

# A Study on the Evolution of Public Sentiment and Emotional Communication Mechanisms in Women's Issues on microblog: Case Study of "Quan XiXi' s Dialogue with Chizuko Ueno"

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Received: September 1, 2024 Accepted: October 21, 2024 Published: November 15, 2024

doi: [10.5296/jsss.v11i2.22399](https://doi.org/10.5296/jsss.v11i2.22399)

URL: <https://doi.org/10.5296/jsss.v11i2.22399>

## Abstract

The research utilizes Sina microblog as its platform, analyzing textual data associated with trending topics featuring "Peking University Dormitory and Ueno Chat", to explore patterns of sentiment evolution and emotional expression. Findings reveal that public sentiment follows a four-phase trajectory: inception, peak, fluctuation, and decline. Negative sentiments dominate among users discussing the topic. This analysis elucidates microblog's role in disseminating women's issues, identifies key characteristics and challenges of such discussions on the platform, delineates major disagreements and focal points in user discourse, and endeavors to uncover underlying societal symptoms. The insights contribute valuable data to studies on the forms and impacts of women's issue dissemination on microblog.

**Keywords:** social media, opinion evolution, sentiment analysis, gender issues

## 1. Introduction

Feminism, the belief in social, economic, and political equality of the sexes, which has its roots in the Western feminist movement. The term feminism, first appeared in France in 1870, it soon became a synonym of women's liberation, referred to women's claims for their equal social rights with men (Yin, 2024).

The concept of feminism actually encompasses three levels: political, theoretical, and practical.

From the political perspective, feminism believes that the inequality between the sexes is a problem of political power, thus feminism is a political struggle of social ideology aimed at raising the status of women. Its ultimate goal is to eliminate gender inequality and all forms of inequality, advocating equality, cooperation, and harmony between genders and people.

From a theoretical perspective, feminism is a completely new perspective of understanding the world, society, and human beings. It emphasizes gender equality, affirms the values of women, and advocates for the theories or methodological principles of feminism. Its goal is not abstract knowledge, but knowledge that can be used to guide and shape feminist political practice.

From a practical perspective, feminism is a social movement aimed at achieving women's liberation. Feminist movements were born among new bourgeoisie women, and were closely related to French Industrial Revolution and American Abolition Movement (Yin, 2024). Concomitant with the bourgeois revolutions in Western nations, the feminist movement emerged as a significant parallel force. The Enlightenment engendered intellectual emancipation for women, who, in turn, actively sought liberation and parity between the sexes amidst the struggles against feudalism and colonialism (Ming, 2018).

Since the mid-nineteenth century, there have been several waves of feminism in the world.

The first wave (1840-1925) originating in Britain and subsequently propagating to the United States, Australia, and other developed nations, was primarily anchored by affluent, Caucasian women, as well as those of erudition. The first wave was aimed at fighting for women's rights to vote and to education, and is therefore also known as the "women's suffrage movement".

The second wave (1960-1970s) erupted alongside the New Left movement in the West, with the United States as the main arena, advocating for women's enjoyment of the same rights and opportunities as men in the legal, social, political, and economic spheres. Specific demands included the elimination of inequality in the workplace, family, gender roles, and reproductive rights (Nie, 2019).

In the third wave (1990s), more "affirmative action" elements based on gender inequality were included, breaking the boundaries of race and focusing on issues such as gender diversity, pluralistic identity recognition, cultural differences. This wave advocates for the active construction of female connotations and opposes domestic violence, rape culture, and sexual harassment. It is characterized by young people as the main participants, dedicated to micro-politics (Nie, 2019).

Since the 21st century, with the development of digital information and Internet technology, social media platforms witness a surge in participation around women's issues, amplifying female voices. Meanwhile, in recent years, we have seen a rise in the number of collective movements based on social, economic, and political agendas (e.g., sexual violence, equal pay, and reproductive rights). Scholars have begun to suspect that the internet has ushered in a new wave, the fourth wave of feminism (Shiva & Kharazmi, 2019). The fourth wave's main feature is its reliance on social media, linking women's groups from different countries, backgrounds, and strata, and calls attention to the continued suppression of and violence toward women in society-acts that increasingly occur via the internet and social media (Maclaran, 2015). The accessibility, reach of a widespread audience, low costs and user-friendly environment have encouraged women to use social media to speak out against various forms of sexual violence directed against women (Sutton & Pollock, 2000). The result, then, is a new wave that is ushering in innovative conversations and actions around feminism (Parry et al., 2018). Social networking services, grassroots movements, and feminist discussions have marked a fourth wave of feminism, which has found meaning via digital spaces (Guillard, 2016). Women are using technology to empower themselves by establishing networks that can facilitate organization (Sutton & Pollock, 2000).

The fourth wave of feminism has triggered numerous online campaigns, as well as campaigns that have gone further from online and turned into marches in the offline world. Feminist activists contend that campaigns such as the Everyday Sexism Project, No More Page 3 and the Daughters of Eve have set the fourth wave's path and have manifested the wave's objectives (Roberts, 2014). The absolute agreement of scholars on the fact that the fourth wave of feminism is online, stems from the manifestations of this feature in multiple vocal and global campaigns (Shiva & Kharazmi, 2019).

Parry et al. (2018) identifies four major tenets for the emerging fourth wave of feminism, "(1) blurred boundaries across waves; (2) technological mobilization; (3) interconnectedness through globalization; and (4) a rapid, multivocal response to sexual violence." Concurrently, it has catalyzed the proliferation of the women's movement into developing nations (Nie, 2019).

At the end of the 19th century and the beginning of the 20th century, Western feminist thought was introduced to China as an imported concept, marking the gradual emergence of Chinese feminist enlightenment. During the first half of the 20th century, this Western feminist influence spurred a group of Chinese women to fight for their rights. Since the second half of the 20th century, Western feminist ideas have remained active in China, evolving alongside the development and transformation of related theories and practices, leading to complex social effects (Lu, 2024). Following the establishment of "gender mainstreaming" and the integration of "gender awareness into decision-making" at the Fourth World Conference on Women in Beijing in 1995 (Feng, 2023), domestic feminist research has seen further advancement (Ming, 2018). Despite over 70 years of socialist construction, while the image of women as "half the sky" is deeply embedded in traditional media, the marginalization of female sovereignty remains fundamentally unaltered (Wu, 2021), and women were typically portrayed in fragmented or entertaining contexts, seldom as active

agents.

In tandem with the proliferation of the internet and social media, Chinese feminism experiences a renaissance in the fourth wave of feminism, and the advent of digital communication and widespread internet access has ushered in an era of unparalleled empowerment for diverse gender groups (Cao & Dai, 2022). Social media has granted more voice compared to traditional media, allowing Chinese women greater subjective initiative to express themselves. Carrying different social attributes, social media has significantly altered the state of female image aphasia, liberating traditional women from being selfless, tolerant, and submissive appendages to men (Wu, 2021). Women are no longer mere onlookers or general participants online; instead, they increasingly enter the field of communication as active communicators, establishing discourse authority (Wu, 2021). Digital platforms, including social media, have provided spaces and avenues for raising gender awareness, fostering women's solidarity, and advocating for social change, a phenomenon that is now global (Mendes, Ringrose & Keller). Crucially, and perhaps distinctly, digital media are a key tool to connect girls with feminism and with other feminists in local and global contexts (Jackson, 2018), especially as China's representative social media platform, Sina microblog, as an important gathering place for domestic online public opinion (Hou, 2022), distinguished by its accessibility, mobile connectivity, and open communicative framework, emerges as the principal arena for women to articulate their interests and concerns diversely based on their own interest demands (Tian & Xiang, 2021). In recent times, women-centric themes on microblog have proliferated, such as gender-based violence, sexual harassment in the workplace, and women's security rights have entered the online public discourse, exemplified by events like the "MeToo" movement, discussions around "bulk sanitary napkins", the "comprehensive three-child policy", and the case of the "woman who gave birth to eight children in Feng County", and other topics have aroused extensive discussion, constantly constructing new gender power structures and relations, catalyzing an unprecedented elevation in female discursive authority (Wang, 2019).

In February 2023, a dialogue between three post-30, married alumnae of Peking University and Famous Japanese sociologists and feminist Chizuko Ueno ignited fervent debate. The controversy stemmed from a question posed by Quan XiXi, one of the Peking University women, queried during the conversation, "Is Professor Ueno's abstention from marriage resulted from past hurt inflicted by men?" "Is feminism without marriage superior to feminism with marriage?" Discussions circled around themes of matrimony and masculinity, prompting criticism from numerous web users.

The highly educated trio failed to exhibit scholarly expertise, instead reducing the expansive discourse of feminism to colloquial advice on personal relationships, and repeatedly attempted to gain authoritative approval from Chizuo Ueno. They sidestepped systemic issues entrenched under patriarchal scrutiny and overlooked the intellect and courage emblematic of feminists. This video catalyzed a public discourse on women's issues, raising questions about "How microblog can more effectively foster female empowerment and consciousness?" "How should we discuss feminism?"

## 2. Method

### 2.1 Research Methodology

#### 2.1.1 Data Sources

Although the video was posted on microblog, Tiktok, and Bilibili, it was on microblog that the most enthusiastic discussion was generated, and microblog, due to its unique social attributes and textual presentation attributes, was easy to collect more intuitive expressions from netizens for classification and comparison. For analytical purposes, our study drew upon 1,192 microblog posts under the hashtag "Peking University Dorm Chat" and "Chizuko Ueno", within four months after post-video release. This included original and shared content by netizens and independent media, encompassing user IDs, follower counts, posting times, and engagement metrics for detailed examination. Therefore, for the analysis of this study.

#### 2.1.2 Key Tools for Information Collection and Data Preprocessing

Step 1: Utilizing the "Octopus" web scraping tool, we gathered 1,192 raw microblog entries.

Step 2: Subsequently, to clean the dataset, we used the stopword list from Harbin Institute of Technology for text filtering, involving stopword removal and tokenization, resulting in a refined dataset of 1,185 records. The Harbin Institute of Technology Stopword List is specifically designed for the Chinese language context, aiding in the removal of unnecessary or redundant words to refine and focus analyses (Qin et al., 2006).

Step 3: Word frequency analysis and trending patterns were applied to decipher the spatiotemporal distribution of microblog conversations, user persona and recurring themes. The SnowNLP tool is used to conduct sentiment analysis on the text to identify the emotional states of netizens in the microblog posts.

### 2.2 Experimental Analyses (*Microblog Text General Characterisation*)

#### 2.2.1 Heat Evolution Analysis (Time Distribution Characteristics of Microblog Text)

Research gathers daily posting data of microblog users under the trending topic "Peking University Dormitory and Ueno Chizuko" from 18 February to 21 June 2023, Post-video release, topic intensity surges within two days, sparking fervent online discourse. Initially, emotions lead expressions among most participants. By days three through five, the text showed more and more rational discussions, self-media bloggers waded into discussions, dissecting pertinent women's issues, causing heat to oscillate as emergent trends recapture audience focus. After five days, due to the relative sensitivity of the topic, constrained topic reach coupled with microblog's acute immediacy propels dialogue heat toward swift decline. This study delineates the topic's trending square public sentiment heat progression into distinct phases (Table 1).

Table 1. Phases of topic heat evolution

	Stage characteristics	Highest number of likes	Derivative of trending topic
Formation stage	Quan XiXi's video debut sparked initial chatter, initially showing the emotional tone of the users.	4561	#Chizuko Ueno, jianghujuren #
Rising	As self-media assumed the role of opinion leaders, dissecting the conversation and linking it to pressing but have not yet formed a unified rational understanding issues like gender bias, women's equality. Public sentiment peaked.	9747	#Li Guoqing talks about the topic 'Peking University dormitory chat with Chizuko Ueno' #
Fluctuations	Post peak, interest waned, most netizens' attention was diverted to other topics. Quan XiXi's past contentious comments resurfaced, fueling escalating skepticism and backlash. Male creator Jianghu Jurren's dialogue with Chizuko Ueno surfaced, prompting claims that the uproar resembled a premeditated capital-driven publicity stunt. Scrutiny and discussion of Ueno's background intensified, and some users explored her experience, writings, and feminist insights, and so on, keeping the discourse in flux.	5557	#Chizuko Ueno admits to a secret marriage # #Chizuko Ueno Talks with Dai Jinhua #
Desalination	Under public pressure, Quan Xixi deleted her microblog post. As new topics emerged, netizens continued to seek out new points of interest and expression, leading to a gradual decline in discussions about the incident. Meanwhile, Quan Xixi's microblog account continues to be updated.	1695	/

### 2.2.2 Textual Spatial Distribution Features

Statistical analysis of users' registered locations reveals participation from all 32 provinces across China and abroad, highlighting the extensive reach and resonance of the topic. This underscores growing visibility and engagement with women's issues on microblog, and that more and more people are aware of the importance of respecting the women as individuals and realising the women's awakening, reinforcing the imperative for feminism's dissemination and evolution in China. Yet, regional discussion averages remain below 150

posts, indicating a lack of broad applicability in cultural-level discourse on women's issues, with a community-specific nature evident in the discussions.

As can be seen from the number of microblogs posted, Guangdong, Beijing, Jiangsu, Zhejiang and Shanghai are in the top five, accounting for 11.65 percent, 9.94 percent, 7.97 percent, 7.88 percent and 6.86 percent of the total respectively, followed by economically developed regions in central China, such as Sichuan, Henan, Hubei and Hunan, etc.; the degree of discussion for this topic in northwestern China, Hong Kong, Macao and Taiwan is relatively low.

Without accounting for regional user volume, heightened interest in the subject matter is clustered in first-tier cities and along the eastern coast, correlating with economic development levels. Historically, East, North, Central, and South China have been hubs for advanced economics, culture, and education. Populations here tend to be better educated, with more employment opportunities and heightened awareness of women's rights, driving a greater focus on societal concerns, women's living conditions, and contemporary gender dynamics. Perspectives on conventional women's topics are progressively shifting toward greater inclusivity and critique. Simultaneously, influenced by prevailing social pressures, personal growth backgrounds, and social environments, these individuals possess a keener perspective and have been given heightened expectation by this society, fueling a passionate and insightful engagement with the topic and feminist ideology.

Owing to historical and geographic constraints, development in China's northwest and southwest regions lags behind; traditional family values and family structures hold sway, with many women confined to domestic roles. Engagement with culturally peripheral, sensitive social media topics is limited, reflecting numbness toward thoughts not yet pervasive in China.

### 2.2.3 User Persona

In the microblog hot-topic square, male and female users accounted for 82.4 percent and 17.76 percent respectively. As the main subject of discussion, female engagement and activity levels significantly outstrip those of males. This platform crucially fosters the awakening of Chinese women's consciousness, enabling independent thought and expression. It is encouraging to see that a contingent of men actively participates in discourse on women's issues, contributing to a vibrant exchange of views and giving voice to women. Thus, with the development of the times, feminism has the opportunity to be more widely disseminated and more diversely discussed.

Looking at the registration years of the users who posted the microblogs, the participation of users who registered for microblogging in 2011-2015 and 2016-2020 is higher, accounting for 44.63% and 36.43% respectively, and the concentration of registration years is in 2015, 2011 and 2014. It can be seen that users who participate in the topic discussions are mostly microblogging old users, with a higher sense of reliance and trust in the microblogging platform, and a higher willingness to discuss and desire to express themselves on microblogging.

2.2.4 Microblog High-Frequency Word Analysis

It is evident that netizens engage most fervently in discussions about renowned feminist Chizuko Ueno, primarily revolving around her statements and publications. Netizens also show significant interest in socially significant and critically valuable topics like women's choices and social parity. This underscores that contemporary netizens' expressions on social media extend beyond mere amusement; microblog emerges as a pivotal arena for clashing perspectives and intellectual debate (Table 2).

Table 2. High-frequency word statistics under trending topics

Sorting	keywords	word frequency	Sorting	keywords	word frequency
1	Ueno Chizuko	1618	16	Dialogue	139
2	Peking University	1553	17	Girls	132
3	female	1512	18	Thought	132
4	Dormitory	1236	19	Feminism	128
5	Chatting	1229	20	Husband	128
6	Doctrine	710	21	Theist	124
7	Teacher	394	22	Self	113
8	The problem	376	23	Injury	112
9	Marriage	375	24	Understanding	110
10	Option	368	25	Identified	106
11	Freedom	355	26	Love	100
12	Getting married	344	27	Independence	97
13	Society	194	28	Discussion	95
14	Kids	188	29	Family	92
15	Men	164	30	Relationship	91

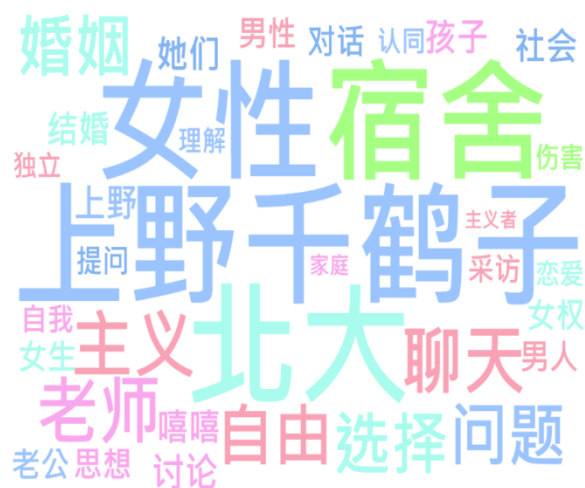


Figure 1. Topic high-frequency word cloud map

Under the trending topic, discussions centered on the essence and core of feminism, its



portrayal in social media discourse, the development of feminism in China, the alignment of evolving societal developments with institutional traits, the realities of women's existence, the impact of family of origin and higher education on women's development, and societal labeling. A growing number display a more inclusive attitude when discussing women's issues, with a heightened focus on women's individual autonomy and rights to self-determination.

Specifically, Some users employ blunt, even cutting language to vehemently critique figures towards Quan Xixi and others, highlighting persistent biases and irrational expressions within microblog's discourse on women's topics. A segment of users and self-media outlets concentrate on dissecting the entire episode, analyzing discrepancies in communication styles from both sides' perspectives, and uncovering underlying tensions. Simultaneously, they broaden the dialogue to encompass gender-related themes, articulating their interpretations of feminism within their cognitive frameworks and sharing insights on the challenges women confront. They unpack the social phenomena mirrored in these exchanges. This discourse represents the crux of the posted content, underscoring microblog's role as a public forum for reasoned debate, and that many people are willing and eager to express in microblog their analyses of social realities, their helplessness towards social vulnerability, and their concern for women's development. The new media platform's capacity to transmit ideas and shape perceptions is progressively intensifying, affirming its significance in contemporary discourse (Table 3).

Table 3. Related high-frequency topics involved in the blog text

Topic	word frequency	example
Doctrine	710	"The contexts vary. China's economic ascent and reform and opening up is recent, rapidly bridging gaps, yet ideological openness lags, trailing by generations. In recent years, there has been a surge in the indoctrination of various ideologies, leading many individuals to seemingly boast about aspiring solely for the "third floor" of life. However, it is crucial to remember that, beyond academics, one must also reflect on oneself. Using the content acquired through exam-oriented education to delve into the meaning of life is akin to blindly imitating others without true understanding."
Marriage	375	"Drawing from Chizuko Ueno's responses to three married women's personal marital narratives, we delve deeper into feminism's essence. This is the expanded feminist discourse's significance for everyday women, garnered through these videos. Permit me to observe, labeling married women as pampered spouses isn't this simply another manifestation of misogyny? Feminism hasn't fully taken root, yet internal divisions among women hasten discord and animosity—a lamentable scenario."

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Option	368	"Feminists as I understand it are spiritually independent and open-minded, it's not about gender, it's not about being married or not, the important thing is to accept your choices with frankly."
Freedom	355	"From Chizuko Ueno's expression, I can sense that feminism seeks 'respect' and 'freedom'—the freedom for women to choose happily whether or not to love, marry, or have children, all while feeling respected."
Getting married	344	"Feminism doesn't eschew marriage; rather, it cautions against its romanticization. Individually, we're called to remain vigilant, striving to counteract the patriarchal ideology's incursions into matrimonial dynamics that foster inequity. Understanding feminist principles and recognizing our challenges empowers us to assess and refine our choices. Theory serves as a tool, decisions are our outcomes, and our personal circumstances are the raw materials. Ultimately, the choice to marry remains deeply personal, unshackled from societal pressures and dogma, and nor should it judge toward others' choices randomly."
Society	194	"Despite the controversies in public opinion, feminism is no longer merely a marketing concept for brands seeking to appeal to specific consumer groups. Instead, it is repeatedly brought into the public discourse, and the fact that people are sitting down to discuss it marks a significant step forward in social progress."
Kids	188	"Watching the entire dialogue was really tough for me! Even graduates of China's premier humanities universities find themselves ensnared by dogma, resorting to childbirth as validation of marital success and personal happiness. Here's why!"
Men	164	"Come now, facing an outstanding feminist, couldn't inquiries delve deeper—into workplace topics, career/professional choices, solidarity among women, or envision future, like what kind of system would progressively monetize domestic labor? Why does it discussion have to revolve around marriage and around men all the time?"
Feminism	128	"Truly perplexing are those engaging in cyber violence, who under the guise of advocating women's rights, either champion liberation or wield a condescending righteousness to condemn others."
Self	113	"Quan Xixi embodies contradiction—armed with an elite education aiming to defy patriarchal norms, yet simultaneously conforming to their banal expectations. Higher education can provide her with reasons to rationalise her

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		self-behaviour, but it does not allow her to reconcile her inner contradictions."
China	78	"In China, feminism often appears as a contest for the female voice, not an escape from patriarchal narratives. Amid these power struggles, protagonists unwittingly echo patriarchal rhetoric. A man is dismissed as lacking femininity to discuss feminism, while a woman deemed too superficial faces similar exclusion. Feminism risks becoming yet another doctrine for power division. The true fetter on women's voices lies in the patriarchal ideologies embedded in our collective psyche."
Childbirth	63	"Grounded in liberalism, feminism champions a woman's autonomy in deciding marriage and childbearing. These are personal freedoms. Regarding the human emancipation, it inevitably returns to egalitarianism in the end. Interviews reveal that many Chinese women remain ensnared in traditional patriarchal confines, far from achieving liberalism, let alone feminism."
Graduate	62	"Fixation on the 'Beijing University Women' label is unnecessary. Education level can be a misleading trope; cognition transcends academic credentials, influenced by myriad factors, such as family of origin, growing experience, career development. I can only say that even well-educated women harbor such views, indicative of an increasingly hostile climate for women in recent years."
Label	49	"Personally, I view the crux of feminist contention not in marriage, but in 'degendering'. We overemphasize the 'female' prefix in 'woman', burdening it with centuries of accumulated stereotypes. For example, more delicate, more patient, more suitable for taking care of the family. More tragically, these labels are not solely imposed by men, but often by women themselves. Countless women have internalized societal norms, sacrificing their right to choose and forfeiting their freedom as individuals. 'Degendering' means 'respecting individual differences'."
Education	48	"The topic's high heat is significantly tied to the generational dynamics of the post-80s and 90s, whose parents, lacking access to higher education, adhered to traditional Confucian patriarchal culture passed down by their ancestors. Contrarily, the majority of the post-80s and 90s received at least thirteen years of compulsory education, and women also have the same educational opportunities as men, catalyzing clashes between old and new cultures, beliefs, and ideologies. Children born post-2010 will likely witness a substantial decrease in such

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		conflicts, because 'we' have become parents. This is a product of the times."
Institution	43	"Feminist thought and advocacy require enhanced inclusivity, structural depth, and the nuanced understanding of human nature. Navigating gender dynamics necessitates systemic and ideological advancements, alongside greater respect."
Patriarchal	41	"Patriarchal systems inherently embody exploitation and subjugation. Those who thrive under such systems, often boasting pride in it, are unlikely to advocate for equality. Their lifelong perspective, rooted in a win-or-lose mentality, precludes them from embracing feminist ideals. How is it possible to be a feminist?"
Compromise	28	"Upon viewing the video, a multitude of issues became apparent. Scrutinizing Quan Xixi revealed a paradoxical character: stubborn yet conceding, with actions and words lacking coherence, all while striving for dignity. Her pretense of wisdom and tranquility, leveraging the Peking University label to capitalize on feminist discourse to drive traffic."

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#### 2.2.4 Sentiment Analysis of Blog Text Features

Sentiment analysis is a contextual text mining that aims to identify and extract subjective data in the source material, which helps the research to understand the social sentiment of the topic comment, while monitoring online opinions (Daza et al., 2024). Real-time sentiment analysis can provide timely insights into emerging trends and sentiments, offering a dynamic understanding of public opinion (Anderson et al., 2024). SnowNLP is a library that can handle Chinese text content, which offers features like word segmentation, part-of-speech tagging, and sentiment analysis, utilizing statistical models trained on diverse Chinese corpora. Its sentiment analysis employs a naive Bayesian classifier, learning from labeled training data to predict emotional tendencies and generate emotional scores (Taboada et al., 2011). But to a certain extent, SnowNLP is difficult to remove comments in which positive and negative sentiment words alternated in the same sentence and emotionally different preceding and following sentences in a paragraph, which reduced the model's accuracy (Zhou et al., 2024). Secondly, inconsistencies in the scores given by different emotion dictionaries or in the weights allocated may lead to different results. Consequently, subsequent research endeavors will necessitate the employment of alternative suitable models or instruments to refine and validate the pertinent sentiment datasets.

Utilizing SnowNLP in the research, sentiment scores were assigned to the 1,185 extracted texts to obtain the final sentiment averages, and a sentiment score fluctuation chart was plotted to assess netizens' aggregate emotional stance towards the incident. In light of antecedent research findings and the context of the present investigation, the current study classifies commentary texts scoring 5 as neutral, those with scores exceeding 5 as positive, and those with scores below 5 as negative. Based on the sentiment analysis of the SnowNLP, we found that the Weibo topic comments had 44.51% positive, 54.56% negative, and 0.93%

neutral texts (Table 4).

Table 4. Emotional score of netizens' comment text under this topic

Positive emotions (5,+∞)	527 articles	44.51 percent
Neutral emotions [5,5]	11 articles	0.93 percent
Negative mood (-∞,5)	646 articles	54.56 percent

Among them, the positive emotion segmentation statistical results are as follows.

General (5,15]	90 articles	17.18 percent
Moderate (15,25]	57 articles	10.86 percent
Height (25,+∞)	86 articles	16.46 percent

Among them, the negative emotion segmentation statistical results are as follows.

General [-15,5)	282 articles	43.73 percent
Moderate [-25,-15)	35 articles	5.45 percent
Height (-∞,-25)	34 articles	5.36 percent

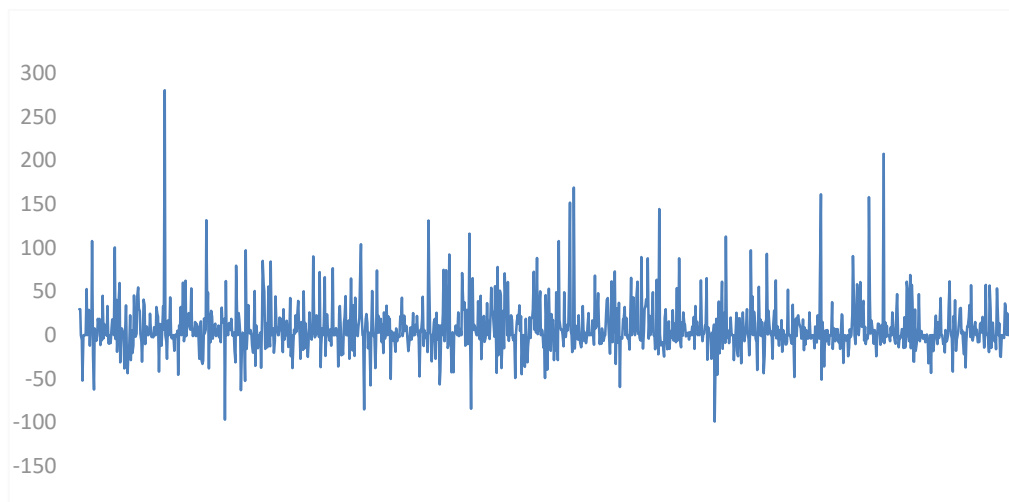


Figure 2. Bloggers' Emotional Fluctuation Chart

Plotting an emotional fluctuation graph based on sentiment scores reveals a predominantly negative sentiment in comments about the topic. Bloggers exhibit low approval of Quan Xixi's et al. expressions in interviews, commonly perceiving that they view feminism as a roadma to gain success, with an undercurrent of seeking prescriptive guidance and validation. This overlooks feminism's essence—achieving women progress through prolonged struggle—and in fact indicates that they still entrapment within patriarchal mindset constraints. Yet, amidst discussions, positive and neutral sentiments are evident. Bloggers convey understanding of Quan Xixi's perspectives, finding it reasonable to scrutinize feminism empirically in daily contexts. They acknowledge that her anxieties, valid and pertinent in today's societal norms, resonate deeply with pressures and contradictions faced by conventionally defined elite women.

### 3. Research Discovers

#### *3.1 Contemporary Women Frequently Grapple With the Contradiction of Pursuing Self-actualization Versus Conforming to Societal Expectations*

In the West, the present day witnesses the victory of women in fighting for equal right in many aspects. In China, however, feminist ideologies struggle to take root. Even among young Chinese women, they may still face gender-related discrimination and oppressions (Zheng, 2020). It can be observed in netizen discourse that Chinese online discourse on feminism can be encapsulated as the contradiction between "embracing personal autonomy and freedom" and "the helpless to entrenched social conventions and times boundedness". Despite modern women's burgeoning self-awareness and amplified voice, they represent a generation caught in a cultural crossfire—reared amidst clashing dualities of deep-rooted traditional culture and feminist awakening. They navigate a landscape where upholding conventional propriety coexists with striving for self-fulfillment, leading to fragmented identities. Women bear the dual drive to escape patriarchy's confines while contending with disorientation in the face of rapid societal shifts, often resulting in internal conflicts and cognitive dissonance. This dichotomy is vividly illustrated in dialogues between figures like Quan Xixi and Chizuko Ueno, highlighting how even elite in the secular women in the secular sense still struggle to transcend the ideological bounds imposed by traditional gender roles.

#### *3.2 Awakening of Feminism on Microblog Primarily Impacts Personal Consciousness Levels*

Unlike feminism in the West, which is closely linked to social movements, and in the absence of a similar social environment, China's feminist movement has grown alongside the internet, with social media playing a pivotal role in its nascent yet impactful development over the past decade.

Specifically, the everyday use of social media provides a performative concretization of such bottom-up solidarity: it continuously displays and materializes the interrelationship between social ties and mass society, reaffirming an imagined community of friends (Kaplan, 2023). Women unite on digital platforms, forming networks under the guidance of opinion leaders, amplifying their collective voice and strength. This results in increased visibility for women's issues across broader societal spectrums. Presently, feminist discourse on microblog exhibits a multiplicity of demands, emotionally charged language, covert discrimination, and varied perceptions. Women's online expressions encompass reevaluations of household labor and societal roles, liberation from male gazes and body shaming, resistance against maternal penalties, withdrawal from binary gender constructs, and reconsiderations of human worth (Wang, 2022). Whether expressing personal sentiments or advocating for collective rights, microblog offers a vital space for feminist dialogue, enabling women to connect, learn, engage, and advance feminist agendas online. Yet, in the post-truth era, emotions often outweigh facts, and multilevel dissemination blurs the truth (Jiang & Zhang, 2024), due to microblog's tilt towards mass entertainment, feminist narratives risk fragmentation into sensationalized snippets, potentially exacerbating divisions. Empowerment initiatives may paradoxically lead to disempowerment. Online feminism, constrained by platform policies,

tends to manifest most effectively on individual levels, where personal agency is within reach. When confronted with systemic environmental barriers, disillusionment and passivity emerge (Wang, 2022). Undoubtedly, within patriarchal societies, individuals unknowingly capitulate to pervasive power structures. Amidst these complexities, women remain objectified entities and always being shaped and imagined (Cai, 2023), distant from obtaining authentic voice ownership. How to achieve an "awakening" in social structures and cultural concepts still requires the efforts of the whole society.

### *3.3 Feminism's Spread on Microblog Prone to Alienation*

Analyzing the sentiment data from trending topics and a summary of recent women-centric events on microblog reveals a predominantly neutral-to-negative public sentiment toward feminist discourse. Under the influence of the timeliness and anonymity of microblog, prejudices and constraints against women persist online. In dissemination, feminism often yields paradoxical outcomes; as it integrates more deeply into our cultural fabric, it encounters increasingly intricate distortions and misinterpretations in society, particularly in cyberspace. This leads to frequent occurrences of alienation on microblog, rendering the discourse overly sensitive and radical. Misogyny and misandry, as forms of gender animosity, serve as tools for websites to garner traffic and profits (Cao & Dai, 2022). Terms like "rural feminism", "fist of womanhood", and "trophy wife" —laden with scorn—crop up regularly.

And marked most notably by the stigmatization buzzword "rural feminism"—the buzzword was popularized in the context of sparring among social media users, and it has been commonly used from the beginning to attack specific female users who made comments, which exhibits clear signs of misogyny (Yang et al., 2023). To a certain extent, this alienation of feminism's spread obstructs productive public debate and perpetuates the quagmire of binary gender antagonism. Feminism's nobility and potency lie in its capacity to enlighten and guide humanity toward universal equality. It must not be wielded as a weapon against women themselves, nor should it fuel new forms of oppression and inequality (Cao & Dai, 2022). Even though feminism is now better understood and recognized by the public in China, its spread on social media still needs to foster shared cognitive progress and mutual understanding among diverse groups.

### *3.4 Feminism as a Critical Factor in Consumer Market Strategies*

Once sidelined on microblog, gender issues now command growing attention, closely tied to the platform's evolving commercial strategy and content economy. 'Being a feminist', for some, has become a marketing strategy in times of great polarisation between progressive forces and a reactionary backlash against feminism (Willem & Tortajada, 2021). Feminism's reemergence in the mainstream has forced businesses and media organizations to be aware of and even to promote gender issues relevant to the marketing of their products, services, and brands, especially those that target young female consumers (Schiele et al., 2020). As women dominate content consumption, feminism emerges as significant cultural currency, and swiftly assimilated by the market. It becomes a selling point for various cultural products and merchandise, largely influencing platform engagement and revenue generation. 'She-Economy', 'Her-Films', and 'Her-Thoughts' are on the rise, placing women at the center

of cultural industries, brand marketing, and media narratives. Western feminism infiltrates China's consumer market via commercial channels, intertwining with consumerism and entertainment trends (Lu, 2024), and in many cases, it has become a "trafficked idea". Often reduced to a commodity in the trivializing sphere of social media, feminism risks losing its core values, exploited merely as a marketing tool or persona-building element. Women's empowerment ads exemplify this, sparking polarized reactions—have been considered a "more pleasant" form of feminism (Brophy, 2017), viewed as a sanitized, cherry-picked version of feminism tailored to commercial ends, and a kind of consumerist trap (Wang, 2020). But in any case, feminism is still in the initial stage of development in China, regardless of its entry point, feminism discussions facilitates public engagement but must evade the pitfalls of superficiality and disconnection.

### *3.5 Feminist Discourse Endures Significant Challenges Within Evolving Societal Contexts*

Stripping away emotional biases, the systemic constraints women experience today demand greater visibility and scrutiny. Despite rising gender equality awareness and increased interest in feminism, entrenched social systems and rigid traditional beliefs resist swift transformation. Therefore, the development of feminism that returns to the realistic environment in China is still facing many problems—manifesting in invisible discrimination, disempowerment of discourse and the persistence of regressive rural customs post-confucianism.

In cyberspace, patriarchal ideologie is molded by modernity, capitalism, and media interplay. Social media landscapes exhibit complex, multilayered gender awareness (Chang He & Liu, 2021). Amidst a plethora of information, users frequently lack a coherent, nuanced understanding of feminism. Hegemonic masculinity discourse persists, leveraging information dominance and media control to permeate and gain acceptance. An outstanding performance is the growth of "pink feminism" in nowadays—an emerging way to perform feminism in China's digital realm, was situated as a form of Internet-based non-confrontational feminist activism revolving around nationalism. While pink feminism contributes to the plurality of Chinese feminisms by legitimatizing feminist expression within nationalist frameworks, it may inevitably reinforce the existing power structures that feminists seek to dismantle (Han & Liu, 2024).

On microblog, a stereotypical empowered woman is idealized—one emotionally resilient, aesthetically pleasing, financially independent, rejected workplace bullying or liberated from oppressive familial origins. Advocacy for individual effort and self-empowerment overshadows critique of systemic injustices in society, culture, economy, etc., becoming the go-to narrative for contentious women's issues (Wang, 2023). Therefore, Critical reflection is warranted on how the swell of women-centric discourse can catalyze broader societal shifts toward a more civilized modernity.

## **4. Conclusion**

Today, social media platforms have indeed fostered a novel sphere for feminist consciousness, enabling productive dialogue around women's issues. Consequently, as a symbol, feminism thrives in the digital discourse landscape, touching universal social concerns that resonate



across all gender groups. This era serves as a fertile ground for feminist advocacy. Yet, microblog, being commercially driven, adheres to the principle of prioritizing engagement metrics. Commercial capital logic and platform algorithms often curb the dissemination of feminist perspectives, confining expressions and actions within certain bounds. Critiques of power imbalances remain muted (Wang, 2023). Moreover, ingrained traditional beliefs and societal forces contribute to the polarization of conversations on women's topics, often leading to misconceptions and conflict.

In the realm of personal experience, feminists confront everyday dilemmas and internal contradictions rather than solely grand human rights narratives. Even though the questions posed by Quan Xixi and others may lack a certain ideological depth and theoretical sophistication, the dialogue itself still holds significant value and positive implications.

Observing the climate of women's discourse on microblog, every mention and debate contributes to the empowerment of women. Thus, the portrayal of women's issues on social media in the future demands an enhanced ecosystem of public opinion, one that promotes balanced narratives and empathetic understanding, to support the growing awareness of women's rights and the visibility of their struggles.

### **Acknowledgments**

For reviewing and providing guidance on this study article, we are grateful to the honorable Professors and Researchers in the University of Shanghai for Science and Technology.

### **Authors' contributions**

Author 1 (First Author): Conceptualization, Methodology, Supervision, Writing-Original Draft;

Author 2 (Second Author): Writing-Original Draft, Writing-Review&Editing.

### **Funding**

Not applicable.

### **Competing interests**

Not applicable.

### **Informed consent**

Obtained.

### **Ethics approval**

The Publication Ethics Committee of the Macrothink Institute.

The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

### **Provenance and peer review**

Not commissioned; externally double-blind peer reviewed.

### Data availability statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

### Data sharing statement

No additional data are available.

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