

# Platform Feminism in China: Interaction, Identity and Imagined Affordance in Chinese Social Media Discourse

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**Abstract.** In 2023, a heated online dialogue between Japanese feminist icon Chizuko Ueno and three married Chinese bloggers ignited controversy, sparking discussions on feminism, marriage, and family within the context of platform feminism. In light of this, this paper aims to explore the intricate dimensions of platform feminism in China, introducing the concept of "imagined affordance" to further reveal the online practices of Chinese platform feminism and the mutually beneficial relationship between users and platforms. Employing critical discourse analysis to scrutinize netizens' comments on the interview video, this study demonstrates that discussions surrounding platform feminism on Chinese social media platforms hold immense potential for advancing gender equality and challenging gender norms. Moreover, it underscores the role of platforms as crucial channels for feminist empowerment and innovation while recognizing the need for further exploration of users' individual subjectivity.

**Keywords:** platform feminism, China, empowerment, imagined affordance, social media

## 1 Introduction

In 2023, a video of a conversation about feminism quickly caught fire all over the Internet. On both sides of the conversation, on one side, Chizuko Ueno, a leading figure in Japanese feminism; on the other side, three female married bloggers, represented by Xixi Quan, who graduated from Peking University more than ten years ago. The conversation, which took place around the theme of platform feminism, touched on explosive topics such as marriage, family, and feminism, and sparked huge controversy.

In recent times, the exploration of platform feminism in China has grown increasingly profound. This endeavor involves dissecting subjects that concern women and uncovering the mechanisms through which platforms either catalyze or curtail the burgeoning and maturation of feminist awareness. The first aspect involves a meticulous analysis of the reconfiguration of women's portrayals within the media landscape. We media platforms have proven instrumental in dismantling the derogatory impact historically wielded by conventional media on the image of "Chinese Dama (old ladies)," effectively reshaping how middle-aged and elderly women are depicted in Chinese society [1]. The second facet revolves around the exploration of how women manifest their individual subjectivities within platform engagements. Notably, catalyzed by the MeToo movement, discussions revolving around female experiences have engendered a surge of personalized expressions by Chinese women within the digital realm [2]. This dynamic has

played a pivotal role in molding collective consciousness through the intricate interplay of identity and emotional articulation. Furthermore, there is an emphasis on comprehending the role of online practices in fomenting feminist awakening. The Bilibili beauty community, for instance, has ingeniously established an open digital platform for discourse among women. Through autonomous modes of communication, this platform has broadened the "visibility" spectrum and domain for female users. This expansion offers women the avenue to draw strength and sentiment, transforming the beauty video community into both a crucible for negotiation and a locus of gender significance [3].

The majority of these studies primarily concentrate on the discursive debates occurring within platforms as a result of clashing viewpoints. However, they often overlook the significance of the platforms themselves and the individual agency of users in their relationship with these platforms. Within this paper, we embrace the concept of "affordance" as a metric for assessing the impact of women's activism within the realm of platform empowerment. By delving into the constructive interplay between individuals and platforms, we aim to illustrate the platforms' capacity to stimulate women's consciousness and highlight their potential in this regard.

This study aims to employ the research methodology of critical discourse analysis to delve profoundly into the discussions and interactions of platform users regarding feminism. This will be achieved by meticulously examining the comments posted on Xixi Quan's videos. The primary objective of the study is to scrutinize the practical manifestations of Chinese platform feminism as observed within the realm of social media, within the specific backdrop of Chinese society. Furthermore, the study seeks to unveil the intricate, reciprocal relationship existing between users and platforms, a phenomenon explored through the lens of "Imagined Affordance."

## **2 Platform feminism in China**

Platform feminism in China represents a burgeoning feminist ideology that underscores the significance of women's impact and standing on online platforms. Its core objective is to foster gender equality and propel societal advancement through digital mediums. Nevertheless, the concept of platform feminism in China is still in its nascent stages, characterized by an ideology encapsulating the role of women within the innovation-driven epoch [4]. Within the realm of social media platforms, Chinese women harness their distinct styles and voices to transcend the confines of conventional media frameworks. This empowers them to articulate a myriad of ideas and viewpoints, thereby circumventing established limitations [5].

Platform feminism is dedicated to championing diversity and inclusivity, with a primary objective of forging solidarity among diverse groups of women while offering tailored services to address their unique needs. Its focus extends to the welfare and rights of specific women cohorts, encompassing those facing economic hardship, unemployment, and those navigating professional environments [6]. The actualization of platform feminism finds its most prominent expressions through various online community engagements, gender-centric education and counseling initiatives, as well as activities such as online live streaming and engagement with cultural artifacts like literature. Additionally, it assumes a pivotal role in online efforts to combat sexual harassment [7]. Concurrently, platform feminism fosters an expansive spectrum of

women's narratives, furnishing them with a dedicated platform to vocalize and authentically represent themselves [8].

Within China's Weibo platform, female netizens have held a significant position, as evidenced by Ren [9]. Their comments have not only stirred robust public discourse around gender equality but have also facilitated numerous women in leveraging the platform to expose and protest against instances of gender discrimination. This catalytic effect has contributed to heightened societal awareness concerning women's rights and concerns [10]. Moreover, the distinctive realm of platform feminism in China accentuates localized concerns and the distinct needs of Chinese women. This resolute commitment centers on addressing the specific challenges confronting Chinese women, encompassing issues such as domestic violence, workplace bias, and gender disparity. Through the sharing of personal narratives, empirical research, and survey data, these advocates shed light on the stark realities underpinning these challenges, while concurrently rallying for societal attention and transformative change [11].

Platform feminism characterized by its Chinese context has innovatively forged a distinctive mode of online expression. Given the nuanced societal sensitivities and limitations surrounding women's matters in the Chinese milieu, feminist advocates tend to adopt a more measured and understated approach when articulating their perspectives and aspirations. Employing the language inherent to digital platforms, replete with particular phrases, symbols, and emoticons, they adeptly encode their messages using hints and metaphors. This strategic maneuvering serves the dual purpose of sidestepping direct confrontations and preempting potential censorship [12].

Consequently, a distinctive "platform vernacular" has emerged among young women within these spaces [13]. According to Keller's observations, this cohort of women employs precise phrases, symbols, and emojis to effectively articulate concerns regarding gender equality, women's rights, and matters of bodily autonomy. Through the adept manipulation of this platform-specific vernacular, their voices gain enhanced resonance and impact. This linguistic finesse encompasses the strategic utilization of emojis, the origination of novel or adapted vocabulary, and the incorporation of online symbols and elements from popular culture to effectively convey their messages. Keller's contention underscores that these inventive linguistic strategies facilitate not only heightened visibility but also the establishment of robust affiliations among women, resulting in the formation of interconnected social media circles [14].

Simultaneously, this manifestation of platform feminism offers a fertile ground for young Chinese women to cultivate their self-empowerment. Harnessing distinct symbolic methodologies, they wield the power to project their voices into the public domain, fervently advocating for gender parity and women's entitlements. This collective endeavor amplifies their agency, bestowing them with the means to actively engage in societal dialogues and propel transformative shifts [15]. Moreover, the realm of social media furnishes a virtual arena wherein young Chinese women coalesce and champion their rights. Capitalizing on the platform's lexicon, they adeptly orchestrate rallies, events, and online campaigns, effectively disseminating information and resources. This collaborative pursuit solidifies their unity and plays a pivotal role in reinforcing Chinese women's self-assertion. This, in turn, engenders a constructive impact on public sentiment regarding women's issues, as encapsulated by the insight of Chen [16].

### **3 Imagined affordance and platform feminism**

The foundational concept of Affordance was inaugurated into the realm of psychology by Gibson [17], who posited that it conveys the range of potential behaviors and action possibilities conferred by an environment or objects. This translates into an individual's capacity to discern, interact with, and utilize elements within their surroundings. Hutchins extended this perspective by highlighting the pivotal role of affordance within social contexts [18]. Not only does it encompass an individual's foresight concerning objects and environments, but it also intricately interlaces with collaborative dynamics among individuals. Chemero further expanded upon Gibson's theory, introducing the concept of "imagined affordance"[19]. This novel notion delves into the reservoir of potential behavioral competencies people can explore within objects or environments through the faculties of imagination, prediction, and conceptualization. Additionally, Chemero underscored that imagined affordance transcends mere perceptual abilities, intertwining with an individual's memories, experiences, and cultural backdrop. Consequently, an individual's imaginative faculty not only enhances their environmental insights but also equips them to anticipate a gamut of plausible actions.

Following a phase of rigorous application and refinement, Nagy & Neff undertook a comprehensive reevaluation of the concept of imagined affordance[20]. They articulated this as an individual's cognitive construction of prospective behavioral capacities, firmly rooted in their perceptions and comprehension of environmental objects. This phenomenon surfaces at the juncture of the user's perceptions, attitudes, and anticipations, interweaving with the material attributes and utilitarian attributes of the technology, while also navigating the intentions and perceptions of the designer.

Concretely, the concept of imagined affordance has gained widespread traction within social media research, serving as a vital lens to unravel user interactions and conduct across diverse platforms. Within the discourse of "Imaginal Functions of Social Media Platforms," distinct social media platforms trigger a multiplicity of imaginative capacities within users. These imaginative capacities prompt users to envisage diverse applications and behaviors aligned with each platform, exerting a palpable influence on their conduct therein [21]. Employing platform affordances can effectively serve a spectrum of objectives. Take, for instance, the government's utilization of social media to foster public engagement. By establishing dedicated frameworks for comments and interactions on social media, the government not only catalyzes public participation but also forges an interactive nexus between the public and governmental entities [22]. Notably, the dynamics between users and platforms are symbiotic, with imagined affordance exerting an impact not only on how users engage with social media but also on user behaviors that influence the evolutionary trajectory of these platforms themselves [20]. Bucher advances the argument that users' expectations and imaginings of algorithmic intricacies can substantially shape their utilization patterns on these platforms [23].

Moreover, the realm of platform feminism, intricately woven within the fabric of digital mediums, shares an intimate connection with the concept of imagined affordance. This intersection becomes discernible through the insightful work of Hurley, who navigates users' platform engagements infused with feminist narratives using the prism of imagined affordance. Hurley's analysis, centered on the Instagram content of five prominent female internet influencers hailing from the Gulf region of the Arab world, sheds light on this synergy. In her

investigation, Hurley contends that these influencers deliberately veer away from conventional realism and documentary styles, opting instead for a lavish tapestry of fantastical visuals. These visuals transcend mere aesthetics, serving as conduits that not only ignite the imagination of national identity but also kindle discourse, contestation, and introspection around it. Within these dynamics, Arab women place considerable trust in these female online trailblazers, finding within them a wellspring of imagined affordance. These influencers' identity showcases resonantly align with the roles their followers aspire to embrace, thereby forging a potent connection between the realms of aspiration and advocacy [24].

Hurley also illuminates the emergence of "Fantastical Authenticity" within the posts of these female internet luminaries—a form of authenticity that resides on an imaginative plane. This variant of authenticity delves into the vistas that social media platforms offer for crafting idealized identities and conducting exploratory identity experiments [24]. It delves into how these social media influencers harness and leverage their affordance, a phenomenon keenly identified and mobilized by their followers. This discovery reinforces the robust theoretical nexus between imagined affordance and the paradigm of platform feminism. It's a critical insight, as imagined affordance intricately intertwines visionary perceptions of sociocultural norms and lifestyles with tangible material and social frameworks, ushering in theoretical and practical insights that transcend narrow technological determinism [25].

Concretely, this phenomenon orbits around a shared desire among like-minded women to transcend the confines of prescriptive gender norms and values, particularly heightened within institutionalized sanctuaries [26]. Surface-level interpretations of imagined affordance unveil its instrumental role in conferring enhanced prominence upon women in a societal backdrop characterized by rigid gender roles [27]. It ingeniously provides women with apt platforms to articulate their distinct viewpoints, to challenge the conventional frameworks of media, and to advance the causes of gender parity and women's rights [28]. Simultaneously, imagined affordance provides a theoretical lens to understand the intricate interplay between female users and social media platforms, positioning cyberspace as an empowering realm fostering tangible social transformations [29].

#### **4 Data and method**

The video featuring three married female Peking University graduates engaging in a conversation about feminism with Chizuko Ueno delves into sensitive subjects like marriage, gender dynamics, and societal expectations that are deeply ingrained. It may also challenge the prevailing social values of many, thus prompting substantial criticism. Considering this, this paper employs critical discourse analysis (CDA) and employs the Peking University dormitory chat incident as a case study. Adopting the perspective of online audiences, this study embarks on a thorough examination of the comments engendered by the "Chizuko Ueno-Peking University Dormitory Chatting Video" across the digital landscape. The core focus lies in deciphering feminism-related dialogues within the realm of social media platforms, further delving into the intricate interplay between users and media. This exploration strives to uncover the dynamics shaping the relationship between the imagined affordance intrinsic to "Chinese platform feminism."

Critical Discourse Analysis (CDA) stands as a methodological framework for investigating the intricate interplay between language utilization and social practices. This approach delves into how language operates within the realm of power dynamics and societal fabric, thereby unveiling discourses along with their underpinning intentions, values, and power dynamics [30]. Additionally, CDA unravels the manner in which these discourses mould both social and individual identities, as elucidated by Wodak [31]. Within the feminist purview, critical discourse analysis is harnessed to dissect the intricate nexus between gender and language, with a pronounced emphasis on power distribution within the public domain, particularly between genders [32]. In the context of this study, centered around the scrutiny of video reviews, CDA assumes the role of a systematic tool that meticulously dissects the entire textual fabric, co-textual elements, and their contextual relationships.

The video initially shared by the blogger triggered a wave of protest from a multitude of netizens, ultimately compelling her to remove the original post. Among the diverse array of online platforms, the Chinese platform Bilibili emerged as the pivotal repository, housing the most extensive and impassioned discussions. As of August 5, 2023, the video had amassed an astonishing 1,105 comments. After an exhaustive screening process, this study meticulously handpicked 143 comments for analysis, guided by their pertinence to the feminist discourse and the depth of the insights they offered. Comments that were excessively brief and devoid of substantive opinions were filtered out during this selection process.

## **5 Findings and discussion**

Internet users are distinguished by their robust propensity for deconstruction, inquiry, and critical analysis. Upon viewing the video, users naturally craft their own set of values and initial perspectives, rooted in their personal comprehension of feminism and the concepts conveyed in the video. During the course of comment interactions, users engage in vibrant exchanges and dialogues with fellow commenters, triggering a process of reevaluation and acknowledgment regarding the video's content. Within the landscape of online discourse, users frequently assume virtual identities as vehicles for communication. This practice of adopting virtual identities not only furnishes a technical platform but also carves out a discursive arena for the enactment of public discourse dynamics. The amalgamation of Internet anonymity and openness bestows a sense of empowerment, though it occasionally propels certain users toward the abyss of heightened emotional catharsis, sidestepping the path of rational discourse.

Among the meticulously chosen 143 comments, a clear dichotomy emerged encapsulating the contrasting viewpoints of supporters and opponents. This division revolves around two focal aspects: the realms of career achievements and the substance of the interviews themselves. Among the curated selection, 38 comments align with the supportive camp, whereas 39 adopt opposing stances. Given that this video delves into the realm of sensitive topics such as gender equality and women's concerns, it's plausible that both factions—supporters and opponents—harbor fervent emotional attachments and possess deeply personalized perspectives concerning these themes.

Fourteen among the selected comments vocalized support for the blogger's standpoint, with a specific focus on the domain of "professional achievement." Certain netizens rallied behind the blogger due to her distinctive grasp of feminism, one that dismantles the longstanding,

constricted version of feminism prevailing in China. These individuals lauded her for embracing feminism despite being married, noting that "it is never easy for a married woman to become a feminist." In China, marriage has historically perpetuated entrenched gender norms, often relegating women to the role of family caretakers, obligating them to dedicate themselves to household affairs and childcare. This dynamic can erode their economic autonomy, resulting in financial dependence on their spouses. In direct contrast, feminism strives to shatter these stereotypes and champion gender parity and self-determination. On the opposing side, critics of feminism contend that the blogger's interview-based output merely reflects her individual experiences, failing to comprehensively represent the multifaceted demands of all women within Chinese society. They assert that the blogger views the issue through a lens marked by self-interest, hypocrisy, and a sense of superiority.

Proponents view this as a positive stride for feminism, perceiving the blogger's efforts as effective publicity for the cause. They recognize the blogger's role in elevating awareness about feminism, extending encouragement and direction to women who aspire for equality and autonomy. Her endeavors facilitate the expansive dissemination of feminist ideals, propelling the concept into broader societal consciousness. The surge in traffic and clicks catalyzed by these interviews does more than thrust women's issues into the limelight of popular discussions; it also stimulates the awakening of ordinary women's awareness and engagement.

Conversely, critics have charged the blogger with embracing a form of self-serving feminism, attributing to her a demeanor of refined self-interest. They spotlight a title that seemed to carry a lack of respect for the guest, as the blogger referred to herself as a Peking University student while labeling Chizuko Ueno as a '75-year-old grandmother.' Such actions prompted allegations that the blogger's intentions weren't rooted in a genuine passion for and exploration of feminism. Instead, they imply that her motivations were guided by the pursuit of increased traffic and financial gains. It's conceivable that the headline's expression may have been a strategic choice aimed at attracting viewers, rather than a personal assault directed at Ms. Ueno.

Through an encompassing scrutiny of comments espousing both supporting and opposing perspectives, this investigation illuminates a societal inclination toward heightened expectations from highly educated women. Within the realm of support, accolades for the blogger manifest as a portrayal of her as an embodiment of adeptness, intellect, and cultivated knowledge—an epitome of elite femininity. Some of her advocates fervently champion her status as a highly educated woman, pondering, "Shouldn't women from Peking University be the vanguard in open-mindedness and the pioneers of awakening?" In the proponents' viewpoint, the blogger's formidable education and her role as a media company CEO endow her with amplified social discourse prowess. Positioned at this juncture, her perspective seems dedicated to dismantling the injustices engrained within the societal structure, palpably practicing feminism and deploying her own resources to aid fellow women.

In direct contrast, dissenting voices pose a query: "Why does a Peking University alumna, an emblem of the academic elite, tether her self-worth so closely to her husband?" These critics assert that despite graduating from Peking University, the individual in question remains ensnared within traditional gender paradigms. They challenge viewers to shatter the veneer of prestige associated with eminent educational institutions. Undoubtedly, Peking University harbors some of the most intellectually accomplished individuals in China, but this distinction

doesn't automatically expunge the pervasive impact of conventional gender perspectives, which extend beyond the realm of academic prowess, affecting average women as well.

Evidently, the critique directed at the blogger transcends the mere articulation of her feminist stance; it traverses a terrain enriched with assessments of her multifaceted identities—be it her gender, education, or virtual citizenship. This confluence underscores the paramount significance of adopting an intersectionality analysis framework when delving into matters concerning women's issues.

Turning to the discourse surrounding the "content of the interviews," the scale tips with 24 comments aligning with the notion, juxtaposed against 27 comments that oppose it.

Supporters contend that the blogger's articulation resonates with the collective sentiment of numerous Chinese women, as she dissects feminist issues from within the realm of her own experiences. Moreover, there exists a subset that perceives her as a mirror reflecting the authentic and often paradoxical predicament of women ensnared in the prevailing patriarchal fabric of society. Conversely, critics exhibit robust dissatisfaction, asserting that the blogger's inquiries lack a self-evident nature and, more importantly, depth of exploration. Some opponents even veer into the realm of excessive emotion, guided by subjective bias, culminating in the use of offensive language to launch personal attacks. Derisive labels such as "Stepford wife," "womb," and "ignorant as a country bumpkin" punctuate their remarks. A closer inspection reveals that certain detractors may not truly be invested in the interview's content, instead leveraging it as a conduit to release pent-up emotions. For some, this becomes an avenue to conform to societal expectations and carve out a sense of identity within the folds of opposition. This phenomenon culminates in their participation within the sphere of criticism and crusades, albeit in a passively receptive manner.

The blogger has encountered censure from netizens, their criticism arising from a perception of incongruity. She seems to radiate contentment in her marital life, yet concurrently raises poignant and perplexing issues. This duality has spurred accusations that she remains ensnared within the confines of traditional gender roles. It appears she endeavors to harness the endorsement of prevailing mainstream values by projecting an image of a harmonious and gratifying marriage. Simultaneously, she seeks to spearhead feminist ideologies, aspiring for recognition as a trailblazing feminist advocate. This complex juxtaposition might stem from a dissonance between her present reality and the feminist philosophy she champions. Consequently, her discourse exhibits discrepancies, lending credence to claims of illogicality and a paucity of profound self-identification.

This duality also serves as a reflection of the binary tugging between the gravitational forces of patriarchal societal norms and the tenets of feminist ideology on her. This inner conflict and the absence of complete self-effacement encapsulate a widespread predicament faced by contemporary Chinese women. The majority of Chinese women are nurtured within traditional patriarchal family structures, shaped by the dictates of age-old customs. Nonetheless, the platform of social media discussions has played a pivotal role in awakening a broader populace to rally behind and endorse the feminist movement. This newfound openness not only forges a tighter unity among women, conferring them individual strength, but also galvanizes a momentum toward societal transformation. As the feminist movement burgeons and extends its reach, an increasing number of women are embarking on a journey of gradual self-discovery and extrication from society's limiting perception of their gender.



Moreover, the traditional family framework inherently harbors an imbalance that prompts women to allocate not only more energy and time, but also greater emotional investment, towards familial matters. As netizens align feminism with the institution of marriage and the overarching structural inequities embedded within society, a palpable chasm emerges between the lofty ideals of feminism and the stark contours of social reality. This dynamic encapsulates a journey where users within the platform navigate their way towards self-identification via feminist practices. The platform ingeniously furnishes users with a discursive realm, an arena to vocalize their perception of this dissonance. Furthermore, the platform's inherent affordance imparts a sense of empowerment to these users, serving as a direct reflection of the platform's innate capabilities.

Beyond mere alignment or opposition to the position presented, a cluster of 66 comments emerged, constituting a neutral standpoint. Within this neutral stratum, individuals posed queries or voiced reservations about the video's content. Contrasting with the emotive tenor of support or dissent, these neutral responses were marked by their objectivity, grounded in facts rather than emotion. They didn't seek to bolster or disavow the video, but rather aimed to glean further insights or clarifications on specific aspects of the content. This inclination toward information-gathering ultimately underpins a quest for a more informed and well-rounded assessment. Several of these neutral perspectives kindled fiery debates and triggered emotional retorts, infusing the discourse surrounding this video with a heightened level of complexity and challenge.

Neutrals contend that, although the blogger's theories might lack intricacy, the most significant facet lies in the establishment of a pristine model for unadulterated public discourse on feminism. Regrettably, the core essence of the dialogue didn't garner substantial attention; instead, the criticisms assumed prominence, overshadowing the video's intended purpose of generating meaningful discourse.

Neutrals align with Chizuko Ueno's assertion, "There are no true or false feminists, just a variety of feminists." This sentiment resonates with netizens, who often look to prominent figures in the realm of women's issues for guidance, yet exhibit an unusually stringent stance when assessing the voices of everyday individuals. Amidst the current wave of collective critique targeting bloggers, a moment of introspection beckons. It's worth pondering that while embracing criticism is effortless, cultivating independent thought requires a more formidable effort. For most, self-expression largely takes the form of recycled internet perspectives, only to realize in actuality that they've unwittingly become purveyors of societal opinions, trapped within a cycle of clichéd responses. However, the discourse environment takes a disconcerting turn when ordinary individuals venture into discussions about feminism, often becoming targets in a disproportionately severe atmosphere of dialogue.

Nonetheless, it's an inevitable consequence that certain misinformation in the public sphere begets substantial contention. Neutrals put forth the proposition to eschew pigeonholing feminists, advocating instead for an earnest focus on the awareness of married women, thereby fostering a multifaceted comprehension of feminism. The video's premise is rooted in Chinese feminism, a domain where the public discourse extends beyond academic theories or the purview of only the intellectual elite. Elite and highly educated individuals, often disconnected from the reality of ordinary women's experiences, find it challenging to resonate with their predicaments, and their representation might not genuinely encompass the concerns of various

groups. It's imperative for the spotlight to encompass ordinary women, thereby enabling a chorus of diverse voices to emerge, fostering a collision of viewpoints. Given that feminism intimately affects the welfare and survival of the majority of women, the video serves the purpose of amplifying the resonance of women's voices. From this perspective, the blogger becomes a conduit through which women's issues are not only drawn into the limelight but also emancipated for open dialogue.

As aptly put by one netizen among the comments, "This society has never taught us what feminism is." In the context of Chinese society, feminism doesn't find its place as a compulsory topic in our textbooks, yet it undeniably permeates the real world, igniting fervent debates across social media platforms. The fabric of social media inherently fosters the proliferation of similar subjects, progressively stoking discussions. However, this very realm of public discourse that social media extends might also propel the public toward divergent pathways on contentious feminist themes. Simultaneously, the public's perception of feminism undergoes a continuous metamorphosis within the ongoing discussions on women's issues within the digital realm, gradually solidifying into a personalized self-identity amid the interactions with the platform. Within this interactive ritual interwoven between platforms and users, the platforms' affordances seamlessly meld with the users' imaginative constructs. As a result, a novel comprehension of platform feminism is forged through the iterative remolding of identities.

## **6 Conclusions**

This study delves into the multifaceted dimensions of the controversy and discourse ignited by Xixi Quan's videos centered around feminist dialogues within the Chinese social media landscape. This entails an analysis encompassing a range of facets, including feminism, marriage, high-profile women, user sentiments, and the overarching arena of public discourse. The discussions and controversies that have unfurled across Chinese social media platforms in the realm of feminism bear a commendable impact in advancing gender equality and dismantling entrenched gender norms. Nonetheless, these very discussions stand at the crossroads of divergent perspectives and intricate emotional undercurrents, inciting impassioned debates and fervent emotional reactions from users. The interview stands as an illustrative epitome of feminist discourse in the public domain, offering a glimpse into the users' quest for identity within the realm of this platform.

Platforms, in their role as technological conduits, present an expansive canvas for feminist proponents to harness the potential of social realms, thus amplifying their impact and fostering positive effects upon users. The evolution and innovation of platforms are intrinsically intertwined with the habits and interactions of users. As integral contributors to the platform ecosystem, feminist advocates possess the capacity to extend the frontiers of existing functionalities and steer innovation through their proactive engagement, sharing, and interactive involvement. This symbiotic exchange entails a reciprocal rapport that not only unfurls a gateway to harness the technological vistas offered by the platform, but also orchestrates a metamorphosis in the platform's trajectory of innovation and transformation.

The platform, functioning as an "affordance tool," serves as a conduit through which imagined affordance materializes into tangible technological empowerment, effectively steering and catalyzing a constructive interactive interplay between users and the platform ecosystem. The

exploration of platform feminism has evolved beyond the realms of merely showcasing women-centric subjects birthed by online interactions. Instead, it accentuates the platform's intrinsic role and users' mobility within platform dynamics, thereby ushering in a fresh perspective to the contemporary study of platform feminism in China.

This study places a primary emphasis on the interplay between users and platforms during the execution of platform feminist practices. However, there exists a potential oversight in the extent of attention given to users' individual subjectivity, encompassing aspects like the malleability of their identities and the realm of their private emotions. These nuanced elements, which might manifest through individual narratives, are poised to shape the trajectory of forthcoming research. Recognizing their pivotal role is indispensable for comprehending users' perspectives, attitudes, and standpoints pertaining to feminist subjects.

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