

The phenomenon of feminist stigmatization and the research of cyber violence against women

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Abstract. Due to the development of the Internet platform, feminism has gradually come into the public view, and with it comes the controversy over the topic of feminism. Taking the famous Chinese online platform Sina Micro-blog as an example, this paper analyses the current situation of feminism on the Sina Micro-blog platform and the reasons for its stigmatization, in order to further analyze the impact of the phenomenon of feminism on cyber violence against women, and to make analysis and suggestions for improving this situation and protecting women's rights.

Keywords: Feminist stigmatization, Feminism, Cyber violence, Sina Micro-blog.

1. Introduction

In recent years, the topic of gender has been a hot topic of attention on Chinese internet platforms. When hot topics involving women appear in the public view, they are hotly debated by "feminists" or "anti-feminists", while the events themselves are ignored. On this basis, the development of the Internet and the deliberate guidance of the online media have also provided an opportunity for the stigmatization of feminism to expand and spread, creating not only a negative impression of feminism on the Internet platform, but also a misunderstanding of feminism among the public. In the context of the Internet, where everyone can speak out, "feminism" has been seriously distorted and sometimes given some labels as "radical" and "biased", resulting in the emergence of The nickname "Chinese Field Dogs".Such examples of the stigmatization of feminism are in fact stigmatization of women's groups.

From ancient times, when the female community has been stigmatized, women have often been denied the right to express their needs and to speak normally, and the beginning of female bondage and 'muzzling' is also the start of female oppression. The international humanitarian development organization Plan International surveyed 14,000 women between the ages of 15 and 25 in 22 countries and regions, including Brazil, India, Nigeria, Spain, Thailand and the United States, and came to these conclusions. Citing the results of the survey, Reuters reported on 5 May that 20% of young women who experienced online violence stopped using or reduced their use of social media. Nearly half of the victims of cyber violence have been threatened with physical or sexual violence, and some women have even been sexually assaulted on the Internet since they were 8 years old. These acts of violence harm women's mental health and about a quarter feel physically vulnerable in real life. According to the survey, Facebook is the most common social platform where women The photo and video sharing platform Instagram and the communication platform WhatsApp followed, with 23% and 14% of respondents having experienced sexual assault there respectively.[1] It is thus evident that in today's society, where women's freedom of expression The freedom to express their views on internet platforms has been initially guaranteed to women, but at the same time, justice between men and women on gender issues has been initiated. As a vulnerable group in society, women are increasingly subjected to online violence on the Internet.

At the same time, the rapid development of the Internet has led to the unprecedented growth of feminism in China, and at the same time, the stigmatization of feminism has also proliferated. This article selects Sina Micro-blog, a representative Chinese Internet platform, to conduct a study to analyse the current situation of feminist stigmatization in China and the ways to improve it.

2. Basic Overview of Feminist Stigmatization on Sina Micro-blog

2.1 The development of feminism in China

After the introduction of feminism in China, the term was adapted and regionalized. The term "feminism" was introduced in East Asia in the late nineteenth century by Western women's liberation movements and began to develop in the context of globalization. These movements have evolved, mutated and merged to take a dynamic form. Around the 1920s, "feminism" entered the horizons of Chinese erudians and was introduced in the Hundred Days of Qing and the May 4 movement. Appearing in pioneer, ma shun wu and kim tianhe seek a hegemonic national and anti-Western feminist ideology, while recognizing that "feminism" as an international term is not the indigenous discourse of Chinese women. The adaptation of the original meaning for the purposes of "enlightenment" leads to a geopolitical ambiguity between citizenship and femininity. In the 1980s and 1990s, feminism shifted from a positive concept during the May 4 movement to a radical one, as gender concerns shifted from the group and society to the individual. In the following years, we witnessed a shift from the positive conception of the May 4 movement to the radical conception. In the same period, studies of women in China began to form a separate disciplinary system, and there was a debate in the academy to establish a localized name for 'Feminism'. Since 2010, a new wave of feminist discourse has emerged in cyberspace, demonstrating the return of feminism to the public eye. The endless protests and compromises, stigmas and counter-evidences have brought the local gender discourse to life. [2] It is noteworthy that although feminism has reappeared in the public view, the national understanding and attitude towards feminism has entered a new stage, and through the development of the Internet, negative remarks have emerged.

2.2 The concept of Sina Micro-blog platform and the current state of Sina Micro-blog feminist stigmatization.

E. Goffman was the first to systematically study the stigmatization training system and to construct the theory of stigmatization. According to his perspectives, the so-called stickification refers to the social status quo in which the holder loses social credit and value in the eyes of others, Choose the process in which society labels certain individuals or groups with identity, and these people are defined as difficult to be accepted by society. The concept of 'stigmatization' is further refined by Corrigan, who points out that 'stigmatization' is a unified whole comprising 'public stigmatization' and 'self-stigmatization'. In 1987, scholar Hsieh Shih-chung introduced the concept of "stigmatization" in his study of the discriminated survival of Taiwan's aborigines. The study pointed out that "stigma" is a derogatory and insulting label given to certain individuals or groups by society, giving them derogatory attributes and traits, while "stigmatization" is a dynamic process in which the stigmatized person gradually loses his or her social identity, identity and identity in society because of his or her derogatory attributes. And Stigmatization is destructive, quickly contaminated and not easily eradicated. Stigmatization in the Internet era is mainly manifested in the form of online public opinion violence, mainly in the form of verbal attacks, image spoofing, privacy disclosure and other online information. In the process of amplifying individualised behaviour, the media has contributed to the construction of 'stigma'. The media's 'stigmatization' has not only increased the complexity of public opinion on topic issues, but also influenced social perceptions and exacerbated social risks to a certain extent.[3] In general, thanks to the development of the Internet, this phenomenon of "stigmatization" has been given a good platform to spread. Bruce G. Link breaks down 'stigmatization' specifically as a collection of labels, negative stereotypes, loss of status, social isolation and discrimination that occur or are occurring.

People can now express their views on an event on online platforms, the earliest and most famous of which is Twitter in the US, and China has created its own 'Twitter' - Sina Micro-blog. Sina Micro-blog is a broadcast social media and networking platform based on the sharing, dissemination and acquisition of information through user relationships and the sharing of short, real-time information through a follow-me system. People can use their computers, mobile phones or other electronic

devices with internet access to express their views on the platform. However, while Sina Micro-blog has made life convenient for people, it has also brought with it many negative consequences, which are relevant to the theme of this paper, 'feminist stigmatization' and 'violence against women'.

With the advent of Sina Micro-blog, the situation has improved considerably. In the official "Sina Micro-blog User Development Report 2020" ("the Report") released by the Sina Sina Micro-blog Data Centre, the report shows that 54.6% of Sina Micro-blog users are women, compared to 45.4% of men. This shows that Sina Micro-blog is not restricted to specific gender groups, and that there are fewer gender differences in use, allowing women to have a normal voice on Sina Micro-blog. These women who want to express their views find opportunities and organizations in Micro-blog, and women's rights have the potential to be seen in the wider community. In other words, the subject of speech is not an isolated individual, but the whole group, and the sense of community means that the woman's voice is not accumulated, and the circle is formed. At the same time, the high level of feminist activity on sina weibo generated a variety of voices, and the negative perception of feminism became more prominent. It is a widely used language.[4] Entering the word "feminism" into the Sina Micro-blog platform "Sina Micro-hotspots", we get a list of words related to feminism in the past 24 hours, three days, five days or seven days on the Sina Micro-blog platform. Many of these negative comments also appear in our view, such as "discrimination", "female fist", "prejudice", etc. Sina Micro-blog, as the most representative online opinion platform in the new media era, is a very important platform for women's voices. Sina Sina Micro-blog, as the most representative online opinion platform in the new media era, provides a convenient way to give women a voice, while at the same time promoting the stigmatization of feminism.

2.3 The content of Sina Micro-blog feminist stigmatization and the formation of causes

There are differences between people, but 'difference' does not mean 'otherness'. This article argues that the content of feminist stigmatization on Sina Micro-blog is divided into two components: giving insulting nicknames and segregating groups.

2.3.1 Granting of special names

The most representative insulting title, "Chinese Field Feminist", is a simple one, as in Chinese, the pronunciation of "Chinese Field Feminism" is similar to that of "Chinese Field Dog". When Chinese people see "Field", they associate it with dogs, cats or other animal-related words, while the term "Chinese Field Feminism", an internet buzzword, refers to a group of people who demand equality between men and women but ask men to take the main responsibility, using feminism as an excuse to pursue women's gains. The term is used to refer to a group of people who demand equality between men and women but require men to take primary responsibility, and who use feminism as an excuse to maximise women's gains. "Feminism in the Field" is a general term for a "unilateral, self-interested" feminism. It runs counter to the goal of achieving equal rights for men and women. In Chinese culture, such a term is highly insulting. It is also pronounced the same way as "female fist" in Chinese, meaning "women who wield their fists", but when combined with feminism, it becomes an extremist group in the view of many people and groups.

With the development of the internet, this meaning of targeting a small group of feminists who are detrimental to the development of society has expanded on Sina Micro-blog to include the entire feminist community, or even the entire female community. What started as a nickname for bigoted, irrational feminists has evolved into a kind of indiscriminate attack, with any woman who speaks up for the idea of gender equality on Weibo also being abused and given insulting nicknames. This has fuelled gender antagonism and the disrespect shown by netizens for the female community by preventing women from expressing their views.

2.3.2 Isolated groups

The granting of insulting nicknames as mentioned earlier is in itself a form of prejudice and disrespect towards feminism, and as these nicknames spread, they subsequently reinforce stereotypes of feminist groups, such as 'domineering', 'selfish', and so forth, when these terms are applied to

individuals or groups, they are often met with disdain and alienation. When these terms are applied to individuals or groups, they are often received with disdain and alienation. People who aspire to gender equality do not know whether they are feminists or not, and feminists are ashamed to identify themselves as feminists in public because once they are classified as feminists or speak out publicly, they lose the security of the group and seem to be classified as 'different', which is a form of social isolation.

Social segregation is not only psychological but also social, with stigmatized people losing their life opportunities and social status, as well as being marginalized and discriminated against. The process of stigmatization is now largely completed and is accompanied by emotional reactions and discriminatory prejudice stemming from existing stereotypes. When the general public takes a more concentrated, widespread and marginalized negative image of someone or something, and elevates it even further to the level of a particular type of person or something, and ignores other characteristics and images of that group, isolate it, reject it and attack it consciously, resulting in discrimination and prejudice, tarnishing the image and status of the subject. This can lead to discrimination and prejudice, tarnishing the image and status of the subject.[5] When subjected to social isolation, the feminist community finds it difficult to express its demands and opinions, and this isolation begins with irrational feminists and constantly extends to the entire feminist community. Without control, it is difficult to protect the interests of the feminist community.

2.3.3 Reasons for the formation of feminist stigmatization on Sina Micro-blog

The phenomenon of feminist stigmatization in the virtual society, as one of the concentrated manifestations of the contradictions arising from the unbalanced development of the two genders in Chinese society, is not only related to the spiritual and cultural factors such as the increased awareness of women's rights and the unsound development of women's theories, but also to the real needs of women in real life where their personal rights and interests are not well protected, and is affected by the ineffective guidance and monitoring of public opinion in the virtual community. The influence of multiple factors.[6] And Sina Micro-blog, as the leading virtual platform in China, has built a virtual community for people to express their opinions while also providing a convenient platform for feminist stigmatization. This article analyses the reasons for the formation of feminist stigmatization on Sina Micro-blog from external as well as internal causes.

Firstly, on a social level, the current Chinese mass media not only fails to recognise, fails to act on, or even adopts an attitude of promoting the social phenomenon and social psychology that has discriminated against women since time immemorial, but also spreads sexist content itself to varying degrees: reinforcing and implying the traditional role of women, portraying them as subordinate to the public sphere, active protagonists in the private sphere, and objects of scrutiny. The main intention is to maintain the existing male-centric order and to appeal to the inherent thinking of the audience. The Chinese mass media now recognise that the media economy is an economy of eyeballs, an economy of power, and that its operations are increasingly commercialised; that the information that is noticed is the information that has value, and that the objectification and commodification of female sexuality is a winning formula for capturing the attention of audiences in the commercial competition of the mass media. The media literacy and gender sensitivity of Chinese audiences is not promising. Furthermore, "women in the media are better suited to soft news or private topics", the masculinisation of media-centric policies, the inability of female communicators to speak out or lose their voices in the face of gender discrimination; and the general weakness of gender awareness among male communicators and policy makers. [7] In addition to this, the concept of feminism is much debated by many due to the unclear definition of feminism in modern society. Much of the public thinking and controversy about feminism now exists only on the internet, and cannot be communicated effectively in reality.

Secondly, with the transformation of the market economy, the social hierarchy of Chinese society has begun to divide, and the social pressure on young people today is increasing, with individuals having to take more and more risks. In reality, domestic violence, sexual crimes and even intentional assaults do exist, greatly threatening the safety of women's lives and their legal rights, and putting

women in a difficult position in social life. Women have become increasingly discontented with their marriage, family life and society as a whole, and are increasingly willing to fight. The internet has become an outlet for their emotions and a pressure relief valve, and more and more feminists are using the internet to express their demands and vent their negative emotions. In the process, some radical feminism has also caused controversy within the women's community, with radical attacks on women and moral abduction, misinterpreting the true and legitimate demands of feminism.[8]It can be seen that in fact there are also factors within the women's group that lead to the stigmatization of feminism, the inability of the women's group one to reach unity, and the difficulty of genuine feminism to express their views due to the online environment have also led to an increase in the stigmatization of feminism on the Internet platform.

3. Overview of cyber violence against women

3.1 Status and causes of cyber violence against women

In recent years, the internet has become an integral part of people's daily lives. In October 2014, the Pew Research Center released a report on cyber-bullying (violence). In the report, women were the biggest victims of cyber-bullying, with 26% of women aged 18-24 saying they had been subjected to flesh searches and stalking, and 25% saying they had experienced sexual harassment online. Two thirds of victims said they had been insulted and verbally abused on social networks and mobile apps. Is gender equality in the internet world just a figment of the imagination, given the proliferation and distinctiveness of online violence against women? What are the characteristics of the phenomenon of 'cyber violence' in which women are the victims? What is the root cause of this growing phenomenon? And what are the consequences for women and society as a whole? Although cyber violence has received a great deal of attention from scholars, the particular phenomenon of women being more vulnerable to abuse has not received the same attention.[9]Every Internet user is at risk of being attacked by "cyber violence". After encountering "cyber violence", it is always difficult for individuals to respond and defend their rights, because the cost of breaking the law is low and the cost of defending rights is high. Therefore, in many cases of "cyber-violence", the perpetrators often escape with their lives, leaving the victims under pressure and the public helpless.

This article argues that the causes of cyber violence against women are divided into external and internal causes.

Firstly, the external causes are mainly in society and the media. In the beginning, the most direct reason for the prevalence of online violence is the low awareness of social responsibility among citizens. They are obsessed with their right to know about the state and their right to monitor society, forgetting that this is a right that they have to fulfil certain social responsibilities. The perpetrators of online violence are only concerned with the satisfaction of their own emotions and desires, and do not consider whether their actions are harmful to others or society. Due to the lack of legal awareness among citizens, irrational online behaviour in the internet makes it difficult to ensure the effectiveness of the law and law enforcement in cyberspace. This is the psychological factor that leads to the creation of cyber violence. Without the fear of being punished by the law, one can carry out a series of acts according to one's own will, infringing on the reputation and privacy rights of others and disturbing the social order. [10]The anonymity of the Internet platform for commenting gives citizens a platform to vent their frustrations, a feature that allows Internet users to go about their online violence without having to think about their image in reality or whether they are legally responsible for their statements, so they do not have to pay the price. The lack of quality and awareness of responsibility makes it easy for citizens to appear as "cyber violent" on the internet, leading to an increase in cyber violence.

Furthermore, the indiscriminate broadcasting of incidents of cyber violence against women on media platforms has also led to women being attacked on online platforms. In the modern era of rapid internet development, the quality of media varies. In addition to the traditional media, many self-run media and bloggers have emerged, and in the same way as the traditional media, these self-run media

have contributed to the influence of public opinion on topical times. In order to increase the number of followers and expand their influence with a view to gaining real income, the media rarely examine the authenticity of the events when reproducing and commenting on online events, and use extreme statements to evaluate the events, driving the emotional attachment of the uninformed. The number of onlookers on the internet grows as the story develops, and people who participate in cyber-violence continue to join the 'vocal camp'. The media, while reproducing and commenting on a hot topic, are also using it for their own benefit.[11] And gender topics, as controversial topics in modern society, have also given a boost to the influence of these media when they have aroused heated discussions among netizens.

Secondly, the abuse of women by Internet violence is closely related to women's sense of self from an internal point of view. In a patriarchal society, women have long been regarded as lower than men, and women do not have reasonable personal values, which leads to more and more misogyny in the society. The decline in women's social status is easily reflected in online incidents, where the public is more concerned with the privacy of the affected women than with the incident itself, which inevitably leads to more violence. [12]The "victim guilt theory", for example, is a theory that suggests that victims are victimized because of their own problems. "Victim guilt" is often found in news stories about women, where "victim guilt" is often defined by unequal social norms or even male standards, such as not doing the housework, not taking care of the husband and family, or even putting the children out to play. Failure to do a good job around the house, to take care of the husband and family, or even to leave the children out to play, are all seen as women's faults, "but they are not women's faults at all". There is an even more absurd perception in today's society - that there is only one perfect victim who deserves sympathy. "We don't have perfect people in our lives, so how can we have perfect victims? The so-called 'perfect' is a kind of harsh blame on the victim, because the victim did not call the police in time or did not leave the violent situation, he or she has to suffer such blame." [13]The so-called "perfect victim" has gradually been created. The "perfect victim" refers to the public's demand that the victim must be flawless, without any fault or negligence, in the event of an assault, otherwise the assault would be justified.[14]As a result, women have developed a self-defeating perception of cyber violence, that they are not the "perfect victim" and should not seek help after being victimized This perception has led to the objectification of the self by some groups of women.

3.2 Female-specific cyber violence and feminist stigmatization

This paper argues that online violence against women is a cause of feminist stigma, and that feminist stigma also contributes to the high incidence of online violence against women, with both being closely related and interacting, and both having a negative effect on the female population. Firstly, in cyber violence against women, the violence committed by netizens against the victims through insults, slander, verbal attacks and human flesh searches is not only harmful to the victims' personal physical and mental health, but also has a negative impact on society in the long run. First of all, cyber violence against women can increase the insecurity of women's lives. This will undoubtedly put the victim under enormous public pressure and cause her to flee from the internet, which will also lead to the transfer of the pressure and insecurity in the virtual world to real life. This can also lead to the transfer of stress and insecurity from the virtual world to real life. Another effect of cyber violence is the lack of identity for women. Women gain more strength from family relationships and self-worth from love than from their own achievements, and the value of women's existence is bound up in family life. As a result, women who suffer from cyber violence in their daily lives suffer more psychologically and in terms of self-esteem. Women are always mentioned together with money and power, and in the long history of physical displays and the portrayal of 'objectified' images, women develop a stronger sense of their own existence - as objects. In the case of verbal violence, the female body is often used as an object of abuse. The female body becomes the object of slaughter, and the female image is stereotyped in a male-dominated cultural hegemonic consciousness, resulting in the annihilation and distortion of the value of female self-existence.[15] And these

phenomena arising from the stereotyping of the female group have undoubtedly likewise increased the prejudice against women in society.

Secondly, as a direct platform for cyber violence against women, feminist stigmatization also occurs most often on the internet. In the case of feminist stigmatization, the stigmatization is often transferred by the internet, and the targets of the transfer are also women.

4. The way of improving the incidents of online violence against women in China

4.1 Improving the quality of Internet users

Internet users, the perpetrators of online violence against women, are often unqualified and not sufficiently aware of the law. As a new social issue in recent years, the problem of online violence is not well known to the public, and the state's legal measures on the issue are not yet deeply rooted in people's minds, and citizens are not yet aware of the relevant laws. In fact, this is the root of the problem of online violence in recent years. The use of old and new media to vigorously promote relevant policies and regulations and build public awareness of the law is of great significance. In terms of building legal and ethical norms on the Internet, it is important to continuously strengthen legal education, reinforce citizens' understanding that the Internet is not a place outside the law, promote media literacy education, improve citizens' ability to discern the content of online information and abnormal public opinion guidance, not to be led by public opinion, view the dissemination of information with a critical spirit, not to be biased listening and believing, and constantly enhance awareness of online safety and morality. [16]

This article argues that although there is a call for freedom of expression, if it is not restricted to a certain extent and if cyber violence is not rectified, then cyber violence can also penetrate into real life and affect public order. This is why it is important to publish more healthy speech to guide moderate commentary, both in reality and online.

4.2 Government and Internet platforms to strengthen management

The dissemination of online information is inseparable from online platforms. The government and internet platforms can start by regulating the platforms, clarifying in the law the prior censorship responsibility of the platforms, and filtering obvious illegal and infringing information through technical means such as artificial intelligence and big data to identify pictures, text and voice. China has already implemented a strict real-name system on the Internet, and many platforms have adopted measures such as displaying IP addresses to restrict citizens from expressing their opinions online without fear or favor, and a real-name system on the Internet is an important means to effectively curb online violence and achieve "responsibility for one's own words". Therefore, with the popularity and development of China's Internet, it is imperative to implement a system of real names on the Internet, which will not only restrict citizens' reckless online expressions, but also allow them to be held legally accountable for their actions in a timely manner after online violence has occurred, making it possible for people to exercise their right to freedom of expression while also taking legal and moral responsibility for their own expressions. " Whether in real life or in the online world, freedom of speech is by no means boundless and unrestricted, and only by taking responsibility for one's own speech can one truly achieve freedom of speech.[17] This also allows for timely accountability after cyber violence has occurred. It is necessary to strengthen the management of netizens' information and to strengthen the supervision of media reports, such as screening the content published by the media and moderately restricting news as well as topics that are not authentic or strongly controversial.

4.3 Eliminating gender bias in society

Feminism in China only began to sprout less than a century after China's reform and opening up, but China's patriarchal social system has lasted for thousands of years. There are deep-rooted stereotypes that are difficult to change. Eliminating prejudice against women is indeed not something that can be changed in the short term and requires the efforts of all parties in society to establish an equal and stable order of consciousness. In real life, it is important to establish equality between men and women in the order, and use the power of the media and public opinion to convey correct understanding and treatment to people who have prejudice and discrimination against women, and to convey respect for women in cyberspace and society as a whole. At the same time, it is necessary to protect and encourage anti-women social forces, and for victims of cyber violence to seek help from anti-women organizations, listen to their rational demands and provide timely feedback. [18] In the case of cyber violence, awareness of women's expression is also beginning to awaken. Only then will women be silenced by the hegemony of gender culture, and in the age of new media, society cannot ignore the self-expression of women and the masses.

5. Conclusions

The topic of gender has always been a hot topic on Chinese internet platforms. When some social hotspots involving women's issues appear in the public view, they cause heated discussions and often turn into attacks on women's groups while turning a blind eye to the events. On this basis, the development of the Internet and the deliberate guidance of the online media have also provided opportunities for the stigmatization of feminism to expand and spread. Creating not only a negative impression of feminism on online platforms, but also misunderstanding of feminism by the public, and even prejudice against women's groups. In order for the public to understand feminism better, to be able to rationally distinguish what feminism really is, to maintain a rational attitude towards gender issues, and to respect women and every group, everyone in the internet platform should shoulder their own responsibilities, and have an inevitable responsibility for eliminating gender prejudice in society and maintaining the internet environment. Attacking the stigma of feminism and giving it a proper name can effectively reduce the number of incidents of cyber violence against women on internet platforms, as well as safeguarding the rights and interests of female groups and guaranteeing their freedom of expression.

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