this cell evaluates the piece as somewhat bad, bad or lousy, and, on the contrary, 92% finds it acceptable. However, the piece exhibited in cell B (sexist advertising) generates a spontaneous rejection of 39%. When the respondents are exposed not only to the sexist piece but also to social and media repudiation (cell C), more than half (62%) reject the proposal altogether. Analytically observing the assessment of the best scores, what stands out is that while, in cell B, 29% of the people consider the piece to be good or excellent, only 13% in cell C consider the same. The only thing that changes between cell B and C is social repudiation.

D) Advertising, sexism and willingness to buy

The data are conclusive in the analysis between cells: we went from a typical willingness to buy for a niche product⁵³ where we see that half of the people would be willing to buy it, to a poor performance in cell B and, even lower, in cell C. This data is relevant, because assuming that this is a research to define whether the product is launched on the market or not, a willingness to buy of 33% tells us of an extremely poor product, which is highly likely to be unattractive to people. With a willingness to buy of 25%, the product would never see the light of day. Again, it should be noted that the presence of symbolic violence and sexism in the communication causes the willingness to buy to drop by 22% (between cell A and B) and social repudiation causes the willingness to buy to drop by 30% (between cell A and C).

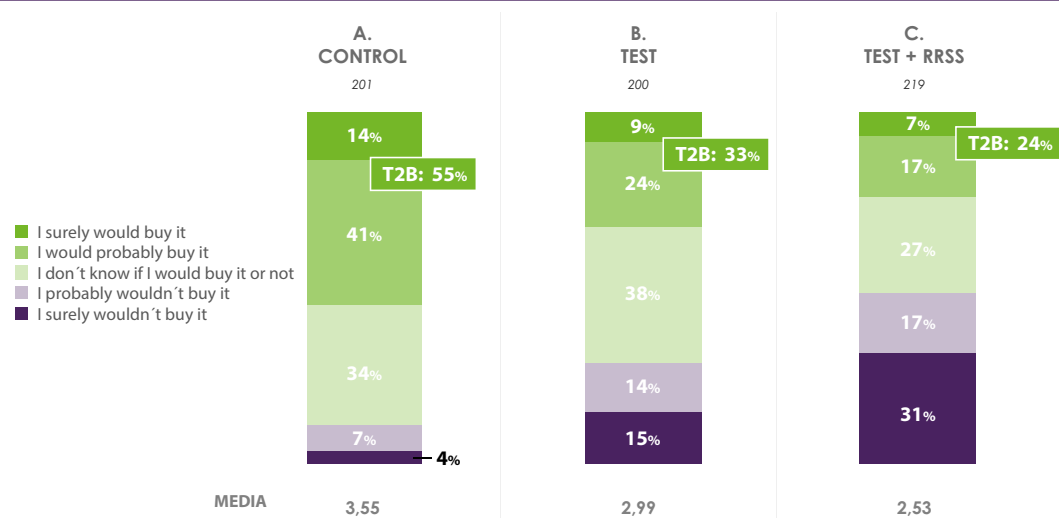
So, does sexist communication affect business performance? Do sexist campaigns have a direct effect on product sales? Does social repudiation due to sexism have an impact on the perception of brands? Although what is being measured is the willingness to buy and not the actual purchase, these data undoubtedly show how the gender perspective could be a great tool for brands not only to assume their ethical responsibility, as devices that affect the culture and condition people's behavior, but also as a tool to protect the brand's reputation and definitely protect business performance.

Figure 15. Willingness to buy



⁵³ There is probably a perception of high price, or of being a special product, given that it is not a typical floor cloth. This is affecting the general willingness to buy, which is why it is said to perform the way non-mass niche products tend to perform.

Figure 16. Willingness to buy



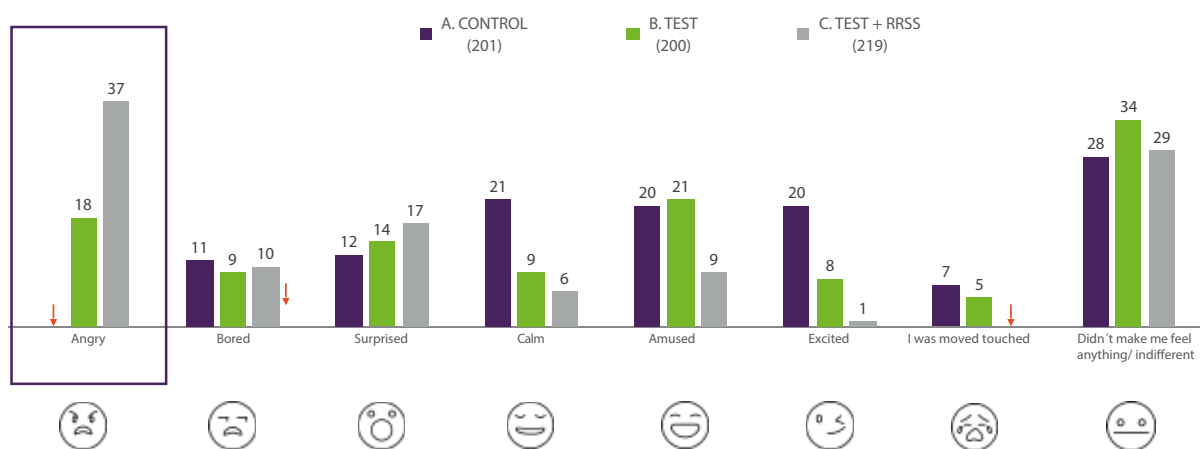
P15. From this commercial, what is your intention to buy Iberia Pronto? Multiple answer.

E) The Emotional Response

How does the commercial make them feel? What emotions do the stimuli arouse? In the analysis of emotions, it is clear that, unlike control communication, sexist communication generates anger and this anger is exacerbated to the extent that the message conveyed by the piece is repudiated by the media and networks.

Positive feelings decrease as we move from cell to cell and negative feelings increase. There is a large proportion in all cases, of people who declare themselves indifferent, who say that the pieces (both sexist and those with no apparent gender bias), do not make them feel anything. This is interesting to raise some reflections, since this study was structured around a brand that could be considered largely unknown. In order to prevent already constructed perceptions from interfering with

Figure 17. Feeling



Q16. How did this commercial make you feel? Select all the options that identify you. Multiple choice.

Values in %

the results, a case with low brand 54 recognition and no strong associated emotions was intentionally sought. From the moment a person builds a bond with a brand, consumes its products, trusts its proposals, a complex and deep emotional bond is created. Based on these results, we could ask ourselves what would happen if a brand we trust and choose, with which we believe we can identify and with which we find it pleasurable to be linked and that the rest of the people can see that link, suddenly launched a sexist advertisement on the market, how would it affect the emotions at stake? Could the positive emotions associated with a brand serve as a protective shield in the face of a sexist advertisement, or, on the contrary, would sexist communication, which generates very high levels of anger as in the case analyzed, be capable of transforming positive emotions into frustration, disappointment or even betrayal? Would we continue to identify ourselves with a brand that reveals itself as sexist?

F) Sexism and Brand Reputation

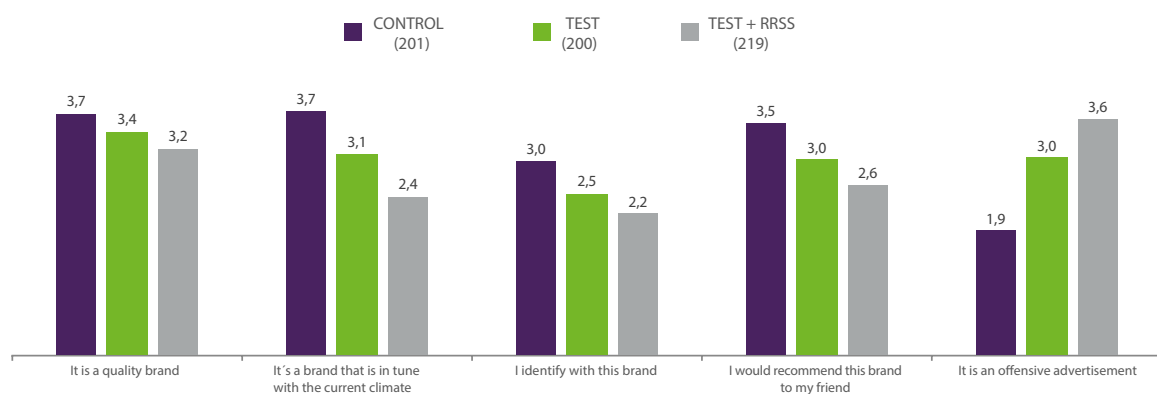
Sexist communication clearly affects several of the dimensions that build a brand's reputation. It has an impact on the perception of quality, on the perception of being in tune with the times, on the ability to identify with it and also on the willingness to recommend it.

It is notable that as sexism becomes more and more evident in the pieces, either because people identify it for themselves in advertising or because the social conversation helps them to direct their attention to it, all the variables that make up the brand's reputation begin to be affected. The more evidence there is, the less affinity people show with that brand.

In summary, what has been observed is that sexist messages, symbolic violence and gender-biased communications that lead to sexist messages affect not only **purchase intention**. It was shown that people are less willing to buy a product whose advertising is sexist than one that, although it does not raise discriminatory alarms, also affects **the way in which people relate to the brand** because, to the extent that it becomes evidently sexist, it angers people who interpret it as offensive.

However, in terms of purchase intention and emotional bonding, it has been shown that sexist advertising also affects brand reputation variables. A sexist message makes the product be perceived as of lower quality, out of season, makes it difficult for people to identify with the proposal and they would definitely be less willing to recommend it. **Sexism in advertising affects a lot. It not only has an impact on people's behavior, but also on the brand's reputation.**

Figure 18. Brand reputation is affected: all brand attributes perform worse in cells B and C
Agreement with phrases - Average Scale 1 to 5 - Strongly disagree to strongly agree.-



Q17. How much do you agree with the following statements about this advertisement?
Please indicate your degree of agreement with each statement. Single response.

Average values.

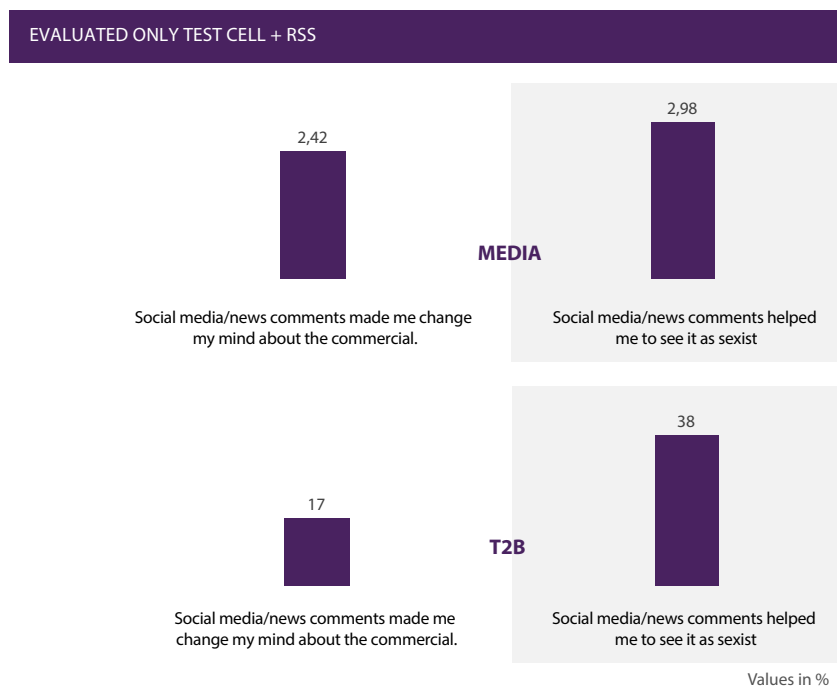
G) The Value of the Symbolic

It is interesting to note that the participants in cell C do not have a clear record of how media opinions and what happens in social networks affect their opinion and assessment. Only 17% consider that their opinion is mediated by comments on digital platforms and news, and only 38% believe that these opinions helped them to see the piece as sexist.

It is common for studies that investigate the public's perception of advertising to highlight the fact that people do not consider their opinion to be affected by the stimuli they receive. Generally speaking, people tend to think of themselves as totally rational beings capable of shielding themselves from the persuasive work imposed on them by the media.

In this case, the data show how, in the face of the same piece, the results change significantly among those who see the piece together with the media repercussions and among those who only see the piece, without considering the social noise that surrounds it. This data demonstrates the enormous power of social networks, and the work done there by referents and specialists in gender, feminist organizations, groups linked to the women's movement and diversities, for the understanding and comprehension of sexist campaigns. Even if people do not manage to notice consciously and clearly how relevant are the explanations and analyses that circulate through the networks and that reach, in many cases, the headlines of the main media in the country, the truth is that it is specifically these repercussions that are facilitating and favoring the identification of symbolic violence in advertisements. The *status quo* is resistant, but its borders are exposed and it seems that we are getting closer and closer to crossing them.

Figure 19. Agreement with statements. Scale 1 to 5 (strongly disagree to strongly agree). Evaluated only test cell + Social Media



Q17. How much do you agree with the following statements about this advertisement?
Please indicate your degree of agreement with each statement.
Single answer

RECOMMENDATIONS

This research has shown that, in order to avoid the reproduction of gender stereotypes, it is not enough for companies to have a corporate purpose around equality; it is essential for this commitment to be concretely established in the management of brands, *marketing*, communication and advertising. To avoid the reproduction of stereotypes, strategies and actions must be particularly analyzed from a gender and diversity perspective, using mechanisms and tools that make it possible to encourage a focused reflection on the points of view, images and paradigms that, directly or indirectly, brands put into circulation.

It is recommended that marketing teams address instances of training and capacity building in gender equality, diversity and intersectionality that can take place on a sustained basis, to accompany the necessary change of perspective that leads to being able to see beyond the gender boxes suggested by stereotypes. It is important to take into consideration that learning is not immediate and will not happen spontaneously, but requires planning, prioritization and conviction to sustain it over time.

In this context, the Women's Empowerment Principles (WEPs) are an important instrument for corporate compliance with the gender equality dimensions of the UN 2030 Agenda and the SDGs. By joining the WEPs community, the CEO affirms his or her commitment to the agenda at the highest levels of the company and also commits to work collaboratively in stakeholder networks to foster business practices that empower women. The WEPs are comprised of seven principles to establish high-level corporate leadership for gender equality: treat all men and women fairly at work; ensure the health, safety and well-being of all workers; promoting women's education, training and professional development; implementing business development, supply chain and marketing practices that empower women; promoting equality through community and advocacy initiatives; measure and publish reports on progress toward gender equality.

In particular, the fifth principle contemplates the objective of putting an end to harmful gender-based stereotypes in advertising and outreach materials.

In some professional environments, it is being beneficial to incorporate gender specialists who can sustain this concern throughout the entire brand-building chain. Having specialized people and assigning responsibility to a specific team is a good way to drive the transformation.

The **guide for the adequate representation of gender in commercial communication**⁵⁵ developed by the National Association of Advertisers of Colombia with the technical support of UN Women, also recommends promoting gender diversity in work teams, which is key to thinking about brands from different points of view. Plural and diverse teams help to bring unique experiences, opinions, ambitions and trajectories to the table, and it is in these discussions that privileges and inequalities are revealed.

Additionally, in 2019, the Argentine Advertising Council developed a pledge among advertisers, agencies and media to eliminate gender stereotypes from communications. This pledge has nine principles to be considered in order to eradicate sexist and discriminatory messages from brand management. Incorporating these principles in the daily management of brand building and creation is a growing and urgent need, but it is also an opportunity for the people who are responsible for building messages of mass dissemination to follow a simple and clear guide that will undoubtedly help them in their daily challenges.

55 National Association of Advertisers of Colombia. A Guide to Adequate Gender Representation in Marketing Communication." Available: <[https:// bit.ly/3vUumlw](https://bit.ly/3vUumlw)>.

1	<p>Do not perpetuate traditional gender roles, as this contributes to the belief that people's capabilities are defined by their gender at birth and, therefore, poses structural limitations on access to opportunities in various areas of society.</p> <p>This means no longer representing women as the sole caretakers of the home, or men as the sole leaders of work teams in a company, or men only in public life, in commercial tasks, as opposed to women in care, cleaning, beauty or unpaid activities.</p>
2	<p>Do not stereotypically attribute qualities and behaviors to males and females under the pretext that this is natural, since doing so reinforces established ideas about how people should be or act according to their gender, and constructs discrimination against people who are or act differently. This is identified in advertisements that assign attributes such as sensitivity, fragility, emotional instability or delicacy exclusively to women; and strength, sexual desire and success in the workplace to men.</p>
3	<p>Do not hypersexualize or objectify women and girls, as this type of message contributes to the idea that they are not subjects of rights. Presenting women as a sexual object contributes to reinforce the submissive relationship between women and men, and to increase male chauvinist violence.</p> <p>This behavior is often found in advertisements that equate women's bodies with the product being sold or shown as an object of sexual desire for men, or where women are simply depicted as decorative objects, or a woman is shown in erotic or seductive clothing, when this representation has no connection whatsoever with the product being advertised</p>
4	<p>Do not associate success or happiness with a certain physical appearance, since this type of message reinforces mandates about women's bodies, which has consequences on their self-esteem from a very early age. This is identified in advertisements that show a woman being unhappy with a body outside the standards of beauty or the hegemonic norm of body physiognomy, hair color and texture, etc. and then claims that she gained happiness from achieving a physical appearance within the hegemonic canons of beauty.</p>
5	<p>Do not show or suggest women and girls in a position of inferiority or dependence.</p> <p>This type of representation reinforces power asymmetries and collaborates with aggravating gender inequality. It is identified in pieces that show women incapable of solving a simple task and extremely obsessed with a basic task, such as cleaning the house. Pieces where there are women who are very concerned and it is the man who brings the knowledge or the solution and is configured as the great savior hero.</p>

6	<p>Do not promote messages that explicitly or implicitly limit or condition women's and girls' opportunities and ambitions. This limits, from an early age, their opportunities and also conditions the perception of what is possible for their future. This behavior is found, for example, in a piece that shows, on one side, a girl dressed in pink, with kitchen toys, and, on the other, a boy dressed in light blue, with a soccer ball. A piece that asymmetrically distributes roles such as cooks or flirtatious mothers for them, and leaders, engineers or champions for them.</p>
7	<p>Do not exclude or discriminate through language. Language has great power to the extent that it represents the way we think and becomes especially relevant when it functions as an anchor, which completes a given image. Language is one of the most important traps when it comes to thinking about gender bias: it is through words and phrases that sexist ideas can be constructed, even without us realizing it. Through language, stereotyped preconceptions are sometimes reinforced, part of the population is excluded, asymmetrical and hierarchical relationships and inequalities are reproduced. Advertising that generalizes language in masculine while presenting a group that is also made up of women, or only women. Advertising that distinguishes through language specific gender roles, such as the differentiation between " male doctors and female nurses", or a bank that advertises " loans" showing men and " micro loans" for women indicating, through words, the supposed inferiority of women.</p>
8	<p>Do not justify or legitimize male violence, in all its forms, through resources such as humor or irony, because this naturalizes the exercise of gender-based violence, one of the most serious problems in our country and the world. In addition, it trivializes macho aggressions, making them seem exaggerated and making claims against violence seem exaggerated. This contributes to reduce its importance while validating violent behavior and constructs the idea that the victim wants to be in that position (revictimization). It is identified in advertisements that present in a humorous, light-hearted or everyday way a situation of harassment, sexual abuse, physical violence, psychological violence or economic violence, as each of them is defined in the Law of Integral Protection to Prevent, Punish and Eradicate Violence against Women in the environments in which they develop their interpersonal relationships.</p>
9	<p>Do not discriminate against or make invisible the diversity of gender identities. The LGBTIQ+ collective is not usually represented in the media, which generates not only a lack of visibility, but also a lack of recognition. Also, on many occasions, they are portrayed in a stereotypical or discriminatory way, which contributes to their stigmatization. The right to gender identity and respect for non cisgender people is typified in Law 26743 on gender identity. In advertising they usually appear to emphasize their gender identity or when the message focuses on the concept of diversity. This is not necessarily harmful if done in a responsible way, but it is a problem when it becomes the only possible representation since it does not allow to think of people as subjects of rights and desires, consuming and using products in the same way as the rest of the world's inhabitants, regardless of their gender identity or expression. It is aggravated when the incorporation of LGBTIQ+ people ends up being the object of mockery or when it is exclusively of mockery or when it is exclusive in pieces on themes related to diversity to make a direct reference to their gender identity.</p>

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UN WOMEN IS THE UNITED NATIONS ENTITY DEDICATED TO PROMOTING GENDER EQUALITY AND THE EMPOWERMENT OF WOMEN. AS A GLOBAL CHAMPION FOR WOMEN AND GIRLS, UN WOMEN WAS ESTABLISHED TO ACCELERATE PROGRESS TOWARDS IMPROVING THE LIVES OF WOMEN AND TO RESPOND TO THE NEEDS THEY FACE AROUND THE WORLD.

Created in partnership between the United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), the International Labor Organization (ILO) and funded by the European Union (EU) through its Partnership Instrument, the "Win-Win: Gender Equality is Good Business" programme promotes gender equality through the private sector in order to increase women's economic empowerment and leadership for sustainable, inclusive and equitable growth.

UN Women supports UN Member States in setting international standards for achieving gender equality and works with governments and civil society to create the laws, policies, programs and services needed to implement these standards. It promotes women's equal participation in all spheres of life and focuses on five priority areas: increasing women's leadership and participation; ending violence against women; engaging women in all aspects of peace and security processes; enhancing women's economic empowerment; and making gender equality central to national development planning and budgeting. UN Women further coordinates and promotes the work of the United Nations system in pursuit of gender equality.



ONU Mujeres Argentina

Ciudad Autónoma de Buenos Aires, Argentina

argentina@unwomen.org

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<https://lac.unwomen.org/es>

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