



Research on Feminist Development in Communication in the Network Environment

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Abstract. In recent Internet discourse, women's issues have been increasingly hotly debated, with gender-related discussions of various social events flooding various Internet platforms. Under the scrutiny of all Internet users, more and more incidents of gender discrimination or disrespect for women have been exposed on the Internet, and the opposition to sexual harassment, domestic violence and gender discrimination has become a voice that cannot be ignored in the court of public opinion. Therefore, it is of great significance to explore the difficulties faced by women nowadays.

Keywords: Feminist; Network Environment; Misogyny; Objectified society.

1 Introduction

The rise of female consciousness has brought pressure to men, leading to the climax of misogyny in today's online environment. "Disliking women" is not just about looking down upon women, excluding women, and hating women. In fact, it is a foundation of the male centered social structure of the entire society, including economy, culture, military, and even science. The method of viewing [M]. Chongqing University Press: Baideya Visual Culture Series, 201705.465. In this type of discussion, many online comments are under the banner of "anti feminism", criticizing and shaking the current power and status of women, forming an exclusive "male space" that dislikes women. However, such online spaces pose a risk of further eroding the progress made in gender equality.

2 "Misogyny Fetishization" - The Virally Spreading Cisgender Competition

The word "fanin" is the phonetic translation of the English word meroe, also known as mimu or moyin, which in a non-academic context in Chinese is generally understood to mean "terrestrial map", i.e., a combination of words and images filled with playfulness, humor, and amusement.^[1] The term "mimicry" is derived from the book *The Selfish Gene* by British scientist Richard Dawkins, who argues that mimics are the basic

unit of culture and are transmitted primarily through imitation.^[2] The evolution of fandom is similar to biological evolution in that some fandom is discarded, while others evolve into prejudice and misconceptions, and fandom spreads like a virus in the human brain. ^[3]In addition to spreading entertainment and jokes, fandom can also be used to promote hatred towards specific groups, such as racial minorities, specific religious groups, or women. Here we will focus on female-to-female prejudice.

2.1 Difference in Status

This article provides a detailed description of the extreme methods used by trafficking groups, while revealing the concealment of the trafficking areas and the Stockholm of the victims in the later stages. It vividly depicts the vast disparity in the absolute power of women, whether it is seeking help before being trafficked, struggling during trafficking, or escaping after being trafficked. In a passive state of numbers and strength, almost all open pathways are blocked, making it difficult to obtain self rescue from them.

Further extension, thousands of years of cultural traditions and genetic combinations have castrated women's thoughts of escaping abducted areas in the later stages. At this time, what trapped them was not only male authoritarian violence and bumpy roads, but also maternal thinking and the cage set by individuals for themselves. The abducted women began to embark on a path of assimilation, reversing their position and making themselves one of them. They used their own personal experiences to carry out a new round of "violence" against the next "abductee". A strong buff battle was launched again, where they were passively involved and then joined forces with the perpetrators to take the initiative to attack. Through this cycle of reincarnation, life is born and never dies.

2.2 Status Quo

In the dissemination of the internet, we had the opportunity to come into contact with this article, which made us realize that the power of women is not as powerful as what the internet presents. It can be said that the development of new media has promoted the progress of gender awareness in society. The combination of feminism and online media has given rise to online feminism, which has shaken the long-standing male dominated social culture and criticized the defenders of the male dominated class. This has led to more women having either extreme or normal gender rights awareness, and this fair dialogue has more advantages than disadvantages for social development.

Although network technology has brought unprecedented power of discourse to feminists, we can also clearly see the escalation of gender conflicts on the internet, and the efforts of feminists may even be at risk of being dissolved in the internet age. Its relative rise in discourse power is being weakened by higher male social forces through stigma such as "emotional," "extreme," and "extreme.". Although women's right to speak is evident, it is still precarious.

The most important thing is that the emotional statements made by women when they are all unfairly treated, in the context of conflict with patriarchy, have led to the

result of opposition between the two sides. Greater social power suppresses the awakening of women's self-awareness, while also stigmatizing feminism. (They will vilify and demonize feminists by spreading memes from unknown sources, describing them as having deformed facial features and bloated figures.)

3 "The Ravens" -- True or False Feminism and the Opposition of Men and Women in Progress

Le Pen in his book "The Ragamuffin" says: "The group is a nobody, and therefore does not have to take responsibility." This collective blindness is particularly evident when women act as an organization, as the group is poorly reasoned but eager to act, while the slogan "fight for women's power" gives them great power to oppose not only women's rights, but in many cases, just women in general.

3.1 Reticulation

Scholars who have previously studied platforms such as Zhihu have found that there is a tendency for feminists to present and interpret feminism as a dichotomy, i.e., feminism is categorized as "real feminism" and "fake feminism," but in most online communication arenas, people oppose all feminism. Feminism in China is considered to be completely different from that in the West, and Chinese feminism treats itself as a "disadvantaged group, demanding that all benefits be given to women, that men must give way to women in everything they do, that women can be unreasonable, and that no matter what is right or wrong, men must admit that they are wrong, and so on".

In many cases, the discussion has blurred the boundaries between feminism and women, creating the impression that any woman is a feminist or a potential feminist. In recent years, there has been a clear tendency for discussions to be "misogynistic," such that wherever women gather, there are all sorts of court battles and tearing-up episodes. In addition to misogyny, such men, who are friendly to women (to all degrees), are considered to be "the main force behind the elevation of women's status in society" and "the reason for the emergence of feminism".

In the new media, there is also a playful way of talking about how they started out as anti-feminist, but have now changed from being non-homophobic to being "just punching". Some of these neutral men are known as "rational neutral guests", and their statements are often heavily criticized, such as a male user who said on the Internet that "men and women are opposed to each other, and the disadvantages outweigh the advantages", the male netizen is considered to be a rational neutral guest, and has been attacked by the group. (Remarks include: "Rizhongke climbed, how come you weren't there when Shoublade master caused trouble", "We are reconciling pinches, can Rizhongke 414 ah", "Can you 4 open ah, how come you didn't come out to Rizhongke when Shoublade was oppressing us? Why didn't you come out to take care of the customers?") I'm not sure if I can do it, but I'm sure I can do it.

3.2 Realism

The criticism of women as male partners accounts for the largest proportion, with marriage accounting for the majority. Many of these discussions and disagreements have Chinese traditional characteristics, and are closely related to the practice of China's patriarchal system in the family (Gan Lihua), such as dowry and surname rights. In addition, topics such as divorce, second marriage, property (RV), childbirth, and daily financial expenses are also the focus of attention for bar friends. It is this custom rooted in Chinese society that, with the rise of gender equality awareness, men's rejection and resistance towards it have become increasingly prominent. Many men attack by offering dowries or selling their daughters, attributing the established social status quo entirely to women's vanity and greed for wealth. Similar situations, when spread, have lowered the reputation of women, especially domestic women, and have also led to opposition and conflict between men and women.^[4]

4 "Objectified Society" - Women After Being Stared at

The phenomenon of objectification was a powerful tool for Western Marxists, represented by Lukacs, to criticize social reality. The concept of "objectification" was introduced by Georg Lukacs in his 1922 book *History and Class Consciousness*^[5]. According to Lukács, after the development of commodity production into a capitalist society, materialization, as a dominant force above the whole society, has penetrated into the deep structure of social and individual life. As a result, the prejudice and arrogance against women in this social status quo will be more clearly demonstrated.

When labor also becomes a commodity in society, the status of women is greatly reduced. Gender discrimination is evident, ranging from the subordinate positions in the workplace to the differences in educational backgrounds between men and women in job applications. For example, in L County, Henan Province, where the author is located, the male to female recruitment ratio in a certain government agency is five men and one woman; The requirements for recruiting counselors at Zhengzhou Sias College in Henan Province are female graduate or above, male undergraduate or above, and the other conditions are the same. As migrant workers (or commercialized), women are relatively less competitive. In addition, in both life and the workplace, women often face discrimination based on their abilities and intelligence. If as male partners, women are considered to enjoy privileges and exploit men, then in the workplace they become "lower humans" who are weaker than men, lack competitiveness compared to men, but demand higher status.

The so-called slut humiliation refers to a social phenomenon in which people belittle or ridicule certain "promiscuous" or seemingly "promiscuous" women. The terrifying aspect of slut humiliation lies in the fact that women cannot avoid the punishment it brings, as it is essentially the constraint of male dominated society on women and a double standard of sexual morality imposed on women. In Tashman's "The Symbolic Annihilation of Women by Mass Media," it is mentioned that there exists a thinking pattern in society: "Women are considered responsible for mass culture and its harmful

effects, while men are seen as responsible for high culture or art. In this way, mass culture is equivalent to women, and high culture is equivalent to men."⁶

Especially in recent years, after the author interviewed people around me, the interviewees all said that gender-related discussions have become more and more frequent in recent years, in which conflicts or contradictions between men and women have become more and more serious. ^[6]This shows that women's identities in society seem to be framed by a male-centered approach, but in fact, with the advancement of education, most women's sense of attachment to men is diminishing, and the fight for independence and political status is beginning to spread. Metaphysically speaking it should be time to not sanctify men's desires and dare to participate in them. The state and idea that women's bodies, personalities and souls have to be what men want them to be is diminishing.^[7]

5 "Apocalypse of Disappointment" - The Distinctive Battle of Women's Power

5.1 Absolute power

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5.2 Relative discourse power

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6 Conclusion

Finally, through observation and literature reading, I try to explain the reasons for the rise of "feminist consciousness" but its slow development from three aspects. The first is that nowadays net names are accustomed to playful expressions, offense and disrespect have become a style of discourse, and more and more unreasonable spammers are active in all corners of the Internet; the second is that Internet platforms, including some media, in order to increase the number of viewers and discussions and earn traffic, intentionally set up or guide gender issues to cause discussions and quarrels; the third is that the current gender education is not yet sound, and the people's awareness of gender has yet to be perfected, while the pitfalls of consumer society affect everyone. Thirdly, the current gender education is not yet sound, people's gender awareness is still to be perfected, and the trap of the consumer society affects everyone, which leads to irrationality and mutual accusations of both genders.^[8]

Returning to reality, we can find that the struggle for rights has no past or future, and is always ongoing. Women's cry has generated a strong echo in this era. The emergence of the Internet platform has provided an unprecedented voice space for women, and has also promoted the development of feminism in China. Gender opposition is surging into the tide of the times at this time, although there are many obstacles, it has also sparked a new storm of power struggle.

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