

Bibliographie

- Abraham, Linus (2009). Effectiveness of cartoons as a uniquely visual medium for orienting social issues. In: *Journalism & Communication Monographs* 11 (2), 117-165.
- Agamben, Giorgio (2020). Nach Corona: Wir sind nurmehr das nackte Leben (27.05.2020). In: *Neue Zürcher Zeitung*, 18.03.2020.
- Alptraum, Lux (2018). How Tumblr went from being the most porn-friendly social media site to banning porn. In: *The Verge* (05.12.2018); <https://www.theverge.com/2018/12/5/18126451/tumblr-porn-social-media-ban> (10.06.2020).
- #AltWoke Companion (13.06.2017); <https://tripleampersand.org/altwoke-companion/> (18.05.2020).
- Anselmo, Diana W. (2018). Gender and Queer Fan Labor on Tumblr: The Case of BBC's Sherlock. In: *Feminist Media Histories* 4 (1), 84-114.
- Aristoteles (2019). *Rhetorik*. Stuttgart: Reclam.
- Atad, Corey (2019). The Netflix-Twitter Complex. An anatomy of a corporate smokescreen. In: *The Baffler* (24.04.2019); <https://thebaffler.com/latest/the-netflix-twitter-complex-atad> (06.11.2020).
- Attardo, Salvatore (1993). Violation of conversational maxims and cooperation: The case of jokes. In: *Journal of Pragmatics* 19, 537-558.
- Attardo, Salvatore (2001). *Humorous Texts: A Semantic and Pragmatic Analysis*. Humor Research Series 6. Berlin, New York: de Gruyter.
- Attardo, Salvatore (2014) (Hg.). *Encyclopedia of Humor Studies*. Los Angeles et al.: Sage.
- Bachmann-Medick, Doris (2014). *Cultural Turns. Neuorientierungen in den Kulturwissenschaften*. Reinbek bei Hamburg: Rowohlt.
- Bajohr, Hannes (2016). Das Reskilling der Literatur. Einleitung zu Code und Konzept. In: Hannes Bajohr (Hg.). *Code und Konzept. Literatur und das Digitale*, Berlin: Frohmann, 7-21.
- Barry, Dan; McIntire, Mike & Rosenberg, Matthew (2021). ›Our President Wants Us Here: The Mob That Stormed the Capitol. In: *The New York Times*, 09.01.2021; <https://www.nytimes.com/2021/01/09/us/capitol-rioters.html> (13.05.2021).
- Bateman, John A. & Wildfeuer, Janina (2014). A Multimodal Discourse Theory of Visual Narrative. In: *Journal of Pragmatics* 74, 180-218.

- Bateman, John A.; Hiippala, Tuomo & Wildfeuer, Janina (2020). *Multimodalität. Grundlagen, Forschung und Analyse. Eine problemorientierte Einführung*. Berlin, New York: de Gruyter.
- Bednarek, Monika (2012). Constructing ›nerdiness‹: Characterisation in The Big Bang Theory. In: *Multilingua* 31, 199-229.
- Benkler, Yochai (2006). *The wealth of networks: How social production transforms markets and freedom*. New Haven, CT: Yale University Press.
- Bennett, W. Lance (2003). New media power: The internet and global activism. In: Nick Couldry & James Curran (Hg.). *Contesting media power: Alternative media in a networked world*. Lanham, MY: Rowman & Littlefield, 17-36.
- Bergman, Merrie (1986). How many feminists does it take to make a joke? Sexist humor and what's wrong with it. In: *Hypatia* 1 (1), 63-82.
- Berlatsky, Noah (2017). Angela Nagle Critiques Angela Nagle. Auf: *patreon.com* (14.08.2017); <https://www.patreon.com/posts/angela-nagle-13837778> (09.12.2020).
- Berlyne, Daniel E. (1972). Humor and its kin. In: Jeffrey H. Goldstein & Paul E. McGhee (Hg.). *The psychology of humor*. New York: Academic Press, 43-60.
- Beverungen, Armin (2018). ›Kognitiver Kapitalismus? Nichtbewusste Kognition und Massenintellektualität. In: *Zeitschrift für Medienwissenschaft* 10.18, 37-49.
- Bianconi, Giampaolo (2012). GIFABILITY; <https://rhizome.org/editorial/2012/nov/20/gifability/> (20.04.2021).
- Bill, Brigitte & Naus, Peter (1992). The role of humor in the interpretation of sexist incidents. In: *Sex Roles* 27, 645-664.
- Billig, Michael (2005). *Laughter and ridicule: Towards a social critique of humor*. London: Sage.
- Blank, Trevor J. (2013). *The Last Laugh. Folk Humor, Celebrity Culture, and Mass-Mediated Disasters in the Digital Age*. Madison WI: University of Wisconsin Press.
- Bloom, Harold (1997). *The Anxiety of Influence. A Theory of Poetry*. Oxford: Oxford University Press.
- Bogost, Ian (2016). Things You Can't Talk About in a Coca-Cola Ad. In: *The Atlantic*; <https://www.theatlantic.com/technology/archive/2016/01/things-you-cant-talk-about-in-a-coca-cola-ad/431628/> (05.11.2020).
- Bohnsack, Ralf (2011). *Qualitative Bild- und Videoanalyse: Die dokumentarische Methode*. 2. Auflage. Farmington Hills, Opladen: Verlag Barbara Budrich.
- Boskin, Joseph (1997). *The humor prism in 20th-century America*. Detroit, MI: Wayne State University Press.
- Bourdieu, Pierre (2013). Politik, Sozialwissenschaften und Journalismus. In: Franz Schultheis & Stephan Egger (Hg.). *Pierre Bourdieu. Politik. Schriften zur Politischen Ökonomie* 2. Berlin: Suhrkamp, 265-290.

- Bourdieu, Pierre (1987). *Die feinen Unterschiede. Kritik der gesellschaftlichen Urteilskraft*. Frankfurt a.M.: Suhrkamp.
- Brisk, Richard (1875). *The Railway Book of Fun*. Wakefield: W. Nicholson and Sons; London: S. D. Ewins Jr. & Co. Digital verfügbar auf [https://archive.org/details/railwaybookoffunobris/](https://archive.org/details/railwaybookoffunobris/04.06.2020) (04.06.2020).
- Brubaker, Jed R. (2008). wants moar: Visual media's use of text in LOLcats and silent film. In: *gnovis journal* 8 (2), 117-124.
- Burgess, Jean (2008). ›All your chocolate rain are belong to us?‹ Viral video, YouTube and the dynamics of participatory culture. In: Geert Lovink & Sabine Niederer (Hg.). *Video vortex reader: Responses to YouTube*. Amsterdam: Institute of Network Cultures, 101-109.
- Burgess, Jean; Cassidy, Elija; Duguay, Stefanie & Light, Ben (Hg.) (2016). *Making Digital Cultures of Gender and Sexuality With Social Media*. In: *Social Media + Society* 2 (4), 1-4.
- Busch, Caitlin (2019). *An Archive of Our Own: How AO3 built a nonprofit fanfiction empire and safe haven*; <https://www.syfy.com/syfywire/an-archive-of-our-own-how-a03-built-a-nonprofit-fanfiction-empire-and-safe-haven> (12.02.2019; Zugriff 18.05.2020).
- Changm Yi et al. (2014). What Is Tumblr: A Statistical Overview and Comparison; arXiv:1403.5206 [physics] (20.03.2014); <http://arxiv.org/abs/1403.5206> (20.12.2020).
- Chapman, Antony J. & Gadfield, Nicholas J. (1976). Is sexual humor sexist? In: *Journal of Communication* 26 (3), 141-153.
- Cho, Alex (2015). Queer reverb: Tumblr, affect, time. In: Ken Hillis, Susanna Paasonen & Michael Petit (Hg.). *Networked affect*. Cambridge, MA: The MIT Press, 43-58.
- Chrysanthis, Kypros (1945). The Personification of Plague and Cholera According to the Cypriots. In: *Folklore* 56 (2), 259-266.
- Cirruzzo, Chelsea (2020). Disabled people have worked remotely for years, and they've got advice for you and your bosses. In: *Washington Post* (17.03.2020); https://www.washingtonpost.com/lifestyle/wellness/disabled-people-have-worked-remotely-for-years-and-theyve-got-advice-for-you-and-your-bosses/2020/03/17/f99dfd54-67d1-11ea-b313-df458622c2cc_story.html (02.07.2020).
- Code, Lorraine (1991). *What Can She Know? Feminist Theory and the Construction of Knowledge*. Ithaca und London: Cornell University Press.
- Cohn, Neil (2016). A Multimodal Parallel Architecture. A Cognitive Framework for Multimodal Interactions. In: *Cognition* 146, 304-323.
- Cohn, Neil; Taylor, Ryan & Pederson, Kaitlin (2017). A Picture Is Worth More Words Over Time. Multimodality and Narrative Structure across Eight Decades of American Superhero Comics. In: *Multimodal Communication* 6.1, 19-37.

- Colin, Ségolène (2019). »Ich bin eine Wolfseule und mein Twittergenie brennt«. Die literarische Umsetzung des digitalen Phänomens des Mems in *Bot. Gespräch ohne Autor* von Clemens J. Setz. Genf, unpubl. Manuskript.
- Cosentino, Gabriele (2020). From Pizzagate to the Great Replacement. In: Gabriele Cosentino (Hg.). *Social Media and the Post-Truth World Order: The Global Dynamics of Disinformation*, Wiesbaden: Springer VS.
- Couperie, Pierre (1968). *A History of the Comic Strip*. New York: Crown Pub.
- Crawford, Mary (2003). Gender and humor in social context. In: *Journal of Pragmatics* 35 (9), 1413-1430.
- Crouch, Colin (2008). *Postdemokratie*. Frankfurt a.M.: Suhrkamp.
- Cummings, Jordy (2017). I Know Who Else Was Transgressive: Teen Vogue has better politics than Angela Nagle. In: *Red Wedge Magazine* (02.08.2017); www.redwedgemagazine.com/online-issue/nagle-review (09.12.2020).
- Dainas, Ashley (2015). *Keep Calm and Study Memes* (Masterarbeit). Case Western Reserve University (Department of Cognitive Science), Cleveland, Ohio. <https://www.semanticscholar.org/paper/Keep-Calm-and-Study-Memes-Dainas/O9c039d60b49d20e52f68de78ca74798ed5fa4fc> (08.05.2020).
- Davies, Josh (2017). »Tumblr Liberalism« vs The Serious Authentic Left: On Angela Nagle's *Kill All Normies*. In: *Ceasefire* (08.09.2017); <https://ceasefiremagazine.co.uk/tumblr-liberalism-authentic-left-review-kill-normies/> (09.12.2020).
- Dawkins, Richard (1989). *The Selfish Gene*. Oxford, New York: Oxford University Press.
- Dean, Aria (2016). Poor Meme, Rich Meme; <https://reallifemag.com/poor-meme-rich-meme/> (20.04.2021).
- DeCook, Julia R. (2018). Memes and symbolic violence: #proudboys and the Use of Memes for Propaganda and the Construction of Collective Identity. In: *Learning, Media and Technology* 43.4, 485-504.
- Delanty, Gerard (2020). Sechs politische Philosophien auf der Suche nach einem Virus. Auf: soziopolis.de (23.06.2020); <https://soziopolis.de/beobachten/gesellschaft/artikel/sechs-politische-philosophien-auf-der-suche-nach-einem-virus/> (23.06.2020).
- Demone, Courtney (2015). Do I have boobs now? Auf: mashable.com; <https://mashable.com/2015/09/30/do-i-have-boobs-now/> (11.06.2020).
- Denka, Andrzej (2010). *Vom Bocksgesang* (1993) zum *Krebsgang* (2002). Das Tragische im inszenierten Erinnerungsraum bei Botho Strauß, Peter Handke und Günter Grass. In: Carsten Gansel & Pawel Zimniak (Hg.) *Das »Prinzip Erinnerung« in der deutschsprachigen Gegenwartsliteratur seit 1989*, Göttingen: V&R unipress, 241-264.
- Dettwiler, Gabriela (19.02.2020). »Können Sie mich für die Vorwahlen cool aussehen lassen?« – der demokratische Präsidentschaftsbewerber Bloomberg setzt im Wahlkampf auf Memes. In: *Neue Zürcher Zeitung*; <https://www.nzz.>

- ch/digital/us-wahlen-michael-bloomberg-setzt-im-wahlkampf-auf-memes-ld.1541405 (30.10.2020).
- Díaz, Carlos M. C. (2013). Defining and Characterizing the Concept of Internet Meme. In: *Revista CES Psicología* 6.2, 82-104.
- Dibbell, Julian (2009). The Assclown Offensive: How to Enrage the Church of Scientology. Auf: *wired.com* (21.09.2009); <https://www.wired.com/2009/09/mf-chanology/?currentPage=all> (05.06.2020).
- Dickson, Caitlin (12.09.2016). Trump's Son, adviser share image featuring white nationalists' favorite cartoon frog. In: *Yahoo News*; <https://www.yahoo.com/news/trumps-son-adviser-share-image-featuring-white-nationalists-favorite-cartoon-frog-170540004.html> (30.10.2020).
- Dittmer, Jason (2012). *Captain America and the Nationalist Superhero: Metaphors, Narratives, and Geopolitics*. Philadelphia: Temple University Press.
- Dix, Peyton (2020). Meme and My Squad. The Teens Tagging their Way to Queer Utopia. Auf: *bitchmedia.org* (20.10.2020); <https://www.bitchmedia.org/article/queer-teens-create-meme-utopia> (22.10.2020).
- Donath, Judith S. (1998). Identity and Deception in the Virtual Community. In: Peter Kollock & Marc A. Smith (Hg.) *Communities in Cyberspace*. London: Routledge (<http://vivatropolis.com/papers/Donath/IdentityDeception/IdentityDeception.pdf>, 05.01.2021).
- Dowd, Nancy E.; Singer, Dorothy G. & Wilson, Robin Fretwell (2006). *Handbook of Children, Culture, and Violence*. California et al.: Sage.
- DuBose, Mike S. (2007). Holding Out for a Hero: Reaganism, Comic Book Vigilantes, and Captain America. In: *The Journal of Popular Culture* 40.6, 915-935.
- Dundes, Alan (1966). Metafolklore and Oral Literary Criticism. In: *The Monist* 50.4, 505-516.
- Dunst, Alexander; Laubrock, Jochen & Wildfeuer, Janina (Hg.) (2019). *Empirical Comics Research. Digital, Multimodal and Cognitive Approaches*. London: Routledge.
- Dürscheid, Christa & Frick, Karina (2016). *Schreiben digital. Wie das Internet unsere Alltagskommunikation verändert*. Stuttgart: Kröner.
- Dynel, Marta (2016). »I Has Seen Image Macros!«. Advice Animal Memes as Visual-Verbal Jokes. In: *International Journal of Communication* 10, 660-688.
- Eco, Umberto (1964/1984). Der Mythos von Superman. In: ders., *Apokalyptiker und Integrierte: Zur kritischen Kritik der Massenkultur*. Frankfurt a.M.: Suhrkamp, 187-222.
- Ehrenkranz, Melanie (2017). British Cops Want to Use AI to Spot Porn – But It Keeps Mistaking Desert Pics for Nudes. Auf: *gizmodo.com* (18.12.2017); <https://gizmodo.com/british-cops-want-to-use-ai-to-spot-porn-but-it-keeps-m-1821384511> (05.06.2020).

- Evans, Robert (2019). Ignore The Poway Synagogue Shooter's Manifesto: Pay Attention To 8chan's/pol/Board. Auf: [bellingcat.com](https://www.bellingcat.com/news/americas/2019/04/28/ignore-the-poway-synagogue-shooters-manifesto-pay-attention-to-8chans-pol-board/) (28.04.2019); <https://www.bellingcat.com/news/americas/2019/04/28/ignore-the-poway-synagogue-shooters-manifesto-pay-attention-to-8chans-pol-board/> (02.06.2020).
- FitzGerald, James (2014). Five London Nursery Rhymes Depicting Death And Ruin. In: *Londonist* (08.07.2014); <https://londonist.com/2014/07/five-london-nursery-rhymes-actually-about-death-and-ruin> (03.06.2020).
- Ford, Thomas E., Boxer, Christie F., Armstrong, Jacob & Edel, Jessica R. (2008). More than »just a joke«: The prejudice-releasing function of sexist humor. In: *Personality and Social Psychology Bulletin* 34 (2), 159-170.
- Foss, Sonja K. (2004). Framing the study of visual rhetoric: Toward a transformation of rhetorical theory. In: Charles A. Hill & Marguerite Helmers (Hg.). *Defining visual rhetorics*, Mahwah, N. J.: Lawrence Erlbaum Associates, 303-313.
- Franzini, Louis R. (1996). Feminism and women's sense of humor. In: *Sex Roles* 35, 811-819.
- Frei, Norbert; Maubach, Franka; Morina, Christina & Tändler, Maik (2019). *Zur rechten Zeit. Wider die Rückkehr des Nationalismus*. Berlin: Ullstein.
- Frevert, Ute (2005). *Neue Politikgeschichte. Konzepte und Herausforderungen*. In: Ute Frevert & Heinz-Gerhard Haupt (Hg.). *Neue Politikgeschichte. Perspektiven einer historischen Politikforschung*, Frankfurt und New York: Campus, 7-26.
- Gallivan, Joanne (1992). Group differences in appreciation of feminist humor. In: *Humor* 5, 369-374.
- Gauntlett, David (2008). *Media, gender and identity: An introduction*. 2. Auflage. London: Routledge.
- Gill, Rosalind (2007). *Gender and the media*. London: Polity.
- Glaser, Peter (2015). Die digitale Atomkraft. In: *D-Time. Die Zeitenwende der Digitalisierung* (= GfM Swissmarketing, Forschungsreihe, 03/2015), o. S.
- Glaser, Tim (2018). oh no – this comic is literally me. *Webcomics im Zeitalter ihrer memetischen Rezeption*. In: *Closure. Kieler e-Journal für Comicforschung* 4.5, 118-133; www.closure.uni-kiel.de/closure4.5/glaser (22.04.2021).
- Gleeson, Jules Joanne (2017). Normietivity: A Review of Angela Nagle's *Kill all Normies*. In: *New Socialist* (17.09.2017); <https://newsocialist.org.uk/normietivity-a-review-of-angela-nagles-kill-all-normies/> (09.12.2020).
- Goerzen, Matt (2017). Über die Meme der Produktion. In: *Texte zur Kunst*, Heft Nr. 106/June 2017 »Die Neue Neue Linke«; <https://www.textezurkunst.de/106/uber-die-meme-der-produktion/> (04.05.2020).
- Goldsmith, Kenneth: *Sentences on Conceptual Writing*; http://ubu.com/papers/kg_ol_goldsmith.html (20.03.2020).
- Gomart, Emilia & Hajer, Maarten (2003). »Is that politics?« For an Inquiry Into Forms in Contemporary Politics. In: Bernward Joerges & Helga Nowotny (Hg.).

- Social Studies of Science and Technology. Looking back, Ahead, Dordrecht: Springer, 33-61.
- Graeber, David (2018). *Bullshit Jobs. The Rise of Pointless Work and What We Can Do About It*. London: Penguin.
- Greenblatt, Stephen (2011). *The Swerve. How the World Became Modern*. New York: Norton.
- Greenwood, Sue (2020). How QAnon conspiracy theory memes are spreading on Facebook in the UK. Auf: *The Conversation* (25.09.2020); <https://theconversation.com/how-qanon-conspiracy-theory-memes-are-spreading-on-facebook-in-the-uk-145820> (02.12.2020).
- Grey Ellis, Emma (2017). The Alt-Right Found Its Favorite Cartoonist – and Almost Ruined His Life. Auf: *wired.com* (06.19.2017); <https://www.wired.com/story/ben-garrison-alt-right-cartoonist/> (04.06.2020).
- Griffin, Roger (2007). *Modernism and Fascism. The Sense of a Beginning under Mussolini and Hitler*. New York: Palgrave Macmillan.
- Gude, Olivia (2004). Postmodern principles: In search of a 21st century art education. In: *Art Education* 57.1, 6-14.
- Hale-Stern, Kaila (2018). In a Catastrophically Bad Move, Tumblr Will Ban All Adult Content. In: *The Mary Sue*, 03.12.2018; <https://www.themarysue.com/tumblr-will-ban-all-adult-content/> (06.05.2021).
- Hall, Stuart (1981). *The Whites of Their Eyes: Racist Ideologies and the Media*. In: George Bridges & Rosalind Brunt (Hg.). *Silver Linings: Some Strategies for the Eighties*, London: Lawrence and Wishart, 28-52.
- Hardesty, Melissa; Gironda, Caterina & Belleau, Erin P. (2019). This is what a #FEMINIST, #ANTIFEMINIST Looks Like? Political Selfies and the Paradox of Giving Voice to Virtual Bodies. In: *Feminist Formations* 31 (2), Summer 2019, 229-261.
- Harlow, Summer; Ty Rowlett, Jerrica & Huse, Laura-Kate (2018). ›Kim Davis be like ...‹: a feminist critique of gender humor in online political memes, *Information, Communication & Society*; <https://www.tandfonline.com/doi/abs/10.1080/1369118X.2018.1550524?journalCode=rics20> (04.05.2020).
- Hartmann, Flora (2017). *Meme: Die Kunst des Remix. Bildsprache politischer Netzkultur*. Berlin: Amadeu Antonio Stiftung.
- Hawley, George (2017). *Making Sense of the Alt-Right*. New York: Columbia University Press.
- Hedva, Johanna (2016). Sick Woman Theory. In: *Mask*; www.maskmagazine.com/not-again/struggle/sick-woman-theory (26.05.2020).
- Heiskanen, Benita (2019). Meme-ing Electoral Participation. In: *European Journal of American Studies* 12.2; <https://journals.openedition.org/ejas/12158#bo-dyftn16> (18.07.2019).

- Hern, Alex (2020). Facebook, QAnon and the world's slackening grip on reality. In: The Guardian (11.11.2020); <https://www.theguardian.com/technology/2020/nov/11/how-2020-transformed-big-tech-the-story-of-facebook-qanon-and-the-worlds-slackening-grip-on-reality> (02.12.2020).
- Hersh, Eitan (2020). College-Educated Voters Are Ruining American Politics. In: The Atlantic (20.01.2020); <https://www.theatlantic.com/ideas/archive/2020/01/political-hobbyists-are-ruining-politics/605212/> (02.12.2020).
- Horkheimer, Max & Adorno, Theodor W. (192004). Dialektik der Aufklärung. Philosophische Fragmente. Frankfurt a.M.: Fischer.
- Hristova, Stefka (2014). Visual Memes as Neutralizers of Political Dissent. In: tripleC 12.1, 265-276.
- Huntington, Heidi E. (2018). Subversive Memes: Internet Memes as a Form of Visual Rhetoric. AoIR Selected Papers of Internet Research, 3; <https://journals.uic.edu/ojs/index.php/spir/article/view/8886> (04.05.2020).
- Jackson, Laur M. (2018). The Blackness of Meme Movement. In: Model View Culture 35; <https://modelviewculture.com/pieces/the-blackness-of-meme-movement> (22.04.2021).
- Jamin, Jérôme (2014). Cultural Marxism and the Radical Right. In: Paul Jackson und Anton Shekhovtsov (Hg.). The Post-War Anglo-American Far Right: A Special Relationship of Hate. New York: Palgrave Macmillan, 84-103.
- Jane, Emma A. (2016). »Dude ... stop the spread«: antagonism, agonism, and #manspreading on social media. In: International Journal of Cultural Studies, 20.5, 459-475.
- Jenkins, Henry (2006). Convergence culture: Where old and new media collide. New York, NY: New York University Press.
- Jewitt, Carey (Hg.) (2014). The Routledge Handbook of Multimodal Analysis. London: Routledge.
- Jewitt, Carey, Bezemer, Jeff & O'Halloran, Kay L. (2016). Introducing Multimodality. London: Routledge.
- Joffe, Josef (2003). The Decline of the Public Intellectual and the Rise of the Pundit. In: Arthur M. Melzer & Richard M. Zinmann (Hg.). The Public Intellectual, Between Philosophy and Politics. Rowman & Littlefield Publishers, 109-22.
- Kaindl, Klaus: Sprache und Bild in der Comicübersetzung (1998). In: Bernhard Kettemann, Martin Stegu & Hartmut Stöckl (Hg.). Mediendiskurse. verbal-Workshop Graz. Frankfurt a.M.: Lang, 93-105.
- Kanai, Akane (2015). WhatShouldWeCallMe? Self-Branding, Individuality and Belonging in Youthful Femininities on Tumblr. In: M/C Journal 18 (1); <http://journal.media-culture.org.au/index.php/mcjournal/article/view/936> (29.04.2020).
- Kaufmann, Sebastian (2020). Nietzsche und die Neue Rechte: Auch eine Fortführung der Konservativen Revolution. In: Sebastian Kaufmann & Andreas Urs

- Sommer (Hg.). *Nietzsche und die Konservative Revolution*. Berlin, Boston: de Gruyter, 591-620.
- Keller, Jessalynn (2015). *Girls feminist blogging in a postfeminist age*. New York, NY: Routledge.
- Keller, Jessalynn (2019). »Oh, She's a Tumblr Feminist«: Exploring the Platform Vernacular of Girls' Social Media Feminisms. In: *Social Media + Society*, July-September 2019, 1-11.
- Kendall, Lori (2011) »White and nerdy«: Computers, race, and the nerd stereotype. In: *The Journal of Popular Culture* 44, 505-524.
- Kiley, Rachel (2020). Asian teens make fun of coronavirus racism through TikTok videos. In: *daily dot*; <https://www.dailydot.com/irl/coronavirus-racism-tiktok/> (27.05.2020).
- Kimmel, Michael (2013). *Angry White Men. American Masculinity at the End of an Era*. New York: Bold Type Books.
- Kirchner, Thomas (2014). Ausdruckstheorien von der Antike bis zum 18. Jahrhundert. In: Dagmar Hirschfelder & Léon Krempel (Hg.). *Tronies. Das Gesicht in der Frühen Neuzeit*. Berlin: Gebr. Mann, 11-24.
- Kovic, Marko (2021). Eine Woche Hass. In: *Republik*, 12.05.2021 [Animationen von Doug Chayka]; <https://www.republik.ch/2021/05/12/eine-woche-hass> (13.05.2021).
- Klug, Nina-Maria & Stöckl, Hartmut (Hg.). (2016). *Handbuch Sprache im multimodalen Kontext*. Berlin: de Gruyter.
- Knobel, Michele & Lankshear, Colin (2007). Online memes, affinities and cultural production. In: dies. (Hg.). *A new literacy sampler*, New York, NY et al.: Peter Lang, 199-227.
- Koschorke, Albrecht (2012). *Wahrheit und Erfindung. Grundzüge einer allgemeinen Erzähltheorie*. Frankfurt a.M.: Suhrkamp.
- Koselleck, Reinhart (1993). Feindbegriffe. In: *Jahrbuch der deutschen Akademie für Sprache und Dichtung*, 83-90.
- Kotthoff, Helga (2006). Gender and humor: the state of the art. In: *Journal of Pragmatics* 38 (1), 4-25.
- Kracher, Veronika (2020). *Incels. Geschichte, Sprache und Ideologie eines Online-Kults*. Mainz: Ventil Verlag.
- Kress, Gunther & van Leeuwen, Theo (1998). Visual and Verbal Modes of Representation in Electronically Mediated Communication. The Potentials of New Forms of Text. In: Ilana Snyder (Hg.). *Page to Screen. Taking Literacy into the Electronic Area*, London: Routledge, 53-79.
- Krewani, Angela (2017). Mobile Medien und kommunikative Praxis: Überlegungen zu einer Ökologie der Autorschaft. In: Christina Hoffmann & Johanna Örtl (Hg.). *Digitalität und literarische Netz-Werke*, Wien: Turia + Kant, 73-91.

- Krotz, Friedrich (2008). *Mediatisierung. Fallstudien zum Wandel von Kommunikation*. Wiesbaden: VS Verlag.
- Kuipers, Giselinde (2005). »Where was King Kong when we needed him?« Public discourse, digital disaster jokes, and the functions of laughter after 9/11. In: *The Journal of American Culture* 28 (1), 70-84.
- Kuipers, Giselinde (2006). *Good humor, bad taste: A sociology of the joke*. Berlin: Mouton de Gruyter.
- Laclau, Ernesto (2000). Identity and Hegemony: The Role of Universality in the Constitution of Political Logics. In: Judith Butler, Ernesto Laclau & Slavoj Žižek (Hg.). *Contingency, Hegemony, Universality*. London: Verso, 44-89.
- LaFrance, Adriene (2020). The Prophecies of Q. In: *Writers of The Atlantic: The American Crisis. What Went Wrong. How We Recover*. London: Simon & Schuster, 71-79.
- Lavin, Talia (2020). *Culture Warlords. My Journey into the Dark Web of White Supremacy*. New York: Hachette.
- Lewis, Paul (1989). *Comic Effects: Interdisciplinary Approaches to Humor in Literature*. Albany, NY: State University of New York Press.
- Lind, William S. (2009). The Roots of Political Correctness. In: *The American Conservative*; <https://www.theamericanconservative.com/the-roots-of-political-correctness/> (24.01.2020)
- MacIntyre, Alasdair (1987). *After Virtue. A Study in Moral Theory*. London: Duckworth.
- Macklin, Graham (2019). The Christchurch Attacks: Livestream Terror in the Viral Video Age. In: *CTC Sentinel* 12.6; <https://ctc.usma.edu/christchurch-attacks-livestream-terror-viral-video-age/> (05.02.2020).
- Magnet, Shoshana (2007). Feminist sexualities, race and the internet: An investigation of suicidegirls.com. In: *New Media & Society* 9 (4), 577-602.
- Manne, Kate (2018a). *Down Girl. The Logic of Misogyny*. Oxford: Oxford University Press.
- Manne, Kate (2018b). Reconsider the Lobster. <https://www.the-tls.co.uk/articles/jordan-peterson-12-rules-kate-manne-review/> (05.01.2021).
- Marx, Karl & Engels, Friedrich (1848). *Manifest der Kommunistischen Partei*; https://www.deutschestextarchiv.de/book/view/marx_manifestws_1848?p=1 (04.02.2021).
- Matuschek, Milosz (2019). Die folgsame Schar der Moralisten. In: *Neue Zürcher Zeitung*; <https://www.nzz.ch/meinung/der-ungeist-der-politischen-korrektheit-ld.1473914> (10.12.2020).
- McCavour, Thomas (2020). *Verses Old and New*. o. O., FriesenPress.
- McGhee, Paul E. (1972). On the cognitive origins of incongruity humor: Fantasy assimilation versus reality assimilation. In: Jeffrey H. Goldstein & Paul E. McGhee (Hg.). *The psychology of humor*, New York: Academic Press, 61-79.

- Menninghaus, Winfried (2011). *Wozu Kunst? Ästhetik nach Darwin*. Berlin: Suhrkamp.
- Mikkelsen, David (2000). Is ›Ring Around the Rosie‹ About the Black Plague? Auf: snopes.com (17.11.2000); <https://www.snopes.com/fact-check/ring-around-rosie/> (03.06.2020).
- Milner, Ryan M. (2012). *The world made meme: Discourse and identity in participatory media* (Dissertation). University of Kansas, Lawrence, KS. <https://ku-scholarworks.ku.edu/handle/1808/10256> (08.05.2020).
- Milner, Ryan (2013a). FCJ-156 Hacking the Social: Internet Memes, Identity Antagonism, and the Logic of Lulz. In: *The Fibreculture Journal* 22, 62-92. Online verfügbar auf: <http://twentytwo.fibreculturejournal.org/fcj-156-hacking-the-social-internet-memes-identity-antagonism-and-the-logic-of-lulz/> (04.05.2020).
- Milner, Ryan (2013b). Pop Polyvocality: Internet Memes, Public Participation, and the Occupy Wall Street Movement. In: *International Journal of Communication* 7, 2357-2390.
- Milner, Ryan & Phillips, Whitney (2017). *The Ambivalent Internet. Mischief, Oddity, and Antagonism Online*. Cambridge UK: polity.
- Moebius, Simon (2018). Humor und Stereotype in Memes: Ein theoretischer und methodischer Zugang zu einer komplizierten Verbindung. In: *kommunikation @ gesellschaft* 19, 1-23.
- Moosa, Tauriq (2017). The ›punch a Nazi‹ meme: what are the ethics of punching Nazis?. In: *The Guardian*; <https://www.theguardian.com/science/brain-flapping/2017/jan/31/the-punch-a-nazi-meme-what-are-the-ethics-of-punching-nazis> (05.11.2020).
- Morrissey, Katherine E. (2017). Gender and Fandom. From Spectators to Social Audiences. In: Kristin Lené Hole et al. (Hg.). *The Routledge Companion to Cinema and Gender*, London, New York: Routledge, Taylor & Francis Group, 352-360.
- Moulton, Janice (1983). A paradigm in philosophy: The adversary method. In: Sandra Harding & Merrill B. Hintikka (Hg.). *Discovering reality*, Boston: Kluwer Academic Publishers, 149-164.
- Mudde, Cas (2019). *The Far Right Today*. Cambridge: Polity.
- Mulder, Marijn P. & Nijholt, Anton (2002). *Humour research: state of the art*. Enschede: Centre for Telematics and Information Technology, University of Twente.
- Mulkay, Michael (1988). *On humor: Its nature and its place in modern society*. New York: Basil Blackwell.
- Munson, Todd S. (2012). ›Superman Says You Can Slap a Jap!‹ The Man of Steel and Race Hatred in World War II. In: Joseph Darowski (Hg.). *The Ages of Super-*

- man: *Essays on the Man of Steel in Changing Times*, Jefferson, NC: McFarland, 5-15.
- Nagle, Angela (2017). *Kill All Normies: Online Culture Wars from 4chan and Tumblr to Trump and the Alt-Right*. Zero Books.
- Nagle, Angela (2018). The Left Case Against Open Borders. In: *American Affairs* 2.4; <https://americanaffairsjournal.org/2018/11/the-left-case-against-open-borders/> (05.11.2020)
- Nagle, Angela & Tracey, Michael (2020). First as Tragedy, then as Farce: The Collapse of the Sanders Campaign and the ›Fusionist‹ Left. In: *American Affairs* 4.2; <https://americanaffairsjournal.org/2020/05/first-as-tragedy-then-as-farce/> (05.11.2020).
- Nocun, Katharina & Lamberty, Pia (2020). Fake Facts. Wie Verschwörungstheorien unser Denken bestimmen. Köln: Quadriga.
- Nowak, Jakub (2016). Internet meme as meaningful discourse: Towards a theory of multiparticipant popular online content. In: *Central European Journal of Communication* 9.1 (16), 73-89.
- Nowotny, Joanna & Reidy, Julian (2017). Ac/ktion. Immersion und Metafiktion im Medium Computerspiel. In: *Action. Artefakt, Ereignis, Erlebnis*. Hg. von Ingrid Tomkowiak, Manuel Trummer und Brigitte Frizzoni. Würzburg: Königshausen & Neumann, 161-177.
- Nowotny, Joanna & Reidy, Julian (2018). Helden und Frösche. Zur Semantik und Typologie politischer ›memes‹. In: *Weimarer Beiträge* 64.4, 511-541.
- Ohlheiser, Abby (2017). A step-by-step guide to a meme about punching a Nazi in the face. In: *Washington Post*; https://www.washingtonpost.com/news/the-intersect/wp/2017/01/23/a-step-by-step-guide-to-a-meme-about-punching-a-nazi-in-the-face/?utm_term=.94044c95d32b (05.11.2020).
- Ono, Kent A. & Sloop, John M. (1995). The critique of vernacular discourse. In: *Communication Monographs* 62, 19-46.
- Opie, Iona & Opie, Peter (1951). *The Oxford Dictionary of Nursery Rhymes*. Oxford: Oxford University Press.
- Opie, Iona & Opie, Peter (1985). *The Singing Game*. Oxford: Oxford University Press.
- Osterroth, Andreas (2015). Das Internet Meme als Sprache-Bild-Text. In: *Image: Zeitschrift für interdisziplinäre Bildwissenschaft* 22, 26-46. Online verfügbar auf: www.gib.uni-tuebingen.de/own/journal/upload/f2dad21b204e03e1552f-983bco414e96.pdf (04.05.2020).
- Peirce, Charles S. (1966). *Collected Papers of Charles Sanders Peirce*. Volume VII: Science and Philosophy and Volume VIII: Reviews, Correspondence, and Bibliography. Hg. von Arthur W. Burks. Cambridge, MA: Harvard University Press.

- Penny, Laurie (2018). Peterson's Complaint; <https://longreads.com/2018/07/12/petersons-complaint/> (05.01.2021).
- Perez, Sarah (2013). Tumblr's Adult Fare Accounts For 11.4 % Of Site's Top 200K Domains, Adult Sites Are Leading Category Of Referrals. In: TechCrunch. com (20.05.2013); <https://techcrunch.com/2013/05/20/tumblrs-adult-fare-accounts-for-11-4-of-sites-top-200k-domains-tumblrs-adult-fare-accounts-for-11-4-of-sites-top-200k-domains-adults-sites-are-leading-category-of-referrals/> (10.06.2020).
- Petersen, Anne Helen (2020). I Don't Feel Like Buying Stuff Anymore. In: Buzzfeed News, gepostet am 18.05.2020; <https://www.buzzfeednews.com/article/annehelenpetersen/recession-unemployment-covid-19-economy-consumer-spending> (26.05.2020).
- Pfaller, Robert (2002). Die Illusionen der anderen. Über das Lustprinzip in der Kultur. Frankfurt a.M.: Suhrkamp.
- Pfister, Eugen (2017). »Keep your Politics out of my Games!«; <https://spielkult.hypotheses.org/1566> (18.07.2019).
- Pfister, Eugen (2018). Politische Kommunikation in digitalen Horrorspielen; <https://hgp.hypotheses.org/176> (18.07.2019).
- Pfister, Eugen & Winnerling, Tobias (2020). Digitale Spiele und Geschichte. Ein kurzer Leitfaden für Student*innen, Forscher*innen und Geschichtsinteressierte. Glückstadt: vwh.
- Plant, Sadie (1998). Zeros and ones: Digital women and the new technoculture. London: Fourth Estate.
- Pörksen, Bernhard (2018). Die große Gereiztheit. Wege aus der kollektiven Erregung. München: Hanser.
- Porombka, Stephan (2018). Auf der Suche nach den neuen Bewegungsfiguren. Über das Lesen im Netz. In: Steffen Martus & Carlo Spoerhase (Hg.). Gelesene Literatur. Populäre Lektüre im Medienwandel. Text + Kritik XII/18, 137-148.
- Postman, Neil (1985). Amusing Ourselves to Death. Public Discourse in the Age of Show Business. London: Penguin.
- Quent, Matthias & Rathje, Jan (2019). Von den Turner Diaries über Breivik bis zum NSU: Antisemitismus und rechter Terrorismus. In: Samuel Salzborn (Hg.). Antisemitismus seit 9/11. Ereignisse, Debatten, Kontroversen, Baden-Baden: Nomos, 165-178.
- Radulovic, Petrona (2018). Tumblr's wonky algorithm is flagging innocent posts as adult content. Auf: Polygon.com (04.12.2018); <https://www.polygon.com/2018/12/4/18125997/tumblr-nsfw-guidelines-flagging-algorithm> (11.06.2020).
- Rancière, Jacques (1995). Das Unvernehmen. Politik und Philosophie. Frankfurt a.M.: Suhrkamp.
- Reckwitz, Andreas (2017). Die Gesellschaft der Singularitäten. Berlin: Suhrkamp.

- Reidy, Julian (2014). »Es ist eben schon zuviel Gutes gemacht worden«: Zum Problem der Einflussangst in *Doktor Faustus*. In: *The German Quarterly* 87.3, 333-350.
- Reidy, Julian (2021). »I forgot how hilarious Nietzsche is«: »Politischer« Nietzsche bei der internationalen »Neuen Rechten« als Figuration des »Unpolitischen« bei Thomas Mann [in Vorbereitung].
- Reißmann, Ole; Stöcker, Christian & Lischka, Konrad (2012). Das dunkle Herz des Internets (Auszug aus dem Buch »We are Anonymous«, Goldmann 2012). In: *Spiegel* (26.03.2012); <https://www.spiegel.de/netzwelt/web/4chan-die-ursuppe-von-anonymous-a-823255.html> (02.06.2020).
- Renninger, Bryce J. (2014). »Where I Can Be Myself ... Where I Can Speak My Mind«: Networked Counterpublics in a Polymedia Environment. In: *New Media & Society* 17 (9), 1513-1529.
- Rentschler, Carrie & Thrift, Samantha (2015). Doing Feminism in the Network: Networked Laughter and the »Binders Full of Women« Meme.« In: *Feminist Theory* 16 (3), 329-359.
- Reuter, Markus & Biselli, Anna (2018). Getarnt als Gamer. Einblicke in eine rechtsradikale Troll-Armee. <https://netzpolitik.org/2018/getarnt-als-gamer-einblicke-in-eine-rechtsradikale-troll-armee/> (03.02.2021).
- Ringrose, Jessica & Lawrence, Emilie (2018). Remixing misandry, manspreading, and dick pics: networked feminist humour on Tumblr. In: *Feminist media studies*, 18 (4), 686-704.
- Robinson, Nathan J. (2018). The Intellectual we deserve. In: *Current Affairs* (14.03.2018); <https://www.currentaffairs.org/2018/03/the-intellectual-we-deserve> (05.01.2021).
- Romano, Aja (2020). Coronavirus memes let us see internet humor evolving overnight. In: *Vox*; <https://www.vox.com/2020/3/23/21185078/coronavirus-memes-handwashing-tiktok-balcony-music> (28.05.2020).
- Romensky, Larissa; Dowling, Emmie & Middlemast, Anne-Marie (2020). Coronavirus songs aren't new: Storytelling songs have been adapted through the ages in times of disaster. In: *ABC News* (Central Victoria; 31.03.2020); <https://www.abc.net.au/news/2020-03-31/coronavirus-songs-latest-in-long-history-of-singing-in-disasters/12102164> (03.06.2020).
- Rorty, Richard (1989). *Contingency, Irony, and Solidarity*. Cambridge: Cambridge University Press.
- Ross, Andrew S. & Rivers, Damian J. (2017). Internet Memes as Polyvocal Political Participation. In: Dan Schill & John A. Hendricks (Hg.). *The Presidency and Social Media. Discourse, Disruption, and Digital Democracy in the 2016 Presidential Election*, New York: Routledge, 285-308.
- Sands, Mason (2018). *Tumblocalypse: Where Tumblr And Its Users Are Headed After The Ban*. Auf: *Forbes.com* (20.12.2018); <https://www.forbes.com/sites/>

- masonsands/2018/12/20/tumblocalypse-where-tumblr-and-its-users-are-headed-after-the-ban/#34ddf87d7020 (11.06.2020).
- Salkowitz, Rob (2017). Superheroes Are Being Recruited Into The Anti-Trump Resistance. In: Forbes; <https://www.forbes.com/sites/robsalkowitz/2017/01/30/super-heroes-are-being-recruited-into-the-anti-trump-resistance/#7b4f60524c10> (05.11.2020).
- Sarasin, Philipp (2020). Mit Foucault die Pandemie verstehen?. In: Geschichte der Gegenwart; <https://geschichtedergegenwart.ch/mit-foucault-die-pandemie-verstehen/> (26.05.2020).
- Schiller, Friedrich (1795). Über naive und sentimentalische Dichtung. In: Rolf-Peter Janz (Hg.). Friedrich Schiller. Theoretische Schriften, Frankfurt a.M.: Deutscher Klassiker Verlag, 2008, 706-810.
- Schmitt, Carl (1963). Theorie des Partisanen. Zwischenbemerkung zum Begriff des Politischen. Berlin: Duncker & Humblot.
- Schutzbach, Franziska (2020). Wer oder was wird ›gecancelt? In: Republik (14.08.2020); <https://www.republik.ch/2020/08/14/was-steckt-hinter-der-pranger-kultur> (04.02.2021).
- Schwartz, Mattathias (2008). The Trolls Among Us. In: New York Times Magazine; www.nytimes.com/2008/08/03/magazine/03trolls-t.html (30.10.2020).
- Scott, Cord (2007). Written in Red, White, and Blue: A Comparison of Comic Book Propaganda from World War II and September 11. In: The Journal of Popular Culture 40.2, 325-343.
- Scott, Ellen (2014). The Women Against Feminism Tumblr is a thing and it makes us really sad. In: Cosmopolitan, gepostet am 12.07.2014; <https://www.cosmopolitan.com/uk/reports/a27916/women-against-feminism-tumblr-depressing/> (30.04.2020).
- Serano, Julia (2018). Leftist Critiques of Identity Politics; auf: medium.com (21.02.2018); <https://juliaserano.medium.com/leftist-critiques-of-identity-politics-897cb57af277> (09.12.2020).
- Setz, Clemens J. (2018). Bot. Gespräch ohne Autor. Berlin: Suhrkamp.
- Setz, Clemens & Passig, Kathrin (2016). Verweilen unter schwebender Last. Tübingen Poetik-Dozentur 2015. Künzelsau: Swiridoff Verlag.
- Shear, Michael D.; Haberman, Maggie; Confessore, Nicholas; Yourish, Karen; Buchanan, Larry & Collins, Keith (2019). How Trump Reshaped the Presidency in Over 11,000 Tweets. In: New York Times (02.11.2019); <https://www.nytimes.com/interactive/2019/11/02/us/politics/trump-twitter-presidency.html> (02.06.2020).
- Shifman, Limor (2007). Humor in the age of digital reproduction: Continuity and change in internetbased comic texts. In: International Journal of Communication 1, 36-21.

- Shifman, Limor & Maapil Varsano, Hamutal (2007). The clean, the dirty and the ugly: A critical analysis of clean humor websites; www.firstmonday.org/issues/issue12_2/shifman/index.html (24.04.2020).
- Shifman, Limor & Lemish, Dafna (2010). Between feminism and fun(ny)mism: Analyzing gender in popular internet humor. In: *Information, Communication and Society* 13 (6), 870-891.
- Shifman, Limor (2011). An anatomy of a YouTube meme. In: *New Media & Society* 14 (2), 187-203.
- Shifman, Limor & Lemish, Dafna (2011) »Mars and Venus« in Virtual Space: Post-feminist Humor and the Internet. In: *Critical Studies in Media Communication* 28 (3), 253-273.
- Shifman, Limor (2013). Memes in a Digital World: Reconciling with a Conceptual Troublemaker. In: *Journal of Computer-Mediated Communication* 18, 362-377.
- Shifman, Limor (2014). *Meme. Kunst, Kultur und Politik im digitalen Zeitalter*. Berlin: Suhrkamp.
- Sina, Véronique (2019). Intersektionale Comicanalyse. In: Stephan Packard, Andreas Rauscher, Jan-Noël Thon, Lukas R. A. Wilde und Janina Wildfeuer (Hg.). *Comicanalyse: Eine Einführung*. Stuttgart: Metzler, 151-184.
- Smirnova, Michelle (2018). Small Hands, Nasty Women, and Bad Hombres: Hegemonic Masculinity and Humor in the 2016 Presidential Election. In: *Socius: Sociological Research for a Dynamic World* 4, 1-16.
- Southey, Tabatha (2017). Is Jordan Peterson the stupid man's smart person? <https://www.macleans.ca/opinion/is-jordan-peterson-the-stupid-mans-smart-person/> (05.01.2021).
- Stalder, Felix (2016). *Kultur der Digitalität*. Berlin: Suhrkamp.
- Stephen, Bijan (2018). Tumblr's porn ban could be its downfall — after all, it happened to LiveJournal. In: *The Verge* (06.12.2018); <https://www.theverge.com/2018/12/6/18127869/tumblr-livejournal-porn-ban-strikethrough> (11.06.2020).
- Stephens, Ann S. (1855). *The Old Homestead*. London: Sampson, Low, Son & Co.
- Stiegler, Bernard (2010). *For a New Critique of Political Economy*. Cambridge: Polity.
- Stier, Sebastian (2017). *Internet und Regimetyp. Netzpolitik und politische Online-Kommunikation in Autokratien und Demokratien*. Wiesbaden: Springer.
- Stierle, Karlheinz (1976). Komik der Handlung, Komik der Sprachhandlung, Komik der Komödie. In: Wolfgang Preisendanz & Rainer Warning (Hg.). *Das Komische*. München: Fink, 237-268.
- Strapagiel, Lauren (2020). Asian Teens Are Addressing Coronavirus Racism On TikTok. In: *Buzzfeed News*; <https://www.buzzfeednews.com/article/laurensstrapagiel/asian-racism-coronavirus-tiktok> (27.05.2020).

- Strick, Simon (2021). Rechte Gefühle. Affekte und Strategien des digitalen Faschismus. Bielefeld: transcript.
- Terranova, Tiziana (2013/2000). Free Labor. Producing Culture for the Digital Economy. In: Trebor Scholz (Hg.). Digital Labor. The Internet as Playground and Factory, New York, London: Routledge, 33-57.
- Toussaint, Hélène (1982). La Liberté guidant le peuple de Delacroix. Paris: Editions de la Réunion des Musées Nationaux.
- Treibel, Annette (1997). Einführung in soziologische Theorien der Gegenwart. Wiesbaden: Springer.
- Turner, Joseph (2019). Death by a Thousand Hyperlinks: The Commodification of Communication and Mediated Ideologies. In: Christine M. Battista & Melissa R. Sande (Hg.). Critical Theory and the Humanities in the Age of the Alt-Right, o. O.: Palgrave Macmillan, 173-192.
- Turner-Rahman, Gregory (2013). Abductive Authorship of the New Media Artifact. In: Media Authorship. Hg. von Cynthia Chris und David A. Gerstner. New York und London: Routledge, 151-163.
- van Dyk, Silke (2019). Identitätspolitik gegen ihre Kritik gelesen. Für einen rebellischen Universalismus; <https://www.bpb.de/apuz/286508/identitaetspolitik-gegen-ihre-kritik-gelesen-fuer-einen-rebellischen-universalismus?p=all> (02.12.2020).
- van Leeuwen, Theo (2004). Ten reasons why linguists should pay attention to visual communication. In: Philip LeVine & Ron Scollon (Hg.). Discourse and technology: Multimodal discourse analysis. Washington, DC: Georgetown University Press, 7-19.
- van Leeuwen, Theo (2009). Discourse as the recontextualization of social practice: A guide. In: Ruth Wodak & Michael Meyer (Hg.). Methods of critical discourse analysis, 2. Auflage. Los Angeles: SAGE Publications, 144-161.
- Veloso, Francisco O. D. & Bateman, John A. (2013). The Multimodal Construction of Acceptability. Marvel's *Civil War* Comics Books and the PATRIOT Act. In: Critical Discourse Studies 10 (4), 427-443.
- Vercellone, Carlo (2007). From Formal Subsumption to General Intellect. Elements for a Marxist Reading of the Thesis of Cognitive Capitalism. In: Historical Materialism 15.1, 13-36.
- Walker, Rob (2012). Can Tumblr's David Karp Embrace Ads without Selling Out? In: New York Times; https://www.nytimes.com/2012/07/15/magazine/can-tumblrs-david-karp-embrace-ads-without-selling-out.html?pagewanted=all&_r=0 (29.04.2020).
- Warfield, Katie (2016). »Reblogging someone's selfie is seen as a really nice thing to do«: spatiality and emplacement within a non-dominant platform vernacular on Tumblr. Vortrag an der AoIR 2016, Berlin; https://www.academia.edu/35252980/_Reblogging_someones_seflie_is_seen_as_a_really_nice_

- thing_to_do_spatiality_and_emplacement_within_a_non-dominant_platform_vernacular_on_Tumblr (29.04.2020).
- Waters, Richard & Bradshaw, Tim (2013). Yahoo Buys Start-up Tumblr for \$1.1bn. In: Financial Times, 20.05.2013; www.ft.com/cms/s/0/f65828a6-c0c9-11e2-aa8e-00144feab7de.html#axzz3qRyZnP23 (02.07.2020).
- Weare, Christopher & Lin, Wan-Ying (2000). Content Analysis of the World Wide Web: Opportunities and Challenges. In: Social Science Computer Review 18 (3), 272-292.
- Wei, Xuetao; Valler, Nicholas C.; Prakash, B. Aditya; Neamtii, Iulian; Faloutsos, Michalis & Faloutsos Christos (2013). Competing Memes Propagation on Networks: A Network Science Perspective. In: IEEE Journal on Selected Areas in Communications 31 (6), 1049-1060.
- Weisberg, Yanna J. et al. (2011). Gender Differences in Personality across the Ten Aspects of the Big Five. In: Frontiers in Psychology 2, 1-11.
- Weiß, Volker (2017). Die autoritäre Revolte. Die Neue Rechte und der Untergang des Abendlandes. Stuttgart: Klett-Cotta.
- Weller, Maurice (2018). Von Hummern und Menschen. Jordan Petersons fehlgeleiteter Liberalismus. In: Geschichte der Gegenwart (13.05.2018); <https://geschichtedergegenwart.ch/von-hummern-und-menschen-jordan-petersons-fehlgeleiteter-liberalismus/> (25.01.2020).
- Wickberg, D. (1998). The senses of humor: Self and laughter in modern America. Ithaca, NY: Cornell University Press.
- Wildfeuer, Janina & Bateman, John A. (2014). Zwischen gutter und closure. Zur Interpretation der Leerstelle im Comic durch Inferenzen und dynamische Diskursinterpretation. In: Closure. Kieler e-Journal für Comicforschung 1, 3-24.
- Wildfeuer, Janina; Pflaeging, Jana; Bateman, John A.; Seizov, Ognian & Tseng, Chiao-I (Hg.) (2019). Multimodality. Disciplinary Thoughts and the Challenge of Diversity. Berlin, New York: de Gruyter.
- Williams, Raymond (1977). Marxism and Literature. Oxford, New York: Oxford University Press.
- Williams, Raymond (1981). The Sociology of Culture. Chicago: University of Chicago Press.
- Wilson, Jason. Hiding in plain sight: how the ›alt-right‹ is weaponizing irony to spread fascism. In: The Guardian (23.05.2017); <https://www.theguardian.com/technology/2017/may/23/alt-right-online-humor-as-a-weapon-facism> (22.09.2020).
- Winick, Stephen (2014). Ring Around the Rosie: Metafolklore, Rhyme and Reason. Auf: blogs.loc.gov/folklife (Blog *Folklife Today* der *Library of Congress*; 24.07.2014); <https://blogs.loc.gov/folklife/2014/07/ring-around-the-rosie-metafolklore-rhyme-and-reason/> (03.06.2020).

- Winko, Simone (2003). Literarische Wertung und Kanonbildung. In: Heinz Ludwig Arnold & Heinrich Detering (Hg.). *Grundzüge der Literaturwissenschaft*, München: dtv, 585-600.
- Woods, Andrew (2019a). Cultural Marxism and the Cathedral: Two Alt-Right Perspectives on Critical Theory. In: Christine M. Battista & Melissa R. Sande (Hg.). *Critical Theory and the Humanities in the Age of the Alt-Right*, o. O.: Palgrave Macmillan, 39-59.
- Woods, Andrew (2019b). The American Roots of a Right-Wing Conspiracy. In: *Commune* 4; <https://communemag.com/the-american-roots-of-a-right-wing-conspiracy/> (24.01.2020).
- Woodzicka, Julie A. & Ford, Thomas E. (2010). A framework for thinking about the (not-so-funny) effects of sexist humor. In: *Europe's Journal of Psychology* 6 (3), 174-195.
- Wullweber, Joscha (2014). Leere Signifikanten, hegemoniale Projekte und internationale Innovations- und Nanotechnologiepolitik. In: Eva Herschinger & Judith Renner (Hg.). *Diskursforschung in den internationalen Beziehungen*, Baden-Baden: Nomos, 270-306.
- Wynn, Natalie (2018). Jordan Peterson; <https://www.youtube.com/watch?v=4LqZdkkBDas> (05.01.2021).
- Yoon, InJeong (2016). Why is it not Just a Joke? Analysis of Internet Memes Associated with Racism and Hidden Ideology of Colorblindness. In: *Journal of Cultural Research in Art Education* 33, 92-123.
- Zamanian, Parisa (2014). *Queer Lives: The Construction of Queer Self and Community on Tumblr*. M. A., Sarah Lawrence College, 2014; <http://search.proquest.com/pallas2.tcl.sc.edu/pqdtft/docview/1535729447/> (02.07.2020).
- Zannettou, Savvas; Caulfield, Tristan; De Cristofaro, Emiliano; Kourtellis, Nicolas; Leontiadis, Ilias; Sirivianos, Michael; Stringhini, Gianluca & Blackburn, Jeremy (2017). The Web Centipede: Understanding How Web Communities Influence Each Other Through the Lens of Mainstream and Alternative News Sources. *Proceedings of the 2017 Internet Measurement Conference*. ACM, 405-417. Online verfügbar auf <https://conferences.sigcomm.org/imc/2017/papers/imc17-final145.pdf> (05.06.2020).
- Zannettou, Savvas; Caulfield, Tristan; Blackburn, Jeremy; De Cristofaro, Emiliano; Sirivianos, Michael; Stringhini, Gianluca & Suarez-Tangil, Guillermo (2018). On the Origins of Memes by Means of Fringe Web Communities. Online verfügbar auf <https://arxiv.org/abs/1805.12512> (05.06.2020).
- Zimbardo, Zara M. (2014). Thinking Twice: Uses of Comedy to Challenge Islamophobic Stereotypes. In: *Understanding and Dismantling Privilege* 4 (2), 220-240.
- Žižek, Slavoj (2020). *Pandemic! Covid-10 Shakes the World*. New York: Polity Press 2020.

Zumsteg, Simon (2011). ›poeta contra doctus‹. Die perverse Poetologie des Schriftstellers Hermann Burger. Wien, New York: Springer.

Film

Feels Good Man (2020). Dir. by Arthur Jones.