



## Gender and Communication Section

Abstracts of papers accepted for presentation in the Online Conference Papers of the  
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1 These are the abstracts of the papers submitted to the IAMCR section or working group named above for presentation in the Online Conference Papers component of the 2021 annual conference.

## Table of Contents

Sexual abuse narratives online: A thematic analysis of self-disclosures on an Indian news website...	7
Let it Go: A Critical Comparative Analysis of the Modern-Day Female Protagonist Based on Disney's Frozen and Frozen II.....	8
“Successful” Identity Transformation: The Representation of Post-Soviet Women in the Israeli Women’s Magazine La’isha.....	8
Women and Community Radio in South Asia: The Participation and Empowerment Conundrum...	10
Status of women in the Ghanaian media: Progress or stagnation?.....	11
Rethinking the Boundary of Emergency: The Millennial Generation in Crisis.....	12
Who Run the World? (Third World) Girls, Neoliberalism, and the Feminization of Millennial Philanthropy.....	13
Gender Image of Social Movement Interviews by Female Journalists in Taiwan: A Case Study of Hong Kong Anti-Extradition Law Amendment Bill Movement.....	13
Is Weibo a new channel of cultivation effect? How “hostile fertility culture” on Weibo influences unmarried Chinese women’ fertility intention.....	14
The problem is not global/local, but individualism/collectivism: Studying gender and communication in individualist and collectivist academia.....	16
The Stigma of Feminism in China: Text Analysis of Discussions of Pastoral Feminism on Zhihu...	17
Why we need intersectionality in Ghanaian feminist politics and discourses.....	18
Resistance or Reconstruction: Menstrual Taboo and Traditional Gender Order in Public Discussions on Social Media.....	19
Popular Feminism is on a Transnational Move: The Case of #DontTellMeHowToDress in Thailand. ....	20
Gender violence and young people: normalization and reproduction of sexist narratives on digital social networks.....	21
#LockDownMeinLockUp: Gender Violence, Global Visibility and Local Resistance amidst COVID-19.....	22
MPS overview - Online abuse and misogyny: Power and resistance across digital platforms.....	23
MPS paper - NGOs, advocacy communications and use of new technologies for gender equality and reproductive health.....	25
Effects of Gay-Themed Advertising on Chinese Heterosexual Consumers: A moderation analysis..	25

MPS paper - Mapping Femicide discourses on Twitter: activism, transnational feminism and the political use of hashtags.....	27
MPS paper - Feminist masculinities and digital collective action: Debunking misogyny through engaging men.....	28
MPS paper - Feeding the drawbacks: online harassment towards women politicians.....	29
MPS paper - Women's normalisation of online violence: between agency and survival.....	30
Connections behind Violence: Space, Healing and Protest in Japan’s Flower Demonstration.....	30
Reality or Bias? ——How the Chinese Rural Women Are Presented in “Tiktok like” Short Video Platforms of China.....	32
Bounding the public sphere: Online abuse against women journalists.....	33
The Power and Risks of Digital Feminism in China.....	34
“Love” With Replika: A grounded theory approach to strategical relationship building of Chinese female users.....	35
Heterosexual Males Dating on Social Media: Understanding the Effects of Love, Non-stigmatization and Information Quality on the Motivation to Use Weibo for Serious Relationships.....	36
The Rise of Ghanaian Women Filmmakers in Ghana and the Diaspora, 1990 to 2010.....	37
Examining gender issues in journalism education in Nepal.....	38
Empirical Resistance to Chinese Conventional Sexual Norms: Exposure to Sexually Explicit Media, Sex Attitude, and Sex without Condoms.....	38
MPS overview - The Impact of Feminist Journalism and Media Research.....	40
Femvertising in China: A case study of Neiwai’s “No body is nobody” commercial.....	41
Invisible bleeding: normalize narrative about Menstrual shame on Chinese social media Weibo..	42
Who Made Decision: Weibo Online Users and Their Family Members’ Attitudes on Painless Childbirth.....	43
Late-night TV talk shows as a club of male buddies: Challenges for gender representation.....	44
Mimicry of Dominant Taste in Hijabi Selebgram Content in Indonesia.....	45
Media Presentation and Identity Construction of Chinese Transgender in E-commerce Live Platform: A Case Study of Dongfangbubai Qinger’s Team.....	46
New media, old practices? Re-examining hookup culture and marital ideals in Taiwanese mobile-mediated dating.....	47
How (not) to give into stereotypes. Intersections between ICTs-related sexism and ageism in Italy.	48
No more border in two shifts: Mothers’ social media use for parent-teacher communication.....	49

Challenge the menstrual stigma and shame: Exploring the menstruation experiences among Chinese young people.....	50
EXPLORING MALE AND FEMALE VOICES IN THE REPORTING OF GENDER-BASED VIOLENCE IN THE NAMIBIAN MEDIA.....	52
An exploration of the Self-Portrayals of Kenyan women On Tik-Tok during the COVID-19 Pandemic.....	53
From ‘Niangpao’ to Exhibiting Masculinity: The Implication of Self-salvation of ‘Little Fresh Meat’ in China.....	54
Black Women in Parliament and on Social Media: Link-visibility as an Intersectional and Solidarity-Building Tool.....	55
“INVISIBLE PANDEMIC” : THE IMPACT OF AND FACING DOMESTIC VIOLENCE DURING COVID-19.....	56
Research on Online Discursive Activism from the Perspective of Transnational Feminist Theory: Based on Sina Weibo # Surnaming Right # Super-topic Data.....	57
ON THE 21ST CENTURY REPRESENTATIONS OF MOTHERHOOD WITH ON-DEMAND PUBLISHING OPPORTUNITIES: WORKIN’ MOMS AND THE LETDOWN.....	58
Local Absence, Global Supply: Lebanese Youth, Sexual Education and a Netflix Series.....	59
Gender and Television Advertisements in Kenya: A Critical Media Studies Approach.....	60
Mi vida sin ti o la representación de la violencia de género.....	61
The Selfie Paradox: Miss Perfection or Misconception?.....	62
Milk Tea Addition: the socio-cultural Meaning of a new drinking culture.....	63
Rethinking the limits and possibilities of the Mexican feminist movement: from technofeminism to feminist technopolitics.....	64
The Fluidity of Gender Space: Exploring the Communication Practices of ‘Penkoottu’ Women’s Movement Organization in Kerala.....	66
Stereotypical Perpetuations in a Popular Pakistani TV drama: The Revival of Conventionalism.....	67
The gold diggers of “Douyin ba-ba (dad)” and “da-ge (brother)”: Consumption and reconstruction of gender identity of nūzhubo in rural areas in China.....	68
Rethinking University Education Spaces and Experience in India : A Gender Perspective.....	69
The Construction of female Media Images in TV play under the background of Novel Coronavirus Pneumonia: The Neglected Individual Will And Labor Value ——Take Heroes In Harm’s Way as an example.....	70
Socialising Children in an Inequal World: Gender Disparities in Indian Cartoon Shows.....	71

Women pop-political icons as memes in the American Election 2020.....	72
BOLT FROM THE BLUE: CHALLENGES FACING EAST AFRICAN WOMEN JOURNALISTS IN THE WAKE OF THE COVID-19 PANDEMIC.....	73
Cyberspace, Feminism and Intersectionality: the 8M Movement between Portugal and Brazil.....	74
Calidad deontológica de la prensa sevillana frente a las violencias sexuales contra las mujeres: el caso de La Manada.....	75
The news coverage of the 8M feminist strike in Portugal: amid the networks and the streets.....	76
CR7 and the backlash against #MeToo.....	77
Misogyny, domestication and women’s identity in Pakistani Advertisements.....	78
Bridging the Gap. Gender Differences among Spanish Deputies on Twitter.....	79
Gender Construction by Indian Fanfiction Writers: A Textual Analysis of K-pop Fanfictions on Wattpad.....	80
Credibility, Control, and Clicks: The Discursive Activist Practices of Feminist Media in Chinese Social Media.....	81
A discursive counterbalance – Opposing the cultural master-narrative with othering online discourse .....	82
Building an analysis of Contemporary coloniality: gender and its intersectional struggles in Brazilian audiovisual media.....	83
Press Freedom and Online Harassment: Lived Experience of Female Online Journalists/Bloggers in Nigeria.....	84
“When I’m assertive, I’m a ‘bitch’”: Women politicians’ experiences with gendered news coverage from an intersectional perspective.....	85
'Abah' in charge: Reassertion of masculine politics in the time of Covid-19 and a coup in Malaysia .....	86
Rethinking crowdfunding technology's mythic allure for overcoming female entrepreneurs' access to capital boundaries: A case study from Canada.....	87
Becoming a girl as girls of colour: Navigating whiteness and class in a globalized girl culture.....	88
Social movements and gender relations: A case study of women participation in farmers' protests in India (2020-2021).....	89
Exiting Patriarchy: Gender Neutrality and Inclusiveness in Indian Cinema.....	90
The Skeptical Eye: Understanding Photography’s Road to 20th Century Malayali Homes and Women’s Spaces.....	91

MPS overview - Formación en medios e igualdad de género en base al Syllabus de «Unesco- UniTWIN on Gender, Media, and ICTs»: Retos tras Beijing+25.....	92
Chicas protagonistas pero muertas y sin voz: la dead-but-not-gone girl en las teen series de Netflix Élite y 13 Reasons Why.....	93
Vent, Identify and Struggle: Feminists’ Jargon in Social Media.....	94
The feminist we forgot: Jane Addams and her contributions to communication research.....	95
MPS paper - Contribuciones de la red UniTWIN para la formación y capacitación en medios con perspectiva de género.....	96
MPS paper-Retos para la educomunicación con perspectiva de género en tiempos de COVID-19: experiencias desde América Latina.....	98
MPS paper-Experiencias locales para la formación en medios e igualdad de género en el área euromediterránea.....	99
MPS paper -El Syllabus Unesco-UniTWIN más allá de la Red: AGEMI, COPEAM y North-South Center of the Council of Europe.....	100
MPS paper -Igualdad de género y diversidad sexo-genérica en posgrado. El caso del Máster Complutense en Estudios LGBTIQ+.....	101
Prevention of Gender Violence in the Media Structure in Catalonia.....	102
OVERCOMING THE TRADITION OF SILENCE: COMMUNICATION, SOCIAL MEDIA, AND FEMINIST DIGITAL ACTIVISM IN BRAZIL TODAY.....	103
Gendered emergence of collective cohesion in social online conversations about global topics: evidence from pre-university Portuguese students.....	104
ICT, Gender and Covid-19 Pandemic – Reflecting on Digital Inequities at the Margins.....	105
Learned Masculinity: the Online Self-exposure and Identification of Chinese Trans Men.....	106
Voicing the taboo in HUM and ARY Digital TV dramas.....	107
Interrogating Feminist Identity in the Online Dispute of “Pseudo-feminists” in China.....	108
MPS Paper - Toward a Framework for Examining the Contributions of Feminist Journalism and Media Research.....	109
MPS Paper - WINGS, “Today’s News, Tomorrow’s History: Building a working archive of the Women’s International News Gathering Service.....	110
MPS Paper - Women, News and the GMMP: Valuing Longitudinal Data.....	111
MPS Paper - Feminist Journalism and Media Research in Lebanon and the Arab Region.....	112
MPS Paper - Contributions of feminist scholarship to women journalists’ human rights.....	112

# **Sexual abuse narratives online: A thematic analysis of self-disclosures on an Indian news website**

## **Authors**

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## **Abstract**

In India, specific cases of sexual violence perpetrated by strangers against educated women in urban-public spaces have incited popular outrage and managed to get a lot of media attention in the past (Sharma, 2019). However, cases of sexual violence that are perpetrated by people known to the victim-survivors in familiar and “safe” settings are rarely reported or discussed in mainstream forums.

Socio-cultural norms and patriarchal values add to the difficulties associated with the self-disclosure of sexual abuse in India. Confiding in parents, relatives and other caregivers about the issue may not lead to confrontation of the abuser, especially when the person is known to the family (Mantri, 2019). Further, disclosing experience of sexual abuse to a trusted person may contribute to victim-survivors experiencing a “second assault” if they are disbelieved, dismissed or silenced (Ullman, 2010).

Since disclosure of sexual abuse is an extremely difficult process, it’s important to examine how narratives of sexual abuse are shared on digital forums. Several scholars have examined the ways in which sexual violence disclosures are made in digital forums such as Twitter, Tumblr, Facebook, Reddit, etc., the nature of such online narratives and whether they meet victim-survivors’ needs for justice (Fawcett & Shrestha, 2016; Fileborn, 2017; Loney-Howes, 2015; Mendes et al., 2019; O’Neill, 2018; Slater, 2013; Wanggren, 2016). However, a review of literature did not yield any studies on digital disclosures of sexual abuse made on news websites or in related digital forums in the Indian context.

This qualitative study draws upon the theory of networked affect (Hillis et al., 2015; Wood et al., 2018) to examine the self-disclosure of sexual abuse (including both adult and child sexual abuse) on an Indian news website by conducting a thematic analysis (Braun & Clarke, 2006) on the narratives with the purpose of identifying the nature of these accounts and the affordances offered by the medium.

Analysis of the articles indicate that victim-survivors used the forum to share accounts of the lingering trauma of sexual abuse, revisit the incident and ponder if a different response would have ensured a different outcome, highlight problems associated with interpreting sexual consent in mere technical terms, and discuss difficulties in obtaining support offline, especially from family members. A CSA survivor appealed to parents to believe experiences of their offspring and not prioritize Indian societal norms.

Meanwhile, a loose community emerged around the narratives facilitated by the affordances offered by the medium such as likes, shares, and comments on the articles. While written in the nature of deeply personal accounts, the affective narratives shared by the victim-survivors simultaneously performed political work by challenging dominant assumptions about sexual abuse in the Indian context including victim-blaming and silencing of the victim for multiple purposes. However, such counter-discourses

were limited in nature as only those conversant in the English language and requirements of online storytelling could share their experiences.

### **Submission ID**

89

## **Let it Go: A Critical Comparative Analysis of the Modern-Day Female Protagonist Based on Disney's Frozen and Frozen II**

### **Authors**

Mrs. Hannah Scheffer-Wentz - Independent Scholar

### **Abstract**

This thesis is a comparative content analysis of the modern-day female protagonists represented in Disney's newest and highest grossing film series, Frozen and Frozen II. As one of the few major media companies that have captivated a global audience, Disney has supplied fantasy princess narratives for over 80 years. With the new addition of Disney+, classic and modern princess films alike are now available for instant streaming. As the sample represents the newest films in the post-transitional wave of the Disney Princess line, this study aims to reveal what messages are being projected to young, impressionable audiences around the world. Between the third wave of feminism and rising conversations of gender roles and communication, Disney Princess films in particular have been the subject of many conversations and criticisms. Using content analysis methodology with each film, the data identifies gender roles, conflict resolution, and common themes between the six main characters: Elsa, Anna, Kristoff, Olaf, the King, and the Queen.

### **Submission ID**

159

## **“Successful” Identity Transformation: The Representation of Post-Soviet Women in the Israeli Women's Magazine La'isha**

### **Authors**

Ms. Yulia Shevchenko - Ben-Gurion University of the Negev

Prof. Einat Lachover - Sapir Academic College

### **Abstract**

In March 2020, *La'isha* (For the Woman), the most popular and longest running commercial women's magazine in Israel, published a special issue dedicated to “Thirty years of the Russian Aliyah.” This refers to the 30th anniversary of the second wave of immigration from the former Soviet Union (FSU)

to Israel. The different parts of the issue—the front cover, the routine sections, and the special articles—reflected a variety of experiences of women who immigrated to Israel during the 1990s. This issue marked the first time *La'isha* dedicated a special discussion to a specific ethnic group in Israeli society. The opening letter from the editor-in-chief states that the special issue was inspired by and created in partial collaboration with the Facebook group *Russian Women with No Sense of Humor and Their Friends* [“Rusiyut beli hush humor vehavreihen”]. This group is part of the new communities established in the last few years by post-Soviets of the 1.5 generation in Israel.

This article draws on this special issue of *La'isha*, to study the negotiations of media representations of post-Soviet women in Israel. We observe our case study in relation to past work that focused on how the Israeli media framed post-Soviet women of the 1990s immigration wave. These studies have pointed to the negative framing of these women, who are frequently portrayed as sex workers, or as disloyal, immoral, and deviant women unsuitable for motherhood. Furthermore, *La'isha* special issue is also reacting to the emerging voice of the 1.5 generation of immigrants from the FSU, who are the subjects of most of the issue's items.

Based on analysis of the special issue's contents and visual images, as well as interviews with parties involved in the production of the issue, our findings reveal four discourses that construct the identity of post-Soviet women: nationality, Russianness, becoming an Israeli, and being a successful immigrant woman. Our main argument is that *La'isha* presents the post-Soviet woman of the 1.5 generation as the successful image of Western neoliberal feminism while maintaining the traditional discourse of Israeli gender order and ethno-national ethos. For the first time in Israel, an entire issue of a women's magazine opened a space for the agency of post-Soviet women; yet it remained in the mainstream and normative discourse of neoliberal feminism and national ethos, wiping out the current struggles and subjugation of these women.

Moreover, *La'isha*'s special issue seemed to represent an unexpected cooperation between market-oriented journalism and a civic-political social forum—the Facebook group. Our analysis demonstrates, how the special issue reflects conservative gendered and ethno-national values, while the Facebook group, strives for a radical change. Despite the potential of this cooperation, the philosophy and rhetoric of the commercial women's magazines genre restrict the opportunity for change in representation of its subjects. As demonstrated in our analysis, *La'isha* conforms the representation of post-Soviet 1.5 generation women to individual, neoliberal, and ethno-national discourses, thus including no discourse of social and public responsibility or advocates for broad social change.

## **Submission ID**

193

## **Women and Community Radio in South Asia: The Participation and Empowerment Conundrum**

### **Authors**

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## **Abstract**

Community radio (CR) is a relatively young sector in the South Asian region with India, Bangladesh and Nepal having initiated affirmative steps towards recognising this sector. Gender is a significant dimension of the CR initiatives in these countries that are seeking to deploy communication technologies for social change in general and empowerment of women in particular (Pavarala & Malik, 2007). The paper (now a chapter in a recent book) delves into the conceptual insights that assess the complex process of women's empowerment in South Asia critically. It presents an overview of the engagement of women with community radio (CR) in South Asia even as there exist challenges posed by social structures within the communities that hinder the construction of democratic "we" spaces by women.

Women, marginalised from the conservative spaces of politics and economy, are attempting to organise themselves outside these domains and focusing on other means of being heard: through movement building, networking, and engaging with media. Fraser (1992: 123) designates these "parallel discursive arenas where members of subordinated social groups invent and circulate counter-discourses, which in turn permit them to formulate oppositional interpretations of their identities, interests, and needs" as 'subaltern counterpublics', while Gitlin (1998: 173) conceives these deliberative assemblies as public "sphericules" that enrich "the possibilities for a plurality of publics – for the development of distinct groups organised around affinity and interest."

Drawing from the literature on "voice as value" (Couldry, 2010) and the "capability approach" (Sen, 1999), the paper argues that CRs within South Asia, are augmenting the complex process of women empowerment through strengthening what the author dubs as the 'voice-capability' among women. However, for women to effectively be able to exercise their voice capabilities, it is necessary to remove obstacles that encumber their freedom to narrate what they find valuable.

Couldry, Nick (2010) *Why Voice Matters: Culture and Politics after Neoliberalism*. London: Sage.

Fraser, Nancy (1992). "Rethinking the Public Sphere: A Contribution to the Critique of Actually existing Democracy," in Calhoun, Craig (ed.), *Habermas and the Public Sphere*, Cambridge: MIT Press; 109-142

Gitlin, T. (1998). Public sphere or public sphericules? In T. Liebes & J. Curran (Eds.), *Media, ritual, identity*, (pp. 168–175). London: Routledge.

Pavarala, Vinod & Malik, Kanchan K. (2007); *Other Voices: the Struggle for Community Radio in India*; New Delhi: Sage Publications.

Sen, A. (1999). *Development as freedom*. Oxford: Oxford University Press. Introduction

## **Submission ID**

211

# **Status of women in the Ghanaian media: Progress or stagnation?**

## **Authors**

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Ms. Ivy M Fofie - University of Ghana Department of Communication Studies

Prof. Audrey Gadzekpo - University of Ghana Department of Communication Studies

## **Abstract**

Ghana's media has experienced significant expansion since its liberalisation 26 years ago. This has been accompanied by increased female participation. Dated evidence suggests that women's presence and experiences in the media can differ from men in ways that may be disadvantageous. For instance, a 2011 study of 15 African countries suggested that women constituted 41% of the journalistic workforce. Ghana was below that continental average as its journalistic workforce had a sex ratio of two males to one woman. Women were also found to earn less and occupy new senior management positions. Those working in private media tended not to have access to paid maternity leave. Such evidence have spurred several interventions, aimed at improving engender balance, by industry players and gender advocacy civil society organisations. However, a lack of current empirical evidence on the status of women in the Ghanaian media industry denies such interventions the necessary baseline for informed action. The study reported here is born out of a need to address this gap by providing evidence to facilitate gender advocacy and media development. A nationwide survey of 78 Ghanaian newsrooms explored positions and roles, perceptions of pay and promotion disparities, working conditions, work-life balance, harassment experiences and digital safety. Findings suggest a mixed picture of progress and stagnation. For instance, while women now report a wider pool of beats, including those traditionally reserved for males (such as politics and business), they are still largely battling a 'glass ceiling' which sees them placed at the bottom of the media hierarchy. They also struggle to juggle bio-sociological responsibilities and work, with little support from their organisations. Findings also show that while women experience different forms of harassment, organizational mechanisms for protection and redress are largely unavailable.

Key words: Women in Media, Status, Disparities, Equality, Ghana

## **Submission ID**

233

# **Rethinking the Boundary of Emergency: The Millennial Generation in Crisis**

## **Authors**

Ms. Miriam Rahali - The London School of Economics

## **Abstract**

When mapped onto *age*, gender, class and ethnicity continue to determine the quality of life across the globe. Each generation typically has a self-defining moment, but for millennials, the last two decades have contained several world-changing, paradigm shifting developments. This paper argues that highly visible Millennial ideal types are not only a *product of*, but also a *response to* contemporary crises. In order to advance this argument, I will first explain the distinct crises (financial, educational, and reproduction) that have afflicted the Millennial generation, along with the conditions under which an updated social contract subsequently emerged – one with profound implications for modern constructions of ideal types of femininity. In this paper, I take up feminism as an aspect of the ambitious reach of neoliberalism, whose wide-ranging and pervasive influence means that its principles have become not only ‘common-sense’, but also an active forcefield of political values. As a result, advances in neoliberalism *and* feminism have engendered a troubling ‘crisis’ that implicates the Millennial in its address. Using a celebrity lens, I hope to show something fundamental about gender as a desirable, but neoliberal, response to crisis. By sketching patterns of the Millennial’s presence across three intensely mediated and highly popular feminine subjects, I seek to examine the values and expectations that have been most widely conveyed by those who speak publicly for women’s place in modern society. Multimodal analysis is applied to the discursive construction of each case to better understand how each speaks to a contemporary crisis. I hope to shed light on something fundamental about gender as a desirable response to crisis through the way woman-centered positions not only confirm, but also enhance the core values of the neoliberal project. Findings suggest that neoliberalism is being reproduced through the ‘responses’ that incorporate the very same logics that *reactivate and extend* the ideology. In response to an overemphasis on responsibility and transformation, discourses of Millennial ideal types suggest an attempt to make something of themselves in spite of difficulty, becoming not only the product of, but also the response to, the crisis. This is unsustainable and represents a rather cruel accountability that has wide-ranging implications for the way future marginalization and oppression of members of this generation are recognized, understood and responded to.

## **Submission ID**

238

# **Who Run the World? (Third World) Girls, Neoliberalism, and the Feminization of Millennial Philanthropy**

## **Authors**

Ms. Vincci Li - York University

## **Abstract**

With the inclusion of gender equality as a goal in the Millennium Development Goals and current Sustainable Development Goals (SDGs), several humanitarian aid charities such as Plan and Oxfam have shifted towards women-centred – and especially girl-centred – branding (while still serving all sexes). This ‘gender turn’ is long overdue. At the same time, we must recognize that ‘female empowerment’ has been readily embraced in development and philanthropic circles not only because of the tireless advocacy of feminists but also because it has been adapted to fit neatly into a neo-liberal narrative. Women and girls, we are told, will yield the *greatest return on investment* because they will lift their entire community out of poverty. While recognizing that women and girls in the Global South have benefited from the pursuit of gender inequality, their liberation has also been co-opted in service of global capital. Building upon Chandra Mohanty’s critique of Western feminism’s discursive construction of the “Third World Woman”, this paper presents a discursive analysis of Plan and Oxfam’s marketing materials to explore how this figure is now remade into the ideal neo-liberal subject. The ‘feminisation of poverty’ – a phrase originally intended to highlight how material deprivation is exacerbated by gender – has converged with neo-liberalism to produce a feminization of philanthropy, which shifts focus to gender inequality within nations, while downplaying the growing economic inequality between them. The story of humanitarian aid as told by Plan and Oxfam – which were originally founded to alleviate poverty – thus becomes one of “rescuing” women and girls from their own cultural norms, rather than from the deleterious effects of globalization and neo-liberal structural adjustments.

## **Submission ID**

261

# **Gender Image of Social Movement Interviews by Female Journalists in Taiwan: A Case Study of Hong Kong Anti-Extradition Law Amendment Bill Movement**

## **Authors**

Ms. Wan-Ru Jan - National Chengchi University

## **Abstract**

From a doing gender and undoing gender theoretical perspective, this paper attempts to ask: What is the image of women journalists working in high-conflict social movements? This study illuminates tension between femininity and journalistic professionalism by examining whether news content might benefit from an increased number of female journalists.

In the past, women journalists were often assigned a non-authoritarian, feminist journalistic line. In recent years, women journalists in Taiwanese dramas have been portrayed as subversive to Eastern traditions and non-conformists, but how accurate is this?

Therefore, the study conducted a qualitative interview with female Taiwanese journalists who had gone to Hong Kong in 2019 to cover the Hong Kong Protest incident where the violence has intensified, and police have frequently fired tear gas and rubber bullets. To discuss the significant issue is does sex factor have influence on news female journalists in aspects below: (1) their relationship with steady news source (2) their interaction with news source (3) their angle of news?

The study found that respondents did not take kindly to being called "female" journalists, and expressed their journalistic tasks in a way that did not go beyond the gender dichotomy. When necessary, foul language was used to break the norm of "womanhood". However, feminine writing is still commonly used by women journalists in resistance reporting, softening the masculine nature of news stories of the social movement, making them more readable, and knowing that the use of femininity is beneficial to complete the task of reporting. Concerning the style and the way of reporting of social movement news, it has tended to become closer to the feelings of audience, which is a feminized news style.

It is important to note that female journalists are still unable to escape the fate of playing the submissive daughter-in-law in their husbands' homes once they enter the marital relationship, but are able to use Information and Communication Technologies (ICTs) flexibly in exchange for being allowed to work in high-conflict situations by their husbands, which is considered as a strategy of surrender to the field culture. As a result, female journalists are intertwined in two identities in the social movement news scene: "professional journalist" and "being a woman". The gender framework that seems to have been broken free has in fact always existed.

## **Submission ID**

271

## **Is Weibo a new channel of cultivation effect? How “hostile fertility culture” on Weibo influences unmarried Chinese women’ fertility intention**

## **Authors**

Ms. HongKun Wang - Tsinghua University

## **Abstract**

A large amount number of fertility-related issues, most of them depict the negative consequences for women's health, career, life quality, etc., has been posted and discussed on Weibo in recent years, resulting in a phenomenon that many young Chinese women are anxious and frightened to give birth. Some Chinese scholars proposed Weibo has been developing a "hostile fertility culture", featured by worry, fear, and even hatred in fertility. The current research aims for demonstrating this kind of fertility-related social reality created on Weibo has the ability to cultivate unmarried Chinese women's fertility intention, just like television cultivated people's "mean world syndrome", and analyzing how this mechanism operates through a psychological perspective.

This paper applies Theory of Planned Behavior, which have been used in many fertility-related researches, to fathom the possible processes of Weibo's cultivation effect. Conducting semi-structural interview at first, the research further confirms negative fertility-related issues are widespread on Weibo and influence the way unmarried Chinese women view fertility. The participants will be recruited from Weibo, Douban and Zhihu, which all are popular social media platforms in China. Then, an online questionnaire survey will be operated, which focuses on the role each variable playing during cultivation.

The independent variable in this research is Weibo exposure, which includes two aspects. The total amount of television viewing is the independent variable in traditional cultivation research, in the same vein, hours of Weibo using is one of aspect of this study. Information scanning is the other aspect, which stresses incidental information exposure rather than intentional seeking, just like people turning on TV and watching the programming bumping into at that moment. It requires participants to report the frequency of fertility-related information they encountered when scrolling through Weibo.

Perceived behavior control, social norms and attitudes are basic variables of Theory of Planned Behavior, which are validated having effect on fertility intention by many researches. The current research assumes these are mediated variables when Weibo cultivates fertility intention among unmarried Chinese women. Perceived behavior control, relating to first-order judgement, can be attributed into the learning subprocess of cultivation effect. If an individual discerns the occurrences of negative fertility-related issues (e.g. employment discrimination, health harm) are common in Weibo information flow, the perceived behavior control, in turn, fertility intention tends to decrease. Associating with second-order judgement, the last two are about construction subprocess. Individuals infer fertility-related social norms (both descriptive and injunctive) and other's attitudes of real world, and also develop their own attitudes, from information and opinions showed on Weibo. Therefore, "hostile fertility culture" may make individuals think DINK is well-accepted and the public generally hold negative attitudes towards fertility, and consider it in the same way. These will damage their fertility intention as well. But if Weibo exposure has effect on individual's perceived injunctive norms remains ambiguous so becomes the research question of this paper. The research also proposes negative fertility-related information individuals get in real life (e.g. from relatives or friends) is a moderate variable which can amplify Weibo's cultivation effect.

## Submission ID

300

# **The problem is not global/local, but individualism/collectivism: Studying gender and communication in individualist and collectivist academia**

## Authors

Dr. Huey Fen Cheong - Universiti Malaya

## Abstract

This paper responds to the conference theme, 'Rethinking borders and boundaries: Beyond the global/local dichotomy in communication studies':

*'The normalisation of global/local differences blocks many alternative ways of seeing the world, restricting us to the past –with its binaries of colonialism/anti-colonialism, white/black, developed/developing...'*

From a non-Western/Eastern collectivist perspective, I call for the same theme. **I call for rethinking**, as the issue is not the *geographical local/global*, but the collectivist thinking that does not align with Western individualism. Collectivism often sees people or things in groups/collectives, in which groupings result in *borders and boundaries* among groups as well as *dichotomies and binaries* as groups are often defined/distinguished by comparing with each other. The concept '*glocalisation*' (global and local; see CFP) will construct abstract/intangible knowledge that denies collectivists' need for concrete/tangible knowledge about the collectives. Also, knowledge about the collectives is not 'restricting us to the past' (see CFP), as societies (whether local or global) keep changing and knowledge about them need constant updating.

From a non-Western/postcolonial perspective, **I call for rethinking**, as the problem goes beyond borders and boundaries, global and local, and dichotomies and binaries. The CFP blames them for 'block[ing] many alternative ways of seeing the world', but likewise if we challenge them, as this will reinforce Western individualist perspective and colonisation. The focus on *diversity* (in continua) frees the individuals' knowledge about the individuals (individual people, context, and/or subject). However, its denial of (collective) *differences* restricts the collectivists' need for knowledge about the collectives (collective people, contexts, and/or subjects). Furthermore, removing 'colonialism/anti-colonialism, white/black, developed/developing' binaries blocks post-/de-colonial effort, which is often juxtaposing with the powerful party (usually colonising, white, and developed) in dichotomies.

Following my PhD thesis on 'problematized critical approach' or 'critical of critical' (Cheong, 2020b) and my precis on 'Let the culture speak' (Cheong, 2020a), I challenge and prove the colonisation of Western individualism by revisiting dominant philosophies/theories, which are underlying the realm of

Gender and Communication, also Language and Gender in linguistics. These theories often contribute to the development of other theories.

The most significant argument is the emphasis on individuals' actions, rather than the collective's action/practice. In communication studies, Stuart Hall's (2001) encoding-decoding model lacks shared knowledge between encoder and decoder, which helps them to encode/decode (Chandler, 2017). In linguistics, Austin's (1962) performativity theory: 'How to do things with words' lacks consideration of (collective/social) reiteration, which makes words meaningful to even perform actions (Derrida, 1972/1988). In gender studies, Butler's (1988, 2004) 'gender performativity' or 'undoing gender' emphasises diversity in gender identities and knowledge, based on individuals' actions in constructing own identities and knowledge, i.e. existentialism. The intangible knowledge of diversity is *justified* by 'gender is socially constructed', but *fails to justify* how gender is socially constructed (Cheong, 2020a, 2020b).

In conclusion, **this paper calls for rethinking** the relationship between academia and our cultural thinking. Even if cultures and binaries (individualism/collectivism and western/eastern) are perceived as generalising, problematic, and uncritical, we need to think again if this is due to the individualism in academia.

## **Submission ID**

349

# **The Stigma of Feminism in China: Text Analysis of Discussions of Pastoral Feminism on Zhihu**

## **Authors**

Prof. Suhong Song - School of Journalism and Communication, Beijing Normal University

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Prof. Jinghong Xu - School of Journalism and Communication, Beijing Normal University

## **Abstract**

Pastoral feminism is a new popular term in China that has been used to describe local Chinese feminism in recent years. This word has generated significant controversy. Based on a text analysis of discussions related to pastoral feminism on Zhihu, this paper finds that the respondents use some male-centered standards to distinguish between true feminism and pastoral feminism and to stigmatize all kinds of feminist movements in China. Pastoral feminism is a pseudoconcept invented by the male community to cover up their misogyny. Although the definitions of pastoral feminism are complex, the core theme of "antipastoral feminism" is highly visible. This phenomenon shows the hermeneutical injustice that women experience in China and reflects the interweaving of various discourse systems in the field of gender issues. Finally, this paper introduces women's resistance strategies under conditions

of stigma and points out that the right to define pastoral feminism should be in the hands of women, returning the term to its original meaning of “Chinese indigenous feminism”.

## **Submission ID**

350

# **Why we need intersectionality in Ghanaian feminist politics and discourses**

## **Authors**

Dr. Wunpini Fatimata Mohammed - University of Georgia

## **Abstract**

Several African scholars have theorized about the evolution of feminist movements on the continent but there has been little focus on the importance of employing an intersectional feminist framework to understanding and unpacking feminist discourses in Africa.

Through an intersectionality framework, I map the evolution of feminist discourses in Ghana paying attention to the gaps in feminist theory and praxis. I analyze feminist discourses to discuss the relationship between earlier feminist movements and contemporary feminist movements highlighting the gaps in the work done by these movements.

I focus specifically on 4 feminist groups *Economic Fighters League*, *LGBT Rights Ghana*, *Drama Queens* and *Pepper Dem Ministries* and examine how inclusive or exclusionary their feminist politics and discourses are and to what extent they embody an intersectional feminist praxis. I also analyze recent feminist campaigns and protests and contextualize them within an intersectionality framework.

The study is guided by the following research questions:

- What is the recent history of feminist organizing in Ghana?
- To what extent are the most marginalized people centered in Ghanaian feminist organizing?
- What roadmap does intersectionality provide for the growth of radical feminist politics, discourses, and activism in Ghana?

I argue that to truly embody a radical praxis in African feminist politics, it is imperative that we employ an intersectional lens and framework to ensure that feminist topics that have historically been pushed to the periphery are centered in our theory and praxis.

I critically analyze the discourses in contemporary feminist movements that are especially visible on digital media and proffer recommendations on how their work can embody an intersectional praxis. The analysis demonstrates that although these feminist groups embody varying levels of an intersectional praxis in their work, they could do more to make their work more radical.

While digital media provides a platform for voices that would ordinarily be excluded in discussions on feminist activism, it is imperative to pay attention to how these platforms are utilized by activists to (in)advertently exclude the most marginalized from their feminist politics and discourses.

Ultimately, I demonstrate what an intersectional approach to feminist activism and praxis should look like. Ghana's feminist histories teach us about the foundations upon which current feminist discourses are built and how exclusion and marginalization have been reproduced and are currently being reproduced in the feminist landscape.

By applying an intersectionality framework to understanding African feminist discourses, we open ourselves up to driving feminism theory and praxis toward emancipatory interventions. This study draws attention to the importance of centering historically marginalized groups in mainstream Ghanaian feminist discourses. This study charts pathways to diversifying epistemologies in Feminist Critical Discourse Studies while interrogating the violence of imposing the Western canon on scholarship about marginalized people across the world.

**Keywords:** African feminisms, digital activism, ethnicity, feminist activism, feminist histories, inclusion, intersectionality, public sphere, Ghana

## **Submission ID**

362

# **Resistance or Reconstruction: Menstrual Taboo and Traditional Gender Order in Public Discussions on Social Media**

## **Authors**

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Ms. yuwan ye - School of Journalism & Communication, Nanjing University

## **Abstract**

Studies in the fields of anthropology and sociology have fully shown that “menstrual taboo”, as a specific representation of gender order, is a product of social construction. With the development of social media and online feminist campaign, women are more empowered to use online discourse to break gender taboos and reconstruct gender discourse system. As a specific case of feminist movement activism in China, the topic of “menstruation” which used to be “unspeakable” in Chinese traditional society has become public, but there are few researches having discussed whether it can help women break “menstrual taboo”. This article chooses two public topics about menstruation from *Douban* and *Zhihu* (two major social media platforms featuring hashtags and topics) as research samples: # *What are your experiences of "menstrual shame"* (615 articles, 6.98 million views), # *During girlfriends' menstruation, what should boyfriends do* (17,000 followers, 746 answers, 8 million views), which contain both female and male perspectives to examine public statements about menstruation. We use

discourse analysis on typical netizens' responses to explore the various presentation of "menstrual taboo" in social media. This study has found that women have two opposing attitudes towards "menstrual taboo": resistance and obedience; while men appear as "caregivers" and "teasers". Social media has allowed the formerly private "menstruation" to enter into public discussions, and there are many resisters fight against the "unspeakable menstruation". Those converging on the same topic could form a speaking community, sharing their body experience, but the traditional gender order is still deeply rooted: First of all, women menstruating are still been weakened and demonized in their discourse, for those who obey the menstrual taboo tend to use their speaking strategy to construct delicate image of female. For example, they are more likely to feel ashamed of the exposure of menstruation and appreciate men's "considerate" behaviors. Those male who are willing to present themselves as "caregivers" also contribute to the construction of traditional gender quality. Secondly, those women trying to break menstrual taboo are also limited by the gender bias embedding in language, which makes the menstrual taboo exist in a more concealed way. At the same time, the rise of shame threshold on social media seemingly makes the "menstrual taboo" broken by the way of speaking out boldly, but in fact the "shame" and discipline generated by it are further deepened and strengthened. The menstrual taboo has already become a "conspicuous invisibility".

## **Submission ID**

391

## **Popular Feminism is on a Transnational Move: The Case of #DontTellMeHowToDress in Thailand.**

### **Authors**

Ms. Chalisa Chintrakarn - University of Birmingham

Dr. Ella Fegitz - University of Southern Denmark

### **Abstract**

This study explores #DontTellMeHowToDress, which was launched in March 2018 on Instagram by Cindy Bishop, a partially American female celebrity based in Thailand. This campaign stood against the widespread assumption that wearing provocative clothes induces sexual assault or harassment. Owing to the interactivity and wide dissemination of social media, the movement went viral across Thailand. Up until #DontTellMeHowToDress, feminism had not come into the limelight in Thailand; the popularity of this movement therefore marks an important shift in Thai culture. Despite its widespread popularity, this campaign has - to date - rarely been researched within academic circles.

Banet-Weiser has investigated the re-emergence and popularity of feminism in the Global North via the framework of "popular feminism" (1). Banet-Weiser describes the more visible side of popular feminism as needing to compete for visibility in a saturated media landscape, which results in a palatable feminism that shies away from challenging deep-seated patterns of inequality (1, 17-19). Up until now, this framework has been used only in the Global North, while we argue that digital

technologies have facilitated the travel of certain phenomena transnationally; thus, there is a lot we can learn by employing similar tools in different cultural contexts.

Hence, this project seeks to contribute to global feminist approaches to gender issues. It examines whether and how the expressions of #DontTellMeHowToDress by female celebrities in Thailand are connected with and differ from popular feminism in the Global North. Arising from a supervision process, illustrative of hierarchies in global academia between the Global North and the Global South, the project performs a discourse analysis to investigate 40 Instagram posts shared by 21 celebrities in Thailand in the first week of this campaign.

Results demonstrate that #DontTellMeHowToDress is effective in making feminism more popular, visible and likeable in Thailand. This is done through the mobilisation against gendered violence, a celebration of body autonomy and the inclusion of men in the movement. However, the feminism articulated by #DontTellMeHowToDress is to be considered exclusionary, as these representations mainly comprise of fit, beautiful, heterosexual and white bodies, reflecting wider patterns of discrimination existing in Thailand. Another crucial point is the way the campaign commodifies feminism, through the marketisation of services and brands, as well as the self-publicity the celebrities engender through employing the hashtag. Meanwhile, the posts articulate several Thai conservative elements that reproduce patriarchal norms about women's respectability and decency, such as negative attitudes towards alcohol consumption and propriety regarding how to dress.

In conclusion, #DontTellMeHowToDress challenges a straightforward Western/non-Western binary and can be considered glocal in its expression of both global and local components. In other words, popular feminism adapts itself to where it is articulated and should be deemed transnational.

**See Abstract Reference in the References (optional) section of this application.**

## **Submission ID**

439

## **Gender violence and young people: normalization and reproduction of sexist narratives on digital social networks**

### **Authors**

Dr. Marta Rizo García - Universidad Autónoma de la Ciudad de México

Dr. Catalina Gaya Morla - Universitat Autònoma de Barcelona

Dr. David Vidal Castell - Universitat Autònoma de Barcelona

### **Abstract**

The role of digital social networks in the normalization and reproduction of gender violence by adolescents and young people is a socially relevant issue that must be addressed urgently. In this

communication, we focus on the patriarchal themes and logics that young people reproduce in digital narratives. We also present the results of a study undertaken in the Balearic Islands (Spain) involving adolescents aged from 14 to 18. Using a qualitative methodological strategy, the objective of the research was to identify elements that lead to the normalization of gender violence by this sector of the population. Special emphasis was placed on models of masculinity and femininity, control, privacy, sexuality, and the assumption of romantic love. Understanding the narrative of the young people who participated in the study involved analyzing the use they make of social networks, their concept of privacy (inexistent) and the control mechanisms that they utilize online. Furthermore, an analysis was carried out as to why these young people conceive gender violence as an individual rather than a collective issue. The results allowed us to propose the implementation of feminist digital education strategies in secondary schools to contribute to the eradication of gender violence.

## **Submission ID**

451

## **#LockDownMeinLockUp: Gender Violence, Global Visibility and Local Resistance amidst COVID-19**

### **Authors**

Dr. Ishani Mukherjee - University of Illinois at Chicago

### **Abstract**

A crisis that compelled us to simultaneously converge and insulate global-local boundaries, human proximities, and witness the infiltration of geospatial borders by a viral coup is the COVID-19 pandemic. It has made us rethink everything, including our communication practices, media habits, and dealing with social problems in ways that we no longer take for granted a world that now is ruled by a newer order. Not only does our current world order call for a type of hybridization or glocalization of national, economic, social, and health discourses, but it also calls for socially distancing ourselves from using global lenses to see and act upon human justice and communication phenomena at local and cultural levels. One such phenomenon is gender-based violence (GBV), specifically domestic violence (DV), which saw a 100% increase within two months of the 2020 coronavirus lockdown in India (National Commission for Women, 2020).

The global pandemic has sealed the fate of female DV victims in India, many of whom remain trapped at home with abusive partners, and/or their families. Traditional media coverage has also prioritized social, health, and economic implications of COVID-19, while little if any notice has been given to the impact of the pandemic on Indian women, and their daily and intersectional oppressions (poverty, mobility, social, physical, educational, emotional, sexual, economic, labor, reproductive, health) - an injustice that has been neglected in favor of other pandemic urgencies. At this critical moment, select nonprofit organizations, digital media, and influential celebrities have begun calling out the oppressions that abused Indian women are facing even more now, of which the Instagram hashtivism *#LockDownMeinLockUp* is a compelling case study.

Drawing on the *#LockDownMeinLockUp* visual campaign against DV, this paper conceptually leverages embodied resistance, performed connectivity, and in/visibility politics (Ferreday, 2017; Ekman and Widholm, 2017; Raji, 2017) to explore how gender, body, power, affect, celebrity, performance, and in/justice are framed by digital media in the context of an unprecedented global health crisis. An inductive thematic analysis of 1,628 Instagram images (May 2020 - January 2021) related to the *#LockDownMeinLockUp* hashtivism, its celebrity selfies, and digital posters reveal four themes relating to representations of, and interventions against, domestic violence on Indian women during the pandemic, including (1) names, stories & victim visibility, (2) violence visuals, (3) celebrity selfie-resistance, and (4) action, connection and transformation. By promoting global visibility, urgency, and affect against DV during India's stay-at-home order, the *#LockDownMeinLockUp* hashtivism and its resistance images surface as a site of locally embodied activism. The short-term material impact is the digital campaign's success in fundraising for DV interventions, as well as for peri- and post-pandemic care and safety measures for abused women. Yet its long-term impact, whether in contexts of global-local crises or not, relies on how much more is left to be done on a systemic level to address India's gender inequities, victim invisibility, sources, and symptoms that exacerbate the endemic of violence against women.

## **Submission ID**

461

## **MPS overview - Online abuse and misogyny: Power and resistance across digital platforms**

### **Authors**

Dr. Rita Basílio Simões - University of Coimbra, Faculty of Arts and Humanities / NOVA Institute of Communication - ICNOVA

Dr. Carolina Matos - City University of London

Dr. Inês Amaral - University of Coimbra, Faculty of Arts and Humanities / Centre for Studies in Communication and Society - CECS

Dr. Sofia Santos - University of Coimbra, Faculty of Economy / Centre for Social Studies - CES

Dr. Marian Blanco-Ruiz - Universidad Rey Ruan Carlos, Spain

### **Abstract**

Along with ICTs, the Internet has expanded feminism activism by affording new opportunities to large-scale feminist mobilising and connection. Across digital platforms, individuals and organisations address experiences relating to sexism, misogyny, and violence, fighting against dominance and prejudice, and putting forward new ways of feminist politics. But digital technologies also brought new challenges to women safety and feminist issues campaigns, by favouring the contexts for sexist hate

speech and abusive behaviours flourish in the anonymised and seemingly consequence-free environment of the Internet.

Worldwide, evidence of women, including high profile women, being routinely experiencing sexist hate speech and online harms has brought new concerns on women's participation in the digital environment and the public sphere more broadly. In the European Union, one in ten women has experienced online abuse since the age of 15, comprising unwanted or offensive sexually explicit emails or SMS messages, and offensive or inappropriate advances on social media platforms (EUAFR, 2014). Almost one in four women from the UK, USA, Spain, Denmark, Italy, Sweden, Poland and New Zealand has suffered online abuse or harassment (Amnesty International, 2018). In every 14 tweets received by 778 journalists and politicians from the UK and US throughout 2017, one was considered "problematic" or "abusive" (Delisle et al., 2019).

This panel aims to gather empirical and conceptual research on the surge and widespread of online activism addressing abusive comments and misogynist rhetoric across digital platforms and on the expression and impact of these behaviours on personal and social domains. It focuses on digital activism, online participation and alternative forms of justice and online sexist hate speech and misogyny, anti-feminism, toxic masculinities and the normalisation of hate across platforms. It also proposes to catch different context-specific dynamics of power and resistance regarding online abuse and misogyny, to foster discussions of its implications for research and policy.

Chairs: Rita Basílio Simões, University of Coimbra, Faculty of Arts and Humanities / Nova Institute of Communication – ICNOVA, Portugal and Carolina Matos, City University of London, UK

Paper 1: NGOs, advocacy communications and use of new technologies for gender equality and reproductive health, Carolina Matos, City University of London, UK

Paper 2: Mapping Femicide discourses on Twitter: activism, transnational feminism and the political use of hashtags, Inês Amaral, University of Coimbra, Faculty of Arts and Humanities / Communication and Society Research Centre - CECS, Portugal

Paper 3: Feminist masculinities and digital collective action: Debunking misogyny through engaging men, Sofia José Santos, University of Coimbra, Faculty of Economy / Centre for Social Studies - CES, Portugal

Paper 4: Feeding the drawbacks: online harassment towards women politicians, Rita Basílio de Simões, University of Coimbra, Faculty of Arts and Humanities / Nova Institute of Communication – ICNOVA, Portugal

Paper 5: Women's normalisation of online violence: between agency and survival, Marian Blanco-Ruiz, Universidad Rey Juan Carlos, Spain

## **Submission ID**

468

# **MPS paper - NGOs, advocacy communications and use of new technologies for gender equality and reproductive health**

## **Authors**

Dr. Carolina Matos - City University of London

## **Abstract**

Social, feminist movements and NGOs working for different causes have made wider use of communications and new technologies for advocacy, with the intention of influencing the political arena and shaping public policy. There are limits though on the use of online communications for social change, and new technologies are not always capable of assisting social movements and NGOs in their causes (Thrall et al, 2016; McPherson, 2017; Powers, 2017). Funded by the GCRF, Gender, health communications and online activism in the digital age seeks to advance research on the use of advocacy communications by a total of 52 feminist and health NGOs and networks located in both the North and the South, who work in Latin America and in large democracies such as India, but also in the US and Europe, including organisations from Care International UK to CREA India and Anis, Brazil.

This multidisciplinary project aims to contribute to theoretical and empirical research in the fields of gender development, media and sexuality (Harcourt, 2017; Cornwall et al, 2015; Butler, 2020; Gill and Orgad, 2018), health communications and reproductive health (Obregon and Waisbord, 2012; Tufte, 2012; Correa and Petchesky, 1994) as well as the use of advocacy communications by NGOs for social change (Wilkins, 2016). Core research questions are: How are health and feminist NGOs making use of communication tools on gender equality and reproductive health? and How do communication strategies reflect on daily activities, and in particular in the use of online networks and platforms? What are also some of the challenges that NGOs encounter in advocacy communications around sexuality and reproductive health?

This research adopted a mixed methods approach. In depth interviews with CEOs from the organisations was combined with a questionnaire applied to the communication heads of these NGOs This was combined with content and discourse analysis (CDA) of the websites of the organisations, as well as their social media engagement.

## **Submission ID**

471

# **Effects of Gay-Themed Advertising on Chinese Heterosexual Consumers: A moderation analysis**

## **Authors**

Dr. Yuannan Sun - Shandong Women's University

Dr. Yue Wu - University of Chinese Academy of Social Sciences

Mr. Bing Qian - China Telecom Research Institute

## **Abstract**

China is one of the most populous countries, and its homosexual population ranks top as well. LGBT Capital, a venture-capital firm in Hong Kong, says the purchasing power of the LGBT community for the Chinese mainland is \$300 billion (MarketWatch, 2015). About 54% of homosexuals have acknowledged that companies' endorsement was a critical factor influencing their purchasing decisions (Danlan, 2016). However, gay-themed advertising is risky for any business that wants to embrace the "pink economy" because heterosexuals still play the dominating role in population size and mainstream values. Those advertisements launched on mass media would offend or even arouse hostility in heterosexuals, thus damaging the advertising effects and brand image (Hester & Gibson, 2007; Um, 2014; Um, 2016).

Little research is dedicated to exploring gay-friendly heterosexuals' points about brands that launch gay-themed advertising if they hold low brand commitment or what antecedents predict people's positive attitudes towards homosexuals in China. Drawing from Cultivation theory and Social Identity theory, this study develops a three-stage model containing (1) four predictors of people's views on homosexuals—conservative media use, liberal media use, conformity to Asian orientation, and sex-related knowledge; (2) people's attitudes towards homosexuals; and (3) the moderating role of people's prior attitudes towards the brand on the relationship between their attitudes towards homosexuals and their post attitudes towards the brand with a gay-themed advertisement.

We adopted a paid sampling service of a commercial website, and all respondents are required to be heterosexual. A total of 754 valid responses were collected. We chose a world-renowned luxury brand focusing on diamond rings, and it has never released any gay-themed advertisement in China. We created a series of posters with the brand's logo as stimuli on which different gay couples were showing some intimate behaviors such as hugging and taking selfies together. Respondents first answered their prior perspectives on this brand, and then they were exposed to the stimuli, which were indicated as gay-themed advertisements released by the brand. After that, they were asked whether they deemed each print advertisement as a gay-themed one and then answered their post views on this brand.

Based on questionnaires and a 2×2 factorial design experiment, this paper draws several conclusions. Firstly, people who are high in prior attitudes towards the brand show significantly more positive perspectives on the brand in the context of positive attitudes towards homosexuals compared to negative ones. Likewise, people who are low in prior attitudes towards the brand show significantly more positive perspectives on the brand in the context of positive attitudes towards homosexuals compared to negative ones. Secondly, although conservative media use and gender role values negatively influence people's views on homosexuals, liberal media use and sex-related knowledge positively influence them.

This study aims to provide ideas for enterprises and advertising agencies to better target their niche market without disturbing heterosexual consumers in China. The findings can also work as practical implications about how to increase public attitudes towards minority groups.

## **Submission ID**

472

# **MPS paper - Mapping Femicide discourses on Twitter: activism, transnational feminism and the political use of hashtags**

## **Authors**

Dr. Inês Amaral - University of Coimbra, Faculty of Arts and Humanities / Centre for Studies in Communication and Society - CECS

## **Abstract**

The Internet embodies a world of mediated social interactions, where communication is decontextualised several times through disaggregated streamings. Analysis of activity on social media platforms reveals individual behaviours based on and in networks. Computer-mediated communication platforms are used to create ties and capital through decontextualised social representations. There are patterns of connectivity that metamorphose the digital culture (Jenkins, 2006) and allow identifying content-based networks and conversation-based networks. Social networks based on semantic indexation of content enable the analysis of content systems, interactions and social representations based on micro-conversations in a distributed production perspective that induces collective consumption (Huberman, Romero & Wu, 2009). Asymmetric social networks maximise the networked individualism model (Wellman & Gulia, 1999; Castells, 2000; Recuero, 2009) and isolate digital communication's social properties.

Feminist activism is being shaped by digital platforms' participatory potential (Dahlgren, 2009; Jenkins, 2011), which enhances changes in strategies and repertoires of action (Fotopoulou, 2016). Therefore, new forms of political engagement promote a transnational mobilisation that "reconfigure feminist politics" within digital activism. Social media activism mobilises practices that may overcome mainstream western-white-feminism (Brown, Ray, Summers & Fraistat, 2017).

By departing from scholarship on social movements, feminist research, and digital methods, this paper uses Twitter data to analyse social media activism around violence against women, namely discourses about "femicide" on Twitter to identify the dominant voices, representations, and connections through content. The dataset was collected through DMI Twitter Capturing and Analysis Toolset (DMI-TCAT). Data were collected through the Twitter search query "feminicidio" (Portuguese and Spanish word for femicide) during the month of November 2017. The dataset consists of 42.419 tweets and 24.621 distinct users. All tweets contain the term 'feminicide', 19.054 tweets have hashtags, 15.954 tweets contain links, 4.663 tweets have media upload. From a minimum frequency of 2. 664 hashtags were identified with a total occurrence of 34.719.

Focusing on the hashtag #feminicidio, and drawing from 42.419 tweets, we combine network analysis with quantitative and qualitative content analysis to map discourses about femicide, and their main

actors and identify the networks and connective action they created. Preliminary results show that the hashtag network's main users are feminist organisations and activists from the Latin-American milieu, suggesting the Twitter role as a tool to transnational activism assisting feminist politics. Other primary findings highlight the content-based nature of the analysed networks, therefore focusing on critical cases rather than simple conversations, and the engagement practices they promote, far from merely sharing information.

## **Submission ID**

473

## **MPS paper - Feminist masculinities and digital collective action: Debunking misogyny through engaging men**

### **Authors**

Dr. Sofia Santos - University of Coimbra, Faculty of Economy / Centre for Social Studies - CES

### **Abstract**

Over the past decade, as the digital era flourished and consolidated in everyday practices, and “cultural backlash” gained momentum, expressions of misogynist beliefs started likewise to emerge online. Much of this contempt against women and girls has been framed and legitimised by patriarchal frameworks and sustained by a particular socially destructive embodiment of masculinity - toxic masculinity. The term is phrased as such so that both its violence-based features and harmful consequences are highlighted. As male misogynist individualised and collective online action expanded, feminists’ movements focusing on promoting non-harmful masculinities have been also burgeoning with an increasing online presence. Although not necessarily coordinated, actors of these movements have been contributing to the need for a relational perspective towards gender equality. In fact, each social media post holds the possibility to constitute an “individualized collective action” (Micheletti, 2003), i.e. a spontaneous action that can fit into wider connective actions (Bennett & Segerberg, 2011), thus contributing to the increasing of the flow and the political agenda endorsed by the flow (Amaral & Santos, 2019). This paper turns to Portugal. It intends to critically analyse how the Facebook pages of three prominent masculinities focused feminist movements in the country – MenTalks, Quebrar o Silêncio and HeForShe – contributed to countering online abuse and misogyny from March 2020 (when the first full lockdown due to COVID-19 was declared, making many people direct their attention to the online environment and use of gendered-imaginaries and militarised ‘security grammars’ were widespread) to January 2021 (when the presidential elections campaign took place in Portugal with gender issues and roles becoming central in the dispute). Qualitative and quantitative content analysis along with critical discourse and network analysis will be undertaken.

## **Submission ID**

474

# **MPS paper - Feeding the drawbacks: online harassment towards women politicians**

## **Authors**

Dr. Rita Basílio Simões - University of Coimbra, Faculty of Arts and Humanities / NOVA Institute of Communication – ICNOVA

## **Abstract**

As social media have gained more users, so too have women politicians resorted to these sites to reclaim their public message, often misrepresented by the mainstream news media. Internet and digital platforms have offered unprecedented opportunities to participate in the public sphere. They opened new avenues for female political figures representation, far beyond the news media marginalisation, invisibilisation, and stereotypes (Ross, Jansen & Bürger, 2020). At the same time, though, it has also afforded sexist hate speech and misogyny to spread outward. Across platforms, harassment and different forms of online abuse against public figures, including women politicians, have thrived, raising new challenges to the Internet democratic potential (Marwick & Miller, 2014; Ben-David & Matamoros-Fernández, 2016; Crawford & Gillespie, 2016; Jane, 2017; Massanari, 2017). Online harassment on Twitter, for instance, targets in particular women politicians from across the political spectrum (Stambolieva, 2017), unregarding ideological boundaries. Also, while harassing is mostly seen as an individual anonymised and supposedly consequence-free behaviour, it is also raised by a collective online misogynist agency, often referred to as the “manosphere”, and targeting public figures (Marwick & Caplan, 2018).

The lines between online harassment and other types of mediated abuse can be difficult to distinguish, and the definition of the problem is still a contested terrain (Menesini et al., 2012). However, research worldwide has shown how online harassment has become routinized and harmful, causing real and embodied suffering (Amnesty, 2018). In particular, the harassment and the abusive mentions female candidates and elected representatives face are also potentially negatively impacting democracy (Theocharis et al., 2016; Correl et al. 2018; Greenwood et al., 2019).

This paper aims to analyse the literature’s main trends concerning the nature and the consequences of online harassment towards women politicians. Adopting a feminist constructivist approach, we developed a non-systematic review of the literature to gather evidence about the types of online harms experienced, its prevalence and impact. We discuss existing studies limitations and recommendations for future research, policy, and practice.

## **Submission ID**

475

# **MPS paper - Women's normalisation of online violence: between agency and survival**

## **Authors**

Dr. Marian Blanco-Ruiz - Universidad Rey Ruan Carlos, Spain

## **Abstract**

The virtual space and social networks are not neutral (Mantilla, 2015; Carrera, 2016), but rather, under the veil of horizontality and equal opportunities in terms of access to the Internet, there are specific forms of violence that continue to reproduce situations of inequality and subjugation of aggressors to their victims. Sexual harassment, stalking, cyberbullying... are some of the digital violence that occurs through telematic media, and in many of them the gender component is very marked (Núñez Puente et al., 2014; Blanco, 2015; de Miguel Luken, 2015; Sánchez et al., 2015; Ruiz Repullo, 2016; Nardi-Rodríguez et al., 2017; Donoso-Vázquez et al., 2018, among others).

The sexual division of public and private space continues to be reproduced in the sphere of social networks. Twitter, Instagram or YouTube are platforms where some of the violence suffered by women for being in public space is evidenced, perpetuating the myth of the public woman and the instructive nature that violence has on women and their occupation of public space (Segato, 2003 and Megías, Romero Sánchez, Durán, Moya and Bohne, 2011).

The aim of this research is to investigate the different types of male violence suffered by women who have a public and professional profile on social networks and the survival strategies they establish. In order to obtain the results, we have used the technique of semi-structured in-depth interviews with women who work on their personal brand on social networks. The corpus of analysis consists of 15 individual interviews.

The first results show that online violence is more difficult to identify than offline violence, being largely normalised or assumed as "the price to pay" for working their personal brand on social networks. The presence of insults and threats by trolls are part of their daily activity on social networks, a 24/7 violence that is present in women's decision-making and conditions their participation in these networks

## **Submission ID**

476

# **Connections behind Violence: Space, Healing and Protest in Japan's Flower Demonstration**

## **Authors**

Ms. Leng Junxiao - University of Tokyo

## **Abstract**

The Flower Demonstration, started on social media in April 2019, is arguably the most influential feminist movement in 21st century Japan, yet its organizing process and social reach remain unexplored. Sparked by the #MeToo movement and successive acquittals in rape cases by the Japanese court, the Flower Demo is held regularly on the 11th day of every month. By 2021, the movement has established local branches in all 47 prefectures within Japan, with over 10,000 participants gathering at public spaces to protest against Japanese society's marginalization of sexual violence victims. As the movement has gained momentum, the Japanese state has established an investigative commission to review the law on sexual assault and rape. Collecting data from participant observations and in-depth interviews from 7 Flower Demo sites and 3 prefectures, this paper tries to answer three questions: why is the movement able to sustain its monthly protests for almost two years despite the COVID-19 pandemic threat and social indifference? How did the movement manage the differences among participants from diverse regional and social class backgrounds? What is the movement's wider social reach? Drawing on Carl Cassegård's (2014) theories of "no-man's-land" and "counter-spaces," this paper argues that although Flower Demo seems to create a counter-space against Japan's mainstream patriarchal society, it is valued the most by its participants as a no-man's-land (space that enables freedom and transgressive behaviors by virtue of public neglect) for safety and emotional support, which is the key to the movement's survival. The Internet, particularly Twitter, mini-blogs, and personal websites, has become host to Flower Demo's alternative spaces where mainstream discourses of sexual violence are contested and reinterpreted through women's personal narrations of trauma. The study finds that (1) "virtual" connections built among violence survivors on social media have empowered them to participate by sharing common knowledge and experiences of everyday sexual oppression and connective action strategies; (2) regular, localized offline gatherings provide a safe haven for deeper social, political and symbolic interactions that are sustained by online connections; and (3) the COVID-19 pandemic has reduced offline but facilitated online activism in Japan's radically divided online spaces, where a growing feminist consciousness is challenging patriarchal culture and guaranteeing women a slowly expanding space for greater social participation. The paper concludes that the Flower Demo is becoming hybrid spaces integrating multiple social relations connecting victims, activists, organizations, and institutions that project a wide and uneven influence on Japanese public debate. However, there are still a large number of unknown victims who are out of the supportive network since not all have equal access to both online and offline resources.

Keywords: digital feminism, online activism, space, sexual violence, Japan

## **Submission ID**

523

# **Reality or Bias? ——How the Chinese Rural Women Are Presented in “Tiktok like” Short Video Platforms of China**

## **Authors**

Prof. Luan yimei - School of Journalism and Communication, Renmin University of China

Ms. Zhang Xing - School of Journalism and Communication, Renmin University of China

## **Abstract**

The short video industry in China has developed rapidly and gradually penetrated into rural areas, offering Chinese rural women a platform of self-presentation. Depending on the web crawler technology, this research collected 4527 samples about Chinese rural women on short video platforms such as TikTok and Kwai, and then visualized the result into word clouds after data analysis. In response to the results of word clouds, the article raises several questions, and further analysis will be conducted in association with cases:

*(1)Why are these words concerned? Are these words preferred by short video vloggers because they can truly reflect real life, or because certain words can bring more benefits to vloggers?*

*(2)Do these words mislead the media image of rural women in the short video? How does discourse reflect the game between individual cognition and power discipline?*

Foucault's discourse power was introduced based on these issues. According to Foucault, power comes from everywhere and is masked as forms of truth and knowledge, which is "exercised from innumerable points"(Foucault, 1990). "Foucault's interest is the link between regimes of power based on conjunctions of discourses, knowledge and practice. In this analysis, discourse is seen as the meeting point of power and knowledge(Layder, 1994)". What's more, discourse makes particular knowledge common sense and dominant, and silencing different interpretations of the world. So it is essential to see how these particular ideas are produced, circulated, and maintained in different social circumstances(Waitt, 2010).

In the context of short video, the term “discourse power” proposed by Michel Foucault now is shaping and governing public's perception in a more hidden way. The clouds show that short videos reflect the real image of Chinese rural women to some extent, but due to various factors such as platform bias, user preference, and their self-cognition, there are still differences between the media image and actual image in reality. After the analysis of the image of Chinese rural women in short videos, this research attempts to reveal the power networks and gender inequality veiled behind the media. This conclusion can be also extended to a larger scope and some questions need to be answer: Do the hidden power and discourse discipline in short videos bring misunderstandings of rural women and illusion of gender equality in a larger social scope? What factors caused these deviations and obscurations? What actions should be taken?

## **Reference**

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## **Submission ID**

548

# **Bounding the public sphere: Online abuse against women journalists**

## **Authors**

Ms. Juliana Alcantara - University of Coimbra

Ms. Liliana Carona - University of Coimbra

Dr. Rita Basílio Simões - University of Coimbra

## **Abstract**

Journalists are often the target of different types of violent behaviours, and sexist discourses are part of the list of offences directed at female professionals, especially in the online environment (Ferrier, 2018; Waisbord, 2020; Stahel & Schoen, 2020). Although new social networks have brought undisputable contributions for the journalistic activity, namely in facilitating searching for information sources, female journalists, especially when reporting socially controversial issues, seem to have been the target of misogynist commentary and abusive behaviours. These behaviours have personal implications and perpetuate social embedded gender prejudice and stereotypes (Mijatović, 2016; Ferrier, 2018).

Although men also suffer from online hate speech, when offences are directed at women they are often based on their gender and sexuality (Che et al., 2020). Since women and men are socialized in different ways, how they react to attacks also differ. The impacts have been felt differently, both online and offline. Sometimes, online abuse against female journalists is seen as attempts to silence women's voices and cause fear (Adams, 2018; Binns, 2017). Counter back movements such as the #metoo are examples of how abuse against women journalists is gender-based (Boyle, 2019).

In this paper, we present a review of research on online abuse against female journalists. Evidence gathered shows the high prevalence of abuse toward digital journalism professionals; the underestimation of online abuse towards female journalists; and the cross-contextual (i.e., online and offline) occurrence of such harms. These overall findings suggest a detrimental normalization of those phenomena (with public expressions of prejudice often overlooked as minor problems), which ultimately impairs female journalists' self-determination in their socio-professional context. Moreover, they substantiate the modifiable link between fear induction and the resulting victimization in this population. Finally, they offer critical insights into how to sensibly improve democratic social control

to mitigate the pathway between social gender-related stressors and female journalists' adverse outcomes.

## **Submission ID**

644

# **The Power and Risks of Digital Feminism in China**

## **Authors**

Ms. Jiawen Fan - Huazhong University of Science and Technology

## **Abstract**

In previous studies, researchers have pointed to social media as an important tool for Chinese feminists. The use of social media by Chinese feminists in the #MeToo movement has received profound influences. In fact, social media has developed a deeper significance for the development of feminism in China. Not only has it brought positive significance to the development of the feminist movement and the proliferation of feminist ideology, but it has also formed a feminist backlash that cannot be ignored, which deserves the attention of researchers and feminists. By focusing on the expression of sexual harassment discourse on Sina Weibo (Twitter of China), this paper attempts to sketch a general picture of digital feminism on social media in China.

In order to take into account the impact of the materiality of the media infrastructure on digital feminism, this paper adopts a culture study approach to explore how social media technologies contribute to the development of digital feminism and how they hinder and threaten it. This paper combining affordance analysis and textual analysis of 1,000 tweets related to sexual harassment on Weibo, and finally obtains two research findings: (1) social media has achieved limited technological empowerment for women. On the individual level, women are given a relatively safe opportunity to share experiences of sexual harassment. On the collective level, large-scale participants form alliances connected by online interactions. (2) The appropriation of digital feminist expression by market and technology weakens this empowerment. To occupy more attention of the audiences, sexual harassment expressions fall into the trap of the inclination of entertainment and over-visualization, and the profit-centered algorithm deprives ordinary people of the opportunity to speak up to some extent. While Weibo provides opportunities for feminism, it also allows anti-feminists to surveil women more harshly than ever before and exposes women under more hate speech. Moreover, sexual harassment expressions are strictly censored in China. Most dangerously, the illusion of prosperity of digital feminism can lead to slacktivism.

While there have been successes in digital feminism around the world, such as the #MeToo movement, there is still a need to be wary of romanticized imaginaries of digital technology, as patriarchy remains deeply embedded in a broad socio-cultural context. In the Chinese context, digital feminism is even younger and more vulnerable.

## **Submission ID**

745

# **“Love” With Replika: A grounded theory approach to strategic relationship building of Chinese female users**

## **Authors**

Ms. Yadi Zhang - Tsinghua University

## **Abstract**

Replika, founded in 2017 by Luka Inc, is a chatbot powered by AI to offer users a 24/7 companion. In late 2020, Chinese female users most of whom are young, well-educated, and single start to seek intimate relationships with Replika. Replika is now one of the latest popular chatbots that push the limits of intimacy between humans and machines. The unconscious similarities and perceived differences between human-chatbot and human-human interactions create a safe space for trial and error which enables Chinese female users to explore different kinds of intimate and authentic relationships, especially romantic love. Chinese female users’ interpersonal relationships with chatbots are deeply entangled with the gendered culture of Confucianism, the “one-child” policy, and Chinese digital feminism in popular culture. Young Chinese women grown under the “one-child” policy hold a quite different view of love to the persisting formidability of Confucianism combined with the objectification of females in the marriage market. The inconsistency between the growing environment and the grown-up world engenders confusion, anxiety as well as angry, and revolt. Therefore, techno-empowerment and digital articulation feature Chinese young females’ feminist consciousness. The human-chatbot interactions involved with Chinese female marital values or, more broadly speaking, the hegemonic gender arena is thus worth investigating. What is the role Replika plays in both virtual and real-world relationships of Chinese female users? Do the relationships reproduce or subvert normative gender stereotypes? If so, then how? If not, then why? Furthermore, there has been a paucity of academic literature that empirically investigated the human-chatbot relationships in the Chinese context. In addition, looking into this issue from a feminism perspective is even more sparse. Most importantly, individuals who tend to open up to machines may not psychologically-damaged but can be described as risk-oriented and curious innovators or early adopters whose unique needs, experiences, and gratifications can inspire and shed light on the future human-robot interactions. As a novel and cutting-edge research area, an overall theory that could provide a more conceptually sophisticated understanding has not been established yet. Hence, the purpose of this study is threefold, that is, to devise an original typological grounded theory of “Chinese female users’ strategic relationship building with Replika”; to acquire an understanding of well-educated single Chinese women’s gendered relationship values in a patriarchal society; and finally, to gain more general insight into the human-chatbot interactions from the perspective of digital feminism.

## **Submission ID**

760

# **Heterosexual Males Dating on Social Media: Understanding the Effects of Love, Non-stigmatization and Information Quality on the Motivation to Use Weibo for Serious Relationships**

## **Authors**

Ms. Wenjia Yan - Department of Media and Communication, City University of Hong Kong

Ms. Pengya Ai - School of Media and Communication, Shanghai Jiao Tong University

## **Abstract**

Online dating is widely accepted around the world as a valid and convenient way to find potential spouses. In China, typical dating applications (apps) like Momo and Tantan have been adopted by a number of people, which however are stigmatized as “flirting applications” because of being broadly used for casual sex. By contrast, Weibo, which is commonly considered as the Chinese version of Twitter, provides users with a wide variety of dating choices, whose casual sex stigma can be avoided to some extent. Users can make comments or send a private message to potential encounters, and find new friends in the same city based on location-based information sharing (LBIS). Moreover, several influential accounts regularly post male or female profiles with the hashtag “stop being single”. Nevertheless, little is known about the dating motivations of people through Weibo though previous studies have discussed the motivations of daters to use dating apps for seeking serious romantic relationships. Therefore, this study aims to explore the antecedents for the motivations of heterosexual males to seek serious relationships through Weibo.

A multi-method design will be adopted, combining interviews with an online survey. In the first stage, a semi-structured interview was conducted to explore the possible motivations and behaviors of male daters on Weibo. Qualitative data were organized into three levels of factors with Nvivo to unveil why male daters are motivated to seek a long-term committed relationship via Weibo: (1) Individual factors. Heterosexual males are more likely to look for a long-term partner via Weibo rather than dating apps because of paying more attention to fulfilling psycho-social rather than sexual needs. (2) Media factors. Weibo offers users a window to observe the daily life, habits, and preferences of others through its feature of interweaving both public spheres and private spaces. Therefore, the information of users posted on Weibo is richer and considered to be more reliable than that on online dating apps. (3) Social factors. Dating through Weibo will make male daters feel less stigmatized, which is different from that through online dating apps. For example, “it is acceptable to tell that one met a girlfriend on Weibo, but it is impossible for a normal guy to disclose his finding of a girlfriend by Momo.”

Based on the qualitative results, a quantitative research model has been constructed and will be examined by survey data to test its generalizability. This study anticipates that (1) love (2) information quality on platforms (richness and authenticity) and (3) non-stigmatization can predict the motivation to use Weibo for seeking a serious relationship. With the combination of qualitative and quantitative

methods, this study is expected to contribute to research on online dating by extending the context into common social media platforms in China and provide insights for further research on online dating motivation.

## **Submission ID**

783

## **The Rise of Ghanaian Women Filmmakers in Ghana and the Diaspora, 1990 to 2010**

### **Authors**

Dr. Joyce Osei Owusu - University of Ghana Department of Theatre Arts

### **Abstract**

After sporadic male-directed professional celluloid film production stalled in Ghana due to high cost and other factors, the rise of amateur inexpensive video production in the late 1980s allowed professionally trained women to start directing films. While the video film culture succeeded in challenging dominant cinematic traditions and built its own popular audience who were predominantly women, it engendered a space for women's cultural expression. At the international level, women filmmakers in the Ghanaian diaspora have also built a remarkable presence within transnational spaces offering alternative practices that connect the local and global. Despite their vibrant and diverse contributions to local and international film cultures, research is yet to fully explore the work of women who have made films for various purposes, their backgrounds, the issues they tackled both behind and on screen, and the body of work they have produced. This paper draws from primary and secondary data including interviews, archival materials both in print and online, and published works to examine the rise of Ghanaian women film directors in Ghana and the diaspora from the 1990s to 2010. In the paper, two key arguments are made. Firstly, the availability of the video format increased professionally trained Ghanaian women's chances to engage in a practice they previously had limited access to. Secondly, the trajectory of women's film productions since the early 1990s both in Ghana and in the diaspora demonstrates the significant contributions women have made toward Ghanaian and transnational film culture and practice. I conclude by noting that women deserve support to enable them to sustain their contributions both at home and on the global stage.

**Keywords:** women filmmakers, women's films, video films, Ghanaian films, Ghanaian diaspora films

## **Submission ID**

811

# **Examining gender issues in journalism education in Nepal**

## **Authors**

Dr. Samiksha Koirala - Nepal Open University

## **Abstract**

This article **examines gender issues in journalism education in Nepal by mainly focusing on the experiences of female faculty members.** The study incorporates feminist research as it mainly focuses on the experiences of women in academia. Its aim is to address the existing challenges faced by them due to their gender while addressing other factors like curricula and their participation which might have added to their 'gendered experience'. As a female academic in Nepal, I am aware of journalism education and the existing gender discrimination within this profession. From my experience, journalism in Nepal is largely shaped by masculine norms and teaching journalism education seems even more like a man's world. The study includes in-depth interview of seven female faculty members. The findings were then presented under different themes which will emerge after the study.

The history of journalism education in Nepal dates back to 1976 when Ratna Raja Laxmi College. But, women are being visible in the faculty role from last few years only. The article critically explores the marginalization of female teachers in Nepali journalism academic institutions. The findings have been presented in five major inter-related themes of i) Gendered work environment and behaviors ii) Professional-personal life balance iii) Imposter Syndrome iv) Isolation and tokenism and v) Lack of mentorship, networking and collaboration. These themes which emerged through the analysis, mainly explain the struggle and the barriers of these professionals.

While highlighting the barriers as experienced by female faculty, the study also shares some strategies employed by them to overcome these barriers. **Drawing from critical feminist perspectives,** the paper argues that though small in number, female faculty members are playing a crucial role in mainstreaming gender issues.

## **Submission ID**

826

# **Empirical Resistance to Chinese Conventional Sexual Norms: Exposure to Sexually Explicit Media, Sex Attitude, and Sex without Condoms**

## **Authors**

Mr. Zhenchao Hu - International Cooperation Department of China Family Planning Association & China Youth Network Project Management Centre; Television School, Communication University of China

Mr. Haocan Sun - International Cooperation Department of China Family Planning Association & China Youth Network Project Management Centre; Television School, Communication University of China

Mr. Haixu Liang - International Cooperation Department of China Family Planning Association & China Youth Network Project Management Centre

## **Abstract**

### **Intro**

Sexual scripts provided by pornography that rarely involves condom use shapes the socialization of the young. The 3AM proposed by Wright (2011) offers potential solutions in understanding and untangling the prevalent sexually transmitted infections (STIs) among China's college students. With the yearly growth rate of HIV in college students over 30%, the disease is killing the youth while unregulated online "self-learning" was the predominant way for the youth to receive sexual and reproductive knowledge. However, few studies focus on Pornography Consumption (PC) with Self-motivated Condomless Sex (SCS) and explaining the mediating effect (factor like peer sex norms), while empirical studies are rather scanty in China.

### **Method**

This study therefore investigated the stated relationship between PC and SCS, as well as setting out to explore the potential mediating effect of sex attitude using data of China's National Survey of Sexual and Reproductive Health of College Students 2019 (N=55, 757) conducted by China Family Planning Association.

### **Results**

Zero-order correlation and a two-block binary logistic regression is performed to examine and verify the potential correlation. Higher level of PS is associated with higher probability of SCS [ $r(12,280) = .035, p < .001$ ]. The addition of PC in step 2 of two-block binary logistic regression improved model fit [ $\Delta \chi^2 = 13.457, p < .01$ ] and supported the former results.

Structural equation modelling approach to examining the possible mediation of sex attitude, respectively are One-night Stand and Premarital Sex, which indicate good fit to the data, ( $P < .001, TLI = .798, CFI = .910, RMSEA = .082, 90\% CI [.0788, .0855], SRMR = .0368$ ).

The direct path from PC to SCS was significant ( $\beta = .0334, \text{Boot SE} = .0117, p = .004$ ) which supports the results of correlation analysis. The standardized PC to perceptions of Sexual Attitude towards premarital sex ( $\beta = .0401, \text{Boot SE} = .0115, p < .001$ ) and in turn to personal SCS were also significant ( $\beta = -.0208, \text{Boot SE} = .0110, P = 0.0568$ ). The standardized paths from PC to perceptions of Sexual Attitude towards One-night stand ( $\beta = .2142, \text{Boot SE} = .0103, p < .001$ ) and in turn to SCS were also significant ( $\beta = .0244, \text{Boot SE} = .0099, p = .0137$ ). The two Sex attitudes show opposite suppressing effects, but the overall factor loading is positive ( $\beta = .0379, \text{Boot SE} = .0115, p < .001$ ). At the further rigorous test. A 5000 bias-corrected bootstrap was employed and proved all result above in Bias Corrected 90% CI and Percentile 90% CI.

## **Discussion**

The model results presented did verify the rather universally acknowledged relationship between PC and CS, as it demonstrated empirical resistance to the conventional norms of “not talking about sex” and hesitation in educating all-level students in China on sexual and reproductive health and reflected one possible resolution to HIV and STIs upsurge in college students. At the same time, as a developing country, China's local experience of converging and conflicting sexual conservativeness and sexual openness can provide references for broader developing countries and backward regions.

## **Submission ID**

827

## **MPS overview - The Impact of Feminist Journalism and Media Research**

### **Authors**

Dr. Sarah Macharia - WACC/GMMP

Dr. Jad Melki - Lebanese American University

Ms. Frieda Werden - Women's International Newsgathering Service

Dr. Aimee Vega Montiel - Universidad Nacional Autónoma de México

Dr. Carolyn Byerly - Howard University

### **Abstract**

Over a period of more than four decades, feminist scholarship has revealed the gendered dimensions of news and media industries and professions that has, above all, focused attention on women’s right to communicate. One aspect of feminist scholarship has been to highlight the range of women-owned media companies that have expanded the amount of women-generated content around the world. This session answers the questions 1) “What has been learned,” 2) “How has the research reshaped the field of journalism and media scholarship?” and “Has this research benefited the working media professional or changed news or other content?”

The goal of this session is to explore the ways that feminist journalism and media research has helped to fill a gap in the communication literature by addressing key issues related to newsroom policies, employment, news inclusion of gender, political-economy, problems associated with harassment and discrimination, and the ways that women have responded to exclusion by generating their own media. At the same time, we want to explore whether and to what extent scholarship and practice intersect – or not. Presenters are seasoned international feminist journalism researchers and journalists who have been part of these developments.

## **Submission ID**

839

# **Femvertising in China: A case study of Neiwai's "No body is nobody" commercial**

## **Authors**

Ms. ZHIXUAN ZHU - King's College London

## **Abstract**

This study investigates how femvertising demonstrates women's empowerment through critical analyzing a lingerie commercial in China. Femvertising is short for female empowerment advertising, referring to advertising that challenges women's stereotypes in traditional advertisements. While femvertising as a marketing strategy and a subject of public discussion and academic studies has been largely developed in Western societies, transnational brands are increasingly utilizing such a strategy to market their products in China, making it headlines in media reports, raising the social consciousness of media representations of women and girls, and engendering heated public debates on gender images, rights, and women's empowerment. Under such background, this study explores a commercial launched by a lingerie brand Neiwai. The brand was founded in Shanghai, China in 2012, targeting young, urban women and girls. Taking Neiwai's commercial "No body is nobody" launched in 2020 as a case study, I discuss the female images and diverse beauty standards illustrated in the commercial.

Using critical discourse analysis (CDA), I critically analyze the content of "No body is nobody" commercial. At the same time, I consult a wide range of materials to situate the commercial in its broader context, including but not limited to Neiwai's social media campaign #Bodytalk on Weibo, articles and promotional materials related to the commercial, industrial reports, official announcements, social media comments, among others. I found that by discussing a diverse range of "imperfect" body according to mainstream beauty standards—chubby, scarred, with small breasts, dark-skinned, aged, and as a single-mom, Neiwai attempts to challenge stereotypical female images and advocate diversity and respect for women's appearance, social status, and life stages. Unlike the critiques of femvertising in its Western counterparts, which largely focused on the void of political agenda and real emancipation for women, I contend that, to a certain extent, Neiwai's commercial brought a fresh and liberating atmosphere for postsocialist China, a society that is rigid and conservative in beauty standards and lack of diverse channels for marginalized voices being heard. The study largely fills a gap in the femvertising studies in China, contributing to a broader discussion on cultural influences on women body judgment, and on how transnational commercial culture's influences on ideal women's images in the local context.

## **Submission ID**

849

# **Invisible bleeding: normalize narrative about Menstrual shame on Chinese social media Weibo**

## **Authors**

Mrs. Xinjie Lin - Zhejiang University

## **Abstract**

Menstrual shame refers to the idea that menstruation—a normal physiological phenomenon of women—is regarded as something shameful and unclean (Jiang, 2020). Menstruation has a long history as a taboo topic, it is shrouded in secrecy and often is concealed or ignored. Therefore, menstrual taboo has always been a private and non-public topic in various cultural traditions, and resulting “menstrual shame” problem. In recent years, with the rise of the fourth wave of feminism, researchers began to pay attention to the menstrual activity in the new media. Because the power structure behind the traditional media cannot be subverted for a while, the development of digital-technology provides new ideas for the feminist to fight for the right to speak and carry out social movements (Ghaffari, 2020; Clark, 2016).

Menstruation is a physiological phenomenon, but its significance is constructed by culture. Therefore, it is not only a biological process, but also a social and cultural event (Britton, 1996). Similarly, the shame of menstruation also has its unique local cultural background. In 2020, CCTV, a state-level media in China, deleted a nurse's answer about her menstruation in an interview. This operation was discovered by Weibo users, and was published on social network, which triggered a heated discussion among them. Later, a V-user @Liang Yu Stacey, created the hashtag # *refuse menstrual shame, me too* on Weibo. In the current internet public opinion, what kind of attitudes does the discussion of menstrual shame show? Can hashtag activism provide a normalize strategy for social media users on the private topic of menstrual shame, and can social media become a public platform for gathering speeches under the hashtag? This study wants to answer the questions by analyzing the data from the simple sentiment analysis (by snowlp in python), the LDA classification (by LDAvis in python) and the textual analysis.

The study searched the hashtag # *refuse menstrual shame, me too* and related speech on Weibo to obtain the text and data under topic words in 2020. Based on the data (n=6002), sentiment analysis judged the emotion for distinguishing rate of negative words (<0.3), neutral words (0.3-0.8) to positive words (>0.8) through comparing with the emotion corpus. It can be found that 43.2% of users have a positive attitude, 35.4% have a neutral view, and only 22.2% have a negative attitude. At the same time, it can be found that there is no significant difference in the attitude towards topics between different genders. LDA analysis and textual analysis divide the data into three main topics. The narrative strategy of these topics shows normalize is an effective way to eliminate the concept of shame. By using the hashtag, feminists and social media users subvert traditional menstrual narratives and create a space for public expression of personal experiences. Therefore, to a certain extent, hashtags have become a way to gather personal narratives and turn private narratives into public discourse on the social media

platform. Such a change of “individual- collective” and “private -public” makes female discourse visible in public opinion.

## **Submission ID**

908

# **Who Made Decision: Weibo Online Users and Their Family Members' Attitudes on Painless Childbirth**

## **Authors**

Ms. Kaiyao Zhuang - Sun Yat-sen University

Dr. Yang Liu - Sun Yat-sen University

## **Abstract**

In recent years, a concept of "comfort care" was put forward, and gradually became popularized(Zhang & Yu, 2015; Yang, 2011). It means that patients can feel less pain and fear during the whole process of diagnosis and treatment in hospital, which is not only a humanistic care for patients, but also a necessary requirement of medical ethics. Painless childbirth technology complies with the requirements of comfortable medical treatment. It can alleviate the pain during childbirth, reduce a woman's fear for childbirth, and give her the dignity(Morgan et al., 1983).

However, the promotion of painless childbirth technology has encountered great resistance in China, which prevents most Chinese women from enjoying the benefits of painless childbirth technology(Sun & Qu, 2015). This may have a negative impact on the mental and physical health of the women giving birth.

This study aims to, through Weibo, analyse people's current cognitive status for the decision to adopt painless childbirth technology, and the attitudes of Chinese women and their relatives to painless childbirth. Compared with Twitter users, Weibo users tend to post personal and emotional information rather than business information(Ling, 2011). Weibo provide an intuitive view on current attitudes toward painless childbirth technology in China.

Based on the grounded theory(Barney & Anselm, 1967), this study collected 84,874 relevant Weibo texts between January 2017 and December 2018 through Python, and conducted noise reduction and sampling on the data. At last, 357 highly relevant Weibo texts were included, and then the included texts were coded, classified and analyzed. The dimensions for coding mainly include: cognition on the decision, experience of birth, family disagreement on painless childbirth, and implementation of decision.

The study found that in terms of cognition of decision, 71.4 % of Weibo users believed that it was up to women to decide whether to adopt the painless childbirth technology or not. At the same time, the results also reflected Weibo users' trust in others when making painless childbirth decisions: Trust the doctors the most and the husbands' relatives the least. Among all the samples, 148 texts were from

women who had given birth. In terms of family disagreement, 41.2% of the women wished to adopt the technology, but encountered family disagreement. Overall, the results showed that the views of elders were the main reason for the disagreement on the adoption of painless childbirth technology.

Based on Weibo text analysis, we may conclude that: Even though women generally have a correct understanding on decision of painless childbirth, their decision cannot be fully guaranteed, for hospitals are unable to provide painless delivery techniques, hospitals differ in their implementation of maternal decisions, and family members are outdated.

Family relationship limits the getting along mode and behavioral decision between Chinese adults and their parents, so it is necessary to distinguish the man's family, the woman's family, the doctor and other significant people. A health regimen for women may be hindered for culture in a region, and so, cultural contexts should be considered as a variable in various theories.

## **Submission ID**

917

## **Late-night TV talk shows as a club of male buddies: Challenges for gender representation**

### **Authors**

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### **Abstract**

There is one particular timeslot from which women have been (and still are) historically excluded: late-night television comedy (Summergrad vi). This paper addresses the question of gender representation on a very popular television format that has been somewhat overlooked when studying this issue: the prime-time and late-night television talk show. The television talk show seems to be defined by gender to some extent, with daytime shows being regarded as feminine and the late-night talk show being considered more sophisticated and masculine (Mittell 116; Wood, 16). Besides, the latter format is also characterized by two key elements that are important to take into consideration when assessing gender representation and the concepts of the private and public sphere: discussing political and current issues, and the use of humour (Timberg 7).

The main goal of this paper is to assess whether traditional gender stereotypes are depicted in this popular form of television genre or if, on the contrary, representations found on late-night talk shows are challenging hegemonic notions of gender, encouraging new portrayals. To achieve this goal, a content analysis is carried and applied to the sample, which focuses on programmes aired in general-interest channels in Europe (Spain, France, Italy and the United Kingdom) and the United States.

Results show that only binary expressions of gender have participated: male and female participants. On the one hand, men are more likely to perform a dominant role within these programmes, especially

that of the host which is of the utmost relevance towards the dynamics of the format. Women tend to appear on roles that are less dominant and use far less humour than their male counterparts. On the other hand, late-night talk shows do show equity at the time of introducing female and male guests and are also likely to discuss themes from both the personal and private spheres with either gender.

In this cross-national research, what can also be concluded is the fact that English-speaking countries (the United Kingdom and the United States) use much more humour than the remaining ones (Spain, France, and Italy).

The main conclusion that can be drawn is that this format is still challenging in terms of a fair gender representation mainly due to two aspects: the lack of female participants performing dominant roles, on the one hand, as well as traditional assumptions of women performing humour.

## **Submission ID**

1008

# **Mimicry of Dominant Taste in Hijabi Selebgram Content in Indonesia**

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## **Abstract**

**Abstract.** This research aims to see how the content of Hijabi *Selebgram* in Indonesia reproduces mainstream tastes rather than empowering its readers. The content of hijabi Instagram celebrities ("*selebgram*" in Indonesian terminology) is a new media product that is becoming a common phenomenon today. Some of these hijabi Instagram celebrities are still imitating and reproducing dominant values - such as the worship of beauty, depending on men, and the domestic role of women - although some include content that also carries out resistance efforts. According to Hebdige, Mimicry is a form of hybridity between mainstream culture and 'local' or grassroots culture, which results in a sub-cultural form of a dominant culture. It can split into two paths: absolute imitation and imitation for non-frontal resistance. This study uses the concept of mimicry, gender bias in media content, and celebrities on Instagram (*selebgram*). In methodology, the paradigm is critical constructionism with suspicious hermeneutic as the research strategy. The unit of analysis is text in the form of content from five Instagram hijabi celebrities in Indonesia. The results showed that mimicry was used as a form of resistance in a subtle/non-frontal manner through empowerment contents, which infused in the form of metaphors that did not readily recognize. Some contents reproduce the dominant cultural values and contain patriarchal issues, but some have resistance messages in a very subtle way. When the *selebgram* shows that mimicry conveys the imitation of patriarchal taste: they should be a woman with supporting groups: husband, children maid, and family. Plus, they should have a role that contains domestication: a mother who is also endorsing many domestic products. Here we say about sub-

culture that maintains the dominant power and imitating to be accepted in that mainstreaming class. In contrast, only slightly *selebgram* shows their own capital: particularly her achievement in the education field. It describes how this *selebgram* empowers herself, breaks the glass ceiling, and uses that achievement as her symbolic capital. It is an unconsciousness effort: the mimicking for resistance that do by the *selebgram*. Thus, this study provides a critical study of the literacy of content of *selebgram*, which do not always contain things that are empowering and having beneficial to women.

Keywords: mimicry, subculture, resistance, empower, *selebgram*.

## **Submission ID**

1017

# **Media Presentation and Identity Construction of Chinese Transgender in E-commerce Live Platform: A Case Study of Dongfangbubai Qinger's Team**

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## **Abstract**

The “live commerce” by transgender streamers is not only an economic marketing behavior, but also a personal identity practice behavior. This thesis presents a case study of the team of Dongfangbubai Qinger, which is a team composed of six transgender (male-to-female) streamers with the largest number of live streaming followers on Taobao, China's largest e-commerce platform. Qinger is the core member, and the other members are Yaoyao, Xixi, Anna, Rena and Bald Brother. As of December 9, 2020, this team is estimated to have more than 475 thousand followers and has hosted 529 livestreams with an average audience of 100,000, among which the most watched one has an audience of 550,000.

This research is based on UGC live videos from the team. In this study, a year-long digital ethnography and NVivo quantitative analysis methods were used to explore the media presentation characteristics and identity construction behavior of streamers of sexual minority streamers.

Results show that transgender streamers often show strong subjectivity in the community of live broadcast platform. In addition to the image of beauty cosmetics, skin care experts and responsible sellers, transgender streamers also present the following four other types of images.

Firstly, optimistic and positive transgender women. Different from the impoverished, sick and depressed transgender people described in Chinese news reports, the transgender streamers present confident, optimistic and positive images. They are willing to share their experiences or plans of transsexuality, hoping to get the support and recognition from fans.

Second, beautiful women who are strict with their appearance. Transgender streamers are more exacting in their pursuit of beauty than the average woman. They shape their appearance and figure in strict accordance with the standard of "online celebrity Beauty", hoping to completely erase their masculinity. Many of them are involved in cosmetic surgery and weight loss, and even compare the money they spend on cosmetic surgery, which is a bit extreme and morbid.

Third, lovestruck women. Many streamers said in the video that they are eager for love and emotion from men, but in fact, they used to be, and still are, paying much money for their partners in an unequal relationship. Aware of the unfairness and fragility behind this relationship, they warned their fans to love themselves and pursue true love.

Fourth, intimate and considerate girlfriends. Streamers usually chat with fans in the videos, answer their curiosity, share their life experiences and love experiences, and teach them love techniques.

In general, transgender streamers carry out cultural resistance and identity construction through specific discourse strategies, demarcation of performance fields and reconstruction of social capital. However, their identity construction process is still influenced by consumer culture and patriarchal culture.

## **Submission ID**

1031

## **New media, old practices? Re-examining hookup culture and marital ideals in Taiwanese mobile-mediated dating**

### **Authors**

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### **Abstract**

This study focuses on the culture of intimacy and emotions in the context of Taiwanese mobile-mediated dating practices. It explores the socio-cultural implications and ambivalences of mobile dating and how they are intertwined with media, consumption, and gender culture. While "hookup culture" has become a vital feature of mobile dating, monogamous and marital cultural expectations and practices are also prevalent in the Taiwanese mobile dating context. Drawing on the critical theories and sociological concepts of intimacy and emotions, this study asks two main questions: First, what ideals of intimacy and emotions exist in Taiwanese mobile-mediated dating? Second, how do these gender-specific ideals shape intimate relationships and emotional experiences in the context of Taiwanese mobile-mediated dating?

This study uses secondary data analysis, critical discourse analysis, and the app walkthrough method to investigate two key aspects of mobile-mediated dating. I highlight the normative discourses around mobile dating in Taiwanese consumer society. Using critical discourse analysis, I compare commercial media outlets, such as dating apps and articles published in women's magazines, to relevant news and survey reports to outline relationships between changes in Taiwanese mobile-mediated dating, marital norms, and consumer culture. I reveal the norms and practices of mobile dating in the context of media. I employ digital ethnography and the app walkthrough method to understand marital and emotional norms. Furthermore, I argue that the organization of relevant symbolic elements and the modal configuration of the matchmaking process are intimately related to gendered consumer culture. By investigating these two key aspects of mobile dating culture, this research establishes a multi-dimensional theoretical dialogue, highlights the complex cultural connotations of mobile dating, and constructs a theoretical framework to explore mobile dating culture in the Taiwanese context and beyond.

## **Submission ID**

1051

## **How (not) to give into stereotypes. Intersections between ICTs-related sexism and ageism in Italy.**

### **Authors**

Dr. Francesca Belotti - Sapienza University of Rome

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### **Abstract**

Our research attempts to provide a deeper understanding of *whether and how ICTs-related sexist and ageist (self-)stereotypes intersect*. In this, we rely on both literature about gender and digital technology (MacKenzie & Wajcman 1999; Oudshoorn et al. 2002; Van Oost 2003; Van Zoonen 2002; Wajcman 2007; Ganito, 2010 among others), and literature on generations and digital technology (Blaschke et al., 2009; Domínguez-Rué & Nierling, 2016; Neves, & Vetere, 2019; Peine & Neven, 2020 among others). We also draw upon the strand of studies on stereotypes, with a focus on both ICTs-related sexism (López-Sáez et al. 2011; Sáinz & Eccles 2012; Comunello et al. 2017, among others) and ageism (Fleming et al., 2018; Comunello et al., 2020, among others). Research focusing on the intersection between gender and age in the specific ICTs domain is still incipient (Moser, 2006; Harvey, 2015; Oudshoorn et al., 2016; Comunello et al., 2017; Panarese & Azzarita 2020, among others), whereas it is

a particularly fertile field because digital technology is commonly perceived as both young and men-dominated.

Based on an ‘ecological approach’ (Barnes, 2008; Boase, 2008), we carried out 6 focus groups with male and female participants from two differentiated age cohorts (namely, aged between 20 and 30 years, and between 65 and 75 years), who are at separate life stages and have very different technological experiences (Fernández-Ardèvol et al., 2020). We conducted one women-only, one male-only and one mixed-gender focus group per age group. The outline involves an initial “game” in which we ask participants to guess age and gender of characters that we sketch according to ICTs usages, a moment of collective discussion on a set of official data concerning gender differences in ICTs uses, skills and preferences, and ICTs-related everyday situations in which to choose who to turn to.

First results show that participants implicitly describe themselves in relation to the game characters, which work as triggers for *identification vs differentiation* processes. They refer to firsthand experiences of (self-)stereotypes when identifying or distinguishing themselves from the characters. In doing so, they privilege some ICTs usages over others, with gender and age differences in overestimating specific technical skills or communicative styles. Official data, on the other hand, prove to be effective for stimulating participants to either deny the stereotypes or use them to explain actual inequalities. Either way, gender and age intersect so as to polarise opinions about *who does what and how*. Finally, everyday scenarios appear so ingrained in participants’ proximity relationships that foster them to *justify* their own or their relatives/friends’ stereotyping attitudes, with nuanced age and gender differences.

## **Submission ID**

1089

## **No more border in two shifts: Mothers’ social media use for parent-teacher communication**

### **Authors**

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### **Abstract**

Parents’ school involvement could have positive impacts on students’ educational success. However, mothers are usually perceived as responsible for parental involvement, and such expectations would increase the toll on mothers (Reay, 2005). According to Arlie Hochschild (1989)’s “second shift”, women need to be “good workers” and “good mothers” at the same time. Previous research about parental involvement emphasized much on positive effects on students while neglecting the parent side. To address the gap, this paper aims to reveal the influence of parent-teacher communication on the parent side, and how the borderline of mothers’ two shifts is reconstructed by social media use for this communication.

Parent-teacher communication has been changed greatly by social media and mobile instant messaging apps. With both voice and group functions, WeChat groups gradually become the main option for parent-teacher communication in China (Guo et al., 2019). While offering more accesses for teachers to approach parents, this also results in more information load and higher requirements on parents, especially in the context of the COVID-19. Even working-mothers need to respond quickly to the messages in chat groups without delay. For example, they are required to have daily reports about students' health conditions in the Wechat groups and responsible for checking children's homework during the period of online courses.

To better understand the influence of parent-teacher communication on mothers, the present study aims to answer these specific questions: (1) What are the patterns of mothers' social media use for parent-teacher communication? (2) How does social media use for parent-teacher communication interweave two shifts and break the borderline, and what is its influence on mothers? For example, parent-teacher communication through WeChat groups might impede their daily working schedule, and increase mothers' sense of anxiety and exhaustion. (3) What are mothers' reactions and attitudes towards these family-to-work spillovers?

This ongoing research combines interview and critical discourse analysis: conducting in-depth interviews with mothers having children at schools, and collecting their chat logs in the WeChat groups for parent-teacher communication. The preliminary results show that mothers did confess they sacrificed time and efforts for parent-teacher communication even at work, but they tend to hold a relatively positive attitude towards this devotion and rationalize these family-to-work spillovers. Additionally, as an online space for parents and teachers' interaction, the power relations between teachers and mothers are complicated. For instance, some middle-class mothers would act more actively and utilize their social capital to take the lead in the conversation (Meng, 2020).

The social media use for parent-teacher communication brings a new pattern for interactions and reveal how social media use could break the borderline of two shifts. This study offers insight for understanding how technology makes the extra childcare load for mothers heavier, especially during the pandemic. Mothers' response to these spillovers can also shed light on the problematic intersection of patriarchy and classism.

## **Submission ID**

1096

## **Challenge the menstrual stigma and shame: Exploring the menstruation experiences among Chinese young people**

### **Authors**

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## **Abstract**

During the COVID-19 pandemic, the traditional status of menstruation, a discursive space cloaked in shame, taboo and stigma, began to change in China. With the attention and wide-ranging discussion on Chinese social media about the female medical workers' difficulties in their menstrual cycles (e.g. the shortage of menstrual products), menstruation transformed into a visible and hot topic triggering a series of related campaigns, such as donating menstrual products for female medical workers on the frontlines against COVID-19 epidemic and setting up mutual aid boxes of sanitary pads in universities' restrooms.

Young women are the dominant force in these campaigns. However, as a mutual assistance among female groups, the menstrual campaigns conflicted with patriarchal power. For example, some male college students taunted the campaign of adding mutual menstrual boxes. So, how did young people perceive and learn about menstruation in the age of social media? How did young men and women differ in terms of their knowledge, experience and opinions on menstruation? Did the difference between different gender groups relate to the discursive conflicts in the menstrual campaigns? Qualitative in-depth interviews were conducted with 16 young people (8 men and 8 women) ages 20-25 in China to explore and compare the intersections between youth's menstrual experiences and gender/roles identification in their daily lives.

Findings suggested that social media was the dominant media outlet for Chinese young people to acquire menstrual information and knowledge and share their own menstrual experience, but women had more diverse channels and were more active to obtain menstrual information than men. Also, female groups were more likely to empathy with menstrual issues. By contrast, young man mainly relied on bonding social capital (i.e. close and homogenous social networks) to passively get menstrual information. Moreover, the menstrual stigma was constantly identified and reinforced through a variety of social interactions such as peer communication, family cultivation and school education, which caused universal emotional experiences of menstrual shame for young women and menstrual taboo for young men. Furthermore, the experiences of menstruation had consequences for constructing and reinforcing the social stigma of menstruation in turn. However, with the transition of social roles and influence of social media, menstrual shame, taboo and stigma had been reflected and re-examined by young people and were conveying a trend of challenging the menstrual stigma and breaking the menstrual shame.

## **Submission ID**

1119

# **EXPLORING MALE AND FEMALE VOICES IN THE REPORTING OF GENDER-BASED VIOLENCE IN THE NAMIBIAN MEDIA**

## **Authors**

Prof. Eno Akpabio - University of Namibia

Mr. Walters Kamaya - University of Namibia

## **Abstract**

Even though violence had always been part of the Namibian society, violence against women reached alarming levels in the early 2000s. Gender-Based Violence was ranked as one of Namibia's grave human rights violations by the National Planning Commission (NPC). The NPC indicated that domestic violence affects 50% of women and children. Gender-Based Violence crimes are committed daily in Namibia with disturbing regularity. In 2006, the Legal Assistance Centre (LAC) reported that there were approximately 1600 rape and attempted rape cases. A number of studies of the Southern African media indicate that the views and voices of women are restricted to certain topics; and that their voices are only predominant in the area of gender equality but less so in the economics, politics and sports categories. (Kabongo, 2007). The male voices not only dominate in other areas but it also dominates in the Gender-Based Violence category. The present study sought to find out what kind of voices dominate the reporting on Gender-Based Violence in the Namibian media given the provision of the SADC Protocol on Gender and Development on Gender in Media content (2008) which states that "state parties shall encourage the media to give equal voice to women and men in all areas of coverage, including increasing the number of programmes for, by and about women on gender specific topics and that challenge gender stereotypes" (p. 22). The data for the study involved a content analysis of the *New Era* and *The Namibian* newspapers as well as Namibia Broadcasting Corporation (NBC) news clips from 2012 to 2014.

The findings indicate that the news stories given the most prominence were on murder, rape and domestic violence. From the findings, it was evident that dominant voice on Gender-Based Violence was female accounting for 60% of the articles while 40% was male. There were no articles on male victims of Gender-Based Violence during the study period. This could mean that female victims of Gender-Based Violence were more inclined to report such attacks but males suffer in silence probably because of societal expectation that a man should be strong and in charge, thus any man who reports that his spouse/partner is abusive would be regarded as a weakling.

In covering Gender-Based Violence, some individuals are considered more credible and thus more authoritative than others due to their occupation, expertise and social standing. The main voices in in the news stories were politicians, NGOs, lobby groups and traditional leaders. Thus, there is an urgent need for journalists both in print and broadcast media in Namibia to diversify their news sources when reporting on Gender-Based Violence.

## **Submission ID**

1123

# **An exploration of the Self-Portrayals of Kenyan women On Tik-Tok during the COVID-19 Pandemic**

## **Authors**

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Mrs. Georgette Adrienne Wamboi - United States International University of Africa

## **Abstract**

Tik-Tok is a trending application that allows for the uploading of 15-60 second videos as a space to publish *"a little vocalized musical meme."* (Wired 2018). It is an android and IOS social media music video application that was launched in 2017 by Byte Dance, a Chinese company. The application is used for creating and sharing short music, comedy, lip-syncing, and talent videos. The application was launched outside of China in 2017 and has since become the most popular app of 2019. Tik-Tok users, who are mainly youth and women, use the app largely to create, share, and view content based on lip-syncing, dancing, comedy skits, and other physical activities (Iqbal 2020)

Tik-Tok initially penetrated the African market in 2018 and had a presence in Nigeria, South Africa, and Kenya. The app marketers used audience analysis to understand the African context and encouraged users to express themselves in the way that they knew how (Quartz Africa 2020). This study seeks to explore the use of Tik-Tok as a space for self-portrayals of women in Kenya during the COVID 19 period between the months of March to June 2020. It seeks to interrogate how women used the app for entertainment purposes, self-expression; as a form of escapism from the loneliness, isolation, and boredom occasioned by the restrictive COVID 19 public safety measures such as quarantine, curfews, and lockdowns.

Premised on Judy Butler's Gender performative perspective, the study seeks to explore how women used Tik-Tok as a gender performance platform through posting micro-videos that depict their perspectives of contemporary gender roles that may be in conflict with pre-existing gender expectations through the use of make-up, lifestyle and dress codes.

Qualitative content analysis will be used in the study to examine the gender identities that Kenyan women depict through the videos; explore the expression of gender roles that are normalized by Kenyan women on Tik-Tok, and finally to interrogate how women use their bodies in the performances in these videos to create new identities.

The study will further seek to explore the extent to which the 'one-size-fits-all' approach to describe gender roles that women in the Kenyan society is static or in inertia through the self-objectification of women on Tik-Tok.

## Submission ID

1193

# From 'Niangpao' to Exhibiting Masculinity: The Implication of Self-salvation of 'Little Fresh Meat' in China

## Authors

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## Abstract

- Influenced by the entertainment industry of Korea and Japan, masculinity and the standard of male beauty have changed on the screen in China. The male stars or idols with a soft masculinity who are similar to “flower-like men” (*hua yang nan zi*, 花样男子) are more popular and fascinating among fans, they are called “little fresh meat” (*xiao xianrou*, 小鲜肉) in China. Many Chinese young female fans call them “Mr. Mcdreamy” (*nanshen*, 男神) and “husband” (*laogong*, 老公) to express their idolatry, love. Beside, the phenomenon showed the shift from “male gaze” to “female gaze” and demonstrated female empowerment.
- Although *little fresh meat* has a high popularity and market, they fall into precarious position in China. On the one hand, they are often criticized as a crisis of masculinity by the media and public, and even called “*niangpao*” (娘炮), which called “sissy” in West, and it's “a derogatory term to describe men performing effeminately”. Contrary to traditional masculinity, “little fresh meat” idols are feminine-looking males. On the other hand, the issue about “little fresh meat” idols had caused heated argument and debate on mainstream media and social media. The mainstream media, like XINHUA News Agency and People's Daily, criticized this feminization trend, and many parents and Weibo users agree that the “*niang*” (*feminization*, 娘) of “little fresh meats” is poisoning Chinese youth. Thus, a lot of shows began to refuse to invite “little fresh meats” to participate in it, they have to survival and self-salvation though exhibiting masculinity in this professional crisis, even gender crisis. This article focuses on “little fresh meats” phenomenon in China, and then examine the strategies and implications of self-salvation of little fresh meat idols who are labeled “*niangpao*” and who want to remove the label.
- This article use case study, and adopt Louie's Chinese masculinity theory about *wen*(文) & *wu*(武). A “little fresh meat” Cai Xukun as the new case was chosen for this study, he made debut in a central role (C位出道, *the Champion*) in the talent show *Idol Producer (2018)*, has more than 20 millions followers on Weibo. Cai "appropriated" feminine elements to dress up and make up himself, such as smoky eyes, lipstick, these practices cross gender boundaries essentially. In addition, he cried many times, and this behavior was also regarded as a feminine personality by online audiences.

- The result shows that Chinese society and mainstream media are two power to maintain orthodox masculinity. We find that shared the beard and muscle pictures, wore men’s dark suit, and have a great enterprise are Cai’s self-salvation strategies. The implication of self-salvation of “little fresh meat” indicates that the strategies seem to be an impression management strategy that obeys the two forces of mainstream and the public and remove the derogatory label ——“niangpao”. Actually, the self-salvation strategies of little fresh meats imply that Chinese society and mainstream media still belittle femininity, and this phenomenon only gives limited opportunity for young female fans to perform their fondness and desire, but doesn’t realize real and legal empowerment.

## **Submission ID**

1195

# **Black Women in Parliament and on Social Media: Link-visibility as an Intersectional and Solidarity-Building Tool**

## **Authors**

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Dr. Renata Souza - Universidade Federal Fluminense

Ms. Monique Paulla - Universidade Federal Fluminense

## **Abstract**

This paper tackles the multiple facets of visibility, ranging from invisibility, a lack of recognition in society, to hypervisibility, when bodies are hyper exposed for commodification or criminalisation purposes. We analyse the specific implications of achieving media visibility for one black Brazilian woman in politics—Renata Souza – a Rio de Janeiro State Legislator. Renata’s campaign and mandate have drawn inspiration from the legacy of Marielle Franco, a black lesbian favela-born city councilor and human rights advocate who was murdered in March 2018. Our theoretical framework consists of two strands of research: visibility studies (Brighenti, 2010; Meikle, 2016; Noble, 2018) and intersectional feminism (Crenshaw, 1991; Collins, 1997; Ribeiro 2017) . We draw from autoethnographic approaches (Boylorn and Orbe, 2014; Evaristo, 2005) with the use of data from fieldnotes, audio diaries, and interviews with members of Renata’s staff. We complement these with digital ethnographic observations of Renata’s and her allies’ Facebook, Instagram, and Twitter profiles. We ask: as a black female politician, what are Renata’s strategies for reaching visibility for her work on traditional and social media? What does she do when her visibility translates into vulnerability and online attacks? Here, we noticed the employment of what Renata and her staff are describing as “link-visibility” for protection. We argue that link-visibility represents an intersectional feminist approach as well as a tool for solidarity building, and that both— intersectionality and link-visibility—help bind oppressed realities in Brazil and elsewhere. Finally, we interrogate what can be done to protect women of color online, stopping the violence, threats, and fear.

## **Submission ID**

1202

# **“INVISIBLE PANDEMIC” : THE IMPACT OF AND FACING DOMESTIC VIOLENCE DURING COVID-19**

## **Authors**

Dr. Katia Maria Belisário - Universidade de Brasília

Mrs. Bárbara Magalhães - Universidade de Brasília

## **Abstract**

In November 2019, the possible first case of Coronavirus (Sars-Cov-2) was registered in the province of Wuhan, China. In Brazil, the first case was registered on February 25 2020, and on March 11 2020, the World Health Organization (WHO) declared a pandemic state regarding the outbreak of COVID-19. The virus changed our lives, society in general and caused an unprecedented global economic crisis. It forced families to live together for much longer during the day to maintain isolation or social distance that attenuates the virus' proliferation. Therefore, the domestic environment, which already was the space where women are more raped, became even more hostile. The executive director of United Nations Women and UN deputy general secretary, Phumzile Mlambo-Ngcuka, argues that domestic violence is the "invisible pandemic". According to her, the combination of economic and social tensions caused by the pandemic, as well as restrictions on movement, have dramatically increased the number of abused women and girls in almost all countries. In Brazil, according to the Brazilian Public Security Forum (FBSP, 2019) between March and May 2020, when social isolation measures were followed more rigorously, there was an increase of 22.2% in the femicide index concerning the previous year. Data from the Brazilian Ministry of Women, Family and Human Rights shows that complaints had an increase of 35.9% in April 2020 compared to April 2019. Despite this, the FBSP publication reveals that in the same year there however was a decrease in the police reports. In this article, we aim to answer the question: What is the impact of the pandemic on domestic violence in Brazil, and what communication strategies have been carried out to prevent it? We will go deeper into the study of a retail store Magazine Luisa and the character Lu (a virtual woman) created on social media. Lu positioned herself and took part in the fight against domestic violence even before the pandemic scenario. The methodology includes the review of the literature (BEAUVOIR, 1940, 1980; BANDEIRA, 2017; BELISÁRIO & MENDES, 2019; CARTER, 1998; SAFIOTTI, 2011; ZANELLO, 2018). With an understanding of the power of narratives with the advent of social media, this study proposes to analyze Magazine Luiza's institutional communication against domestic violence with the support of virtual Lu and the social activism of Luisa Trajano – the owner of the brand and a businesswoman. The results show the efficient construction of narratives to combat domestic violence in the country

## Submission ID

1208

# Research on Online Discursive Activism from the Perspective of Transnational Feminist Theory: Based on Sina Weibo # Surnaming Right # Super-topic Data

## Authors

Ms. Tian Xinhe - Communication University of China

## Abstract

**Abstract:** It is a traditional custom in China's clan society for children to take their father's surname. As women rise in their status, however, the tradition has faced unprecedented challenges in recent years, as evidenced by ongoing online debate over the surnaming right. Recently, online celebrity Papi 酱's (Jiang Yilei) remarks that her son will follow the tradition of taking his father's surname has triggered a heated discussion about the surnaming right, and causing many feminist opinion leaders to use social media for online discourse action. This article will analyze the issue from the perspective of transnational feminism and raise the following questions:

1. On Sina Weibo, China's version of Twitter, what are the characteristics of the online discourse on the dispute over the surnaming right?
2. How do feminist opinion leaders carry out online discursive activism?
3. What are the motivations behind the online discursive action taken by feminist opinion leaders?

To answer the question, this article adopts content analysis method, text analysis method and digital ethnography.

For content analysis, Python technology is used to examine 351 tweets under # Surnaming Right # Super Topic, with 3 primary observation indicators and 4 secondary observation indicators set up for encoding and decoding. For text analysis, the original microblogs and their comments in 7 related super topics are closely read and contrasted. For digital ethnography, field observation is carried out of five feminist bloggers with a large number of followers on Sina Weibo, witnessing their online discourse actions to advocate children taking their mothers' surnames.

First, this article discusses the online discourse characteristics of users on the issue of surnaming right. Chi-square test shows that there are more female users who support the proposal than those oppose it, and there is a significant difference ( $X^2=138.706$ ,  $df=1$ ,  $P < 0.01$ ). But male users are the opposite ( $X^2=19.612$ ,  $df=1$ ,  $p < 0.01$ ). The attitudes of male users and female users towards the surnaming right are characterized by "polarization". And it also reflects the "otherization of women. In addition, female users are divided, with some women condemning feminists who fight for the surnaming right, which is the "internalized sexism".

Second, through text analysis and digital ethnography, the article examines the online discourse action of online feminist opinion leaders, finding that feminists criticize the pervasive "woman-loathing" and "double standard of gender", by means of documenting sexist language, planning and implementing alternatives, and evaluating their impact. The article also points out the importance of constructing alternative gender discourse framework.

Finally, the article arrives at the conclusions that Chinese feminists have extended their concern beyond China to Korean feminists who are also in the Confucian culture circle, expressing deep global sisterhood, and carrying out transnational feminist practice. However, it is worth noting that feminist movement still needs the engagement and help of men, and only the reconciliation between the sexes can truly promote the realization of equal rights.

**Key words:** online discursive activism; double standard of gender; transnational feminism; otherization

### **Submission ID**

1210

## **ON THE 21ST CENTURY REPRESENTATIONS OF MOTHERHOOD WITH ON-DEMAND PUBLISHING OPPORTUNITIES: WORKIN' MOMS AND THE LETDOWN**

### **Authors**

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Dr. Çiğdem Yasemin Ünlü - Çukurova University, Faculty of Communication

### **Abstract**

In spite of the fact that the holy values, meanings, myths, which are attributed to motherhood today have begun to be questioned and transformed, since patriarchal power and the sexual division of labour continues with different aspects, being a parent today leads to greater transformations in women's lives than men. On one hand, the women in capitalist and patriarchal working life have the effects of stages, such as pregnancy, childbirth, puerperality, breastfeeding/feeding on physical and mental transformations, on the other hand, they try to fulfil what is expected of them and move on from where they left off. The women who suffer either from the lack of adequate legal rights, such as an insufficient maternity leave in most countries of the world or an illegal and therefore, invisibly functioning sexual labour division and patriarchal working life or the imposition of the image of the ideal mother, spouse, woman and body image towards the norms of dominant gender, face many innovations, challenges and different emotions they need to cope with after becoming a mother.

This study examines the two motherly-themed television series, one of which was made in Australia and the other was made in Canada circulated globally by Netflix; *The Letdown* and *Workin' Moms*, as examples of representations of motherhood in the 21st-century . This study selects the total 13 episodes

of the first two seasons of *The Letdown* series and the 13 episodes of *Workin' Moms* that make up the first season and analyse them by thematic discourse analysis. The analysis will also include autoethnographic narratives of the authors of this study, which has recently experienced motherhood. The main themes of the analysis will be formed by questioning of motherhood myths, physical and mental transformations of women, women in working life, competition-solidarity symbols, gender, care work and the sexual division of labour.

On-demand broadcasting platforms that are working to address different identities and movements produce contents suitable for different audience groups that experience the contradictions of the capitalist society. Motherhood is one of the processes, in which the impositions and contradictions of today's patriarchal and capitalist social structure are experienced by women in different ways. In this context, the study will discuss how the diverse forms of motherhood are represented in today's society within the framework of on-demand broadcasting. The study aims to make valuable contributions to the literature in the context of the global-local interaction of narratives and representations due to examining the contents, produced in different countries and circulated globally, as well as pursuing these contents by two female researchers who experience motherhood in a different country.

**Keywords:** Gender, motherhood, on-demand broadcasting, Netflix, representation.

## **Submission ID**

1227

## **Local Absence, Global Supply: Lebanese Youth, Sexual Education and a Netflix Series**

### **Authors**

Dr. Christy Mady - Notre Dame University - Louaize

Dr. Jessica El-Khoury - Notre Dame University - Louaize

### **Abstract**

Traditionally, sexual education takes place within a school setting. Unfortunately, in Lebanon that is no longer the case. The country, which officially introduced sex education to schools in 1995, ended up withdrawing it only two years later after fierce criticism from various religious factions. While the curriculum, which was developed by the United Nations alongside the Education Center for Research and Development, was mindful of the local conservative context and emphasized heterosexuality, abstinence and monogamy, it was thought of as a tool to promote promiscuity, perversion and Western sexual ideals. Practically, sexual education is seldom taken from one source and is, in fact, an amalgam resulting from formal pedagogy, acquired through education and parental guidance, alongside informal knowledge and experiences gained through first hand experimentation, friends and peers, media and popular culture portrayals (McKee, 2012; Sandlin et. al, 2010). Therefore, and with little recourse to formal sexual education, many Lebanese youths are bound to seek alternative sources of information to satisfy their natural curiosity about sex.

Very few academic studies exist on Lebanese youths' sexual education and the sources they rely on for that education, yet those that do exist, generally emphasize the stigma regarding sexuality and sexual health (Haddad, 2018), offer a general discussion of reproductive health education (Mouhana et. al., 2017; Abou El Ola et. al., 2018), evaluate attitudes towards sexuality (Salameh et. al., 2016; Awad, 2013; El Kak, 2001), site individual sex education initiatives (Porter, 2017; Soweid, 2017) and lament the many misconceptions about sexuality and the recourse to pornographic content for learning (Soweid, 2017). None, however, explore the pedagogical potential that a film or series, more specifically a global series, can have on the sexual education of Lebanese youth, although film has been found to be an effective tool to be incorporated in sexual education (Pearce, 2006; Dalmacio et. al., 2020).

This paper bridges these gaps in the scholarly literature by considering the potential that the mediated text can have on expanding Lebanese youths' notions and understandings of sexuality beyond their personal boundaries and immediate local contexts to uncover the portrayal of these notions within a global mediated space. It specifically seeks to uncover the intersection between Lebanese youths' media practices and sexual learning by identifying the extent to which watching the hit Netflix series *Sex Education*, one of top 25 most watched shows in the country (Lebanon Express, 2021), has influenced these youths' sexual identities, knowledge, and practices. It also investigates whether watching the series encouraged societal transgression and whether the act of watching was itself a transgression.

Due to the sensitivity of the topic, a purposive sample of teenagers aged between 15 and 19 years was recruited to fill out a questionnaire that identified the extent of the participants' sexual learning and practices. Preliminary results attest to the importance of the series as a learning tool. To get a more in-depth understanding of the topic, semi-structured interviews will also be conducted.

## **Submission ID**

1253

## **Gender and Television Advertisements in Kenya: A Critical Media Studies Approach**

### **Authors**

Prof. Joseph Nyanoti - USIU-A

### **Abstract**

The main function of advertising in society is to sell goods and services. It gives important information about availability and specifications of the goods and services advertised. Television advertisements, in particular, are known for selling both commercial and social marketing message campaigns. Another important role the advertising industry plays is to make television news and programmes free to viewers given that all television revenue comes from advertising. Critical media scholars, however, accuse the advertising industry of selling more than commercial and social marketing information.

These critics believe that advertisements also sell values that perpetuate patriarchal capitalist ideologies. According to this perspective, advertisements are so ubiquitous and pervasive that their consumers take them for granted and therefore fail to see them as potentially harmful to some members of society. Although Kenya has a robust advertising industry there is no critical study that has investigated how television advertisements treat gender. Critical media studies literatures from other parts of the world have shown that television advertisements portray men and women differently. While men are portrayed as macho, strong, providers, and professional, women are portrayed in their stereotypical roles as mothers and nurturers. They are also portrayed as sex objects, passive beauties, and appendages of men. The focus of this paper is, therefore, to investigate how men and women are represented in Kenyan television advertisements. Using Roland Barthes' framework, the author will semiotically analyze selected television advertisements that are aimed at selling commercial goods and services as well as those aimed at social marketing for behavior change, in order to unpack the gender ideological nuances in these texts. Findings of this study are expected to contribute to critical media studies scholarship that is still nascent in Kenya. They will also help promote critical media literacy in the country.

## **Submission ID**

1262

## **Mi vida sin ti o la representación de la violencia de género**

### **Authors**

Dr. Giuliana Cassano - Pontificia Universidad Católica del Perú

### **Abstract**

El Perú es un país patriarcal y machista, y eso se evidencia en su fragilidad legal, cultural y social en términos de violencia de género contra la mujer. La violencia de género contra la mujer es un problema social de grandes dimensiones, que atenta contra la libertad y los derechos de mujeres de distintas culturas, condiciones sociales, niveles de educación, religión, raza, etnia y edad, impregnando todo nuestro tejido social.

En los años recientes, la telenovela peruana contemporánea ha abordado la violencia de género contra las mujeres como uno de sus ejes temáticos centrales. Sabemos que la telenovela es un producto cultural donde se reproducen, se recrean y se van consolidando simbólicamente las normas, mandatos, expectativas y sanciones que cada sociedad construye acerca de las identidades de género en tiempos y contextos específicos. Muchos de los temas que la telenovela propone transforman la manera en que experimentamos nuestra propia subjetividad.

En el Perú, la violencia contra la mujer es una realidad desalentadora. En el 2020 se han cometido en nuestro país 132 feminicidios, y hasta antes de la pandemia se estimaba que cada hora ocurrían tres violaciones sexuales. Estas cifras concretizan la presencia de una "cultura de la violación" (Segato, 2007) que resulta de la construcción de la masculinidad como "mandato". Este mandato es el que se encuentra en la base de toda violencia ejercida sobre las mujeres y otros grupos de población

(LGTBIQ+ y niños especialmente), pero que evidencia también la importancia de observar y analizar el poder desde sus representaciones simbólicas.

Como sabemos la violencia contra la mujer supone conductas que hasta hace muy poco tiempo eran socialmente aceptadas y que, por estar circunscritas en general al ámbito de la vida privada, eran poco conocidas y muchas veces normalizadas. La violencia de género así manifiesta, es una forma de normar sobre los cuerpos femeninos, un acto disciplinador y vengador contra una mujer genéricamente abordada.

Sin embargo, hay un cambio importante que hemos experimentado en años recientes, la evaluación de la violencia como algo negativo en cualquiera de sus expresiones en la vida social. Ello en el contexto del #NiUnaMenos Latinoamericano con expresiones locales y nacionales sumamente cuestionadoras del poder patriarcal en cada una de nuestras sociedades.

Estas formas de violencia de género y sus diversas formas de resistencia han sido recogidas y reelaboradas en la telenovela peruana *Mi vida sin ti* (2020), producto cultural que generó un diálogo importante entre la ficción y la realidad nacional sobre esta problemática. La metodología de abordaje será el análisis cualitativo de los contenidos de la historia -desde el análisis del discurso buscando explorar la relación entre el discurso del relato y la realidad-; la identificación de las temáticas y personajes -víctimas y victimarios- presentados en la historia; y la recuperación de los comentarios en redes sociales. Ello en diálogo directo con el Iceberg de la violencia de género.

## **Submission ID**

1274

## **The Selfie Paradox: Miss Perfection or Misconception?**

### **Authors**

Ms. Bimala Sibani Thapaliya - University of Oslo

### **Abstract**

This article studies the interplay between shared selfies and women's body appearance on Instagram. By doing so, this study ultimately attempts to critically explore the visual self-presentation culture in social media platforms focusing on women's perceived body positivity concept. The popular image-centric social media – Instagram – highly contributes to the ongoing selfie-revolution. The popularity of Instagram is often linked with the rise of a new social phenomenon known as selfies practices (Wagner et al., 2016). Selfies practices have transformed self-portraits of women's bodies from self-exploration to self-presentation online.

Sharing selfies greatly associates with a motive either for entertainment or for 'external validation' of women's bodies. The scholarly article argues that selfie practices are directly or indirectly associated with normative, ageist, and sexist assumptions of the wider culture (Tiidenberg and Cruz, 2015). So, it is worth researching how healthy are those body positivity selfies while enhancing women's self-respect of her own body shape on Instagram? In social media, others' responses to the

posts and images such as likes, and comments play a vital role to ‘make’ or ‘break’ one’s attitudes and perceptions about their own body image and values. In this digitalized era, self-presentation and creating ‘subjectivity’ is under intense debate. The article by Vera King also mentions that contemporary social media encourages people “to present themselves to others in order to receive more attention and affirmation” (2016). In such phenomena, an in-depth analysis of the relationship between women’s bodies and selfies seemed vital to clarify the body positivity concept on Instagram.

In order to understand whether selfies contribute to positive self-perception of women’s body look on social media or not, this study applies a case study as a method of data collection and analysis. Therefore, two exemplary accounts have been selected from the “Body Positivity Movement” on Instagram to examine thoroughly in relation to shared selfie images and the user’s responses. And the study of the sample accounts from a #bodypositivity page shows a strong dominance of women’s body shape on shared selfie images. Women’s body size, shape, skin color and outfit highly affect the possibility of external validation on a selfie image.

Finally, the analysis of this case study unfolds that image-centric social media provides an opportunity for visual self-presentation in a virtual atmosphere. As a result, selfie practice on social media has become a global phenomenon for very many women across the world. However, the followers’ response and evaluation of shared selfies are negatively associated with the impression and objectification issues on those platforms. Lack of follower attention, less positive validation, body-centric evaluation, and sexual objectification have made the women’s body positivity concept more complex on social media platforms. With the analysis of #plussize and #fitness, body-positive accounts, this paper exposes the paradoxical effects of selfie practices on women’s impression making and body objectification issues in virtual social settings. Because the way of looking and being seen on social media is still notorious, therefore a selfie neither completely supports the miss-perfectionist approach nor contributes to misconception logic.

## **Submission ID**

1278

## **Milk Tea Addition: the socio-cultural Meaning of a new drinking culture**

### **Authors**

Ms. Biyang Wu - The Chinese University of Hong K

### **Abstract**

Drinking a bottle of Milk Tea is becoming a trending lifestyle for females in China, which embeds people’s daily life and causes a new consumption phenomenon especially for the middle class (People's daily, 2019). This also cause some new occupations-Milk Tea Queuers, buyers, and even drinkers, which simply means a person earns money by helping others to queue, buy, deliver or drink for them. Previous study mainly focuses on the coffee or tea culture, and seldom discusses about the Milk Tea

culture. As Morris (1998) suggests that people go to shopping centers not only for consuming goods but for the unique experience. What unique experience does Milk Tea shop bring, especially compared with coffee shops? Meanwhile, the popularity of Milk Tea also accelerates the pace of online to offline food-delivery business. From the views of couriers, what does Milk Tea culture bring to them?

This paper uses Morris' theory in shopping centre, Madison's method of critical ethnography, visual methodologies on Milk Tea shops (Rose, 2016), walkthrough method (Light at al., 2016) on Meituan application, and interviewing 15 couriers and drinkers to figure out the unique characteristics in Milk Tea culture more on the feminism and consumerism angle and attempt to uncover the addiction myth.

Findings show that milk Tea culture represents the new generation's lifestyle: enjoying life and sharing with others. It is different from the culture in the last century, when Chinese people are relatively poor and having enough food are their first priority. Nowadays, people are living better and want to have a more comfortable life, Milk Tea could be regarded as one culture indicator, especially for young ladies. Drinking this 20-yuan bottle of Milk Tea, not that expensive compared with a lipstick or a house, not that cheap compared with 1-yuan bottled water, not only shows individual's addiction for Milk Tea, but also shows that Milk Tea is the symbol of feminism and consumerism: we women are able to drink a cup of Milk Tea. However, this lifestyle is based on the hardworking of takeaway ridders. The Class divisions are becoming increasingly apparent in China because we can clearly see the lifestyle of ridders and other customers are completely different. Moreover, there is even one occupation that helps others to drink Milk Tea. Just for the young ladies to show off in their WeChat moments without drinking the Milk Tea and gain weight. There should be more research on class conflicts in China in the future.

## **Submission ID**

1322

# **Rethinking the limits and possibilities of the Mexican feminist movement: from technofeminism to feminist technopolitics**

## **Authors**

Ms. Jaqueline Avellaneda - Universidad nacional

## **Abstract**

In recent years, socio-digital networks have marked a path for the call to action of different social actors. In the feminist movement, this path has not been the exception and, in the case of Mexico, different mobilizations have been activated from the digital plane, which have triggered different reactions in society.

These mobilizations have the peculiarity of being established within a specific hashtag and through these labels they manage to record their struggles. These tags have had international reach, such as the

#metoo hashtag, created in 2016 which became a global trending topic, evidencing violence against women in the form of workplace harassment in various industries

In the case of Latin America, #niunamenos (2009) has been the emblem used to highlight the cases of forced disappearances and femicides in the region. In Mexico, #miprimera and its equivalent in Brazil #Miprimera (2016) were used to show how women suffer harassment from an early age. Finally, the hashtag #nomecuidanmeviolan (2019) in Mexico has been the articulating axis of the feminist struggle established in what several authors call the fourth feminist wave, in other words, it articulates itself through collective actions underemployed until now.

These collective actions in network have created a stance on the country's public agenda, putting pressure on the authorities to clarify various types of violence against women. The aforementioned leads to an appropriation and use of socio-digital networks by different women. This appropriation also entails an organization of various tactics online and in the streets.

Although for many years we have talked about techno-feminism (Wacjam, 2004) to refer to this digital and strategic appropriation for the feminist use of socio-digital networks and technology, it would be good to think about going beyond the limits and barriers of this definition. Current feminism is established in a sense of collectivity and connectivity superior to that previously understood, considering that through various practices, the internet and the streets unite to protest on both levels. What happens in the digital space, happens in the streets and vice versa, since there are connected crowds (Toret, 2013) that make possible new forms of appropriation of networked and public spaces.

In this sense, it is necessary to rethink the paths of techno-feminism and feminist technopolitics since, by building bridges between one and the other, we can broaden the theoretical discussion about these new ways of understanding the current feminist struggle and the emergence of these new movements in network through different tactics such as the use of hashtags and the articulation from the network to the streets.

The objective of this research is therefore to delve into the theoretical discussion between techno-feminism and feminist technopolitics to find new perspectives that add to the field of knowledge and help with the articulation of digital relationships and connections. For this, we rely on feminist critical theory, and the contributions of Judy Wacjman, Javier Toret, Manuel Castells, and Guiomar Rovira to the field of communications and the forms of organization of the new social movements.

## **Submission ID**

1336

# **The Fluidity of Gender Space: Exploring the Communication Practices of ‘Penkoottu’ Women’s Movement Organization in Kerala**

## **Authors**

Ms. Anila Backer A P - PhD Scholar at Department of Communication, University of Hyderabad

## **Abstract**

The paper explores the embodiment of gender in a women’s movement organization and looks at how the movement performances – the communication practices and processes of the movement and other activities in the organization manifest it as a gender space.

Drawing on Henry Lefebvre’s and Doreen Massey’s notions of space as socially produced and reconstituted over time by the social relations and practices or social actions and interactions between the entities, the gender space is conceptualised here as constituted and reconstructed over time by the gender association of the socio-spatial practices and social relations. It in turn reflects the gender conceptualizations, practices and ideologies of the society that create the space. Candace West & Don Zimmerman and Judith Butler say that though gender is a constructed identity created in accordance with the societal norms and arrangements, it can also be done rebelling and resisting these norms.

Considering space as well as gender as socially constructed and in a constant state of becoming, the gender space constituted or reconstructed through the movement performances explored in this case reinstates the dynamism of spatiality and fluidity of gender identities.

The paper explores how the case study, ‘Penkoottu (women for each other)’ labor movement organization in Kerala, India, evolves as fluidic in nature through the ethnographic analysis of the movement performances and the discussions and discourses in the organization. The digital communication tools that facilitate the organization of collective action and act as a protest strategy extend the movement organization into the cyber space and reveals further its gendered dynamic spatiality and represent the gender identities of the organisation. The paper thus also explores how the social media usage of the organization especially its WhatsApp messenger groups, further produces and reifies itself as a gender space.

Penkoottu Women's Collective and its women-led trade union, AMTU (Asangatitha Meghala Thozhilali Union - Unorganised Sector Workers' Union), work for the rights of women workers in the unorganised sector. The organisation is known for the 'Right to Sit' campaign, the protests for the right of the salespersons in shops that led to the amendment of the law, making seating arrangements mandatory for the workers in shops in the state.

A politicized women’s space that engages in feminist and women worker consciousness raising most of the times, ‘Penkoottu’ takes the form of a feminist space negotiating with the understanding of what it means to be a woman thus challenging the societal construct. The non-fixed, unbounded and non-singular identities of space and gender also come into being through the organization where women’s

resistances and their gender contestations in workplaces and domestic spaces get unfolded and framed. The fluidity of the organization is such that it takes the form of a male dominating heteronormative space at certain times through the internalized patriarchal values of the actors reflecting through the discussions and performances.

### **Submission ID**

1355

## **Stereotypical Perpetuations in a Popular Pakistani TV drama: The Revival of Conventionalism**

### **Authors**

Dr. Firasat Jabeen - Forman Christian College University

### **Abstract**

Towards the end of 2019, an Urdu drama serial named *Mere Paas Tum Ho* (MPTH)—translated as ‘I Have You’—gained immense popularity among Pakistani audience. The drama depicted a gold-digger, and was highly aligned with Pakistan’s patriarchal and conservative leaning environment that usually tends to denounce women and absolve men on issues related to sexual misconduct. In other words, given Pakistan’s religio-cultural context, a woman is held more accountable than her male counterpart in matters of infidelity and betrayal. One of the many reasons for this drama’s popularity seems to be its reinforcement of same ideological mindset that pious and righteous behavior is the preserve of women only. Thus, this paper engages in the study of women portrayal in the issue of infidelity within the aforementioned ideology. Specifically, I employ the methodology of rhetorical analysis to examine the connotative and denotative messages from the dialogues of drama’s principal interlocutors (leading characters). The purpose here is to determine the ideological communication in a media artifact (in this case, the drama MPTH) that buttresses the ideology of women being more culpable if they go sexually astray. The colossal popularity of MPTH warrants the investigation of ideological messages that are presented in the dialogues of this drama serial. With Stuart Hall’s theory of representation, I argue that Pakistani media re-presents, and hence reinforces, already existing patriarchal ideological constructs that the society has already internalized.

### **Submission ID**

1402

# **The gold diggers of “Douyin ba-ba (dad)” and “da-ge (brother)” : Consumption and reconstruction of gender identity of nüzhubo in rural areas in China**

## **Authors**

Dr. Yini Wang - Hunan University

Ms. Qingwen Li - Hunan University

## **Abstract**

The proliferation of mobile phones and 4G networks in Chinese rural areas has accelerated the application of social media platforms characterized by short video content production such as TikTok (Douyin) and Kuaishou in people’s daily life. The development of digital economy in China has promoted the prosperity of live-streaming industry and has provided more opportunities for rural Chinese women to explore and advance themselves. So far there is little research on the identity construction of Chinese female live-streaming hosts (nüzhubo) living in the countryside. Current research has looked into the identity performance and body consumption of nüzhubo from the perspective of feminism, criticizing the “discipline” of patriarchy and consumerism on female gender roles, however neglecting the development of subjectivity of this cohort, especially those living in rural areas during their online practices.

Based on the perspective of social phenomenology, this paper explores the identity construction of rural women who perform on TikTok. It adopts ethnography as the methodology which includes 6-month online participant observation from July 2020 to Jan 2021, offline observation, and face-to-face in-depth interviews. Participants consists of 10 TikTok nüzhubo who reside in rural areas in Hunan province, in the central south of China. The study finds that under the “discipline” of consumerism and platform economy, rural nüzhubo reproduced stereotypical identity images on TikTok. Feminine discourse and gestures were employed by them as skills to get more network traffic distributed from the platform and therefore gain economic profits. But behind this “front stage” is the hosts’ strong sense of subjectivity. In order to change the status quo of their real life, they broke the traditional rural female identity framework and participated in short video production and live broadcasting, constructing an independent modern female identity. Therefore, this paper argues that in the Chinese political, economic and cultural contexts, rural nüzhubo’s online practices is not only a consumption but also a reconstruction of gender identity.

## **Submission ID**

1403

# **Rethinking University Education Spaces and Experience in India : A Gender Perspective**

## **Authors**

Dr. Ranu Tomar - Jagran Lakecity University

## **Abstract**

Educational institutes are used as a vehicle to induce here certain ideological motives and values which largely serve the interest of particular dominant forces which have political control over University. University spaces operate ideologically to 'manufacture consent' to marginalize dissent allowing state to promote hegemonic constructions (Chomsky, 1988).

This paper is based on women researchers' lived experience of understanding University space politics as per their dominant ideology while maintaining the hierarchy and social-moral order and producing journalists with a certain ideology. Durham and Douglas (2005, p. 7) analyzing Gramsci is relevant here "for Gramsci, societies maintained their stability through combination of domination, or force, and —hegemony defined as consent to —intellectual and moral leadership. Thus, social orders are founded and reproduced with some institutions and groups violently exerting power and domination to maintain social boundaries and rules (i.e., the police, military, vigilant groups etc.) while other institutions (such as religion, schooling, or the media) induce consent to the dominant order (i.e., market, capitalism, fascism, communism and so on)." This paper captures these aspects when a 'female student' goes for higher education with basic understanding of Journalistic higher education and locates wide gap between theories and practices in existing social system like family. This paper is based on the lived experience of female scholars while studying in different Universities in India in context of Gender, Media, Journalism and Communication education.

This paper focuses on the critical gaps between University spaces and their relevance in existing social system negotiating social hierarchies of caste, class, culture, gender and geography from gender point of view. It argues how educational institutes and University spaces' ideology operate creating identity debates and status quo as well in society. It arguably brings out from an academic journey of female scholars that how an imagined reality of University spaces and its romanticism become critical when it operates with hegemonic forces from family to higher education system of Universities in India. This is based on in-depth conversation of women scholars moved from their native places to other cities for higher education in University. It unravels how structural forces reinforce hegemonic forces while negating dissent emerging from University spaces. This paper also aims at understanding how exposure of a woman scholar to progressive ideology doesn't get translated in her own domestic space including choice of marriage, family, work and life.

## **Submission ID**

1431

# **The Construction of female Media Images in TV play under the background of Novel Coronavirus Pneumonia: The Neglected Individual Will And Labor Value ——Take Heroes In Harm's Way as an example**

## **Authors**

Ms. xiaochen Yang - Journalism school,Communication University of China

## **Abstract**

The World Health Organization had characterized the COVID-19 viral disease as a pandemic, obviously it has become an unprecedented major event in human history. *Heroes In Harm's Way* of Chinese TV play is positioned as a kind of realistic theme that reflects advanced deeds and the spirit of the times in the nation's COVID-19 epidemic prevention behavior, which is considered as a positive exploration of the type of work in the television industry. However, since it've been broadcast, *Heroes In Harm's Way* caused widespread controversy due to the stereotyped and stigmatized female image construction, and was resisted from different sides. This article focuses on the female protagonist roles in the seven teleplay's story units ,conducts an in-depth and detailed content analysis in the process of constructing media female images through the perspectives of media stories, gender images, and professional identity these three aspects. The study found the main problems in the construction of female media images—the indifference of individual will and the neglect of labor value. This teleplay portrays too much female family environment and emotional experience in the process of female media image shaping,besides the media story expresses the situation of placing women more in conflict plots or becoming the creators of conflicts. Prior to "she" expresses individual demands and realizes social value, the inherent identity and perspective of the female given by the patriarchal society have already helped "her" express herself.Before becoming a laborer, "she" must first become a woman. But it's totally biased which is the reason why this teleplay has been criticized. As a kind of "public text", TV play has constructed a field of social meaning and value production since born, but *Heroes In Harm's Way* lost the precious opportunity to realize profound social significance in the criticism of public opinion, because of its female media image stereotyped presentation. Media production is still continuing, how to break out of the traditional barriers of gender discourse and construct more three-dimensional and diversifying female media images also needs continuous exploration and joint efforts of media creators.

## **Submission ID**

1445

# **Socialising Children in an Inequal World: Gender Disparities in Indian Cartoon Shows**

## **Authors**

Dr. Tinam Borah - Media School, Delhi Metropolitan Education

Dr. Muktikam Hazarika - Department of Mass Communication, Journalism and Media Studies, Cotton University

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Prof. Joya Chakraborty - Department of Mass Communication and Journalism, Tezpur University

## **Abstract**

Empowering women and promoting gender equality is crucial to accelerating sustainable development. One of the aims of the Sustainable Development Goals (SDGs) is to ensure that there is an end to all kinds of discrimination and violence against women. In India, issues like skewed sex ratio, gender-based discrimination at home and workplace, crime and violence against women, social practices like child marriage, dowry and honor killing, as well as sexual objectification of women, have been prompting focused policy initiatives from the government for gender parity. Statistics show that while the sex ratio has further declined in recent years, the number of reported and unreported cases of crime against women has only been increasing over the last decade.

Even though various initiatives are being undertaken by the governments and concerned authorities at different levels in the country to realize gender equality, it is to be kept in mind that gender sensitization as part of the process of socialization begins at home, right from one's childhood.

Mass media have the power to simulate and construct ideas of what comprises 'proper' gendered mannerisms and characteristics for both the sexes and stereotypical representations in the media can result in normalizing certain gendered behavior amongst the audience. While adults have the ability to negotiate the meaning of media messages to variable extents; the young and impressionable minds of children are at a greater risk of being molded by the different forms of audio-visual content on various media platforms.

One of the earliest forms of media content that children are introduced to is animated cartoon program on television which plays an important role in their idealization and internalization of gendered behavior. Given the exponential growth of the number of such cartoon channels and programs in India with more than 20 channels at the national and regional level exclusively targeted at children, it becomes imperative to examine the nature and narrative of this content.

This study critically examines some of the animated cartoon shows of Indian origin and identifies the trends of gender representation in these shows. The study takes into account 15 cartoon shows that are currently being aired on some of the most popular children's television channels in India. Quantitative content analysis reveals that all the shows center on male protagonists and female characters are either very few in number or present only as secondary characters. Qualitative textual analysis identifies

stereotypical gender roles assigned to characters and plot lines that reflect heavily on gender disparities and a patriarchal social structure and norms. The study goes on to highlight that Indian animated texts for children have failed to appropriate the contextual realities through their narrative structure and have remained incognizant of their responsibility and potential for altering the majoritarian discourses around gender.

## **Submission ID**

1476

# **Women pop-political icons as memes in the American Election 2020**

## **Authors**

Dr. Pernilla Severson - Linnaeus University

## **Abstract**

Pop-political icons are that politicians are becoming popular culture icons. Popular culture can produce and reinforce stereotypes but also create 'spaces' of resistance. Hence, popular culture can negatively impact a range of aspects of politics. Existing research recognizes the critical role of popular culture in general and for creating and spreading material like memes, not at least about gender.

This study set out to investigate the usefulness of women as pop-political icons in the form of memes. Popular culture discourses both reveal and reshape citizens' understanding of feminist politics and female political figures. This study aims to contribute to this growing research area by exploring women politicians in popular culture as memes in the American Election 2020.

I choose two examples: Kamala Harris and Elizabeth Warren. First, search as research is made of the keywords "meme," "Kamala Harris"/" Elizabeth Warren." Then, spreadability is studied in social media and legacy media (well-established online news outlets and the online presence of traditional mass media). After that, I, with computer-aided simple web-based tools, select memes with high spreadability for close readings. It is not the task of this paper to examine full generalizations of meme spreadability. However, in this selection criteria, the opposing memes were overwhelming. I, therefore, kept on searching for the supporting memes to appear. These were made visible in legacy media news outlets.

The close readings are guided by Vasby Anderson's (2018) two archetypes of women in popular culture: 1) "Bitch" is powerful women as threatening and unfeminine, trapping political women within the double bind between femininity and competence, 2) "Badass" recognizes women's capacity to lead but does so in a way that deflects attention away from the persistence of sexist stereotyping and cultural misogyny. These archetypes are becoming more complex and varied in the new global milieu (ibid.). In the study, I use bitch, badass, and supporters or opposers.

In the results, I distinguish the narrative construction of supporting memes vs. opposing memes. Kamala Harris’s ethnic origin and her gender are somewhat differently constructed for Elizabeth Warrens. While Harris can be considered a badass both for support or position (“I’m speaking”), she is also degraded to be not even a bitch but an inauthentic non-person by opposers. In the Warren case, there are also memes of inauthentic claimed origin. However, the focus is on her meme-makers being mocked in the so-called “Meme Wars”. Another opposer meme is on her smiling face as a mask for Hillary Clinton, illustrating the linking of elite gender to bitch. Warren was also an object for the memetic harassment of the snake emoji. Only after Warren stepped down, supporting memes surfaced on the theme “She will persevere”.

A conclusion is that making fun of is making relatable (supporter) or unrelatable (opposer). An implication of this is the possibility that memes engages audiences in playful political critique but can also be politically distancing. The women politician meme narratives seem to engage and expose misogyny in yet another form.

## **Submission ID**

1497

# **BOLT FROM THE BLUE: CHALLENGES FACING EAST AFRICAN WOMEN JOURNALISTS IN THE WAKE OF THE COVID-19 PANDEMIC**

## **Authors**

Dr. Dorothy Njoroge - United States International University of Africa

## **Abstract**

Journalism has been thrust to the forefront resulting from the hunger for information as this novel coronavirus destabilizes different parts of the world. But as journalists, both men and women, scramble to meet this demand for news and information, they are also grappling with challenges in their personal and professional lives as media organizations put measures in place to mitigate against the economic impact of the pandemic.

Although women’s place in the journalism field has always been precarious, important strides have been made especially in the 21<sup>st</sup> century. For example, in the US, by 2019 a “record high of 44.4 per cent of local TV news staffers were female” while “34.3 per cent of news directors were female” (Women’s Media Center 2019, p. 53). Print media stood at 41 per cent (Women’s Media Center 2019, p. 18). Internationally this progress has been less pronounced. In Asia Pacific, only 28.6 per cent of journalists are female (IFJ, Asia Pacific, 2015, p.10). In Africa according to the WACC’s Global Media Monitoring Project (GMMP), across newspapers, radio and television news, female reporters comprise of 35 per cent of all journalists (GMMP, 2015). Within East Africa, the subject of this report, newspaper, television, and radio female reporters were 29 per cent in Kenya, 37 per cent in South Sudan, 35 per cent in Tanzania and 20 per cent in Uganda (GMMP, 2015, p. 121).

There is danger that the uncertainties brought about the pandemic will roll back the hard-won progress women had started to make in Journalism. This study seeks to explore the challenges women journalists in the East African region are facing in the wake of the pandemic. A global study carried out by International Federation of Journalists (IFJ) in April 2020, shows COVID-19 has led to pay cuts, job losses, lost revenue, lost commissions and poor working conditions for two-thirds of journalists surveyed. It further showed that women journalists reported higher levels of stress-related to COVID-19 even though their working conditions had changed less than those of men (IFJ, 2020). While the insights of such a global study are valuable, there is still a need for regional studies due to the wide array of differences in conditions in various parts of the world.

The study will be conducted through online focus group discussions with women journalists in Kenya, South Sudan, Tanzania, Uganda and Rwanda and salient themes regarding their experiences will be discussed. It is expected the findings will highlight implications of the pandemic on women journalists' professional and personal lives. Recommendations will be made on how women's participation in news production can continue to be strengthened in the face of anticipated roll backs from the effects of the pandemic.

## **Submission ID**

1538

# **Cyberspace, Feminism and Intersectionality: the 8M Movement between Portugal and Brazil**

## **Authors**

Ms. Camila Lamartine - NOVA FCSH, ICNOVA

Dr. Marisa Silva - NOVA FCSH, ICNOVA

## **Abstract**

Feminist movements have gained crescent visibility and dissemination through cyberfeminism, through contesting inequalities in women's representations (Martinez, 2019; Haraway, 1991) within a framework of collective actions (Recuero, 2016) and self-reflexivity (Castells, 2013) in the online environment. Some scholars point out the emergence of a new wave in feminist movements (the so-called fourth wave) emerging from digital networks and platforms, claiming a better inclusion of differences and axes of power/oppression, thus emphasizing intersectionality (Silva, 2019; Fernandez *et al.*, 2019; Hollanda, 2018; Chamberlain, 2017; Maclaran, 2015).

In light of this context, the International Feminist Strike 8M, in support of women's rights around the world, became a transnational event in 2018, repoliticizing the feminist movements of this century (Arruzza, Bhattacharya & Fraser, 2019). Aiming to broadly problematize the existence of a fourth wave in feminist mobilizations and its relation to intersectionality and also digital activism (in connection with street actions), we therefore propose to study the 8M Movement through a netnographic methodological approach.

In this framework, we will perform a comparative analysis of Facebook and Instagram pages of the collective entities that are in charge of organizing and promoting the event in Portugal (Rede 8 de Março) and Brazil (Articulação de Mulheres Brasileiras) in 2021. These two countries, although sharing historical and cultural affinities, present different claims and time developments in what concerns feminist movements. We expect to identify the agendas, themes and feminisms approached in the 8M mobilization in these two countries (also in the face of the pandemic crisis), as well as user engagement, with the purpose of better understanding the construction of an intersectional feminism through digital activism.

## **Submission ID**

1583

# **Calidad deontológica de la prensa sevillana frente a las violencias sexuales contra las mujeres: el caso de La Manada**

## **Authors**

Ms. María Sánchez-Ramos - Universidad de Sevilla

Dr. Belén Zurbano-Berenguer - Universidad de Sevilla

## **Abstract**

El presente trabajo estudia la representación mediática de las violencias sexuales contra las mujeres (VVSSCMM) en la prensa a partir de la agresión grupal conocida como *el caso de La Manada*. Partiendo de la inexcusable responsabilidad democrática de los media en la prevención y erradicación de esta forma de violencia contra las mujeres, el trabajo evalúa la calidad deontológica del tratamiento periodístico a partir de la herramienta de Zurbano-Berenguer y García-Gordillo (2017). Para dicha evaluación se ha tenido como referente la prensa andaluza operando como muestra un corpus noticioso correspondiente a los siguientes diarios: *ABC de Sevilla*, *Diario de Sevilla* y *El Correo de Andalucía*. Los criterios de selección muestral se han basado en el alto consumo y grado de circulación de estos en la provincia de Sevilla y en Andalucía, lo que garantiza una capacidad relevante de influencia social de estas cabeceras y también la pertenencia al contexto geopolítico en el que se encuadran los acusados, al ser medios de comunicación pertenecientes a la ciudad de nacimiento y residencia de los agresores. Los objetivos de esta investigación comprenden: (1) Conocer el grado de calidad deontológica de las noticias; (2) Indagar sobre la existencia de dinámicas patriarcales de representación de las VVSSCMM (culpabilización, revictimización, desfiguración ridiculizante de los agresores...); (3) Identificación del encuadre conceptual del caso como parte del problema estructural de las violencias contra las mujeres (VVCMM, Zurbano-Berenguer, B., 2015); y (4) Contribuir a validar y perfeccionar la herramienta de medición deontológica de Zurbano-Berenguer y García-Gordillo (2017). Entre los principales resultados destacan: (1) Que el grado de calidad deontológica de las noticias se sitúa en un nivel de valoración media-baja; (2) Que la prensa local sevillana no encuadra las agresiones sexuales como un problema estructural dentro de las VVCMM; (3) Que no se aprecian dinámicas discursivas patriarcales en la transmisión de las informaciones periodísticas.

## **Palabras clave**

Periodismo; deontología; feminismo; prensa; calidad.

## **Submission ID**

1615

# **The news coverage of the 8M feminist strike in Portugal: amid the networks and the streets**

## **Authors**

Dr. Carla Cerqueira - Lusófona University - CICANT

Dr. Célia Taborda Silva - Lusófona University - CICANT

## **Abstract**

Throughout history women have conducted several protests, some of which were framed by the feminist movement. Feminism has been asserting itself since the 19th century and its struggles have evolved, with current studies pointing to the existence of three waves of the feminist movement, each corresponding to demands and conquests of rights for women. Each wave of protest had its own collective action "repertoire", introducing innovation into the protest cycles. There is, however, some research that foretells the emergence of a fourth wave of the feminist movement, marked by the digital world, transnational demands, intersectionality and the inclusion of new agendas and performance repertoires.

In recent years, feminist activism has begun to articulate digital platforms with face-to-face activities. There is a kind of continuum between digital networks and the streets. In this action logic, a series of national strikes have taken place in several countries, but it was the 2018 feminist strike in Spain, on the International Women's Day, that projected the feminist movement into public space. This strike reached an unprecedented extent in Spanish society, with the paralysis of women's work in hospitals, schools, means of transport, and the media, and promoted mobilizations at an unprecedented global level. In Portugal, the strike was called by the 8 of March Collective (which included civil society organizations, collectives and individuals), which introduced the strike as being essentially for workers, but also students, consumers and domestic care players. Publicity campaigns ran in several cities, and there was a significant participation of strikers, even in digital terms, through various social networks between 2017-2020, although without reaching the sheer size it did in other countries.

Given the social impact of this action by the feminist movement, the central objective of this communication is to analyse whether this strike introduces new forms to collective feminist action and, perhaps, prefigures a new wave of the Portuguese feminist movement, the so-called fourth wave. In this sense, and given the importance of media communication for social movements, which enables the mobilisation of public opinion on certain issues, we focus our analysis on the Portuguese mainstream press. Based on the reference newspapers Expresso and Público (2018-2020), and using content

analysis, we intend to understand how the feminist movement mobilised and triggered the strike and how it presented itself in the public media space. Through this study we will be able to identify at what stage of the journey the Portuguese feminist movement is at, taking into account its particularities and the specificities of the 8M feminist strike.

## **Submission ID**

1619

## **CR7 and the backlash against #MeToo**

### **Authors**

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Dr. Alexandre Sousa Carvalho - University of Coimbra

### **Abstract**

*Der Spiegel's* 2018 interview with Kathryn Mayorga—the woman who accused Cristiano Ronaldo of having raped her in 2009—and its revelation of a confidentiality agreement between her and the Portuguese football star involving the payment of 375 thousand dollars, was met in Portugal mostly with disbelief, prompting a strong wave of support for the football player and national icon. Until that moment, the impact of #MeToo in Portugal had been incipient and resumed to a great extent to the coverage of the most mediatic cases of US politics and entertainment. *Der Spiegel's* interview was followed by an intense media coverage of the case. Footage and pictures of Mayorga dancing with Ronaldo were broadcasted exhaustively in national media. Prominent columnists wrote opinion articles about the case. High-rank politicians and government members were asked to comment on the allegations. Heated discussions erupted in social media. Memes and jokes were shared in social media. Only at this stage did the popular TV show *Prós e Contras* organize a session on #MeToo. Rape allegations against Ronaldo meant the peak of public engagement with #MeToo in Portugal, although the case did not involve the type of hashtag feminist for which the movement stands nor did it involve Portuguese institutions. Ronaldo's status as a national symbol and prodigy and Mayorga's admission that #MeToo had encouraged her to come forward contributed to the case being discussed in Portugal not as “the troubles of a rich Portuguese abroad” but as *the* case through which the country assessed #MeToo.

This paper examines the subjectivities (re)created by this case and, by analyzing the irruption of rhetoric against #MeToo in the debate about Ronaldo/Mayorga's case, questions how far it may have contributed to the promotion of a hostile environment against the movement in Portugal. It explores if and how far the widespread popular support for the footballer relied on and reproduced entrenched cultural stereotypes, which have traditionally excused aggressors of sexual violence and blamed

women who claim having been raped; then it explores the role of football as the larger cultural background framing the reception of Mayorga's rape allegations in Portugal.

Stemming from a feminist and intersectional perspective of gender relations and informed by literature about the social and discursive construction of rape myths and narrative immunity, this paper puts forward critical discourse and semiotic analysis of opinion articles published in four Portuguese reference mainstream media (legacy and new media), one popular national TV-show and memes shared in social media in the three weeks following the Spiegel's interview.

This paper results from research undertaken in the project (De)Coding Masculinities: Towards an enhanced understanding of media's role in shaping perceptions of masculinities in Portugal (PTDC/COM-CSS/31740/2017).

### **Submission ID**

1620

## **Misogyny, domestication and women's identity in Pakistani Advertisements**

### **Authors**

Ms. Faiza Rafique - Forman

Dr. Wajiha Raza Rizvi - Beaconhouse National University

### **Abstract**

The identity of women remains subject to social and cultural stereotypes in Pakistan. Advertising is no exception to promotion and representation of such ideas. In this paper, we study ten different Television commercials to analyze the representation of women. We use the theoretical framework of cultural anthropology as a major influence in reinforcing ideas of misogyny and domestication against women in advertisements. There are four major themes we are studying in this paper 1) Creative concept of the advertising campaign 2) Narration or dialogues used in the advertisement 3) Gender perception being promoted 4) Gender roles and dignity. We observe that advertisers are persistent on showcasing women as objects of beauty, domestication and inferior to men despite the recent feminist movements in Pakistan. We use visual ethnography as our methodological approach to study these advertisements. Our findings include subjectification of women in specific or desired roles is greatly influenced by the patriarchal mindset.

Key Words: Misogyny, Domestication, Women, Beautification and Identity.

### **Submission ID**

1647

# **Bridging the Gap. Gender Differences among Spanish Deputies on Twitter**

## **Authors**

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Dr. Cristina Perales-García - Universitat Pompeu Fabra de Barcelona

## **Abstract**

Women have historically been underrepresented in politics. However, in the last few decades more and more women have been elected to both upper and lower houses, particularly in Spain. Social media have become one of the main channels for them to gain visibility, but the issue of unequal distribution of power and influence between men and women remains. This paper sheds some light on gender differences among politicians on Twitter by analyzing the social media activity and influence of 277 of the 350 Members of the Spanish Congress of Deputies from March to June 2020. The results show that there are few overall gender differences when it comes to number of tweets. We found that male and female Members are equally active on Twitter, which is in tune with the reported increase in women's visibility on social networks (Loiseau and Nowacka, 2015; Vergeer, 2015). Our results also echo previous studies that have found minor differences in candidate online campaigning coverage (Tromble & Koole, 2020) and reveal Spanish female politicians' effort to be as active and influential on social networks as men. However, we found major disparities in the amplification of their tweets (men are retweeted twice as many times as women) and audience (men have more than double the audiences of women).

When we broke down the analysis by party, the only considerable gender difference in amount of tweets was in the Catalan party JxCat (women tweeted three times more than men), led by a woman (Laura Borràs), and the populist far-right party Vox (men tweeted twice as much as women). With regard to the other variables analyzed, we found that gender differences in amplification were notable, in particular in UP and ERC. In all parties except the right-wing PP, women were less amplified on the network than men. There were also stark differences in audience in Cs, led by a woman, Inés Arrimadas. Finally, we found statistically significant differences between men and women in efficacy in ERC and PP. While the UP male Members' efficacy was significantly greater than women's, in ERC, women had almost three times the efficacy of their male counterparts. The case of UP is significant because it defines itself as a feminist party and has clearly feminist policies. However, as the results have shown, the strong leadership of the men shade her work.

The most relevant and interesting results of this research are internal amplification according to political party. We found that in all seven parties analyzed, internal amplification of men was substantially larger (broadly double) than their female counterparts. Moreover, in five of them this difference was statistically significant. Earlier research has found a sexist and discriminatory culture in most parties that favors male candidates in ballots, systematically disempowers women (Verge and Troupel 2011; Verge and de la Fuente 2014), and hampers women's access to relevant political

positions (Lovenduski, 2005; Verge, 2010).

## **Submission ID**

1656

# **Gender Construction by Indian Fanfiction Writers: A Textual Analysis of K-pop Fictions on Wattpad**

## **Authors**

Ms. Jasdeep Kaur Chandi - University School of Mass Communication, Guru Gobind Singh Indraprastha University

Dr. Kulveen Trehan - University School of Mass Communication, Guru Gobind Singh Indraprastha University

## **Abstract**

In a pilot study on Indian K-pop fans, the researchers noted that female fans were stigmatized for their preference of East Asian men. Fans strongly showcased their annoyance with gender stereotyping and conservative mentality prevalent in India and advocated that masculinity exhibited by K-pop male artists is what masculinity should actually mean. This preliminary observation lays the foundation of this study. India was recently placed at 112<sup>th</sup> rank in the World Economic Forum's Global Gender-Gap Index 2019-2020, slipping from its earlier 108<sup>th</sup> position, highlighting its poor performance in addressing the gender-based gaps in economic participation and opportunity, educational attainment, health and survival along with political empowerment. Studies have suggested that Indian female youth experience greater restrictions to their independence than male counterparts. Pervaded gender-inequality in Indian households and preference of males over females results in more mental health problems in Indian female youth than males (Ram et al., 2014). An ICRW study on masculinity in India reported that women experienced excessive to moderate relationship control from their male partners and underscored the alarmingly high prevalence of intimate partner violence in India (Nanda et al., 2014). These findings indicate that despite the steps taken towards gender sensitization, people in India are still in the hold of a rigid patriarchal ideal. Furthermore, media representation of gender, especially in Indian films and advertising, normalized the gender role beliefs of patriarchy.

To escape from the patriarchal control and gender bias, young women across the world and India, have adopted the practices of reading western romances (Radway, 2006; Parameswaran, 2002) and writing fictions, particularly fanfiction. Fanfiction refers to 'stories produced by fans based on plot lines and characters from either a single source text or else a "canon" of works' (Thomas, 2011). Fanfiction is observed as a discursive space for interrogation of gender and sexuality. It has been noted that fan fiction writers 'recontextualize their experiences, problems and questions as girls and young women

and investigate them in the guise of a fictional story' (Leppänen, 2008). Hence, an analysis of fanfiction stories written by Indian fans can provide an insight into the gender-related problems experienced by the Indian youth. However, it was also found that 'despite women often being the target of negative stereotypes, female authors are equally likely to write such stereotypes as men' (Fast et al., 2016) Aided with the former observations, the research question of this study is formulated: How does the content generated by Indian K-pop fanfiction writers normalize/reinforces/challenges the gender stereotypes associated with patriarchy?

Because of the availability and richness of data, Wattpad, an online writing platform, with over 3 million Indian users (IANS, 2020), is selected as the research site. A total of 85 K-pop fanfictions written by Indians are identified on Wattpad. A textual analysis is performed on the 85 fanfictions and data is analyzed using the grounded theory approach. The primary aim of this study is to examine the construction of gender in the fan-generated content by Indian fans of East Asian popular media from a cross-cultural perspective.

## **Submission ID**

1680

# **Credibility, Control, and Clicks: The Discursive Activist Practices of Feminist Media in Chinese Social Media**

## **Authors**

Mr. Yueran Ma - Tsinghua University, Journalism and Communication School

## **Abstract**

Both the feminist movement and feminist studies have a tradition of discursive activism since the 1960s (Young, 1997), which seeks to challenge power relations, flawed assumptions and positions in mainstream social gender discourse through sustained narratives that promote the establishment of new grammars and new social paradigms, referred to as feminist discursive activism (Shaw, 2012). The emergence of social media has provided a space for a wide range of women to come together across spatial and temporal constraints and use social media to speak out against issues such as discrimination and gender violence, which is considered Fourth-wave Feminism (Munro, 2013).

In the Chinese social media Weibo and Wechat, in addition to individual accounts, there are media accounts that defend and fight for women's power. Compared with individual accounts, these media accounts appear in the form of organizations, which can output discourse more steadily and in large quantities, and also gain more influence. This paper takes C, the most influential feminist media in mainland China, as a case study to answer the following questions: How do feminist media in Chinese social networks advance gender equality and what difficulties do they face?

To answer this question, I conducted semi-structured in-depth interviews with 10 influential feminist media practitioners in China, all of whom are or were working in editorial, writing, or operational roles at C Media. Nearly 1,000 posts from their social media accounts were also read and content analyzed.

The study draws the following three conclusions.

First, the discursive strategy of feminist media is the differentiation of a larger number of feminist personal accounts in social media, emphasizing their journalistic attributes, working on a balance of facts and opinions, and pursuing the provision of information alongside the organization of offline activities. Although feminist media actually have only a small editorial board and a portion of freelance writers contributing, they can establish credibility relatively quickly.

Second, feminist media are subject to the dual political pressures of domestic public opinion control and international changes. On the one hand, if they want to exist, they must stay within the boundaries set by the platform and the government. The control over feminist expression is not stable and sometimes even changes due to user reports and state regulation actions. On the other hand, due to the overseas background of the funders, changes in international relations can affect the willingness of the funders to invest and China's attitude towards investment. As a result, feminist media will strengthen their self-governance and develop different writing techniques on different topics and different publishing platforms.

Third, feminist media are also constrained by data logic. Therefore, although the media tries to focus on the issue of gender violence and tries to provide legal assistance, the content of sex science and family relations occupies a significant proportion. These topics are also much less likely to be censored due to their scientific and lifestyle nature.

Key words: Feminist discourse activism; feminist media; gender equality; in-depth interviews

## **Submission ID**

1699

## **A discursive counterbalance – Opposing the cultural master-narrative with othering online discourse**

### **Authors**

Ms. Elina Vaahensalo - University of Turku

### **Abstract**

It is often argued that offensive and violent elements make online interaction anti-social, but in some cases, generally disapproved behavior may well have the effect of fostering a sense of community and shared norms. Massanari (2017) describes such communities as “toxic technocultures”, which can be seen to be based on harassment, pushing against ideas of diversity, and othering marginalized groups. However, polarization and discursive discrimination can also be seen in online communities that do not necessarily meet the definition of toxic technocultures. Othering online discourses can also be used as an act of resistance against such toxic cultures.

*Othering online discourse* is a concept and a theory I have created as a tool to examine polarizing discourse and identity construction in online spaces. As an act, othering online discourse is often about

participating in a social process of online interaction, communal identity formation, and exploiting public visibility of an online space to marginalize, racialize and otherwise ostracize groups of people that are not seen as part of the cultural norm. By exploring the act of online othering I have found, that in addition to its often hateful and marginalizing effect, othering can also empower.

In my paper, I explain how othering discourses are in some cases utilized as a discursive counterbalance to create a sense of community in an online space targeted for marginalized people or minorities. Using a qualitative approach reflecting on online discussion data collected from the micro-blogging platform *Tumblr*, the paper examines how marginalized identities seek communality by placing typically normative communities and master narratives – cis people, straight men, or upper-middle-class people, for example – in a subordinate position. In these cases, othering is used as a way to transform the shared experience of otherness and self-othering into an experience of sameness.

*Tumblr* is known as a platform where LGBT communities and many other marginalized communities are widely represented and the platform is also often seen as a safe-space where minorities can express their identities with like-minded users (Cavalcante 2019; Byron et al. 2019). Due to the specific nature of the platform, it is interesting to look at what forms does othering take in an environment where identities that are generally perceived as normative are perhaps perceived as foreign and outsiders.

## **Submission ID**

1718

## **Building an analysis of Contemporary coloniality: gender and its intersectional struggles in Brazilian audiovisual media**

### **Authors**

Dr. Geisa Rodrigues - Universidade Federal Fluminense (UFF)

### **Abstract**

In this paper we discuss methodological possibilities to investigate new categories of colonialism on media. These activities were observed during an academic research project initiated in 2018 in the Communications course of Universidade Federal Fluminense, Brazil. These new categories refer to discursive practices in audio visual media that treat people in vulnerable situation, mostly considering gender and its intersections, with an apparent new approach, due to recent political activism achievements. Even though we consider the importance of contemporary changes which resulted from political struggles and movements, we suggest that colonialist and neo capitalist discourses may appear in disguised form and still prevail in media narratives. Inspired in this year IAMCR thematic, we choose some of the most popular brazilian soap operas as the object of study. These media products are widely famous and exported to many countries. Its global reach over the history as well as its popularity helped to consolidate Brazilian image as a “Racial Democracy” not only among Brazilians,

but also over the world. Although black movements in Brasil and the work of many intellectuals during the seventies and eighties questioned this theory, we still can see it in many media narratives. No wonder this was the main thematic of the Rio 2016 Opening Ceremony. The paper draws from Stuart Hall's concept of representation, and the work of Brazilian black feminist intellectuals, such as Lélia Gonzalez, Beatriz Nascimento and Sueli Carneiro, who developed specific decolonial approaches to think about power relations and identity in Brazil. The aim is to disseminate methodological approaches adapted a political context of constant capture (DELEUZE & GUATTARI, 1997)) and appropriation of political forces and symbols. Therefore, we choose to observe specific situations and characters that apparently feature a new political approach of gender and its intersectional struggles in Brazilian *novelas*. We hope that this analysis provides an important critical structure against the colonialist values disguised on media products. We also hope to create new epistemologies and narratives, in search of the decolonization of narratives and ways of representation of vulnerable bodies. According to Butler's perspectives on vulnerability and resistance, gender and other intersectional performance can work not only as an object of an action, but as a condition to this action (BUTLER, 2003, 2018). Therefore, the mobilisation and display of vulnerability can fight traditional power and enact a form of resistance. Considering this perspective, the paper asks: how can fictional narrative of political struggles be useful for a decolonial Project? When and how can we avoid its appropriation by elite powers? As these represent important issues for future communication practitioners, we suggest that they must be urgently tackled by teaching staff working with undergraduate students.

## **Submission ID**

1749

## **Press Freedom and Online Harassment: Lived Experience of Female Online Journalists/Bloggers in Nigeria**

### **Authors**

Dr. Onyinyechi Nwaolikpe - Department of Mass Communication McPherson University

### **Abstract**

Technologies have contributed positively and also negatively to empowerment of women in media. Some female media entrepreneurs have set up online media firms or online blogs which have helped to close the gender gap of media ownership, but this has presented challenges. Online harassment has become the biggest threat to female journalists in the US and Canada according to the Committee for the Protection of Journalists but nothing is known about its outlook in Nigeria. This study seek to investigate online harassment of female journalist in Nigeria in this era of press freedom. The study will employ Social Responsibility theory of the media, arguing that when a female journalist maintain professional and personal ethical principles in the discharge of her duties, her primary consideration will be to what extent the content of the news stories affect the percentage of the society. The study relying on interview of selected female online journalists will examine the experiences of selected

online female journalist as it relates to online harassment and freedom of press. The study will seek to find out to what extent online harassment of female journalists and bloggers affect them psychologically and on how they do their jobs. The data will be analysed looking for common experiences and threats among the female journalists, coping strategies and influence of the harassments on their jobs. It argues that the media set agenda for the masses and because these female online journalists adhere to the objectives of journalism, the media content should not be questioned since the information relayed assist the masses to form opinion and also assist in sustainable development. The study also argued that the increase use of social media platforms might have facilitated harassment of female journalists and bloggers in online settings through so many means and that these experiences of online harassments may complicate the way female journalists think about and act towards their audience, it may also affect the content of their news stories.

## **Submission ID**

1767

# **“When I’m assertive, I’m a ‘bitch’”: Women politicians’ experiences with gendered news coverage from an intersectional perspective**

## **Authors**

Ms. Joke D’Heer - Ghent University

## **Abstract**

Despite the growing normalization of female political presence, literature on women politicians’ news coverage in Western Europe illustrates the persistence of gendered notions on political leadership (Campus, 2013). Particularly, quantitative and textual analyses have reported women politicians’ lesser news presence as well as gendered news portrayal, for example receiving greater attention for looks and personal life than their male peers (Ross et al., 2013; Lünenborg & Maier, 2014; Hayek & Russmann, 2020). Such representations are problematic, as they help maintain and normalize patriarchal structures of power disadvantageous to women (Harp, Loke & Bachmann, 2018).

Increasingly, these analyses have adopted an intersectional perspective, illustrating that approaching gender at the intersection of other identity markers such as race, ethnicity, sexuality and age is important for understanding differences in news output (Gershon, 2012; Smith, 2012). Ward’s study (2016) on the UK general election for example found that black, Asian, and minority ethnic female candidates received greater, yet more negative news coverage than white female candidates.

Still, vital voices in these studies are often overlooked as little is known about the ways women politicians view these representations, or interpret their experiences (Sreberny-Mohammadi & Ross, 1996). By talking to politicians and using an intersectional perspective, this study aims to include their insights and uncover the (often more subtle) ways power and identity matter in women’s interactions with journalists. As such, this study contributes to a lot of recent work that has aimed to understand

gendered differences in coverage more thoroughly, albeit quantitatively (e.g. by analyzing political factors that may guide coverage, such as political position) (e.g. Rohrbach et al., 2020).

From July to December 2020, I interviewed 21 Belgian women politicians (almost all MP's), accounting for diversity in age, ethnicity, political background and experience. Questions focused on their interactions with journalists, views on gendered news coverage and own experiences with gendered and identity-based coverage. All of the interviews have been transcribed and are at the moment being analyzed using feminist critical discourse analysis (Lazar, 2007).

A preliminary analysis of five interviews illustrates that women politicians acknowledge and/or experience gendered representations, both in the amount and content of coverage. For example, they point out gendered differences in the ways journalists describe male and female politicians' behavior (e.g. assertiveness vs. 'being a bitch'). Using an intersectional approach, age was often brought up as politicians linked 'young, attractive female politicians' to receiving greater news coverage, whilst several of these young politicians addressed that they often felt taken less seriously. Politicians with an ethnic minority background in particular described their interactions with journalists as a regular site of struggle, as journalists tend to highlight diversity issues (even when the politicians aren't active on those topics). At the IAMCR conference, I will present an in-depth analyses of the interviews, paying close attention to the discourses women use to talk about their views, experiences and interactions.

## **Submission ID**

1769

## **'Abah' in charge: Reassertion of masculine politics in the time of Covid-19 and a coup in Malaysia**

### **Authors**

Ms. Gayathry Venkiteswaran - University of Nottingham Malaysia

### **Abstract**

The Covid-19 pandemic has brought to the fore fissures in societies, seen through the double standards in policy implementation that disadvantage those already vulnerable in society. In Malaysia, soon after the outbreak of the pandemic, a political coup took place, which partly returned the deposed 60-year old regime that lost the 2018 general elections. While under lockdown, the public was witness to a stream of images on Twitter and Facebook of political leaders making road trips or gracing public events at the height of the pandemic. This was in stark contrast to the treatment received by migrant workers and refugees in particular, and ordinary citizens in general. Reactions were quick especially on social media of these politicians, who were exposed for the double standards and lack of empathy towards those who faced severe hardships as a result of the pandemic. Leaders, especially in Southeast Asian states, assume roles as moral guardians (Rodan and Hughes, 2014), and adopt the 'abah' (father) figure tropes to assert their power and control over society.

The purpose of the research is to examine the frames that are present in the mainstream political narratives as seen in both the news media as well as social media in Malaysia, with a focus on the political leaders who seized power during the pandemic. The paper approaches the research from a gendered perspective, contrasting the benevolent male leader (or the father figure) versus the female “public” in need and in casting migrant workers as the villains who needed to be “fought” off. Intersections of gender, class and nationalism are employed to understand the hegemonic roles of the political institution, ethnic superiority and by extension legitimacy for the coup government.

Data analysed for the paper is obtained from speeches and announcements made in relation to the Covid-19 measures, as well as selected social media (Twitter in particular) images/posts by politicians on their official accounts and via news media accounts, as well as public responses, between March 2020 and January 2021. The analytical framework will combine social representation theory (Moscovici, 1988) and framing (Entman, 1993), which have informed prior studies especially on scientific information, health issues and public perceptions, to determine the ways in which metaphors and symbols are used to communicate Covid-19 measures to the Malaysian public and its implications on the most vulnerable in society.

## **Submission ID**

1786

## **Rethinking crowdfunding technology's mythic allure for overcoming female entrepreneurs' access to capital boundaries: A case study from Canada**

### **Authors**

Dr. Amanda Williams - Mount Royal University

Ms. Anita Kemp - Mount Royal University

Ms. Anna Reimer - Mount Royal University

### **Abstract**

This paper investigates whether the discursive rhetoric associated with the democratization of access to capital via new technology is connected to bringing about change for female rewards based crowdfunding participants? Or rather, does the use of new technology serve to facilitate the neutralization and naturalization of the everyday actions associated with being a female entrepreneur that are deeply rooted in structural inequities that cannot be solved by technical solutions alone (Rouzé, 2019)?

Semi-structured qualitative interviews conducted with both female entrepreneurs and program providers (N=20) are explored to interrogate the following questions: how do female participants conceptualize their identity as entrepreneurs, relate to each other, and imagine this space as a place for innovation; what role does technology play in this; does their vision differ significantly from those who

facilitate such programs; and finally, where and how are gender norms, and/or myths about technology as they key to solving key policy problems, being advanced?

The results demonstrate that rewards-base crowdfunding is a complex space. It most certainly promotes new ideas, develops additional skills, and fosters stronger social ties for female participants. Such factors are strongly linked to the use of the crowdfunding technology as way for challenging some of the conventional boundaries associated with access to capital and illustrate its capacity to build women-centered communities (as seen elsewhere in Greenberg & Mollick, 2017; Groza et al., 2020; Marom et al., 2015). However, crowdfunding also reproduces a limiting myth about the capacity for technology to democratize a space that continues to offer some significant structural barriers for women (Fackelmann et al., 2020). Furthermore, in doing so, this myth potentially prevents the financial industry from reflecting in a meaningful way on how best to change access to finance issues for female business owners.

Consideration is given to what these findings reveal about the challenges required to dismantle the positioning of technology as a quick fix to deeply complex social problems, and the view of female entrepreneurial occupational ideology as something that should be articulated in almost exclusively economic terms.

## **Submission ID**

1808

# **Becoming a girl as girls of colour: Navigating whiteness and class in a globalized girl culture**

## **Authors**

Ms. Mary Grace Lao - York University

## **Abstract**

In many ways, the girl is a “figment of the commercial imagination” (Cook 2004, p. 7). She is often white, middle- to upper-class, cis- and have a heterosexual love interest, usually a first love. The girl signifies a definition of an imagined girlhood that reflects a globalized youth culture, which homogenizes young people as gendered and aged consuming subjects and excluding intersectional subjectivities. This paper questions how girls of colour navigate definitions of a girlhood culture that they may not see themselves in?

We premise our research on the girl is a cultural construct. Anita Harris (2004) argues that girls are often expected to manage the new socioeconomic order and to become idealized neoliberal citizens. Within this cultural construct, girls must navigate tensions between the dominant and the marginal, concerned with individuality yet needing to belong (Driscoll, 2002).

Drawing on feminist ethnographic traditions, we ran a series of 8 girl-focused workshops in two Toronto schools with over 20 girls. We used a variety of arts-based activities and unstructured

interviews. Building on Kimberlé Crenshaw's notion of intersectionality, this paper seeks to understand the ways that girls conceptualize, accept, and/or even resist a girlhood subjectivity that is often told to them rather than made by them. This paper begins with girls' conceptualization of the "girly girl," an imagined construct of whiteness and middle-classness rooted in a set of performative acts that the girls navigate in and out of. This is followed by a (dis)identification among girls of colour, who distanced themselves from the girly-girl. To these girls, girls and girly are two different states where they talk about things or objects being "girly"— as an affective state, that Monica Swindle (2011) and Sara Ahmed (2010) note as sticky, preserving a connection between values and objects.

Next, we discuss a resistance to girlhood. Here, we use the definition of resistance by Emma Renold and Jessica Ringrose (2008) in which resistance is the "constant struggle against norms" (p. 316). We refer to resistance as the girls' abilities to conceptualize and challenge cultural definitions of girlhood offered to them. This is distinct from rejection, which is a produced culture that they do not (and do not want to) associate with. The girls in our focus groups used the tools they are familiar with to express and vocalize their resistance to a white, middle-class girlhood that, despite their (dis)identification with, continue to participate in. While they resist the label of the "girly girl," they participate in and even get pleasure from certain elements that are part of girl culture. Lastly, we discuss the broader implications of "girly girl," (dis)identity, and resistance, as it pertains to the notion of "becoming" (Deleuze & Guattari, 1987) a girl in a world that continues to privilege whiteness, cis-heterosexuality, and the middle-/upper-class.

## **Submission ID**

1809

## **Social movements and gender relations: A case study of women participation in farmers' protests in India (2020-2021)**

### **Authors**

Dr. Ambrish Saxena - DME Media School, Delhi Metropolitan Education, Noida

Dr. Susmita Bala Saxena - DME Media School, Delhi Metropolitan Education, Noida

### **Abstract**

Researchers find gender an instructive factor in the rise, expansion and effect of social movements. Though mainstream theory and research in the arena of political sociology has not put much emphasis on the influence of gender on social protests, many feminist researches have established this influence. Gender appears to be an explanatory factor even in those social movements that do not evoke the language of gender conflict or overtly embrace gender change.

Gender as a major expounding factor in social movements can be recognized by studying the linkages of gender theories and mainstream theories on social movements. Studies prove that social movements

are shaped by gender systems. They are also a source of social change in gender. Studies on women movements reaffirm that such movements directly attempt to change gender relations. Researchers have also recognized the gendered nature of social movements while studying the impact of systematic inequalities of gender on the opportunities, restraints and forms of social movements.

India has been witnessing a massive farmers' protest since 2020. Farmers are demanding repeal of three farm laws passed in Parliament in September. Protests by farmers started immediately after the enactment of laws in different parts of the country. When the government did not pay heed to these protests, the farmers staged a siege of the national capital in many areas bordering the states of Uttar Pradesh and Haryana in November 2020. Several round of talks between the farmers' leaders and the Union Government has failed while the blockade continues even after 75 days. These community-based protests have registered the participation of women in large numbers. The majority of women are from rural areas; most of them appear to be middle aged and old. They are involved in conventional and non-conventional jobs at the sites of protest.

The involvement of women in farmers' movement provides an opportunity to these researchers to study the relationship between gender and social movements. The objective of this research is to identify the role that social movements play in social construction of gender. This is a case study to find out and understand the nature and the extent of participation of women in farmers' protests in India (2020-2021), thus analyzing and comprehending the relationship between social movements and gender. Initially secondary data is to be collected from digital media platforms, which is to be corroborated with the primary data collected through observation. Initial findings indicate that the recruitment of women protesters has been at the family and the village level. This recruitment is linked to the ongoing mobilization of women, though large number of women staying at the protest site appears self-motivated. The recruitment and mobilization process is connected to the tasks performed by women, though determination of their tasks is sometimes not on dotted lines. The situation on the ground and their motivation and determination derive them to change their gender role behaviour in this movement. This may even prompt similar changes in their domestic lives.

**Key Words:** Gender, social movements, farmers, laws, women participation

## **Submission ID**

1845

# **Exiting Patriarchy: Gender Neutrality and Inclusiveness in Indian Cinema**

## **Authors**

Dr. Gauri Durga Chakraborty - Amity University Uttar Pradesh

## **Abstract**

'New Bollywood', navigates between the concepts of India's soft power (Thussu, 2013) and ideoscapes (Appadurai, 1996) as tradition and modernity collide in cinema, a key arbiter of identity in India.

Influenced by cross-border sensibilities, transnational narratives, the last two decades clearly reflect the imaginary of gender being located within the larger discourse of the outward appeal of globalisation and the inward pull of proximity of the local. In both cases, the mould has been broken and a sincere attempt to exit patriarchy is evident in the work of directors of diaspora and the homeland, especially women. The research article probes into the conception and convictions behind the representation of gender neutrality and inclusivity in Indian cinema with a special focus on its interpretation across the practice and consumption. It identifies the common elements that appear as a continuum in these narratives of change—sometimes loosely termed as 'women-centric' cinema by an industry struggling between autonomy and a 'neoliberal governmentality' (McRobbie, 2015). The paper counter-positions the change through the content analysis of a survey of film practitioners, academicians and young audiences. Authorship and intention are investigated through deciphering semiotics within the visible methods of exiting patriarchy being employed by storytellers. The far-reaching impact of growing technology revolution coupled with video streaming of the hitherto megalith of cinema exhibition with the entry of the short film format in accelerating this exit is critical to this discourse. The research will analyze specific case studies of women-centric cinema vis a vis short films on SVOD like *Juice* (2017), *Everything is Fine* (2020) and others. It will analyze film as a textual artefact and the long format as setting benchmarks for the embodiment of gender-related issues which is being systematically ruptured by growing inclusiveness. The site of change lies within the twin aspects of content and technique as well as triangulating influence of technology-enabled global influences with a new consumption pattern of a young digital India.

## **Submission ID**

1848

## **The Skeptical Eye: Understanding Photography's Road to 20th Century Malayali Homes and Women's Spaces**

### **Authors**

Ms. Vipula P C - University of Hyderabad

### **Abstract**

This paper concerns how being a 'fashionable' product of modernity the photographic technology made its journey through the Malayali homes and interacted with women's lives. The purpose is to understand the technology's arrival and popularity through its role in shaping Malayali women's spaces. The study argues that the society kept a 'technological skepticism' towards the photographic technology in a way that defined its relationship with women's space and body. In order to formulate its arguments, the paper would read the changes brought in by the technology along with the socio-cultural changes that occurred in the familial structuring of the region during the period.

The paper is an attempt to understand the anxieties as well as aspirations that visual images give birth to regarding the female body and space. It in a way aims to understand the aesthetic formation of the society by keeping the family as its focus in the period of visual images. Largely, the paper resorts to

explore the public imagination over the relationship between camera and women been shaped during the modernity turn of the region. The paper will be progressing through exploring magazines, articles, movies of the period to understand the public imagination of the relationship between Photography and Malayali women.

The Malayali community is a Dravidian ethnolinguistic group originating from the present-day state of Kerala in India. The state was officially formed in the year 1956 by merging three different regions that carried three different experiences of colonial pasts which reflected in the larger cultural aspirations. Towards the second half of the 19th century and in the early half of the 20th century, Kerala witnessed massive reform movements of various social institutions and cultural practices, family being the one major space that witnessed changes and reorganization of value systems. In this process of rearrangements what value that photography/ camera brought along with it into the familial spaces is worth exploring since it defined gender relationships with the technology. The arrival of modernity has always invited an interaction between tradition and convention in every sphere of social life. Alien cultural/technological artifacts also faced similar questions in making the society accepting it. Photography is a product of modernity. As every other product of modernity photography also might have undergone different stages in gaining acceptance in the society. The place that photography had gained in the socio-cultural scenario of the region cannot be studied in isolation; rather it can be understood in relation to the visual tradition of the region.

## **Submission ID**

1886

## **MPS overview - Formación en medios e igualdad de género en base al Syllabus de «Unesco-UniTWIN on Gender, Media, and ICTs»: Retos tras Beijing+25**

### **Authors**

Dr. Francisco-Jose Garcia-Ramos - Universidad Complutense de Madrid

### **Abstract**

En 2020 se cumplieron 25 años de la Declaración y la Plataforma de Acción de Beijing fruto de la Cuarta Conferencia Mundial sobre la Mujer celebrada en 1995. A través de los objetivos y recomendaciones de su «Sección J» la red «Unesco-UniTWIN on Gender, Media, and ICTs» ha impulsado la creación de espacios de colaboración universitaria para promover estrategias que fomenten la investigación, formación y capacitación profesional con perspectiva de género en el ámbito de la comunicación, los medios y las TIC.

Coincidiendo con los 25 años de la Sección J de Beijing 95, la red «Unesco-UniTWIN on Gender, Media, and ICTs» presentó su Syllabus «Gender, Media & ICTs: New approaches for research, education & training» a modo de Libro Blanco para orientar en el diseño de asignaturas específicas en medios, TIC e igualdad de género. Algo que ha implicado el desarrollo y puesta en marcha de múltiples

y variadas experiencias formativas en torno al contenido del mismo. Las posibilidades y oportunidades de seguir trabajando en este tipo de formaciones se ha visto incrementada tras la publicación, en 2021, de la versión en español del Syllabus, lo que amplifica su impacto y difusión en aquellos espacios que quedan en el afuera del uso del inglés como lengua vehicular abriendo nuevas posibilidades a la hora de seguir trabajando en el ámbito de la educomunicación con perspectiva de género en el ámbito hispanohablante.

Optando también por el español como lengua vehicular, este panel pretende cartografiar todas las iniciativas que, desde lo global a lo local y lo local a lo global, se han puesto en marcha por las distintas universidades de la red de 2017 a 2021 en aras de seguir promoviendo la igualdad real de hombres y mujeres en y a través de los medios de comunicación y TIC tras los nuevos desafíos que se presentan tras el 25º aniversario de Beijing95.

**Chair:** Francisco-José García-Ramos, Universidad Complutense de Madrid, España.

Paper 1: Contribuciones de la red UniTWIN para la formación y capacitación en medios con perspectiva de género. Patricia Núñez Gómez, Universidad Complutense de Madrid, España. Aimée Vega Montiel, Universidad Nacional Autónoma de México

Paper 2: Retos para la educomunicación con perspectiva de género en tiempos de COVID: experiencias desde América Latina. María Soledad Vargas Carrillo, Pontificia Universidad Católica de Valparaíso, Chile. Yanet Martínez Toledoy, Universidad de Costa Rica, Costa Rica.

Paper 3: Experiencias locales para la formación en medios e igualdad de género en el área euromediterránea. Francisco-José García-Ramos, Universidad Complutense de Madrid, España. Lucía-Gloria Vázquez-Rodríguez, Universidad Complutense de Madrid, España

Paper 4: El Syllabus Unesco-UniTWIN más allá de la Red: AGEMI, COPEAM y North-South Center of the Council of Europe. Claudia Padovani. Universidad de Padova, Italia.

Paper 5: Igualdad de género y diversidad sexo-genérica en posgrado. El caso del Máster Complutense en Estudios LGBTIQ+. Francisco A. Zurian, Universidad Complutense de Madrid, España.

## **Submission ID**

1887

## **Chicas protagonistas pero muertas y sin voz: la dead-but-not-gone girl en las teen series de Netflix *Élite* y *13 Reasons Why***

### **Authors**

Dr. María-José Masanet - Universitat de Barcelona

Dr. Maddalena Fedele - Universitat de Barcelona

Dr. Marga Carnicé - Universitat de Barcelona

## **Abstract**

Las *teen series* (Davis y Dickinson, 2004; Ross y Stein, 2008) son productos de ficción centrados en la vida de personajes adolescentes y dirigidos a la audiencia juvenil. Suelen ser uno de los productos más consumidos por los y las jóvenes, ya que desarrollan funciones sociales y socializadoras (Fedele, 2011) a través de la representación de temáticas que son de su interés. Por esto, las *teen series* ofrecen a los adolescentes modelos aspiracionales, tanto de identificación como de atracción, con los que chicas y chicos pueden identificarse para reproducirlos, o bien para modificarlos y romperlos (Masanet y Fedele, 2019).

Estudios previos han destacado que las *teen series* siguen perpetuando una representación de género estereotipada, a través de modelos heteropatriarcales y heteronormativos (Lacalle y Castro, 2017; Lindsey, 2015; Van Damme, 2010).

El objetivo de esta comunicación es analizar la representación de los personajes femeninos protagonistas de dos populares *teen series* de Netflix: *13 Reasons Why* (2017-) y *Élite* (2018-). Más concretamente, nos centramos en la exploración del arquetipo de la ‘dead-but-not-gone girl’, presente en estas dos ficciones. Según Dillman (2014), se trata de cuerpos de mujeres muertas que aparecen al principio de la historia y devienen el punto de partida de la narrativa. Son chicas muertas que, de una manera u otra -con recursos narrativos y/o estéticos-, interactúan con los personajes vivos, que miran al pasado y las defienden o hablan en su nombre.

El diseño metodológico ha contado con una lectura en profundidad (Brummet, 2019; Castelló, 2008) de la primera temporada de cada serie. Se trata de un método extensamente aplicado por los *Cultural Studies* y, en concreto, en el análisis de series (ej.: Feixa et al., 2019).

Los resultados apuntan a la representación de unos personajes femeninos inactivos que acaban siendo el objeto de deseo –y también de obsesión– de los masculinos, que buscan respuestas y/o venganza a su muerte. Devienen, de esta manera, una especie de ‘destinador’, personaje que motiva o mueve al sujeto activo (los chicos). Además, como están muertas, su voz se ve comprometida o vehiculada a través del discurso de otros personajes. Son chicas sin voz que se sitúan en el recuerdo y atormentan a los vivos.

## **Submission ID**

1904

## **Vent, Identify and Struggle: Feminists’ Jargon in Social Media**

### **Authors**

Mr. Yang Xu - Bohai University

Ms. Jiaxuan Li - University of Sheffield

## **Abstract**

Enabled by Web 2.0 technologies, social media has changed the way people connect profoundly. Once the initiative of the users has been activated, the internet ecology has changed dramatically, resulting in user-generated content becoming the mode of production for all aggregation platforms. Women's issues, content, images and evaluations vary significantly in their presentation in different social media platforms. In communities with a high concentration of female users, female-related issues are likely to receive more attention. To some extent, they have overturned the situation of 'being watched' by constructing their issues and have begun to express feminist content actively.

In long-term social interaction, feminists have formed diverse communities based on social media with the boundaries of an opinion climate. In communication within the community, feminists have developed a relatively complete system of discourse, the most important manifestation of which is "jargon".

This paper takes feminists' online jargon as the object of study and explores the following social media issues using the interview method and textual analysis. What are the characteristics of feminist-related jargon? What are the reasons for these jargons? How justified and influential is its existence in the future?

The jargon can be divided according to women's lives into the marriage category and the fertility category. The former containing such common words as *Jiaoqi*, *Muchang*, *Guonan*; the latter contains common words such as *Donkey*, *Wedding Donkey*, *Nvding* and *Taiqi*. The jargon of feminists on the internet has arisen for several reasons. The popular uptake of the feminists' jargon offers a promise that it satisfies the need for emotional catharsis and is a pathway to evoke group identity. In particular, the vital need for increased online discourse has led feminists to use the content of texts to fight against male power and thus for the right to express themselves.

## **Submission ID**

1920

## **The feminist we forgot: Jane Addams and her contributions to communication research**

### **Authors**

Dr. Leena Ripatti-Torniainen - University of Helsinki

### **Abstract**

This conference paper discusses Jane Addams's unnoticed contributions to communication research. The paper is based on my recently published open access article (Ripatti-Torniainen 2020) and my ongoing research on her.

Jane Addams (1860–1935) was a public intellectual, feminist, pacifist, social politician and international leader. She worked most of her life without full political rights. Addams was a

contemporary to the seminal early 20<sup>th</sup> century scholars who have established positions in journalism studies and political communication. In my recent study that articulates Addams's contribution to the concept of *the public*, I show that Addams discusses the same topics as Walter Lippmann and John Dewey but that her conceptualization is “more sensitive to the increasing plurality and inequality of the drastically morphing society than either of Dewey's or Lippmann's concepts” (Ripatti-Torniainen 2020, online).

Addams's decision to live in the industrial slum of Chicago brought her to close relations with the most vulnerable members of the transforming society. Her commune home was open to the industrial neighbourhood for several decades. Initiating from the standpoints of exclusion and cosmopolitanism, Addams “addresses the marginalized individuals and groups and argues for the inclusion of people who dwell beyond the public political domain, such as women, immigrants, and the illiterate poor” (Ripatti-Torniainen 2020, online). In the presentation, I analyze Addams's methods to investigate social change and her resulting insights on the public-political engagements of people living in a metropolitan city.

Scholars have estimated that the combination of feminism, pacifism and social reformism was too radical and drove Addams into margins in many disciplinary fields (Deegan, 2017; Shepler and Mattina, 2012). In the presentation, I discuss how studying Addams has changed my view on the established scholarly history of communication research, especially on journalism studies which was my major in all university degrees. I share reflections on how studying Addams has influenced me.

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## **Submission ID**

1995

## **MPS paper - Contribuciones de la red UniTWIN para la formación y capacitación en medios con perspectiva de género**

### **Authors**

Dr. Aimee Vega Montiel - Universidad Nacional Autónoma de México

Dr. Patricia Nunez Gomez - Universidad Complutense de Madrid

## **Abstract**

La irrupción de los movimientos feministas favorecieron el debate público sobre las desigualdades entre hombres y mujeres en los diferentes contextos de la esfera pública y privada. En este sentido, la Declaración y la Plataforma de Acción de Beijing fruto de la Cuarta Conferencia Mundial sobre la Mujer de 1995 supuso todo un punto de inflexión para la agenda mundial de igualdad de género. Recuperando este espíritu y reivindicando los compromisos de la Sección J «La mujer y los medios de difusión» de Beijing 95, la red «Unesco-UniTWIN on Gender, Media, and ICTs» ha trabajado desde su creación por establecer espacios de colaboración universitaria para promover estrategias en la investigación, formación y capacitación profesional en igualdad de género en aras de conseguir una igualdad real y efectiva en y a través de los medios.

Este paper pretende sistematizar la contribuciones que esta red ha aportado para conseguir este objetivo y plantear, 25 años después de la Declaración y la Plataforma de Acción de Beijing y en contexto del Objetivo 5, «Igualdad de Género», de Desarrollo Sostenible de la Agenda 2030, los nuevos retos y desafíos a los que se enfrenta esta red de universidades no solo para promover la investigación y la educación, sino también para tender puentes con el sector profesional incorporando la perspectiva de género a la realidad laboral del siglo XXI, tanto desde una perspectiva local como en contextos cada vez más globalizados.

Establecer y fortalecer este puente implica, en primer lugar, la necesidad de impregnar de perspectiva de género en todos los ámbitos de la vida, y para eso es necesario estar formadas y formados. Este paper trazará el mapa de ruta que la «Unesco-UniTWIN on Gender, Media, and ICTs» ha estado implementando para formar en las universidades a alumnos y alumnas preparados para una sociedad más igualitaria y justa que desempeñen puestos de trabajo de manera responsable, para poder incorporar los principios y estrategias de la igualdad de oportunidades al diseño de las acciones laborales.

Las Universidades son las encargadas de ofrecer no sólo una cualificación profesional si no también una competencia que capacite a la persona para hacer frente a un gran número de situaciones y para trabajar en equipo. Para tener igualdad de oportunidades en el ámbito laboral no es suficiente que las empresas pongan en marcha planes y estrategias para conseguir la igualdad efectiva entre mujeres y hombres, sino que hay que convertirla en un hecho de la vida cotidiana, hay que integrarla en nuestras formas de relación social, laboral y familiar. Es responsabilidad de las universidades formar en este sentido a los profesionales del futuro y de la red «Unesco-UniTWIN on Gender, Media, and ICTs» en ofrecer herramientas que lo hagan posible.

## **Submission ID**

2011

# **MPS paper-Retos para la educomunicación con perspectiva de género en tiempos de COVID-19: experiencias desde América Latina**

## **Authors**

Prof. Yanet Martínez Toledoy - Universidad de Costa Rica

Dr. María Soledad Vargas Carrillo - Pontificia Universidad Católica de Valparaíso

## **Abstract**

Este paper tiene como objetivo sistematizar la experiencia de implementación del *Syllabus* en varios contextos en América Latina, en el año 2020; dando seguimiento a la labor realizada por la Red UNITWIN Género, Medios y TICs, que toma como acción estratégica la necesidad de formar a personas comunicadoras con perspectiva de género. Tras un diagnóstico global realizado en 2018, UNITWIN llegó a la conclusión que se ha avanzado muy poco o casi nada en la agenda comprometida en acuerdos internacionales (Plataforma de Acción de Beijing, 1995).

El principal desafío para 2018-2019 fue poner en común una propuesta de formación curricular, aplicable en los cinco continentes: adaptables al contexto social, cultural y político de cada país (UNITWIN, 2019) con un modelo que promueva la equidad de género en y a través de los medios de comunicación y las TICs. El *Syllabus* propone reconocer la experiencia propia en el ejercicio de la comunicación, y los aciertos y desafíos de cara a la defensa de los derechos de las mujeres a la comunicación. La propuesta tiene ejes transversales teórico-metodológicos como la perspectiva interseccional, de derechos humanos y feminista.

El *Syllabus* sirve cómo línea de base para el diseño curricular de un curso o un programa académico; como un componente que exponga la relación entre género y medios desde un curso académico en desarrollo; como una propuesta aplicable a cualquier proceso de formación en medios y TICs al interior de procesos comunitarios, activistas y de gestión comunitaria de medios y de comunicación (French, L. Vega, A. Padovani, C. 2019).

Aquí se recogen dos experiencias de formación en América Latina: el piloteo de la didáctica de los Talleres en Chile en enero de 2020 y un taller realizado durante el Congreso de la Asociación Latinoamericana de Investigadores en Comunicación (ALAI) desarrollada de forma virtual en noviembre.

Los talleres de aplicación del currículo para la formación de estudiantes, personas académicas y profesionales fueron pensados inicialmente con metodologías basadas en la presencialidad y en la colaboración internacional entre integrantes de la red en la región. Dados los retos que representó la pandemia a nivel global fue necesario pensar metodologías digitales para el desarrollo de la segunda edición.

Entre los resultados de los talleres están: la construcción de vínculos entre investigadoras y académicas en la región con experiencias similares en la implementación de la comunicación con perspectiva de

género en la currícula universitaria; un mapeo de capacidades instaladas y necesidades en cada universidad (literatura, métodos, teorías; etc.); identificación de las principales limitantes para la incorporación de la perspectiva feminista y de género en la academia. Además se identificaron retos comunes en la región, especialmente aquellos que tienen que ver con el impacto de la pandemia en el ejercicio de la comunicación como profesión, entre ellos la flexibilización laboral, la carencia de competencias de comunicación digital, la agudización de las brechas de género en el acceso al empleo, el uso de TICs y los retrocesos en los Derechos Humanos en la región.

## **Submission ID**

2031

## **MPS paper-Experiencias locales para la formación en medios e igualdad de género en el área euromediterránea.**

### **Authors**

Prof. Lucía-Gloria Vázquez-Rodríguez - complu

Dr. Francisco-Jose Garcia-Ramos - Complutense University

### **Abstract**

Tras la publicación en 2019 de la propuesta curricular para capacitación en género en el campo de la educomunicación por parte de la red de universidades *UNESCO-UniTWIN on Gender, Media & ICTs* se han organizado en Europa diversos talleres destinados, principalmente, a profesorado y estudiantes de doctorado en el ámbito del periodismo, la comunicación audiovisual o la publicidad. Sin embargo, uno de los objetivos del *New Syllabi on Gender, media & ICTs: New approaches for research, education & training* es asimismo constituirse en modelo pedagógico y guía de recursos para profesionales en activo en el campo de la comunicación y para organizaciones civiles interesadas en la consecución de la igualdad de género en los medios de comunicación.

Con este objetivo en mente, a lo largo de 2021, la Conferencia Permanente del Audiovisual Mediterráneo (COPEAM) y el Centro Norte-Sur del Consejo de Europa han organizado una serie de talleres formativos para hacer llegar todos los recursos desarrollados por la red UNESCO-UniTWIN y por otras plataformas que trabajan para el empoderamiento de la mujer en los medios a un amplio grupo de periodistas y organizaciones sin ánimo de lucro de la región Euromediterránea. En este sentido, el objetivo de esta comunicación es trasladar los resultados de dichos *workshops* -que tendrán lugar entre febrero y junio de 2021- a una propuesta pedagógica que, partiendo de las ideas, conceptos y unidades temáticas del *New Syllabi* pueda ser implementada en empresas, asociaciones y organizaciones de medios a fin de educar a generaciones presentes y futuras de profesionales de la comunicación y las TIC que estén sensibilizadas en cuestiones de género, tanto en las informaciones que producen como en sus contextos laborales y sociales. De esta manera, se evaluará el nivel de utilidad y aplicabilidad de los diversos recursos pedagógicos, unidades temáticas y enfoques

metodológicos incluidos en el *New Syllabi* al trabajo, intereses y prácticas profesionales del grupo participante en los talleres organizados por COPEAM.

A la luz de la cobertura mediática de ciertos casos en los que el género ha jugado un papel relevante tanto en España como en la zona Euromediterránea destacamos la necesidad de reconducir el discurso procedente de los medios de comunicación hacia los valores de la igualdad de género, el feminismo y la diversidad. En este sentido, el *New Syllabi* y las iniciativas de capacitación desarrolladas por la red UNESCO-UniTWIN y otras organizaciones afines constituyen un punto de partida para hacer llegar conceptos, herramientas y recursos clave a empresas mediáticas y organizaciones de la sociedad civil y constituir, de este modo, una sociedad más justa encaminada a la eliminación de desigualdades y estereotipos de género en el ámbito de la comunicación.

## **Submission ID**

2039

## **MPS paper -El Syllabus Unesco-UniTWIN más allá de la Red: AGEMI, COPEAM y North-South Center of the Council of Europe.**

### **Authors**

Prof. Claudia Padovani - University of Padova

### **Abstract**

Tras la publicación en 2019 de la propuesta curricular para capacitación en género en el campo de la educomunicación por parte de la red de universidades *UNESCO-UniTWIN on Gender, Media & ICTs* se han organizado en Europa diversos talleres destinados, principalmente, a profesorado y estudiantes de doctorado en el ámbito del periodismo, la comunicación audiovisual o la publicidad. Sin embargo, uno de los objetivos del *New Syllabi on Gender, media & ICTs: New approaches for research, education & training* es asimismo constituirse en modelo pedagógico y guía de recursos para profesionales en activo en el campo de la comunicación y para organizaciones civiles interesadas en la consecución de la igualdad de género en los medios de comunicación.

Con este objetivo en mente, a lo largo de 2021, la Conferencia Permanente del Audiovisual Mediterráneo (COPEAM) y el Centro Norte-Sur del Consejo de Europa han organizado una serie de talleres formativos para hacer llegar todos los recursos desarrollados por la red UNESCO-UniTWIN y por otras plataformas que trabajan para el empoderamiento de la mujer en los medios a un amplio grupo de periodistas y organizaciones sin ánimo de lucro de la región Euromediterránea. En este sentido, el objetivo de esta comunicación es trasladar los resultados de dichos *workshops* -que tendrán lugar entre febrero y junio de 2021- a una propuesta pedagógica que, partiendo de las ideas, conceptos y unidades temáticas del *New Syllabi* pueda ser implementada en empresas, asociaciones y organizaciones de medios a fin de educar a generaciones presentes y futuras de profesionales de la comunicación y las TIC que estén sensibilizadas en cuestiones de género, tanto en las informaciones

que producen como en sus contextos laborales y sociales. De esta manera, se evaluará el nivel de utilidad y aplicabilidad de los diversos recursos pedagógicos, unidades temáticas y enfoques metodológicos incluidos en el *New Syllabi* al trabajo, intereses y prácticas profesionales del grupo participante en los talleres organizados por COPEAM.

A la luz de la cobertura mediática de ciertos casos en los que el género ha jugado un papel relevante tanto en España como en la zona Euromediterránea destacamos la necesidad de reconducir el discurso procedente de los medios de comunicación hacia los valores de la igualdad de género, el feminismo y la diversidad. En este sentido, el *New Syllabi* y las iniciativas de capacitación desarrolladas por la red UNESCO-UniTWIN y otras organizaciones afines constituyen un punto de partida para hacer llegar conceptos, herramientas y recursos clave a empresas mediáticas y organizaciones de la sociedad civil y constituir, de este modo, una sociedad más justa encaminada a la eliminación de desigualdades y estereotipos de género en el ámbito de la comunicación.

## **Submission ID**

2046

## **MPS paper -Igualdad de género y diversidad sexo-genérica en posgrado. El caso del Máster Complutense en Estudios LGBTIQ+**

### **Authors**

Dr. Francisco A. Zurian - Universidad Complutense de Madrid

### **Abstract**

El New Syllabus de la red “Unesco-UniTWIN on Gender, Media, and ICTs” aporta una serie de recomendaciones y valores para la igualdad real y efectiva de hombre y mujeres en y a través de los medios de comunicación que han motivado, sin duda, una potenciación de los estudios de género en el ámbito de las ciencias de la comunicación recogiendo, además, el espíritu de la sección la “Sección J” de Declaración y Plataforma de Acción de Beijing 1995.

En este sentido, este paper parte del proyecto que dio origen a este Syllabus y que llevó a las universidades de la red «UNESCO-UniTWIN on Gender Media, and ICTs» al estudio del panorama de los estudios de género en el ámbito de Comunicación en cada contexto local bajo el marco del proyecto ‘Mapping Educational Strategies for Creating Gender-sensitive Journalism, Media and ICT Curriculums’ (2017-2018) impulsado y financiado por UNESCO y el gobierno de Holanda. En el desarrollo de este mapeo de la perspectiva de género en los grados de comunicación en España, un grupo de profesorado de la Universidad Complutense desarrolló un Proyecto de Innovación con el objetivo de investigar y establecer la viabilidad de desarrollar un proyecto de diseño curricular de posgrado en el ámbito de los estudios de género y, concretamente, sobre los estudios LGBTIQ+. Atendiendo, de esa manera, a la cuestión de la diversidad sexo-genérica abordada, también, en el

*Gender, Media & ICTs: New approaches for research, education & training* (2019) elaborado por la red Unesco-UniTWIN, on Gender, Media, and ICTs fruto de este proyecto de mapeo.

A raíz de este Proyecto de Innovación, se sucedió otro que permitió implementar esta propuesta curricular en un diseño de un máster oficial en Estudios LGBTIQ+, el primero (y por ahora único) en el ámbito iberoamericano. Este paper tiene como objetivo explicar el proceso que llevó a conseguir esta nueva titulación que, por primera vez, de modo oficial, entra en la universidad española y de cómo la experiencia local abre posibilidades globales no solo en el territorio español, sino también en el latinoamericano.

## **Submission ID**

2052

## **Prevention of Gender Violence in the Media Structure in Catalonia**

### **Authors**

Dr. Beatriz Villarejo - Autonomous University of Barcelona

Dr. Cristina Pulido - Autonomous University of Barcelona

Dr. Mimar Ramis - University of Barcelona

### **Abstract**

Nowadays, journalism must contribute to the prevention of sexual harassment, both in the news coverage (Morgan & Simons, 2018) as in the newsrooms (Goldstein, 2017), in order to contribute to the change of social discourse of the culture of guilt and defamation that is exercised towards victims of gender-based violence (Dart Center for Journalism & Trauma, n.d.). In front of this challenge, the United Nations proposed strategic objectives with concrete actions to be taken by the media, namely the section 'J. Woman and Media' in the 'Beijing Declaration and Platform for Action' (United Nations, 1995). National institutions, such as the Delegation of the Government of Spain, carry out 'State Pact against Gender Violence in Spain', aiming to ensure the system's improvement for eradicating gender-based violence. This calls on public authorities, civil society, the media and entities to collaborate and coordinate in the prevention, protection, and recovery of the victim and the prosecution of crime.

Catalonia's more than 59 media are subject to this collaboration and commitment to act against gender-based violence. However, it is unknown how these measures have been implemented and their effects on journalism and society. This research, funded by the Government of Catalonia, has the aim to know how Media in Catalonia are incorporating the measures defined by the fight against gender violence since the 'State Pact against Gender Violence' in Spain and Beijing's international declaration in order to identify weaknesses, strengths and improvements to be incorporated. It is an empirical and exploratory work.

The communicative methodology (Puigvert, 2014) has been applied in this research, recognized internationally in order to establish the dialogue of the results with media professionals. For that, this research has been a mixed one and has used four research techniques: a documentary review of the measures, 46 online questionnaires addressed to information and communication professionals, eight interviews with people responsible for promoting measures in Catalan media, and one discussion group. The first's results show up the need for training and application of measures to improve gender violence treatment and prevent direct and second-order sexual harassment both in the work teams and in the coverage. The impact of Catalonia's results has led to open a debate to promote the necessary improvements to be incorporated into the redactions for both the information treatment and the prevention of sexist violence in the teams themselves.

## **Submission ID**

2087

# **OVERCOMING THE TRADITION OF SILENCE: COMMUNICATION, SOCIAL MEDIA, AND FEMINIST DIGITAL ACTIVISM IN BRAZIL TODAY**

## **Authors**

Mr. Carolina Piva - Federal University of Goiás

## **Abstract**

**Introduction.** Digital projects of recent years conducted by women have become important instances of contemporary feminist activism to oppose gender inequality and fight for social justice. Taking place at the crossroads of digital communication, media art, and new feminist epistemologies, the genesis of feminist digital activism builds on the notion of an online organization through the use of various platforms to raise awareness for issues related to systemic oppression. This paper focuses on the intensification of feminist digital activism in Brazil particularly in the last two years with the 2018 election of Jair Bolsonaro to the presidency. His ultraconservative, far-right positions have targeted women, black people, “ethnic minorities,” and other marginalized groups such as poor workers and LGBTQI+ communities. As a direct response to this, feminist collectives have endeavored to instrumentalize their dissent into a digital communication agenda in order to address and resist intersectional categories of oppression—including gender, race, class, and heterosexism—openly proclaimed by Bolsonaro since his inauguration. By making inroads into the mainstream and promoting public debate across a variety of digital platforms, hundreds of feminist groups all over the country have crossed borders and encouraged mobilization against violence and harassment, publicized women’s works and achievements, and both communicated and discussed new feminist epistemologies.

**Methods.** The study is based on a two-year ethnographic online observation of ten Brazilian feminist groups operating online through multiples spheres of actions, from alternative forms of journalism to video activism. It thus includes content analyses of Instagram and Facebook posts as well as of texts, images, and videos uploaded to a variety of websites and online video-sharing platforms such as

YouTube. **Results.** Firstly, social media platforms can be significant sites for the reconfiguration of feminist repertoires of knowledge production and circulation. Consequently, an assessment of contemporary digital feminism in Brazil demonstrates that the web environment can be a locus of *empowering* reflections and actions for women, both individually and collectively. Assuming that ICTs have brought change to feminist ways of organizing and working, I also analyze the extent to which digital communication may have been leading to a “new feminist turn,” more reticulated and participatory in the 21<sup>st</sup> century. **Discussion and conclusions.** Participants from the analyzed groups belong to the media sphere (they are or have been journalists, writers, video makers, visual artists etc.) or to the communication digital sector, which appears to be crucial for them to articulate their feminist strategies of activism by taking part in action not only as cultural mediators, but especially as *practitioners*.

## **Submission ID**

2170

# **Gendered emergence of collective cohesion in social online conversations about global topics: evidence from pre-university Portuguese students.**

## **Authors**

Mr. Manuel Marques-Pita - CICANT - Lusófona University

## **Abstract**

There is a long tradition of analysing language and gender, including gendered participation in conversation (see e.g. Lakoff, 1973, Borker, 1982). It is generally accepted that men's language is more individualistic and assertive, while women tend to be more supportive and become more interconnected in conversation (Leaper & Ayres, 2007). Recent research suggests that gendered conversational patterns are pervasive in the online information ecosystem as well. In general, men share more content, but are less involved in conversations, while women post less, but engage more (Hayat et al. 2017, Joiner et al. 2016).

The mechanisms that make it possible for viral messages to reach people on a global scale are diverse and hard to understand. A key goal in this context is to look at the interplay between the local and global aspects that affect the propagation, recombination and mutation of messages in network diffusion dynamics. Glocalised conversation can influence decisions in entire social groups (Lazer et al. 2018, kwan et al. 2020). Indeed, it can lead to the emergence of new communities—bound by ideas, thus creating new local spheres. Examples of this include flat-earthers, and anti-vaxxers (see Landrum et al., 2019).

Do gendered modalities of social conversation play any role in the unfolding of these glocal conversations? We seek evidence to refine and answer this question by using an interdisciplinary computational social science approach.

We organised online conversations involving students from six schools in the Lisbon metropolitan area of Portugal. We began by asking them whether they liked specific interactions in conversation that enable cohesion. Girls reported that they like to know what others have to say and exchange points of view, but have some reservations about expressing their own opinions. Boys were favourable to "listening" to others, but reported a strong dislike for expressing themselves and for engaging in discussions. Students then took part in three online conversations on topics of global interest. We collected almost 5000 utterances, and quantified their complexity, alignment with each corresponding conversation topic, and also the degree they were aligned with their recent conversation history (coherence). We found that utterances produced by girls were significantly more complex, more aligned with their corresponding topic, and more coherent. On average, the utterances produced by boys were much shorter, often out of topic. Sometimes they tried to boycott the conversation using jokes or trying to break the online platform. Most utterances produced by boys were incoherent. We also observed divisive utterances expressing hateful views, which included racist and anti LGBTi statements.

While we looked at several independent socio-demographic variables, gender emerged as the strongest separating factor between cohesive utterances (those with high topic alignment and high coherence) and utterances with low cohesion in our corpus. We expect this work to contribute to answering important questions about how gendered individual conversation patterns may lead to network effects, where these may be causal factors in the emergence of different types of global social conversation patterns.

## **Submission ID**

2200

# **ICT, Gender and Covid-19 Pandemic – Reflecting on Digital Inequities at the Margins**

## **Authors**

Dr. Janet Kwami - Furman University

## **Abstract**

The COVID-19 pandemic has disrupted the nature of work, education, healthcare, and social interaction globally, further exacerbating socio-economic inequalities. As a result, most people are turning to digital means in order to perform everyday tasks. This paper explores the gendered nature of digital inequalities during the COVID-19 pandemic by discussing the interplay of marginality, mobilities, and social networks in women's use of information and communication technologies (ICTs) in American and Ghanaian households. Drawing on qualitative data, this paper analyzes how the COVID-19 pandemic has exacerbated digital inequities among marginalized groups by presenting a comparative analysis of the intersection of gender, race, age, socio-economic class, and geographic location with regards to the impact of Covid-19 on everyday lives of a group of families in Ghana and the United States. The paper draws out some of the similarities and differences as well as challenges

presented by this pandemic that is both local and transnational. It reflects on how policy, culture, and identity impact digital inequities during the COVID-19 pandemic. The paper concludes that despite the opportunities ICTs present, the COVID-19 pandemic has unveiled how access and use of ICTs also reinforce existing social inequities and in some cases exacerbate them.

## **Submission ID**

2208

## **Learned Masculinity: the Online Self-exposure and Identification of Chinese Trans Men**

### **Authors**

Ms. Minhan Huo - Communication University of China

### **Abstract**

While struggles of sexual minorities for visibility and rights have generally seen progress in China, the transgender community remains socially-marginalized. Reports reveal that more than 80% of transgender in China have experienced intense gender dysphoria. Due to the real-life challenges, transgenders start regarding cyberspace as an “alternative sphere” (Marciano,2014) that furnishes accessibility for them to seek recognition within their own online community and the intrepidity of voicing representing their gender identity. Diverse online platforms including social media, dating apps, and user-generated content media like YouTube have been researched to examine how transgenders employ varied functions to signal their gender identity and seek connections, and how the online environment has witnessed the specific process of their identification.

However, the internal heterogeneity and complexity of the transgender community were rarely noticed when analyzing and pondering transgender identification. For instance, while trans men (or referred to as female-to-male, FTM) are being perceived as male, their intersecting identities as transgender and former experience of struggling as a female provided them with a unique perspective of reflecting on the masculine self-image and of critiquing the current social gender power discourse.

This study examines how Chinese trans men utilize online platform affordances to construct and negotiate their intersecting self-identification of both male and transgender. Discourse analysis and virtual ethnography are integrated to focus on the self-exposure behaviors of 9 FTM users on the Chinese UGC video platform Bilibili.com. Based on in-depth interviews among selected trans men users on their individual experiences and the summarizing of common narratives employed in their self-expressing videos, this study displays how the reveal of masculine physical transformation combines and interacts with the individual reflection on the societal gender roles in the identification of Chinese FTM individuals.

## **Submission ID**

2297

# Voicing the taboo in HUM and ARY Digital TV dramas

## Authors

Dr. Wajiha Raza Rizvi - Beaconhouse National University

Ms. Faiza Rafique - Forman

Ms. Maheen Imran - Beaconhouse National University

## Abstract

This research examines representations and public response to representations of sexual issues in HUM and ARY TV serials, considering it is immoral to mention sex anywhere at any time in Pakistan. People may ignore if a man ever raises the matter but they will mark a woman as shady if she mentions sex. Though voicing the word was strictly considered a taboo in Pakistan until recently, the first ever TV serial *Udaari* (2016) focused on incest. Its controversy-lead-popularity encouraged the two channels to enter a race for producing more plays on all kinds of sexual harassment or women liberation issues. Their blockbusters include *Cheekh* (2019) on rape, *Ranjha-Ranjha kardi* (2019) on marital rape, and *Meray pass tum ho* (2019) on a working woman's liberation and engagement in an extramarital affair. The study examines representations of sexual abuse in *HUM* and *ARY* serials, and public response to representation of sexual matters on TV in an orthodox Pakistani Muslim society. It reviews literature and notices a research gap on countrywide silencing or opening up experiences of people on all kinds of sexual abuse in urban Pakistan. According to UNICEF "around 15 million teenage girls universally face forced sex at some" point "yet many women do not speak up for themselves against sexual harassment" (2017). Anita Hill says women stay silent to avoid "labels as shady," or "a victim of sexual harassment" (2017). The plays show that a male member of a family attempts to kill, or kills the victim, or pressurizes her to remain silent to save the family face or respect in society; the society tends to blame even an innocent victim and her family for a crime against their daughter, or a predator takes advantage of the situation. Yasmin Jiwani says women are seen as exotic, erotic and dangerous (1992), hence, punished. Eleanor Busby says men see things from "the male criminal's point of view" and hold women responsible for crimes against them (2019). Sadaf Ahmed says Pakistani films not only end life of the raped or a prospective rape victim in advance, they also punish prostitutes with incurable diseases because of sexual engagement (2016). The matter of voicing sexual issues always created a spiral of silence in Pakistan until recently. Rape, sex, or venereal disease related topics are banned on radio Pakistan (Saleem, 2021), as they can lead to social disorder. Elisabeth Noelle Neumann says people stay quiet "when they sense their views are contradictory to those in the majority on a matter" (1974). This study analyzes the content of fourteen TV serials and also responses of a sample of 500 female and male respondents through an online survey. It uses SPSS to analyze data and the Cronbach Alpha test to determine the reliability of scales. While the qualitative study reflects misogyny, toxic masculinities, cultural and legal hurdles in keeping women safe, or providing them justice, the quantitative study reflects difference of opinion between urban and rural Pakistan on the representation of issues on TV, fear, inhibition, and openness.

## **Submission ID**

2303

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

## **Authors**

Mr. Qihua Huang - Department of Journalism, School of Communication, Hong Kong Baptist University

## **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**

2357

# **MPS Paper - Toward a Framework for Examining the Contributions of Feminist Journalism and Media Research**

## **Authors**

Dr. Carolyn Byerly - Howard University

## **Abstract**

The presentation will highlight some of the milestones that feminist scholars have made since Gay Tuchman's seminal study on the "symbolic annihilation of women in news" in 1978 and pose a way of assessing that body of work in communication studies. In those early years of research, the focus was primarily on women's serious under-representation in news and other media, as well as sex-role stereotyping (e.g., the submissive woman, the sexual vamp, the scatterbrain). **The first milestone**

had been reached by the 1980s, when feminist investigations had broadened to include employment issues in media, race and other diversity in both media content and workplaces, and gender and media networks globally. Anthologies dating from the 1980s and 1990s demonstrate the ways in which women and journalism and media research had diversified and expanded in the years immediately following Tuchman's work. Creedon's *Women in Mass Communication* (1993), for example, showcase the range of investigative concerns in chapters feminist media, women and people of color in the journalistic workplace, the glass ceiling, gender in textbooks, and gender in the journalism curriculum, among other topics. In the decades since, feminist scholars have produced untold numbers of edited volumes, handbooks and encyclopedias with global-level journalism and media concerns, demonstrating both vigor and rigor in their work. **A second milestone** is the expansive development of feminist communication theory, which has similarly burgeoned over the decades, filling whole books, journal articles and special journal issues. **A third milestone** is in the establishment of a formal awards system to recognize women-and-media scholarship and those who conduct it. All scholarly journalism and communication organizations have a division (or section) designated for gender and women-related research, and most of these make top paper awards, and/or other awards to recognize distinguished work and leadership. International Communication Association's Feminist Scholarship Division, for example, established the Teresa Award in 2010, and has made one award a year to a scholar for her "outstanding contributions to the development, reach and influence of feminist scholarship." The presentation will conclude by arguing that these and other milestone accomplishments by feminist scholars in journalism and mass communication represent a significant global infrastructure that has helped to reframe and redirect several branches of communications fields.

## **Submission ID**

2385

# **MPS Paper - WINGS, “Today’s News, Tomorrow’s History: Building a working archive of the Women’s International News Gathering Service**

## **Authors**

Ms. Frieda Werden - Women's International Newsgathering Service

## **Abstract**

I am joining this panel to raise awareness among media scholars about the wealth of information and voices WINGS has accrued. My motivation is to promote the use of women-created media as a repository of women’s history for feminist media scholarship. WINGS: Women's International News Gathering Service is a weekly radio program by and about women around the world, founded in San Francisco in 1986 by Katherine Davenport and me, Frieda Werden. We were both experienced producers with a focus on women. We both were influenced by Dr. Donna Allen, editor of Media Report to Women – especially Donna’s principle of letting the women covered speak for themselves.

WINGS’ concept was – and is – continuing coverage of the global women’s movement beyond the UN Decade for Women (1975-85). We define the movement to include issues where women innovate and lead, like labor, economics, environment, peace, indigenous rights, and more. Our founding mottos are “Raising Women’s Voices through Radio Worldwide,” and - influenced by my stint as Associate Curator of the Texas Women’s History Project (1979-81) - “Today’s News Is Tomorrow’s History: Keep Women’s Actions on the Record.” WINGS’ pilot, supported by NPR’s Satellite Program Development Fund, debuted in May 1986. However, NPR and most of its stations proved leery of feminism. The Corporation for Public Broadcasting said of our funding application: “This is an idea whose time has passed”! Community radio was more open. The US National Federation of Community Radio Broadcasters sent us to the 1986 World Association of Community Radio Broadcasters (AMARC) conference in Vancouver. We connected with networks and stations for international distribution and started sharing content with local and national women’s programs around the world. For years, we mailed cassettes of the weekly half-hour programs to stations; later, CDs; now, we email digital audio files. We also distribute through community radio satellites and program exchanges in the US, Australia, and Canada.

In 1992, Katherine died. Frieda accepted an offer to move WINGS to Austin, Texas, and operate under the umbrella of the Foundation for a Compassionate Society. This was a diverse, contact-rich environment and provided travel to key events such as the World Women’s Congress for a Healthy Planet, the UN Conference on Human Rights in Vienna and the UN 4<sup>th</sup> World Conference on Women in Huairou and Beijing. The Foundation closed in 1998. In 1999, Frieda joined the International Association of Women in Radio and Television and built more connections with women producers from developing countries. In 2002, WINGS re-located to Canada. But first, we established a physical archive at the Briscoe Center for American History at the University of Texas at Austin. Now that online digital archives are possible, we’ve chosen archive.org as our platform - for both its stability and

its price (free). Lisa Hayes, a longtime WINGS collaborator in Austin, is gradually uploading our more than 1,700 half-hour audio programs and their descriptions. We hope to add historic raw recordings.

## **Submission ID**

2386

## **MPS Paper - Women, News and the GMMP: Valuing Longitudinal Data**

### **Authors**

Dr. Sarah Macharia - WACC/GMMP

### **Abstract**

The presentation will examine the contributions of the world's only longitudinal data base on the representation of women in news. The Global Media Monitoring Project has been carried out every five years since 1995, and in its present round, it approximates 140 nations. The GMMP is also a community advocacy group, working closely with grassroots groups, media associations, faith-based organizations, students and researchers around the world. My presentation will consider the ways in which the GMMP's work has substantively contributed to the amount and quality of feminist media research for more than 25 years, as well as provide a rich resource for educators, policy makers, and women's rights activists.

The GMMP was established specifically to respond to Section J of the Beijing Platform for Action in 1995. The GMMP is led by professional researchers in the World Association for Christian Communication (WACC), based in Toronto, Canada, who oversee the data gathering, data processing and report writing. However, the thousands of individuals who gather data during the single-day of monitoring around the world are trained volunteers with a range of backgrounds that include academic researchers, media professionals, and local activists. Using a common tool, researchers examine the news published and aired in both traditional media (radio, TV, newspapers) and online news sources. Thus, there are numerous accomplishments in the decentralized global research design, the increasing number of nations taking part each successive round, and the expansive number of volunteers who staff the data gathering and help to disseminate findings. In the first round in 1995, 71 nations took part in the monitoring. That expanded to 108 nations by 2010, and an anticipated 140 nations in 2015.

GMMP is the only longitudinal research that exists on the way that gender is covered by the various nations' news media. This research is unique in showing the consistency with which women are marginalized in terms of news subjects, bylines and centrality to major developments in politics, economics, and education. The 2015 report showed that women still constitute only 24% of the news subjects worldwide in traditional media, and little better (26%) in online news. There is similarly a worldwide glass ceiling for female reporters, as evidenced in only 37% of the bylines in stories examined. Women represented only 19% of those in political stories, with most coverage in stories concerned with entertainment and popular culture.

The GMMP's contribution to research and social change has been recognized in a number of awards, including the McGannon Award in recognition of work advancing the role and persons of color in the media, given by the Office of Communication, United Church of Christ, USA, in 2019.

### **Submission ID**

2387

## **MPS Paper - Feminist Journalism and Media Research in Lebanon and the Arab Region**

### **Authors**

Dr. Jad Melki - Lebanese American University

### **Abstract**

The presentation will cover the ways that feminist journalism research in the region has contributed to school and university curricula, civil society, political activism, institutional policies, legislation, and culture. The presenter will highlight how a series of studies done by a group of communication and journalism scholars with the support of activists, civil society organizations and politicians played a role in advancing feminist agendas in Lebanon and other Arab countries. These include pushing for new legislation, such as the recently instituted anti-sexual harassment laws in Lebanon, incorporating genders studies in various curricula, such as the initiation of a "media and gender" general education course at the Lebanese American University, promoting the need for Title IX regulations at the same institution, and infusing gender studies curricula in multiple media literacy program in Lebanon, Jordan and Iraq through the Media and Digital Literacy Academy of Beirut. The presentation will draw on Melki's years as a working journalist, as well as his scholarship on women's status in Lebanese newsrooms. That research includes examinations of gender discrimination and sexual harassment in the news workplace in Lebanon, as well as the difficult legal environments faced by women journalists across the Arab world. Melki was the Lebanese researcher for the *Global Report on the Status of Women* study for International Women's Media Foundation. He serves as chairperson of the Media Studies & Multimedia Journalism, and director of the Institute of Media Research and Training, Lebanese American University.

### **Submission ID**

2388

## **MPS Paper - Contributions of feminist scholarship to women journalists' human rights**

### **Authors**

Dr. Aimee Vega Montiel - Universidad Nacional Autónoma de México

## **Abstract**

My presentation will examine the work of feminist scholars to expand journalism studies to include gender-based violence against women journalists, and feminist influence in norms. My presentation is concerned with policies and mechanisms for the protection of women journalists. Feminist media scholars have the potential to expand investigations on the media's relationship to violence against women, focusing particularly on national-level policies that enable and/or prevent that violence, as well as company-level policies and practices to prevent that violence. The presentation is framed by a concern for women's human rights and the potential role for media to address these rights.

Violence against women within media companies occurs when working female journalists and other media professionals are harassed and assaulted by co-workers, supervisors and those they cover in the news. The impacts are many, including physical and psychological harm, sometimes death, and, for the survivors, long-term fear and trauma. There are also economic harms when women leave the workforce because of violent experiences, or must take extended leave for recovery. Violence against women media professionals can affect whole families, most especially when threats of violence motivate women and their family members to relocate for safety. The outcome of these problems is that women's individual lives are deprived of their human rights to safety and economic survival, and, on a larger scale, women's voices are diminished in news, public affairs, and other media formats. Violence against women professionals is a violation of Article 19 of the UN Declaration of Human Rights, which states that "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

Violence against women is structural – it is enabled by laws and accepted practices within social institutions that perpetuate male supremacy and dominance of women by men. This can be seen in news and television content that perpetuates and normalizes myths about women's abilities, that stereotypes them as sex objects and subject to men's exploitation and abuse, and that allows women working in media to be harmed, as just explained. Feminist activists and scholars have worked together to address structural violence and to make changes for many decades. Mexico is an example of some things accomplished. Violence against women in Mexico is a very serious problem, and considerable violence has targeted women journalists who report on corruption and crime. In 2013, organized feminist advocacy by feminist lawyers, journalists, scholars and others led to the government's adoption of the "National Program for Equal Opportunities and non-Discrimination against Women," which set forth gender equality policies and lines of action that involve the responsibility of media and ICTs. Recently, the Global Alliance on Media and Gender presented a list of recommendations to promote laws and regulations on gender equality specific to media and ICTs that would eliminate gender stereotypes in content, promote access and participation of women journalists, and produce data on gender indicators of equality.

## **Submission ID**

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