



Gender and Communication Section

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Women as Hoping Subjects: Negotiating Fame, Labor and Identity in Turkish Blogosphere

Authors

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Abstract

This paper aims to investigate female blogging practices and the female blogosphere in Turkey, focusing on the role of blogging as a medium in women's self-formation processes. It explores how female bloggers construct their identities via online media representations and negotiate disclosure, fame and labor in an age of extreme self-display. Based on an ethnographic approach, the study explores the spaces within which women seek "self-realization", "publicity" and "employment opportunities" in the digital world, particularly, through the practice of blogging in the male-dominant culture of Turkey. Taking female blogosphere as a field, the study examines how blog production is manifested in Turkey, through the female bloggers' struggle for hope. The aim is to see how these women use blogging as a media practice to explain themselves in social media platforms. Through the framework of hope (Hage 2004), relatability (Kanai 2019), fame and visibility notions, material formation of identities in this process, the nature of labor production in blogs as well as the construction of female subjectivities within celebrity culture is discussed.

This study adopts an interdisciplinary approach combining the literature on digital labor with feminist theory, to understand the factors that shape Turkish female blogger practices and the material formation of identities in this process. The aim of this study is to approach the already acknowledged impact of blogging on self-formation practices from the perspective of women in a patriarchal country like Turkey. This research will shed light on how women experience the transformation by adopting a blogger identity, their self-presentation in Turkish blogosphere and the digital labor produced as a result of their blogging activities.

Thus, the study will provide a better understanding of the cultural and social meaning of such a media practice, including the motivations behind female blogging, the opportunities they gain through the blogosphere and how it improves women's lives in terms of adjusting to the social structure. Following the lines of Nick Couldry, who offers a new paradigm for media research that "sees media not as text or production economy, but first and foremost as practice" (2004:115), blogging is regarded as a media practice since blogs are entities not only consumed by the reader but also blog-writing itself is an important practice worth to be explored. Adopting a practice perspective, the study aims to focus on routine activities of female bloggers shedding light into their media production processes to prove the media effects through these subjects.

The study will also situate and contextualize Turkish female blogging practices in digital labor and feminist media studies, contributing to the growing literature about the representation of women online while adding to research on representation of self and self-branding techniques in cyberspace (Marwick 2013, Eltantawy 2013, Banet-Weiser 2011) as well as digital media and communication

studies. Specifically, the study will add a whole new way of looking to the study of blogging practices of women through a combination of notions including hope, fame and labor, demonstrating how digital media, namely blogging, offers new ways of representing the self.

Submission ID

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The sell of successful intimate relationship: a discourse analytic examination of Ayawawa's sex and relationships advice

Authors

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Abstract

The intimate relationship advice industry in modern China reveals insights about neoliberalism, self-surveillance, emphasis on choice and empowerment, individualism, market-oriented principles, the science of successful sex and relationship, and the revitalization of Confucian conservatism and patriarchy. But it has long been neglected by previous scholars conducting studies on reconceptualization and reconstruction of emotional experiences and subjectivities in China context.

Ayawawa is regarded as one of the renowned writers of bestsellers in mainland China for the intimate relationship advice industry. This paper will use her anthology "The cultivation of Love" as the research object by adopting Fairclough's Critical discourse analysis method and regard postfeminism as a sensibility or a critical subject instead of as an analytic viewpoint. Specifically, this research aims to answer: (1) how she mobilized rhetorical devices and cultural resources to present a seemingly scientific method of managing intimate relationships; (2) what kind of intimate relationship and sexual subjectivity are established.

This research argues Ayawawa established an intimate sexual relationship model with give-a-birth-to-child as its center and commercial rationality as its dominant logic. Meanwhile, Ayawawa also refashioned traditional gender subjectivity to reflect market rationality, individualism, and neoliberalism. In western self-help culture, males are deemed as hedonists merely longing for "a shag", while in Ayawawa's book, males assess not only the appearance of females but also risk investment returns ratio of a relationship, in particular, the women's potential as a child-bearer and child-rearer.

Moreover, females in China are required by this new regime of modern relationship advice to put reproduction at the heart of a re-modeled subjectivity in a way that involves both physical labor and ongoing psychological work. The current society has witnessed numerous changes in contemporary neoliberal subjectivity. To be specific, the traditional female virtues advocated by Ayawawa, "gentleness and courtesy", are no longer the requirements imposed on women by the outside world. But based on Ayawawa's advice, men's requirements on women's reproductive value, appearance, and age should be internalized as desirable goals for women to pursue. "Good women" show a

willingness to safeguard a man's self-esteem and a sense of superiority and give priority to man's feelings. Neoliberalism has been increasingly interpreted as shaping individuals into rational, sophisticated and self-regulating entrepreneurs. According to Ayawawa, females could take advantage of their sexy bodies, seeking financial and emotional support from others in an intimate relationship.

By way of conclusion, successful intimacy is embodied in dramatically increasing the intensity of self-surveillance as a form of regulation for women. The extensiveness of surveillance over an entirely new life and intimacies includes the focus on psychology, and the requirements to transform oneself and reshape one's deeper inner life. Women are constantly monitoring their looks and reproduction capability when they encounter unequal treatment in the intimate relationship, they first think of monitoring themselves and self-adjustment, instead of paying attention to the fact that men and women are unequal in the intimate relationship.

Submission ID

125

The Influence of Sexuality of Female Characters on Individuals' Attitudes and Behaviors towards Fighting Video Games: based on Theory of Rational Action

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Abstract

The rapid development of fighting games, which is a typical kind of video games has made a huge impact on people's psychological cognition and consumer behavior. Based on the Theory of Rational Action, this study investigates how the sexuality of female characters in fighting video games affects the perception, attitudes to games, and willingness to share or purchase games among people in the age group of 18-25 by experiment and questionnaires.

The current study adopts the classical experiment, with both intra-group and inter-group designed. Participants were invited via online social media and offline, and subjects were randomly assigned to three groups: the control group and two experimental groups. In the pre-test stage, participants were asked to complete a questionnaire to report their participants' attitudes, their intention of purchasing or sharing the game after reading a brief introduction that we provided and knowing

nothing about the characters of this video game. Also, we recorded the respondents' preferences for this type of game as a control variable.

After 3-4 days from the previous test, participants of different groups are invited to watch videos of female game characters with different levels of sexiness, which was determined by 9 items in five parts of their bodies: chest, hips, waist, legs and sexy movements. Following the definition from previous studies, the female character in the clips for the control group and the two experimental groups meet 0 items, 4-5 items and 9 items respectively. Meanwhile, other characters or unrelated scenes were not included in these three 41-seconds silenced video clips.

A post-test questionnaire was adopted to measure participants' attitudes and behavioral intention towards the game after being exposed to stimuli. After the experiment, some subjects in each group were randomly selected for in-depth interviews to seek supplements and explanations for the research results.

The results reveal that although the sexiness of female characters will deepen people's impression on games, overly sexy female characters will negatively affect people's perception of the game's value, attitude, and their willingness to buy or share while those unsexy to moderately sexy female characters would not impact on the game's popularity. Besides, there are differences between men's and women's perceptions and attitudes towards the sexuality of female characters: sexy female characters are more likely to offend female users and even reduce their desire to buy the game.

Submission ID

142

Misogyny and Philogyny in Music: Shakira and Rihanna, among others

Authors

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Abstract

The paper examines Shakira and Rihanna's duet *Can't remember to forget you* (2014) that denies the power of heterosexual love for roués in favor of philogyny between women who externalize misogyny. In this MTV video, two divas cavort in bed, inviting female fascination and gaze, and challenging the patriarchy through their lesbian affinity. The paper examines how Shakira and Rihanna consider male bodies, what Aristotle and Augustin consider, "an obstacle to exercise of [female] reason", how they overcome misogyny, engage in philogyny, and construct narratives of pleasure, and how Rihanna controls her own African-American image with respect and dignity (Katie Toms, 2019), and denies exploitation and victimization of the African-American girl in her. The paper uses research by Ruby M. Gourdine and Brianna P. Lemmons (2011), Rozie-Battle (2002), Collins (2000), Rita. J. Andrews (n.d.), Kathleen Barry (1995), Judith M. Bennette (1991), Joanne B. Eicher (2001), John Carl Flugel (1950), Amalia Graziani (2014), Larry. E. Greeson and

Rose William (1986), Sheila Jeffreys (2005), Ikamara Larasi (2013), Glenn O'Brien (1992), Kristina Olson (2011-12), Camille Paglia (1992), Judith L. Rozie-Battle (2002), Diana Russell (1993), and Annie-Rose Strasser (2013) as supporting argument to discuss philogyny as opposed to misogyny in the video. It uses content analysis method to examine juxtaposing texts and images of *Can't remember to forget you* and compares them with Madonna's sadomasochist brothel look while grabbing her crotch on stage during a performance of *Express yourself* (Jeffreys 2005: 75). The paper finds that Shakira and Rihanna's philogyny questions forces of misogyny in a Freudian sense: sex as a prime motivator for even the most prudent puritanical-appearing individual. The duo's "illustrious vernacular" is, what Dante rejects, as an artistic transformation of the "lingua maternal," a trope (Kristina Olson 2011-12: 64). *Can't remember to forget you* presents castration threat to the forces of woman-hating, disregarding phallocentrism, evoking the castration anxiety. Shakira and Rihanna evoke male fear through the artistic transformation of lingua maternal, and load it with philogyny. They empower women as subjects, and take charge of their nudity in *Can't Remember to Forget You*. They intoxicate women's toxic images with their subjectivity and their right to sexuality, and free themselves from patriarchy. Shakira and Rihanna deny misogyny, celebrate their sexual exposure and philogyny on their own will as opposed to women who do it upon men's insistence. They empower women with control on trade/art, resist their image is demeaning/degrading, celebrate freedom.

Submission ID

238

Including #MeTooIndia in 'Feminism in India': A Study in Gender and Digital Activism

Authors

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Abstract

Representation of sexual harassment on digital media, its viral reach, degree of perpetrator accountability (or lack thereof), and affect around it, feed into users' perceptions of such issues, either supporting or challenging oppressive gender discourses. When done right, digital communication can help us reimagine our currently fractured social, cultural and gendered spheres by including different voices and respecting marginalized perspectives. Our paper explores this possibility by studying the inclusive role of digital feminist activism in India's recent #MeToo movement. To do this we identified themes of sexual harassment, related to #MeTooIndia, from articles published in the popular digital zine *Feminism in India* or FII (feminisminindia.com). FII publishes gender-empowering news features and posters in an online inclusive space and claims to "unravel the F-word and demystify all the negativity surrounding it" (feminisminindia.com/) - the F-word being feminism in the Indian context that has customarily been dismissed or disrespected.

Our research objective was to locate the presence or absence of transnational feminist intersectionality (Milevska 2011; Patil 2013) in the framing of stories about India's #MeToo mobilization, and to theorize what makes Indian women's experiences of sexual harassment similar, yet locally distinct from global discourses of #MeToo. We conducted a thematic textual analysis of 12 representative news features containing the hashtag #MeTooIndia, published in FII between October 2018 - January 2019, a period of substantial digital activity around this gender movement. Four themes relating to #MeTooIndia and sexual harassment (SH) emerged, including (1) Types, responses, spaces and contexts (2) Use and abuse of power, (3) Systemic blame, shame and excuses, and (4) Media awareness, support and solutions. Our themes reveal intersectional layers of misogyny that are both local and transnational to India's #MeToo stories of sexual oppression, thus reiterating the need for "cross-regional research and theoretical exchange [that] can actually assist in producing relevant instruments for locating and embracing urgent issues in the transnational feminist context" (Milevska 2011, 52; emphasis added). The themes also reveal that *Feminism in India* has a reciprocal relation with its connective publics - it helps them make informed sense of the local forms, frames, and systems that comprise sexual harassment in India, and gives Indian women and gender advocates the tools to contextualize the power of digital movements and the need for culturally-sensitive interventions. We believe our study's contribution furthers our understanding of how participatory digital cultures like *Feminism in India* can support inclusiveness, respect and reciprocity among stakeholders, survivors and activists of global and local gender and social movements.

Submission ID

246

Vulnerable to be resilient? Investigating vulnerability as a therapeutic discourse

Authors

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Abstract

Vulnerable to be resilient? Investigating vulnerability as a therapeutic discourse

While for many years the therapeutic discourse has offered strategies for individuals to strategically manage their emotions, the emergent self-improvement discourse about "vulnerability" is distinct in that it encourages people to speak about their internal, emotional lives. The popular uptake of the vulnerability discourse offers a promise that it is creating space for more affective, feminized subjectivities, particularly in professional realms. Yet, I argue that the vulnerability discourse can be located in a long tradition of calls for resilience-building targeted at employees, and reflective of neoliberal ideals. Brene Brown, scholar and self-help figurehead of the vulnerability discourse, has gained prominence for her work on vulnerability after being featured on Oprah, TED, and Netflix. Through an examination of several media products that feature Brown, in the present study I

examine the emergent discourse about how to strategically perform vulnerability. I argue that asking subjects to turn within to work on their psychic lives in order to offer colleagues a *professionally vulnerable* self comes at a steep societal cost, and has particularly concerning implications regarding gender. Although practicing vulnerability according to Brown's discourse may allow for certain social and economic accomplishments for some employees, it also compels them to orient their psychic lives toward an individuating sense of self that is steeped in neoliberal ideology. Additionally, it reinforces the notion of an ideal neoliberal subject as a norm within the professional workplace (i.e. a subject who has the time and resources to take this discourse up, a feat that requires considerable effort). While similar critiques have previously been made of the therapeutic discourse, I argue that "vulnerability" pushes this problematic even further, offering revamped methods of emotional management and self-understanding that are further subsuming the self into the logic of the market. Relatedly, I situate the vulnerability discourse within neoliberalism's psychological turn and ask how powerful media products such as Brown's can serve to sediment this ideology within the contexts of everyday life.

Submission ID

281

Gender Facebook "talk" - a black feminist online "anthropology"

Authors

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Abstract

Using a feminist theoretical framework in research is not easy as it sounds because women, even within the same class and historical backgrounds are not the same. In this paper, I argue of the need to use a blended approach of feminist theories to showcase the rich cultural diversity of black women. All feminists share a basic commitment to ending female oppression, but no doubt do not approach the problem in the same way, even if gender, knowledge, and power are always interrelated. Using my experience in researching Facebook gender "talk" around the topical issues of gender-based violence I shall in this paper discuss a black feminist online anthropology I used to amplify the voices of women who are hardly heard and seen in the narrative around gender-based violence in South Africa. Yet South Africa has the fourth highest cases of gender-based-violence cases in the world. Essentially, a core aspect of the discourse of violence against women is not just to highlight the extent and complexity of the problem but to tease out rigorous explanations that may lead us closer and closer to eradicating the epidemic. One aspect of the search for explanations, in my view, is to examine how society talks about violence against women. I use this black feminist online anthropology as a conscious act of knowledge production and canon formation. Indeed, a black feminist online anthropology constructs its own canon that is both theoretical and based in the politics of praxis and poetics as some scholars would say. In as far as South Africa continues to top international rankings of incidence of gender violence, this study of social media "talk" is an intervention and one that brings the black women experience at the central focal point. It is part of

what other researchers call “organising against gender violence in South Africa”. What is attractive about feminism is its heterogeneity: the feminist angle although seeking to define feminism has proven to be anything but simple. Blending theory can lead us to develop a “new” theory – and developing a “new” theory puts us in uncharted territory. Such uncharted territory promises more rewards than a normative theory. In that regard, I propose research that moves away from one universal power force to one that embraces differences which the proposed hybrid postmodern-cyber-black feminist theory I discuss in this paper intends to do. I also examine representation and online identity as feminist approaches that are important when one is discussing online narratives.

Submission ID

288

Negotiating equal rights on Weibo? : Internet memes as gay men and lesbians' collective identity articulations in China

Authors

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Abstract

As a virtual public sphere, Weibo are also accommodating the discourses of sexual minorities. On December 20, 2019, a hashtag named “Legalization of the homosexual marriage in the Civic Code is proposed” was established on Weibo, which soon attracted users’ attention, then triggered intense public discussion. This is a hashtag with political and socio-cultural implications for both concerned individuals and the public as a whole because the speech by the governmental spokesman clearly reiterated the term of “homosexual marriage”, which confirmed the existence of the identity of gay men and lesbians (LGs) along with their resorts from the state level.

With marginalized attributes in the context of China, the sexual-minority group may deploy a different approach to express themselves, which could set the foundation for their collective identity negotiation because public visibility boosted by social media and authentic narratives are vital for LGs' struggling for civic rights (Yang, 2018).

The aim of this study is to examine how Weibo, afford or shape individuals’ collective narratives, which is recognized as a necessary part for collective identity construction (Melucci et al., 1989). To be concrete, I'm interested in how the authentic expressions collectively articulated through the memetic corpora (organized by hashtag in this study) are afforded or restrained by Weibo. Following that, the theoretical framework is developed, which is composed of three parts. Firstly, I investigated the relationship between users' expression and platform affordances, then paid exclusive attention on how affordances promote LG’s identity construction while explored the role of Internet meme as an approach. Ultimately, I examined the specific situation in China.

By investigating the collectively articulated narratives by LGs, the article may help explaining how the emerging digital platform in China is creatively utilized by the LGs to boost the visibility of

their self-representations and collective identity in the public sphere, which could subsequently promote the digital negotiation over their equal civil rights.

In order to probe into LGs' collective identity construction, a mixed-methods approach is adopted, which includes quantitative content analysis, critical discourse analysis, and also the in-depth interview with the major actors under the hashtag, "Legalization of the same-sex marriage in the Civic Code is proposed", a kind of community-defined hashtag and is socially evolved on the social media as a knowledge about sexuality-specific groups (Oakley, 2016).

The initial study reveals that even most of the posts are multimodal, apolitical, and characterized by cheerful and mild tone, certain realistic and angry expressions are obtrusive, which condemned the platforms' censorship and blocking of homosexual-kissing videos, and executed conative communicative functions to call on more actors.

Similarities are also manifested in the embedment of the transnational meme, "rainbow" emojis, and it acted as a prominent marker of collective identity facilitate the digital negotiation.

Generally, the earlier findings confirmed the paradoxically antithetical role Weibo played in this event. It facilitated LGs' collectively creative and authentic articulations while restrained certain narrations that may be treated as "unwelcomed behaviors".

Submission ID

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Transition from Blue to Red: An Overview of Sanitary Napkin Television Commercials in Bangladesh

Authors

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Abstract

According to the Bangladesh National Hygiene Baseline Survey, 2014, only 14% of girls and women use sanitary napkins in Bangladesh. More than 80% of the Bangladeshi market remains untapped due to lack of awareness of the product and the stigmas attached with menstruation in this cultural sphere (Bangladesh National Hygiene Baseline Survey, 2014). In Bangladesh, menstruation has often been perceived as a shameful topic of discussion, turning it into a cultural taboo. Earlier, sanitary napkin television commercials focused mostly on clinical aspects and product benefits such as comfort, absorbency and freshness. Recently, in the last seven years, there has been a large change in the images and messages of these commercials. Brands are much more aware of the status quo, and research findings of this paper denotes that they are eager to invest in building a brand image which highlights them as socially responsible. A textual analysis of twenty-five new and old television commercials of the leading sanitary napkin brands in Bangladesh was conducted which analyzes the past and the present television commercials and examines the changes of its

images and messages. Interview findings of these brands and their respective advertising agencies reflect a hypothesis that both the brands and the advertising agencies are trying to push a social change in terms of breaking all the pre-existing taboos and raising awareness of sanitary napkin usage. The paper also highlights how the worldwide trend of ‘Femvertising’ (incorporating women empowerment in advertisements) is also being tapped by the advertisers of sanitary napkin in Bangladesh. Drumwright and Murphy’s theory (2001) of corporate societal marketing is used in this paper to understand the current trend of these brands to indulge in making such commercials. Furthermore, the paper also identifies and analyzes the challenges faced in order to make these changes.

Keywords: Corporate societal marketing, sanitary napkin commercial, Bangladesh, menstruation and cultural taboo, women empowerment and television commercial

Submission ID

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Teen dating violence on social media: a gender analysis of Italian teenagers’ perceptions about digital abuse

Authors

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Abstract

Social media, pervasively used by adolescents in their loving rituals and relationships, are digital environments where teen dating violence occurs (i.e., “digital abuse”) as a continuum with offline violent behaviors (Draucker & Martsof, 2010; King-Ries, 2011; Stonard et al., 2014). In fact, even digital abuse is gendered: girls are more likely to perpetrate and tolerate online controlling behaviors (Barter et al., 2009; Girlguiding, 2013); they are at greater risk for abusive sexual behaviors whereas boys are more likely to be the perpetrators (Temple et al., 2012; Zweig et al., 2013; Dick, et al., 2014; Stonard et al., 2015; Reed et al., 2016). Online violent behaviors and the related attitudes are often influenced by sexist (self-)stereotypes as with the offline ones: girls are depicted as the ones in charge and in need of the couple’s care, so that their attitude both to monitor the partner and tolerate his/her control are usually considered as an expression of that charge and need; on the other hand, the inclination of boys to sexually oriented behaviors is understood and normalized within a stereotyped idea of male as a sexual predator (Lucero et al., 2014).

The paper addresses the Italian teenagers' perception of digital abuse by adopting a gender perspective. We carried out 7 focus groups in Rome with 40 high school students aged 14-16. We explored participants' opinions about the role of social media in dating relationships and the strategic use of social media affordances in managing dating rituals; furthermore, we investigated how they perceive and assess online violent behaviors as well as how they ascribe such behaviors by gender and sexist (self-)stereotypes.

The thematic analysis of participants' responses (Braun & Clarke, 2006; Guest, MacQueen & Namey, 2011) revealed that emotions and social media seem to combine and influence each other, thus giving rise to specific abusive behaviors, mainly controlling ones. Nonetheless, in participants' narration, only some of these behaviors are differentiated by gender (e.g., real-time photos or geolocation are mainly demanded by boys, while girls are more likely to control the partner's last access), while snooping around in partners' social media activities (e.g., checking likes and comments, or exchanging log-in credentials) is a common practice among both girls and boys. Despite participants recognize these behaviors as persecutory and harassing, they also normalize their occurrence and, hence, underestimate their seriousness. Especially girls seem to downplay the partners' controlling behaviors: some of them conceive these latter as gestures of love or demonstrations of trust, while others distinguish a threshold of tolerance at most; however, there is no lack of girls who acknowledge the same as real forms of violence caging the victim. When typifying and evaluating digital abuses, participants do assign genders and refer to sexist (self-)stereotypes: girls are mainly labeled as strategists in online control and coupled with the idea that care and attention is a feminine trait, whereas boys tend to be depicted as "starved" for sexually suggestive behaviors and associated with the idea that sexuality is a masculine prerogative.

Submission ID

545

Media Stories of The extra-marital affairs commonly known as "Small House" and how it has impacted the Zimbabwean family.

Authors

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Abstract

This paper examines extra-marital affairs, cohabitation, and polygamy as a 'small house concept' in Zimbabwe. The term 'small house' was coined in the late '90s as a contemporary way to demean and denounce the practice of unconventional unions. In recent years the term has now grown to be used in line with the reconstruction of polygamy, debatably, as a contemporary marriage. This concept was advantageous to men and predominantly disadvantageous to women both the customarily or legally married wife and the one in a small house setting. This concept also brings to light masculinity behaviors and societal constructs, inevitably querying men's attitude and on the other hand women's reaction to it. Differentiating and examining the cultural and traditional causes

would help in examining the effects of masculinity models being constructed on the boy and girl child in both these family setting households: 'small house' and 'legit' family households. Additionally, this paper will use a gender framework to analyze the effects on the husbands, wives, extramarital partners and children in terms of maintenance, inheritance, support and the overall concept of family in the modern-day Zimbabwean. The paper also examines and proposes a negotiation of cultural practices with religious, customary and legal guidance as an intervention to the conflicts and family disintegration caused by the 'small house' practice.

Submission ID

572

The Road Ahead: Victoria's Secret goes to China and the market of commercial sexism in the era of postfeminism

Authors

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Abstract

Victoria's Secret, an American retailer of women's lingerie, is known for its promotion of the hyper-femininity catering for the assumed to be heterosexual women. Since 2016, there have been increasing traditional Chinese symbols employed in its product design. This paper elaborates on Victoria's Secret's selling of sexuality, the promotion of hyper-femininity, and its current strategy of exploring the Chinese market. First, the sexualised representation of lingerie models demonstrates the contradictory nature of postfeminist discourse. Can the representation of hyper-femininity be seen as 'women's success' or as retro-sexism in the era of postfeminism? Second, the shift from an 'Asian type' representation of Chinese model Liu Wen to a hyper-white representation of He Sui exemplifies the dynamic constructions of female beauty from a Western gaze to the East. I will explore the ways in which postfeminism marks a racialised and hetero-sexualised modernisation of femininity. The shift also embodies a new variation of Mehita Iqani's (2012) concept of 'glossiness' within the context of consumer culture. Finally, the collision and fusion of traditional Chinese culture and the sexualisation of culture raise questions about the transnational issues involved in gendered, racialised, and nationalised power relations.

This paper explores the construction of a modernised and globalised femininity through the representation of Chinese lingerie models and the Chinese cultural symbols applied by Victoria's Secret. I address these phenomena by situating them within the context of neoliberalism and globalisation. Drawing on the existing scholarship on postfeminism (Gill, 2007; McRobbie, 2004), particularly the contradictory nature of postfeminist discourses combining both feminist and anti-feminist themes and the ways in which the body of literature privileges whiteness and heteronormativity, I suggest an intersectional approach in order to make sense of how postfeminist discourses reproduce inequality of race, gender and sexuality against the backdrop in which

Victoria's Secret enters the Chinese market. I conclude that all the actions are used to construct a carefully packaged form of commercialised sexiness.

Submission ID

608

Revolt and Negotiation in gender-power relations: Research on China's Otome Game Female Players

Authors

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Abstract

Introduction:Female players have usually been absent in video games, especially competitive video games until recently. Indeed, "otome game (players encounter with different male characters, fall in love, and pursue ideal endings)" has become a niche market of "she-economy" in China. In this virtual world where men rather than women are gazed and consumed, female players are able to revolt against traditional Chinese gender-power relations (women inferior to men) and explore gender identity through avatar.

Methodology: I choose *orange light game* (<https://www.66rpg.com>), one of the most popular online female-oriented game community in China, as the object. Semi-structured depth interviews were conducted with eight female gamers between 14 and 23 years old from Orange Light Game.

Findings and discussions: Findings indicate that female gamers show halfway resistance to unequal gender-power relations.

Revolt: Firstly, they pursue an advantage in power system and desire to master the initiative in a relationship. Take "gender transformation" in alternative universe (fan fiction) as an example. This kind of otome game rewrites Chinese classics through depicting a female equivalent of original male protagonist and vice versa. The typical narrative in original works revolves round the growth of one male protagonist who is usually admired by several female protagonists. This gender transformation from "Gary Stu (a male equivalent of Mary Sue)" to "Mary Sue" involves a rewriting of gender-power relation, in which the power structure of strong men and weak women is totally reversed.

Secondly, some even try to break the existing gender pattern and derive a new model for power and extreme feeling of revelry. The model of "NP" ending is derived by female players to master and wield power. The verb "piao 嫖" used by female players is originally exclusive to men who go whoring, but recently has changed to a jargon which describes female players' consumption on male characters. They regard men as the object of being lewd, gazed and controlled, and during which they gain the pleasure of revolting against male power and satisfaction of consuming male beauty.

Thirdly, through avatar, they identify an independent and wise female image with androgyny. Gender stereotype describes women as a subject of unenlightened, fragile and passive. In traditional Japanese otome games, female protagonists are also ideal innocent young girl, fragile and ordinary. Yet, *orange light game* provides female players a context to break gender stereotype and pursue their favorable avatar. The plot of “heroine saves a prince” reflects a desire for revising power.

Negotiation: Yet, their compromise of hegemonic masculinity, and docility of social means embody their halfway resistance and negotiation with unequal gender-power relations. In Chinese traditional values, the principles of moderation, balance and harmony are essential parts. Female plays hold dual attitudes towards hegemony. On the one hand, they disgust male chauvinism and prefer tender male. Those with hidden weaknesses and fragility tend to induce their sympathy and maternity. On the other hand, those in a passive status, particularly younger lads often remain marginalized because female players still expect male characters to “act like a man.”

Submission ID

612

Innocent Technology? How HIV+ MSM College Students See the Homosexual Social Networking Software (SNS)

Authors

Bu Kai - Peking University Health Science Center

Abstract

College student was the group with the fastest rise in HIV infection recently in China, with 90% of newly infected are men who have sex with men (MSM). The development of social networking software (SNS) in digital age provided an important dating platform for gay community. One biggest homosexual SNS had about 32 million registered users in mainland China. Some studies believed that the management of homosexual SNS should be strengthened for the reasons that it promoted casual sex and the spread of AIDS, especially among young students.

Based on interviews of five college students infected HIV by homosexual behavior that dating on SNS, this study tried to find out user's views on homosexual SNS, whether they thought their infection was caused by this digital media, specifically.

The face to face interviews were done individually during 2014-2016 with the help of local CDC (center for disease control and prevention) in Beijing and Nanjing; a semi-structured questionnaire was implemented. All interviewees were beyond the age of 18 and were informed the purpose of the research and could quit the interview independently at any time.

Interviews found that all the respondents used SNS as a tool to meet new partners and believed that SNS did provide some convenience for casual sexual behavior; some argued that SNS should be partly responsible for their infections. But it was worth noting that they did not consider the SNS had the "original sin"; they charged their infections mainly upon the lack of knowledge and lack of vigilance, even being deliberately transmitted. All respondents maintained that SNS protected the social interaction rights for gay marginal group.

The five cases in this study were representative although the very limited "sample size". All the respondents were college students at that time, used the homosexual SNS, and had more than one sexual partner on the software. By this studies, it can be argued that any attempt to shut down these social media platforms with the aim of cutting off HIV transmission was untenable, not only because SNS made it easier for public health workers reach the target group for intervention, but also because the infected users did not entirely blame it.

Meanwhile, however, this study highlighted dilemmas in the relations of digital SNS and HIV prevention. Firstly, the neutrality technology did not means that technology was innocent, the application of technology in fact embodied value orientations in the perspective of philosophy of technology; social software operators therefore should more explicitly indicate the risk of casual sexual behavior, instead of hesitating in the contradiction between the risk instructions and user experience. Secondly, this study raised a greater challenge to health information communicators from the perspective of health communication. Were these college students truly short of HIV/AIDS knowledge? Should we prevent HIV infections by stimulating vigilance or arousing fear? What were the relations between anti-discrimination messages and keeping vigilance? These were the questions to be further discussed.

Submission ID

660

How news-making links Ethiopian and Israeli identity: The experience of black Ethiopian women journalists in Israel

Authors

Einat Lachover - Sapir Academic College

Abstract

While the theory of intersectionality is already seen in feminist media studies, it is rarely applied systematically in news production studies. Most research on gender and news production explores women as a unified category, ignoring inequalities among them. The current research takes an intersectional approach to studying news-making. It focuses on a case study of Israeli-Ethiopian women journalists contending with dual discrimination: racial and gendered. The aim is to conceptualize how their complex subjectivities emerge in their everyday work experience. Within my theoretical frame, I examine the gendered characteristics of news-making and the subtle

obstructions facing Israeli women journalists. I also consider how Ethiopian Jews have been incorporated within the symbolic boundaries of Israeli nationhood, focusing on the women's experience. The study uses a qualitative work-history methodology: I interviewed 14 Israeli-Ethiopian women journalists from a variety of media using a "defined self-narrative."

Thematic analysis of the interviews reveals a dialectic picture of the professional experience of Israeli-Ethiopian women journalists: they encounter two main barriers and two main sources of strength.

First, they are blocked from entering the field of journalism due to their marginal social status. The interviewees report they are excluded from common channels into Israeli journalism, such as the selective army journalism unit or systems of personal contacts. Their economic status also discourages them from integrating into a profession that cannot guarantee occupational and economic stability. Nine of the 11 interviewees working in mainstream Israeli-Hebrew language newsrooms joined the profession through affirmative action programs promoting Israeli-Ethiopians. But while these special programs give them entry into the profession, they also, paradoxically, often reproduce their inferiority. The second barrier relates to their "token" status, which interviewees feel is inconsistent with their professionalism. This status also creates impossible expectations to balance between the conflicted perspectives of the community and state authorities. Additionally, women journalists compete with the contradictory expectations of their community—which criticizes the news media for misrepresenting Israeli-Ethiopians and refuses to cooperate with it, but at the same time expects Israeli-Ethiopian journalists to lead a change in representation.

The interviewees also refer to two strengths emerging from their professional experience. First, they can express their Ethiopian identity through "advocacy journalism"—giving voice to the silenced Ethiopian community and fighting against the racism of Israeli hegemonic society. However, this criticism, realized through legitimate professional practices in the framework of mainstream Israeli journalism, expresses their Israeli identity. Their journalistic identity is thus an efficient tool to link their Ethiopian and Israeli identities, and in this way it offers them a route from the margins to the center. Moreover, this identity enables the co-existence of the identities of individual professional and community member. Regarding the second strength, the Israeli-Ethiopian women journalists perceive their femininity as an advantage in the profession. They argue that they attain high-visibility positions based on racial attitudes that see black women as submissive and exotic, while Israeli-Ethiopian men are considered a threat.

Submission ID

729

Equality or Profitability: Production, Circulation and Consumption of Apple's Diversity Discourses in the Context of Neoliberalism and Globalization

Authors

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Mengmeng Zhu - The Chinese University of Hong Kong

Abstract

Abstract: During the past decade, in neoliberal economies, many corporations have launched 'Diversity & Inclusion' campaigns to advertise their diverse make-up of employees with different races, genders, sexuality, or disability. These campaigns contributed to the production and circulation of corporation discourses of diversity. These discourses were usually presented on the official websites of these companies, of which Apple can be viewed as an archetype. Since 2015, Apple annually publishes its diversity report combining videos, pictures and written texts. These discourses are noteworthy data which can afford insights into the production of diversity discourses in the context of neoliberalism. Therefore, employing Silverstein and Urban's (1996:1) entextualization theory, this study performed a critical analysis of Apple's diversity discourses. The results reveal that production of diversity discourses is a process of decontextualizing diversity and subsequent recontextualization. Apple disconnected diversity from its original contexts of production where diversity exists as human experiences closely associated with inequality and other traumatic historical trajectories. Diversity was simplified as individuals representing race, gender, age, sexuality, and disability. Subsequently, diversity was recontextualized in new sites of corporation discourses, to generate a preferred neoliberal interpretation of diversity as objects with 'added value' and to serve corporate interests.

Besides the production of diversity discourses, globalization as a vital feature of the current world system also requires us to explore the circulation of diversity discourses across societal boundaries. Thus, this study explored how diversity discourses and 'Inclusion and Diversity' as a social action were decontextualized from their original context of the US and recontextualized in a new site of discourse – China. This study finds that orders of indexicality (Blommaert, 2005) in different societies mediated the circulation and consumption of diversity discourses. To achieve the desired function of its diversity discourses, Apple strategically recontextualised diversity by orienting to the locally prevailing orders of indexicality in China. A striking strategy Apple employed was highlighting female employees and disabled employees as the major representation of diversity while LGBT groups, as a vital part of diversity, was completely left out in its Chinese diversity discourses.

This study also explored possible social effects of the circulation of such diversity discourses in popular culture. This study argues that in neoliberal economies, investment into diversity discourses

can be viewed as neoliberal efforts in corporation discourses to naturalize and legitimize the neoliberal take on diversity as individuals with marketable assets. In addition, it allows corporations to gain symbolic capital, attract talents from diversity groups, thereby serving corporate interests. However, such uneven public exposure of diversity in popular culture may aggravate diversity-relevant inequality, as production of such diversity discourses normally strategically hide painful aspects of diversity through skillful decontextualization and recontextualization. Lastly, such beautified diversity discourses may also divert public attention from existing diversity-relevant inequalities and from struggles for actual cultural and material equality.

Key Words: entextualization, diversity, discursive production, equality, neoliberalism, globalization

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Submission ID

755

Learning about sexual identity: Chinese gay men and their early engagement with the Internet

Authors

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Abstract

Harper et al. (2009) claim that the Internet has become an important means for American gay and bisexual male adolescents to learn about sexual identity and gay culture. It seems easy to draw a similar conclusion in China, as digital media have already become a significant part of Chinese gay men's everyday lives. With increasing scholarly attention paid to Chinese gay men's use of dating apps (e.g. Wu and Ward, 2019, Wang, 2019), we know more about the communicative practices and social relations fostered by digital media. However, this initial "online learning" process has still been under-investigated. Drawing on 80 life-history interviews with urban Chinese gay men, this paper explores how Chinese gay men make sense of their sexual identity through their early engagement with the Internet and its digital applications. In particular, this paper demonstrates how individuals identify with different narratives around gay identity in the Chinese context. It argues that although the transnational influences on the discursive construction of gay identity is observed, the Internet also provides Chinese gay youth with a reflective tool to assist them to make up their own decision about how to live a gay life in China.

Submission ID

771

“Buy food or grow them yourself”: Comparing affordances of Chinese gay men dating apps Blued and Aloha

Authors

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Abstract

Gay dating apps (GDA) have drawn increasing attention from researchers (Wu & Ward, 2018). Current literature regarding GDA has shed lights on self-presentation (Bonner-Thompson, 2017; Conner, 2019), everyday interactions (Licoppe et al., 2015; Wu & Ward, 2019), uses and gratifications (Miller, 2015) as well as how GDA impacted gay communities (Aunspach, 2019; Batiste, 2013; Renninger, 2019) and gay sexual encounters (Race, 2015a, 2015b).

The case of Chinese GDA contributes to this vein in multiple ways. Firstly, in heteronormative China where homosexuals remain generally invisible and stigmatized, GDA play a more important role in mediating gay men’s sexual and romantic encounters. Secondly, Chinese GDA differ from the western counterparts in their platformization through functionality imbrication (Wang, 2019). Thirdly, studies on GDA often generalize affordances of different GDA and overlook the nuances within. Blued and Aloha, two of the most popular GDA in China, respectively adopted two classic interface designs: locative grid (like Grindr) and swipe-to-match (like Tinder), providing a perfect case to compare.

Accordingly, the current study investigates how Chinese urban gay men use Blued and Aloha respectively, and why they use them in different ways. By asking these questions, we aim to explore the nuanced differences of uses between GDA and how they are mutually shaped by technology and sociality.

In light of the mutual-shaping perspective where artifacts and social action are seen as reciprocally constitutive (Lievrouw, 2014), we adopt the concept of affordances as an analytical tool, which foregrounds the dyadic relationship between users and technologies (Evans et al., 2017). In practice, we combine an interface analysis of GDA and in-depth interviews with 12 gay men to gain insights from both sides.

Findings reveal that Blued and Aloha, two location-based real-time GDA with different interface designs, yield notably disparate imaginations and expectations. While Blued has gained its reputation as a “hook-up app”, Aloha is deemed less sexually explicit and described as a gay version of Instagram, namely a photo-sharing app. To account for the phenomenon, the affordances analysis between Blued and Aloha unfold in three aspects: proximity, authenticity, and temporality. How these affordances are designed by the platform and negotiated by the users is discussed in detail.

Furthermore, our informants used the “food buying/growing” analogy to interpret their different uses of two GDA: “buying food” means time-saving hooking-up and “growing food” indicates time-consuming self-branding, both of which are practices of instrumental rationality. The analogy also provides a glimpse into the structures of feeling produced by the neoliberalization of intimacy and the heteronormative policing of gay desires.

Submission ID

947

Understanding circulations of dominant gender discourse in development interventions: The case study of Zimbabwean agricultural extension services

Authors

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Abstract

Although the global divide between women and men has started to narrow, critical gaps remain (World Bank, 2020) and are especially prevalent in developing societies. It is noted these remaining multi-dimensional gaps of continued gender disparity lie at the heart of global inequality and poverty, and directly limit developmental interventions with the UN noting that “Insufficient progress on structural issues at the root of gender inequality ... are undermining the ability to achieve Sustainable Development Goal 5” (UN SDGS; Goal 5, 2020).

One of the primary ways that gender remains a challenge is that dominant gender discourses are continually circulated through structures and institutions making it very difficult to alter unhelpful gender norms throughout multiple levels of societies. This indicates that, in order to properly alter the course of gender disparity to improve developmental interventions, there is a need to conceptualize the circulation of dominant discourse and translate this into an applied framework which can identify and evaluate the dominant discourses found in developmental interventions to improve their intervention design.

Using a combination of theoretical frameworks from the field of development which support key concepts of dominant discourse circulation, this study presents a novel framework and tests it by applying it to agricultural extension interventions. Testing the framework in the setting of agricultural extension interventions presents the opportunity of applying the framework in an area of development that has clear communication pathways and remains highly dictated by gender norms. Testing the framework in this area also provides the opportunity to use the findings

from the framework to further developmental theory and practice in rural communication and wider agricultural development – fundamental pathway to sustainable development.

By testing the framework in the rich context of Zimbabwean agricultural extension, initial findings of this study showcase how dominant gender discourse is circulated throughout the structural levels of the society and dictate how agricultural extension institutions address issues around gender both within their structural organization and within their target communities. This study also showcases nuances between different intervention approaches which vary depending on their intervention goal. Findings also showcase how unhelpful dominant gender discourses remains largely unchallenged by current developmental institutional arrangements which directly effects information access and experience for male and female farmers.

Given the IAMCR focus on the need of greater inclusion and equality in communication processes, this study directly speaks to how complex gender dynamics are still being overlooked and misunderstood by developmental interventions which, ultimately, limits the ability to meaningfully challenge wider structural systems and overcome gender inclusion and equality gaps.

Submission ID

967

Failure to Launch: #MeToo, Gender Equity and Media Activism in the Bahamas

Authors

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Abstract

Failure to Launch: #MeToo, Gender Equity and Media Activism in the Bahamas

In the broad definition of media, including digital media, we are witnessing an evolution in the consumption and effects of media on our daily interactions. The responsibility for gender equality is collective and multifaceted. As such, examining media's role in issues of gender equity can illuminate key factors involved in the divisions and gaps that continue to fragment gender relations.

Media are seen as major players in the ideological struggle because they perpetuate dominant ideologies. Media representations of gender, gender identity and gender-based-violence continue to raise questions about media's influence on our lives. Media's portrayal of gender roles and expectations, gender-based violence, rape, sexual assault and incest, in the Bahamas and in the Caribbean, is the focus of this paper.

Using the Bahamas as a case study, this paper examines media's role in issues of gender equity in the Caribbean. The research relies on the views/perspectives of women and men throughout the Bahamas on issues such as gender discrimination, gender-based violence, gender inequality and the law, and gender equality as human rights.

The Bahamas case study provides an opportunity to examine these issues more in-depth and offer more understanding on why the country rejected a 2016 UN backed referendum on gender equality, which would have corrected gender inequities in the constitution of the Bahamas. Other issues that are interrelated include sexism, same sex discrimination, domestic violence and rape/sexual assault, incest. Despite the high use of social media, the #MeToo Movement failed to launch in this small country. This failure raises questions about the impact of digital activism in small countries. This research relies on more than 50 in-depth interviews with citizens from all sectors of Bahamian society and content analysis of media, print, audio-visual, and digital media, to answer questions of inclusiveness, respect and reciprocity with regard to gender relations.

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Submission ID

986

Violence against Women and Girls: Women's Films Critique the Menace

Authors

Joyce Osei Owusu - University of Ghana

Abstract

It has been argued that integrating gender equality and women and girl's empowerment with Ghana's national development efforts has yielded some remarkable progress. For example, free education has increased the number of girls in primary to senior secondary levels of education, and the number of women engaged in the workforce has also seen growth. Regardless of these gains, complex gender-based violence are ongoing and emerging in the current digital age. Even so, some age-old forms of violence against women and girls such as women being accused of witchcraft, women and girls compelled to live in spiritual servitude, and children being forced into marriages have persisted for centuries in the country. Rather than leave the fight solely on the Ministry of Gender, Children and Social Protection, statutes, women's movements as well as civil society organisations among others to fight for women's rights and social injustices; filmmakers,

particularly, female filmmakers have attempted through their films to highlight and address some of the persistent systemic socio-cultural practices that reinforce gender discrimination and inequalities. The study draws on African feminist frameworks to critically analyse *The Witches of Gambaga* (2010) by Yaba Badoe and *Like Cotton Twines* (2016) by Leila Djansi to unearth the ways the filmmakers contribute to the promotion of dignity, empowerment, and freedom of women and girls in rural Ghana. The films which are documentary and feature respectively focus on the grave injustices that women and girls have continuously endured for centuries primarily as a result of their gender status, age, ethnic practices and beliefs, and traditional systems. They examine cultural practices that impose violence on women and girls; the prime causes that continually undergird the menace; the dreadful effects the practices have on victims and survivors; how women and girls perceive their predicament and rights in such circumstances; and the strategies to transform gender inequality. The study argues that the films speak to the growing concerns to promote shared social responsibility to eliminate such practices to restore rights and dignity of women and girls for all-inclusive social development.

Submission ID

1028

Entre la crítica y la desinformación: discutiendo la violencia contra las mujeres en redes sociales en Costa Rica.

Authors

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Abstract

En esta ponencia se analizan comentarios a las noticias sobre violencia contra las mujeres (OEA, 2008) publicadas en la página de Facebook de los diarios digitales crhoy.com y nacion.com (Siles, Carazo, Tristán, 2019), para visibilizar las discusiones en torno a las noticias: su abordaje, criterios acerca de los hechos narrados. Para la construcción de los perfiles se analizaron los comentarios con más interacciones, para identificar posturas ante el tema y reconocimiento de actores de opinión pública en el espacio virtual.

A partir del análisis de los comentarios se identificaron los siguientes tipos de interacciones:

- 1) Comentarios critico-partidarios. Aparecen con mayor frecuencia en las páginas en Facebook de ambos diarios (44% en nacion.com, 55% en crhoy.com).
- 2) Comentarios que denuncian el abordaje noticioso, desde una perspectiva de derechos humanos de las mujeres (39% en nacion.com). Aparecen en ambos diarios, pero tienen mayor presencia en nacion.com.
- 3) Comentarios contra el acceso de las mujeres a sus derechos (17% en nacion.com, 22% en crhoy.com)

Es importante señalar la clara delimitación de cada uno de los perfiles y sus agendas que se expresa en la discusión acerca de la violencia contra las mujeres, a la vez que muestra una polarización de posiciones en torno al tema, que se repite de manera sistemática en el análisis de los comentarios.

Los comentarios realizados por los perfiles 1 y 3 no se concentran en el análisis y discusión de los contenidos de las noticias. El único perfil que lo hace es el 2. Las opiniones emitidas en los perfiles 1 y 3 no se basan de manera directa en la interacción con las noticias, sino en preconcepciones y sentidos comunes que las personas exponen en la discusión. Sus opiniones no son informadas ni contribuyen al debate ciudadano sobre la violencia contra las mujeres.

En el caso del perfil que realiza una crítica de los medios y las instituciones públicas directamente vinculadas con la prevención y atención de la violencia contra las mujeres, si se aprecia una lectura previa de la noticia, lo cual es utilizado como marco para hacer demandas generales en torno a la ética periodística y la necesidad de un abordaje noticioso con perspectiva de derechos humanos de las mujeres.

En los hallazgos se evidencia la falta de capacidades de lectura crítica de los medios de comunicación que se aprecia a partir de los comentarios. Y el reto de construir bases para la discusión informada y responsable en redes sociales.

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Submission ID

1043

The Marriage Cobweb: A Cross-national Analysis of Societal Perceptions of Unmarried Women in Japan, China and Korea

Authors

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Abstract

Despite the decline of marriage rate on a global scale, the bias towards women regarding their marital status is not minimized along (Sharp & Ganong, 2011). Empirical researches have provided strong evidence of the discrimination and stereotype against singles (DePaulo & Morris, 2006; Hertel, J et. al., 2007). In addition, it is noted that when facing the discrimination of not getting married, in most cases, women, comparing to men, are dealing with more salient pressure (DePaulo & Morris, 2005).

Explicitly expressed or not, the stereotype and discrimination against single women are widespread in different cultures and societies. In China, the term 'shengnv' or the so-called leftover women, which refers to single women who failed to get married at a social prescribed age, often with a rather high educational background or promising career future is widespread in the mass media (Lake, 2018).

The case of 'leftover ladies' is not distinct as such terms or clichés span across languages and countries and is constantly being reinforced in the media presentation. In Japan, the term 'Christmas cake' is used to make fun of women who fail to find a marriage above 25 as they are referred to the useless Christmas cake after December 25th (Rich, 2019). In 2004, the neologism 'makeinu', literally 'loser dogs', which refers to single women in their 30s without children, won the Vogue Word Award in Japan. The referring term also raised national attention and was widely used in the media (YAMAGUCHI, 2006). In Korea, 'Gold Miss' is the phrase to describe women who stay single, yet mostly with a rather high social or economic status. It is found that the construction and differentiation of such cured images are constantly tied to the media representation of the group, which may greatly affect their living environments. For instance, in China, the image of 'leftover women' being picky and anxious is constantly presented in the media.

Guided by the social constructivism perspective, this article illustrates the image of unmarried women in each society and further explores how it may affect their living environments. Using selected media contents, online interview transcripts as data, we illustrate the different 'single women' images each country prescribes. Age, educational background, working status, previous relationship history and the desire to marry are the possible mediated elements of how the single women's images are prescribed. Through preliminary analysis, the similarities and differentiations of the discourse from each society are listed. Though opposing voices to fight against the discrimination in the societies can be heard, marriage status is still regarded as a criterion in women's overall social images. Moreover, this very discrimination is still being reinforced by the media representation, which put the unmarried women in a disadvantaged position in the society.

Submission ID

1094

Can Women Waitress? The Identity and Individuality of Chinese Female Workers in 1920s

Authors

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Abstract

As one of the three major branches of women's movement in China's cities, urban female workers in 1920s fought for their public voices, raised their visibility and then became one of the two indications of the history of women's movement in modern China (Li, 2015). They started to walk out from their homes and take the job of waitress to serve in teahouse rather than of babysitting, in textile industry or prostitution, challenging the long-existing male hegemony and holding high expectations of feminine liberation attained from the New Culture Movement of advocating science and democracy. While the existing scholarship on China's teahouse waitress of 1920s historically reviewed the relevant press coverage and emphasizes the contradiction between male and female, the suppressed and the authority, the identity and subsequent issues of working women in societal and individual views, and the ostensible mismatch between waitress as an occupation and accusation of their indecency in dressing and behaviors, this paper scrutinizes the varied records particularly newspapers reports on *Shun Pao*, *Yangcheng News*, *Shanghai's Republican Daily*, *Yinwu News* and etc. during 1920s and draws attention to the inconsistency in women's call for occupation rights in waitressing and teahouse owners' "teasing" and publicizing stigmatized female figure by employing qualitative textual analysis.

Thus, it argues an novel perspective into the social understanding and acceptance/rejection of women's occupation. Women can be waitresses, however it cannot be denied that that some teahouses owners were abusing the female figure with "obscene language" and "requirements on their dressing", and a part of prostitutes using it as a cover for their illegal businesses. The concept of liberty and equality brought by New Culture Movement are well acquainted to the extent of admitting female employment's legitimacy and debating for the societal betterment of their demands, which sets start for feminism in China (Tian, 2015). The identity and the individuality of "being women" are addressed in modernism contexts and female subjective experience became visible. It can be applicable to decode the Third Wave Feminism affected by social internet and cultural pluralism and understand the current critiquing on feminism over sex differentiation, the overwhelmed otherness in post-modernism context, and the reflexivity on essentialism and meta-narratives in and beyond China.

Submission ID

1137

The Untamed: Women who Indulging in Boy's love as Counterpublics**Authors**

Liang GE - King's College London

Abstract

The summer of 2019 witnessed the Chinese TV series *The Untamed* (Mandarin: *Chenqingling*)'s popularity across China, South Korea and South East Asia. This drama, with the elaborated articulation of two male protagonists' romance, is adapted from an original boys' love fiction published online from 2015 which also received numerous book fans. Boys' love fiction which portrays male same-sex romantic and/erotic relationships emerged in mainland China since the 1990s, and is predominantly produced and consumed by heterosexual women. The power of this community can be detected from this TV series's popularity as the tag views on Weibo (similar to Twitter in China) reached over 30 billion with 36 million comments. Boys' love culture has presented its various potentials and power through women's production and consumption of male homo-romantic cultural products, including fictions, TV series, audio series, animations. This paper will draw on the cyber-ethnography (Christine Hine 2000) to observe *The Untamed*'s fans' intense interactive communications online as to explore how these female fans are self-organised as counterpublics (Nancy Fraser 1995, Michael Warner 2002) to build a collective identity and generate collective actions. Firstly, they are motivated to challenge the dominant heteronormative discourse, and they consciously reject the romantic relationships between two male protagonists to be incorporated as the homosocial bond (Eve Sedgwick 1985). Drawing on a queer female gaze (with reference to bell hooks' oppositional gaze, 1997), these women consume the male homoerotic culture to satisfy their desires as for recognition of an equal, non-patriarchal and non-heteronormative love relationships. Secondly, since the homoeroticism as a sensitive agenda for the Chinese government, these female fans creatively deploy regulatory rules, and consciously publicise this TV series with reference to the preference of censorship. They collectively draw on protective strategies to masquerade the homo-romantic contents as to avoid being banned from the cultural market. Consequently, these women ecstatically celebrate the consumption of the male homoeroticism online within their self-established and self-regulated virtual space: discussion under hashtags, chat groups on different social media platforms, personal blogs, et cetera. Also, I will also discuss how these female boys' love fans endeavour to enrol more audiences, which not only broaden the spectatorship, but expanding their influences to generate changes in the dominant normative culture.

Submission ID

1144

The Aging 'Sabra': Representations of elderly Israeli men and masculinity on TV drama

Authors

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Sharon Ramer Biel - Tel Aviv-Jaffa Academic college

Abstract

This study combines three disciplinary perspectives: gerontology, gender studies, and media studies. Its objective is expanding knowledge in gender representations in popular media content in Israel. Since the study of gender imagery has so far focused mostly on women's images, we propose to expand the interest that is currently invested in men's media images in Israel. Furthermore, this research has so far mainly included attempts to link between gender, ethnicity, religion, and status, we however propose to add the age variable that has not yet been sufficiently considered. The importance of this dimension is based on the fact that in the 3rd millennium, we all age in a culture that sanctifies youth.

Studies that explore age and gender representations usually focus on characterizing aging versus early life images of women, and pay lesser attention to aging men representations. We believe that in the Israeli case, it is more appropriate to begin with those who contributed to the formation of the youth ethos in the renewed Israeli culture and symbolized the future. In other words, young men who represented the myth of the *Sabra*, who are now aging. Therefore, we chose to examine their representation modes and the power relationship between characters representing this generational group and other characters in contemporary Israeli TV drama series that deal with the experience of aging, in order to reveal how gendered old conceptions are constructed in contemporary reality.

In the last two decades, Israeli TV channels have produced and broadcast three dramas that focus on the challenges of aging in contemporary culture, and give old characters a major role in their plots: 'Villains' (2010), '*Hasamba* Generation 3' (2010), and 'Stockholm' (2018). The analysis of these series assumes that gender and old age are socio-cultural constructions in tension with each other. Israeli culture had been characterized from its early stages with worship of masculinity and youth as well as rejecting femininity and old age, that have become a negative model that represents the diasporic past from which Zionism wished to shake off. We found that the media images of aging men shed light on this tension in view of the rise in the proportion of the elderly population on the one hand, and changes in Israeli masculinity on the other.

Submission ID

1161

Influences of Journalist Gender on Framing of Pickup Artists: A Content Analysis

Authors

Shilin Xia - Columbia University

Tianen Chen - University of Kentucky

Abstract

Pickup artists (PUA) apply strategies from evolutionary psychology to seduce and manipulate women. In China, a number of online organizations offer PUA courses that teach men how to exploit women emotionally, sexually, and financially. Many Chinese women have been the victims of PUA, and this issue has been garnering attention from journalists and news media. However, scholars have yet to explore how this issue has been portrayed in Chinese online news media. To fill this gap, the current study applies the attribution of responsibility frame to investigate the portrayal of victims and perpetrators in online news articles related to PUA, and takes into consideration the effects of journalist gender. Under the broad umbrella of framing theory, the attribution of responsibility frame suggests that there are two types of attributions: causal attribution and treatment attribution. Causal attribution deals with who is responsible for causing the issue/situation, and treatment attribution focuses on who is responsible for solving the issue/situation. In the context of current study, the authors aim to examine, in news articles related to PUA, whether the responsibility for causing and/or solving the issue is attributed to the victims, perpetrators, or society. Because many studies have suggested that journalist gender has a significant impact on victim portrayal, the current study also aims to investigate whether there is a significant difference in the attribution of responsibility among news articles related to PUA issues when the journalist is female as opposed to male.

In accordance with the research purposes, the current study entails a content analysis. A total of 131 online news articles related to PUA issues were collected from 14 national-level news websites (e.g., people.cn/Ren Min Wang) and 21 provincial news websites (e.g., newssc.org/ Si Chuan Xin Wen Wang). These news websites are selected because of their history, size, and credibility. The time frame is from 2009 to 2019. The unit of analysis is each individual article. The two authors will code the articles individually. Each article will be coded for (a) gender of journalist (female, male, others), (b) responsibility for causing the issue attributed to the victim, (c) responsibility for causing the issue attributed to the perpetrator, (d) responsibility for causing the issue attributed to the society, (e) responsibility for solving the issue attributed to the victim, (f) responsibility for solving the issue attributed to the perpetrator, and (g) responsibility for solving the issue attributed to the society. Using Cohen's Kappa, the intercoder reliability will be assessed at the beginning and end of the coding. The authors plan to complete the coding in April 2020 and use SPSS for data analysis. With regard to the study purposes, descriptive analysis and a series of Chi-square tests will be performed.

Submission ID

1188

Socio-political movements by women: Case Study of Shaheen Bagh in India

Authors

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Abstract

Socio-political movements by women have driven global and national action on gender equality. These movements provide a better understanding of the deficiencies that women and girls face as also their essential knowledge and strength of how to advance for their rights. While pushing for change and equitable system, they develop leadership skills, some even use these in turn to enter and transform political arena. In 2019 only, thousands of women were seen demonstrating in France against gender based violence and sexual abuse. Women in Chile, Argentina, Sudan, Lebanon and Hungary have been extremely active and leading the way in the protests. These women demand gender equality in varied areas and freedom from oppression. Looking into agenda, women in Argentina are fighting for abortion rights; women in Lebanon are raising their voice against patriarchy and women in Romania are demanding fair access to healthcare and education. Around the globe, women are fuelling democratic and social movements and pushing for the agenda that will usher a change in the social and political structure.

In India, women have come on the streets to oppose Citizenship Amendment Act (CAA), National Register of Citizens (NRC) and National Population Register (NPR). While Government of India has conducted NRC in the state of Assam and is preparing for nationwide NRC, Parliament has passed CAA for granting citizenship to migrants of neighbouring countries on the basis of religion. In the wake of these policy decisions, minorities feel apprehensive of religious discrimination and fearful for losing their citizenship. Women among minorities have shown more courage than men and have launched a massive movement against discriminatory policies of the government. Shaheen Bagh in the national capital New Delhi has emerged as the centre of this movement. The middle class and lower middle class women of minorities are in the lead for the last two months. The methods used in this movement include occupation of public spaces (even the blockade of a road)

which symbolizes defiance to power. Images of these women have hit the national and international media. The government has refused to acknowledge this movement and rejected the demands of these women.

By using the case study method, the Shaheen Bagh movement has been studied here to understand the women power with regard to a socio-political movement. The study is focused to find out the motivation and analyse the capabilities of these little educated lower strata minority women in leading and sustaining a massive movement to resist their discrimination and to avert an imminent danger to their (also their male counterparts') national identity. The innovative communication tools used by these women on the ground and in the digital domain, and the positive coverage given by a large section of media to this movement provide an opportunity to researchers. This study assumes significance in the light of the fact that women of lower strata with little exposure to the outside world have provided leadership to a movement with serious social and political connotations.

Key Words: Women, freedom, citizenship, movement, discrimination

Submission ID

1262

Normative model of new-woman: A discourse of ten female protagonists of Urdu TV drama serials (2010-2019)

Authors

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Abstract

This paper examines the normative model of 'new woman'(Dutoya 2018) in Pakistani dramas from the perspective of gender, class, and culture. TV drama is a predominant form of entertainment in Pakistan. In early dramas, female characters are infrequently depicted in a progressive way. Paradoxically, now educated, independent, and urban middle-class women can generally be observed in lead and supporting roles in the Pakistani TV dramas. This study discusses this very shift of female representation in Pakistani Urdu dramas. It confers the construction of a Pakistani normative model of 'new woman' that showcased as urban middle-class, progressive, energetic, and independent person. She is an embodiment of contrast qualities. On one hand she is progressive and eager to achieve self-reliance, while on the other hand she possesses abilities of submissiveness, and conventionalism.

Through a qualitative content analysis of ten female protagonists from Pakistani Urdu TV dramas of last decade (i.e., 2010 through 2019), I argue that Dutoya's socially permissible model of 'new woman' can be noticed in the majority of contemporary Urdu dramas. The main focus of this heterogeneous portrayal of 'new womanhood' in Pakistani Urdu TV dramas is on a moral character and women self-empowerment. In other words, female protagonists are portrayed with diverse attributes of modesty and modernity. Their consistency towards self-empowerment and a respectful

attitude towards oriental values differentiates them from a westernized elite woman. In this study I focus to find the answers of following research questions:

- How Pakistani Urdu TV dramas portray new woman balancing between traditionalism and modernity?
- What basic talents and competencies are presented in these dramas that shape the personality of new-woman?
- What socio-economic status and intersectional oppressions of these female protagonists are showcased in Pakistani dramas?

I further argue that the idea of ‘new woman’ is not a new phenomenon for Pakistani society. Unlike a colonial idea of ‘super wife’ (Chatterjee 1989) and Victorian concept of ‘super woman,’ my assertion is that Pakistani version of ‘new woman’ is a response to western wave of feminism, religious orthodoxy at home, and cultural conservatism prevalent in Pakistan.

Keywords: Women portrayal, Pakistani Urdu drama, New-womanhood, Television drama, Gender representation, Stereotypes,

Submission ID

1272

Investigating socially mediated activism for same-sex marriage legalization in Taiwan

Authors

Trisha T. C. Lin - National Chen

Jo-Yu Wang - national che

Abstract

Although Taiwan’s Constitutional court ruled that same-sex couples’ right to marry legally in 2017, referendums in November 2018 showed that more than half of voters refused to amend Civil Code to protect marriage equality. The results led to a polarized battlefield of making special law in parliament between conservative groups of anti-gay marriage and pro-LGBT marriage activists. To fight for marriage equality, LGBT NGO groups, with limited sources, utilized social media to mobilize supporters, increase awareness, and debunk false information before the referendum (Lin, 2019). Despite discouraging voting results, LGBT activists continuously pushed agenda for legalizing same-sex marriage via social media and held offline activities to pressurize politicians’ favorable attitudes, so as to compete with anti-gay marriage groups who have wealthy donors, abundant resources, and strong networks to lobby against gay rights.

LGBT movements such as gay marriage right have often adopted identity politics as minority groups in liberal democracy, but the oppressed communities tried hard to place political agenda to join the mainstream society (Heyes, 2002). Analyzing anti-equality marriage laws and campaigns,

Herek (2011) found that same-sex couples have been denied the legal right to marry as a result of sexual stigma, leading to LGBT activists' heightened stress about political campaigns surrounding anti-equality marriage amendments. This research aims to draw scholarly attention to examine LGBT groups' mediated activism in Taiwan's same-sex marriage legalization after the referendum. Mediated activism refers to the utilization of media technologies and institutional resources for collective actions (Waisbord, 2018). During the referendum, low-cost and highly penetrated social media have played a key role in generating public opinions and enabling LGBT NGOs to communicate supporters and organize mobilization, while the anti-groups disseminated lots of fake news on social media (Lin, 2019). How did Taiwanese LGBT groups adopt socially-mediated strategic communication for pushing legal change and turning Taiwan into Asia first to legalize same-sex marriage? What kinds of social media contents from politicians regarding this polarized and sensitive issue have shaped the voting result in parliament?

Through a purposive sampling, this mixed-method study first conducted in-depth interviews with key persons in three active LGBT NGOs, in order to obtain insights of socially mediated activism with offline campaigns. Next, we analyzed social media contents (e.g., Facebook posts and YouTube videos) created by LGBT NGOs and pro-marriage equality's politicians (i.e., President, Minister of Legislative Yuan, and legislators). The results show that as LGBT campaigns after the referendum sought legislative endorsements, social media technologies (live broadcasting, Facebook, Line, YouTube videos) were first utilized to comfort and heal traumatized supporters, and boost up the morale to compete for votes to enact special martial law for same-sex couples. Additionally, NGOs shifted efforts to use social media to coordinate offline actions focusing on petitioning authorities and advocating for policy and legal changes. The findings will advance the theoretical and practical understanding of socially mediated activism by highlighting the mediated forms of mobilization that have strengthened the ability of LGBT groups to challenge the defective political system.

Submission ID

1371

Digital beautification as female embodied practice: a perspective of gender study

Authors

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Abstract

Physical body is seen as the foundation of human consciousness. With different features of the body, people could form diverse cognitions of the world. Marshall McLuhan metaphorized media through the standard of body, viewing that media are the extensions of human's body, and provided

theoretical framework of “embodiment” of media technology. In recent years, the reproduction of body’s “” by digital media has been discussed broadly in academy, whereas existing studies paid little attention to the change of gender implications of female body in the framework of the embodiment. Feminism scholars hold that female body reflects relations of social power, carrying profound gender implications. In the contemporary digital era, female body has become an interaction of physical body and technology, leading to the extension of gender implications.

As a technology which specifically applies to embellish body figure in pictures, Digital beautification has experienced a transition from “gender-neutral” modification on computer to “female-oriented” beautification on mobile device. In this image-driven society, it seems perfectly normal for a young woman to post a photo of “me” on social platforms after delicate, careful and long-playing beautification. In contrast, this kind of technology is not that important to men. A number of studies shown that beauty applications have different meanings for men and women, since female body is more likely to require “gaze” from others to be constructed(Mulvey, 1989). Therefore, It is necessary to explore the expanding gender implications brought by the female embodied practice.

This article refined features of technologized body produced by digital beautification through textual analysis and semi-structured interviews. 14 young women from Beijing, Guangzhou, Shanghai, Nanjing, Hefei and Taipei in China have been interviewed to explore their motivations and behaviour of using the specific beautification technology. To be specific, there are three core topics: (1) The features of these symbolized bodies and young women's using habits; (2) The cognitive processes and expectations of the female body; (3) Comparing the new findings with previous feminism literatures to investigate the change of the construction of female body. The Interviews were conducted mainly by face-to-face.

It found that technologized body has embedded in the whole process of “body construction”, through which women can form their cognitions of society and themselves; substantially all body features tend to be consistent after filtered by the tool of beautification. The involvement of technical logic further internalized and alienated gender implications of female body. Women are put on shackles through the meaning of such technologies.

Keywords: digital beautification, feminism, embodiment, technologized body, gender study

Submission ID

1432

Explore the Materiality of Cyber Gayspeak in China: The Interplay among Digital Technology, Language, and Gender Identity

Authors

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Abstract

Gayspeak refers to norms of speaking used in the subculture of homosexuals, especially for gay men (Hayes, 1976). It is argued to be a process of identity performance, community resocialization, and cultural-political empowerment in face-to-face interactions (Hayes, 1976). Yet, few have studied this sociolinguistic phenomenon in computational-mediated communication. In China, the gay community develops cyber gayspeak with unique lexicons, styles, and grammar. Nevertheless, many gay men are reluctant to use the same way of speaking in an offline setting, which implies digital technologies have become an ingrained part of the cyber gayspeak. Thus, this study looks into how technologies reconfigure the nature and meanings of gayspeak in cyberspace.

My theoretical framework is drawn upon the *ethnography of communication* (EoC) and *infrastructure studies* (IS). Emphasizing the interplay between language and culture, EoC probes into the situated means of speaking and their meanings in specific *speech communities* (Hymes, 1972). IS re-emphasizes materiality that undergirds communications and structures our ontologies (Peters, 2015). From the perspective of the social-shaping of technologies, infrastructure is not a static object, but a dynamic process of discursive constructions by diverse issues including human agency, politics, economy, nature, etc. (Star & Ruhleder, 1996). By incorporating IS into EoC, I propose a new approach, the *materiality of speaking*, to examine the relationship between technologies, languages, and culture. The materiality of speaking foregrounds the combined effect of culture and technology on shaping speech practices in different speech communities.

With a qualitative but triangulate research design, I have conducted a 6-month digital ethnography guided by Hine's (2015) multi-sited approach in the gay community, utilized Fairclough's (1995) model of critical discourse analysis to dissect the identity construction and power struggles in typical discourses of cyber gayspeak, and interviewed so far 15 self-identified gay men to understand their interpretations of technologies and gayspeak.

Preliminarily, two material natures of cyber gayspeak are demonstrated: Firstly, since cyber gayspeak is mostly literal rather than oral, it leads to perceived *disembodiment* and power *dislocation* (Kang, 2007; Cooren, 2004). Those two characteristics encourage gay's use of cyber gayspeak by providing them more sense of security and collective empowerment. Besides, since literal texts are enduring, accumulated gayspeak constitutes a discursive *spectacle* of gay, through which the spatially and temporally dispersed gay men can assemble their voices and re-legitimize their culture in a safe way (Debord, 1967; Kellner, 2003). Secondly, digital interface designs,

through which gayspeak is produced, disseminated, and reacted, are altering the socio-cultural meaning of gayspeak. For example, the Like button in social media transforms the cyber gayspeak into a practice of recognition seeking. Such a process also reshapes the rules of speaking since the speech practices getting more likes will be normalized.

The study contributes to a more sophisticated framework of EoC by introducing the materiality of speaking to study the dynamic between technologies, language, and gender identity. Furthermore, it sheds light on how technologies afford new norms of speaking for gay men to perform their identity, negotiate the normativity, and resist heteronormativity in a homophobic society.

Submission ID

1450

Gendered Orientation, Representation, and its Repercussions of Pakistani Gendered Issues

Authors

Firasat Jabeen - Forman

Abstract

This paper explores the US media's appropriation of the Malala Yousafzai case in terms of voicing the concerns of the Taliban affected areas. The assessment of how the US media situates Yousafzai in the representation of Pakistan provides concrete rhetorical occasions to explain the neglect of underlying power structures that need to be focused. Through the rhetorical analysis of Adam B. Ellick's 2009 documentary *Class Dismissed in Swat Valley: The Death of Female Education*, this study argues that through the portrayal of Malala, Western media—encompassing only region's religious and cultural problems—gives a partial coverage of feminist issues. The aforementioned documentary was published by the *New York Times* few years before Yousafzai became famous in a shooting incident that nearly killed her in the Swat valley. With little or no attention to historical and political issues in Pakistan, the documentary represents feminist issues under a particular lens that does not manifest predicaments faced by Pakistani females.

My essay explores the complex entanglements of power in Pakistan that generally impinge upon issues such as Yousafzai and are generally ignored in her presentation. Ellick's documentary here is a perfect case in point. Malala Yousafzai's story reveals the everyday struggle that thousands of women are battling in the country; but the struggles and problems of these women are conceived to be understood under the notions of patriarchal and cultural societies with no heed to complex power structures that lie within society. With Sara Ahmed's *Queer Phenomenology*, I argue that rhetorics generated for gendered issues in Pakistan lack a holistic approach. The appropriation of Malala Yousafzai's case under a fragmentary lens serves to downplays disenfranchised voices. Considering Edward Said's *Orientalism* as an exercise of power, Sara Ahmed (2006) reminds us that orient is 'made' oriental as a submission to the authority of the Occident (114). My argument, thus, in this

essay entails the making of orient—in this case, Pakistan—through American presentation of gendered problems that Yousafzai faced in her hometown. In other words, this essay contends that gendered issues have a central focus in the uses and abuses of power across borders, and their representations bear repercussions that are manifested in orientalism and imperialism. Also, this paper is highly aligned with the theme of “Marginalized Sexualities: representations and resistance” of the division of Gender and Communication.

Submission ID

1451

Feminine Online Social Networks and the Diffusion of Information: Minbar Chat and the Sudanese Revolution

Authors

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Abstract

Social media platforms have enabled rapid communications by *citizen movements and delivery of the local information to a large audience* (Sandoval-Almazan & Gil-Garcia, 2014 p. 367). They amplify message delivery and resonance in existing online and offline social networks. This has been particularly helpful for social movements and collective action by individuals.

The December 2019 Revolution in Sudan, that successfully ousted Omar al-Bashir’s thirty-year regime, was strongly propelled by online activists especially women’s groups on social media platforms. *Minbar Chat* (The Chat Forum) a leading women’s group on Facebook used this alternative space to document police brutality on demonstrators as well as identify undercover intelligence officers.

Scholars have long argued that media is of critical importance to social movements (see Wright, 2001; Butsch, 2007; Lim, 2012). The new media ecology and its participatory nature further enhances the role of media in collective action. Gamson and Wolfsfeld (1993) described three major purposes of media in social movements: *mobilization, validation, and scope enlargement*.

Mobilization is the mainstreaming of information to reach non-members of a movement or cause. Traditionally mainstream media served as the main conduit for information. Now social media platforms provide that reach and act as amplifiers of the message bypassing traditional channels. Internet-based social networks have allowed different groups to communicate, share tactical information, and collaborate on overlapping issues.

Validation is when the general public views movements and activists as legitimate players in the public sphere. Previously, this validation was granted through news frames deployed by mainstream

media regarding a given group or set of activists. Activists and social movements no longer need the media's blessing to be seen as legitimate. They can and have achieved this internally within their own online networks and in turn force mainstream media to frame them as legitimate (Carney, 2016). *Minbar Chat* became a credible source of information for activists and demonstrators. While the group maintained a female only membership, its messages were shared freely across other Facebook groups and Twitter.

Scope enlargement is the broadening an issue base and/or a social movement's number of supporters. Historically, social movements relied heavily on mainstream media to disseminate information to existing and potential supporters. Now social media platforms enable movements to bypass traditional media when disseminating information. *Minbar Chat*'s Facebook posts went viral among Sudanese netizens widening the base of supporters for the Revolution.

The following research examines *Minbar Chat*'s effect/s on mobilization, validation, and scope enlargement of a popular citizen uprising in the Sudan. The study analyzes the role played by online and offline social networks in relation to engagement in civic activities and enhancement of citizen communication networks especially among Sudanese females.

Submission ID

1478

Panel presentation: What are feminist values in internet research?

Authors

Namita Aavriti - Feminist internet research network

Tigist Shewarega Hussen - Feminist internet research network

Ambika Tandon - Feminist internet research network

Débora Prado - Feminist internet research network

Chenai Chair - Feminist internet research network

Aayush Rathi - Feminist internet research network

Abstract

Panel Description

In 2019, a group of researchers across the global South (specifically India, Malaysia, Rwanda, South Africa, Kenya, Bulgaria, Argentina, Brazil, Chile) set up the **Feminist Internet Research Network** that focuses on the making of a feminist internet as critical to bring about transformation in gendered structures of power that exist online and onground. Members of the network undertake data-driven research that provides substantial evidence to drive change in policy and law and in

discourse around internet rights. The broader objective is to ensure that the needs of women, gender diverse and queer people are taken into account in internet policy discussions and decision making.

Overarching research questions

- *What forms of discrimination do women, gender diverse and queer people face because of social, political and economic changes driven by digital technology and the internet?*
- *What are the challenges and opportunities in policy, infrastructure and socio-cultural norms when it comes to the making of a feminist internet?*

Key areas of research

1. *Access (usage and infrastructure)*
2. *Big data and its impact on vulnerable populations*
3. *Online gender-based violence*
4. *Gendered labour in the digital economy.*

By mid 2020 we are at the stage of sharing research results but especially deepening our analysis around methodology and ethics in relation to both internet research and feminist research practices. The following are the questions that have risen through the individual research and collaborative work of FIRN.

What are feminist values in research on the internet and more broadly digital technology? Why do we need to be concerned about ethics and methodology? What is the correlation with feminist methods and decolonising knowledge? The conversations in this session address point to how we have to give value to the human and embodied experience, historical complexities, our positionality, partiality of knowledge, power dynamics and ethics of research practices from a feminist perspective.

Panelists to respond to the following questions:

1. What are the challenges and opportunities that you have experienced working with feminist methodological frameworks?
2. Why do you think feminist research principles and values are important in internet research?
3. What do we mean by feminist ethics of care? How is it different from conventional ethical standards?
4. How important is it to have a self-reflexive writing process for researchers? (the attempt here is to invite the panelist to talk about power dynamics, personal and political challenges, to openly discuss about the messiness of research projects etc)

Goals of the session:

- to create awareness about the use of feminist methodological tools to for internet- and technology-related research
- to breakdown power dynamics between researchers and research participants, show how knowledge is produced in collaboration with participants, and make knowledge accessible

- to challenge the ethical norms that is limited to ‘consent forms’, and introduce a feminist ethical framework that insists on processes beyond standard ethical templates
- to invite feminist researchers, activists, and others who are interested to use the tools and contribute to the growth of feminist internet research methods

Submission ID

1518

Panel description_Mapping and imagining changes: Gender power struggles in digital China

Authors

Siyuan Yin - Simon Fraser University

Qi Ling - Beijing

Meijiadai Bai - Sun Yat-sen University

Yalan Huang - Jinan University

Yuping Zhang - Guangzhou University

Abstract

As China has eagerly integrated itself into global digital culture and economy, there has been growing scholarly inquiries and public attention about the political-economic and socio-cultural implications of digital media in contemporary China. In conversation with these concerns, this panel discusses the ongoing power struggles in digital China with a particular focus on gender power relations through the lenses of popular culture, activism, labor, and disability and social justice. Based upon critical and interdisciplinary approaches, the panelists adopt mixed qualitative methods, including case studies, interviews, critical discourse analysis, archival research, to reveal the potential and limitation of digital media in challenging dominant culture and power. The panelists will address the following topics: Internet-distributed television and popular feminist culture, sexual violence, misogynist culture and digital activism, fangirl community and grassroots campaign, middle-class migrant women and global digital labor, and disability and digital exclusion/inclusion. Through exploring the above issues, this panel seeks to shed light on what has been debated or overlooked in a wide spectrum of scholarship across feminist studies, cultural studies, critical media industry, activism and social movement, digital disability studies, and political economy. While focusing on China, the panel responds to broader theoretical and political questions: How are digital media shaping and shaped by existing power structures? In what ways have women and other marginalized groups exercised their agency in negotiating with the ever-expanding commodification of culture and technologies and division of labor in digital capitalism? What new subjectivities and practices have been formed and could be imagined to articulate a more diverse, inclusive, equal and just future?

The panel will start with a brief introduction of theme and panelists, then each panelist will present their study for 10 mins each, which will be 50 mins in total, and the rest of the panel will be devoted to discussions and Q&A with the audience.

Submission ID

1573

Panel presentation_In His Name: Gender, Fandom, Grassroot Charity and Democracy in Chinese Corona Virus Campaign

Authors

Meijiadai Bai - Sun Yat-sen University

Abstract

While NGOs in China are carefully regulated and the governmental commonwealth organizations, like the Red Cross, oversee disaster relief and managing charitable donations in case of plague, fangirls' self-organized fan clubs of idols impressed the public with speedy and transparent donations. This study applies a cultural studies approach, combining intertextual discourse analysis, contextual analysis, interview and case studies, to tease out how fangirls' self-organized community and fan clubs take actions to donate facial masks and protective suits to the hospitals while, as stigmatized fans, suffering from misogynistic verbal violence on Weibo. The conflict between Cai Xukun's fans (i-kun) and NBA fanboys, the critique of feminization of idols by the Chinese mainstream media, the death of Kobe Bryant, and the outburst of new corona virus in Wuhan are interweaving in this case.

This ongoing research is a follow-up project on the possibility to construct gender-aware, socialist democracy in China. Fans can be mobilized from top down for expedition to facebook and fight with memes or organized from bottom up in philanthropy to reward the society. As Jeffrey and Xu (2017) have pointed out, philanthropy donation in the name of the singers are done by the fans' to promote a positive image for her or him, or to elicit more SNS voting for the singer in reality talent shows like the Ji Minjia case during *Super Girl* (2005) show. Such celebrity-philanthropies (celanthropy) are commonplace in Korea, and later in China, as a way of "celebrity boosting" activities (yingyuan). In China, the fans usually cooperate with the government-affiliated charities, while the e-giving platforms founded in 2005 facilitated the fans' donation.

However, while fans are mobilized by the Chinese television reality shows to get involved in regular or disaster relief philanthropy, my previous research has pointed out that the reality show's voting formula uses media spectacle's visibility to replace the procedural visibility of democratic elections, and lacks the deliberation process, thus cannot effectively promote fans' consciousness for public engagement. The political potential of fans' civil engagement exists in the wild, under specific conditions (Nerone, 2015; Zhang, 2016). Temporary or regular grassroot fan clubs, organized via Baidu Tieba, Sina Weibo, or fanclub websites on the Internet, produce active

practitioners for philanthropy or other forms of celebrity boosting activities. The money comes from crowdfunding or from small group personal donations. However, unlike the philanthropy documented by Jeffrey and Xu (2017) and Yang (2009), fan's voluntary donation in the Chinese new coronavirus disaster relief campaign involve more complicated organization and execution process: the fans need to find the under-provided resources, and make sure they are delivered to the target hospital, rather than just donate money to the government-affiliated organizations. The fans not only becomes pillars

The fan clubs' speedy and transparent donation in a conflicted discursive environment sheds light on the problematic intersection of sexism, classism, and nationalism in contemporary China. This case is also a great opportunity to observe whether raising political consciousness is possible during humanistic crisis.

Submission ID

1584

Transgender Identity Struggle in China: Mediated Intimacy and Self-Isolation

Authors

Songyin Liu - London

Abstract

Following the queer theory and movements, transgender studies emerged as an independent research entity since the 1990s. Transgender theories are argued to be compensating for queer study in the sense that it has complicated the discourse of sexuality and sexual orientation, which rely on categorical thinking on body and gender. In the global knowledge production of transgender and queer identity, the lived experience and everyday struggle of the Chinese transgender community rarely obtain academic attention, except for some problematic medical articles and literary studies on transgender phenomena in pre-modern China. What kind of identity construction and community formation do Chinese transgender people experience and practice? How can these experiences and practices contribute to understanding the identity politics and strategies in contemporary China and challenging western-centric theorisation of trans identity? Based on 15 interviews conducted in Beijing in 2018, this study examines how Chinese transgender people construct and negotiate their gender identity within the queer community and identify the relationship between their gender identity and other queer identities. This study finds that transgender individuals rely heavily on the internet to develop a sense of belonging to and obtain mediated intimacy in the online trans community. Chinese transgender individuals apply a self-isolation strategy and create identity borders in the online trans community to seek a sense of security in identification, which results, however, is a highly fragmented community landscape. Also, the pre-existed and imagined social relationship in different platforms shapes transgender performance, narration and identity negotiation online.

Submission ID

1612

An Empirical Study on the Influence of Short Video Advertisements of Medical Surgery on Chinese Female College Students

Authors

Yuting Zhang - Jinan University, Guangzhou, China

Yiwen Wen - Jinan University, Guangzhou, China

Qianqian Yang - Jinan University, Guangzhou, China

Qiaoli Yang - Jinan University, Guangzhou, China

Abstract

Background: According to the data from International Society of Aesthetic Plastic Surgery, China has become the world's third largest consumer of medical surgery in 2018 and young Chinese women under the age of 35 accounts for a large consumer share of 88 percent, with the percentage of females under 25 increasing year by year in obtaining medical beauty information by short video. It illustrates that quantities of young Chinese women suffer from the lure of cosmetic surgery information on psychology increasingly, impling the significance of social gender care and health communication, while there is few empirical studies on this in China based on psychological scale.

Purpose: This research aims to study on to what extent can short video advertisements of medical surgery affect the consumption attitude of young Chinese females, especially female college students who cogonized it little before, with advertising appeals and spokespersons being two independent variables in advertisement materials.

Hypothesis: The Theory of Planned Behavior(TPB) put forward by Ajzen(1991) showed effectiveness to study on consumption attitude (Dong, 2013), which is measured by Behavior Attitude, Subjective Norm, Perceived Behavior Control and, Behavior Intention. Based on TPB and Medical Surgery Acceptance(ACSS) from Viren Swami(2011), hypotheses are as follows: only once access to short video advertisements of plastic surgery would significantly affect Chinese female college students who hardly cognized it before, and the changes to varying degrees can be revealed by Behavioral Attitude(AT), Subjective Norm(SN), Perceptual Behavior Control(PBC) and Acceptance of Cosmetic Surgery(ACSS). Moreover, advertising appeals and spokespersons as two independent variables, can both affect young females and exert interaction effect.

Method: A 2X2 pretest-posttest experiment was applied among 150 Chinese female college students(n=150). Pre-test was set to select participants unknowledgeable with cosmetic surgery and to compare with the change of psychological index in post-test after watching advertisement. In the

experiment conducted in school library, four experimental groups were set up to watch different combination of advertisement and a control group watched an advertisement without appeals and spokespersons, with 30 young female participants assigned randomly to each group.

Findings: Firstly, short video advertisements of medical surgery significantly affects female college students' consumption attitude who didn't cognize it before, especially on Perceptual Behavior Control(PBC), despite the advertisement just being as short as one minute. Secondly, spokesmen influence obviously on young females($p=0.032<0.05$) while appeals show little effect, Furthermore, the interaction of appeals and spokesmen is unapparent, which means the access to medical surgery information exerts influence significantly regardless of advertising components.

Discussion: With the new scale based on TPB theory and scale of ACSS in experiment($\alpha=0.921$), it is validated that only once access to short video advertisement cosmetic surgery could significantly impact young females' consumption intention although they didn't cognize it, more specifically, arousing their motivation for cosmetic surgery with the factors of Social Norm(SN) and Perceptual Behavior Control(PBC) of risk being weakened obviously by authoritative advertisement spokesmen and, leading to further discussion on cosmetic surgery information on short video platforms and qualitative researches on detailed causes of females' psychological change.

Submission ID

1640

What is After #MeToo: A Discourse Analysis of Gender Conflicts in Chinese Online Feminist Movement

Authors

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Abstract

Originated in the United States in October 2017, the #MeToo movement is a feminist movement that sweeps the globe against sexual harassment and assault. This movement has caused a huge sensation in China, both gender issues and feminism have historically become hot topics on social media. In 2019, the #MeToo movement has gradually subsided, but there have been several major discussions on gender issues on the Chinese Internet. At this time, discourse became an extension of the social movement. Based on the above observations and judgments, this study attempts to figure out the following two questions:

1. What kind of discourse turn has taken place in the Chinese Online feminist movement after the #MeToo movement?
2. What kind of impact does this turn have on the Online feminist movement of China?

This article borrows concepts from social movements and uses a method of critical discourse analysis. The content of the hot events about gender in Chinese social media after the #MeToo movement is selected as the material, and it is interpreted from the text layer, the discourse practice layer and the social and cultural event layer. The study try to establish a link between the production, dissemination, and consumption processes of relevant information and the sociocultural significance of information. Three conclusions have been drawn:

1. Discussions on gender issues became routine and expressions became extreme. More people participated in wider discussions, which included topics such as sexual assault, domestic violence, and gender discrimination. Participants produced a large amount of extreme discourse through the critical object of "patriarchy" in the discussion.
2. Discussions on gender issues became a means of identification. According to the new social movement theory, the feminist movement is an identity-driven movement. Online feminist activists have completed identity and mobilization through discourse battle in social media, while creating opposition. This confrontation is manifested by the gender identity of male and female, and also by the feminist and non-feminist actors. Opposition further brings more discourse conflict.
3. Production of opposite discourse brings a decline in empathy and frequent carnival incidents, which have become a factor hindering the online feminist movement. Feminist views and expressions have been borrowed and stigmatized to become online buzzwords, triggering discourse sprees like social imitating sentences. This led to the gradual dissolution of the feminist movement.

Overall, discourse is not only a weapon but also a plight of the feminist movement. The misogyny in the historical context, the entertainment tendency in the discourse production process, and the identity conflict behind the discourse are all factors that hinder the development of the online feminist movement in China. From the perspective of a longer social history, although the specific actions of the #MeToo movement in China tend to stop, its spillover effect is still obvious. In the future, the outcome of this social movement may affect the feminist movement and even other parts of society for a long time through the contents of the Internet.

Key words: #MeToo; Online Feminist Movement; Gender Identity; Misogyny; Discourse Analysis

Submission ID

1807

Twitter as an Identity Workshop for Filipino Men Living with HIV/AIDS

Authors

Aldo Gavril Lim - College of Development Communication, University of the Philippines, Los Banos, (UPLB)

Abstract

Media are integral to identity-work. Social media, in particular, afford users a virtual space in which they are able to construct, reconstruct, and manage their identities. In this regard, online environments function as an “identity workshop” (Bruckman, 1992). The purpose of this paper is to understand what makes Twitter a veritable identity workshop for Filipino men living with HIV/AIDS. Specifically, it aims to: 1) describe how Filipino men living with HIV/AIDS present themselves on Twitter; and 2) make sense of how Filipino men living with HIV/AIDS relate to their serostatus as a social identity on Twitter. Bury’s (1982) concept of chronic illness as biographical disruption, and theories of social and networked identities collectively provide the lens through which this research problem is viewed.

I zero in on this niche group of Twitter users for a host of reasons. Foremost of which is the fact that the Philippines has the fastest growing HIV/AIDS epidemic in the Western Pacific region. The country has seen a spike of 174% in new HIV/AIDS cases from 2010 to 2017. Meanwhile, the average number of Filipinos newly diagnosed with HIV/AIDS per day has skyrocketed from two cases in 2009 to 42 in 2019 (Department of Health- Epidemiology Bureau, 2019).

Far more than just a medical issue, HIV/AIDS is a social one. What makes it a gendered disease in the Philippines is the asymmetry in the number of reported HIV/AIDS cases. Here, the male population constitutes a significant proportion of people living with HIV/AIDS (PLWHA). As of January 2019, 98% of newly registered cases were males—majority of whom were males having sex with males (Department of Health- Epidemiology Bureau, 2019).

On top of the physical symptoms PLWHA already experience, they also find themselves burdened with multiple stigmas. There is ample literature to show that men especially find themselves debilitated after having contracted HIV/AIDS, as the disease diminishes their masculinity. According to Rintamaki (2009), while HIV/AIDS-related stigmas pose detrimental effects on PLWHA, they also pave the way toward the construction of new social identities. Investigating how PLWHA manage their social identity, in turn, illuminates how they manage HIV/AIDS-related stigmas.

Unfortunately, however, there is scant literature on how Filipino men living with HIV/AIDS construct, reconstruct, and manage their social identity after diagnosis. That these seropositive Filipino men congregate on Twitter renders this virtual space an identity workshop worthy of examination.

To this end, I draw upon a netnographic study of the Twitter list *HIV Accounts Philippines*, a user-curated list of more than 1600 Filipino men living with HIV/AIDS. Through digital ethnography, memo writing, visual analysis of avatars and cover photos, and textual analysis of tweets, my eventual research findings will shed light on how Twitter functions as an identity workshop for Filipino men living with HIV/AIDS. Data collection and analysis will be carried out over a two-month period from March through April 2020.

Submission ID

1811

Media's Representation of "Middle-Aged Mothers" in the Context of Parenting Anxiety in China: a Critical Discourse Analysis of GSSW13's WeChat Posts

Authors

Zhijuan Chen - Communi

Abstract

In China, the term "middle-aged mothers" has become a buzzword in various types of new media in China. At first, it referred to the mothers who live in cities with high education, gave birth to children late and attach great importance to their children's education, thus prone to parenting anxiety. In recent two years it has become popular among Chinese married women in the cities who were born in 1980s and 1990s. Whatever their education background, occupation and personal characteristics are, they, who are caught in parenting and motherhood, may call themselves "middle-aged mothers".

The term "middle-aged mothers" emerges with the prevalence of parenting anxiety, to be broadly, the middle-class people's anxiety in China in recent years. A large body of literature has explored the latter, however, little existing scholarship has tackled "middle-aged mothers", let alone media's representation of them.

This thesis presents a case study of GSSW13, a newly emerged WeChat public account engaging with Chinese women, a great majority of whom are "middle-aged mothers", which is estimated to have more than 200 thousand followers. The establisher and writer is Geshisan (Shisan Sister), a working and middle-class mother in Shanghai. The study focuses on the 139 posts, each of which has more than 100 thousand clicks (some more than 1 million clicks), with the theme of "parenting" and "marriage", comprising nearly one-third of the entire original post archive. The study employs a critical discourse analysis (CDA) method to investigate what and how the Chinese middle-aged mothers and the contemporary gender relationship in China are represented and constructed by the prominent Key Opinion Leader (KOL) Geshisan in the context of parenting anxiety, and explores the discourse strategy from a gender perspective.

Results show that based on an engaging communicative style, Geshisan has developed three themes that constitute a discourse strategy, i.e., middle-aged mothers' omnipotence in parenting driven by anxiety, the "spouse on the cloud" (husband who never helps in parenting) and "marriage on the cloud" (the almost sexless, boring but necessary marriage and gender relationship).

It is concluded that Geshisan's discursive construction of the image of unfeminized and omnipotent middle-aged mothers and neither interdependent nor supportive gender relationships reveal the dilemma facing by a great amount of the mothers, to be broadly, married women, in the urban cities in China. On one hand, middle-aged mothers cannot escape the traditional gender role prescribed by the patriarchy, which, in the context of the prevalent middle-class people's anxiety in the

transformative period in China, highlights women's responsibility in parenting to an unprecedented extent. On the other hand, the great participation of Chinese women in workforce and the parenting anxiety make the middle-aged mothers caught in career and family, which is even worsened by the universal two-child policy and the lack of social and institutional support in parenting. And the self-mocking and satire adopted by Geshisan in the discourse may arouse empathy among the middle-aged mothers and relieve their anxiety, though.

Submission ID

1839

A Promoting Tool for Gender Equality in China? A Mixed-Methods Study on the Gender Representation on Douyin

Authors

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Zhaoxun SONG - School of Communication, The Hang Seng University of Hong Kong

Abstract

Douyin, the Chinese version of TikTok, is an online short-video mobile application that allows users to create, post, and share self-created short videos. It is the third most downloaded app in the world, with 400 million daily active users in China alone. This most successful short-video platform has led to new forms of information production, transmission and sharing and it has become an important arena to explore Chinese culture and society today. A literature review finds hundreds of research articles in China on the study of the characteristics of Douyin, its various applications, communication effects, user engagement, etc. However, quite limited research has been done on the gender representation on Douyin.

This study is interested in gender representation on Douyin because a recent study by WalktheChat/Jiguang reveals that female users are far more active than their male peers in terms of who publishes content on Douyin. We attempt to find answers to the following research questions: What are the gender portrayals represented on Douyin? What are the motivations behind different portrayals of men and women by different users? Does Douyin empower women and promote gender equality in China in general, and if so, in what ways in particular?

This study adopts a mix-methods study of the gender representation on Douyin: a content analysis of Douyin videos and in-depth interviews of some influential Douyin users. Quantitative content analysis is to reveal the patterns of gender representation on the short-video mobile application. Top 20 daily Douyin videos from Jun. 1st to Aug. 31st, 2019, were content analyzed and 478 characters in these videos were studied in the domains of demographics, dominance, sexualization, occupation, masculinity, femininity, etc. The short-video sharing application variables, such as likes, shares, music and face swap were also coded for further analysis. The preliminary results show that, contrary to prior research of women underrepresentation, women were generally overrepresented on

Douyin; women are generally portrayed as superior to men which is against the traditional belief of women subordination in China; the attractiveness of females in the videos is “face beauty” instead of “body beauty”; comparatively, male femininity instead of the traditional held male masculinity is represented in the portrayals of men.

12 Douyin users with more than 100 thousand followers were selected for in-depth interviews to understand their experience and motivations on gender representation in certain ways. The research concludes that gender representation on Douyin do not reflect a simple better gender equality but is the result of the dynamic interplay between gender, fashion, technology and economic interest in Chinese society.

This research findings in this study enrich the pool of knowledge on gender representation and gender equality in a digital public sphere, which is important but under-explored. This study also has methodological implications by developing a gendered approach to the portrayals of characters in the online short-video platforms.

Submission ID

1876

Power of materiality over media choices and uses of Japanese women: Analyses of interview data from a five-nation study

Authors

Kaori Hayashi - University of Tokyo

Abstract

This research examines how the materiality of media mediates gendered power relations in domestic settings and supports gender inequalities in the place called home. I found out with interview data in Japan, a country in which over 90% of the population use the Internet, that the material aspect of media such as paper, screen, or phone shapes choices and uses of media for women in gendered households due to their standing in the family as well as their prime responsibility for house chores. News“papers”, for example, are still believed to belong to “men’s items” and television sets are regarded as a medium for “background music for kitchen chores,” regardless of social backgrounds of users, and, as a result, they perpetuate subordination of women. Furthermore, not only with the “legacy media”, but also with newly emerging digital outlets, women across all generations feel less confident about using the latest technologies and look to male members of the family for advice and initiatives to use them in their everyday lives. In such a gendered media environment, the gender division is also seen in the usage of new digital outlets. LINE, for example, is regarded primarily for communication among women and children. This research therefore deconstructs media’s materiality according to the gender division, and contributes to the overall material turn of media studies from the perspective of feminist media studies.

Findings of this study are drawn from face-to-face interviews with 79 interviewees (40 women and 39 men) in the period between June 2017 and July 2018 in the Metropolitan Tokyo area. The interviews were conducted as a part of a five-nation research project. The overarching international comparative project carried out concurrently and obtained interview data from altogether 417 respondents in Argentina, Finland, Japan, Israel, and the U.S., five culturally and geographically distinct nations. Members of the research project were to ask respondents about the last time they consumed news and entertainment, and then continue with a variety of open-ended questions aimed at understanding the respondent's general media consumption patterns in their everyday lives. Following this format of interview questions agreed among the teams from the five nations, the Japanese team managed to obtain a data set of individuals whose age ranged from 20 to 79, with diverse educational backgrounds and occupations including a garbage truck driver, artists, office workers, housewives, programmers, secondary school teachers, university professors, and retirees.

Finally, this study poses a future challenge regarding how to refine the methodologies of qualitative feminist media studies in identifying how the "gender" factor is embedded and works in everyday practices of media, particularly in advanced industrial countries. I try to depict particular contexts and social backgrounds in which women articulate their concerns and problems with media practices in order to better capture gender-specific problems about media consumption.

Submission ID

1957

Why Do Adults Engage in Cybersexual Harassment? Evaluating the Effects of Social Learning and Cyber Anonymity

Authors

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Abstract

Sexual harassment is a deviant social behavior as well as an extreme social issue in different societies and regimes. Scholars have provided a general feature description of cybersexual harassment, including unwanted sexual attention, image-based abuse, simulated rape, rape threats, hate speech, trolling, aiming, cyberbullying, and cyberstalking (Barak, 2005; Citron, 2014; Morahan-Martin, 2000). In the digital age, the Internet has primarily fostered sexual harassment by equipping individuals with technologies as tools to facilitate sexually-based harms (Sheridan & Grant, 2007; Anastasia & Nicola, 2017). Since cybersexual harassment imposes damages on personal emotional and psychological health and impinges on social security, it is essential to explore the potential antecedents of cybersexual harassment.

The social learning theory posits that deviant behaviors can be simulated and learned by individuals' interaction with social associations and environments (Akers, 1989, 1990; Bandura, 1977). Four principal concepts compose of Social Learning Theory: Differential association,

differential reinforcement, the definition/attitude of behavior, and imitation (Bandura, 1977; Akers et al., 1990; Lagers, 2011). Informed by SLT, this study attempts to shed light on the potential predictors of cybersexual behavior as well as investigating the role of cyber anonymity in engaging adults in cybersexual harassment behavior. Moreover, we will also gauge the association between cyber anonymity and components of social learning theory to establish a model to enhance the understanding of cybersexual harassment. Therefore, this study posits:

H1: An increase in perceived cyber anonymity will predict increased individuals' intention to engage in cybersexual harassment behavior.

H2: Social negative influence of different social associations will positively predict individuals' intention to engage in cybersexual harassment behavior.

H3: Perceived punishments will negatively predict individuals' cybersexual harassment behavior.

H4: Perceived rewards will positively predict individuals' cybersexual harassment behavior.

H5: The neutralization attitude toward cybersexual harassment will positively predict individuals' cybersexual harassment behavior.

H6: Cyber anonymity is positively associated with the (a) social negative influence, (b) perceived rewards, and (c) neutralization attitude about conducting cybersexual harassment behavior.

H7: Cyber anonymity is negatively associated with the perceived punishments of conducting cybersexual harassment behavior.

We conducted a self-reported cross-sectional online survey amongst 500 Chinese citizens who are over 18 years old. To ensure anonymity between the respondents and researchers, we selected to do an online survey using a reliable research platform- wjx.cn, with 2.6 million sample base members on its platform. All the measures of variables were based on the adaption from the already established scales.

We intend to run a hierarchical regression model and Structure Equation Model (SEM) using SPSS and Mplus for a preliminary model building. The dependent variable is the individual's intention to engage in cybersexual harassment behavior. The independent variables include social negative influence, perceived online anonymity, perceived benefits and perceived costs of cybersexual harassment, neutralization attitudes toward cybersexual harassment.

Submission ID

2101

Portrait of Marielle: Animation, Artivism and Intersectional Feminism

Authors

Andrea Medrado - Professor

Isabella Rega - Bournemouth University

Abstract

This paper aims to demonstrate how the animation *Portrait of Marielle* acts as mediator in a journey between fear and hope, establishing connections between artivists (artists who are activists) in Brazil and Kenya. The study results from the activities of the eVoices Network, which investigates different uses of media technologies to combat marginalisation in both countries. We suggest that theoretical perspectives from intersectional feminism (Crenshaw, 1991) and, particularly, from the work of black Brazilian female authors (Ribeiro, 2017; Akotirene, 2019) provide a useful path for this journey. Having permeated debates on identity politics, such perspectives have been criticised for creating further divisions in societies that are already divided. However, our research indicates that intersectional feminism plays the opposite role of binding the realities of marginalised communities across the globe. This happens because intersectional feminism prompts us to acquire a deeper understanding of the complexities entailed in multiple layers of oppression, such as sexism, racism, and elitism, amongst others. Djamila Ribeiro's (2017) thoughts on "lugar de fala", or "locus of enunciation", become helpful because they represent a call for people to reflect upon how their own identities and social standings, recognising their own privileges, and most importantly, empathising with minority groups.

As empathy emerges as a key issue, research on emotion maps in activism and social movements (Flam, 2005) becomes helpful. It guide us in understanding how emotions can become tools for maintaining relations of domination or, on the contrary, for countering oppressive power systems. We hope to show here that animation can represent a conceptual and methodological tool by lying at the intersection between art, mediactivism, and emotions. The paper is based on the experience of conducting the animation workshop "Portrait of Marielle", produced with Kenyan art-ivists to pay homage to the Brazilian Human Rights activist and politician Marielle Franco.

We have adopted an ethnographic approach, conducting participant observations during the workshop in Nairobi and the screening of the animation in Rio de Janeiro. Additionally, we have interviewed ten artivists in Nairobi and ten mediactivists in Rio. The paper will follow a logic that is similar to the process of producing an animation itself. First, we selected and collected online frames that portrayed Marielle's life and struggle. We presented her story to the group of artivists and they were literally able to draw on the images parallels with their own lives and realities. This unveiled how a culture of fear could be demobilising in Brazil and Kenya. A common thread was how the lives of the urban poor can be easily discarded and how this has been justified by discourses of security and insecurity. Yet, we wish to argue that artivism is essentially

transformative. This is why animation, with its special ability to put images into motion, emerges as an excellent tool for such transformations.

Submission ID

2169

Representing Chinese Women: A discourse analysis of media commentary on the International Women's Day from People's Daily 1950-2019

Authors

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Xiyuan Liu - University of Colorado-Denver - Department of Communication, International College Beijing

Abstract

The International Women's Day (March 8), established to commemorate women's contribution to society while consolidating women from around the world via collective agendas, has been celebrated in China since 1924. From the communication perspective, the International Women's Day is also the time of the year when various discursive structures of women rise and congregate.

This study examines the particular discursive structure derived from and perpetuated by China's State authority through Chinese mainstream media *People's Daily* since the founding of new China. This study, via a discourse analysis of over 70 years of media text on this special day, explores how such discourses form into normative ideologies for understanding women and their roles in society.

Media texts are never the mere value-free reflection of "facts" (Fowler, 1991). They are representations of a world in which political, economic, and cultural forces form into frameworks of ideologies that structure and guide interpretations of social reality. The first part of this paper begins with a synthesis of media construction of gender. We then heighten the characteristics of political-media discourses on gender in China. Adopting the framework of critical discourse analysis, the findings connect gender discourses to the unique trajectory of social development of China in the past seven decades, for which different historical periods embrace different sets of themes and ideologies that, together, enable understanding of Chinese women on a continuum.

Submission ID

2183

Empowered or disciplined? An analysis of body representation in college students' selfies from a post-feminist perspective

Authors

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Abstract

The development of information technology and intelligent media has brought human beings into the "image era" predicted by Heidegger. Nowadays, people's media use is undergoing a visual turn. Youth groups are increasingly interested in using images for online communication. A great majority of young people show great enthusiasm to take and post their selfies online, with more unconventional, extraordinary and diversified representation of their bodies than ever before.

This study attempts to examine the daily practice of selfie of China's youth in the theoretical context of post-feminist media culture. Post-feminist media culture refers to a wave of sexualized images appearing on the screen in recent years, in which women enjoy their sexualized bodies freely and confidently, and men are no longer ashamed to show their beauty and tenderness. Researchers are beginning to question whether this emerging gender expression is an empowering experience. With such doubts, this study focuses on the college students and their selfies posted on China's Sina weibo to explore the body presentation and gender differences in college students' selfies and analyze the multiple driving factors behind such body presentation.

This study carries out semi-structured in-depth interviews with 27 college students (12 males and 15 females), and semiotic analysis of their 2,268 selfies. Results show that there are salient gender differences among the selfies posted by them. There are mainly three types of selfies posted by female college students, i.e., sexy ladies, sweet and lovely girls, or wacky-dressed-up girls; while the types of the selfies posted by their male counterparts are mainly "lads", cool-dressed-up boys, and masculine men. What's more, most of the selfies more or less show the influences of consumerization and eroticism.

The practice of college students' selfie is a double-edged sword. On the one hand, it provides a self-cognition and self-display platform for college students to negotiate with the gaze from the imagined hegemonic gender order by partially presenting their bodies in accordance with the expectation of the audiences of the selfies. In the meanwhile, they believe there should be various standards about the beauty of body and there is unique beauty in the imperfect body in their selfies. On the other hand, there are deficient interactions among the selfie-posters and audiences, especially those from different genders, which can hardly lead to significant information and meaning exchange among them. Moreover, in an era of commercialization and globalization, the body presentation and gender construction in college students' selfies are completed through unrestrained consumption. The ideal gender images of a lot of college students are greatly influenced by Western cultures, which blends with the gender norms of Chinese culture and becomes a new kind of hegemony.

Submission ID

2188

Preaching Hatred against Women? Discourse Analysis of Selected Bengali Waz

Authors

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AKM Atikuzzaman - Independent Researcher

Abstract

Fifteen Islamic preachers in Bangladesh recently faced accusations by the Government officials of spreading communalism, religious fanaticism, and hatred against women (among other negative sentiments) in their speeches at different '*Waz Mahfils*' -- a religious gathering of the commoners. Conventionally, women are not allowed at these gatherings, but could hear from behind a curtain. Many researchers and social rights activists have previously pointed out that some *Waz Mahfils* encourage and affirm attitudes of hatred against women.

Waz Mahfil has long been used by the Islamic priests as an effective medium of communication with the masses. Recently the recorded form of such *Mahfils* has taken an amplified dimension on social media platforms, especially on You Tube, by reaching a wider section and various strata of the society. The wide use of social media, however, has also led to some changes in critical discussions on the *Waz Mahfils*. There has been a growth in feminist voices and views and an increased concern on sensitive representation of the issues discussed in such *mahfils*.

According to the media reports and databases, Bangladesh has been witnessing an escalation in violence against women in recent years. Among other forms of violence, sexist hate speech should also be considered as a form of violence against women and girls that 'perpetuates and exacerbates gender inequality'. Misinterpretation of religion can also be used to discriminate and/or justify acts of VAW. Both awareness building and policy actions at all levels are needed to be developed to combat sexist hate speech.

Using discourse analysis as a method, this paper will outline the trends of hate-speech from the You Tube versions of popular *Waz*. Additionally, data acquired by participant observation of selected *mahfils* will be examined.

The objective of this study is to explore whether negative communicative actions against women are perpetuated through the use of misogynistic language during *Waz*. This paper also seeks to explore what measures can be taken to redress the negativity without infringing on the freedom of expression.

Submission ID

2269

Identity and Gender Binary: Stigma towards Male in a Chinese Online Affirmative Action

Authors

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Yihong Xie - TV School, Communication University of China

Abstract

During the novel coronavirus epidemic, Chinese official information channel has covered a large scale of reports about workers, doctors and some other front-line staffs of this PHEIC. But some argue that male workers have much higher proportion than females, and male-centered narrative are said to be existing. The topic of "seeing female workers" were launched on Weibo, asking official information channel to report and praise more for female workers. And some even labeled male workers with qualities like "domineering", "arbitrary" and so on. It is an obvious attempting of stigma that is the starting point of social discrimination and makes men considered having certain qualities to be insulted or derogated from. Those who did it intended to fight for the rights of female, but somehow showed the attitude of derogation, alienation and hostility towards men. And this phenomenon reveals the reconstruction of duality between two genders. The Data of the Third Survey on the Social Status of Chinese Women shows that the gender perception in China are in a state between traditional and modern, and that women's gender perceptions are generally better modernized. The voice of supporting female workers can be seemed as the rising consciousness of female rights and gender equality.

While most of the previous related studies focused on the situation of women under inequality, this study maintains a rational critique of discourse in cyberspace based on the idea of non-binary, and opposes treating gender as hostility or exclusion from a theoretical perspective. This study employs critical discourse analysis to scrutinize the texts on Weibo, the largest network public opinion field in China. Informed by the concept of stigma and the non-binary spectrums, this paper works on the representation of female workers in public emergencies in People's Daily and criticizes the inappropriate use of stigma and the deconstruction of gender duality. The concept of gender does not just represent the physical differences between men and women, but is constructed to a concept with socialized essential characteristics. People need to identify with their gender identity by acting in accordance with those characteristics. The patriarchal society affirmed males' subjective status and constructed females as the other that possessed the opposite characteristics to men. This contrast brought the concept of gender duality. With the development of feminism and gender affirmative action, this duality was criticized and dispelled. However, this time in China, the advocacy of feminism was accompanied by the voice of stigma towards men, and with that, the dualistic concept of gender was reconstructed from the perspective of women as the subject. Understanding such reconstruction can help us to gain a deeper understanding on gender relations, gender identity and even the concept of gender, and it will help us to examine the phenomena and behaviors in the process of gender affirmative action from a different perspective.

Submission ID

2302

The psychic life of the single woman: postfeminist fantasies in popular cultural discourses and self-narratives of single femininity

Authors

Kate Gilchrist - London School of Economics

Abstract

This paper fits with the theme of how gendered identities are reproduced within media representations in the Gender and Communication Section. It draws on empirical data to argue that, amidst a growing number of single women in the US-UK context[1], the figure of the single woman in popular culture continues to be constructed through deeply neoliberalised, postfeminist discourses (Elias, Gill, & Scharff, 2017; Gill, 2007; Taylor, 2012). Existing research has largely examined cultural representations and the lived experience of single woman in isolation, however this research, based on my PhD study, looks at both, to consider how representations of the single woman in popular culture may also be impacting on individual women's subjectivities.

I draw on Judith Butler's psychosocial theory of subjectivity formation which understands social regulation as not externally *imposed* from the outside, but as *actively engaged* with by the subject at the psychic level (Butler 1997). I am also informed by Christina Scharff's theory that the psychic life of neoliberalism is *experienced* as an incitement to manage one's self as an autonomous, self-critiquing, self-competitive subject (Scharff, 2016). The paper also takes Foucault's theory of subjectivity and technologies of the self (Foucault, 1988) as its framing, employing the concept of fantasy (Fuss, 1995) as a lens to investigate how the single woman is being discursively constructed and regulated through postfeminist *fantasies of individualization, freedom, independence, autonomy, self accountability and self-regulation* in US-UK primetime TV shows, advertising, magazines and films. I also examine how single women in London *experience* such media discourses, based on 25 single women's self-narratives, and argue that they experience significant psychic tension based on such 'othering' encounters. Methodologically I employ a thematic and a Foucauldian discourse analysis which incorporates an intersectional approach (Crenshaw, 1989) to explore how single women are discursively *negotiating* or *resisting* what it is argued are deeply regulatory neoliberalised cultural fantasies which often work to construct the single woman as the ideal postfeminist, neoliberal subject.

This research is increasingly urgent in order to examine how, in the context of a growing number of single women, the hypervisibility of deeply regulatory media representations of single female subjectivities may be impacting on the psychic life of single women.

[1] Over the past 15 years the number of single women (defined as never married or in a civil partnership) has grown sharply, from 27% in 2003 to 33% in 2015 in England and Wales (ONS, 2015), with similar figures for the rest of the UK. In the US, 25% of women were single in 2003, and this had risen to 29% by 2015 (US Census Bureau, 2003; 2015).

Submission ID

2320

Anatomy of a buzzword: Three meanings of “Chinese pastoral feminism” in social media

Authors

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Abstract

With the prevalence of feminism and related issues on social media in China in recent years, “Chinese pastoral feminism” has emerged as a buzzword, labelling a lot of opinions, propositions and even activities in place of the traditional term “feminism”. It is worth noting that the new one is not used to describe oneself but to criticize others with strong negative implication; though used frequently, “Chinese pastoral feminism” does not have a commonly admitted definition, as a result the signified is obliged to be comprehended in concrete social media contexts. For purpose of better understanding of Chinese digital feminism, it is necessary to study what “Chinese pastoral feminism” really refers to, with its denotation described on analysis of how it is used as well as the connotation clarified by excavating the cultural power behind it.

Text analysis is applied in Python on nearly 1.5K answers to two questions about the definition of “Chinese pastoral feminism” in Zhihu, the biggest online question-and-answer community in China. Initial topic models show that there are approximately three kinds of circumstances which can be criticized as “Chinese pastoral feminism”: when gender frame is forced into irrelevant issues, which increases the intension of gender hostility; when women only ask for rights but do not prepare to take responsibilities, whose claim is women’s interest, or namely female hegemony, rather than gender equality; when hatred, disgust and discrimination are expressed against the whole male group, which is misandry to some extent.

After dividing the denotation of “Chinese pastoral feminism” into these three aspects, this article also tries to illustrate its connotation correspondingly from a theoretical perspective of cultural studies. Firstly, “Chinese pastoral feminism” re-divides the boundary between gender issues and irrelevant ones, which used to be drawn by traditional ideology in which female is defined as the other of male so that gender issues, or the relation between men and women in other words, cannot be represented in this “masculine signifying economy”. Secondly, “Chinese pastoral feminism” re-defines the rights and responsibilities women should have, while both these new ones have been in linguistic absence for a long time from a hegemonic cultural discourse in which gender equality has

been legalized and realized superficially neglecting the realistic gender structure. Thirdly, “Chinese pastoral feminism” shows consistent dissatisfaction at men cultivated in masculinist culture, in disagree with some self-proclaimed feminists.

On the one hand, as an abiding and foundational illusion of a masculinist discourse, the usage of “Chinese pastoral feminism” is distortion and stigmatization of Chinese feminism; on the other hand, the new discourse does work to announce the difference among kinds of feminism, and users, in this way, legitimize themselves as the “real” valid feminists. To be mentioned, there are also two assumptions based on the reason why “Chinese pastoral” can be a humiliating adjective: compared with western feminism, the Chinese edition is inferior in Chinese people’s own eyes; compared with urban lifestyle, the rural one is inferior in modern China.

Submission ID

2344

The suggesting man and the protesting woman. A computational approach to gender equality and agency in the dispatches of a major worldwide news agency

Authors

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Abstract

In this paper I address the issue of gender bias in the news with a specific focus on the framing of women’s and men’s agency as stakeholders of social processes in many different social settings. The approach is based on computational methods aiming at identifying gendered structures in news dispatches produced by a major worldwide news agency operating from France. I aim at identifying gender biases at a very large scale (the news agency publishes around 600 dispatches every day) and with text mining tools such as term (or n-grams) frequencies and collocation. Both the data and the method are meant to avoid some of the risks that content analysis methods entail, notably the stereotypisation of men and women in pre-elaborated coding guides, the dependence on case studies and the « realist » hypothesis that media representation should reflect the « reality » of society (Gill, 2007).

I focus on two kinds of structural biases in the news. « Sampling » biases occur through the selection of a biased sample of people mentioned in the media. « Sourcing biases » occur through the selection of a biased sample of people who, in addition to be visible, are allowed to express their views in the media and/or described as locutors.

The results of the research are threefold :

- I produce an estimation of the inequality in men and women sampling patterns within this news organization that is consistent with other findings such as the Global Media Monitoring Project or the Gender Equality Monitor (Doukhan, 2019).

- I also produce an estimation of the correlation between this unequal sampling and the topics covered by the journalists. The question whether this result can be explained by « real » gender gaps in the groups taking part to the relevant social worlds will be discussed during the conference.

- I finally address sourcing issues and men's and women's agency by looking at quotation patterns within this news organization. Surprisingly enough — because here the « real world » offers no explanation — men and women are portrayed as very different stakeholders of the social processes covered by the news agency. I measure this difference by looking at the genderization of the verbs that introduce men's and women's quotes and find meaning production structures such as the opposition of the « suggesting » (or « claiming », « proposing »...) man and the « protesting » (« answering », « objecting ») woman, a distinction that can be seen as similar — in the social worlds mostly covered by the news agency — to that between male perpetrators and female victims in other worlds.

The paper will also discuss the methodology of the research and propose new ways to assess and monitor gender diversity in the media based on computational methods applied to news contents that play a very important role in the production of the news agenda and circulate widely in newsrooms but also on social networks.

Submission ID

2478

Epistemic Injustice, gender identity & women rights in the digital world: A Visual ethnography of women led campaigns in Pakistan

Authors

Faiza Rafique - Forman

Abstract

Gender misrepresentation & discrimination is an epidemic exercised not only in the developing world but also in many developed parts of the world. In this paper, I document visuals and testimonies of women participants from various digital media campaigns run in Pakistan. It uses visual ethnography as a tool to highlight issues of gender identity, rights and injustice towards active members of gender resistance, empowerment and rights campaign. The paper aims to measure the impact of digital movements on women. This paper intends to research about how epistemic injustice against women leads to identity crisis, inequality and misrepresentation in the digital world. I study Miranda Fricker's work on epistemic testimonial injustice as a theoretical

framework to my research. My research establishes on a pattern of behavior as Lorraine Code best describes as “identity power” and their capacity to control and silence narratives of change. I used discourse analysis as my methodological approach to study various existing gender prejudices which challenge the factual interpretations of female experiences. This paper uses visual ethnography (pictures, videos, post cards and memes) to discuss two integral components 1) the dynamics of women led digital campaigns and 2) the narrative building technique used by the “oppressor” to dismiss or reject their ideas. Some findings of this research include that epistemic injustice against women has various facets to how we can perceive it in the Pakistani context. It is not an individual injustice but is a part of a large cultural fabric in which role of women is considered as an oppressed or as a weak individual. I also recommend in the paper that epistemic injustice against women can only be avoided as a result of collective social change. And it can only be ensured if we provide women with equal opportunities and respect.

Key Words: Digital Media , Epistemic Injustice, Photo ethnography, Gender identity, Gender equality

Submission ID

2482

Is the killing finally ending? A study on LGBTQ representation and the deadly tropes.

Authors

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Nuria Garcia-Muñoz - Universitat Autònoma de Barcelona

Abstract

Representations are extremely relevant because they define what is normal and, consequently, who belongs and who does not (Hall, 1997). The mass media contribute to the formation of thought, with normative images that are reinforced in the media through symbolic representation (Guy, 2007). Something that has a direct impact on the LGBTQ collective.

After the popularization of the term diversity that led brands to commit themselves with equity and inclusion, there was a considerable increase of LGBTQ characters in broadcast television (Deshler, 2017) evidenced by GLAAD’s reports from the last decade. Nonetheless, the quantitative improvement does not directly corroborate a qualitative enhancement. There are many negative narrative clichés and stereotyped representations (Raley & Lucas, 2006) still being used.

The website TV Tropes presents a list of these clichés used in the representation of LGBTQ characters where the "Bury Your Gays" or "Dead Lesbian Syndrome" can be found. This trope concerns the fact that the characters do not usually have a “happy ending” and are killed through tragic circumstances in many of the stories in which they are part of, usually after a sex scene.

During the season of 2015/2016 the use of this trope in the series *The 100* (2014) from the CW channel, caused a powerful reaction from fans. This motivated several investigations (Deshler, 2017; Guerrero-Pico, Establés & Ventura, 2017; Harris, 2017), as well as the birth of a movement called “LGBT Fans Deserve Better” that demanded better representation on television.

Fans of other television series joined the movement exposing disturbing data about the tragic end of queer women during that television season and many seasons before that. The movement gained visibility and it led to a pledge signed by members of the television industry acknowledging the trope and committing to improve LGBTQ representation (Waggoner, 2017). For this reason, the research question is what changed in the representation of LGBTQ characters in relation to the trope from the 2015/2016 season?

While using Cultivation Theory and Content Analysis, the research takes into consideration LGBTQ and non-LGBTQ characters for comparison, the broadcasts and, among others, characteristics such as gender, sexual orientation, age, class, occupation and ethnicity. The sample comprises the seasons from 2015/2016 to 2019/2020 and is limited to the TV series that present LGBTQ characters during these seasons. The analysis is conducted on the period of greatest audience, the primetime, from the USA broadcast channels’ ABC, NBC, FOX, CBS and the CW.

The results indicate a decrease on the usage of these tropes. However, the results also indicate that there is still a disproportionality in the percentage of dead characters in comparison to the death of non-LGBTQ characters and a predominance of violent deaths.

This study has been carried out within the Research Group on Image, Sound and Synthesis (GRISS) of the Department of Audiovisual Communication and Advertising at the Universitat Autònoma de Barcelona (Spain).

Submission ID

2519

Research into Homophobia in the South Korean Military through Big Data Analytics: Centering around the Gay Ban under Article 92 of The Military Criminal Act

Authors

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Abstract

South Korea's military is the most fierce battlespace in the confrontation between the minority human rights movement and the anti-homosexual conservative forces. Considering the unique

context of the South Korean military such as the forced military conscriptions due to the legacy of the Cold War system and military tensions with North Korea as well as closed barrack life, the homosexuality discourse in the South Korean military is extended not just to the human rights of sexual minorities.

In early 2017, during the 19th presidential election TV debate, ideological verification such as 'do you agree with homosexuality in the military' to the major presidential candidates was publicly expressed. In that same year, despite controversy over human rights infringement, tracking down homosexual soldiers occurred under Article 92 (6) of the Military Criminal Act. At the time, the Army investigators tracked down dozens of homosexual soldiers, many of whom have been prosecuted for indecent conduct violations under the Military Criminal Act. And media in the divided country rushed to report the constitutionality of homosexuality in the military from a political point of view as conservatives and progressive.

To examine how Korea's partisanship media set a frame about the issue and what is the underlying assumption and concealment, we extract related news from July 2017 to December 2019 in a computational method and the data is categorized into the conservative media and the progressive media. And it is applied network analysis techniques to identify semantic associations of words contained in the articles. In this context, we adopt Goffman's theory of frames (1974) as a framework. Second, to examine the social perception of the issue, online opinions are collected from December 2011 to December 2019, with 15096 posts from Twitter, 848 posts with 16842 comments from online communities in South Korea and analyzed through time series analysis.

As a result of the data analysis, especially the concepts of 'homosexuality' and 'national security' in Korean conservative media are in opposition to each other, also negative coverage of homosexuality in the military is more than that of the progressive media. In the online communities, nationalist antagonism, which refers to homosexuals as 'pro-North Korean/a Red' and 'The North Korean puppet regime' regarding the issues, has been discovered. Rationally, 'pro-North Korean' and 'homosexuality' have no particular reason to be tied to a common theme, thus we indicate that this is the collective reproduction of online discourses in which one wants to dislike what one hates, reinforces social stigma for the subject, and promotes disgust and fear.

We criticize media excessive sectarianism on the human rights of sexual minorities and indicate that its political attitude encourages the irrational stigmatization on homosexuality in the South Korean Military in the online space.

Submission ID

2534

Feminist Spaces: Case studies on Women Grass-roots

Organizations in China

Authors

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Abstract

With the emerging phenomena that new types of women grass-roots organizations that founded by and for disadvantaged women, such as migrant women workers, women with disabilities groups, this research investigates how these women with less power and resources get their voice heard. From the perspective of gender and intersectionality, this research comprehensively taking the factors of gender, space, media, class, (dis)ability into consideration, and explored the feminist spaces that produced by their organizational media and communication practices.

Participatory observation and in-depth interview were employed from January 2018 to February 2019. Twenty-two participants, including the founders, members, volunteers were interviewed. The articles posted on their official WeChat accounts were analyzed with the framework of production of gendered space.

The preliminary results show WeChat group and WeChat official account had expanded former the spaces and produced new spaces for disadvantaged women. Sister-group as the core tool of grass-roots organization, that enabled them have their reflections of daily life in various space settings with various traditional media technology. The advocacy by these women grass-roots organization challenges typical spaces, including home, consumption and leisure place, working place, and generated new spaces of NGO and the regional and nation-wide support network. Three types of gender-inclusive spaces has been produced: physical spaces, symbolic spaces, and dialogic spaces. These spaces changed due to policy developments, specific projects of the organizations, and support from intellectuals and other groups.

This bottom-up research provides up-to-date cases for the study of communication and development in promoting gender mainstreaming by concerning and including disadvantaged women. It addresses feminist voice and feminist spaces in the both of research and practice, building on and combining insights from communication studies and feminist geography, with the aim to shed light on the potential feminist solidarity among women groups.

Submission ID

2539

The risks of the gender digital divide among teenagers

Authors

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Abstract

This article analyses the gender digital divide between teens from seven countries in Europe, Oceania and South America through a socio-cultural perspective. It compares which habits of use and consumption are attributed and performed by teens in multiple media and social media. It also scrutinizes whether these practices and uses are subjected to stereotyped gender roles.

The digital divide concept was originally associated with a level of access to information and communication technologies (Hargittai and Walejko, 2008). In societies with high ICT penetration, the phenomenon has been addressed by looking at a second level, which focuses on the uses, communication, creative, and instrumental skills (Van Deursen and Van Dijk, 2009). Finally, a third level focuses on the benefits obtained through technology (Ragnedda, 2017). These benefits cover economic, cultural, social and personal aspects (Van Deursen and Helsper, 2018). The last two levels open opportunities for reviewing the most optimistic visions regarding the end of the digital divide.

Although the access gap to devices and technologies concentrates the most significant political interest, the mental access or the lack of interest in ICTs is what has sustained the digital gender gap, such as the supposed technophobic attitude of women (Schradie, 2011). The digital gender gap basis is on the roles that provide social expectations and shape the male or female use of technology. From academia, access has been mainly explored in terms of inequality of opportunities of use, correlating economic, social, cultural, and political differences (DiMaggio and Bonikowski, 2008). However, gender has not been in-depth explored (Joiner et al., 2015). In this article, we look at the digital gender gap taking into account access, use, and consumption. We also explore sub-variables such as online content production.

The data of this study come from the (Name Anonym) research project (2015-2018). A questionnaire was applied to map the access, use, and media consumption and production habits of 1,520 teenagers. Based on univariate and bivariate data analysis, the results show that the digital gender divide still exists and takes shape through the persistence of gender stereotypes and roles associated with men and women and their relationship with media and technologies. Differences in access, use, consumption and production habits were detected. On the one hand, video games were one of the most significant cases that remain associated with boys. On the other hand, another significant case was the use of social networks and the creation of stories. It was identified as mostly associated with girls. The study concludes by indicating the need to pay attention to the found gender biases because they may imply risks concerning the development or inhibition of teens' media skills.

Submission ID

2571

Interrogating Feminist Identity in the Online Dispute of “Pseudo-feminists” in China

Authors

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Abstract

This article looks into the question of feminist identity in an online dispute in China. In recent years, several feminism-related pejorative phrases have been invented and used widely online in China to dismiss women who claim to support the feminist cause but “play the gender card” to gain benefits. These women are generally called “pseudo-feminists”. This online dispute is a puzzling one as past research findings show that feminist identification in China is rare. By comparing the online dispute with the post-feminist media environment in the West, this article tackles the question of feminist identity and the implication of this phenomenon for Chinese feminist politics. Applying both qualitative content analysis and discourse analysis it interrogates 84 posts of more than 500 likes from Zhihu, a Chinese Quora-like Q&A platform, this study finds that these posts seldom refer to an ordinary individual who is self-identified feminist. Rather, feminist identity is recognized or repudiated in these posts through three different ways: 1) feminist identity is deemed as legitimate and also used to refer to historical figures, whereas women who raise the issue of sexism in everyday life (in an “inappropriate” way) are labelled “pseudo-feminists”; 2) feminist identity is viewed as trivial for its mere focus of gender issue, and middle class women who mock deprived men through the discourse of gender are considered as “pseudo-feminist”; 3) feminist identity is repudiated for its Western origin and thus unsuitable in the Chinese context, as China has already achieved gender equality through its own path. The findings of this study have several implications. First, in contrast to the widespread discourses of feminism, self-identified feminist is still rare, which is consistent with the previous findings. Second, the articulation of feminist identity should be understood locally through China’s class conflict and history of women’s liberation. Third, despite the local entanglement and variance, feminist identity is commonly treated as outdated, trivial or unnecessary, which is akin to the post-feminist phenomenon, resulting in the denial of both women’s grievance and collective politics.

Submission ID

2612

Queer Affective Activism: Gift-Exchange, Voluntarism, and Creativity in the Korea Queer Culture Festival

Authors

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Abstract

This paper examines how queer affective activism in South Korea has been constructed via the logic of gift-exchange and explores the activism's possibilities and limitations. I focus on the Korea Queer Culture Festival, a Korean counterpart of Pride parades in the US. Since 2014, the festival has become a critical site of contestation over LGBTQ Koreans' senses of self and social and national belonging due to the rise of anti-gay protestors, the government's neglect of LGBTQ rights, Euro-American embassies' support for the festival, and the explosive growth of festival participants and organizers. I conducted 17 months of participant observation of activities surrounding the festival and interviewed 38 festival organizers and participants in Seoul. Prior research has focused on how LGBTQ people organize affective activism in opposition to anti-gay feelings. While showing how LGBTQ Koreans challenge anti-gay sentiments in Korea, however, my research further connects LGBTQ Koreans' emotional and social lives with neoliberal governmental power that mobilizes the logics of gift-exchange and discourses of voluntarism and creativity. Drawing upon studies of queer feelings, neoliberal governmentality, and gift-exchange, I show how LGBTQ Koreans appropriate the discourses of voluntarism and creativity and the logics of gift-exchange to organize an activism that can ease their precarious feelings (predicated on social insecurity, instable employment, and homophobic/transphobic attacks) that have been heightened in neoliberal Korea. Neoliberal governmental power operates not only by promoting individual's responsibility but also by encouraging people's voluntary community engagement that can supplement a lack of social welfare. Korean government encourages young Koreans to volunteer in building a community and to cultivate creativity in the service of social and creative economy, framing youth's free labor as gift that can be rewarded in a form of sense of community. While being marginalized from these kinds of government projects, LGBTQ youth instead appropriate the prevalent discourses and the logic of gift-exchange to do free labor for the festival production. The festival offers a platform where LGBTQ youth can enact their creativity—many of whom are aspiring artists and freelancer designers—and helps channel their self-expression as LGBTQ toward public recognition for organizing the largest LGBTQ event in Korea. The gift-exchange between organizers' free labor *and* public recognition and the enactment of creativity allow them to build a community based on reciprocity in which the honor of giver and recipient are engaged, thereby constructing affective activism against anti-gay politics and for LGBTQ communities. However, I also argue that the same logic of gift-exchange constrains the potentials of affective activism. When organizers are forced to care for other organizers and festival participants more than they expected without receiving public appreciation equivalent to their free labor, the sense of community is disrupted. This anxiety of inequivalent exchange and the disrupted sense make organizers marginalize political debates that would require more emotional labor. By addressing queer affective activism developed in relation to neoliberal governmental power, my research reveals a novel mode of political participation that moves beyond the conventional binary opposition of queer liberation and mainstreamed liberal gay politics.

Submission ID

2615

Twitter and the new women representatives: Analyzing self-representation through an intersectional lens

Authors

Pizwak Imtiaz - Ts

Abstract

Contemporary debate in the US has brought to fore the role and representation of minorities in the media owing to the political climate of the country. Theories of intersectionality (Crenshaw 1989, 1991) have granted researchers the conceptual framework to analyze discrimination in terms of its certain ethnic, religious and gendered lens. This study attempts to go beyond Western narratives of inclusiveness and political correctness in order to understand the depiction and self-depiction of Muslim women in the context of the United States. Scholars have aptly captured polarized discourse within the US political climate, where extremist right-wing and left-wing ideologies often shrink space for alternate viewpoints. Particularly for women belonging to disadvantaged intersections (religious, racial minorities, etc.), it is increasingly difficult to find representation that goes beyond political window-dressing. Twitter has emerged as an important source of self-representation, hailed under the concept of media democratization. How does twitter address these blindspots that are ignored by mainstream media? Is it a leveling force in its ability to grant voice to marginalized groups in the community?

This paper seeks to inform this general debate through an analysis of twitter-space as a virtual public sphere by analyzing its use by certain prominent Muslim women. The rise to power of Ilhan Omer and Rashida Tlaib to US Congress and their consistent scrutiny in the US points to the cross-cutting challenges faced by minorities in a polarized milieu. In their own words, they have been marginalized across the political board for their views and their identity. However, their twitter presence has provided a space for unprecedented interaction with similarly marginalized groups and issues that deviate from dominantly held positions.

This paper seeks to combine the theoretical underpinnings of critical gender theory, intersectionality and neo-orientalism in order to understand the space provided to Muslim women under the political climate of US post Donald Trump's election to power. It aims to analyze the dominant frames under which prominent women of color are depicted in US media. This will be carried out through a content analysis of news stories about Reps. Ilhan Omer and Rashida Tlaib from major US newspapers (NYT, The Washington Post). Further, this paper will conduct an analysis of their twitter profiles, to delve into their self-representation and self-expression to understand issue engagement through their chosen dominant paradigms.

Expected results will seek to inform debate on the relationship between gender and technology and the latter's role in creation of spaces whereby marginalized groups may be able to respond to/contradict the dominant narratives in the society.

Submission ID

2623

JOURNALISTS' EXPERIENCE IN REPORTING FEMALE GENITAL MUTILATION: A PHENOMENOLOGICAL STUDY IN KENYA.**Authors**

caren jerop - Alupe University

Abstract

The media operates at the intersection of public and private spaces of societies; they are deeply embedded within societal power structures operating in the realm of social, political and cultural spheres of a community. The Kenyan media for a very long time has portrayed women as powerless and victims of patriarchal power structures, thus further exacerbating rather than constraining the eradication of Female Genital Mutilation (FGM). While FGM is conducted in private spaces targeting the private parts of women, the media's quest to draw these private practices to the public domain has not yielded the much. Instead, women continue to be represented as an appendage of their dominant male counterparts. With this in mind, this study seeks to offer a more nuanced understanding of the experiences of female journalists who report on FGM, juxtaposing this against the lived realities of women in these communities. In this regard, symbolic interaction theory gave a better understanding of how journalist reflected on the stories they gathered. Phenomenological method was incredibly helpful in obtaining data from female journalists who had researched or covered issues relating to FGM. Also, I tapped into their sources by following them up to the communities where these women lived. In-depth interviews were conducted to generate data from both the journalists and the women living in communities where FGM is practiced. Data from the interviews were then analyzed thematically and presented in narrative form using paraphrases and quotations. Findings indicate that the journalists were ambivalent; they were influenced both positively and negatively. Although it is challenging to report about the issues which touch on the private parts and spaces, it was reported that, it is a fulfilling process knowing that one is a woman championing for the right of other women. The reporting process enables one to endure the challenges she has been going through. Based on the findings of this study, it is necessary to have a platform where the journalist would be able to share their experience, learn and motivate one another especially when handling taboo topics.

Submission ID

2945

Polymedia and transnational mothering: Indonesian women's use of smartphones in Hong Kong

Authors

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Abstract

The demand for domestic workers from the global south continues to normalize a new form of family whereby the mothers migrate and become the breadwinners. Indonesia is one of the main sources of domestic workers accounting for approximately four million of helpers in the neighboring countries, including Hong Kong. During migration, these women continue to nurture their children using communication technologies to deliver emotional labor, a phenomenon known as transnational mothering.

The diffusion of smartphone technology, characterized by the convergence of mobile phone and the Internet, has thoroughly transformed transnational flow of communication. Therefore, investigating transnational mothering in light of smartphone connectivity is of timely significance. This study adopts the theory of polymedia (Madianou & Miller, 2013) to examine how smartphone influences transnational mothering among Indonesian mothers in Hong Kong.

Polymedia represents a profound shift in media studies by considering media as an integrated environment of connective possibilities, not as disparate entities. The goal is to re-socialize technologies by acknowledging that selecting certain media from a menu of available means constitutes a social act, and as such, generates social consequences. Smartphone is polymedia as it offers multiple connective modes from which users can select. When this selection is independent of external factors, such as access and cost, the emotional and moral underpinnings of communication behaviors become the focus. Guided by polymedia theory, this study investigates the relational implications arising from how migrant mothers maneuver around various communication opportunities within smartphone to perform transnational mothering.

The analysis of materials from 25 in-depth interviews with Indonesian mothers in Hong Kong revealed that smartphone significantly affects transnational mothering. Importantly, smartphone facilitates shared parenting whereby proxy caregivers become the physical extension of the mothers' emotional labor. Shared parenting involves care network system comprised of husbands, parents, and local religious leaders. Migrant mothers use smartphone to strategically manage these relationships by selecting certain platforms for their distinct symbolic and instrumental purposes. Facebook serves as a stage for public "family display" to reaffirm solidarity, whereas WhatsApp groups fulfill the need for private coordination among childcare stakeholders.

Equally revealing are the emotional and moral costs incurred by smartphone connectivity. As smartphone negates external barriers to communication, migrant mothers become personally responsible for making themselves available. Smartphone thus makes managing unavailability and inattention extremely challenging, exposing the mothers to connection overload and stress. Cross-

media availability is also an issue as seen in how appearing online on Facebook may invoke the expectation that the mothers are also available for private chat on WhatsApp. Consistent with polymedia as “increased moral responsibility”, the mothers’ availability on multiple platforms is moralized, as evident in how their being unreachable when technologies are available symbolizes maternal neglect.

This study contributes to our understanding of how smartphone as a holistic ecosystem of connective possibilities altered the structural foundation of mediated intimacy among migrant families. This implicates not only the well-being of millions of migrant mothers and their children, but also the normalization of female migration as a state-encouraged solution for endemic poverty.

Submission ID

2959

La identificación de la violencia de género a través del audiovisual

Authors

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Clara Sainz-de-Baranda - University Carlos III of Madrid

Rosa San Segundo - University Carlos III of Madrid

Abstract

La motivación de esta investigación radica en que las bases de datos científicas empleadas para el estudio de los sentimientos (como MAHNOB, FilmStim, EMDB o DEAP) utilizan recursos audiovisuales sin perspectiva de género y sin mostrar la especificidad del miedo que sufren las mujeres víctimas de violencia de género.

El objetivo de esta comunicación es crear una base de datos audiovisual sobre violencia de género que permita empatizar y entender las distintas fases del ciclo de la violencia (Walker, 1979) y sus múltiples manifestaciones como la violencia sexual, psicológica de control, económica o social (EIGE, 2019; Labrador, Rincón, & Fernández Velasco, 2004; Torres Macho et al., 2013).

Se parte de la hipótesis de que las emociones que se desencadenan mediante la ficción permiten a la víctima recordar parte de sus experiencias vitales, estas vivencias no solo pueden ser empleadas para la psicoterapia sino también entrenar a los dispositivos inteligentes para detectar la violencia de género.

Para la obtención de resultados se ha empleado la técnica de entrevistas en profundidad semiestructurada a profesionales que trabajan con víctimas de violencia de género. El corpus de análisis está formado por 14 entrevistas grupales y 20 individuales, con un total de 59 personas participantes que contaban con una media de 15 años de experiencia.

El análisis se ha realizado con el programa Atlas.ti. Se han obtenido un total de 85 verbatim del código de “filmografía” en donde se englobaban todas las películas y/o elementos audiovisuales que generan identificación y son empleadas en terapia y/o actividades de sensibilización.

Posteriormente, se han codificado todos los elementos audiovisuales para su tratamiento cuantitativo (frecuencia).

Los resultados muestran una gran heterogeneidad en los recursos audiovisuales que se emplean en terapia y/o actividades de sensibilización por parte de las profesionales que trabajan con víctimas de violencia de género, nombrándose un total de 138 títulos. Entre los títulos más nombrados se observa que reflejan las múltiples violencias de género que sufren las mujeres, si bien prevalecen los audiovisuales que abordan la violencia en el ámbito de la pareja sentimental (*Te doy mis ojos*, *Solo mía*, *Big little lies*, *Durmiendo con su enemigo*, *El orden de las cosas*, *Celos* o *Propiedad privada*), las profesionales incluyen otros títulos como *Camino a casa*, *Princesas* o *Mariposas en el hierro* que abordan la violencia sexual y la violencia social a la que se enfrentan las mujeres por el simple hecho de serlo, y los abusos sexuales (como muestra la película *Precious*).

Submission ID

3070

Gender constructions in a noninclusive person representing genre–obituaries in the Nordic newspapers Dagens Nyheter and Helsingin Sanomat

Authors

Jonita Siivonen - Swedish School of Social Science at the University of Helsinki

Abstract

This paper presents a pilot study on binary gender representation in all 133 obituaries published on the family and diary pages in two Nordic dailies. The material consists of 81 obituaries in the Swedish newspaper Dagens Nyheter (DN, Stockholm, Sweden) and 52 obituaries in the Finnish newspaper Helsingin Sanomat (HS, Helsinki, Finland) in February 2019. Thirty-one (31) obituaries were for women and 102 for men—that makes 23 per cent women and 77 per cent men.

The pilot study explores the societal positions of the persons appearing in the obituaries and looks closer at the person representations and patterns of gender construction. For example, the study shows that obituaries headlines for women explicitly in some cases refer to gender, while this is not the case in obituaries for men.

The obituaries person galleries in the Nordic context of these two large print papers draw a sharp line between the elite persons who are included in the genre and those others who are excluded

from the genre. This study not only defines the included obituaries persons' societal position, but also explores what linguistic constructions are used in giving these persons a "final" voice. It also explores which linguistic constructions are used as the obituary persons are put on a pedestal–societal positions, and personal and professional qualifications recognized by this newspaper genre.

The method used in the study is within the tradition of critical text analysis and is carried out as a qualitative close reading. The aim is at extending the study by comparing both quantitative and qualitative findings in this DN and HS material to an extended and longitudinal study of obituaries.

Media representation in the news genre worldwide give women a subject position in 24 per cent of the material (GMMP 2015). The portrait genre has a somewhat higher percentage of women as subjects, but also those numbers favor men—a study on the portrait genre is comprised of 41 per cent women and 59 per cent men (Siivonen 2007).

Obituaries differ from these related genres in two major ways. Firstly, obituaries obviously differ from other traditional news and media genres in being about persons who quite recently have died, and secondly, they differ from other genres in usually being produced at least partly outside the editorial room. Obituaries can be editorial texts, but mostly they are products of a cooperation between the editorial staff and the audience (next-of-kins, friends or colleagues of the person). This different production set-up could provide the obituary genre to include a diverse gallery of persons, a larger percentage of women, for example. This is however not the case.

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Submission ID

3104

Female youtubers as influencers in the fashion industry

Authors

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Abstract

YouTube® is one of the most used digital platforms, a tool that encourages potential in the marketing and promotion strategies of fashion brands, supported by *youtubers* and the influence they generate among the public.

The purpose of this research is to compare online prescribers (*youtubers*) in Spain and Ecuador. To do so, we first conducted a review of the marketing of influencers through the analysis of previous research published in journals belonging to databases considered to be of high impact.

Subsequently, an interpretative-based content analysis was carried out with a review of advertising strategies embedded in each of the channels.

This study was carried out on the videos with the highest number of reproductions and likes published between 2017 and 2020, identifying the four leading *youtubers* in the countries under study to diagnose the following variables: organic reach, number of followers, video reproduction and interactive production resources used to generate influence and reach their target audience.

This research concludes that *youtubers*, both Latin American and European, specifically from Ecuador and Spain, agree on how to interact with their followers spontaneously, using a vocabulary according to their target audience, producing and publishing content, in most cases with simple editing without the intervention of animation or additional effects.

Among the countries mentioned, the difference lies mainly in the use of words specific to each locality, the decoration of the spaces, and the type of events to which they refer, which are cultural adaptations of each locality.

The *influencers* inspire their audience to feel empathy and interest in the language used, the exposure of everyday daily needs of girls and women, and the type of audiovisual production broadcast.

Submission ID

3133

Understanding hashtag feminism: the #MeToo movement on

Twitter

Authors

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Abstract

The topic of my paper is digital feminist activism, with a specific focus on the case of #MeToo.

This form of activism is framed as “discursive activism,” meaning it is “directed at promoting new grammars, new social paradigms through which individuals, collectivities, and institutions interpret social circumstances and devise responses to them” (Young 1997:3). Within this framework, scholars have identified an important revival in feminist activism coinciding with the rise of social media. In

recent years, a number of online mobilizations to combat gender violence and, more generally, gender inequality have emerged, such as #YesAllWomen, #WhyIStayed, #EverydaySexism, and, most notably, #MeToo.

My contribution focuses on the #MeToo movement as the most visible online feminist protest in recent years. The hashtag functioned as a site of collective identity and collective consciousness for the critical sharing of experiences and stories (cf. Barker-Plummer 2017 on #YesAllWomen), in a manner similar to classical feminist practices of collective identifying and consciousness raising. Because of the large role played by social media, however, there movement was also shaped by the specificities of digital activism and social media platforms.

The paper explores the first six months of the conversation that took place on Twitter. Over two million tweets with the #MeToo hashtag are analysed to identify the main trends and themes in the movement. A complex interplay between the feminist movement and the use of digital media emerges. The online campaign proved successful in creating new momentum for feminism, as #MeToo became a reference point for a generational fight against sexism. At the same time, trends in “neoliberal feminism” (Rottenberg 2014) and the commodifying nature of social media platforms lead to the risk of “mass outrage and grief over sexual violence can be hijacked by ‘old’ and ‘new’ media companies” for their own profit (Salter 2019).

Submission ID

3247

“Finland is no feminist utopia”: Gender, politics, and journalism in the age of popular feminism

Authors

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Abstract

In December 2019, Finland received a burst of global media publicity when Sanna Marin became the youngest prime minister in the world. While Sebastian Kurz of Austria claimed the title a month later, stories on Marin continued to appear, not only leading with her age but with a keen focus on gender. This was accentuated with stories of five women occupying key ministries in the new government.

In this paper, we analyze both domestic and international media coverage of PM Marin in December 2019 and January 2020. The coverage around the world was mainly admiring, capitalizing on the recent rise of feminist discourses in media publicity that are paradoxically framed around individual celebrities and influencers, as well as blatant commercialism such as “femvertising” (e.g., Horowitz & Feinstein 2020). While marveling the rise of women in Finnish

politics, stories also included features on Marin as a fashionista, and news items on the Estonian minister mocking Marin's work experience.

In contrast, domestic stories on Marin were news-oriented and repetitive. Narratives about her childhood and rapid rise to the category of heavyweight politicians were told already roughly a year earlier when she received national attention during an election campaign as a substitute for her party's chairman who had suddenly fallen sick. The international coverage about Marin was reported in national media and especially in her hometown Tampere, but, curiously, no large human-interest article about her was published in popular magazines or elsewhere.

The Case Marin exemplifies three distinct aspects of today's highly complex relationship between gender, politics, and journalism. Unsurprisingly, it highlights, as Ross and Comrie (2012) have observed, that gender and age are the key factors that impact coverage of women politicians.

In addition, the coverage of Marin is a case of gender representations in the era of "popular feminism" (Banet-Weiser 2018): Gender issues and feminism are more visible than ever—when they fit the logic of the "economy of visibility". Popular feminism in the media is often fuelled by celebrity stories, battles between feminist and misogynist discourses, and the potential for digital virality. For international audiences, Case Marin was a popular feminist story.

Finally, the coverage highlights the stark contextual differences in representations of Marin. Only a couple of international pieces provided any analyses on gender politics in Finland. One of those rare texts challenged the dominant international media discourses by noting that Finland is far from a feminist utopia (Abdulkarim 2019). In fact, Marin's rise was the result of a government crisis in the political climate where the rise of populist right-wing politics and an antifeminist political agenda are linked in several ways (Kantola & Lombardo 2019; Ylä-Anttila & Luhtakallio 2017). While much of the coverage around the world celebrated young women's rise in politics, domestic stories on Marin seemed decidedly neutral.

Submission ID

3352

Does Gender Matter? Communication, Self-Objectification, and People's Attitude toward Cosmetic Surgery

Authors

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Abstract

The increasing demand for cosmetic surgery can be observed among both men and women globally. Women have been traditionally the main receivers of cosmetic surgery. In countries such as the US., UK. and China, more than 90% of the total cosmetic surgery procedures (both surgical and non-

surgical) targeted women (ASAPS, 2018; BAAPS, 2019; CAPA, 2019). In comparison, men receive fewer cosmetic surgeries, but the number is growing rapidly. Not only practice but also attitude toward cosmetic surgery was found different across gender (Wen, Chia & Hao, 2017). Attitudes toward cosmetic surgery refer to people's approval or acceptance of cosmetic surgery, their intention to undergo cosmetic surgery in general, and intention to undergo specific cosmetic surgery procedures (Henderson- King & Henderson-King, 2005; Nabi, 2009; Sarwer, et al. 2005). Media and peers were considered important factors that can affect people's attitudes toward cosmetic surgery (Sood, Quintal, & Phau, 2017; Swami, 2009; Wen, Chia & Hao, 2017). However, as various ways of communication become available, the influence of interactive communication (i.e., on social media, on mobile medical beauty apps, etc.) on people's attitude toward cosmetic surgery is still largely unknown. This study wants to fill the gap by exploring the influence of communication, specifically interactive communication through online and mobile channels, on men and women's attitude toward cosmetic surgery.

According to Frederickson and Roberts' (1997) objectification theory, socio-cultural contexts in which women are presented as sex objects socialize them to view themselves from an observer's vantage—one in which women are perceived as objects, valued for their physical appearance. They asserted that women's sense of self is largely dependent on how they feel about their bodies (Frederickson & Roberts, 1997). Previous studies demonstrated that media and communication can influence people's body satisfaction, self-objectification, and self-esteem, which differ across gender (Kim & Lee, 2011; Polce-Lynch, Myers, Kliewer, & Kilmartin, 2001; Choma, et al., 2010). Further, it was revealed that body satisfaction, self-objectification and self-esteem are related with people's intention to engage in cosmetic surgery (Vaughan-Turnbull & Lewis, 2015). Therefore, this study employed body satisfaction, self-objectification, and self-esteem as mediating factors to test the effect of communication on men and women's attitude toward cosmetic surgery.

Based on a national survey in China (n=1059), it was found that women and young people are more likely to hold positive attitude toward cosmetic surgery. However, no significant gender disparities were found for people's acceptance of cosmetic surgery or intention to undergo cosmetic surgery (both surgical or non-surgical). Path analyses were conducted to test the direct and indirect influence of different ways of communication on people's attitudes toward cosmetic surgery. It was revealed that interactive communication on social media and beauty apps can significantly influence both men and women's attitude toward cosmetic surgery via its influence on self-objectification and self-esteem. Men were found to be more susceptible to the influence of mass media and interpersonal discussion. Practical implications and theoretical implications of gender objectification in the cultural context of Asia were discussed, too.

Submission ID

3376

“We’ll protect you”: Young Women’s Taking Space in the 2008 Candlelight Rally in Seoul

Authors

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Abstract

Drawing on Lefebvre’s theory of the production of space, this research explores how young Korean women took space and created an alternative everyday life in the 2008 Candlelight Rally in Seoul. The existing literature on social movements dominantly assumes taking space as extraordinary ruptures, which then return to everyday normality. However, as recent studies reveal, these ruptures are not only moments of excess but also are opening towards new creations of everyday life. This article investigates the sociomaterial practices of young women who were involved in the candlelight protest. It focuses on how they transformed the “dangerous” exceptional space into “safe” ordinary space by calling for non-violence, practicing care of others and being connected through digital media. I attended the protest both as a media ethnographer and protestor and my encounters with those women were contextualised by our joint attendance at various protests. I conclude that the protest provided those women, who had been isolated, with exceptional moments when they became engaged out on the street as public subjects, forming a sense of solidarity based on their shared precariousness as women in South Korea. I argue that in so doing they not only built infrastructures to sustain the exceptional space of the candlelight protest, but also created a new form of everyday life. This article contributes to further understanding of taking space as part of everyday life, challenging the division between the protest and everyday life.

Submission ID

3529

Feminist Movements on Social Media: Contradictions, Consumption and Co-option

Authors

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Sarah Zia - Independent Res

Abstract

The last decade has seen the rise of several feminist protests that have either been conducted virtually or have at least mobilised masses on social media. The rise of Western digital media outlets focusing on gender have brought to South Asian computer screens examples of how the Internet could be mobilised as a safe, feminist space. In the context of South Asia, feminist

struggles have been foregrounded within the feudal mindsets operating in a neo-liberal political economy and they have largely centred on institutions like family and marriage. The rise of the Internet where individuals put out mediated responses and forms of themselves on a supposedly collective medium that creates connections have once again brought to the forefront tensions between the individual and collective.

It is in this context, that we seek to examine how the Internet has transformed feminist activism in South Asia through two key online movements, Why Loiter and Girls at Dhabas. The two movements predate #MeToo and observing them offers a means of tracing the history of contemporary digital feminism in South Asia, and understanding the links between different movements. These two movements broadly espouse the cause of women and other marginalised identities reclaiming public space by using the digital space as a platform for not just mobilisation but also as a site of performance. In being the medium of amplification, the internet becomes a parallel site of protest as the non-protesting audience witnesses the embodied performance of the protest on the medium. A key question to examine is how the structure of social media is central to digital protest and whether protests can be conducted online minus the usage of social media platforms' architecture. The key question we seek to answer is that can the internet blur physical boundaries to create a more inclusive public sphere. In this sense, how do digital feminist protests then impact the reorientation of spatial dynamics between genders - both physically and virtually - and what are the strategies of inclusion for building feminist solidarity in a digitally divided world?

As several studies have shown that while the Internet may be an effective tool for mobilisation like during the Arab Spring, it is difficult for it to help sustain long-term change. In this context, we seek to examine the contradictions in sustaining a long-term movement digitally while trying to cope with the architecture of social media which has been identified as being capable of creating new exclusions. Given that the generation and consumption of opinion and hot-takes on social media is what generates revenue for social media companies, we seek to understand how movements respond to the internet's architecture, which has a demonstrated potential to either co-opt or engulf a digital movement and make it a privilege of those in the mainstream, when it was originally envisioned as an emancipatory force for those on the margins.

Submission ID

3591

Finally beyond the status quo? An analysis of Steps Taken to Improve Gender Equality in the European Audiovisual Sector

Authors

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Marlen Komorowski - Vrije Universiteit Brussel

Abstract

Three years ago, the audiovisual sector was the starting point of world-wide heated debates, protests and shocking revelations of incidences of sexual harassment against women coined under the #MeToo movement. Since then, the #MeToo movement gained steam impacting debates that went beyond Hollywood while stories came to light about harassment or assault in the workplace by often men in positions of power. While the sexual harassment allegations became the pivotal starting point of the #MeToo, the discussion rapidly expanded into other inequalities women face, such as labour conditions, salaries, leadership positions, funding, and career paths, also in Europe's audiovisual sector.

Although there is a strong momentum in addressing the gender gaps and empowering women in Europe after the #MeToo movement, this exists side by side with a strong backlash and misogyny. Kuhar and Paternotte (2017) provide an overview of this trend where they argue that after years of steady progress in terms of gender and sexuality rights, opposition to progressive gender equality is manifested in challenges to gender mainstreaming, marriage equality, abortion, reproductive technologies, sex education, sexual liberalism, transgender rights, anti-discrimination policies, and even to the notion of gender itself. Also Banet-Weiser (2018) makes the reflection that current times demonstrate the existence of popular feminism and popular misogyny simultaneously. Because of the recent developments around the #MeToo movement and the rising backlash and misogynistic narratives around women's issues as well, this paper argues that it is now the time to look back on the developments in the audiovisual sector in Europe and ask the question, what impact did #MeToo have on the AV sector and what can we learn from it to move forward?

Methodologically, in this study, we applied a secondary analysis methodology (Johnston, 2017). Secondary information was compiled by means of desk research and interviews with leading experts on women in the audiovisual sector in Europe. We built this paper on a meta-analysis using evaluation synthesis. We focused on two study objects: (1) reports and studies published that highlight the current situation of women in the audiovisual sector in Europe and (2) secondary data on initiatives and practices that aim to intervene and change the current situation of women in the audiovisual sector in Europe. We systematically compiled, analysed and interpreted the findings of the (1) reports and evaluated the (2) initiatives taking into account differences in contexts and methods, thus allowing in-depth, yet contextualised, learning from them. The main aim of this paper is to provide the opportunity for critical reflection on the development of the situation of women in the audiovisual sector in Europe and – we hope – to enlighten policy learning for policy makers, academics and all private and public stakeholders. The findings offer an entry point for those who seek specific support in designing and implementing interventions to the situation of women in the audiovisual sector and aim to foster academic debate about rationales, intervention logics and the opportunities and limits of analysing and understanding reports and initiatives.

Submission ID

3595

Managing gender stereotypes with negotiation adaptivity: The dynamic interplay of competition and cooperation by senior female negotiators

Authors

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Abstract

Previous research on gender in negotiations suggests that men outperform women in negotiations and attributes gender differences in negotiation outcomes to differences in men's and women's negotiation behavior. Generally speaking, male negotiators are expected to use more aggressive and competitive behaviors that are congruent with an agentic stereotype, but female negotiators are expected to use more passive and accommodating behaviors associated with a communal stereotype. Furthermore, negotiators will risk a "backlash", unfavorable social evaluations, when their behaviors deviate from their gender stereotype. In other words, if female negotiators adopt more aggressive and competitive behaviors to effectively negotiate for economic outcomes, the trade-off is to receive a negative social evaluation unless they represent another person in negotiations.

Given the disadvantages for women in negotiations, negotiation researchers suggest several strategies for women to overcome gender differences in negotiations. Among most-examined strategies, however, two strategies (i.e., *using a relational account, feminine charm*) tend to perpetuate gender stereotypes because of their conformity to gender roles. With regard to *confrontation* as a strategy, a strategy countering traditional beliefs about women, research results suggested that female negotiators who confronted a male counterpart with his female gender stereotype and negotiated assertively not only achieved better economic outcomes but also were evaluated more favorably than women who simply used agentic behaviors such as assertiveness. That is, gender differences in negotiations can be changed without compromising social evaluation.

The current study argues that negotiation research should explore more strategies that may help women to maximize both economic and social outcomes in negotiations. As Sheryl Sandberg suggests, women negotiators should "combine niceness with insistence," a style that is also called as "relentlessly pleasant." Fran Hauser, the author of *The Myth of the Nice Girl*, also argues that women can "be ambitious and likable", "speak up assertively and nicely", "make decisions firmly and collaboratively" and "negotiate with strategy and empathy". In other words, there are ways by which women can use to achieve both instrumental and relational goals in negotiations even when they negotiate for themselves. Thus, this study aims to explore how women manage gender differences in negotiations with the Yin-Yang perspective by which a conflicting yet complementary dynamics between competition (i.e. *yang*) and cooperation (i.e. *yin*) has been endorsed.

Based upon in-depth interviews with 20 senior negotiators (M=10, F=10) who have at least ten years' negotiating experience, this study examines whether women have demonstrated better *negotiation adaptivity* (i.e., the capacity to employ different bargaining strategies in accordance with the changes in negotiation situations) than men because women usually need behavioral flexibility to overcome gender stereotypes that place them at a disadvantage in negotiations. Specifically, the transcripts of interviews (about 400 pages) will be analyzed to identify the strategies (competition vs. cooperation vs. co-opetition) used in interviewees' "successful" and "less successful" negotiations. The results of coding will be used to answer the following research questions:

RQ1: Compared to men, do women use more diversified strategies?

RQ2: Compared to less successful negotiations, do women use more diversified strategies in successful negotiations?

Submission ID

3598

Role of Tik Tok in Poverty Alleviation and Social Acceptability of Trans-genders in Pakistan

Authors

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Abstract

It is evident that the trans-genders in Pakistan are living below the poverty line and are seen begging and dancing on road signals and on wedding functions. The social divide in Pakistan forces them to struggle more with their due rights. Alisha, a transgender activist, and her other friends included Adnan, Sameer, Komal, and Ayesha, who were members of TAA - Trans Action Alliance, a group consisting of civil society members and trans people in the province, Khyber Pakhtunkhwa, were targeted and shot in 2016. But today, we can see many trans-genders using Tik Tok confidently and having a huge fan following on the app. They are often seen treated as celebrities in their videos and are found being followed as influencers at public places. Thus, we can see the Tik Tok app causing a shift in the changing perception and the acceptability of trans-genders in the society. In the context of existing and persistent discrimination against trans-genders, Tik Tok has become a platform for establishing social ties and sharing of personal life events for the individuals living on the margin of the society. Tik Tok is currently the most prevalent short video app on Google Play Store and is one of the most popular social media platforms among the youth, especially teenagers, all over the world. However, despite the trans-genders excessive use of the app, a lack of research persists on their identity development and lived experiences as well as their socio-economic status

after constantly using the app. In this qualitative research, the researchers will examine the experiences of, at least 10, trans-genders who are using Tik Tok through one-on-one in-depth interviews. The research question guiding the study would be, ‘what role social media is playing in their lives to overcome poverty and improving their social status’ and ‘if they have been experiencing cyberbullying and verbal assaults in terms of discrimination on cyberspace or not’. The study will help explore the expected utilities and deterrents of Tik Tok for these trans-genders.

Submission ID

3624

Toward an ethical journalism: Unmasking U.S. gendered reporting to help advocate for (female) human trafficking victims

Authors

Tania Rosas-Moreno - Loyola University Maryland

Abstract

Human trafficking, or HT, according to the Polaris Project, is the business of stealing a person’s freedom for profit. It is a multi-billion-dollar criminal industry denying freedom to at least 24.9 million people worldwide. Although the United States is a Tier 1 nation due to efforts to combat trafficking (U.S. Department of State, 2017, p. 25), it leads globally as a major source, destination and transit country, with around one third of the world’s HT profits stemming from it alone (Bogle, 2015). It holds the title of second highest destination in the world for trafficked *females* (BCAT, 2017), although 83 percent of victims in confirmed U.S. sex trafficking cases are U.S. citizens (Bureau of Justice Statistics, 2011). HT is the fastest growing crime in the U.S., on track to soon surpass drugs as the number one crime.

Since most people use the media to understand social problems such as trafficking (Johnston, Friedman, & Sobel, 2015; Berns, 2004), the media can influence public discourse about the topic, as well as encourage action on the part of the public including policy makers (Hammarberg, 2012; Shah & Thornton, 2004). News media also can serve to raise HT awareness and improve the responses of law enforcement officers and agencies to the problem (Mapp et al., 2016; Wilson & Dalton, 2008), thereby aiding victims. This is critical, especially since little-to-no research has been published on HT victim news coverage, inspiring scholars’ call for it (Johnston, Friedman & Shafer, 2014; Sobel, 2014).

While Maryland is not a top three U.S. HT state despite three major airports, an inexpensive/extensive East Coast transportation system, large sporting events, etc., it is attractive to traffickers and, disturbingly, unforgiving for trafficking victims: “Maryland ranks *dead last* in easing the way for [HT] survivors” (Rentz, 2019, emphasis added). Therefore, this study aims to

qualitatively investigate through a merged framing theory and feminist-ethics-of-care perspective how HT victims have been portrayed over the past decade in 70 sampled articles from two of Maryland's top three dailies, *The Baltimore Sun* and the *Capital Gazette*.

The central logic of framing is the construction of symbolic representations that allows the frame to deliver to the receiver of the frame an understanding of issues. Gitlin (1980) viewed frames as "persistent patterns of cognition, interpretation, and presentation, of selection, emphasis, and exclusion, by which symbol-handlers routinely organize discourse..." (p. 7). A feminist-ethics-of-care perspective seeks for an ethic of resistance to the injustices inherent in patriarchy that can prevail in journalistic storytelling (Gilligan, 2011).

Studying HT victim news coverage particularly from this angle is significant because of its implications for the news industry to decrease gendered reporting; for lawmakers and law enforcers to thwart trafficking; and, primarily, for (potential) victims, to decrease entry and increase escape plus recovery. A two-newspaper analysis should cut through news normalization and routinization that can occur through press practices (Shoemaker & Reese, 1996; Author, 2008), pointing to how (non-gendered) journalism can be a force for human rights advocacy for subjugated groups, primarily female HT victims.

Submission ID

3675

An interrogation of the Twitterati expressed marginalized positionality of men in Kenya: The case of the 'Men's Conference' 2019-2020.

Authors

Robi Ochieng - United States

Abstract

In the last two years, Social media in Kenya has been abuzz with claims of men going for the 'Men's Conference' during the Valentine Season. Humorous posts, sarcasm, mimes, and photos were used on Twitter and other social media to specifically declare the intention of men to attend the conference on 14th February justifying their absence in participating in the rituals of Valentine's day when lovers are expected to share lavish gifts and share romantic gestures. This year, there was an actual 'Men's Conference' held on Valentine's Day at a prestigious hotel and was aired on of the mainstream local television station: Citizen TV!

This study contributes to creating a counter-narrative to the gains made by civil society, feminists, the gay and lesbian movements in their efforts to protest against social privileges assigned to men in patriarchal systems. The unit of analysis for this study will be Tweets posted the tweeter handles:

@mensconference2019 and @mensconference2020 and hashtags: #mensconference2019 and #mensdconference2020 posted in late January to end of February in the last two years.

These tweets will be interrogated to examine sadomasochistic narratives by Twitterati that articulate the marginalized positionality of the 'boy child', who claim to have lost social privileges assigned to them through patriarchy and have been reassigned to the empowered 'girl-child' through affirmative programs in Kenya. Through content analysis, the study will explore how the use of humour, sarcasm, mimes, and photos posted on Twitter contributes in advancing the impression that men, who should embrace heroic heterosexual masculinity, have embraced 'victimhood' and suffer as abject men signified by the pressures to participate in the trending commercialization of the Valentine Day festivities.

A further investigation will seek to explore expressions of sadomasochism in the tweets to interrogate the use of self-injuring ad self –defacing communication that contributes to advancing the grotesque 'realism' that Kenyan men are disadvantaged by the empowerment of women. Further to, the study will seek to establish patterns of communication in the tweets that imply 'the low other' position adopted by men expressed in online conversations that not only challenge the heteronormative outlook from patriarchy that portrays masculinity as heroic but also, project the used of victimhood as evidence of the disempowerment of the 'boy child' in Kenya.

Submission ID

3683

NARRATIVE ANALYSIS OF INTIMATE PARTNER VIOLENCE IN KENYA'S PRESS

Authors

Dorothy Njoroge - United States International University-Africa

Abstract

WHO estimates that globally that 35% of women experience gender violence in their lifetime with intimate partner violence accounting for the commonest form of violence against women. Globally, 30% of women killed intentionally are slain by an intimate partner or a family member (UNODC 2018). At 19,000 deaths, Africa had the second largest number of femicides by intimate partners (UNODC 2018). More than two thirds of all women (69 per cent) killed in Africa in 2017 were killed by intimate partners or family members (UNODC 2018, 11). While official statistics are unavailable, according to Counting Dead Women Kenya, 108 women were killed between January 1 2019 and December 30th 2019. Women's organizations in Kenya are now describing the situation as femicide.

The media play a crucial role in shaping perceptions of social problems. The media have the power to give salience to some issues and to suppress others. Hence, news media can illuminate or obscure domestic violence's role in individual deaths, its importance as a broader social problem, its

characteristics and patterns, and its victims' experiences. They also play a critical role in normalizing socially acceptable behavior and providing a space for public discourse on crucial societal issues (Silveirinha, 2007; Smith, Bond and Jeffries, 2019,3). And as Lloyd and Ramon observe, whilst media are not single-handedly responsible for the elimination of domestic violence, it is crucial to examine media content to understand how violent cultures are constructed to give insight on how they can be challenged (2017, 133).

In the wake of increased media coverage of this intimate partner violence in Kenya, what stories are the media constructing about this vice? The various stories that media tell suggest divergent causal explanations and corresponding resolutions to these. Narrative analysis focuses on how stories are used to make sense of the world and to interpret events. This study will use narrative analysis to discuss how the three leading newspapers (*Daily Nation*, *The Standard* and *People Daily*) in Kenya portrayed intimate partner in their news coverage between 2015-2019.

Submission ID

3694

“Greedy but harmless”: Consuming gender embodiment through online eating shows

Authors

Wei-Ping CHEN - Assistant Professor, Department of Communication and Technology, National Chiaotung University, Taiwan

Abstract

This study explores how women's bodily and emotional presentations in Taiwan are shaped through online eating shows. I focus specifically on online streamers such as *Chien's Eating*, *Bella's Foodie Diary*, and *Abby Big Eater*, which have gained significant attention among Taiwanese audiences but have not yet been explored systematically. These shows are centered on the eating practices of women who manage to keep their bodies fit or even “paper-thin” while consuming large portions of food in front of their audiences. These shows create the online communities that encourage interactions based on an intimate ambiance co-constructed by live streamers and their followers. Drawing on the sociological concepts of mediated intimacy, gender embodiment, and conspicuous consumption, this study asks two main questions: First, how and to what extent is gender embodiment shaped through online eating shows? Second, how do these online cultural fabrications approach and mediate the contradictions between women's gendered bodies and consumerist aspirations in the context of cultural norms of emotions and femininity?

By analyzing video clips, other relevant images, advertising, interviews, comments, and online interactions, I highlight the intersection between sociological issues of embodiment and emotions within media culture. I show that the increasing popularity of online eating shows is significantly related to women's anxieties, not only about their bodies but also their capacity to reconcile

consumerist activities with their emotional lives. Furthermore, I argue that the live streamers and their followers participate in the mediation of gender relations via online co-presence that creates an intimate ambiance, blurring the borders between producer and consumer, thus mitigating the tensions between consumerism and gender norms in women's daily lives. These findings provide a particularly interesting context and open up new avenues for studying online popular culture, embodiment, emotions, gender, and consumption.

Submission ID

3700

A Proposed Theoretical “SPECIAL” Model: An Integrative Review for LGBT Personalized Loyalty Program

Authors

Ronnaphop Nopsuwan - University of Thai Chamber of Commerce

Jantima Kheokao - University of Thai Chamber of Commerce

Abstract

The LGBT group will be an attractive prospect market; therefore, it is important for the marketing communicator to understand their behaviors to better penetrate into their deeper mindsets which enable marketing communicators to create a loyalty program to increase engagement to the brand. The paper analyzed researches, textbooks in marketing communication and related field to identify the factors that could be used to create an effectively draw these prospective customers to befriend this group. Integrative content analysis was conducted, and the theoretical model SPECIAL was proposed. This model response to the LGBT special and personal needs comprised of 7 factors that reflect the characteristics of the LGBT. They are Sociality (S); Personalization (P); Emotional (E); Consumer-Centric (C); IMC: Integration Marketing Communication; Personal selling(I), Attitude (A); and Loyalty Program (L), respectively. This model will increase the brand experience of the customers. it is the experience of using LGBT behavior towards the world's top brands to be exclusive in various aspects according to each person's information to become the specialty of the brand. Further study to test the viability of the proposed model was recommended.

Submission ID

3701

Whitening transcended: a semiotic analysis of the discourse of whiteness in Taiwan's skin care advertisements

Authors

Jen-Yi Chen - Fooyin University

Abstract

This paper examines the advertisements for skincare products in young women's magazines to understand the beauty ideals, *whitening*, constructed by the skincare company and investigates young women's perceptions of beauty in relation to their everyday beauty practices in the home in Taiwan. On the whole, the focus and popularity of growing range of skincare products introduced over the past few years has called attention to an explosion of academic interest in the representation of beauty constructed by the beauty industry and a corresponding idealization of beauty. Many of what we see in the media are skincare products and cosmetics. In Asia, 'whiteness' is personified and glorified. The use of skincare products to foster the 'culture of whiteness' is widely role-modeled and promoted. Exposed to the advertising media, Asian women consider their body, especially the face, to be the crucial indicator of the symbolic asset and self-worth. This paper argues that in a gendered society, the dominant messages and images fetishized through advertisements not simply formulate 'normative femininity' but represent symbolic 'appearance norms' for being women as their personal standards in the context of Taiwanese culture.

Submission ID

3743

Feminist Interventions through Podcast in Mainland China

Authors

Fan Yang - university of amste

Abstract

Podcast has gained increasing popularity in disseminating knowledge, which has become an effective tool to circulate liberal feminism in popular culture in mainland China. As a platform of social media, podcast is used by some independent hosts to launch their feminist programs in the forms of interviews, lectures and personal narratives. Among those feminist programs, Bitch-up (婊酱) and Youdian Tianyuan (有点田园) are most popular and successful. This article studies these two programs through analysis on their contents and reception, as well as interviews with their hosts. Comparative studies on these two programs reveal that they both legitimize their feminist stance by re-claiming the stigmatized terms such as Tianyuan and bitch. But they differ in their mainstreaming strategies, feminist agendas and negotiations with internet censorship. I argue that their feminist interventions with the public discourse fall into two main categories, that is, gender and sexuality, both of which are crucial components of liberal feminism. Youdian Tianyuan engages the current politics in China to criticize the conventional gender norms and institutional power dynamics. While Bitch-up exports female sexual adventures and autonomic expression from geopolitical context of the Netherlands to mainland China, which, to certain extent, liberates sexual fantasies and builds sexual subjectivity among its female audiences.

Submission ID

3784

Influence of Hollywood TV Series on the LGBTQIA+ Resistance in Nigeria

Authors

Joseph Ayantade - Bowen University, Iwo, Osun State, Nigeria

Abstract

The Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, and Asexual (LGBTQIA+) community is being haunted, hunted and extorted by security agencies, and the heterosexual community in Nigeria since the Same Sex Marriage (Prohibition) Act (SSMA) was signed into law in 2013. Testing the Media Reinforcement Theory, this research will reveal the influence that LGBTQIA+ scenes and characters in Hollywood television series have on the resistance and survival of the LGBTQIA+ in Nigeria.

Homophobia is still a thing to worry about in Nigeria. However, as several Hollywood television series have been involving LGBTQIA+ characters, which is likely to have softened the violent stance of many towards the LGBTQIA+ community, this study will reveal how the Nigerian LGBTQIA+ community currently perceive the level of hostility toward the LGBTQIA+ movement and its threatened survival. Over the years, Hollywood television series with LGBTQIA+ characters are gradually becoming the succor the Nigerian LGBTQIA+ community seem to get. As Hollywood television series continue the inclusion of LGBTQIA+ characters, this paper looks into the level of reinforcement that the LGBTQIA+ feel when they are exposed to homosexuality scenes in Hollywood television series.

This study will also report the assessment of the non-LGBTQIA+ community from the lenses of the Nigerian LGBTQIA+ community. This study will be testing the assumptions of the Media Reinforcement Theory.

The research methodology to be adopted for this study will be survey. The study will employ survey in determining the level of perceived level of success of Hollywood television series in reinforcing the identity of the LGBTQIA+ community in Nigeria, thereby supporting its resistance. This is because survey research method focuses on, and can help measure perception and gather opinions.

The study population will be comprising of the LGBTQIA+ community in Nigeria. Hollywood television series are chosen because of their popularity among young people, the easy access young people have to them in Nigeria, and the continuous exposure of viewers to LGBTQIA+ contents in Hollywood television series.

This research uses the purposive sampling method because only people who identify as LGBTQIA+ will be chosen as respondents. Due to the sensitive issue of homosexuality in Nigeria because of extant laws, and homophobia, this researcher partners with The Initiative for Equal Rights (TIERS). TIERS is arguably the largest foundation fighting for the rights of the LGBTQIA+ in Nigeria with a known address. TIERS, through its Research and Knowledge Management Department will assist

this researcher with the amplification, and distribution the research instrument, while this researcher electronically collects the data. This paper will be revealing the state that LGBTQIA+ resistance is in Nigeria, its challenges, and the possible role that Hollywood television series play in reinforcing homosexuality in Nigeria.

Keywords: LGBTQIA+, Resistance, Hollywood Television Series, Media Influence, Media Reinforcement.

Submission ID

3822

Digital advocacy in a digitally unequal society: exploring the inclusivity of gender justice campaigns in India

Authors

Keshia D'silva - University of Helsinki

Abstract

While many countries in the Global South have been swift to embrace modern information and communication technologies, the accompanying side effect has been the exacerbation of a digital divide, resulting in unequal access to the digital sphere between urban and rural populations, different socio-economic groups and genders. Such a divide is particularly visible in a country like India which has a large rural population, widening income inequalities and restrictions on female mobility and public participation that translate to limits in accessing the digital realm for women.

When considering these issues in relation to digital social justice campaigns in India in general and campaigns addressing gender justice more specifically, a huge paradox emerges. On one hand, gender justice organizations in India often claim to empower the most vulnerable groups of women in society. However, when these groups cannot access the internet - the main medium through which campaigns are promoted nowadays - one must ask which issues are prioritized and whose issues are represented by these organizations in their digital communications. Do campaigns address nuances related to the urban-rural divide and class and caste hierarchies that are intrinsically linked to gender-based violence, for example? Or, do they merely reflect the concerns of urban middle-class populations who are the primary consumers of social media platforms in India?

To answer such questions, visual campaign material of over 300 videos, produced by three organizations working for gender justice in India, were analysed using tools of visual semiotics developed by Roland Barthes including connotation and denotation. The organizations comprised of the Ministry for Women and Child Development, Amnesty International and Breakthrough India. The material was collected from these organizations' YouTube channels and/or web-pages from the last five years.

Preliminary findings suggest that campaigns focusing on sexual harassment and violence against women are usually located in an urban setting and represent the “ideal victim” of sexual harassment as a middle-class woman, targeted by men from lower class backgrounds who have no prior acquaintance with her. In contrast, when the issues of socio-economically disadvantaged women, usually from rural areas, are given attention, they are framed from the perspective of allowing rural areas to “progress” by encouraging girls to remain in school and avoid early marriage. These divisions and hierarchies in digital advocacy not only point to broader societal manifestations of the digital divide but also to enduring historical stratifications that technology does not appear to be bridging. In addition to offering a novel perspective on digital advocacy efforts to promote gender justice in the context of India, the study also illustrates how to conduct a systematic qualitative analysis of extensive visual material using visual semiotics.

Submission ID

3855

‘Femonationalism’ as a Violation of Identity Categories: The Renewed Face of the European Far-Right

Authors

Claudia Alvares - Iscte

Abstract

Positing a certain tendency to treat right-wing women as anomalies (Downing 2018), this article analyses the recent reappropriation of feminist discourse by the far-right in Europe, with the prominence of female political leaders such as Marine Le Pen from the *Le Rassemblement National*, Anne Marie Waters, leader of anti-Muslim party, *For Britain*, and Alice Weidel, co-leader of the *Alternative für Deutschland* (AfD). It is claimed that this ‘femonationalist’ (Farris 2017) discourse destabilises the intersectional dilution of frontiers among ‘oppressed’ categories (cf. Crenshaw 1989), combining anti-immigrant and anti-misogynistic rhetoric, generally framed according to an anti-Islam organising principle. By violating the categories of political identity, according to which an individual’s identity – be it gendered, sexual, racial or class-based –, determines his or her ideological preference, female far-right leaders are strategically contributing to reinscribe the genealogy of feminist mobilisation, traditionally connoted with an intellectual and activist leftist tradition.

A selection of Facebook comments published by Marine Le Pen, Anne Marie Waters and Alice Weidel on 2015-16 New Year eve events in Cologne will constitute the analytic corpus which will allow us to explore the ways that misogyny is used to justify a discriminatory politics that, more than openly racist, is above all anti-Muslim.

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Submission ID

3880

Revenge Tragedy but Not Misogyny? The News Representations of Revenge Porn and the Victims in Taiwan

Authors

NIEN-HSUAN FANG - Department of Journalism, National Chengchi University

Abstract

Cases of cyberattacks against women are increasing in Taiwan for the past few years, with the majority of them being revenge pornography. The sexually explicit images of the female victims are posted online and also redistributed through freeware app such as line to the strangers before the victims can get a chance to have the photos removed. The image-based sexual abuse also comes from general public who comments on the revenge porn and the victims. As The Taipei Women's Rescue Foundation(TWRF) has been advocating for 'No victim blaming' and 'No clicking, No downloading, No forwarding' to the public, general public blames victims for taking part in the photo-taking beforehand, and the ones consume the photos justify their sharing and viewing by saying things like teaching sluts a lesson. News representation of the issues and the opinions revolving around the victims reveal the social sentiment around the issues. The consensual sex, the non-consensual breakup, and the rage the male partner experienced so to upload the photos and distribute them highlighted in the press news discourses pave the way for the victim-blaming and slut shaming. The related news discourses go through transformation recently since women's rights groups monitor the related news reports, but the messages posted by the readers along with the news reports online still reveal the general sentiment towards the victims. Revenge porn is slut-shaming on an exponential level in Taiwan and the in-depth analysis of the role news media play is in need.

The paper addresses the case of online misogyny against women whose personal sexual images revealed. Discourse analysis of the news representation of revenge porn and in-depth interviews with news media editors, reporters, and the NGO TWRF will be conducted in this research to explore the role news media play in portraying the cyberbully and misogyny online. In the context of a profound misogynistic atmosphere in Taiwan, women who considered sexually active in their

personal lives experience abuse and hatred online and hostility in traditional news media. Misogyny thus prevails by calling into question women's rights to stand up and defend their freedom of expression as they are silenced by the cyberbully and news framing the crimes. The research is about how misogyny is communicated in communities online and in news representation. The representations of victims in news contents, photos, and the animations along with the related news reports will be analyzed by stance theory to explore the positions newsroom take in portraying the women and their relationships. The mediatization of misogyny will be analyzed in this paper as how the same media logic rules in virtual communities and news media.

Submission ID

3901

WOMEN AS SOCIO-ECONOMIC BUILDERS: A STUDY OF AHMED YERIMA'S THE WIVES AND J.P. CLARK'S THE WIVES' REVOLT.

Authors

Augustine Andem - Bowen University, Iwo, Osun State.

Abstract

Society is unarguably male-oriented with women given little or no chance to contribute to its development. Women are generally considered weaker vessels, and labelled by society as incapable of structural reasoning. Thus, this paper turns its critical lens to literature for answers to this seemingly wrong attitudinal branding of women. Consequently, the objectives of this paper are to explore the dynamic ways in which women have contributed to the socio-economic status of their husbands using John Pepper-Clark's play *The Wives' Revolt* as a literary platform. In addition, it will also examine the cultural question of whether the last definitive act of the revolt by the women in JP Clark's play was plausible. The next objective is to explore the contribution of one of the wives of chief Olowookere in reviving his ailing business empire. Lastly, this paper will also examine how both playwrights portray the fact that society thrives socio-economically only if a synergy exist between both genders.

To achieve these objectives, this paper shall be driven by Marxist Socialist Feminism Theory. From both texts selected for this analysis, it is clear that men cannot do without the women in society. Both playwrights posit in their plays that there is need for mutual relationship for both genders to succeed socio-economically. Thus, this theory argues that patriarchy is not the only cause of oppression of women, rather their total financial dependence of men. The Marxist Socialist feminists see the economic dependence as the driving force of women's subjugation to men. In this hilarious piece, Clark pitches the wives led by Koko against husbands in a communal dispute over the sharing of a compensation fee paid by an oil company. The consequences, though unexpected by the men, are as devastating to society as the damage done by the oil company. The men were forced

to admit that they cannot do without women in society, particularly when they had to contend with menial domestic chores as lighting fire and attending to a crying baby.

In Ahmed Yerima *The Wives*, chief Olowookere had three wives, Angela, Cecelia and Tobi, the youngest wife but unfortunately died in the arms of the youngest wife Tobi. One of wives was particularly responsible for reviving chief's ailing business empire. This paper explores the dynamic roles the women in Clark's *The Wives' Revolt* and Yerima's *The Wives* play as socio-economic builders.

Submission ID

3956

Digital Media: Bridge for Building Gender Inclusiveness and Development in Selected Communities of Oyo State, Nigeria

Authors

Jaiyeola Oyewole - Bowen University, Iwo, Osun State.

Abstract

In the immediate past decades, there has been a deepening technological contest in the digital media arena especially in the Global South, and rural women are the worst hit, causing them to experience economic and social inequalities which transcends place and space. Communication is life and the essence of living is justified with the ability to interact at the interpersonal and group communication levels with kith and kin.

Gender considerations and identities are reproduced and consumed through media production .Although previous studies have focused on traditional reasons responsible for gender inequalities; there exist gaps in Literature on the effectiveness of the digital media in Nigeria to birthing gender equity. Aspects of Uses and Gratification theory were adopted for this study to establish a strong relationship between Identity construction and formation, use of digital media and gender equality and development.

Operationalization of digital media in this paper comprises of text and WhatApps messages. The women in the selected communities have leapt through the forbidden gap of traditional cloaks of limitation and voicelessness to the arena of voice and power.

Data comprised sixteen sessions of focus group discussions with women in the community, eight in-depth interviews with prominent female members of the community-based associations in three selected communities, and six community meetings observed in the three communities. Qualitative data were subjected to qualitative analysis. Questions translated into the indigenous Yoruba language probed the reasons for the adoption and utilization of the digital devices/media for communication, capturing the experiences of rural women and the advancement it has brought to them physically, economically and socially. Results show from responses that women prefer the use

of digital media for all communication interactions as well as for economic reasons adducing to the fact that it has bridged the inequality gap and foster tangible development.

Key words: Development, Digital Communication, Inequalities, Women.

Submission ID

3979

Swipe Right for Community: Using Women's Hook-Up Apps to Create Inclusive Spaces

Authors

Jonathan Petrychyn - University of Waterloo

Diana C. Parry - University of Waterloo

Corey W. Johnson - University of Waterloo

Abstract

Hook-up apps, or what we prefer to call geo-social networking apps (GSNAs), are an increasingly popular way for women to meet other people for sex, dating, relationships, and more. Though many popular and academic accounts warn of the potential social detriments of the ubiquity of GSNAs, their potential to create divisions, promote the harassment of women, and produce inequalities, in the spirit of this year's call for papers, we ask: can GSNAs also be a significant catalyst for the creation of inclusive and intimate communities for women?

To answer this question, we conducted narrative interviews with 15 self-identifying women. We employed a narrative interview style in order encourage participants to tell stories and focus on making sense of their interactions on GSNAs in relation to their gender and sexual identity. Triangulating inductive, thematic analysis of these interviews with historical research on the development of queer and heteronormative women's spaces, we explore how these women use apps like Tinder, Bumble and Her to build intimate communities around their sexuality and gender. Rather than see these technologically-mediated forms of community-building as existing within a narrowly defined public sphere, we draw on the sociology of intimacy, and specifically the work of Lauren Berlant and Kenneth Plummer, to theorize them as sites of "intimate citizenship" where claims community are continuously contested and negotiated by our intimate desires.

Our findings show that while both queer and straight women use GSNAs to find sex, hook-ups, dates, and relationships, they are also central to building community, friendship, and sociality between women. We argue that for queer women, GSNAs help create intimate spaces and communities, especially in contexts where there are no queer women's community spaces. In contrast, we argue that for straight women, GSNAs help strengthen their already existing networks and friendship and produce opportunities for open conversations about sex and dating in the digital age. We suggest that these findings complicate perspectives that see digital technologies as solely

producing divisions and provide empirical evidence and theoretical frameworks for understanding how digital technologies like GSNAs can be mobilized toward the creation of inclusive, respectful, and reciprocal spaces.

Submission ID

4017

Gender, health communications and online activism in the digital age

Authors

Carolina Matos - City, University of London

Abstract

In the age of media saturation, research has shown that NGOs, feminists networks and movements face a series of challenges in advocating for human rights and in favour of complex causes, such as women's rights and sexual and reproductive health and rights (SRHR) in particular. Sexual and reproductive health and rights matter both for the advancement of gender equality inasmuch as they do for democratic politics, whilst the strategic use of communications has the potential for shaping progressive policies around women's rights. Funded by the Global Challenges Research Fund (GCRF), the project *Gender, health communications and online activism in the digital age* seeks to advance research on advocacy communications for social change, health communications and online activism for gender equality in international development in the particular field of sexual and reproductive health and rights.

Making use of a mixed methods approach, this research has combined both in depth interviews with gender experts and CEOs of health and feminist NGOs with a survey style questionnaire applied to the communication directors and professionals of these organizations. This was combined with content and critical discourse analysis (CDA) of the institutional websites of the organizations, as well as their social media engagement and online presence on *Twitter* and *Facebook*. A total of 52 feminist and health NGOs and networks, located in both the North and the South, from Latin America to Europe and the US, have participated in the research. These have included large NGOs, such as *Care International UK* to *CREA India* and *Anis*, Brazil, to medium and smaller grassroots feminist and health networks.

The core research questions asked here have included how can communications be better used for advocacy on SRHR? How are health and feminist NGOs and networks making use of offline and online communication tools, and what are their communication strategies? And how do these reflect on their daily activities? Finally, what are the challenges that NGOs are encountering for advocating around SRHR, and how can we build better and more affective messages amid a context of retreat of rights and growth of attacks against the women's agenda? This research thus seeks to contribute to theoretical and empirical debates and research in the field of gender and development, health

communications and use of media for social change, further aiming to advance discussions on the role of feminist NGOs, particularly from the global South, in advocating for women's rights (i.e. Alvarez, 1998, 2009; Harcourt, 2005, 2009; Gajjala and Mamidipudi, 1999). It thus aims to assess the ways in which communications, and new technologies, can be better used for gender and health activism under uncertain and challenging times.

Submission ID

4140