

# **Fourth-Wave Feminism, Social Media, and Z generation**

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# **Fourth-Wave Feminism, Social Media, and Z Generation**

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Wenzao Ursuline University of Languages, 2022

## **Abstract**

After years of movements' struggles, challenging and surviving in an unequal society that stigmatizing woman as minorities with limited resources and rights, women's rights are still considered inconsequential by majority. Since 19<sup>th</sup> century, feminists had pursuing representation and equality in every dimension, in present, Fourth-Wave feminists transferred their platform from offline to online, specifically social media. As part of the Z generation community, I have observed years of inequality within this society, especially females who had experiences more sexual discriminations.

This research investigated how Z generation's perspective toward Fourth-Wave feminism and social media within 21<sup>st</sup> century to understand how those two figures circulated in our society. This research was conducted by both qualitative and quantitative method, and the latter was concentrated on comparative analysis which was analysed the differences of perception Four-Wave feminism between Taiwan and western countries, specifically females and transgender from Taiwan and western countries.

The finding showed that there were differences between Taiwan and western countries, but there were also not. The governmental and educational system are different, such as law, protection regulation for women, but individual experiences are the most significant element to shape personal personality and gender identity. Z generation's perception toward Four-wave feminism were positive and neutral, and it is evident to notice that people are more aware of women's right and gender identity.

Keywords: Fourth-Wave feminism, intersectionality, women's right, transgender, social media, Z generation, #MeToo movement, Taiwan, western countries.

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# INTRODUCTION

## Background

After years of movements' struggles, challenging and surviving in an unequal society that stigmatizing woman as minorities with limited resources and rights, women's rights are still considered inconsequential by majority. As women tried to fight for what they value in this society, the perspectives toward what feminism should focus on have changed based on different generation. The First-Wave Feminism was occurred during 19<sup>th</sup> and early 20<sup>th</sup> century<sup>1</sup> throughout the western countries, which was specifically concentrated on women's suffrage and gender equality. During the World War Two, when males were away from home, women were be asked to fill themselves in the industries to sustain the domestic economic, which rendered an effect of convincing women they have abilities to do anything that a man could do. The Second-Wave feminism was largely based on United States in 1960s to 1970s<sup>2</sup> and was affiliated with women's experiences, such as family, work, politics, sexuality, and strongly promoted the idea of reproductive rights. After that, the Third-Wave Feminism emerged in the mid-1990s and was led by the generation X<sup>3</sup> who claimed to redefine what it meant to be feminists and embraced the diversity and individualism in women.

Since the 2010s, the feminists were strongly promoting the idea of Fourth-Wave feminism by Internet, especially social media. The Internet has created a culture in which sexism and misogyny can be "call-out" and challenged.<sup>4</sup> Fourth Wave Feminists is concentrating on four crucial characters; intersectionality, which acknowledged people have their own experiences of discrimination and oppression and we must consider everything that can marginalize people; gender norms which feminists argued that gender stereotypes serve to uphold patriarchy and restrict the boundaries on women's lives; empowerment of women which entails raising the status of women through social, educational, economic, political, and psychological dimensions; and marginalization of women in society that people with powerless position are made marginal or

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<sup>1</sup> Mineke Bosch, ""History and Historiography of Dutch First-Wave Feminism, 1860-1922." *Women's Emancipation Movements in the Nineteenth Century: A European Perspective.*, *Stanford University Press* (2004).

<sup>2</sup> Rosalyn Baxandall, and Linda Gordon, ""Second-Wave Feminism." *a Companion to American Women's History*," (2002).

<sup>3</sup> Teri Finneman, and Yong Volz, "Leading the Second Wave into the Third Wave: Us Women Journalists and Discursive Continuity of Feminism," *Feminist Media Studies* 20.6: 863-878 (2020).

<sup>4</sup> Ealasaid Munro, "Feminism: A Fourth Wave?," *Political Insight* 4 issue: 2, 23 (August 23, 2013).

become relegated to the fridge of society. Moreover, it is increasingly clear that the social media has made the creation of global community, helping feminists disseminate the values of both discussions and activism.

### **Motivation**

As growing up in a family with a sexism family member, I was treating unequally. As a woman, I deserve the same rights as a man. I can do anything I want not because of my sexuality but my value in this society. When I grew up, I could feel that people intended and unintended to criticize female, mostly by males, because of their gender and the gender norms system which defines females about what a female supposed to do. Therefore, I dedicate myself to understand why most women try to manage their identities to distance themselves from feminist identities and why the society disagree with the idea of empowering women. I hope this research will help women be confident, brave about their gender and identities, making our system understand the importance of women's rights.

### **Research purpose**

By investigating how Z generation's perspectives toward Fourth-Wave feminism and social media in 21st century, the author would like to understand more how Fourth-Wave feminism circulated in our society. Besides, Z generation was born with the Internet and social media which had influenced their pattern of searching and receiving information. The author is intent to investigate whether social media has impacted on Fourth-Wave feminism in Taiwan and western countries.

### **Research questions**

1. The differences between Taiwan and Western countries: Is there any difference between Taiwan and western countries toward Fourth-Wave feminism's ideology?
2. Does social media make fourth wave feminism negative?

## **Contribution**

To give comprehensive understanding of how Z generation think about Fourth wave feminism and the uses by feminists for promoting relevant ideologies.

## **Limits**

Since the definition of feminism is diverse from every individual, there were few limitations in the research with delimits.

1. The research does not include all the dimension on social media and all the social media platform, which will be only discussed some platforms used by Z generation mostly such as Instagram and Facebook. Furthermore, it will only be focused on few points, for instance, events, social movements, and how Z generation's reflections on social media.
2. The research has mentioned the transgender community, but it will only concentrate on transgender people's identities recognized by feminists and Z generation within Fourth-Wave feminism.
3. This research will include educational policies, such as whether the relevant courses about women-centered or transgender identity should be enacted; however, it will not include other governmental policies and discussions.
4. Since people with age 12 to 16 are still developing and learning different social subjects, and are considered as having less incomplete knowledge compares to other Z generation, Z generation who born within 2006-2010 were excluded from the survey and interviewee research.

## **Delimits**

The scope of this research is delineated by Z generation who born within 1990 to 2010, and will be included all the Z generation around the world, because one part of my research entailed the comparative analysis between western countries and Taiwan. However, the study population might not be included all the Z generation from every country, which will be dependent on respondents. Feminism histories and cultures have developed over decades, but my research will

only be covered the Fourth-Wave feminism which happen after 2010s, and the social media developments will be analyzed after 2000s, specifically the time used by Z generation frequently. The definition of women's rights and feminism will be defined by respondents themselves, and the main point of this study is to understand how Z generation think about the Fourth-Wave feminism and social media. Diverse social aspects will be included in this research that Z generation has experienced or their perspective toward relevant past or current events.

# LITERATURE REVIEW

In this chapter, the author will focus on the debates and arguments from diverse perspectives. The first section will discuss the Fourth-Wave Feminism, such as what is Fourth Wave Feminism, what are they focusing on. The second section will concentrate on debates and arguments within transgender, Z generation, and geographical differences. How transgender community interact with feminist, how Z generation think about feminism, and is there any geographical difference between Asia and Western countries.

## Fourth Wave feminism

### What is Fourth Wave Feminism?

Contemporary feminism is characterized by its diversity of purpose, and aimed the cacophony of voices it is easy to overlook one of the main constants within the movement as it currently stands – its reliance on the Internet.<sup>5</sup> Fourth-Wave Feminism was marked seemingly by the emergence of online feminism via social media technologies and intersectional global activism.<sup>6</sup> Using the platforms and social media as a tool to promote the idea of feminism around 1990s and approved by academics around 2010s. Young generation voice their opinions about the injustice around them, specifically against women's rights, which developed responses to the increasing need for a social media platform. Fourth wave feminism had explicitly argued the crucial four characters, such as intersectionality which means the majority need to consider everything could marginalize people; gender norms which restrict every dimension for men and women; empowerment of women which the society should rethink about the few resources women could access in political, economic, cultural, legal dimensions, and we must empower women's rights to change the status quo. Finally, marginalization of women which the society consider some groups as minorities, such as women of color and transgender. In present, Fourth-wave feminists are still developing their rights on social media, promoting the importance of women's rights and seeking to challenge global injustices that could better our society.

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<sup>5</sup> Ibid.

<sup>6</sup> Nicola Rivers, "Postfeminism(S) and the Arrival of the Fourth Wave: Turning Tides," (2017).

## Intersectionality

With #MeToo, *Hermana. Yo sí te creo*, and *Everyday Sexism* perhaps its most visible expression – other defining aspects include the commitment to a diversity of purpose, which recognizes intersectionality as a key issue, and the questioning of established sex/gender systems, heterosexism, and binary gender norms.<sup>7</sup> Intersectionality as a contribution of feminism to sociology<sup>8</sup> which acknowledged that everyone have their own unique experiences of discriminations and oppression and we must consider everything that can marginalize people, including gender, race, sexual orientation, physical ability, etc. Intersectionality addresses the dynamics of inequalities; furthermore, it purposely avoids being a totalizing or “grand theory” by refusing to conceive disadvantage and subordination along a single categorical axis, namely gender.<sup>9</sup> In this generation, intersectional identities such as women of color are overlooked by contemporary feminism. If she is marked by her race, then her gender failed to be fully taken into consideration.<sup>10</sup> In order to examine systemic and social injustice against women, a shared experiences from all over the world among women, including their sexuality, national, cultural, religious, and class, are necessary to contest sexism and racism, cooperating with social media within Fourth Wave Feminism. Yet, not just people who born with identified with cisgender but transgender community. A person who used to be a man decided to become a woman, which most majority population refused to accept and categorize her identity as a woman, especially when it comes to sports competition and qualifications of receiving national supportive assistances. Individuals in these social groups are seen as having conditions that need treatment that must be authorized and under the supervision of medical personal.<sup>11</sup> The bodies of intersex and transgender athletes become the fixation of sport structures working to force them into biologically deterministic views of sex and gender to permit their competition.<sup>12</sup> Those people already take the

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<sup>7</sup> Torsten; Pérez-Moreno Lange, Lucía C., "Editorial. Architectural Historiography and Fourth Wave Feminism," (2020-12-18).

<sup>8</sup> Ann Denis, "Review Essay: Intersectional Analysis: A Contribution of Feminism to Sociology. *International Sociology*," (2008).

<sup>9</sup> Kimberlé Williams Crenshaw, "Demar- Ginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," *Feminist Legal Theory: Readings in Law and Gender*, edited by Katherine Barlett and Rosanne Kennedy ((1989) 1991).

<sup>10</sup> Tegan Zimmerman, "#Intersectionality: Te Fourth Wave Feminist Twitter Community," no. Vol. 38 No. 1 (2017): What's Intersectional about Intersectionality Now? & Intersectionality in Austere Times: Boundary Crossing Conversations (2017).

<sup>11</sup> Vikki Krane, ed., "Sex, Gender, and Sexuality in Sport: Queer Inquiries," *Routledge* (2018).

<sup>12</sup> *Ibid.*

risks of judging by people for becoming an authentic woman, but they still insisted on having a gender reassignment surgery because they know what they value, however, the society still a hinder for them. Since what the latter believed is diametrically antagonistic. Regarding to women's different experiences of discriminations and oppressions, intersectionality included diverse genders that could develop inclusion within the institutions. All kinds of genders are part of the responsibility of changing and better our society, not just namely women.

## Gender Norms

Restrictive gender norms harm health and limit life choices for all.<sup>13</sup> With incarcerated binary gender system, males were expected to show masculinity and worked in public sphere while females were asked to play the inherent roles with feminine as caring, mother, and wives. Once a person does not obey its intrinsic gender roles that people consider it indispensable, which would be labeled as "different". That is, cultural domain in which institutions reproduce beliefs and attitudes that shape female and male behavior is a key component of a gender-stratified system.<sup>14</sup> The gender stratification render stereotypes and sexism which embedded in our consciousness and system that perpetuate inequality. The perpetuation of gender norms and stereotypes that cause women and men to internalize as legitimate the current system of inequality results in a perception that the gender order is natural.<sup>15</sup> We labelize and define items around us in order to clarify different concepts, however, it creates a vicious circle in majority's understanding of gender system. Through the education, students learn the definition of masculinity, feminine, and how they should behave in certain boundaries under traditional gender system, which people might neglect other community such as transgender. One group that is largely left out of discussions of education consists of transgender students, those who transgress societal gender norms.<sup>16</sup> As students find any different gender expression in a peer that is not follow the gender stratification, a peer who is considered different by other students might encounter bullying and sexual harassment. For instance, Ye Yong Zhi incident in Taiwan.<sup>17</sup> A boy was bullied by other students

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<sup>13</sup> Greene ME Heise L, Opper N, et al., "Gender Inequalities and Restrictive Gender Norms: Framing the Challenges to Health," 393: 2440-54 (Lancet 2019).

<sup>14</sup> Stephanie Seguino, "Plus Ça Change? Evidence on Global Trends in Gender Norms and Stereotypes," *Feminist Economics* 13(2) 1-28 (April 2007).

<sup>15</sup> Ibid.

<sup>16</sup> University of North Carolina–Chapel Hill Kathleen E. Rands, "Considering Transgender People in Education," *Journal of Teacher Education* 60; 419 (2009).

<sup>17</sup> 游美惠, "反霸凌與性別平等教育," (2006).

due to his distinct gender expression and was afraid of going to bathroom during the breaktime. He was later found in the bathroom, lying on the ground with bleeding profusely. Gender expression refer to the manifestation of an individual's fundamental sense of being masculine or feminine through clothing, behavior, grooming, etc.<sup>18</sup> Those consequences may be in be the form of social stigma, with violation of one's gender identity boundaries often leading to anxiety and distress.<sup>19</sup> According to *Journal of the American Academy of Child and Adolescent Psychiatry*<sup>20</sup>, children with gender dysphoria and transgender people have higher rate of self-harm and suicidality. Institutions and educators need to develop courses related to gender identities to help children understand our world with diverse genders and it is fine to identify themselves out of fixed gender system. If the institutions keep refusing to take other community into consideration that could affect multiple dimensions, especially, females in the workplace.

Fourth wave feminists have argued equal pay for equal work, challenging gender norms for women to overcome the phenomenon of females receiving different salaries even they work as the same position with other males. Gender norms are often mentioned as a feature of intrahousehold bargaining; as an influence on women's labor force participation; as determining women's access to land and resource rights; and more.<sup>21</sup> Economic system was built by white masculine men and western beliefs, females were asked to stay home, played a caring role in private sphere. For instance, the society has a tendency of an increasing use of home workers, specifically women. The lower wages paid to home workers and the reduction in overhead costs, while beneficial to firms, reinforce gender norms and stereotypes that link women to the home and to their role as caretakers, and perpetuate their designation as secondary wage earners.<sup>22</sup> This kind of limitation also restricted women's ability and knowledge that they unable to bargain for better distribution of work, but household labor. Another example is women labor participation. In affluent countries, professional positions are more open-up for women, on the other hand, women are being restricted to low paying, agricultural, and industrial works, in many developing countries.

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<sup>18</sup> Kathleen E. Rands, "Considering Transgender People in Education."

<sup>19</sup> Seguino, "Plus Ça Change? Evidence on Global Trends in Gender Norms and Stereotypes."

<sup>20</sup> Rachel H. Salk<sup>1</sup> · Brian C. Thoma<sup>1</sup> · Sophia Choukas-Bradley<sup>2</sup>, "The Gender Minority Youth Study: Overview of Methods and Social Media Recruitment of a Nationwide Sample of U.S. Cisgender and Transgender Adolescents," *Archives of Sexual Behavior* 49:2601–2610 (2009).

<sup>21</sup> Rebecca Pearse & Raewyn Connell, "Gender Norms and the Economy: Insights from Social Research," *Feminist Economics* 22:1, 30-53 (2016).

<sup>22</sup> Seguino, "Plus Ça Change? Evidence on Global Trends in Gender Norms and Stereotypes."

with poor education and training, it is hard to find a stable job in urban areas, they have no choice to stay in rural areas and have a job required without techniques, which is rapidly disappeared and easily being substituted by automatic machines. Progressively, those people are devoted into domestic workers or caregivers in urban areas. With aging society, this sort of occupations is increasing largely, and it is heavily feminized.<sup>23</sup>

Gender norms may be embedded in the promotion rules of a government department, in a television station's definition of what information counts as "news", or in an advertising company's imagery of fashionable women. How institutions as the feature of modern gender orders specify gender norms is crucial for all genders. "Gender norms", specifically, mean differential rules of conduct for women and men, including rules governing interactions between women and men, such as the relationship for specific groups.<sup>24</sup> Gender norms not just as attitudes in individuals' heads, but also as embedded in organizational structures and practices, discursive systems, commercial transactions, and collective identities.<sup>25</sup> This is a complex social problem but important to recognize the diversity of gender equality.

### **Empowerment of Women**

Empowering of women has been seen as important element of liberating females from all political, economic, and cultural dimensions. Raising an attention of empowerment of women not just benefited women themselves but the whole society. Women's stress on power not as domination but as capacity, on power as a capacity of the community as a whole, suggests that women's experience of connection and relation have more consequences for understandings of power.<sup>26</sup> Decades of challenges have a significant impact on the idea of women's abilities, such as women have learned to defend their own interests through groups actions, verbal and physical abuse and violence against women have been reduced, and women's mobility has increased tremendously.<sup>27</sup> However, what kind of aspect could empower women have changed from generation to generation. As articulated in some of the papers, empowerment can have four

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<sup>23</sup> Data sources from SDG-report-Gender-equality-in-the-2030-Agenda-for-Sustainable-Development-2018-en, "Armenia and Duffy 2017, Based on Luxembourg Income Study (Lis) Data, 2012-2013 Round.," (2018).

<sup>24</sup> Connell, "Gender Norms and the Economy: Insights from Social Research."

<sup>25</sup> Ibid.

<sup>26</sup> Dr.M.Shunmuga sundaram, "Women Empowerment: Role of Education," Vol.2 Issue-12 (2014).

<sup>27</sup> Ruchira T. Naved, "Empowerment of Women: Listening to the Voices of Women," *The Bangladesh Development Studies* Vol. 22, No. 2/3, pp. 155-178 (1994).

components: cognitive, psychological, economic and political<sup>28</sup>, and Economic opportunities , education, and beauty standard will be the three crucial dimensions in this part.

### Economics

When it comes to empower women through economics, it usually refers to increase labor participation in a productive activity. Empowerment enables the person to gain insight and have an awareness of what is undesirable and unfavorable about her current situation, perceive a better situation, the possibilities of attaining it and realizing what is within her reach and what she could do to get to a better situation.<sup>29</sup> Women need an intermedium that would encourage them as an independent individual to walk out and explore the world, which allowed them gaining controls of their own lives, claiming their rights, and having autonomy no matter how small it is. Several programmes have been conducted, and were targeted at adult females, specifically in developing countries. Adult females have experienced the subordination and knew the process and environment that creating the certain problems, even it did not label as “issues”. Second, the transformation of these women is fundamental to breaking the integrational reproduction of patriarchal authority.<sup>30</sup> For instance, according to The Bangladesh Development Studies, programmes is that access to credit provides women the opportunity to generate income, reduces their dependency on males, increases family income and thus raises women’s status in the family.<sup>31</sup> Although women still having few powers over their own rights, however, they understand that women can just like men as providers of supporting domestic financial crisis or expenditure. Starting with small step then making their own income without men.

Another example is women in entrepreneurship. Research shows that women’s entrepreneurship has the potential to produce change in women and communities, leading to greater equality, emancipation and empowerment. (Ahl, 2006; Hanson, 2009; Hughes, Jennings, Brush, Carter and Welter, 2012; De Vitta, Mari and Poggesi, 2014; Marlow, 2014; Lock and Lawton Smith, 2016) Entrepreneurship as a tool, women could redefine themselves in a workplace, gain independence, and importantly, having their own lives. Women’s entrepreneurship is

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<sup>28</sup> Carolyn Medel-Anonuevo, and Bettina Bochynek, " "The International Seminar on Women's Education and Empowerment." ," *Women, Education and Empowerment* 5 (1995).

<sup>29</sup> edited by Carolyn Medel-Añonuevo, "Women, Education and Empowerment: Path Towards Autonomy," *UIE Studies* 5 (1995).

<sup>30</sup> Ibid.

<sup>31</sup>Naved, "Empowerment of Women: Listening to the Voices of Women."

considered a contribution to development, is important to inform initiatives that promote equitable economic and social development.<sup>32</sup> Such as reduced poverty. Pursuing entrepreneurship for women is a significant strategy of contestation<sup>33</sup>, while income increasing also represented as independence, competency, and recognition. As economic human capital increases with technological advanced, men start to be willing to surrender some rights for women to ensure that children get better education.<sup>34</sup> Research also suggests that for women who work, income, assets and social capital can improve women's bargaining positions to bring about change in gender relationships.<sup>35</sup>

### Education

Empowerment could come from education. Education is considered as a prerequisite for women who are dedicated to engage in any professional institutions and careers, simultaneously, as an assistance, which help women developing their capability against social injustice, unequal economic opportunities, ideologies, and practices. Specifically, women's access to higher education. Higher education is perceived to be an important agent of modernisation, traditionally filtering through an elite, a producer of higher-level human resources to meet national needs and increasingly, an instrument of democratization and social equity.<sup>36</sup> Women also respond to and utilize opportunities to improve their lives, and education is envisaged as empowering them to do so.<sup>37</sup> Education as a major factor that shapes beliefs and attitudes toward the idea of empowerment of women, which enhances women's capabilities and greater attainments while challenging the traditional attitudes. Higher education intensify cognitive development, improves the ability to process information, and offers access to a diverse array of information and experience.<sup>38</sup> Along with traditional educational system, female students were asked to follow the nature gender norms

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<sup>32</sup> Margaret Lombe M. Emilia Bianco, Mara Bolis, "'Challenging Gender Norms and Practices through Women's Entrepreneurship'," *International Journal of Gender and Entrepreneurship* (2017).

<sup>33</sup> S Hanson, "Changing Places through Women's Entrepreneurship," *Economic Geography* Vol.85, No.3 (2009).

<sup>34</sup> M. and M. Tertilt Doepke, "Women's Liberation: What's in It for Men?," *Quarterly Journal of Economics* 124(4): 1541-1591 (2009).

<sup>35</sup> M. Emilia Bianco, "'Challenging Gender Norms and Practices through Women's Entrepreneurship'."

<sup>36</sup> Swarna Jayaweera, "Higher Education and the Economic an Social Empowerment of Women - the Asian Experience," *Compare* Vol. 27, No. 3 (1997).

<sup>37</sup> Ibid.

<sup>38</sup> Wenjie Liao and Liying Luo, "Gender, Education, and Attitudes toward Women's Leadership in Three East Asian Countries: An Intersectional and Multilevel Approach," *societies* (2021).

as a caring role, which is perceived as natural, sarcastically, even they got an ostensible decent job they still work as secondary position.

Educational system was designed based on men-centered courses, for example, health and fitness. Most of knowledge base in specific content areas such as the physiology of exercise, biomechanics, and sports medicine is based on studies of men.<sup>39</sup> With some expectations and traditional ideas, students pre-conceived coaches are men who prefer to develop male elite athletes, which is highly possible that everyone will think only “males” can be an athlete because there is no woman on the sports field. Therefore, educational institutions are failed to evolve with the times. Educators’ perspectives and positions which involved with gender bias ideology might delineate a students’ thinking pattern, Importantly, impede personal identity’s acknowledgement. An women-centered or gender-balanced courses are a chance to expend students’ thoughts and ideas about the interrelationships between gender and various aspects of health.<sup>40</sup> An women-centered courses help female students develop awareness of empowerment, and with more education, women have greater access to women’s rights and understanding of how to secure and recognize their own privilege, enabling female students make an educated choice.

Female students who received more knowledge about gender relations and gender consciousness are more sensitive about sexism and negative situation of discrimination. It is noteworthy that, although women’s studies students became more feminist, they did not become more negative toward men.<sup>41</sup> The primary core of feminism is to change women’s understanding of themselves, that is, to develop a sense of gender consciousness among women.<sup>42</sup> Education create an environment to let female students have awareness and understanding themselves, specifically, women’s subordinate position. Studies have showed that education is related to higher levels of ethnic and gender consciousness in ethnic minorities.<sup>43</sup> When women having sexual harassment or discrimination in the society, their life experiences with educational experiences might transform into relevant activist behavior, because they do not agree with this kind of

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<sup>39</sup> JoAnn DiGeorgio-Lutz, ed. , "Women in Higher Education: Empowering Change," *Greenwood Publishing Group* (2002).

<sup>40</sup> Ibid.

<sup>41</sup> Donna Henderson-King and Abigail J. Stewart, "Educational Experiences and Shifts in Group Consciousness: Studying Women," *Peer Reviewed Articles* 40 (1999).

<sup>42</sup> Ibid.

<sup>43</sup> Lauren E. Duncan, "Motivation for Collective Action: Group Consciousness as Mediator Fo Personality, Life Experiences, and Women’s Rights Activism," *Political Psychology* Vol. 20, No. 3 (1999).

situation and existence on society. Feminist pedagogy has built on women's experience with consciousness raising to recognize the value of integrating the personal and the intellectual along with political analysis. Therefore, it is obviously crucial that access of education and educational system are important to women and countries' developments.

### Beauty standard

Beauty standard had evolved in different types of ideal imagination toward people's appearance and body size, specifically for women who has invested substantial amount of time and energy to conform the beauty standard. In 1990s, western standard of females' beauty is instilled into curvaceously thin beauty icon,<sup>44</sup> which is hard to reach the standard for most people. Both men and women have habitually scrutinized women's bodies to see how closely those women approximate the beauty standards,<sup>45</sup> which is accompanied contemptuous characterizations of females. Yet, the consequences for those females who failed to achieve the standards could experience sexual judgement, sexual harassment, and body dissatisfaction. In present, the consequences of oppressive beauty standards are more serious on the Internet. Under globalization and the speed of spreading information by the Internet, beauty standards are not specific for western women, but all the women around the world. Number of influencers had emerged after 2010s who have inspired, influenced on females and told those people what to do, how to behave, what to buy, how to dress as a woman. Beauty ideals and beauty practices signal women's inferior status and identify their differences from men, shift social awareness from women's competencies to superficial aspects of their appearance, undermine women's self-confidence, dissipate their emotional and economic resources, and reduce them to sex objects.<sup>46</sup>

Women seen as sex objects often are told to be attractive and seductive, and their physical appearance transformed into an anxiety, rather than a confidence. In 21<sup>st</sup> century, the popular cultures and fashion industry have produced strong media images accentuating the dominant ideology of female beauty. Consumption of these images has resulted in a cultural norm of women

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<sup>44</sup> K. Harrison, "Television Viewers' Ideal Body Proportions: The Case of the Curvaceously Thin Woman.," *Sex Roles* 48, 255–264 (2003).

<sup>45</sup> Gordon B. Forbes & Linda L. Collinsworth & Rebecca L. Jobe & Kristen D. Braun & Leslie M. Wise, "Sexism, Hostility toward Women, and Endorsement of Beauty Ideals and Practices: Are Beauty Ideals Associated with Oppressive Beliefs?," *ibid.* 56:265-273 (2007).

<sup>46</sup> S. Jeffreys, "Beauty and Misogyny: Harmful Cultural Practices in the West.," *New York: Routledge.* (2005).

and girls disciplining their bodies.<sup>47</sup> The struggle of women and girls to physically emulate media images has manifested itself in eating disorders and body image issues, while the lack of fulfilled identification may result in low self-esteem.<sup>48</sup> Along with entertainment and fashion industry, females' physical appearances are seen as commodification and strategy to gain corporate interests, which led to a spirit of competitiveness in social sphere, therefore, causing women's mental health issues through their life courses. However, some beauty standard could be seen as empowering.

Due to previous ideology toward women's bodies images, beauty ideas and practices were considered as negative and oppression. Young girls and adolescents will not know that feminist thinkers acknowledge both the value of beauty and adornment if we continue to allow patriarchal sensibilities to inform the beauty industry in all spheres.<sup>49</sup> Women need to know how to love their bodies as themselves rather than the subjective sexual objectives created by men. Beauty comes from all sizes of color, all kinds of gender and women should not be sorry, unconfident, fear about their body shape. One of the interesting cases is that the medical industry which provided female-centered and gain mass support from women whoever are or are not agree with feminist politics. The medical industry realized that women were willing to spend their money on self-love, health care facilities and commodities which respect for women's bodies. When it comes to issue of medical care, of taking out bodies seriously, women continue to challenge and conform the medical industry<sup>50</sup>, therefore, rendering people's perspectives to change.

There is a seeming contradiction between initiatives that claim to empower girls and women to resist unrealistic and exclusionary standards of beauty, and media productions offering tutorials on how to precisely achieve these very same standards.<sup>51</sup> Influencer provided a source of aesthetic labour, encouraging women to perform aesthetic labour on their own bodies, which is a demonstration of how to know your body and preferences through beauty productions. Although they instructed conventional feminine ways, but they conveyed messages to girls who can self-empowered through makeup or other mechanisms. Education and economic as external

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<sup>47</sup> Dara Persis Murray, "Branding "Real" Social Change in Dove's Campaign for Real Beauty," *Feminist Media Studies* 13:1, 83-101 (2013).

<sup>48</sup> Ibid.

<sup>49</sup> Bell Hooks, "Feminism Is for Everybody - Passionate Politics," (2000).

<sup>50</sup> Ibid.

<sup>51</sup> Sarah Banet-Weiser, "'I'm Beautiful the Way I Am': Empowerment, Beauty, and Aesthetic Labour," *Aesthetic Labour* (2017).

mechanisms are important to women enter social sphere, however, self-empowerment such as beauty standard also is conducive to girls for understanding themselves.

### **Marginalization of Women**

Women as minorities in society had been marginalized, experienced in large structural of legal, economic, and social inequality. However, women of color and lesbian are marginalized more serious compares to white women. Along with second and third wave feminism movements, most feminism developments were raised by white women, which neglected females, particularly those of color, and the depiction of lesbians as criminals as violent predators. Both of these trends are related to gender stereotypes about femininity and masculinity, and the increased power and visibility of women in contemporary society.<sup>52</sup> Marginalized women continue to be judged for violating traditional feminine ideals, experienced sexism, racism, inequality, and oppression in their daily lives that against self-identification.

Women of color, LGBTQ individuals, and other underrepresented groups may perceive a certain phenomenon that the definition of marginalization of women did not include them, not being for them. For instance, the study had found that sexual minority women of color have higher substance abuse rates than heterosexual women of color or White sexual minorities.<sup>53</sup> Through online surveys, within their cohort they found that Black and Latino populations under the poverty line are likely to be exposed to occupational hazards and social hazards, such as dust, fumes, racial discrimination, and workplace abuse.<sup>54</sup> Intersectionality is crucial to redefine marginalization of women within all kind of gender and women. Fourth wave feminists increasingly define themselves as intersectional feminists who attempt to elevate and make space for the voices and issues of those who marginalized<sup>55</sup>, whoever their gender, sexual orientation, religion, race, and class. For nowadays, people tend to seek for people who experienced same situation as

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<sup>52</sup> Meda Chesney-Lind and Michele Eliason, "From Invisible and Incurable: Demonization of Marginalized Women and Girls," *Crime Media Culture* 2: 29 (2006).

<sup>53</sup> E. H. Mereish, & Bradford, J. B., "Intersecting Identities and Substance Use Problems: Sexual Orientation, Gender, Race, and Lifetime Substance Use Problems," *Journal of Studies on Alcohol and Drugs* 75(1), 179–188 (2014).

<sup>54</sup> MPH Kali Cyrus MD, "Multiple Minorities as Multiply Marginalized: Applying the Minority Stress Theory to Lgbtq People of Color," *Journal of Gay & Lesbian Mental Health* (2017).

<sup>55</sup> Urszula Pruchniewska, "'A Group That's Just Women for Women': Feminist Affordances of Private Facebook Groups for Professionals," *New Media & Society* 1–18 (2019).

underrepresented groups in digital spaces, later, creating a group to support each other. People perceive a technology impacts how they use it,<sup>56</sup> therefore, as mentioned before, people have a tendency to find a person who has the same situation. Black people create Black community, transgender people develop their community, which represents the opposite idea of intersectionality. Feminists should consider and gather all the minorities to challenge the system and change. Collective action and oppositional political activism established features and bring up a challenge to inequality, and oppressive practices and exclusionary policies are often the catalyst for participation in collective action to generate a conscious move toward social, cultural and political change.<sup>57</sup>

## Debates and Arguments

### Transgender and Feminism

A person who used to be a man or women, now decides to do a gender reassignment surgery, yet, do the public and feminists recognize them as a man or woman? The whole topic around transgender community is basically discussing about identity and gender, which is often described with contested and problematic. The term transgender included all those people who internally felt sense of core gender identity does not correspond to their assigned sex at birth or which they were raised. This also included those people who do not identify with any gender at all.<sup>58</sup> From Raymond's book, *Transsexual Empire: The Making of the She-Male*,<sup>59</sup> her dramatic arguments toward transgender communities, which likens the transexual women to a rapist.<sup>60</sup> Yet, it also reflected the ambivalence of feminism's definition of gender and equality. For example, feminists often struggled with developing the meaning of sexualities and gender, such as femininity and masculinity. However, when a person decides to do a gender reassigned surgery, now having the opposite gender the person used to have. Some feminists argued that transgender people might violate to the safe spaces, such as toilet using. Expanding the boundary of freedom in women and

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<sup>56</sup> Ibid.

<sup>57</sup> P. and Takhar Millward, Shaminder, "Social Movements, Collective Action and Activism," *Sociology* 53 (3), pp. NP1-NP12 (2019).

<sup>58</sup> Eleanor MacDonald, "Critical Identities: Rethinking Feminism through Transgender Politics," *Atlantis* (1998).

<sup>59</sup> Daly 2005; Lombardo and Meier 2006; Meier and Celis 2011; Subrahmanian 2004.

<sup>60</sup> MacDonald, "Critical Identities: Rethinking Feminism through Transgender Politics."

men's lives, which never took transgender community into consideration. The entire social sphere does not accept or recognize transgender community, increasingly, transgender people's personal lives have been a target of come-out culture.

For transgender people, coming out might not mean revealing gender identities, but rather a particular kind of gender history characterized by the movement from one gender category to another.<sup>61</sup> It is evident that a person's gender identity used to be perceived by people, and it also can manifest that gender identity is not defined by oneself but perceived and decided by others. A person who identified oneself as a woman, but perceived by others as a man or in a way or another. Studies have showed that most data are based on lesbians and gays' coming out experiences<sup>62</sup>, but transgender speakers have presented unstudied or few. Unlike lesbian, gay, and bisexuality, transgender people are more concentrating on gender issues of gender identity and self-representation, rather than sexual orientation. Identities are historical artifacts rather than static realities<sup>63</sup>, which might make the public think the society needs categories to define and identify boundaries, and gender identities are part of the victim. However, identities contributed to our understanding of nowadays resistance and oppression. Transgender identity provided diversity toward political and cultural dimensions, which might challenge and destabilize the existing category and boundary.

Radical feminists such as Raymond who elucidated that gender is an expression of biological sex, the latter of which is chromosomally dependent.<sup>64</sup> From her position, transgender people will never become women or men, and as if they truly become, then that would only violate cisgender's safe spaces. For a long time, public toilet usage right had been discussed over years, which accompanying with debates of diversity. For instance, the 2014 Twitter hashtag #NoUnexpectedPenises, a UK journalist and high profile feminist activist Sarah Ditung posted of the: necessity of excluding penised individuals from some women-only spaces.<sup>65</sup> The hashtag has been used by women who posted relevant experiences of sexual harassments in several places,

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<sup>61</sup> Lal Zimman, "The Other Kind of Coming Out: Transgender People and the Coming out, Narrative Genre," *Gender and Language* 3.1, 53-80 (2009).

<sup>62</sup> Deborah A Chirrey, "I Hereby Come Out: What Sort of Speech Act Is Coming Out?," *Journal of Sociolinguistics* 7: 24-37 (2003).

<sup>63</sup> MacDonald, "Critical Identities: Rethinking Feminism through Transgender Politics."

<sup>64</sup> Sally Hines, "The Feminist Frontier: On Trans and Feminism," *Journal of Gender Studies* (2017).

<sup>65</sup> Ibid.

such as street, swimming pool. Thus, people connected the use of public spaces by transgender women and sexual violence. Greer who was a writer and was known for her book, *The Female Eunuch*, claimed that when he forced his way into the few private spaces, women may enjoy and shout down their objections, and bombard the women who will not accept him with threats and hate mail, he does as rapists have always done.<sup>66</sup> The majority which misunderstood and drew a wrong correlation between transgender women and men might trigger the greater impact of fear and victimization. The creation of gender-neutral toilet is basically expressing the importance of degender, and according to Cavanagh who was dedicated to gender and sexualities studies with a focus on feminist and queer theories, and she claimed that degendered toilet is an urgent and important political project to ensure access for all who depart from conventional sex/gender body politics.<sup>67</sup> She also argued that differences make anxiety that people who opposed to degendered toilet are instilled with traditional gender relation and normative heterosexuality.

How to make gender neutral toilet more inclusive? The most reassuring way to provide both safety and the need of people who might fear of sexual harassments is the creation of individual toilets which contain washbasins, and are entered through individual, full-length doors from a corridor, or public space. They offer dignity, safety and respect to all users and may not require labelling as male or female.<sup>68</sup> Safe spaces in public are required for those people who might encountered sexual harassments and toilet is part of it. We must ask ourself in what way a space could support human rights or social justice. Foucault argued that architecture itself could not guarantee liberatory practice, which could result as an effect only if architecture coincided with the real practice of people in the exercise of freedom.<sup>69</sup>

### **Feminism for Z generation**

Individuals create different identities in different life phases, who might have multiple identities at the same time. Erikson who was a developmental psychologist and psychoanalyst argued that there are multiple components to the concept of identity: “it will appear to refer to a

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<sup>66</sup> G Greer, "The Whole Women," *London: Black Swan* 74 (1994).

<sup>67</sup> Sheila Cavanagh, "Queering Bathrooms: Gender, Sexuality and the Hygienic Imagination," *Toronto: Torontot University Press* 5 (2010).

<sup>68</sup> Sheila Jeffreys, "The Politics of the Toilet: A Feminist Response to the Campaign to 'Degender' a Women's Space," *Women's Studies International Forum* 45: 42-51 (2014).

<sup>69</sup> Michel Foucault, "Space, Knowledge and Power," *New York: Pantheon Books*. 239-256 (1984).

conscious sense of individual identity... and a maintenance of an inner solidarity with a group's ideals and identity".<sup>70</sup> Nowadays, several social psychologists argued that women who are cognitively aware of belonging to the women social group, feel close to other women, are conscious of power inequities related to gender, and attribute these inequities to systemic rather than individual causes, can be considered to have high levels of gender consciousness.<sup>71</sup> Moreover, social psychologists distinguished identity into two categories; personal identity and social identity. The former consists of traits or characteristics people use to describe themselves as unique individuals; the latter emphasizes the characteristics people share with others who are members of a particular group, based on categories such as gender, ethnicity, occupation, and political affiliation.<sup>72</sup>

Decades ago, feminism has been described incorrectly on media and often is correlation with negative stereotypes. Although self-identification could help women confront sexism and patriarchy system, many women have been reluctant to identify themselves as feminists. However, according to Berryman-Fink and Verderber's research, they found that participants have a neutral to slightly positive connotation.<sup>73</sup> Participants have used positive words such as intelligent and ambitious to describe feminists, which at the same time, also came along with the words such as aggressive and forceful. Yet, it is crucial to note that it is very dependent on individuals. Even research had indicated that feminism had been neutral and slightly positive, why women still are reluctant to identify themselves as feminists? Based on Twenge and Zucker, women believe that other people hold negative stereotypes about feminism, even if themselves do not.<sup>74</sup> It also could suggest that environment influences majority's self-identifications. For instance, a woman might not admit her identity of being a feminist because her significant other do not like feminism. Despite the negative stereotypes of feminism, male participants also believed that feminism were intelligent and strong willed.<sup>75</sup> Therefore, we can notice that people usually distinguished their

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<sup>70</sup> E. H Erikson, "Identity and the Life Cycle," *New York: W.W. Norton & Co* (1959).

<sup>71</sup> Alyssa N. Zucker, "Disavowing Social Identities: What It Means When Women Say, "I'm Not a Feminist, But," *Psychology of Women Quarterly* 28, 423-435 (2004).

<sup>72</sup> K. Deaux, Reid, A., Mizrahi, K., & Ethier, K.A, "Param- Eters of Social Identity," *Journal of Personality and Social Psychology* 68, 280-290 (1995).

<sup>73</sup> C. Berryman-Fink, & Verderber, K. S, "Attributions of the Term "Feminist": A Factor Analytic Development of a Measuring Instrument," *Psychology of Women Quarterly* 9, 51-64 (1985).

<sup>74</sup> J. M. Twenge, & Zucker, A. N, "What Is a Feminist? Evaluations and Stereotypes in Closed- and Open-Ended Responses.," *ibid.* 23, 591-605 (1999).

<sup>75</sup> Kristin S. Weibust Robin E. Roy, and Carol T. Miller, "Effects of Stereotypes About Feminists on Feminist Self-Identification," *ibid.* 31, 146-156 (2007).

own views and how the society views feminism, then they might assume other people have negative perspectives toward feminism, which led to reluctance of self-identification of feminist.

Women as social group initiate collective action against injustice and positively change the group's status. Using #hashtag to gather people who have the same or similar experiences in order to raise group consciousness. Group consciousness is defined as a set of political beliefs and an orientation toward action that arise out of the awareness of being similar to one's group.<sup>76</sup> Social media allows women to build interaction and connection with each other, sharing and consuming online content. Baer has noted that these digital platforms have been viewed as offering great potential for advancing feminist agendas as they are able to disseminate feminist ideas, shape new discourses, connect different and diverse groups, and allow new and creative forms of protest and activism.<sup>77</sup> For instance, Emma Watson's speech of He for She Campaign of gender equality on UN Women, Beyoncé whose music video including feminist word, Taylor Swift and Jennifer Lawrence who claimed allegiance to feminism, etc. That's celebrity feminism.

One of the concerns of celebrity feminism was that it would serve as a distraction or as a false narrative of feminism.<sup>78</sup> Gray argued that celebrity like Beyoncé is merely the "gateway", a beginning stage to a public embrace of feminism. It is easy for celebrities to make feminism appealing on social media, however, this kind of foundation is not complex and subtle, but commercial. It is all about cash. The advantage of celebrity feminism is hypervisibility and amplified voices, which provided them cultural capital and validation. This world is operated mainly by consumer-driven world, and people valued buzzwords more than nuance. Celebrities have more access to social media that allow them tremendous voices to create political identity, iconic, and symbolic. In addition, it is a political process, participating in an array of feminist movements.<sup>79</sup>

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<sup>76</sup> P. Gurin, Miller, A. H., & Gurin, G, "Stratum Identification and Consciousness," *Social Psychology Quarterly* 43, 30–47 (1980).

<sup>77</sup> H Baer, "Redoing Feminism: Digital Activism, Body Politics, and Neoliberalism," *Feminist Media Studies* 16, 1, 17-34 (2016).

<sup>78</sup> Roxane Gay, "'Emma Watson? Jennifer Lawrence? These Aren't the Feminists You're Looking For.," *The Guardian* (2014).

<sup>79</sup> Janell Hobson, "Celebrity Feminism: More Than a Gateway," *Signs: Journal of Women in Culture and Society* 42.4: 999-1007 (2017).

## Geographical differences

Is there any geographical difference between feminism in Asia and the Western countries? In Asia, feminism often seen as western import rather than global issues. The majority of women have negative association and connotations of the word. The fact that feminism has come to be narrowly associated with middle class, white women's struggle for gender equality, and stereotypes perpetuated by mainstream media of feminists.<sup>80</sup> The abovementioned concerns all shared by both Asian and western countries. In western countries, some studies have showed that Americans' attitudes toward feminism may not be easily extrapolated to other Western democracies.<sup>81</sup> For instance, women in United States received more formal education, were more likely to be employed, and were more likely to divorce than women in Italy and Ireland.<sup>82</sup> Likewise, abortion is more discussed in United States due to political structure and developments, and United States is more focused on individuals' support of feminism or goals, which influenced by socioeconomic, family, and workplace. Klein argued that Western Europeans were less egalitarian about roles in marriage and family life although they were very supportive of gender equality in other realms.<sup>83</sup>

Comparing to western countries, East Asian relatively were focusing on different issues toward feminism. For instance, Hong Kong and Taiwan. From 1990, Hong Kong had developed and enacted types of law relevant to women's rights, such as New Territories Ordinance to establish women's inheritance rights(1994) and the establishment of the Women's Commission in 2001, giving gender mainstreaming legitimate attention (Tam and Yip 2009). Similarly, women's grassroots organizations exerted pressure on the government in reforming laws to ensure women's rights and gender equality. Recently, Taiwanese Executive Yuan have passed the new law of *Stalking and Harassment Prevention Act*, which indicated that one of the specific acts repeated and continually engaged towards specific individuals against their will and related to sex or gender via a person, vehicle, tool, equipment, electronic communications, the Internet, or any other means so that the individuals are intimidated to the extent of undermining their daily life or social activities.

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<sup>80</sup> Geetanjali Singh Chanda & Norman G. Owen, "Tainted Goods?: Western Feminism and the Asian Experience," *Asian Journal of Women's Studies* 7:4, 90-105 (2001).

<sup>81</sup> Lee Ann Banaszak and Eric Plutzer, "The Social Bases of Feminism in the European Community," *The Public Opinion Quarterly* Vol. 57, No. 1, pp. 29-53 (1993).

<sup>82</sup> Ibid.

<sup>83</sup> Ethel Klein, "The Diffusion of Consciousness in the United States and Western Europe," (1987).

## Summarize

To sum up, Fourth-Wave feminists have arguing four characters, and intersectionality fundamentally could represent all other elements. Intersectionality basically was discussed the importance of inclusion, and people cannot exclude any other communities because of their gender, race, sexual orientation, and so on. It also can apply the same theory on gender norms which gender stratification render inequality, namely stereotypes. In addition, women are the one who had experienced sexual stereotypes in society. Through the empowerment of women, women can understand themselves better, including the ability in economic, education, and self-love. Women need intermedium to encourage them as an independent female to explore the world and gain controls of their own lives. With limit resources, women are considered as minorities, especially women of colour and lesbian. The definition of marginalised women did not include them, which has the totally different idea of what intersectionality has discussing.

Within the Fourth-Wave feminism, there were diverse debates and arguments between feminists and transgender community. Firstly, transgender and feminism which debated the recognition of gender identity. Feminists like Raymond denied to accept transgender's identity, and the former thought that transgender would only violate cisgender's safe space, such as public toilet. However, other scholar also argued that degender toilet is a crucial political project that everyone should has access to toilet no matter their gender. Finally, the best inclusive way to provide safety in public toilet is the creation of private space for every individual.

Social psychologists argued that individuals have two identities to distinguish themselves from personal and social sphere. The former consists characters that people tend to describe themselves, and the latter emphasised on the characters in a particular group people shared commonly. People were unwilling to claim themselves as feminists because of the common characters they shared with other people, for instance, people may not claim themselves as feminists because others hate it. With increasing female celebrities support of feminism, more and more relevant speech, music, art collection had appeared on social media. Yet, it developed with a concern that celebrities feminism lacked complexity and subtle. Celebrities made feminism with commercial interests and resulted in political interests.

People's attitudes toward what is feminism and what's the definition of gender equality might different based on their region and the government. In particular, women and men 's attitudes toward feminist goals are strongly influenced by religious involvement, educational

attainment, and the extent to which work and family life are consonant or dissonant with traditional family and work expectations.<sup>84</sup>

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<sup>84</sup> Plutzer, "The Social Bases of Feminism in the European Community."

## METHODOLOGY

This paper investigated Z generation's perspective toward Fourth-Wave feminism and social media. The research method was designed based on research questions. From the literature review, multiple articles have showed that there are a lot of dimensions relevant to Fourth-Wave feminism, such as intersectionality, transgender, gender norms, empowerment of women, etc., which are considered problematic but significant to gender relation and feminism itself. In order to understand more and specific about Z generation's perspectives, both quantitative and qualitative methods are executed.

Research question 1 is answered by conducting semi-structured interview which interviewees are divided into four categories, including Taiwanese females and transgender, western females and transgender. The total interviewees are 20 people and men are excluded because this research wants to understand more about females and transgender people, who have experienced more oppressions under patriarchy system relatively. Research question 2 is conducted by questionnaire. Study population is concentrated on Z generation who were born within 1990 to 2010. Along with interviewee's answers, it can help testifying the descriptive data or increase the validity. Z generation was born with Internet and social media, who comparatively was more familiar with how the Internet and other platforms works. The survey questions were designed based on the #MeToo movement, social media and cognitive dissonance, women on social media, and representation on social media.

The qualitative research was used of semi-structured interview, and the reason why to choose this method is because it has been proved to be both versatile and flexible. According to interviewee responses, researcher can improvise follow-up questions, allowing interviewee emotional or verbal expressions, and researcher can observe interviewee participation while answering certain questions. The author wants to find out what are the differences between Taiwanese females and western females' opinions toward Fourth-Wave feminism intersects with social media in research question 1. The category of transgender people was added in because transgender community provided diversity toward nowadays' society, which makes intersectionality more significant to gender relation.

The total of interviewees are 20 people, which has 6 Taiwanese females, 5 western females, 6 Taiwanese transgenders, and 3 western transgenders. Originally, there were 4 western transgenders, but one of the participants have encountered some mental health issue and didn't really want to say anything related to personal background, therefore, the interviewee has withdrawn from the interview process. All the interviews were conducted by the Google meet, and were gave oral consents of interview audio recorded.

**Table 1 Information of Interviewee**

<b>No.</b>	<b>Nationality</b>	<b>Gender identity</b>	<b>Age</b>
<b>1</b>	Taiwan	Female	1990-1995
<b>2</b>	Taiwan	Female	1996-2000
<b>3</b>	Taiwan	Female	1996-2000
<b>4</b>	Taiwan	Female	1996-2000
<b>5</b>	Taiwan	Female	1996-2000
<b>6</b>	Taiwan	Female	1990-1995
<b>7</b>	Netherland	Female	2001-2005
<b>8</b>	Slovakia	Female	1996-2000
<b>9</b>	Spain	Female	1996-2000
<b>10</b>	Netherland	Female	2001-2005
<b>11</b>	Netherland	Female	2001-2005
<b>12</b>	Taiwan	Non-binary	2001-2005
<b>13</b>	Taiwan	Non-binary and Agender	2001-2005
<b>14</b>	Taiwan	Transgender-male	1996-2000
<b>15</b>	Taiwan	Transgender-male	1990-1995
<b>16</b>	Taiwan	Non-binary	1996-2000
<b>17</b>	Taiwan	Non-binary	1996-2000
<b>18</b>	Sweden	Transgender-male	1990-1995
<b>19</b>	United Kingdom	Genderflux	2001-2005
<b>20</b>	Sweden	Non-binary and transgender	1990-1995

Source: the author sorted

For the quantitative research, I used Google form to collect data and all data were collected anonymously. All the questions were designed based on literature reviews and respondents answered the questions with their original ideas about feminism and gender relation. Most questions were designed to use Likert scale with five options from strongly agree to strongly disagree; however, there are only two questions used number 1 to 5 to express their feelings toward the pictures. Only Z generation could fill this survey, who were born within 1990 to 2010. The reason to use the online questionnaire is that it helps researcher collect data quickly without time and location constraint. The questionnaire has two versions of language which is Mandarin and English, and were analysed by SPSS.

**Table 2 Survey information**

<b>Tool</b>	Google form
<b>Population</b>	Z generation (1990 to 2010)
<b>Time</b>	July.1 to September. 1, 2022
<b>Valid questionnaire</b>	236
<b>Invalid questionnaire</b>	0

Source: the author sorted

### **Data Collection**

The researcher divided interviewees into four categories, which is Taiwanese females, Taiwanese transgender, western females, and western transgender. Most Taiwanese females were found on social media, who has indicated relevant information about feminism, sex, gender, women's right, and the claim of feminist identity. Moreover, few of them are operating related show on podcast or social media account, telling people the importance of gender relation, feminism, sex education, and current events about women. Most of western female interviewees were contacted through private relationships, and few of them were introduced by one of the interviewees. Comparing to female interviewee, all the transgender interviewee were found on the Instagram, who operating social media account and discussing about transgender issues. Western

transgender were all introduced by some of Taiwanese transgender interviewees. The time of interview were conducted approximately around half an hour to one hour, and were all done by Google meet.

The data of questionnaire was collected on social media such as Facebook and Instagram. As most people were not familiar with feminism's histories and its waves, at the beginning, the research did introduce some Fourth-Wave feminism's ideology such as intersectionality and what Fourth-Wave feminism are focusing on.

## DATA ANALYSIS

In this chapter, the data analysis are divided into two sections. Firstly, the comparative analysis of Taiwanese and western countries' perception toward Fourth-Wave feminism, based on Taiwanese females and transgenders, western females and transgenders' experiences and perspectives. The analysis has five topics which including individualism and social groups (family), educational system, the MeToo movement & feminist, life experiences, and transgender issues. All the topics are analysed with interviewee's answers. However, only the first topic is analysed with female interviewee's answers. Because I want to focus on women's experiences more and how they think about the whole society interweaves with women's social status.

In the second section, the author wants to discuss the impact of social media on Fourth-Wave feminism. Z generation was born with the Internet and social media that they used it every day no matter for social interaction or career. There are four parts in this section. The first was elaborated the before and after the MeToo movement, the second part analysed the misogyny of Amber Heard and Johnny Depp case in terms of domestic violence. Next, descriptive data of the MeToo movement from Z generation responses was discussed with interviewees relevant answers. Last, a further analysis of descriptive data about social media platforms and the effect of echo chamber was performed.

### **Comparative analysis of Taiwan and western countries perception toward Fourth-Wave feminism**

This section analyses interviewee's perspectives on the matter of feminism and gender relations. The interview questions are relevant to interviewee family background, personal experiences of sexual harassment, the #MeToo movement, educational background, feminism identity, and transgender issues. The major point of the interview is to find out the differences between Taiwan and western countries toward feminism' idea and belief. Under globalization and the advanced Internet, people connect each other without time and location restrains. In present, several industries have expanded their market on social media, sharing ideas about what they see and how the society operate within multiple social incidents. Through social media, people see information immediately, raise supports and help against social injustice and dissatisfaction. If people see almost the same information, is there any geographical difference toward Fourth-Wave feminism?

## **Individualism and social groups (family)**

First, the author focused on female interviewee's family background. Did family's idea about women had influenced interview's opinion? Such as the image of women and women's social position. Also, how interviewee described different countries' women based on their existing perspectives, and did the family or media have an impact on changing interviewee's perspectives?

When I asked Taiwanese females and western females: When you were growing up, did your family talk of issues about women? If so, how did they describe it? Half Taiwanese females answered with traditional ideas of women in family, for example, the family members described and considered females with certain words, such as kind, obedient, and good temper. Females can only take charged of domestic matters and conservative ideas about what a female should wear. However, one of Taiwanese interviewee answered with more liberal opinion, she mentioned that females in aboriginal family have higher position and more power to speak. Relatively, most western females answered that their family don't talk about that too much, but some of them had mentioned the gender equality.

*“They didn't focus on talking about women, but in terms of educational aspect, they were be like girls must be kind, obedient, and have a good temper or you will unable to marry someone. They have an idea imagination on women with characters, such as soft, humble, polite, and tame” – IT2*

*“It was not like a discussion, it's more like when we watching TV or something, and there were some female celebrities who wore revealing their skin more than usual. They were saying something like women shouldn't wear like that, which you can feel that they have quite conservative ideas.” – IT1*

*“I think most families still instilled with traditional idea that men charge of external matters and women should focus on domestic matters, and my family didn't talk about issues like women. There was no discussion about women's autonomy.” – IT4*

*“My family is kind of special, because I'm from an aboriginal family which is Ami. In our community, women's status will be higher than men, and we tend to listen*

*to females. There were not too much descriptions about women, in our family women have more power to speak.” – IT5*

*“Not at all, I grew up thinking that men and women are equal” – IW8*

*“I mean I don’t remember any specific moment when my family talked about that. I grew up in a family where..., my parents always educated me in equality and feminism but not in a very specific way. I felt like I learned it more outside my house.” – IW9*

*“I grew up with no sisters and two older brothers so these comments would mostly be about how just because I am a girl I could still do all the same things my brothers did, but besides that we didn’t talk about it much.” – IW10*

Later, I asked them did their family’s traditional idea about women have an impact on you? One of Taiwanese interviewee said no, the other said it is because of the influence of imperceptibility.

*“I think it would affect me more when I was younger. When I was younger, I did not have many chances to get to know the world, and I would think it is correct without understanding more. I think it is because we know more with the universalised of Internet and social media, and I know more people when I grow up, which let me think it might not be the case. Like the first time I saw Mile Cyrus, and I was like why she looks like that, but the more I saw on social media and people started to posting some issues. Later, I gradually realised that people can have multiple different features.” – IT2*

*“I didn’t think about that too much. I realised that after I started to do the podcast (interviewee is doing a podcast, talking about sex and gender relation) that this thing has an influence of imperceptibility. Because it was a very daily conversation, you won’t notice that if people only say it once or twice. Also, you will find that it was not just about family but media. At that moment you won’t feel that, because it probably was how the social climate had shaped at that time.” – IT1*

I asked how interviewee will describe the differences between women in western countries and women in Asia, and most Taiwanese females thought western are more liberal and beauty

standard is more diverse. When compared to Asian female interviewee, most of western females thought Asia women have less power and usually are dependent on men, or did not answer to much because they don't really know Asia.

*“There were not much differences after I been to UK (the interview had studied in UK before) , the impressions are correct, like we usually will think women in Europe are taught to be independent in early age. Also, they are more accepting diverse beauty standard. Taiwanese women tend to think women must be slim, but western women think that a little muscles and curve is a good-looking, which might be unacceptable for Taiwanese women, they have a distortion of health.” – IT2*

*“Western women are more confident about their bodies, and they still choose to wear what they like and things they want to do. Asian women are more caring about what others think about them or having a low self-esteem on their bodies, and they afraid of being laugh by others.” – IT5*

*“Relatively, western countries are more liberal. In terms of development of self-awareness and women' rights, it is much faster than Asian countries”. – IT6*

*“I'm not sure as if haven't really looked into the subject and I've also never been to Asia.” – IW10*

*“I cannot really talk about it because I never been to Asia and I don't know that culture. The image we have in Europe of Asian countries obviously, Asia is depended a lot on country, but in general, we feel like western women have more rights than Asian women. Like in Asia, the society are maybe more traditional, conservative, whereas in Europe is more freedom, liberal, whatever. I not saying it is true but is the image we have.” – IW9*

*“I think when it comes to wanting to break free from the toxic beauty standards, women in the West are far more outspoken about this issue than women in Asia. For example, I think it is more accepted if you are midsize or a plus-size in the West.” – IW11*

One of the western females said that there is no big difference in women, and the interviewee are Asian but living in Europe.

*“I don’t think there is a big difference in women, but more the way they are treated. Because in Netherland women are very well, I mean you still see some kind of different like when they apply for jobs. Men get jobs easier, and you can see the Dutch government, there are much more men than women. Even though that’s the case, it is much better than countries in Asia where they are really oppressed, and they cannot do anything they want, and I think they don’t have a lot of freedom. That’s what I experienced in Turkey since I’m a Turkish.” – IW7*

There was a Taiwanese female interviewee had mentioned the intersectionality, and she said that there is no difference in gender but cultural differences and genders are the same, we all confronting the patriarchy system.

*“We only see a certain part of foreign cultures, I don’t know if is because we are attracted by foreign people, but the fact is that, for example, the abortion issue in USA, they have the same deep patriarchal mindset as we do. It doesn’t matter which country you’re in, it’s just that each country has different cultural and ethnic background that will affect genders, and there is a word for it, intersectionality.” – IT1*

The above Taiwanese female interviewee brought the same answer when I asked her about how’s women’s social positions in Taiwan. She mentioned that it is hard to only give one certain point to conclude all the discussions.

*“I think people have different features, and it was only later that I learned the concept of intersectionality, which is really important and subtle that we need to have more discussions. For example, an Asian woman who identify as female or a white woman with disability. There are several different kinds of labels, which indicated that people translate different things, overall, I cannot tell you what is what directly.” – IT1*

Other Taiwanese interviewee said that they think women’s social position in Taiwan is getting better but still cannot have the same equality as men, and western females also think that women’s social position in their country still lower than men.

*“I think it is better than Japan and Korea, and it is getting better, but people still don’t know enough about feminism and this can cause some comments. Also, you*

*can still see some comments on the news that some people still think women's social position are not as high as we think.” – IT2*

*“Recently, I think women's self-awareness are much higher, and a lot of women decided to rely on themselves, unlike in the past when their parents said that you have to rely on men or whatever.” – IT5*

*I certainly think it is progressing, and in a positive way, women's social status are improving really quickly, such as Gender Quota, Stalking and Harassment Prevention Act, Three crucial law of gender equality (Act of Gender Equality in Employment, Gender Equality Education Act, and Sexual Harassment Prevention Act), and the bill of Cyber Violence which is discussing recently. However, it is regrettable that it was only after the social event that the underprivileged and inequality of women in the past were discovered, and only then the government and society were started to initiate relevant reforms. – IT6*

*Dutch women do not earn the same salary for example, nor do I think that women and men are equal socially. I think there are still a lot of misogynistic thoughts about women. In the Netherlands there is this 'joke' that goes as follows: 'Het enige recht wat een vrouw heeft, is het aanrecht.' Which translates to “The only rights that a woman has, is the counter.” This is because the word 'aanrecht' contains the word 'recht,' which means right. They are basically saying women belong in the kitchen. – IW11*

*In Slovakia, women are overrepresented in social jobs, like teachers, social workers, nurses, etc. I think that women are taught more empathy and compassion since childhood, while men are raised as strong-minded people, which reflects their overrepresentation in higher working positions. . – IW8*

*I think still have a slightly lower social position in comparison to men. I think women's social position being lower than men's was caused by the patriarchy, but the first and second wave of feminism led to the differences between men and women's social position becoming smaller. – IW10*

When it comes to family, it is obvious that Taiwanese females talked about it much more than western females, which might imply that family had impacted much more on Taiwanese female interviewees when they were younger. However, it does not mean that the traditional idea

of binary gender and gender norms would influence interviewee's opinion about gender relation and feminism. In fact, it turns out that most Taiwanese female interviewees could feel the gender inequality and experience several social injustices against their gender. Both western and Taiwanese females agreed that the society is still existing gender inequality and higher positions are to men in the workplace. In present, even the government had developing relevant laws in terms of gender equality toward workplace, education, protection, social media, etc. women still could not feel that they are expected to be an independent, autonomous individual. Importantly, there are no demographical differences between gender inequality, all female interviewees understood that women's social positions are lower than men and still have a long way to go.

### **Educational system**

As the data have showed, all the interviewees had agreed that education of gender relation is important to students. A country's educational system should add related courses to help students understanding diverse genders and women's rights. Most Taiwanese interviewee had received gender education before and most western interviewees had not, which does not indicate that western interviewees have less understanding toward gender issues. Also, the common aspect between Taiwanese and western interviewees is that they all observed the social confrontation of majority through social media, shared the same information mostly. Only two interviewees had learned the concept of intersectionality before, knowing that people can have different features simultaneously. Moreover, it did show that two of them have more broad perception of gender issues. When it comes to the time for students receiving gender education, all the interviewee have different answers, but what really matter is teacher qualifications and how they should teach students. Therefore, I argue that there is no difference of perception between Taiwanese and western interviewees on education.

Educational system based on different countries have different structures. Some governments do consider gender relations as a significant aspect for student to learn, but some do not. This topic focused on the differences of educational system in different countries, and how Z generation think about their educations in general. Specifically, whether the environment had influenced interviewees? Does the interviewee think the government need to change the educational system? I asked interviewees during their learning process, did the school provide any courses that are relevant to women's rights, gender equality, or diverse genders? Most Taiwanese

interviewees had received relevant education before, and only few have never received any gender education. Yet, only two western interviewees had taken relevant courses, and one of them have took the courses after entered university which is not required for students.

*“Gender equality was taught in primary school, like stereotypes that boys don’t have to be like that, and girls don’t have to be like that. But I think transgender cultures wasn’t understood by people that well, it wasn’t taught before and it’s definitely not taught now, even homosexuality has never talked before.” – IT2*

*“I think there was a class in primary school, and school started to promote gender equality at that time. But I realised that there more than two genders, so I think our education didn’t have a really complete system, and it wasn’t enough to teach us about gender, not mention women’s rights or desexualisation. We cannot say there was no gender education, but the one thing is concept, and other thing is whether it actually corresponds to the actual needs of society.” – IT3*

*“I don’t think there was one, the courses I had did not teach anything about genders at all.” – IT14*

*“Yes, I’m a student in 108 syllabus, and the whole content would incorporate a variety of material, such as gay, transgender, poverty, and any kinds of social issues. A lot of people thought they will put this kind of topics in like health courses, in fact, they manage the courses in English and civics classes” – IT12*

*“Absolutely not. Slovakia is a conservative country. I came into contact with this only at the age of 19, when I started studying at the university.” – IW8*

*“No, not at all, actually. I don’t remember. When I was 12 or 13 at secondary school, we did have, how to say that, like sexual education thing but in really small part, and then, they didn’t really teach us about the differences of gender and men and women.” – IW7*

*“No, I studied gender sciences when went to university, when I was 20. But not in school, not in the obligatory part of school.” – IW20*

*“In England, there was lesson but it always like an assembly in the morning, talking about women’s rights or any type of rights. It never that affirmative, it never made me felt like it is really something and the boys gonna look at it and change but*

*never like supporting women. There were lesson but never be affirmative enough.” – IW19*

I asked the Taiwanese transgender interviewee how do they feel about Taiwan’s 108 syllabus, they said that they do believe our country’s educational system are changing but there are still have a lot problems needed to be adjusted, especially, quality of teachers. They felt that teachers are talking about other people’s things rather than talking like it will really happen on themselves or people who surround them.

*“Whether it is the content of textbooks or syllabus itself, the direction of the examinations can really be seen that they are making changes, and more and more material like transgender are appearing in our textbooks, however, it only will be seen in high school’s material. Also, in terms of implementation, there are quite multiple problems, because it depends very much on whether teachers know how to teach or are willing to teach students this kind of stuff, there are big differences in reality.” – IT12*

*“Most of education that we done nowadays is a description of what happen to other people, not talking like what if you are a gender minority or something you would face with some inequality or unfair situations.” – IT13*

I asked the interviewees what and how would you like them to improve this kind of material? They responded that teachers training is the most important element.

*“I think that teacher training is quite important at this moment, because we are required to do a lot of practical works such as projects and reports. Even students who choose social studies as their profession are required to write academic report and analysis, which if there is no teacher to lead us how to do a project, this will really have a big impact on students. I think maybe our government should subsidise this sort of training or make it compulsory, or it would be unfair for students if some teachers know how to teach but some cannot.” – IT12*

I asked other interviewees how they think about their educational system in general, and what if their educational system add a course related to diverse genders, feminism, homosexuality. All the interviewees agreed that educational system should add relevant courses for students to understand nowadays' social development, and there are more than binary genders around them. Some interviewees said that they know transgender or feminism issues through social media rather than schools.

*“I think it is important that we get educated on the current situation regarding gender-relations. If I am honest, I had no idea how bad it actually was until the age of 17, when I started to get more active on social media and hearing things from my female friends. I do think, if we were to give these courses, it would be more interesting for women than for men to follow these.” – IW11*

*“Yeah, I do. I think it is really important even for kids to know about it, because when they grow up, they gonna experience differences a lot. So, it is great for them to know when they are younger, and how to deal with it that stuff and how to act.” – IW7*

*“This is what I have been advocating for a long time (the interview is a politician), genders must be started with education. This is why I am encouraging all courses, not only in schools but also for serving officers and civil servants, and then all units such as the police, fire service, and several civic training units, to increase the number of gender courses.” – IT6*

*“I think it is quite important to let students know about these things earlier.” – IT15*

*“I think it is important, and gender diversity encompassed other things, which means that gender is not only male and female. Each gender should have its own rights, so gender diversity is an issue that can cover all ethnic groups.” – IT14*

*“Definitely. I felt like in Taiwan, the educational system is always like boys and girls, and everything is boys, girls specific. They always ignored the fact that maybe more genders than boys and girls, even then like a boy shouldn't fit into a gender role.” – IW19*

One of the western female interviewees said that she really wished she would know the homosexuality and transgender community earlier so that she won't deny the fact that she isn't attracted by men.

*“Definitely. Recently, I started identifying as a lesbian woman, and I know that the process of finding my identity could have been easier if I at least would have been educated about homosexuality and transgenderism. For me the hardest part was not accepting that I was attracted to women, but rather the fact that I was not attracted to men. I think it is important that people should be educated about these spectrums: to understand that we are normal just like the cis-gendered straight community. Therefore, I am really happy the LGBTQIA+ community is getting more recognition through social media.” – IW11*

Some interviewees have mentioned that they through social media to learn knowledge about the ideas of transgender and feminism, most importantly, they see the world through social media. In present, Z generation understand gender relation by different organisations and influencers, who educated them how the society operates with gender diversity. Even high school students had realised the importance of adding transgender community into education, which helps students to respect different gender expressions. Later, I asked interviewee when is the best time for students to start to learn this kind of courses, every interviewee have different answers. Some said kids should start to learn it when they enter primary school, others said 12 or middle school, still others said when children were born.

*“Obviously, you’re not talk about sex to a four-year old child. But I think it is important from a very young age, from very beginning, we incorporate courses like sexuality, feminism, and teaching young boys that you’re not superior to girls, like obviously, add that to each age, but as soon as possible.” – IW9*

*“I actually think that primary school is about to start, because primary school is actually the time when people's sexuality starts to become more and more obvious.” – IT3*

*“In fact, I think whenever is fine, and there should be a similar curriculum design for each stage, only that some of the more detailed things that we talk about behind the scenes can be designed differently. I think the spirit is the same, and children should be taught from an early age what respect for others is, and that this should include the autonomy of the body and respect for one's own self-identity, which should be cultivated from an early age. It is not a matter of using age as a cut-off point.” – IT6*

*“I think is kindergarten level, or even at home when you’re young, but not deliberately. I think we should focus on the fact that everyone is different and respect their rights and decisions, rather than specifically saying you’re a boy and he’s a transgender or whatever. I think it is a matter of respect in the end.” – IT4*

*“From an early age or even from birth. I think that thing is a very daily conversation, which you can start talking about that from a very young age. But discussing it with school-age children, you don’t have to tell kids what is gender from a very young age. Starting with simple daily conversation, and the much older the grow up, the much deeper conversations.” – IT1*

*I think that should integrate from the beginning, and I think you can talk about gender and sexualities, but mostly about genders for kids from a very young age in the right way. So, I don’t like “so now you’re this age, now you get to learn about things like trans-people.” It should be something always around, something you should always talk about it, it should always be trans-people are represented and people should know that trans are existed in the beginning. – IW20*

### **The MeToo movement & feminist identity**

In this part, the questions are concentrated on the MeToo movement and feminist identity, and the interview questions are designed based on individuals’ experiences and what they have seen on news, social media, how those platforms described the whole movement or specific activists. Does interviewee claim themselves as a feminist, or did the movement had influenced them of feminist identity, is it negative or positive? I asked interviewees did they participate in the movement before, and how did they think the relevant articles wrote by media. Most interviewee had never participated in the movement before, and only few have joined this movement inactively or actively during and after the movement, such as re-posted the articles or videos, and sharing the same experiences of sexual harassment.

*“I haven’t participated actively, but I gone to the demonstration for example. In Spain, it is very important of the 8 March, the women’s day. It is quite important here, and it always like big demonstration of women’s rights. I re-posted things like articles and video during the movement.” – IW9*

*“No, I actually haven’t. It doesn’t make me feel that much, to be honest. I think maybe a lot of people will probably find relieve, or find some sort of strengthens in knowing that it’s not just me that there are actually a lots people have gone through things like I have but no one ever have talked this before.” – IW20*

*“No, not personally. I felt like I very much pro the MeToo movement and the thought behind it, but I felt that a lot of people used its own advantages to destroy men. I think that rape is something so sad should never be happen, and rape victims should have voices too, but I felt the MeToo movement have got to so unhealthy that it’s very to shamed men instead of helping rape victims.” – IW20*

*“No, in the beginning, I thought it was great that women who were victims are brave enough to speak out. Later on, there were quite multiple male victims who have experienced females taking money and impeding their reputation. The very first intention was good, but it resulted with the same problem that people thought feminism was about suppressing men, and they didn’t seem to know that it also would happen to men.” – IT2*

*“It was a double-edged sword, and I think that any movement whatever is gender or social issues can be exploited by people who have intentions. In the case of insufficient gender premise, the MeToo movement developed strongly, however, many men who don’t agree are spiral of silences, which just like Johnny Depp. The whole movement should be reviewed of the whole public, culture, and society.” – IT3*

*“No, I didn’t. But I have a terrible experience in last week that someone forced me to do oral sex, and I posted it with #hashtag MeToo on my Instagram. Even though I had agreed to have sex or kiss, but I didn’t agree to do oral sex. If I come across something like this, even I’m the one who would be reviewed, I still hope that the number of victims will be reduced by my story.” – IT16*

The MeToo movement was started around 2017, and was spread universally on social media. Some interviewees have mentioned that the MeToo movement have become negative, at the same time, positive as well. In 2022, there was a case between Amber Heard and Johnny Depp discussing their relationship. Meanwhile, Johnny Depp claimed that Amber Heard was the one

who performed the domestic violence. However, in 2018, Amber Heard claimed that she was the victim of domestic violence. It is significant that it triggered the core idea of MeToo movement that whether the victims are telling true or not and brought the whole society to rethink about the core issue of the movement.

Therefore, I asked interviewee after read Amber Heard and Johnny Depp case, did they change their perspectives of the MeToo movement, and how do they think about the trial in general. All interviewees did not change their perspectives after the trial, but western interviewees did mention the reliability of the stories in the MeToo movement, and Taiwanese interviewees question the understanding of majority about feminism and the core idea of the MeToo movement.

*“I think it is the perfect example of how social media has been used to create hates against women in this case of Amber Heard. I not talking about the trial of if she is right or she’s not, but the amount of hates she has received because of social media, it is terrible and we cannot tolerate that. Also, we have to think that she also won the trial before, this one for gender violence, so when I saw everybody is insulting her saying that she’s crazy and everything, which is another example of situation we have as women.” – IW9*

*“The case of Johnny Depp thing but it also sparked a conversation about who is telling the truth. Because normally they think women are like maybe lying or something and I don’t know. This time was really different case, this time a lot of people believe them more even women. Maybe that’s a special case, which was really different.” – IW7*

*“Many women are afraid that if they participate in this movement and share their experiences, people might think they’re lying, which makes more people don’t want to say anything. People don’t know enough about feminism, and they only know gender equality on the surface. I’m actually don’t like to say gender equality because it excludes many diverse genders. So, in this situation which makes me think that feminism has gone back for many years. – IT2*

*“I didn’t change my perspective, and the only thing I thought about is that whether people really understand what’s is MeToo, what’s the origins of MeToo are. Because I think people may think that Amber Heard have abused the label of MeToo, but the reason why MeToo was started in the first place is because of the power*

*inequality, which also can be applied the same reason on gender violence. Johnny Depp is the less privileged one, so he is bullied.” – IT17*

I asked interviewee do you agree that men are the victim in the MeToo movement just like what Johnny Depp had experienced. All Taiwanese interviewees agreed that men could also be the victim in the MeToo movement, but every western interviewee has different perspectives, and there were agreed, disagreed, and neutral.

*“I always say the same thing that men cannot be the victims and at the same time be responsible. The movement was not saying that men are the racists or abusers, we’re saying that the society we’re living, men in this structure are not responsible, not total men obviously, but I think it is too big that a single man feels a victim. When thousands and thousands of women are being killed every day by men, by their husbands.” – IW9*

*“Yes, very much so. I think even though the majority of rape victims are women, but I felt like a lot of men are being ignored because when they speak, people ignored them, and they’re like “you’re a man, how can you be rape.” So, I felt like it is very important for males to feel the same privileges and this is why I standing. I felt like the MeToo movement have turning so unhealthy that it is used to shame men that men have no chances to use the movement for themselves.” – IW19*

*“I don’t know the victim is the word I will use. It is really hard to say, because if someone who really don’t have done those things but they’re accused, maybe you could say that from his perspective, yes, he is the victim of a false accusation. I think it’s matter of perspective, and it is really hard to say is it really false accusation or is it really true? So I don’t really have the answer to that.” – IW18*

*“I don’t think gender pressure is only exists for women, and I believe that there are many people who suffer injustice because of their gender, not necessarily women. After this movement or Johnny Depp trial, people found out that they are not the only one and men can be victims as well. I don’t think there is really a single victim in this lawsuit. At least, it shows people that it’s not a shame to speak out.” – IT2*

*“I’m agree that men can be the victims because my perception of sexual violence is rooted from power inequality and what I really care about is power rather than gender.” – IT17*

*“The victims of the movement do not have to be a certain gender, as long as you’re willing to speak out, you are part of the community. Certainly, there are more women who are victims of domestic violence in general. If a man is a victim, he also is part of the community, he’s gender doesn’t matter.” – IT12*

Later, I asked interviewee what is the role social media playing in Johnny Depp case and do you think social media is negative. Most interviewees remained neutral and said that it depended on how an individual uses. Only one Taiwanese interviewee has a negative perception of social media.

*“It has a negative way, it also has positive. It has helped to make people more aware, it has very important role, because we felt if there is no social media, we weren’t learned all these news have happening, and it is very important for networking.” – IW9*

*“No matter is the Johnny Depp case or in the other sort of all the rights issues comes out such as Trump and his supporters and people who support. I think it is the same phenomenon that can happen if it is like US politics or Johnny Depp, Amber Heard. Social media would have a very strong influence as how you will perceive each sort of the polar right situation like that. Because I think there are people who support Amber Heard or Johnny Depp, and if you are support or very emotionally investigate Johnny Depp, then you probably were gravitate toward news, articles, and contents that support him. So, you probably were got more and more content of support your version of story, and you are saw less and less contents that supported the other side. I guess it depends on how critically minder you are.” – IW18*

*“I think social media can be maliciously manipulated, and it can be a great marketing tool, which is really depends on whether people who use know how to use.” – IT3*

*“I think the mechanism of social media is not quite good, and it has encouraged the occurrence of some unpleasant comments, which is like a breeding ground for cyber bullying. The censors have to be designed with relevant knowledge in order to deal with these things.” – IT17*

I asked interviewee do they think people pay more attention on women’s rights after the movement, and half of interviewee agree that it did spark a conversation, the other half remained neutral or not sure about it. Also, most Taiwanese interviewees claimed that they’re not sure whether the movement had made people paying more attention on it. Some western interviewees said that it was a trend on social media, which makes people start to discuss, however, they haven’t seen relevant information in a while.

*“I personally believe that the #METOO was more of a trend, which has died down since I never hear or see anything from it on social media anymore. So, when saying that people paid more attention on women’s rights, I think it was just for a matter of time when the movement was trending on social media.” – IW11*

*“I think the attention is not necessarily good, it may also be negative, like the movie *Kim Ji-young: Born in 1982* was popular during the MeToo movement in South Korea, which was discussed the family, relatively, the backlash was very strong. I think this sort of issue is that people who don’t admit it will always deny it, and they probably will use it to suppress others. But I still believe that many people who have seen related information may have reflected on it.” – IT3*

I asked interviewees to name certain things that they think have improved women’s right or position because of the movement. All western interviewee had mentioned practical changes such as men are more cautious about their behavior, discursive dialogues, majority have more aware of the acknowledgement of sexual harassments, and new law in Spain. Most Taiwanese interviewees said that they never noticed any practical changes, but some did mention the intersectionality and echo chamber.

*“Yes, I believe so. I think women are less tolerable towards that behaviour and men are more cautious of their actions and words.” – IW8*

*“There is a law is approved called the law of the only yes means the yes. It is the law against, to prevent the sexual abuses, and it basically says that from the moment there is no consents, it is considered a rape. I think it happened because of the MeToo movement, because all the women have raised their voices that they have suffered from this, I have been abused by my boyfriend, and we need to do something. – IW9*

*“I think it was good that women are much brave to vocalize their ideas. I’ve thought about the movement in case of Hollywood, which is focused on white females, but the status of black females is not given as much attention. They still ignore black women and transgender people, and they are still suspected of being victims of violence in the justice system, and then they ignore the experiences of black women and other minority groups, for example, white women are less likely to be subjected to police violence.” – IT2*

*“Partially, I guess. I don’t if it’s because of the echo chamber I used to stay, because I’m part of LGBTQ, so in our community girls are pretty safe. Also, we all like the feminine image of women, and in our community, you won’t feel that girls are treated inequality. But I’m not sure, maybe in the group full of straight people, there will still have this kind of situation happening. I don’t particularly feel that way in my community.” – IT15*

Afterwards, I asked interviewee whether they can name challenges women are facing or anything are disadvantaged women’s position and right because of the movement. Only two interviewees agreed that the movement did not disadvantage women’s rights or positions, others claimed that the movement created a lot of backlashes, such as more misogyny, reliability of victims’ stories, attacking feminists, etc.

*“I don’t know if it is because of the movement, I think it is because the situation we have, but I don’t think the movement have worsen women’s right, is the opposite. But obviously we received a lot of hates from people who don’t agree with everything*

*we're saying and they don't think it is true that women are discriminated and abused because of our gender.” – IW9*

*“I think that the #METOO movement has caused some controversies. I have heard men say before that the movement is just for attention seeking and stuff, and that they cannot believe the amount of sexual harassment cases...” – IW11*

*“I think so. I was quite fond of Emma Watson before, and I saw some comments saying that she hates men which is a bad feminist. My reaction was like what is a bad feminist any way, did she do something? She had presented the speech He for She in public before, and people think she is an activist saying that if you're a feminist, you will become an angry, ugly, and old feminist. When I see something like this, I wonder whether women's status is really progressing, or in fact that it is unknowingly regressing again.” – IT2*

*“On social media, I think when someone want to vocalize what they have experienced, people will consider them as following the trend or hyping the news.” – IT3*

*“Some people will use the MeToo movement to attack feminism, which is the accusation that the MeToo movement has become a label. Moreover, the MeToo movement has some false accusations or some sort of radical acts, where people use its element to attack feminists or women's rights.” – IT12*

As the data showed, the MeToo movement did start a conversation between different genders, and it did influence people's behaviours of discussing females' experiences especially. Moreover, the data indicated that Taiwanese interviewees have more diverse perspectives and they have brought several different topics around one certain issue. Yet, it might be related to personal background in terms of education, career, and self-identity. Some interviewees are operating social media accounts about gender relations, and one of Taiwanese interviewee had already claimed herself as a feminist on social media before I invited her to join the interview. Relatively, most western interviewees had less comments or only focused on one particular issue.

I asked interviewees some questions related to self-identity as a feminist, do they identify themselves as a feminist? After reading all the news, articles about social incidents regarding to

women's right, do they support feminism and identify themselves as a feminist? If they support feminism's idea why don't they claim themselves as a feminist? 11 people were willing to claim themselves as feminists, and 9 people were unwilling to claim themselves as feminists. Thus, I asked those people the reasons why they don't claim themselves as a feminist. This question could tell the different perspectives from female and transgender, and female interviewees mentioned that gender does not matter, and transgender interviewees mentioned the stereotypes of feminism and feminist identity was not suitable for their gender identity even they knew every gender could be a feminist.

*"I think it doesn't matter whether it is feminism or masculinism, and I think what matter is we have to respect each other no matter our genders." – IT5*

*"Because sometimes when you say you're a feminist or other identity, people may think you're a radical person. It doesn't matter if this information is correct or not, but it does make you sound like a person who are obsessed with certain thing." – IT15*

*"I don't think I know much about feminism, and I don't think my gender discourse is the same either, because feminist' viewpoints are still start from a feminine angel or from a woman's perspective against patriarchy. I still support feminism and I knew every gender can be a feminist, but I don't identify myself as a woman, so I'm more willing to see the world from a queer and agender viewpoint." – IT12*

*"I support feminism, but I will never call myself a feminist just because how it has become. I feel like it has become a tool for women to attract men. I felt like I very much pro the MeToo movement and the thought behind it, but I felt that a lot of people used its own advantages to destroy men. Rape victims should have voices too, but I felt the MeToo movement have got to so unhealthy that it's very to shamed men instead of helping rape victims." – IW19*

*"I'm not the person who is restrict to the labels actually, as a person who is a transgender, I already have the transgender or heterosexual experienced such a long time of being perceived as like other people place labels on you against your well and trying to break free from those labels. I was thinking is there any situation in my life when calling myself a feminist, where I really have a chance to or opportunity to call*

*myself a feminist, and I was thinking I can't really think of any situation where that have the purpose for me, because I think if you call yourself a feminist it all about turn your viewpoint into an identity. – IW18*

Later, I asked other interviewees who were willing to claim themselves as a feminist whether do they think feminism is a negative label. Most interviewees said that the majority do not understand feminism clearly and that led to stereotypes and misunderstanding.

*“No, I think feminism has save a lot of lives actually, and I don't think it's a negative label. Maybe the wrong idea that some people have about feminism, but when you inform about it a little bit, you will realise it only stands for equality.” – IW9*

*“Unfortunately, yes. People perceive feminists as loud hairy women, who do not want to lead any healthy conversation and just scream. Of course, this is absolutely not true.” – IW8*

*“For me there is no positive or negative in a long term, it's all very much about the moment. I think labels are necessary, but the purpose of labels is that one day there will be no need for labels. If people won't encounter discrimination or bullying because of their gender and identity, then there will be no need for these labels. I think the meaning of label is not to divide, it's to help us construct our own identity. – IT1*

*“I think a lot of people consider feminism as a negative label, but I don't think so. Many people think of feminism as women depriving men's rights in order to pursue their won liberty, however, they didn't realise that they have been treated unfairly because of the patriarchy system.” – IT3*

## **Life experiences**

In this part, interview questions are designed with asking interviewee' experiences toward sexual harassment and how and when they start to pay attention on social issues regarding to women's right, gender equality, and transgender issues. I asked interviewee did they experience any insult or sexual harassment because of their genders, whether it was on social media or real life. Only four interviewees have never experienced any insult, sexual harassment, or others

behaviour that will make them uncomfortable. The rest of interviewees have experienced relevant behaviours by others, which caused some interviewees don't trust men at all.

*"I did hear a lot like not strong enough because I am a woman. Like sport competition, I mean that's true. It wasn't really like an insult but sometimes in secondary school we have some teachers like really, you can see they felt that the boys were smarter than us. Boys were always their favourite and I think that was the reason but I don't really understand why." – IW7*

*"I've had men whistle at me on the streets, I'm not sure why this happens I think it's just a way to make themselves look good in front of their friends or make themselves seem cooler than they are." – IW10*

*"I mean as a girl, I think everyone has experienced, you know, when you waking on the street, and there is a random guy that appear and calls you whore or you know, even it was not an insult, he just staring at you and say oh! You're pretty." – IW9*

*"I often get misgendered, which is a problem. Sometimes, yeah, I get harassed." – IW20*

*"I think so, and there is a word called microaggression, which means I know you're not intent to do that, but if the same thing keeps happening on me, I would feel uncomfortable." – IT1*

*"Of course! Very often. Because they're instilled with a feminine frame that they think if a woman doesn't meet the expectations, she is not a good woman. Personally, most traditional people are afraid of girls taking too much control over what they can do. In traditional society, girls must be subordinate to male, and a girl's power is greater than a man, who will feel they are being deprived of their rights." – IT3*

*"As a transgender is often stigmatised by gender stereotypes in society, and people will say like you're not man enough, not girly, and so on. I think the reason why they said this is because they may have been some trauma and stereotypes that society has taught them. They found that transgender people are different from what they have been taught and they feel intimidated, therefore, they want to force others to be like them and fit into the social framework." – IT16*

*“When I was young, people were only focus on your physical appearance, and I often meet guys saying like Asian girls are just for one night, but it might be related to racism. I would feel that if I were a man today, I wouldn’t be treated in this way. Also, why can’t we talk about menstruation in public?! If men had menstruation, they wouldn’t consider it as a taboo subject. Because it was actually a normal thing.” – IT2*

Later, I asked interviewee when did they start to pay attention on gender issues or other relevant topics. Some female interviewees said that because relevant social incidents, media, and influence of family they saw from a very young age made them start to search information. They felt that it was wrong, women shouldn’t be treated like this. Most transgender interviewees started to pay more attention on gender issues because after changed their gender identity, they thought more and more people should be accessed relevant knowledge.

*“I cannot remember precisely the names, but I think that the whole MeToo movement influenced me a lot. Also, the Morning show on Apple TV, which allowed me to understand both points of view.” – IW8*

*“The fact that I am part of these communities (the interviewee mentioned she is a lesbian) has made me want to fight against these issues. Even though I do not go to protests, I really do try to educate people on these issues and correct them if they say something inappropriate.” – IW11*

*“I want to say when I start to care, but I feel like I always care. As I get older and get more information, learn more things, and I talk about things because I have more information that I feel comfortable to sharing things I have knew.” – IW19*

*“The gender issue was probably in primary school and feminism was in high school. Because of my mom, she was a very traditional woman in terms of family and life, at the same time, she also was an engineer. Therefore, I grew up thinking why my mom always busy with the housework, why not my dad? In addition, I’m a woman who didn’t follow the traditional frame of being a woman, so I’ve been thinking that why I must be like that, and I will never be like my mom when I grow up.” – IT3*

*“I remember watching a movie called Bridget Jones’s Diary, and I read the reviews on the Internet, suddenly, I found a feminist writer, Paris Shih, who wrote post-feminism and analyzed some movies. I kept reading his articles, which makes me want to understand more about feminism.” – IT2*

*“After I started using Hormones in 2020, and started writing blogs about transgender issues. It was that moment that I began to search information and understand more, at the same time, understand issues of feminism” – IT14*

### **Transgender issues**

In this part, I only analysed transgender interviewee’s responses, and how they think about transgender issues, specifically about gender neutral toilet and transgender people participate in sport competition. Firstly, I asked transgender interviewees about their perspectives toward gender neutral toilet and whether the government should establish relevant facility. Two Taiwanese interviewees mentioned the importance of design spaces and mentioned that sexual violence would occur was because of poor design and only one claimed supportive. In addition, one of Taiwanese interviewees said that gender-neutral toilet is an action of labelization, and they preferred toilet designed in a functional way. Western interviewees have different perspective, one said that gender should not be a consideration, the other claimed supportive, still the other said that gender neutral-toilet was common in Sweden.

*“I think the biggest problem of gender-neutral toilet is that some people will say ‘Is it difficult to find out what gender is in which toilet?’, and they think this facility will lead to sexual violence and sneaking others pictures. The design of gender-neutral toilet is guided by guidelines, and maintained a certain amount of space between toilets. The designer has to ensure that everyone has their own private space. Sneaking pictures are because of poor design of the toilet.” – IT17*

*“I’m more prefer dividing the gender-neutral toilet up in a functional way, so that there may no differences between genders. If the government decide to establish the gender-neutral toilet, for some people, it is an action of labelize.” – IT16*

*“I think it’s great. The establishment of gender-neutral toilet is a respectful thing to do for the transgender community. There may be some transgender people*

*who are in the process of transition and who are not yet confident in their own appearance. They may not feel that they are the closest to a woman in their mind and they don't know which toilet should they go. They feel that they will not fit in with the males, they will be perceived as a pervert when they go to the female toilet, or they not really to go to a certain toilet, so they can choose to use such a space and be more themselves.” – IT15*

*“I have been talking about this all the time, because I feel like gender shouldn't be a consideration to toilet. I feel like gender neutral toilet can be possible and can be really common to those people when the transgender and non-binary people are very welcome by the majority and they wouldn't be pressure when they're using the restroom. Most people go to the restroom for a purpose of using a restroom, not to look at other people. – IW19*

*“I prefer to go into a gender-neutral bathroom space as supposed to go in one of the two binary ones, so for me I would appreciate there would more gender-neutral toilets like that but I also know that because their identity were so strongly males or females, they don't want to be presumed to be any other genders, they just want to be perceived as the man or woman that they are. So, for those people is like invalidated for them, they have to use the gender-neutral bathroom. I definitely support that there should be more gender-neutral toilets but I also know that it's not every transgender person necessarily want to use.” – IW18*

*“In Sweden, we already have a lot of gender-neutral toilets and most toilets are mixed so males and females, everyone gets to go to the same toilets. Toilets which are just for men or women are still existed, but most places are already be neutral. That's not really an issue in Sweden.” – IW20*

I asked interviewees how they think about a person who used to be a man now, participating in a sport competition and was arranged in a female group, and transgender people participate in the sport competition in general. Both Taiwanese and western interviewees have mentioned that we need more research of transgender athletes regarding to bodies, muscles, and medical restricts so that we can create a fair competition. Most interviewees agreed transgender people can

participate in the sport competition no matter their genders, however, only one Taiwanese interviewee said that he supported of divided sport competition. He mentioned that people have different bodies and men were inherently more physically gifted than girls.

*“I can understand the frustration that people feel when someone who is assigned male at birth and then only like started gender affirming medical care after puberty and after they growing up already. Because of the physical development the person has gone through like statistically people who are assigned males and had gone through so called male puberty would statistically be larger in sizes and have more muscles than a person who assigned as a female. But again, I’m not a medical doctor, so I think I cannot have a very straight opinion on it because I just don’t have the knowledge to judge. From the very layman perspective, we need more research and data to really be able to balance and inform decisions on how these things should be deal with in a so call fair way.” – IW18*

*“I think that trans people should be allowed to plat sports, and I think trans-women are allowed to play with women, and trans-men are allowed to play with men. I think people should choose themselves. There are a lot of differences with muscles just in women and they saying differences with men as a group, so I don’t think trans women are such outlier that is worth to qualify them.” – IW20*

*“I felt like it is totally unfair because imaging in the wrong body in your whole life and finally be brave to come out, and now you are judged by everybody because you have a wrong body. If a trans-girl won a competition, she doesn’t deserve to win a competition because she was a man and she has different body. I think that was not fair because if a girl can win, trans-women can win. It is not because she has a better body but she worked hard.” – IW19*

*“I think as a dancer in the Voguing competition, there are a lot of transgender girls competing with the cisgender females. In fact, we were really separate groups, even though we are LGBTQ. Because dancing is just like sports, which is a physical thing that requires physical performances. We separate isn’t because we discriminate transgender girls, but they are inherently more physically gifted than girls. So, in terms of sport competition, it's a demonstration of physical ability, so you're not being fair*

*regarding innate ability. All in all, I think it is better to divide different genders.” – IT15*

*“Because I often be rejected, and I think sometimes people just have to give up the opportunity. Society doesn’t understand our community yet, so it is sad that we cannot live our lives with our own identities.” – IT16*

*“I think this should be a scientific matter, but it would be better if there was research to determine the extent to which transgender hormones and sex reassignment surgery have an impact on athletic performance, and based on this to enact relevant regulations. Yet, these is few research on transgender people and seven less transgender athletics. Athletics themselves are a special case because I’m also an athlete, and I know that the body of an athlete is a special case and difficult to discuss.” – IT12*

## **Discussion**

Through interviewees responses, there are differences of political structural system and educational system between Taiwan and the western countries. Yet, it does not indicate that it would permanently influence interviewees perspective of shaping their individual personalities and social, gender identities. When interviewees were younger, family was the core learning environment and interviewee did receive some ideas about gender relation and social gender norms, especially between men and women. However, family’s traditional idea of gender relation oppositely made interviewees started to rethink the relation between their gender identities and social gender norms. One of the interviewees mentioned her mother’s role in her family under patriarchy system which let interviewee said that she will never be like her mother when she grew up.

The idea of feminism has been labeled by the majority based on stereotypes developed in the past history. As interviewee answered, feminism for many people is a negative label, which may let others think you’re a radical person if you claim yourself as a feminist. The very reason is that feminism started with fight for the political representations, which is held by men mostly. Every time, when women try to strive their own rights, they started from a position of weakness and were treated with malice in the process of struggling with their rights. Because the society was

developed with patriarchy system. Therefore, women are bound to find multiple backlashes and it is even harder. Under this kind situation, everyone may be the victim of the patriarchy system.

Most interviewee began to pay attention to more complex social issues, such as diverse gender and feminism, after they entered colleges and, in particular, after gaining work experience. Social experiences develop interviewees understanding of crucial element of intersectionality that everyone has their own experiences toward social impacts. After knowing more diverse genders and people from different communities, they found that the society does not operate what their family had described. Another finding is that social media is the most significant medium for interviewee to search and receive mass information. Through the social incident such as the MeToo movement, interviewee realised that every gender is the victim under patriarchy system and that caused interviewees began to search relevant knowledge of feminism. In addition, the author has observed that most Taiwanese interviewees would expand the interviewee questions, and most western interviewees would only focus on one certain point regarding to the interview questions. Yet, there is no evidence indicates that there is a difference of perception between Taiwan and western countries.

### The impacts of social media on Fourth-Wave feminism

There are some data the author wants to mention. Firstly, according to table 3 in the sex categories, females were the majority, and there were 5.1% of respondents are transgender people. In addition, the option other was 2.1% who identified themselves out of non-binary gender system which included non-binary, agender, or have two identities. The term transgender included all those people who internally felt sense of core gender identity does not correspond to their assigned sex at birth or which they were raised, and this also included those people who do not identify with any gender at all. Second, most of respondents were Taiwanese, 1.7% are from Japan, and 3.0% are from Europe. However, there is no comparative analysis in this section, and it was focused on the whole Z generation. Lastly, most respondents were students. According to table 4, most respondents were using Instagram mainly, and the usage time on social media are 3-4 hours and 1-2 hours.

**Table 3 Description-Sex, Nationality, Age, Education, and Career**

		Responses	Percentage
Sex	Male	42	17.8%
	Female	177	75.0%
	Transgender	12	5.1%
	Other	5	2.1%
Nationality	Taiwan	225	95.3%
	Japan	4	1.7%
	Europe	7	3.0%
Age	1990-1995	75	31.8%
	1996-2000	93	39.4%
	2001-2005	66	28.0%
	2006-2010	2	0.8%
Education	Primary	1	0.4%
	High school	15	6.4%
	University	178	75.4%
	Graduate school	42	17.8%

Career	Student	133	56.4%
	Health sector	10	4.2%
	Scientific	14	5.9%
	Retail	7	3.0%
	Manufacturing	6	2.5%
	Administration	15	6.4%
	Communication	1	0.4%
	Education	13	5.5%
	Finance	6	2.5%
	Public sector	3	1.3%
	Transport & Storage	3	1.3%
	Influencer & Youtuber	3	1.3%
	Other	22	9.3%

Source: the author sorted

**Table 4 Description- Social Media Platform and Social Media usage time**

		Responses	Percentage
Platform	Facebook	30	12.7%
	Instagram	189	80.1%
	Twitter	9	3.8%
	TikTok	5	2.1%
	Other	3	1.3%
Usage time	Less than an hour	5	2.1%
	1-2 hours	73	30.9%
	3-4 hours	106	44.9%
	5-6 hours	51	21.6%
	Other	1	0.4%

Source: the author sorted

## Reliability

According to table 5, the Cronbach's alpha showed that the number of Cronbach's alpha was 0.887 which is above 0.7. This research has reached the standard.

**Table 5 Cronbach's alpha**

Cronbach's alpha	Cronbach's alpha value based on standardized items	N of items
.887	.884	25

Source: the author sorted

## **#MeToo movement**

### **Before #MeToo and After #MeToo**

Sexual harassment is hardly new, and many women have experienced it during any stage of their lives. The powerful word of MeToo was recognized by the activist Tarana Burke in 2006, when she used the word to offer support to young girls who had experienced sexual harassment, violence, and abuse. Ten years later, the word gained popularity through several female celebrities who made the accusations against the Hollywood producer Harvey Weinstein's sexual misconduct. Particularly, the female actress Alyssa Milano who had encouraged people who have the same experiences of sexual harassment or assault to use the word "MeToo" to demonstrate the social, sexual injustice. The first day she posted on the social media was retweeted by the majority over 500,000 times, and women around the world used the hashtag #MeToo to share their stories on social media. A basic concept of #MeToo is the power of numbers across time: the difference between a single victim, whose lone account might not be believed, and the choruses of 'me too' that make each individual's account that much more believable.<sup>85</sup> What have you happened also happened to me, and it is evident that part of people have experienced the same thing, not just me.

The beginning of the MeToo movement was actively spread within United States, but the impacts were globally. After the MeToo movement, females started to share more stories about their experiences universally, and everyday there were multiple allegations against men's sexual misconduct with different languages, and that led to potential negative effects of backlashes. Some critics characterized #MeToo activists as dangerous extremists who rushed to judgment and denied due process in their zeal to destroy men.<sup>86</sup> Some extremists thought that men are not deserve a presumption of innocence, and Johnny Depp was one of them. In 2016, Amber Heard publicly accused Johnny Depp of domestic violence.<sup>87</sup> In 2019, Johnny Depp sued Amber Heard for defamation, claiming the post article was a ruse for Amber Heard to gin up positive press for herself.<sup>88</sup> The movement not only let the majority know the behaviour of perpetrators, but revealing the problems with the value of certain industries and society as a whole.

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<sup>85</sup> Laurie Collier Hillstrom, "The# Metoo Movement," *ABC-CLIO* (2018).

<sup>86</sup> Ibid.

<sup>87</sup> Janelle Griffith, "Johnny Depp Sues Ex-Wife Amber Heard for \$50 Million for Allegedly Defaming Him," *NBC News* (2019).

<sup>88</sup> Kalhan Rosenblatt, "Johnny Depp and Amber Heard Defamation Trial: Summary and Timeline," *ibid.* (2022).

## **Analyzing misogyny through the domestic violence case between Johnny Depp and Amber Heard**

Amber Heard said on the recording, “tell them, I, Johnny Depp, I’m a victim of domestic abuse... and see how many people believe or side with you.” Amber Heard took advantage on an effect created by #MeToo, which furtherance a certain stereotype that men are always be the abusers in the sexual harassments and domestic violence. Whoever hashtag #MeToo on the social media, which reminiscent of the male abuser by public opinion unwittingly, and has claimed that female accusers must be believed, even in the absence of any corroborating evidence and are the victims who are considered as brave, fearless woman by number of bystanders.

Amber Heard weaponized a male abuser effect framed by MeToo movement to make herself disgusting as a victim. On the social media/Internet, the reality could be manipulated so easily that the viewpoints from a victim or an abuser who can change the stories repeatedly and constantly until they get what they want. In particular, after the divorce case between Amber Heard and Johnny Depp, people start to think about the authenticity behind the stories posted on the #MeToo. Simultaneously, this effect lazes the whole society that the reaction from the audiences are forced to take side and ignore the authenticity and think critically from testimonies from both sides. Especially, this Z generation hold many of the same values and have an advantage to technology that elder generations did not, “time”.<sup>89</sup>

There was the 30 seconds video on the Internet that in the court, Johnny Depp was sharing his gummy bears with his lawyer team which was commented by the audiences that the scene was so adorable, and Johnny Depp seemed confident in on the justice side. However, if this scene was made by Amber Heard, the comments would be totally opposite. The audiences probably would judge her as a person who is arrogant, pretend nothing, and disrespect the court because people already took a side that Amber Heard is the abuser. Unfortunately, the media is a key player in perpetuating rape myths or false beliefs about rape such as who commits it, why, and where, and who is likely to be a victim.<sup>90</sup> Because the mainstream media has historically represented only the most extraordinary cases of sexual violence (often committed by strangers and involving violence),

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<sup>89</sup> Jessica Nécole Huey Elizer, "Monsters Look Different in the Light: Generation Z and Fourth Wave Feminism," (2021).

<sup>90</sup> Burt MR, "Cultural Myths and Supports for Rape," *Journal of Personality and Social Psychology* 38(2): 217–230 (1980).

which are nonrepresentative of most people's experiences.<sup>91</sup> There is a reflection of misunderstanding of representation of abusers and victims, while the majority are instilled into the idea of male abusers, which could increase the feasibility of stigmatized misogyny on men as long as the public consist the idea that males are abusers in domestic violence. Therefore, it could take into consideration that misogyny is worsen after relevant movements.

Misogyny has been defined as a phenomenon that females as a victim online who discriminate by males based on their gender, behavior, conditions, or attitudes that foster stereotypes of gender norms. Yet, the Internet was designed as a male technology, and one by which men still exerted power over women.<sup>92</sup> Many feminists acknowledged that the Internet had been continuously produced and used in a patriarchy society, simply because men dominated the technological development of the Internet.<sup>93</sup> Feminist researchers claim that our Internet is embodied in the values of patriarchy system. However, males inevitably also are the victims under patriarchy and gender system. Certain gender norms as a key factor accounting for the widespread phenomenon of misogyny in online environment.<sup>94</sup> Men without masculinity and women without femineity, the gender norms circulated an effect that a gender without following its subordinated attribute will be defined as a negative role within binary gender system.

### **Descriptive data and interview**

In the gender categories, there are four classifications which are male, female, transgender, and other. As table 6 shows, "do you agree that the idea and beliefs of the MeToo movement are portrayed accurately on social media?" (Aa2) has significance, and females are more agreed with the statement than males, transgender and other have no significance. As mentioned before, the accusations made in the MeToo movement were from females mostly, and whole movement was launched by multiple females claimed men's sexual misconducts. Men may have different perception on the MeToo movement. Besides, as table 7 shows, the agreement on increasing

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<sup>91</sup> Carter C, "When the "Extraordinary" Becomes "Ordinary." In: Carter C, Branston G and Allan S (Eds) *News, Gender and Power*, London: Routledge (1998).

<sup>92</sup> Judy Wajcman 2000, 2004; Faith Wilding 1998; Liesbet van Zoonen 1992, 2002

<sup>93</sup> Judy Wajcman, "Reflections on Gender and Technology Studies. In What State Is the Art?," *Social Studies of Science* 30 (3): 447–464 (2000).

<sup>94</sup> Xiao Han, "Searching for an Online Space for Feminism? The Chinese Feminist Group Gender Watch Women's Voice and Its Changing Approaches to Online Misogyny," *Feminist Media Studies* 18:4, 734-749 (2018).

misogyny because of the MeToo movement was tremendous. See “do you agree that the MeToo movement increases misogyny on social media?” (Aa4). People may consider the movement as hating men, attacking men which is not true. When people start to discuss everything with the label of the MeToo movement, which may increase the possibility of misogyny.

During the interviewee, I asked interviewees some questions relevant to misogyny. One of interviewees have mentioned that she thought misogyny would increase after the movement, the other said that men originally did not want women to speak out. When women did, they only would be judged, and men dislike the fact that women could have the equal power as men had.

*“After the explosion of the movement, I felt that it will be resulted with increasing misogyny. ” – IT5*

*“The increasing in misogyny is a result of the fact that men don’t want women to be so willing to speak out for themselves. When women are willing to speak as a public figure, we must be criticized more than others. In the past, when women were more rational, men would say that you’re not like a girl, in order to suppress your sharpness and to fight against women who could be equal as men. But the resistance is that they don’t like the idea of women having the same rights as men. ” – IT6*

**Table 6 MeToo movement**

		Sum of squares	df	Mean square	F	Sig	Post Hoc Tests (Tukey)
Aa2	B. G	10.118	3	3.373	4.504	0.004	Female>Male
	W. G	173.730	232	0.749			
	Total	183.847	235				

Source: the author sorted

Note: B. G= Between Groups, W. G= Within Groups

**Table 7 Aa4 – Agreement on increasing misogyny because of the MeToo movement**

	Responses	Percentages
Strongly disagree	6	2.5%
disagree	4	1.7%
Neutral	47	19.9%
Agree	129	54.7%
Strongly agree	50	21.2%

Source: the author sorted

During the MeToo movement, some women posted their stories of domestic violence or sexual harassment. However, there was a debate about whether they were telling the truth or not. According to the Table 8, “do you agree that media framing influences the public’s perspective on the case between Amber Heard and Johnny Depp?” (Aa5) and “do you agree that social media lack authenticity and reliability?” (Aa6). There is a Ambivalence situation of people’s perception on critically thinking. The significant character of social media is that social media lack reliability, therefore, it will polarize the image Fourth-Wave feminism positively and negatively. Z generation tend to use social media search and absorb information, even though they realised that social media lack of reliability. Fourth-Wave feminism advocate their ideas on social media, but usually only dramatic posts will be spread out universally, which led to polarization of positive and negative information. People can choose what they want to believe based on their preferences.

**Table 8 Questions Aa5 and Aa6**

<b>Aa5</b>	Responses	Percentages
Strongly disagree	25	10.6
disagree	4	1.7
Neutral	49	20.8
Agree	102	43.2
Strongly agree	56	23.7
<b>Aa6</b>	Responses	Percentages
Strongly disagree	9	3.8
disagree	6	2.5
Neutral	28	11.9
Agree	123	52.1
Strongly agree	70	29.7

Source: the author sorted

### **Social media platform**

According to the Table 9, there were significances in Aa1(Do you agree that women should raise their voices about social injustice in public of what they have encountered, just like people were promoted in the MeToo movement?), Cc1(Do you agree that women encounter more discrimination and sexual harassment on social media, no matter their race, sexual orientation, religion, or social position?), and Cc5(Do you agree that social media can generate a spirit of

competitiveness and a scrutinization system for women about beauty standards?). The common point of those three questions is that TikTok users had the less agreement on all statement.

It is crucial to notice that TikTok users may have the considerable differences between other platform users toward women’s experiences of sexual harassment. They may not think women encounter more sexual discrimination than men. TikTok influenced users’ perception of sexual discrimination that the content people posted may be very subjective. TikTok set the limitation of videos time, users only can upload videos under 60 seconds. Furthermore, in order to attract more audiences and subscribers, the content of video usually is created with pictures or videos to exaggerated the facts. It usually lacks neutral descriptive texts.

**Table 9 Women encounter more discriminations**

		Sum of squares	df	Mean square	F	Sig	Post Hoc Tests (Tukey)
Aa1	B. G	11.323	4	2.831	3.191	0.14	Facebook>TikTok
	W. G	204.927	231	0.887			Instagram>TikTok
	Total	216.250	235				
Cc1	B. G	10.476	4	2.619	2.531	0.041	Twitter> TikTok
	W. G	238.995	231	1.035			Facebook> TikTok
	Total	249.470	235				Instagram>TikTok
Cc5	B. G	7.727	4	1.932	2.380	0.053	Twitter> TikTok
	W. G	187.494	231	0.812			Facebook> TikTok
	Total	195.220	235				Instagram>TikTok

Source: the author sorted

Note: B. G= Between Groups, W. G= Within Groups

### Echo Chamber

When the author asked respondents “how did they feel about the picture down below?” (Figure 1), the crosstabs indicated that gender identity may influence respondents’ perspective of how they like the picture. As table 10 shows, male’ likeability in Figure1 was presented standard normal distribution, and female and third gender are presented above neutral and like. As table 11 crosstabs shows, “the contents of self- representation you have seen on social media are from male,

female, or third gender?” (Dd5) and “how did they feel about the picture down below?” (Figure 1), numbers are concentrated in neutral and like. It is significant to notice that male may still have a conservative perception of how a certain gender should dress. Females and third genders are more liberal about the fabric itself do not have a gender.

The table 11 shows that the content of self-representation respondents saw are female and third gender. The more content respondents saw from a certain gender, the more normalized their perception of gender relation. For instance, if an individual subscribes the Instagram account of promoting gender relation and diverse genders, or any account would create content like picture Bb5, the more often they see, they would consider it as normal and common. That is, it is how most majority affected by social media. The mass data will according to users’ preferences and the content they often see to search relevant information for users, and social media may limit the exposure to diverse perspectives and favor the formation of groups of like-minded users framing and reinforcing a shared narrative, that is, echo chambers.<sup>95</sup>



**Figure 1 Bb5**  
(Source: Instagram account of feminist and art. feminist)

<sup>95</sup> Matteo Cinelli, et al., "The Echo Chamber Effect on Social Media," *Proceedings of the National Academy of Sciences* 118.9 (2021: e2023301118.).

**Table 10 Crosstabs of Figure 1 and gender**

		(Bb5)How do you feel the picture down below?					Total
		Strongly dislike	Dislike	Neutral	Like	Strongly like	
Gender	Male	3	11	14	11	3	42
	Female	0	13	74	68	22	177
	Third gender	1	0	3	4	4	12
	Other	0	1	1	0	3	5
Total		4	25	92	83	32	236

Source: the author sorted

**Table 11 Crosstabs of Figure 1 and question Dd5**

		(Bb5)How do you feel the picture down below?					Total
		Strongly dislike	Dislike	Neutral	Like	Strongly like	
(Dd5)The contents of self-representation you have seen on social media are from male, female, or third gender?	Female	3	14	50	40	17	124
	Third gender	1	10	29	29	11	80
	Male	0	1	13	14	4	32
	Total	4	25	92	83	32	236

Source: the author sorted

The author applied the same method on picture “How do you feel the picture down below?” (Figure 2), and used the crosstabs to analysed responses. As the table 12 shows, the data is presented one-side tendency that all genders’ likeability are high. In addition, the statistic also presented the same on table 13, using crosstabs to analyse Figure 2 and question “the contents of self- representation you have seen on social media are from male, female, or third gender?” (Dd5). Only 9 responses were under neutral. Over half of the respondents selected that they often saw the content of female’ self-representation, and the data indicated that nowadays women are more liberal of their body image and it is more acceptable to discuss le naturisme.

The majority often draw a correlation with fashion, art and female. In the past, people were more conservative of clothing and body image of women, especially Female’ le naturisme. Yet,

nowadays the awareness of women's physical self-concept is increasing. physical self-concept means that physical self involves the perception and evaluation of one's physical ability and appearance.<sup>96</sup> Female' le naturisme and relevant art collection are more acceptable and universal. With social media's promotions, the similar content like what Marisa did have been increasing and be supported. However, relatively, male' perception of this kind of content seems a little conservative. Taking Bb5 picture as example, relevant art or idea are rare, which indicates that art like picture Bb5 has not yet become mainstream and normalized.

The author also asked interviewee about effect of echo chamber on social media, and both western and Taiwanese interviewees have mentioned the same thing before. One of interviewees has specifically pointed out the effect of echo chamber, and if people do not have the ability of critical thinking, you would not step out of self-perspective. The other interviewee mentioned the effect of echo chamber with the case of Johnny Depp and Amber Heard. They said that if people support or very emotional investigate one side, they would read more and more content and stories that what they want to believe, and less content about the other side.

*"Because social media is all about expressing your opinion, but if there is an opinion that would hurt others, then it has a negative role. I think social media is a little bit like an echo chamber, because you're following what you want to see, therefore, you cannot step out of your perspective unless you have the skill of critical thinking. social media can be better with people who have good ideas, but with people who are biased, it's a propeller. So, it's really depended on whether an individual has critical thinking." – IT2*

*"No matter is the Johnny Depp case or in the other sort of all the rights issues comes out such as Trump and his supporters and people who support. I think it is the same phenomenon that can happen if it is like US politics or Johnny Depp, Amber Heard. Social media would have a very strong influence as how you will perceive each sort of the polar right situation like that. Because I think there are people who support Amber Heard or Johnny Depp, and if you are support or very emotionally investigate Johnny Depp, then you probably were gravitate toward news, articles, and contents that support him. So, you probably were got more and more content of support your version of story, and you are saw less and less contents that supported the other side. I guess it depends on how critically minder you are." – IW18*

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<sup>96</sup> Richard Shavelson, "Self-Concept: Validation of Construct Interpretations," (1976).



**Figure 2 Cc2**  
 (Source: Instagram  
 Account of Marisa)

**Table 12 Crosstabs of Figure 2 and gender**

		(Cc2)How do you feel the picture down below?					Total
		Strongly dislike	Dislike	Neutral	Like	Strongly like	
Gender	Male	1	2	13	22	4	42
	Female	0	4	25	81	57	177
	Third gender	0	0	2	4	6	12
	Other	1	1	1	1	1	5
Total		2	7	51	108	68	236

**Table 13 Crosstabs of Figure 2 and question Dd5**

		(Cc2)How do you feel the picture down below?					Total
		Strongly dislike	Dislike	Neutral	Like	Strongly like	
(Dd5)The contents of self-representation you have seen on social media are from male, female, or third gender?	Female	0	4	22	58	40	124
	Third gender	0	3	19	37	21	80
	Male	2	0	10	13	7	32

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Total	2	7	51	108	68	236
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## CONCLUSION

The author investigated Z generation's perception of Fourth-Wave feminism and social media, and designed the questionnaire and interview question based on previous literature review. The author used social media such as Instagram and Facebook to collect data and found some interviewees who were operating social media account regarding to issues of gender relation, sex, and transgender, and part of interviewees were contacted through personal relations. According to the data analysis of interview, the author found that based on 5 topics in the comparative analysis between Taiwan and western countries, there were differences in structural system such as educational and governmental system and the perception of the MeToo movement& feminist identity. There were no differences in individual experiences and perception of transgender issues.

Family impacted more on Taiwanese interviewees relatively. Yet, family did have an impact when interviewees were younger, but that doesn't mean it would influence interviewees' idea of feminism and gender relation. It is crucial to note that social experiences have more influences on interviewees. When interviewees walked outside their houses, they would find more social phenomenon surround them. The common points between Taiwanese and western countries interviewees are: firstly, they all agreed that gender inequality is still existing and higher positions are to men; second, women's social position is lower than men and need multiple progress to develop; third, all interviewees observed and learned social confrontation of majority through social media rather than learned it from schools. Besides, interviewees who had studied intersectionality before have more broad perception of gender issues. All in all, there is no demographic differences in gender equality. All females are struggling with the same issue, the patriarchy system.

All interviewees agreed that the intention of the MeToo was positive, encouraged people to speak out was a good start. However, it also created a lot of backlashes, for instances, the reliability of victims' stories, misogyny, and attacking feminists. Most western interviewees have mentioned practical changes because of the MeToo movement, such as law, men's behaviors, discursive dialogues, and increasing awareness. But most Taiwanese interviewees never noticed any practical change. Interviewees' perception of males being the victim in the MeToo movement was that gender does not matter, and what matter was that people are speaking out about their experiences. In terms of feminist identity, 11 out of 20 interviewees were willing to claim themselves as feminists, and most of them are females. The reasons why interviewees did not claim

themselves as feminists are: firstly, ideology does not matter, what's important was respect each other genders; second, the labelisation of feminism is negative and unfortunately, it has stereotypes.

All interviewees have different personal experiences of sexual harassments, but it all directs to the same problem, it all against their genders, specifically female and transgender. What's common between interviewees was that they all using social media to search relevant information, for example, social incident, the MeToo movement, and genders. Most of transgender started to search information after they changed their gender identity. Different forms of experiences of sexual harassment are what intersectionality had discussed that people need to consider each individual experiences based on their gender, race, sexual orientation, and so on. Therefore, there was no demographic difference in personal experiences.

All transgender interviewees agreed that increasing discussions about transgender issues have been positive, whether it was sport competition for different genders or gender-neutral toilets in public. Most interviewees agreed that transgender people can participate in the sport competition, and they never should be judged because of their genders. In addition, all transgender interviewees agreed that there should be conducted more research regarding to transgender issues. The representation of transgender is still minimum.

In the second part of descriptive analysis with interviewee respondents, particularly females and transgender respondents were neutral and supportive of Fourth-Wave feminism. Males were neutral and slightly positive. Whether social media itself has a negative effect on Fourth-Wave feminism, the answer is no. Social media would not make Fourth-Wave feminism negative, however, when it comes to users on social media, it was extremely depended on individuals, namely the echo chamber they used to stay. The descriptive showed that the content respondents used to see reflected their likeness on certain pictures (picture Bb5 and picture Cc2). Taking the case of Johnny Depp and Amber Heard as example, social media has a very strong influence on echo chamber as how people perceived. If people keep searching one side of stories, the mass data would adjust the content of preferences, and then the users would keep seeing the content from one certain side.

The above phenomenon is applicable to which social media people used. As descriptive data showed, respondents who used TikTok mostly were disagreed with the statement that most respondents agreed. They perceived the world with different perspectives.

There were differences of perception of Fourth-Wave feminism between Z generation from Taiwan and western countries. Z generation had different structural system based on countries, and their perspective of the MeToo movement also were different. However, their personal experiences of sexual harassment and opinion of transgender issues were the same. Intersectionality discussed the importance of differences from every individual, and the author also observed the same situation from interviewees. Social media would not have a negative impact on Fourth-Wave feminism, but Fourth-Wave feminism would become negative based on how users used it. Social media with the effect of echo chamber have strong impact of how users perceived the world, and if Z generation keep seeing negative information of Fourth-Wave feminism, it would become negative eventually.

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## APPENDIX A

Number	Questions	Options				
		SA	A	N	D	SD
#MeToo movement						
Aa1	Do you agree that women should raise their voices about social injustice in public of what they have encountered, just like people were promoted in the MeToo movement?					
	您是否同意女性應該在公共場合/平台上為她們所遇到的社會不公發聲，就像人們宣傳 MeToo 運動一樣?					
Aa2	Do you agree that the idea and beliefs of the MeToo movement are portrayed accurately on social media?					
	您是否同意 metoo 運動的概念以及想法在社交媒體上被準確地傳達嗎?					
Aa3	Because of the MeToo movement and the hashtag, men are presumed to be an abuser of domestic violence, however, through the Johnny Depp case, we can know that it is not true. Therefore, do you agree that men also are victims of the MeToo movement?					
	因為 METOO 運動和#hashtag，男性通常會被設想為家暴者。但透過強尼戴普的案子，我們可以瞭解到事實不一定是如此。因此，您是否同意男性在 METOO 運動中也是受害者?					
Aa4	Do you agree that the METOO movement increases misogyny on social media?					
	您是否同意 METOO 運動增加了社群媒體上的厭女症? (厭女症:針對女性的憎恨、厭惡及偏見。例如:現象包括父權體制、社會排斥、貶低女性、性暴力、男性特權等)					
Aa5	Do you agree that media framing influences the public's perspectives on the case between Amber Heard and Johnny Depp?					
	您是否同意社群媒體在強尼戴普 v.s.安柏·赫德的官司上帶風向嗎?					
Aa6	Do you agree that social media lack authenticity and reliability?					
	您是否同意社群媒體缺乏真實性和可靠性嗎?					
Social media and cognitive dissonance						

Bb1	Do you agree that social media contains a lot of misinformation about women, such as beauty standards and women's rights?					
	您是否同意社群媒體包含大量關於女性的錯誤資訊，例如審美標準和女性的權利?					
Bb2	Do you agree that social media as a monitor and surveillance provided men to disrupt feminist activity online?					
	您是否同意社群媒體的監控和監視，為男性提供了破壞女性主義者在社群媒體上傳達資訊和活動的機會?					
Bb3	Do you "disagree" that social media can help empower women, and promote women's rights positively?					
	您是否“不同意”社群媒體可以幫助賦予女性權利並積極促進女性權利?					
Bb4	Do you agree that social media could raise people's anxiety, and cause them to pay more attention to a certain issue consequently?					
	您是否同意社群媒體可以增加人們的焦慮，使他們更加地關注某項特定議題?					
Bb5	How do you feel about the picture down below?	5	4	3	2	1
	您對下列的圖片有什麼感覺?					
Bb6	Do you agree that picture can create hatred and render a discussion?					
	您是否同意上述的圖片會形成討厭和製造話題?					
Bb7	Do you agree that the picture can raise people's attention to re-exploring gender relations? (feminine or masculine)					
	您是否同意上述照片能引起人們關注並讓人們重新探討性別關係? (例如: 男生陽剛和女生陰柔)					
<b>Women on social media</b>						
Cc1	Do you agree that women encounter more discrimination and sexual harassment on social media, no matter their race, sexual orientation, religion, or social position?					
	您是否同意女性在社群媒體上遭遇較多歧視和性騷擾，無論她們的種族、性取向、宗教或社會地位?					
Cc2	How do you feel about the picture down below?	5	4	3	2	1
	您對下列的圖片有什麼感覺?					
Cc3	Marisa considered this photo as art, do you agree that social media can desexualise this photo?					

	Marisa 認為該照片是藝術，您是否同意社群媒體可以去性別化該照片？					
Cc4	Do you agree that social media present wrong beauty standards for women?					
	您是否同意社群媒體為女性展現錯誤的審美標準？					
Cc5	Do you agree that social media can generate a spirit of competitiveness and a scrutinization system for women about beauty standards?					
	您是否同意社群媒體會讓人產生競爭心理和建立對女性審美標準的審查制度？					
Cc6	Do you agree that the above situation (question 5) can cause mental health issues for women?					
	承上題，您是否同意此圖片會對女性造成心理健康問題？					
Cc7	Do you agree that the picture in question 2 will make women as sex objective on social media?					
	您是否同意第二題的照片會讓女性成為社群媒體上的性目標？					

Representation on social media						
Dd1	Do you agree that social media can increase the representation of the transgender community?					
	您是否同意社群媒體可以增加跨性別的代表性？					
Dd2	Do you agree that the transgender community has representation on social media?					
	您是否同意跨性別族群在社群媒體上有代表性？					
Dd3	Do you agree that self-representation can normalise diversity and challenge the traditional views of gender relations?					
	您是否同意自我代表性可以使多元性別正常化，並挑戰性別關係的傳統觀點？					
Dd4	How often do you see the content of self-representation?	Always	Frequently	Sometimes	Seldom	Never
	您多久會在社群媒體上看到自我代表性的內容？					

Dd5	The contents of self-representation you have seen on social media are from male, female, or third gender?	Female	Third gender	Male
	您在社群媒體上看到自我代表性的內容通常是來自於?			

Note: SA= SA= Strongly Agree, A= Agree, N= Neutral, D= Disagree, SD= Strong Disagree

## Interview questions

### Individualism and social groups (family)

#### Main

- When you were growing up, did your family talk of issues about women? If so, how did they describe it?
- 在你成長的過程中，您的家庭是怎麼描述女性的？他們有沒有跟您討論過關於女性的話題？
- How will you describe the differences between women in western countries and women in Asia?
- 您會怎麼描述西方跟亞洲女性的不同？
- What are women's social position in your country? What do you think caused that?
- 你覺得台灣（國家）女性的社會地位如何？你覺得是什麼原因造成的？

#### Minor

- Are your family still instilled in the idea that men should be in charge of external matters and women should focus on domestic matters?
- 您的家庭還有一些傳統性別角色觀念嗎？像是男主外女主內？
- How will you describe the differences between women in public sphere and in private sphere?
- 您會如何描述女性在公共領域和私人領域的不同？（公共：國家和社會，私人：一個人的生活領域，家庭、工作、獨立）

### Educational system

#### Main

- During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?
- 在您上學、教授教育的過程中，學校有沒有提供關於女性權利、性別平等或是多元性別（跨性別）的課程？
- Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?
- 您覺得教育系統需要增加相關的課程嗎？
- Do you agree that the educational system should add relevant courses of transgender community and homosexuality?
- 您覺得教育系統需要增加關於跨性別或是同性戀的課程嗎？

### **Minor**

- Do you think that kind of courses are for women-only or for all kinds of gender?
- 你覺得關於女性權利類似的課程是給女性上的還是不同性別都需要接受該課程？
- Do you think the educational system (in your country) is inclusive?
- 你覺得教育系統是包容的、廣闊的嗎？（沒有排斥任何少數族群，提供平等的機會跟資源）

### **#METOO**

#### **Main**

- Have you participated in METOO movement before? **If yes**, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? **If not**, have you read or watch any articles, news during the movement? How did you feel about that?
- 你有沒有參與過 #MeToo 運動？如果有，為什麼要參加，是用什麼方式參與討論的？如果沒有，在那段期間你有沒有閱讀過相關的新聞或是文章，你怎麼看這個事件？有沒有什麼想法？
- After #METOO movement, do you think people paid more attention on women's rights in any dimension?
- 在 #MeToo 運動後，你覺得人們有更關注任何方面的女性的權利嗎？
- Can you name any thing that you think improved women's position or rights because of #METOO movement?
- 你能舉例女性的地位或權利因為 #MeToo 運動而得到改善的任何事情嗎？
- Can you name any challenges women face or anything that disadvantaged women's position and rights because of #METOO movement?
- 你能說出任何因為 #MeToo 運動而惡化女性地位和權利的事情嗎？

## **Life experiences**

- Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?
- 你有沒有曾經因為自己的性別遭受污辱，不管在現實生活或社群媒體上？你覺得為什麼他們會有這種行為？
- Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?
- 你能說出影響你的任何人或事物，讓你開始去關心女性議題，包括女性權利、性別平等、跨性別等。

## **Claimed yourself as feminists**

- Do you support the idea of feminism?
- 你支持女性主義嗎？
- Did you stand up for yourself or others when you or someone encountered prejudiced situation because you are a woman? (In school, workplace, public area, etc.)
- Have you ever stood up for others when they've encountered gender prejudice for being a woman? If you are a woman, have you ever stood up for yourself in such a situation?"
- If yes, why not claim yourself as a feminist since you actually are doing the same thing of promoting and supporting women's rights?
- If not, have you seen any situation like this? How did you feel about that?
- 當您或某人遇到任何因為性別而對你自己或他人不利的情況時，您有沒有挺身而出過？（在學校、工作場所、公共場所等）
- 如果有，為什麼不聲稱自己為女性主義者，因為你實際上跟女性主義者一樣在做一樣的事情？
- 如果沒有，你有沒有看過或聽過類似的情形？你有沒有什麼想法或感覺？

## **Transgender issues**

- How do you think about gender-neutral toilet, and should the government establish relevant facility?
- 您對性別友善廁所有什麼想法？您覺得政府需要興建類似的設施嗎？
- How do you think about a person who used to be a man now, participating in a sport competition and was arranged in a female group, and transgender people participate in the sport competition in general?
- 您對於曾經是一名男性的運動選手現在被安排在女子組比賽，和跨性別選手參加運動比賽？

## APPENDIX B

### Interviewee: IT1

Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?

訪談者：在你成長的過程中，您的家庭是怎麼描述女性的？他們有沒有跟您討論過關於女性的話題？

Interviewee: It was not like a discussion, it's more like when we watching TV or something, and there were some female celebrities who wore revealing their skin more than usual. They were saying something like women shouldn't wear like that, which you can feel that they have quite conservative ideas.

受訪者：不算討論女性的話題，是在講比如說一些說看電視和新聞，早期的時候就會為什麼有一些藝人，那可能是穿比較少數之類。然後你會在言語之中會知道說，他們就會覺得說女生不要穿很露什麼的，反正你可以想像相對保守的言論。

Interviewer: Did your family traditional idea about women have impacted on you?

訪談者：那樣的觀念有影響到你嗎？

Interviewee: I didn't think about that too much. I realised that after I started to do the podcast (interviewee is doing a podcast, talking about sex and gender relation) that this thing has an influence of imperceptibility. Because it was a very daily conversation, you won't notice that if people only say it once or twice. Also, you will find that it was not just about family but media. At that moment you won't feel that, because it probably was how the social climate had shaped at that time.

受訪者：我其實沒有想那麼多，然後我是一直到在做節目的時候才就3年前，然後才慢慢覺得這件事情其實是有潛移默化的影響，就是因為那是一個很日常的東西，你不會覺得是講一次講兩次，自己不會覺得怎麼樣。可是後來你發現不只是家庭這個因素，然後媒體也是一個因素，就是就當時我這個年代的社會氛圍可能就是這樣塑造的，後面是有這個感覺，當下是沒有那個感覺的。

Interviewer: How will you describe the differences between women in western countries and women in Asia?

訪談者：您會怎麼描述西方跟亞洲女性的不同？

Interviewee: We only see a certain part of foreign cultures, I don't know if is because we are attracted by foreign people, but the fact is that, for example, the abortion issue in USA, they have the same deep patriarchal mindset as we do. It doesn't matter which country you're in, it's just that each country has different cultural and ethnic background that will affect genders, and there is a word for it, intersectionality.”

受訪者：我們看到只是呈現某部分，因為我們崇洋媚外嗎。就是可能覺得國外比較好，呈現跟我們比較不一樣的地方，因為我們總是容易被不一樣的東西吸引，但其實根深蒂固，譬如說我隨便舉例，比如說最近的美國墮胎事件就是他們是跟我們一樣有很深的父權思維。其實是不管在什麼國家都一樣，那只是每個國家會有不同的文化背景和種族背景，所以會影響那個性別的，有一個字叫交織性（交叉性），所以就是我們會覺得有很多人不同，因為我覺得不同是比較文化面的，不是針對性別面的，所以我覺得其實性別，追根究底那些東西還是一樣，就我們還是努力的在對抗父權體制。

Interviewer: What are women's social position in your country? What do you think caused that?  
訪談者：你覺得台灣（國家）女性的社會地位如何？你覺得是什麼原因造成的？

Interviewee: I think people have different features, and it was only later that I learned the concept of intersectionality, which is really important and subtle that we need to have more discussions. For example, an Asian woman who identify as female or a white woman with disability. There are several different kinds of labels, which indicated that people translate different things, overall, I cannot tell you what is what directly.

受訪者：一樣，我覺得很難...，就像我在回答你的事前問卷的時候，我覺得太多東西太難一言以蔽之了。對我來說，我不是在罵你，我覺得那個很直接的去覺得說是A還是B是蠻暴力的一個做法。因為我覺得人有很多不同的層面，就是我也是後來才知道交織性的這個概念，然後就會覺得這東西太重要了，因為就是那些細微的東西很重要，所以才要去討論。就比如說我是亞裔，然後我是認同是女性，然後假設別人一個是黑人女性，然後另外一個可能是白人女性，但是他是他是身障者之類的，就是它有不同標籤，他就會有不同的接收到的東西。我覺得就是很多要討論，我沒有辦法直接講說是什麼。

Interviewer: For you, when is the best time for students to start to learn this kind of courses  
訪談者：你覺得什麼時候是最適合讓學生去了解關於不管是女性權利、性別平等或是跨性別這類的議題？

Interviewee: From an early age or even from birth. I think that thing is a very daily conversation, which you can start talking about that from a very young age. But discussing it with school-age children, you don't have to tell kids what is gender from a very young age. Starting with simple daily conversation, and the much older the grow up, the much deeper conversations.

受訪者：從小甚至從初出生就可以。我覺得那個東西都是很日常對話，就是你從很小很小就可以開始聊的那東西，那適齡教育就是你不是當然不可能從超小，就是很深的討論說性別是什麼，一定是從很日常對話慢慢聊，然後越來越大，就可以越談越深。

Interviewer: Do you think feminism is a negative label?  
訪談者：您覺得女性主義的這個標籤，他是負面的嗎？

Interviewee: For me there is no positive or negative in a long term, it's all very much about the moment. I think labels are necessary, but the purpose of labels is that one day there will be no need for labels. If people won't encounter discrimination or bullying because of their gender and identity, then there will be no need for these labels. I think the meaning of label is not to divide, it's to help us construct our own identity.

受訪者：關於正面、負面，我覺得像我剛剛的回答一樣就是長時間來看，對我來說沒有什麼正面、負面，這部分都很當下的事情。然後回到標籤的討論，我覺得標籤是必要的，可是標籤的目的是為了有一天世界上不需要標籤，就如果這世界上沒有任何不平的事情。如果有一天不不管你是什麼樣的身分認同你都不會受到歧視跟霸凌之後就根本不需要這些標籤。所以，我也想過為什麼我們不是要強調大家都一樣，那為什麼還需要繳標籤來分割。但我覺得那個標籤的意義不是在分化，是在幫助我們建構自己的認同。

Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?

訪談者：你有沒有曾經因為自己的性別遭受污辱，不管在現實生活或社群媒體上？你覺得為什麼他們會有這種行為？

Interviewee: I think so, and there is a word called microaggression, which means I know you're not intent to do that, but if the same thing keeps happening on me, I would feel uncomfortable

受訪者：我覺得有，有個字叫微歧視（microaggression）。就是我知道你沒有惡意，可是那個東西如果一直發生在我身上，我覺得會覺得不舒服。

## Interviewee: IT2

Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?

訪談者：在你成長的過程中，您的家庭是怎麼描述女性的？他們有沒有跟您討論過關於女性的話題？

Interviewee: They didn't focus on talking about women, but in terms of educational aspect, they were be like girls must be kind, obedient, and have a good temper or you will unable to marry someone. They have an idea imagination on women with characters, such as soft, humble, polite, and tame.

受訪者：其實沒有特別專注說我們要聊女性，就只是在教育方面，他們就會說女生要溫柔、聽話，然後脾氣要好不然會嫁不出去。他們會覺得一個理想的女性應該要溫馴、不要太聒噪、有禮貌、身段要柔軟然後要謙卑一點。

Interviewer: Did your family traditional idea about women have impacted on you?

訪談者：那樣的觀念有影響到你嗎？

Interviewee: I think it would affect me more when I was younger. When I was younger, I did not have many chances to get to know the world, and I would think it is correct without understanding more. I think it is because we know more with the universalised of Internet and social media, and I know more people when I grow up, which let me think it might not be the case. Like the first time I saw Mile Cyrus, and I was like why she looks like that, but the more I saw on social media and people started to posting some issues. Later, I gradually realised that people can have multiple different features.

受訪者：我覺得小時候比較會影響到我，小時候沒有接觸到太外面的世界然後就會覺得這樣是對的。我覺得可能是因為長大網路更普及加上認識更多人就會覺得其實不一定要這樣。像是我第一次看到 Mile Cyrus 我會覺得她怎麼這樣，可是後來接觸到網路或是 social media，大家會開始po一些議題，後來就會慢慢知道不一定要這樣，覺得人是可以有很多面貌的。

Interviewer: How will you describe the differences between women in western countries and women in Asia?

訪談者：您會怎麼描述西方跟亞洲女性的不同？

Interviewee: There were not much differences after I been to UK (the interview had studied in UK before), the impressions are correct, like we usually will think women in Europe are taught to be

independent in early age. Also, they are more accepting diverse beauty standard. Taiwanese women tend to think women must be slim, but western women think that a little muscles and curve is a good-looking, which might be unacceptable for Taiwanese women, they have a distortion of health.

受訪者：我覺得以前沒有出國，跟現在有出國其實是沒有太多的變化，就是印象其實是正確的，就是有可能我們對歐洲的女生就是比較從小對教育是比較獨立一點，自己可以做的事，你可以自己完成。他們對於美感也比較有多元性的接受度，比如說我們以前覺得女生就一定要瘦，可是他們會覺得有點肌肉也是好看的、有曲線也是好看的。我覺得這個對於台灣女生就會比較沒辦法接受，他們會覺得一定要瘦，對於健康有一種扭曲。不過我覺得這個可能跟媒體有關係，因為我們以前大家對於外貌會有焦慮，大家會說台灣的媒體太主觀，很喜歡把標題寫成“這個正妹”，就好像你不是一個漂亮女生你就不值得被報導、就好像沒有人要看的意思。

Interviewer: What are women's social position in your country? What do you think caused that?

訪談者：你覺得台灣（國家）女性的社會地位如何？你覺得是什麼原因造成的？

Interviewee: I think it is better than Japan and Korea, and it is getting better, but people still don't know enough about feminism and this can cause some comments. Also, you can still see some comments on the news that some people still think women's social position are not as high as we think.

受訪者：我覺的跟日本、韓國比較得話比較好一點。但是我常聽說女生會有薪水天花板，這是在台灣常聽到的，所以我覺得這方面來說可能（地位）沒那麼高。我覺的自古以來亞洲文化對於婆婆會對媳婦要求必較高，所以這點好像女性的地位好像沒有特別高。

Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?

訪談者：在您上學、教授教育的過程中，學校有沒有提供關於女性權利、性別平等或是多元性別（跨性別）的課程？

Interviewee: Gender equality was taught in primary school, like stereotypes that boys don't have to be like that, and girls don't have to be like that. But I think transgender cultures wasn't understood by people that well, it wasn't taught before and it's definitely not taught now, even homosexuality has never talked before.

受訪者：性別平等是有，國小是有教男女平等的東西，但是僅限於此。會有一些會教你性別刻板印象，說男生不一定要這樣、女生不一定要這等，他們是有教這個的。但是我覺得以前跨性別文化沒有那麼被人了解，所以以前沒有，但現在也一定沒有教，所以那時對同性戀也完全沒有碰觸到。

Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?

訪談者：你有沒有參與過metoo運動？如果有，為什麼要參加，是用什麼方式參與討論的？如果沒有，在那段期間你有沒有閱讀過相關的新聞或是文章，你怎麼看這個事件？有沒有什麼想法？

Interviewee: No, in the beginning, I thought it was great that women who were victims are brave enough to speak out. Later on, there were quite multiple male victims who have experienced females taking money and impeding their reputation. The very first intention was good, but it resulted with the same problem that people thought feminism was about suppressing men, and they didn't seem to know that it also would happen to men.

受訪者：沒有。一開始會覺得受害者女性現在敢去發言了，這一定是很好的事情。後來過一段時間還蠻多男性受害者可能女生拿他的錢、妨礙他的名譽。我覺得一開始的目的是好的，但是後來一樣，大家覺得女性主義就是要打壓男性，這對於男性受害者或是他們是性侵的受害者的話，他們好像也不知道他們也會發生這樣的事。

Interviewer: After read Amber Heard and Johnny Depp case, did you change their perspectives of the MeToo movement, and how do you think about the trial in general?

訪談者：那看完 Johnny Depp 的案子，你有沒有對這件事情有改觀或是想法上的改變？

Interviewee: Many women are afraid that if they participate in this movement and share their experiences, people might think they're lying, which makes more people don't want to say anything. People don't know enough about feminism, and they only know gender equality on the surface. I'm actually don't like to say gender equality because it excludes many diverse genders. So, in this situation which makes me think that feminism has gone back for many years.

受訪者：因為很多女生怕說如果講了、參加了這個活動，人家會覺得你在騙人，造成很多人又不敢講。就很多人在扯後腿，真的很多女生在扯後腿，對於女性主義不夠了解加上他們學到的都是表面上得女性主義，他們對於真正的男女平等，其實我不喜歡講男女平等因為會exclude 很多不同的性別，所以我覺得這件事真的讓女性主義倒退了很多年。

Interviewer: Do you agree that men are also the victim in the MeToo movement just like what Johnny Depp had experienced?

訪談者：你同意男性在MeToo運動裡也是受害者嗎，像強尼戴普一樣？

Interviewee: I don't think gender pressure is only exists for women, and I believe that there are many people who suffer injustice because of their gender, not necessarily women. After this movement or Johnny Depp trial, people found out that they are not the only one and men can be

victims as well. I don't think there is really a single victim in this lawsuit. At least, it shows people that it's not a shame to speak out.

Interviewer: Can you name any thing that you think improved women's position or rights because of #METOO movement?

訪談者：你能舉例女性的地位或權利因為#METOO運動而得到改善的任何事情嗎？

Interviewee: I think it was good that women are much brave to vocalize their ideas. I've thought about the movement in case of Hollywood, which is focused on white females, but the status of black females is not given as much attention. They still ignore black women and transgender people, and they are still suspected of being victims of violence in the justice system, and then they ignore the experiences of black women and other minority groups, for example, white women are less likely to be subjected to police violence.

受訪者：女生越來越敢發聲，我覺的蠻好的。像是薪水的事，因為好萊屋那邊就有在抗議女演員的薪水不夠高之類的跟男性比起來。就是我之前有想過這件事，這些metoo movement 以好萊屋來講他們都是 focus 在白人女性身上，但其他像是黑人女性的地位是比較沒有重視。他們還是會忽視黑人女性、跨性別者，他們在司法上還是會被懷疑是否有被受暴的困境，然後他們會無視黑人女性和其他少數族群的經驗，比如說白人女性比較不會受到警察暴力的問題，所以我覺得他還是有帶加強，還是需要關注少數主義而不是白人女性。

Interviewer: Can you name any challenges women face or anything that disadvantaged women's position and rights because of #METOO movement?

訪談者：你能說出任何因為#METOO 運動而惡化女性地位和權利的事情嗎？

Interviewee: I think so. I was quite fond of Emma Watson before, and I saw some comments saying that she hates men which is a bad feminist. My reaction was like what is a bad feminist anyway, did she do something? She had presented the speech He for She in public before, and people think she is an activist saying that if you're a feminist, you will become an angry, ugly, and old feminist. When I see something like this, I wonder whether women's status is really progressing, or in fact that it is unknowingly regressing again.

受訪者：我覺得有誤。我之前還蠻喜歡 Emma Waston，我就看到一些言論說她就是討厭男性、是不好的女性主義者。我就想說什麼是一個不好的女性主義者，他做了什麼？因為我對於她講了什麼、做了什麼沒有足夠的了解，我記得她就是講 he for she 之類的。然後大家就會覺得如果妳是個 activist、如果妳是個女性主義者就會開始變得很生氣，就會變成一個 angry feminist，你就會很開始變醜、變老、變成 vegan，就是連 vegan 都要攻擊，然後營養不良。就會覺得看到這種言論會覺得又倒退了很多年加上美國墮胎權嗎，所以會覺得女性地位真的有在進步的狀態嗎，還是其實他不知不覺又在退步的狀態。

Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?

訪談者：你有沒有曾經因為自己的性別遭受污辱，不管在現實生活或社群媒體上？你覺得為什麼他們會有這種行為？

Interviewee: When I was young, people were only focus on your physical appearance, and I often meet guys saying like Asian girls are just for one night, but it might be related to racism. I would feel that if I were a man today, I wouldn't be treated in this way. Also, why can't we talk about menstruation in public?! If men had menstruation, they wouldn't consider it as a taboo subject. Because it was actually a normal thing.

受訪者：我覺得從小開始大家只會 focus 在你的外觀，會說你是不是胖了然後會說女性那麼黑之類的。我還蠻常碰到男生，這可能跟種族歧視有關係，就是他們會覺得亞洲女生是 like jsut for one night，別人跟我講過這種話。我會覺得如果今天我是一個男的，我就不會受到這樣的對待。還有月經，就是為什麼我們不能公開講月經這件事情，如果男性有月經，他們就不會把月經當成禁忌的話題。因為她本來就是很正常的一件事情。

Interviewer: Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?

訪談者：你能說出影響你的任何人或事物，讓你開始去關心女性議題，包括女性權利、性別平等、跨性別等。

Interviewee: I remember watching a movie called Bridget Jones's Diary, and I read the reviews on the Internet, suddenly, I found a feminist writer, Paris Shih, who wrote post-feminism and analyzed some movies. I kept reading his articles, which makes me want to understand more about feminism.

受訪者：從小我對於那些議題我就蠻想去了解的，我也很喜歡看電影。我記得我看了一部電影叫 Bridget Jones's Diary，然後我就很喜歡看網路上的評論，我就找到 施舜翔 Paris Shih，他是寫後女性主義的一個作家，然後她就是會分析一些電影，我就加他的臉書，有一直在看他的文章，所以後來對於女性主義這點還想要更了解，然後對於同性戀這點會開始想女生不是一定是二元對立，就像你今天很漂亮你也可以很會讀書，後來看越多電影就會越來越知道這類的是，所以是施舜翔的關係。

Interviewer: Do you think social media is negative?

訪談者：那你覺得社群媒體有負面的層面嗎？

Because social media is all about expressing your opinion, but if there is an opinion that would hurt others, then it has a negative role. I think social media is a little bit like an echo chamber, because you're following what you want to see, therefore, you cannot step out of your perspective unless you have the skill of critical thinking. social media can be better with people who have good

ideas, but with people who are biased, it's a propeller. So, it's really depended on whether an individual has critical thinking.

受訪者：因為social media 就是為了要表達你的看法，但如果有個看法是會傷害到別人的話，那他就負面的角色。我覺得social media 有點像是同溫層，因為你都是追蹤你想看的東西，所以你還是沒有辦法踏出你的角度，除非你真的有私辦能力。它對於有好的想法的人就可以更好，但對於可能比較偏見的想法就是個推手，所以真的有好有壞，就是要看有沒有思辨能力。

## Interviewee: IT3

Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?

訪談者：在您上學、教授教育的過程中，學校有沒有提供關於女性權利、性別平等或是多元性別（跨性別）的課程？

Interviewee: I think there was a class in primary school, and school started to promote gender equality at that time. But I realised that there more than two genders, so I think our education didn't have a really complete system, and it wasn't enough to teach us about gender, not mention women's rights or desexualisation. We cannot say there was no gender education, but the one thing is concept, and other thing is whether it actually corresponds to the actual needs of society.

受訪者：我覺得有，但是我小學我記得那個時候就會開始提倡男女平等的這件事情，可是長大之後才發現性別並只有兩性。所以我覺得我們當時所受過的教育時並不是那麼的完善，是對於性別教育這一塊，就是不用說女性的權利，就是關於性別的去性化這件事其實也是很不足的啦。但不能說沒有性別教育，但是這個教育的第一個就是理念問題，第二個就是他實際上到底有沒有符合實際社會的需要是兩回事，但有教是有教。

Interviewer: For you, when is the best time for students to start to learn this kind of courses?

訪談者：你覺得什麼時候是最適合讓學生去了解關於不管是女性權利、性別平等或是跨性別這類的議題？

Interviewee: I actually think that primary school is about to start, because primary school is actually the time when people's sexuality starts to become more and more obvious.

受訪者：我其實覺得國小就要開始了，因為國小其實就是大家的性徵就開始越來越明顯，那我覺得學校教育是不夠的。

Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?

訪談者：你有沒有參與過metoo運動？如果有，為什麼要參加，是用什麼方式參與討論的？如果沒有，在那段期間你有沒有閱讀過相關的新聞或是文章，你怎麼看這個事件？有沒有什麼想法？

Interviewee: It was a double-edged sword, and I think that any movement whatever is gender or social issues can be exploited by people who have intentions. In the case of insufficient gender premise, the MeToo movement developed strongly, however, many men who don't agree are

spiral of silences, which just like Johnny Depp. The whole movement should be reviewed of the whole public, culture, and society.

受訪者：我覺得它是一個雙面刃，就是我覺得任何的議題的運動，不管是性別的還是社會議題，因為它這個訴求是有可能被有心的人利用的。那在性別前提不足的情況下，今天的metoo運動大家這麼突然那麼壯大的發展起來變成，其實很多男性或是很多不認同的人，他們是沈默螺旋。那當沈默螺旋累積到一個程度像發生 Johnny depp 那件事情。他應該是要檢討整體大眾、整個文化、整個社會沈積下來的事，那這些小小的案例堆疊成這個運動。

Interviewer: what is the role social media playing in Johnny Depp case and do you think social media is negative ?

訪談者：那您覺得社群媒體在Johnny depp 那件事情的角色是什麼？

Interviewee: I think social media can be maliciously manipulated, and it can be a great marketing tool, which is really depends on whether people who use know how to use.

受訪者：我覺得社群媒體是很有可能被惡意操控的。他可以是一個非常好的推廣工具，但社群是一個工具，所以這個工具好不好用取決於用他的人會不會。

Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?

訪談者：在metoo運動後，你覺得人們有更關注任何方面的女性的權利嗎？

Interviewee: I think the attention is not necessarily good, it may also be negative, like the movie Kim Ji-young: Born in 1982 was popular during the MeToo movement in South Korea, which was discussed the family, relatively, the backlash was very strong. I think this sort of issue is that people who don't admit it will always deny it, and they probably will use it to suppress others. But I still believe that many people who have seen related information may have reflected on it.

受訪者：我覺得關注不一定是好的，也有可能是不好的，就像南韓metoo運動很紅的時候就有一部電影 82年生的金智英，然後去講就家庭的那件事，可是相對來說反彈的聲浪也很大。我覺得這種事情就是不承認的人就是永遠會不承認，那他們就有可能會因為這個來打壓你。但我相信是有很多人是有看到，然後也有可能去去反思的。

Interviewer: Can you name any challenges women face or anything that disadvantaged women's position and rights because of #METOO movement?

訪談者：你能說出任何因為#METOO 運動而惡化女性地位和權利的事情嗎？

Interviewee: On social media, I think when someone want to vocalize what they have experienced, people will consider them as following the trend or hyping the news.

受訪者：我覺得就是在社群媒體上，有人要公開的時候，他們會被認為是跟風，或是被認為是在炒新聞。

Interviewer: Do you think feminism is a negative label?

訪談者：您覺得女性主義的這個標籤，他是負面的嗎？

Interviewee: I think a lot of people consider feminism as a negative label, but I don't think so. Many people think of feminism as women depriving men's rights in order to pursue their won liberty, however, they didn't realise that they have been treated unfairly because of the patriarchy system.

受訪者：我覺得很多人會把女性主義當負面的標籤，但我不這麼認為。很多人認為女性主義是女生為了追求自己的東西而去剝奪男生的權利，但是他們沒有意識到自己也因為這個父權社會而有許多不公平待遇。

Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?

訪談者：你有沒有曾經因為自己的性別遭受污辱，不管在現實生活或社群媒體上？你覺得為什麼他們會有這種行為？

Interviewee: Of course! Very often. Because they're instilled with a feminine frame that they think if a woman doesn't meet the expectations, she is not a good woman. Personally, most traditional people are afraid of girls taking too much control over what they can do. In traditional society, girls must be subordinate to male, and a girl's power is greater than a man, who will feel they are being deprived of their rights.

受訪者：有啊！當然有，很常。因為他們認為，因為他們有一個女性的框架，所以他們認為你不是一個良家婦女，或是你不是一個符合社會期待的女性，所以他們會很害怕，我覺得其實大部分的傳統觀念上的人都會很害怕女生有過多的主導權超出他們可以控制的範圍。因為畢竟對於傳統社會來說，女生就是應該要聽男生的話，它必須是依附在男性底下的。那當今天這女生的能力、實力、聲量大過於男性的時候，或是大過於某些特定的男性的時候，他們會覺得他們自己的權利被剝奪了。

Interviewer: Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?

訪談者：你能說出影響你的任何人或事物，讓你開始去關心女性議題，包括女性權利、性別平等、跨性別等。

Interviewee: The gender issue was probably in primary school and feminism was in high school. Because of my mom, she was a very traditional woman in terms of family and life, at the same time, she also was an engineer. Therefore, I grew up thinking why my mom always busy with the housework, why not my dad? In addition, I'm a woman who didn't follow the traditional frame of being a woman, so I've been thinking that why I must be like that, and I will never be like my mom when I grow up.

受訪者：性別議題大概是國小的時候，女性主義大概是高中的時候。我覺得因為我媽媽。她在生活方面是非常傳統的女性，就是比如說要面對婆婆，或是一些事的事情，然後把家顧好。但同時她的工作上，我媽是個工程師，所以我從小就覺得為什麼都是媽媽在忙？爸爸為什麼，就是為什麼都是她伺候婆婆。明明可能他們都賺差不多的錢，可是我媽就好像要像小媳婦一樣。然後再加上我本身的個性，我是非常不符合傳統框架的女性，我不會做家事、不會煮飯。然後我從小的時候我奶奶就跟我說女生不會煮飯嫁不出去。那我就問他說為什麼我一定要嫁出去？就是因為我太不符合了，所以我從小到大一直在思考為什麼我一定要怎樣？就是為什麼我一定要嫁一個人。就是我不明白這件事情，再加上我看到我媽這樣，我就會覺得我長到以後我覺得不要成為跟你一樣的人，我絕對不會去伺候任何男人的媽媽。

## Interviewee: IT4

Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?

訪談者：在你成長的過程中，您的家庭是怎麼描述女性的？他們有沒有跟您討論過關於女性的話題？

Interviewee: I think most families still instilled with traditional idea that men charge of external matters and women should focus on domestic matters, and my family didn't talk about issues like women. There was no discussion about women's autonomy.

受訪者：我覺得以前的家庭還是有一點男主外女主內吧，然後就是男生的意見比較重要的感覺一點吧。有沒有討論過關於女性的話題，在我的家庭裡面是沒有，比較多都還是就算以前比較傳統一點點的社會，然後沒有太多討論女性自主之類的內容。

Interviewer: For you, when is the best time for students to start to learn this kind of courses

訪談者：你覺得什麼時候是最適合讓學生去了解關於不管是女性權利、性別平等或是跨性別這類的議題？

Interviewee: I think is kindergarten level, or even at home when you're young, but not deliberately. I think we should focus on the fact that everyone is different and respect their rights and decisions, rather than specifically saying you're a boy and he's a transgender or whatever. I think it is a matter of respect in the end.

Interviewer: How will you describe the differences between women in western countries and women in Asia?

訪談者：您會怎麼描述西方跟亞洲女性的不同？

Interviewee: Western women are more confident about their bodies, and they still choose to wear what they like and things they want to do. Asian women are more caring about what others think about them or having a low self-esteem on their bodies, and they afraid of being laugh by others.

受訪者：我自己是覺得國中，因為我覺得國小的那個想法還是沒有辦法，可能去理解到這些東西是什麼，但我覺得國中開始學了更多東西之後，然後也接觸到更多人，就是可能會比較了了解要加入了這些議題。

## Interviewee: IT5

Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?

訪談者：在你成長的過程中，您的家庭是怎麼描述女性的？他們有沒有跟您討論過關於女性的話題？

Interviewee: My family is kind of special, because I'm from an aboriginal family which is Ami. In our community, women's status will be higher than men, and we tend to listen to females. There were not too much descriptions about women, in our family women have more power to speak.

受訪者：我們家的話比較特殊，因為我們家是我是原住民，然後我是阿美族，所以其實在我們這個族群裡面，女性的地位會比男性的高一點。就是家裡比較常是聽女生的話，然後對於女生來描述的話也沒有誤，我們家都是女性的說話權力比較大。

Interviewer: How will you describe the differences between women in western countries and women in Asia?

訪談者：您會怎麼描述西方跟亞洲女性的不同？

Interviewee: Western women are more confident about their bodies, and they still choose to wear what they like and things they want to do. Asian women are more caring about what others think about them or having a low self-esteem on their bodies, and they afraid of being laugh by others.

受訪者：西方女生我覺得都很有自信，就是他們今天不管是身材或是怎麼樣，他們都還是會去選擇穿自己喜歡的衣服，然後做自己喜歡的事情。但是我覺得亞洲女生就還是會有一點，在意別人、眼光是或是很自卑自己的身材或怎麼樣的，很怕自己穿出去，然後被人家笑。

Interviewer: What are women's social position in your country? What do you think caused that?

訪談者：你覺得台灣（國家）女性的社會地位如何？你覺得是什麼原因造成的？

Interviewee: Recently, I think women's self-awareness are much higher, and a lot of women decided to rely on themselves, unlike in the past when their parents said that you have to rely on men or whatever.

受訪者：我覺得我覺得近幾年就是女性他們的自我意識越來越強，然後也有很多女生就是決定決定靠自己，然後不會像以前爸媽說，你一定要靠男人或怎麼樣的。

Interviewer: do support feminism's idea or belief?

訪談者：你支持女性主義嗎？

Interviewee: I think it doesn't matter whether it is feminism or masculinism, and I think what matter is we have to respect each other no matter our genders.

受訪者：其實我覺得今天不管是女性主義還是男性主義好了，我覺得互相尊重才是最好的，不一定是哪個主義必須要比較強勢。

Interviewer: Can you name any challenges women face or anything that disadvantaged women's position and rights because of #METOO movement?

訪談者：你能說出任何因為#METOO 運動而惡化女性地位和權利的事情嗎？

Interviewee: After the explosion of the movement, I felt that it will be resulted with increasing misogyny.

受訪者：MeToo 出來之後，感覺會引來更多男生增加厭女這件事情。

## Interviewee: IT6

Interviewer: How will you describe the differences between women in western countries and women in Asia?

訪談者：您會怎麼描述西方跟亞洲女性的不同？

Interviewee: Relatively, western countries are more liberal. In terms of development of self-awareness and women' rights, it is much faster than Asian countries.

受訪者：我覺得相對於亞洲的女性，西方的確是更開放，然後更自由的，甚至他們在對於女性的自我意識還有權益方面都是進步的比我們快，然後也更蓬勃發展的。

Interviewer: What are women's social position in your country? What do you think caused that?

訪談者：你覺得台灣（國家）女性的社會地位如何？你覺得是什麼原因造成的？

Interviewee: I certainly think it is progressing, and in a positive way, women's social status are improving really quickly, such as Gender Quota, Stalking and Harassment Prevention Act, Three crucial law of gender equality (Act of Gender Equality in Employment, Gender Equality Education Act, and Sexual Harassment Prevention Act), and the bill of Cyber Violence which is discussing recently. However, it is regrettable that it was only after the social event that the underprivileged and inequality of women in the past were discovered, and only then the government and society were started to initiate relevant reforms.

受訪者：我覺得當然是一直在進步當中，而且就是正面的看待是女性的社會地位是進步的很快的，包刮說，近幾 10 年來從女性的婦女保障名額，然後到很多女性的權益法案甚至是到近幾年有很多相關的法案，像是跟騷法，或者是性別平等工作法就是性平三法，然後到後來的最近我們在談論的數位性暴力的法案，其實都是應運而生的。當然有一些令人遺憾的是，都是先社會的事件之後來發現說，女性的弱勢還有女性過去的不平等，然後才會因著這樣的社會事件去啟動改革。那我是希望說，未來是不需要等到發生事情，才去有改革的動力。而是隨時隨地有都在修正、都在進步，然後達到實質平等。像是彭婉如的法案就是一個最明顯的，那時候的那個性別保護法、性別保護相關的法案都是因為那時候彭婉如發生了就是被殺害的事情。

Interviewer: Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?

訪談者：您覺得教育系統需要增加相關的課程嗎？

Interviewee: This is what I have been advocating for a long time (the interview is a politician), genders must be started with education. This is why I am encouraging all courses, not only in schools but also for serving officers and civil servants, and then all units such as the police, fire service, and several civic training units, to increase the number of gender courses

受訪者：這也是我現在一直在倡議的，就是性別一定要從教育開始，所以我就是鼓勵所有的課程，不只是學校哦，就是連在職人員就是公務員，然後所有的單位像是警察、消防，還有很多公民培力，都要增加性平的課程。

Interviewer: For you, when is the best time for students to start to learn this kind of courses?

訪談者：你覺得什麼時候是最適合讓學生去了解關於不管是女性權利、性別平等或是跨性別這類的議題？

Interviewee: In fact, I think whenever is fine, and there should be a similar curriculum design for each stage, only that some of the more detailed things that we talk about behind the scenes can be designed differently. I think the spirit is the same, and children should be taught from an early age what respect for others is, and that this should include the autonomy of the body and respect for one's own self-identity, which should be cultivated from an early age. It is not a matter of using age as a cut-off point.”

受訪者：其實我覺得都可以，因為應該說每個階段都應該要有類似的課程設計，只是身後跟談論的一些更細節的東西可以設計的不一樣。那我覺得精神都是一致的，就是從小就應該要教小朋友，甚麼是尊重他人，然後包刮大家的身體自主權，然後還有包刮每個人的對於自己自我認同的尊重，這些都應該要從小培養，所以我覺得沒有所謂的階段不階段，你不會因為到了國中，然後才要學什麼叫做尊重別人的性傾向也不會到大學才會說，學生會比較知道怎麼樣去了解多元性別，他不是一個用年紀來切分的一件事情。

Interviewer: Can you name any challenges women face or anything that disadvantaged women's position and rights because of #METOO movement?

訪談者：你能說出任何因為#METOO 運動而惡化女性地位和權利的事情嗎？

Interviewee: The increasing in misogyny is a result of the fact that men don't want women to be so willing to speak out for themselves. When women are willing to speak as a public figure, we must be criticized more than others. In the past, when women were more rational, men would say that you're not like a girl, in order to suppress your sharpness and to fight against women who could be equal as men. But the resistance is that they don't like the idea of women having the same rights as men.

受訪者：厭女症增加，那其實就是超多男性更不希望女性這麼願意出頭而已阿。到現在都還是包刮說，就是當我們這些女性想要當一個就是願意發聲的公眾人物跟我們遭受到的批評，一定是比別人更多的。因為我們勇敢的當一個強悍的角色，在過去就是女性你要只要常和一點理性、一點、犀利一點，男性一定是會用說你不夠溫柔、你不夠體貼、你不像個女生，類似這樣的言語想要去打壓你的銳氣，然後去打擊這些可以跟他們平起平坐的女性。但他們反抗的那個根本的意識就是因為看不慣女性跟我擁有一樣的權利，其實是就是這樣。

## **Interviewee: IW7**

**Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?**

interviewee: I think they did. When I was growing up, she was really, she told me everything and stuff also outside world. I saw that there was like issue and differences between men and women they were treated. I did feel my parents care about that and family, they did not want me to be different. You know.

Interviewer: what kind of stuff they talked about, specifically?

Interviewee: well, because there is like part of my family making a differences between men and women, talking about guys can go out late at night and girls can't. And how they are allowed to do more without anyone caring about it. Especially that, I got really frustrated me even though it was not in my family, but it just, I seen it happening, it was just really annoying. And also things about like marriage and stuff, because guys can do everything they wanted, but women can only do stuff when they were marry. So that was saw everything around me. My parents was like don't be like that, that's not right, for example for you.

Interviewer: so you have brothers, or you only have sisters.

Interviewee: I have smaller sister and a younger brother as well, he is like seven years old.

**Interviewer: How will you describe the differences between women in western countries and women in Asia?**

Interviewee: I don't think there is a big difference in women, but more the way they are treated. Because in Netherland women are very well, I mean you still see some kind of different like when they apply for jobs. Men get jobs easier, and you can see the Dutch government, there are much more men than women. Even though that's the case, it is much better than countries in Asia where they are really oppressed, and they cannot do anything they want, and I think they don't have a lot of freedom. That's what I experienced in Turkey since I'm a Turkish.

Interviewer: so you think that there is not differences between women themselves but system in each countries.

Interviewee: Yeah, I think so.

**Interviewee: What are women's social position in your country?**

Interviewee: I think pretty good. I mean they are respected.

Interviewer: respected by men or majority.

Interviewer: I think majority of people, yeah. I mean there are people not respectful or men who are not respectful against women. Most people do respect them and take them seriously. I mean Netherland is a feminist country, even they are still a lot of issues.

Interviewer: so, there are a lot of feminists in your country.

Interviewee: yeah

Interviewer: wow, I didn't know that.

**During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?**

Interviewer: no, not at all, actually. I don't remember. When I was 12 or 13 at secondary school, we did have, how to say that, like sexual education thing but in really small part, and then, they didn't really teach us about the differences of gender and men and women. I have tutored 15 years old kid, and she did know those things. She did learn about all the different genders and how they are treated and how they are sometimes discriminated, so they change the education system since I went to the secondary school.

Interviewee: but how about the gender equality.

Interviewee: if they taught us that?

Interviewer: yes.

Interviewee: I really don't remember getting any classes about that, I don't know.

Interviewer: so you country change the system after you go to college or high school?

Interviewee: yeah. Actually, because the biology class they have these. They know teach you about genders, sexuality, and big differences between men and women, and it was far less detailed when I was in secondary school.

But I still not really specifically know about, like their rights and stuff, and equality. And I don't think they teach about that.

**Interviewer: Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?**

Interviewee: yeah I do. I think it is really important even for kids to know about it, because when they grow they are gonna experience differences a lot. So it is great for them to know when they are younger, and how to deal with it that stuff and how to act.

Interviewer: in your opinion, which year should they learn this kind of courses?

Interviewee: I think, in Netherland, you go to secondary school like 12. That's like the high school, and it takes four to six years, and I think that 12 is a good age to know because they are like right after the transition and they are starting to be more mature or more understand better.

**Do you agree that the educational system should add relevant courses of transgender community and homosexuality?**

Interviewee: I don't know if they need like full courses about that.

Interviewer: but like part of it.

Interviewee: yeah. I mean they are right now including it in biology classes, but it is really small little text, like this (the interviewee using hand gesture pointing out the content in their textbook). I think they can do more, just like explain more about it, and said it is like a normal thing will happening.

**Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?**

Interviewee: no, I haven't.

Interviewer: Ok, did you read any news or articles about that?

Interviewee: Yeah, I did, I did read that. I mean it was all on social media.

Interviewer: how do you feel about that?

Interviewee: it really sad to read all those. Those are really horrifying stories about women getting raped or harassed, and knowing that it could happen anywhere and anytime to me as well, and it just makes me even like more scared to go outside on my own at night, especially like, just being on my own. I don't know. It just make me more aware of dangers for women.

**Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?**

Interviewee: yeah, I think so. I think they become more aware of it, I hope, men do so. Especially, for women, it is a big deal.

Interviewer: but like what dimension?

Interviewee: actually, I don't really follow, they didn't change any rules or system, I mean I don't really think I have experienced that in Netherlands.

Interviewer: how about the reality, in your daily life, does it change anything?

Interviewee: I did start talking about it with my friends and stuff, so it did spark a conversation, and I think that also helped like spread more awareness around it. I don't there are more than that.

Interviewer: I said that it spark a conversation. You only talked about it with women or you also talked about it with men?

Interviewee: i think especially women.

Interviewer: how is your family reaction?

Interviewee: with the MeToo movement?

Interviewer: yes.

Interviewee: yeah, they thought it is really bad and they didn't um... I think they really thought it was really like confronting, you know. Seeing those women like being in pain and stuff, I mean they understood that it was there but they didn't really enjoying like seeing it.

Interviewer: your family didn't talk too much about that movement?

Interviewee: we did talk about it, I don't know. Let me think about it. It did spark a conversation as well, I think it made them really sad to like see those women.

**Can you name any thing that you think improved women's position or rights because of #METOO movement?**

Interviewee: you mean like rules or regulations that have changed or?

Interviewer: yeah or people's behaviour in daily life.

Interviewee: yeah, I think some men are trying to be more careful about it and you know how they sometimes called "controlled" themselves or sometimes they are more protective of women in their lives, and make sure that they safe and that happens more and more like after the movement.

**Can you name any challenges women face or any thing that worsened women's position and rights because of #METOO movement?**

Interviewee: they are more vulnerable, but I also heard the Stories about them making it up and it just sometimes men believe that, they're just making it up and then it is really bad and make

sense. In their eyes saying like unbelievable or like unreliable but... I do think sometimes happen and also the case of Johnny Depp thing but it also spark a conversation about who is telling the truth. Because normally they think women are like maybe lying or something and I don't know. This time was really different case, this time a lot of people believe them more even women. Maybe that's a special case, which was really different.

**Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?**

Interviewee: yeah, I did hear a lot like not strong enough because I am a woman.

Interviewer: you say not strong enough, you mean like competition?

Interviewee: yeah, like physical, I mean that's true. (Sport competition)<sup>[SEP]</sup> it wasn't really like an insult but sometimes in secondary school we have some teachers like really, you can see they felt that the boys were smarter than us. She were like, they were like always their favourite and I think that was the reason but I don't really understand why.

Interviewer: did you teachers treat them or you differently because of gender?

Interviewee: yeah, i think she did. She was like, she don't really care. When we were late, we have to get a note or something or when the homework was not done, those types of things.

**Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?**

Interviewee: I don't the exactly age, but maybe around 10 or 11. That's when I really like looked around me and saw how women were treated a lot differently than men and more issues and there are more unsafe and stuff. Like I told you sometimes I really saw a part of my family where people treated women so much differently than men that was visible. Also like the households, in Turkey, you can see that women are always in the kitchen and men were like sat on a couch watching TV, and that's really start to annoy me to some points when I started to notice, and started to care a lot more about rights, changes, and fairs.

**Do you support feminism's idea or belief?**

Interviewee: yeah, definitely.

Interviewer: what kinds of idea?

Interviewee: like men and women should treat equally and equity. Because equally maybe like women are treated same equally as men. They(people) start to say that "oh so it doesn't mean I can hit you, it more like women paid with same wages and jobs. They are all treated because of gender, and sometimes also applying for jobs, they look at the gender, they'll like "ok we take

the men". I think that feminism is like taken women more seriously and a lot of, especially, those like big corporate jobs in the government, take men a lot of times. I think it is more important to have more women out there.

**Did you stand up for yourself or others when you or someone encountered prejudiced situation because you are a woman? (In school, workplace, public area, etc.)**

Interviewee: I don't think so. No.

Interviewer: but you said that your teachers treated boys and girls unequally, have you talk to others about that?

Interviewee: just my friends. That's not much more than that. I didn't speak up actually.

Interviewer: you said you support feminism's idea, but do you claim yourself as a feminist?

Interviewee: Yeah, I do.

Interviewer: so you are a feminist?

Interviewee: yeah. I think everyone should be, there are a lot of people, at some degree. But a lot of men don't called themselves feminists even though they do support men and women should have equal rights and stuff.

Interviewer: but do you think um... a lot people think feminism is negative of its label, do you think people won't call themselves feminists because that label?

Interviewee: yeah, I think it is really bad, because sometimes people who are feminists don't call themselves feminist but they start telling about feminism idea and beliefs, and they practically just describing feminism, I guess.

Interviewer: do your friends or family hate feminism?

Interviewee: I don't think so, but sometimes I did hear that people are annoyed by feminist like activist and stuff and saying like I don't agree with them. I think the reason they don't like is because it was too much for them. When I heard people say that I would like that's really important as well because I am also a feminist.

**Do you think that kind of courses are for women-only or for all kinds of gender?**

Interviewee: all kinds of genders, definitely.

Interviewer: do you know any transgender people?

Interviewee: No. I do encounter transpeople in the town centre.

**Do you think the educational system (in your country) is inclusive?**

Interviewee: yeah, I don't know, I think it could be more inclusive, definitely. I mean they can teach the equalities and inequalities between genders. So, I think that's a big thing need to be changed, especially like the transgender community, they don't really talk about that either, like people find it weird for them to have different pronouns and that stuff. I think that will be really helpful if they they teach this thing in schools

## **Interviewee: IT8**

**Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?**

Interviewee: Not at all. I grew up thinking that men and women are equal.

**Interviewer: How will you describe the differences between women in western countries and women in Asia?**

Interviewee: I don't know about Asia, but I feel like in Europe it is more talked about. Also, the division of work is less evident than in Asia.

**Interviewer: What are women's social position in your country? What do you think caused that?**

Interviewee: There is not a lot of women politicians in Slovakia, but our president is exception. Women are overrepresented in social jobs, like teachers, social workers, nurses, etc. I think that women are taught more empathy and compassion since childhood, while men are raised as strong-minded people, which reflects their overrepresentation in higher working positions.

**Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?**

Interviewee: Absolutely not. Slovakia is a conservative country. I came into contact with this only at the age of 19, when I started studying at the university.

**Interviewer: Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?**

Interviewee: One hundred percent! Women feel the inequality in everyday lives, however, many men do not even know it exists. When these issues are raised, women are seen as hysteric too careerist!

**Interviewer: Do you agree that the educational system should add relevant courses of transgender community and homosexuality?**

Interviewee: Absolutely!

**Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?**

Interviewee: I have not participated in the movement, but I experienced a lot of comments from older men, them thinking that their words are compliments. Therefore, when MeToo happened, I finally understood that their behaviour is not normal and that I should not tolerate it.

**Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?**

Interviewee: Yes, I believe so. I think women are less tolerable towards that behaviour and men are more cautious of their actions and words.

**Interviewer: Can you name any thing that you think improved women's position or rights because of #METOO movement?**

Interviewee: Like I said, I think men are more cautious of their actions and words.

**Interviewer: Can you name any challenges women face or any thing that worsened women's position and rights because of #METOO movement?**

Interviewee: More misogyny.

**Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?**

Interviewee: Not insults, more compliments from men, which were disgusting. It would be like "what is such a pretty girl doing here at this hour?", "Czechs and Slovaks understand each other only in bed (winky face)", and this comes rather from elderly men like 50s or something, which makes it even more disgusting. Plus, when there is evident power-disparity, they call young women as beautiful, sweetheart, etc.

**Interviewer: Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?**

Interviewee: I cannot remember precisely the names, but I think that the whole MeToo movement influenced me a lot. Also, the Morning show on Apple TV, which allowed me to understand both points of view.

**Interviewer: Do you support feminism's idea or belief?**

Interviewee: Yes

**Interviewer: Did you stand up for yourself or others when you or someone encountered prejudiced situation because you are a woman? (In school, workplace, public area, etc.)**

Interviewee: Yes, I am not afraid to speak up if necessary.

**Interviewer: Do you claimed yourself as a feminist?**

Interviewee: I do claimed myself as a feminist.

**Interviewer: How do you think the school should develop the courses related women's rights and diverse genders?**

Interviewee: The courses would not have to show the solutions to the problems, it should rather point out and explain the problem and why they're occurring. This has the potential to change the viewpoint of young generations, especially men, and the inequality could be decreasing.

**Interviewer: When do you think is the time for students to learn diverse genders courses?**

Interviewee: High school, in Slovakia is like age 15 to 1. That's the age when young people are forming their opinions, exploring their sexuality and are the most open towards such things.

**Interviewer: As most men are usually presumed as a sexual perpetrator, do you agree that men are the victims in the MeToo movement? Why do you agree or disagree?**

Interviewee: I think that men can also be victims, but they are disproportionately effected. Victims in the movement, I think are predominantly women, while heterosexual men redisplayed more as a predator.

**Interviewer: After Johnny Depp cases, have you change your perspective of the MeToo movement?**

Interviewee: Not really. Theses cases happen, but as survey shoe, only one-digit percentage of women are lying when it comes to sexual harassment. Amber heard belongs to those present, with the only difference that the whole drama was broadcasted.

**Interviewer: When you mentioned "compliments" from men, what are those compliments specifically?**

Interviewee: It would be like "what is such a pretty girl doing here at this hour?", "Czechs and Slovaks understand each other only in bed (winky face)", and this comes rather from elderly men like 50s or something, which makes it even more disgusting. Plus, when there is evident power-disparity, they call young women as beautiful, sweetheart, etc.

**Interviewer: Do you think feminism is a negative label?**

Interviewee: Unfortunately, yes. People perceive feminists as loud hairy women, who do not want to lead any healthy conversation and just scream. Of course, this is absolutely not true.

## **Interviewee: IT9**

**Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?**

Interviewee: I mean I don't remember any specific moment when my family talked about that. I grew up in a family where..., my parents always educated me in equality and feminism but not in a very specific ways. I felt like I learned it more outside my house.

**Interviewer: So you mean talked about it in a daily conversation?**

Interviewee: Yeah.

**Interviewer: How will you describe the differences between women in western countries and women in Asia?**

Interviewee: So I never been to Asia, I don't really know how's it in there. I feel like in Western countries, we have like the feelings of superiority in a way to other cultures, we are taught that our cultures are the best and I think that is problematic. So I cannot really talked about it because I never been to Asia and I don't know that culture. The image we have in Europe of Asian countries obviously, Asia is very b\_\_ also depended a lot on country, but in general, we feel like western women have more rights than Asian women. Like in Asia, the society are maybe more traditional, conservative, whereas in Europe is more freedom, liberal, whatever. I not saying it is true but is the image we have.

**Interviewer: What are women's social position in your country? What do you think caused that?**

Interviewee: I think nowadays we have reach equality in social position, I mean women and men by laws we have the same rights at work and everything but one thing is the law, the other thing is situation. The real situation for example, I do feel that women are discriminize at work for example and university. If you raised the position in university, you realise the position in highest power where are just men. And the same thing in the world of enterprise, engineering, like we have quite experts in equality but the highest positions are to men.

**Interviewer: How about wages? Is there any difference between men and women's wages?**

Interviewee: Yes, there is a gender gap according to salaries.

**Interviewer: Is there a reason caused that situation?**

Interviewee: Yes, I think is because of the positions we have as women, because of the patriarchy society in which we living.

**Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?**

Interviewee: No, I don't remember any specific courses, they talked about like some teachers and courses, histories for example, like feminism and philosophy. But no there are no specific courses. I know now they're trying to make specific subjects about that but there are a lot of people don't agree with that, so it is complicated.

**Interviewer: Why they don't agree with that?**

Interviewee: Because there are some people think that we shouldn't learn what is called gender ideology at school, some people are really conservative and they don't agree with that.

**Interviewer: Did your school have taught biological differences between male and female?**

Interviewee: Yes, however, I always felt everything related to women's bodies have always been like a taboo, I never learned about like the menstruation at high school or how our cycle works for example in a biology class. We take this as something important to know but no, we never talked about that.

**Interviewer: So, do you agree that the educational system in your country should add specific courses of feminism for students?**

Interviewee: Yeah, I think it would be necessary and important also prevent the sexual harassments, abuses and everything are important for children to learn from a very young age.

**Interviewer: What age or grade specifically?**

Interviewee: Right, since when we're little, obviously you're not talk about sex to a four-year old child. But I think it is important from a very young age, from very beginning, we incorporate courses like sexuality, feminism, and teaching young boys that you're not superior to girls, like obviously, add that to each age, but as soon as possible.

**Interviewer: Do you agree that the educational system should add relevant courses of transgender community and homosexuality?**

Interviewee: There are not specific courses about that, but yeah, I think it is also necessary. I don't know if there is course about homosexuality, at least, we can learn it as normal as heterosexuality, bisexuality, and it's important.

**Interviewer: Do you think the educational system (in your country) is inclusive?**

Interviewee: Um..., it's complicated, I think it is. I never felt discriminated by teachers or..., it is inclusive but obviously, it is very difficult to be fully inclusive when we're living in society. For example, in literature, histories, even sciences, most important people we studied are men, and I think they could also teach us about some important women of histories and literatures. There are some but they could do better, but in general, it is inclusive than my parents' generation and my grandparents' generation.

**Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?**

Interviewee: I haven't participated actively, but I gone to the demonstration for example. In Spain, it is very important of the 8 March, the women's day. It is quite important here, and it always like big demonstration of women's rights.

**Interviewer: So, you never post anything on your social media which was related to the movement?**

Interviewee: I re-posted things like articles and video.

**Interviewer: How do you think the whole movement in general?**

Interviewee: I felt like it is a new feminism wave and I think it has helped a lot during last year to show society the positions of women and problems we facing everyday, I think it helps to be more cautious and aware of what is happening.

**Interviewer: Have you read the Johnny Depp cases?**

Interviewee: Yeah

**Interviewer: How do think about that?**

Interviewee: I think it is the perfect example of how social media has been used to create hates against women in this case of Amber Heard. I not talking about the trial of if she is right or she's not, but the amount of hate she has received because of social media, it is terrible and we cannot tolerate that. And we also have think that she also won the trial before, this one for gender violence, so when I saw everybody is insulting her saying that she's crazy and everything, which is another example of situation we have as women.

**Interviewer: But do you think social media is negative?**

Interviewee: Um..., it has negative way, it also have positive, I think is both. It has helped to make people more aware, it has very important role, because we felt if there is no social media, we weren't learn all these news are happening, and it is very important for networking. You know, when you read something on social media from a girl, and you like "ok! I felt like this also happen to me", it is important, but obviously it also have negative point, yes.

**Interviewer: After Johnny Depp cases, do you think men also are the victims in the MeToo movement?**

Interviewee: I always say the same thing that men cannot be the victims and at the same time be responsible. The movement was not saying that men are the racists or abusers, we're saying that the society we're living, men in this structure are not responsible, not total men obviously, but I think it is too big that a single man feels a victim. When thousands and thousands of women are being killed everyday by men, by their husbands.

**Interviewer: So, you don't agree that statement?**

Interviewee: No.

**Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?**

Interviewee: I think it has helped a lot, yes. I think that it has helped a lot to become more aware of women's rights.

**Interviewer: Can you name any dimension specifically?**

Interviewee: Um..., yesterday in Spain, there is a law is approved, and it is called the law of the only yes means the yes, it not officially called like that, but people call it like that. It is the law against, to prevent the sexual abuses, and it basically says that from the moment there is no consents, it is considered a rape. I think it happened because of the MeToo movement, because all the women have raised their voices that I have suffered from this, I have been abused by my boyfriend, and we need to do something.

**Interviewer: Can you name any thing that you think improved women's position or rights because of #METOO movement?**

Interviewee: I think we're gaining more rights, the law for example that I mentioned before, and like parties in Spain when you go to parties, and I also have seen in UK, there is a place called violent spot, so there are groups that are women organised themselves, you can go with them if you feeling harassed or if you have any problems with men.

**Interviewer: Can you name any challenges women face or any thing that worsened women's position and rights because of #METOO movement?**

Interviewee: I don't know if it is because of the movement, I think it is because the situation we have, but I don't think the movement have worsen women's right, is the opposite. But obviously we received a lot of hates from people who don't agree with everything we're saying and they don't think it is true that women are discriminated and abused because of women. (our gender)

**Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?**

Interviewee: I mean as a girl, I think everyone has experienced, you know, when you waking on the street, and there is a random guy that appear and calls you whore or you know, even it was not

an insult, he just staring at you (and say) “ oh! You’re pretty”. But I don’t know you, why you’re shutting at me, I have experienced those kind of things, and also maybe at school, like when we were..., I remembered we have a group of friends of girls who wanna play football with boys but they told us “what are you doing, girls can’t play football” things like that, and it keeps happening.

**Interviewer: Why do you think that kind of situation is happening?**

Interviewee: Because of the patriarchy we living, we are taught from a very young age that we’re inferior to men and everything turn out to that situation.

**Interviewer: So, your parents told you that? Or school?**

Interviewee: No, not my parents. Yeah, the school. Not my parents, not my entire family. But at school, there are always some..., I not saying that’s everyone obviously, but there is always some guys always gonna say something like that, which gonna make you feel “oh, maybe I shouldn’t be here, maybe it’s not my place”.

**Interviewer: Can you name anyone or thing that influenced you to start to care about women’s issues including women’s rights, gender equality, transgender community, etc. ?**

Interviewee: Six years ago more and less, there is a case in Spain, it was very popular of a rape of a girl. And the judge didn’t believe the girl, and it was a massive movement of people in a street in Spain who supported the girl and defended her. I remember from that case, I started to look a lot of information on the Internet about the feminism. I started to read feminism author like Simone de Beauvoir, Virginie Despentes (France feminists). I think it was from that moment, because if realised it was you, but it could be me, or my friends. I mean those cases are not punctual or exceptional, it can happens to everyone in one way or another.

**Interviewer: How about transgender people, do you pay some attention on them?**

Interviewee: I don’t know any directly transgender person, but yeah, it is something that need to be protected because I know they have suffered from a lot of discriminations, so it is important we have a law that protected them. Also, one thing is the transgender and transsexual people, other thing like queer theories, and I don’t complete agree with those theories for example. I know that the non-binary and everything, I think it is complicated because from my point of view that everyone is non-binary, because it is impossible that every person follows exactly all gender rules from its genders (their genders). It’s complicated and I understand that there are some people don’t feel the way they’ve been told to be. It must be really hard and we need to learn more about them, and they needed to be protected.

**Interviewer: Do you support feminism’s idea or belief?**

Interviewee: Yeah, I consider myself as a feminist.

**Interviewer: As a feminist, do you think feminism is a negative label?**

Interviewee: No, I think feminism has save a lot of lives actually, and I don't think it's a negative label. Maybe the wrong idea that some people have about feminism, but when you inform about it a little bit, you will realise it only stands for equality.

**Interviewer: How do you think about transgender toilets used (gender neutral toilet)?**

Interviewee: I have no problems about that. Personally about that, a toilet in a clog at 9, it should be a safe place for woman. It is really easy if we have neutral toilets, where everyone can going, Im sure it won't contribute to sexual harassment.

**Interviewer: What if a person consider themselves as a woman, but his physical appearance is actually look like a man, how about that?**

Interviewee: It is really difficult. I'm considered myself as a woman but you're raised as a man and you're seen as a man in society, and I think that the gender is mixture of how you feel and the society sees you, it's both. Because society sees me as a woman and I'm harassed at street for example, whereas, a person feels like a woman but looks like a man, it is not gonna feel the same way, so it is complicated.

**Interviewer: How about transgender people participate in the sports competition?**

Interviewee: I don't agree with the fact that they get out just because they're transgender, I think we will need to find a solution here, maybe create another category or something. I don't think it is completely fair for women, compares to transgender women participate in the same position, because the biologically, men have more strengthens and certain abilities and that's biological facts. I think it would be a piece of advantage for cis-women in this case, I not saying they should being..., or something like that, we will need to find a solution there.

## **Interviewee: IT10**

**Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?**

Interviewee: I don't remember our family discussing issues about women much, sometimes my mom would make small comments about it. I grew up with no sisters and two older brothers so these comments would mostly be about how just because I was a girl I could still do all the same things my brothers did, but besides that we didn't talk about it much.

**Interviewer: How will you describe the differences between women in western countries and women in Asia?**

Interviewee: I'm not sure as if haven't really looked into the subject and I've also never been to asia.

**Interviewer: What are women's social position in your country? What do you think caused that?**

Interviewee: I think still have a slightly lower social position in comparison to men. I think women's social position being lower than men's was caused by the patriarchy, but the first and second wave of feminism led to the differences between men and women's social position becoming smaller.

**Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?**

Interviewee: When I was 13 we had a class about sexuality where the speaker briefly touched on the other parts of the lgbt+ community, including transgender, and in history class we went over Aletta Jacobs and what she did for women's right.

**Interviewer: Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?**

Interviewee: I think more information about feminism should be included in the regular school program and if students are interested in the subject there should be feminism courses for them to choose.

**Interviewer: Do you agree that the educational system should add relevant courses of transgender community and homosexuality?**

Interviewee: I do agree, I think it's an important subject to learn about.

**Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the Interviewer: METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?**

Interviewee: I have not participated, I did read a few articles about the movement and specific cases. It's sad that such a movement is needed, but it's also good that these women are getting justice and bringing attention to the problem of sexual harassment in the workplace.

**Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?**

Interviewee: I do think it started a conversation and made people pay a bit more attention to how women are treated.

**Interviewer: Can you name any thing that you think improved women's position or rights because of #METOO movement?**

Interviewee: In general I think it made the subject easier to talk about, for women that have been sexually abused or harassed it hopefully has become a bit easier to talk about it. It may also have helped some women recognize that just because these things have sometimes become so normalized it's still not okay and that they can and should speak up about it.

**Interviewer: Can you name any challenges women face or any thing that worsened women's position and rights because of #METOO movement?**

Interviewee: I can't.

**Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?**

Interviewee: I've had men whistle at me on the streets, I'm not sure why this happens I think it's just a way to make themselves look good in front of their friends or make themselves seem cooler than they are.

**Interviewer: Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?**

Interviewee: For me, it wasn't any person in particular. I used to watch the news every night with my parents at 8 and from this I learned about women's issues and started to care about them.

**Interviewer: Do you support feminism's idea or belief?**

Interviewee: I do, I'd call myself a feminist

**Interviewer: Did you stand up for yourself or others when you or someone encountered prejudiced situation because you are a woman? (In school, workplace, public area, etc.)**

Interviewee: I try to as much as possible, especially with friends and in my workplace. In public however I find it a bit more difficult to stand up for myself sometimes.

**Interviewer: Do you think most of family still instill the idea of patriarchy in your country?**

Interviewee: Yes I do, even if it is subsciously I think a lot of people still follow the gender norms set in place when raising their children, norms such as barbies and pink for girls and football and race cars for boys. I think it causes a divide between the two genders and that children will think that this divide between boys and girls is normal because they were raised that way.

**Interviewer: When do you think is the time for children to learn the courses like feminism, gender equality, and diverse genders?**

Interviewee: In the Netherlands children start getting history classes at the age of 9, I think these history classes should also include a section about women's right and feminism.

**Interviewer: Do you think feminism or diverse genders courses as the regular class will be unpractical or stir some backlash? May people be too serious to define gender relations?**

Interviewee: I do think it will cause some backlash, anytime there is a change made some people will claim that the traditional way was better but I think it's important to teach children about these subjects so that they can grow up to be sympathetic and form their own opinions on the subjects.

**Interviewer: When I ask you name any challenges women face or anything that worsened women's position and rights because of #METOO movement, you answered you cannot. What does that mean, does it mean you did not find anything worsen women's position or does it mean there is nothing worsen women's position?**

Interviewee: I think in general the #METOO movement has not worsened women's position, I do think there have been small setbacks such as men making jokes about it or not taking it seriously, but in general the good outweighs the bad in my opinion.

## **Interviewee: IW11**

**Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?**

Interviewee: No, not really.

**Interviewer: How will you describe the differences between women in western countries and women in Asia?**

Interviewee: I think when it comes to wanting to break free from the toxic beauty standards, women in the West are far more outspoken about this issue than women in Asia. For example, I think it is more accepted if you are midsize or a plus-size in the West. I am currently living in South Korea for studying abroad, and there is barely any diversity which is kind of painful to look at; seeing these women having to fulfil the harsh beauty standards in order to fit in. It has gotten to me too a bit, if I am honest, but luckily I came to the conclusion that I will never fit in here quickly.

Interviewee: I also think looking at gender-relations in Asia, women are still more ‘dependent’ on men when comparing it to the West. What I mean to say is, that for in South Korea for example, women are still seen as secondary citizens.

**Interviewer: What are women’s social position in your country? What do you think caused that?**

Interviewee: Even though I used to think women and men were equal on all areas, this is not the case. To this day, us Dutch women do not earn the same salary for example, nor do I think that women and men are equal socially. I think there are still a lot of misogynistic thoughts about women, and I still notice men making a lot of misogynistic jokes. In the Netherlands there is this ‘joke’ that goes as follows: ‘Het enige recht wat een vrouw heeft, is het aanrecht.’ Which translates to “The only rights that a woman has, is the counter.” This is because the word ‘aanrecht’ contains the word ‘recht,’ which means right. They are basically saying women belong in the kitchen.

Interviewee: I have also heard stories about women who have a leading position in a ‘men’s’ job can still cause a lot of problems; that men do not want to be ‘bossed around’ by a woman and make sexual jokes about them.

**Interviewer: During your learning process, did the schools provide any courses related to women’s rights, gender equality, and diverse gender (transgender)?**

No, they did not.

**Interviewer: Do you agree that the educational system should add feminism courses (including women’s rights, empowerment of women, women-centred courses) for students?**

Interviewee: I think it is important that we get educated on the current situation regarding gender-relations. If I am honest, I had no idea how bad it actually was until the age of 17, when I started

to get more active on social media and hearing things from my female friends. I do think, if we were to give these courses, it would be more interesting for women than for men to follow these.

**Interviewer: Do you agree that the educational system should add relevant courses of transgender community and homosexuality?**

Interviewee: Definitely. Recently, I started identifying as a lesbian woman, and I know that the process of finding my identity could have been easier if I at least would have been educated about homosexuality and transgenderism. For me the hardest part was not accepting that I was attracted to women, but rather the fact that I was *not* attracted to men. From the day us girls are born, we are taught that women and men go together (for example in Disney movies, drama's, TV shows etc.). The first time I heard about this, I think I was about the age of 16. The first time I met a transgender woman was at the age of 20. I think it is important that people should be educated about these spectrums: to understand that we are normal just like the cis-gendered straight community. Therefore I am really happy the LGBTQIA+ community is getting more recognition through social media.

**Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?**

Interviewee: No, I have never really engaged with the METOO movement to be honest. I have heard about it before, but never actually done anything with it.

**Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?**

Interviewee: I personally believe that the #METOO was more of a trend, which has died down since I never hear or see anything from it on social media anymore. So, when saying that people paid more attention on women's rights, I think it was just for a matter of time when the movement was trending on social media.

**Interviewer: Can you name any thing that you think improved women's position or rights because of #METOO movement?**

Interviewee: Hmm... I really do think that the acknowledgement regarding sexual harassment has improved. I have heard some men saying that they do not know any women that have been sexually harassed, but if you ask a woman, they all know at least one. I think talking about this has become (much) easier, because you know you are not alone.

**Interviewer: Can you name any challenges women face or any thing that worsened women's position and rights because of #METOO movement?**

Interviewee: I think that the #METOO movement has caused some controversies. I have heard men say before that the movement is just for attention seeking and stuff, and that they cannot believe the amount of sexual harassment cases...

**Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?**

Interviewee: Yes, I have. I have been sexually intimidated by one of my classmates, and when I told his mom (who happened to be a teacher at our school), she e-mailed me back saying it was an equal exchange. It made me really mad and sad, because it was really clear that I did not enjoy the exchange and just answered his questions because I felt intimidated. Therefore I thought nothing would be done with my confession. However, she did e-mail it to the school council and it was handled with. They told me if he would do it ever again, they would contact the police. I will never forget that one day, when I was wearing my PE clothes he told me that I 'was asking for it.' It still disgusts me to this day.

I later on heard that the e-mail I sent somehow got leaked, and sooner or later almost everyone knew about it. People were asking me if I felt ashamed about it, to which I answered "No, because though I may be a victim, I do not think it was right for me to stay still. If I did not speak up, he might have gotten to the next girl and do the same thing." I felt a responsibility of preventing, or at least trying to prevent, him from doing stuff like this again. No girl/woman should go through this.

I honestly have no idea why this happens. I think men really need to be educated that women are not some sort of object that you can look at, talk about and touch how you please. We are also human beings, and saying that it is a hormonal issue should never be an excuse for their behaviour.

**Interviewer: Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?**

Interviewee: The fact that I am part of these communities has made me want to fight against these issues. Even though I do not go to protests, I really do try to educate people on these issues and correct them if they say something inappropriate.

**Interviewer: Do you support feminism's idea or belief?**

Interviewee: Yes, I do.

**Interviewer: Did you stand up for yourself or others when you or someone encountered prejudiced situation because you are a woman? (In school, workplace, public area, etc.)**

Interviewee: I do, but I must say that I do find it really intimidating. Since I am not really educated on the subject I cannot state any facts.

**Interviewer: If yes, why not claim yourself as a feminist since you actually are doing the same thing of promoting and supporting women's rights? If not, have you seen any situation like this? How did you feel about that?**

Interviewee: I have never actually thought about claiming myself as a feminist. Maybe also because I feel like the word can have a slight negative tone to it... But, I guess that is caused because men do not like it when women are getting equal rights and actually speaking up about problems that they have caused haha. But in all seriousness, I kind of feel like the feminists we see on TV are really educated on the subject, go to meetings, give speeches... I do not do that, so if I were to claim myself as a feminist, I would not feel like a proper one.

**Interviewer: When do you think it is the time for children to learn courses like feminism, gender equality, and diversity?**

Interviewee: I think the right time to start teaching children about these issues, would be when they start high school (at the age of 12 here in The Netherlands). I think this would be the best time, as children are starting to develop their own ideas, and it is important that they are still educated on these issues. I remember I had a classmate, he was about the age of 16, and I heard from some of my friends that he thought women were only there to (sexually) pleasure men. I educated him on this, and I never heard anything from him about this again. He did really seem to understand, and he was open for a conversation which was really nice to see.

**Interviewer: Are there any mental changes after you identify as a lesbian woman?**

Interviewee: Yes, there are. Growing up, I was taught, mostly by media, that men and women go together. Since I never really learned anything about the LGBTQ+, I always thought something was wrong with me. After I started identifying as a bisexual woman, I did receive some homophobic comments from my sister who saw it as a 'joke.' After I told her I was now a lesbian woman, she told me 'I told you so. All bisexuals turn out gay.' This made me feel like I was some sort of stereotype and invalidated.

I must say, that after finding out I was not into men, I still had a hard time accepting this (and still do from time to time) as it is expected that women are into men. I did find peace in my mind after finally finding myself, and I am not afraid to hide who I am. I am also much more open-minded and willing to learn about today's issues, such as hidden discrimination and racism, gender and sexuality, and language issues.

## Interviewee: IT12

Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?

訪談者：在您上學、教授教育的過程中，學校有沒有提供關於女性權利、性別平等或是多元性別（跨性別）的課程？

Interviewee: Yes, I'm a student in 108 syllabus, and the whole content would incorporate a variety of material, such as gay, transgender, poverty, and any kinds of social issues. A lot of people thought they will put this kind of topics in like health courses, in fact, they manage the courses in English and civics classes.

受訪者：有。因為像我高中的時候是108課綱，然後全課本裡面就比較會融入一些各種素材就是像是同志、跨性別都有，還有一些其他的就是貧窮的問題，各種議題都會融入在裡面。就大家以為同志，跨性別會放在輔導課或是健康課，但其實這部分反而比較沒有，都是在英文課、公民課裡會提到。然後國小的時候是有上過性別光譜，但是這個好像就聽說，只有中間一段時間有教在我們畢業之後，現在是沒有在課本裡面的。

Interviewer: how do you feel about Taiwan's 108 syllabus?

訪談者：你自己對108課綱感受是什麼？

Interviewee: Whether it is the content of textbooks or syllabus itself, the direction of the examinations can really be seen that they are making changes, and more and more material like transgender are appearing in our textbooks, however, it only will be seen in high school's material. Also, in terms of implementation, there are quite multiple problems, because it depends very much on whether teachers know how to teach or are willing to teach students this kind of stuff, there are big differences in reality

受訪者：我覺得在課綱的方面就是不管是課本內容然後一些就是課綱，考試方向確實可以看到他們正在作出改變後，又更多元的內容像跨性別再出現在我們英文課本，這也是高中才有，其實國中的教材都偏保守一點，因為國中我們還不是108課綱。但是在執行方面有蠻多問題，就是因為這個很看老師會不會教、願不願意教，然後實質的落差就很大，就是即便我們是在台北，然後台北學校裡面的老師就是有很認真、很願意教的，然後就有一些是用傳統方或是可能他們也不知道怎麼教或是敷衍過去，然後就我相信前幾志願看後面比較後面的學校，城市和鄉下一定都還有更多差別。

Interviewer: what and how would you like them to improve this kind of material?

訪談者：那你覺得你會希望他們會怎麼改善？

Interviewee: I think that teacher training is quite important at this moment, because we are required to do a lot of practical works such as projects and reports. Even students who choose social studies

as their profession are required to write academic report and analysis, which if there is no teacher to lead us how to do a project, this will really have a big impact on students. I think maybe our government should subsidise this sort of training or make it compulsory, or it would be unfair for students if some teachers know how to teach but some cannot.

受訪者：我覺得算師資培育是目前蠻重要的，就是因為想108課綱，很多探究實作就是要做報告的，然後選修這些課程，而且是要就是算是社會組就是要寫一些研究的報告、議題分析，這種如果沒有老師帶的後來，其實對學生來講影響很大。因為這些過去沒有教，如果老師不會是正常，就是覺得只是有些老師可能他比較有能力或他願意去進修，但是我覺得可能政府就要補助，或是算是強制，讓所有老師都具備這樣教學能力，因為畢竟這是現在教學內容，如果有些老師不會教一些老師會教，對學生來講是很不公平吧。

Interviewer: Do you agree that men are also the victim in the MeToo movement just like what Johnny Depp had experienced?

訪談者：你同意男性在MeToo運動裡也是受害者嗎，像強尼戴普一樣？

Interviewee: The victims of the movement do not have to be a certain gender, as long as you're willing to speak out, you are part of the community. Certainly, there are more women who are victims of domestic violence in general. If a man is a victim, he also is part of the community, he's gender doesn't matter.

受訪者：應該說MeToo運動的受害者本來就沒有說你一定要是什麼性別才能是受害者，就是願意站出來的人，你就可以成為這其中的一份子。當然家暴受害者目前來講一定還是女性較多，但是男性本來就如果還是受害者，應該說，他如果受害者的話，那大家都站在一起。

Interviewer: Can you name any challenges women face or anything that disadvantaged women's position and rights because of #METOO movement?

訪談者：你能說出任何因為#METOO運動而惡化女性地位和權利的事情嗎？

Interviewee: Some people will use the MeToo movement to attack feminism, which is the accusation that the MeToo movement has become a label. Moreover, the MeToo movement has some false accusations or some sort of radical acts, where people use its element to attack feminists or women's rights?

受訪者：像是有一些人會拿METOO運動來攻擊女性主義嗎，就是在你METOO運動變成一個標籤的指控。就真的METOO運動真正在盛行的時候是，我剛剛有去查一下是2017年，然後那時候我就是還不是很了解狀況，然後等到我開始比較了解時候METOO已經變成一個是很標籤化的東西了。就像很多東西要一開始他出來的時候是一個一個活生生的人，然而再後來還變成一個標籤的時候，他就會有很多正面的負面的既定意象，然後全部都集中在一個標籤上，很容易去把貼給別人。所以就像因為

METOO運動有一些是誣告，或者是有一些算是比較激進的行為，就是有人會利用它這個的性質去攻擊女性主義者或是女性權利的一些事情。

Interviewer: why don't you claim yourself as a feminist?

訪談者：為什麼我不會說自己是女性主義者？

Interviewee: I don't think I know much about feminism, and I don't think my gender discourse is the same either, because feminist' viewpoints are still start from a feminine angle or from a woman's perspective against patriarchy. I still support feminism and I knew every gender can be a feminist, but I don't identify myself as a woman, so I'm more willing to see the world from a queer and agender viewpoint.

受訪者：因為我覺得就是支持和自己是女性主義者是有一點差別，然後我覺得我對女性主義不是很了解，然後我覺得我的性別論述也不是，因為女性主義者他還是以女性化或是陰柔的視角出發，我的感覺還是比較以女性的角度出發去衝擊父權社會。但是我覺得我的性別論述比較算是無性別或是酷兒理論方面，所以好像不太一樣，但是我覺得還是支持女性主義。我覺得各種不同的方面都需要，因為我自己畢竟不是女性。我知道各種性別都可以是女性主義者，但我就是我自己比較不是女性，雖可能會離這樣的角度比較遠一點，所以我自己跟願意從酷兒和無性別角度出發。

Interviewer: How they you about a person who used to be a man now, participating in a sport competition and was arranged in a female group, and transgender people participate in the sport competition in general?

訪談者：那你會怎麼看選手以跨系別者的身份參加奧運？你有什麼想法？

Interviewee: I think this should be a scientific matter, but it would be better if there was research to determine the extent to which transgender hormones and sex reassignment surgery have an impact on athletic performance, and based on this to enact relevant regulations. Yet, these is few research on transgender people and seven less transgender athletics. Athletics themselves are a special case because I'm also an athlete, and I know that the body of an athlete is a special case and difficult to discuss.

受訪者：我覺得這個應該是就是他應該是一個科學的事情，但是如果有研究有依據，就是說到底跨性別者的那些賀爾蒙、重置手術到底對運動表現到底有多大影響，然後根據這個是定存規定的話，還是比較理想狀況。可是因為目前對於跨性別者研究很少，跨性別運動員的研究更少，而且運動員本身他的身體素質就是一個比較特例的，因為我自己也是運動員。我知道運動員人的身體處在就是一個比較特例、難以討論狀況，所以可能也比較難研究。但是我目前還沒有覺得說到底應該要怎麼做，因為我覺得這是一個很複雜問題。我覺得可以去想一下就是運動一直以性別來分真的是正確或是有必要的嗎還是只是因為我們習慣這樣作，所以就繼續這樣做。因為奧運一開始，其實沒有女生可以參加。然後第二屆之後，就有10幾名女性參加，但是那時候並沒有女子組。雖然女生和男生一起比賽的，然後一

直持續很多屆之後，才就是一一直在各種項目都一直增設女子組。所以才後來變成所有的項目都分組，但是其實在射箭的，就是曾經有一位中國女性選手，他是在男女混合組的時候得到射箭的冠軍，就我覺得像是，因為生理男性、生理女性的身體、肌肉、體格的差別都還是一定有差，就這樣在足球、籃球和冰球就是各種有衝撞，比較有肢體接觸的運動上面，我覺得去區分生理性別是算是合理的。但是像是射箭或者是就是一些比較技術性的，或是不是用就是用性別去分還是不是一個合理的事情。

### **Interviewee: IT13**

Interviewer: what and how would you like them to improve this kind of material?

訪談者：那你覺得你會希望他們會怎麼改善？

Interviewee: Most of education that we done nowadays is a description of what happen to other people, not talking like what if you are a gender minority or something you would face with some inequality or unfair situations.

受訪者：我覺得對於就是多元性別這個部分是比較少的，然後我們現在做到的教育大部分是一個在描述其他人的事情，不會說是如果你是個性少數或是你面臨到一些不平等、不公平的狀況你要怎麼面對。

## Interviewee: IT14

Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?

訪談者：在您上學、教授教育的過程中，學校有沒有提供關於女性權利、性別平等或是多元性別（跨性別）的課程？

Interviewee: I don't think there was one, the courses I had did not teach anything about genders at all.

受訪者：我印象中應該是沒有，就是以前的課程完全沒有教性別方面的東西。

Interviewer: Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?

訪談者：您覺得教育系統需要增加相關的課程嗎？

Interviewee: I think it is important, and gender diversity encompassed other things, which means that gender is not only male and female. Each gender should have its own rights, so gender diversity is an issue that can cover all ethnic groups.

受訪者：我覺得是非常需要的。我覺得多元性別就包含了其他的東西，就是多性別的概念就是性別不是只有男性跟女性，我那在多元性別的下面，其實每一個性別都應該也有他自己的權利，所以多元性別是最能夠涵蓋所有的族群的一個議題。

Interviewer: Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?

訪談者：你能說出影響你的任何人或事物，讓你開始去關心女性議題，包括女性權利、性別平等、跨性別等。

Interviewee: After I started using Hormones in 2020, and started writing blogs about transgender issues. It was that moment that I began to search information and understand more, at the same time, understand issues of feminism.

受訪者：其實是我2020年還是使用賀爾蒙之後，那我開始賀爾蒙治療之後，然後我那時候開始寫部落格，然後就是寫跨性別相關的議題，那這個時候我開始查到資料，然後開始了解，也開始同時了解到的女性主義的議題。然後更最多的應該就是去年年底，因為討論免術換證的時候，那時候就有非常多的激進女性主義者會來攻擊我們，所以那個時候也有一些了解。

## Interviewee: IT15

Interviewer: Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?

訪談者：您覺得教育系統需要增加相關的課程嗎？

Interviewee: I think it is quite important to let students know about these things earlier.

受訪者：我覺得會，我覺得需要耶我，但我不知道現在課綱怎麼樣，也許現在課綱更好啦，但就我小時候來看的話，我覺得可以讓早點讓學生了解這些是蠻重要的。

Interviewer: Can you name any thing that you think improved women's position or rights because of #METOO movement?

訪談者：你能舉例女性的地位或權利因為#METOO運動而得到改善的任何事情嗎？

Interviewee: Partially, I guess. I don't if it's because of the echo chamber I used to stay, because I'm part of LGBTQ, so in our community girls are pretty safe. Also, we all like the feminine image of women, and in our community, you won't feel that girls are treated inequality. But I'm not sure, maybe in the group full of straight people, there will still have this kind of situation happening. I don't particularly feel that way in my community.

受訪者：應該一部分吧。可是我覺得，我不知道還是，因為我生或生活週遭的那個同溫層的關係，因為我本來就是LGBTQ 族群的。所以在我們的族群裡面，女生一直都不是，就是女生在我們族群是滿安全的啦。然後大家也都是很喜歡女性這種陰柔的形象，所以在我們這在我們的圈圈裡面，女生反而...，你沒有辦法，你不會感受到女生在這個這個圈子裡面是不平等的。但我不知道，也許到今天到比較 straight 的場合或是 straight 圈圈裡面的話，也許還是有這樣子的狀況發生。但在我周遭，我是沒有特別有這樣子的感覺。

Interviewer: why don't you claim yourself as a feminist?

訪談者：為什麼我不會說自己是女性主義者？

Interviewee: Because sometimes when you say you're a feminist or other identity, people may think you're a radical person. It doesn't matter if this information is correct or not, but it does make you sound like a person who are obsessed with certain thing.

受訪者：我好像不會特別講這件事情，不會特別說我是一個支持女性主義這件事情。但我會說我支持男女平等這件事，我可能會用男女平等（不會用女性主義）。因為有時候你講出自己是什麼主義者的時候好像，我自己會覺得會不會讓別人覺得你是一個比較偏激的人。且不論這個主意裡面是不是傳達一件正確訊息，但讓點聽到就覺得好像有一點，你是不是很執著一件事情。

Interviewer: what do you think about gender neutral toilet and do you think the government should establish relevant facility?

訪談者：那關於興建性別友善廁所，您有什麼看法？

Interviewee: I think it's great. The establishment of gender-neutral toilet is a respectful thing to do for the transgender community. There may be some transgender people who are in the process of transition and who are not yet confident in their own appearance. They may not feel that they are the closest to a woman in their mind and they don't know which toilet should they go. They feel that they will not fit in with the males, they will be perceived as a pervert when they go to the female toilet, or they not really to go to a certain toilet, so they can choose to use such a space and be more themselves.

受訪者：我覺得很好，興建性別友善廁所是一件很尊重跨性別族群的一件事情。因為也許有些跨性別，他可能正在跨性別的過程當中，他對於自己的樣子還沒有到一個很有自信，因為它這是一個過程嘛。他可能覺得他現在這個狀態還不是他心目中最接近女人的樣子，他自己覺得說不知道應該要去男生那邊（還是女生廁所）。他覺得在男生那邊會格格不入，他去在女生那邊會被覺得是一個變態，又覺得自己好像還沒有到那樣子時候，他就可以選擇使用這樣子的一個空間，那他自己更在，我覺得是好的。

Interviewer: How they you about a person who used to be a man now, participating in a sport competition and was arranged in a female group, and transgender people participate in the sport competition in general?

訪談者：那你會怎麼看選手以跨系別者的身份參加奧運？你有什麼想法？

Interviewee: I think as a dancer in the Voguing competition, there are a lot of transgender girls competing with the cisgender females. In fact, we were really separate groups, even though we are LGBTQ. Because dancing is just like sports, which is a physical thing that requires physical performances. We separate isn't because we discriminate transgender girls, but they are inherently more physically gifted than girls. So, in terms of sport competition, it's a demonstration of physical ability, so you're not being fair regarding innate ability. All in all, I think it is better to divide different genders.

受訪者：因為我是跳舞比賽出來的，然後們是 Voging 比賽，然後裡面有很多跨性別的女生會去跟一般的女生比賽。然後其實我們會真的會把這個項目分開，甚至我們是 LGBTQ 族群，我們還是會分開。因為跳舞跟運動很像他就是一個需要身體素質的，就是我們把它分開不是因為我們歧視跨性別女生，我們不是覺得她不是女生，而是就先天來講，他們的身體素質確實就是比女生還要強。那你今天比的是一個運動賽事，是身體能力的展現，那你在先天就是不公平，我覺得對女生來講是不公平的啦。所以我反而覺得其實分開比賽好像是對的。

## Interviewee: IT16

Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?

訪談者：你有沒有參與過metoo運動？如果有，為什麼要參加，是用什麼方式參與討論的？如果沒有，在那段期間你有沒有閱讀過相關的新聞或是文章，你怎麼看這個事件？有沒有什麼想法？

Interviewee: No, I didn't. But I have a terrible experience in last week that someone forced me to do oral sex, and I posted it with #hashtag MeToo on my Instagram. Even though I had agreed to have sex or kiss, but I didn't agree to do oral sex. If I come across something like this, even I'm the one who would be reviewed, I still hope that the number of victims will be reduced by my story.

受訪者：比較沒有，比較沒有參加，也沒有關注相關議題，但是對就是我上週六，有一個血淋淋的例子是被強迫口交，所以我在我的IG上面有打上#hashtag MeToo。就是說雖然我當時有同意跟他有SM或是接吻的行為，但我並未同意幫他口交，所以就是因為本身有在做運動，所以我還是傾向讓其他身邊的朋友們知道，如果遇到這樣的事情，即使我可能會被檢討，但我還是希望透過我的訴說，減少被害人的數量。

Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?

訪談者：你有沒有曾經因為自己的性別遭受污辱，不管在現實生活或社群媒體上？你覺得為什麼他們會有這種行為？

Interviewee: As a transgender is often stigmatised by gender stereotypes in society, and people will say like you're not man enough, not girly, and so on. I think the reason why they said this is because they may have been some trauma and stereotypes that society has taught them. They found that transgender people are different from what they have been taught and they feel intimidated, therefore, they want to force others to be like them and fit into the social framework.

受訪者：身為一個跨性別者，常常被社會的性別刻板印象給侮辱，那就有可能同時需要被男女個別的刻板印象給框住，或是不男不女、不夠女生、死娘娘腔等。可能會因為這些原因導致這樣子。那些人可能在成長過程中有點受創，或是社會教育給的一些刻板印象。有可能是因為這些人跟大眾不一樣，所以他們會覺得受到恐懼，因此就是想要強迫別人跟他一樣，符合社會框架。

Interviewer: what do you think about gender neutral toilet and do you think the government should establish relevant facility?

訪談者：那關於興建性別友善廁所，您有什麼看法？

Interviewee: I'm more prefer dividing the gender-neutral toilet up in a functional way, so that there may no differences between genders. If the government decide to establish the gender-neutral toilet, for some people, it is an action of labelize.

受訪者：我會比較傾向就是功能性的去分，可能小便斗區跟隔間區，這樣就沒有性別的分別。因為你特別蓋一個性別友善廁所，有時候對一些人來講是一個，那是貼上標籤的動作。

Interviewer: How they you about a person who used to be a man now, participating in a sport competition and was arranged in a female group, and transgender people participate in the sport competition in general?

訪談者：那你會怎麼看選手以跨系別者的身份參加奧運？你有什麼想法？

Interviewee: Because I often be rejected, and I think sometimes people just have to give up the opportunity. Society doesn't understand our community yet, so it is sad that we cannot live our lives with our own identities.

受訪者：因為我自己常常就被拒絕，所以我覺得有的時候就是不得已吧。社會上還沒那麼瞭解我們這一群人，會覺得說有點可惜就是沒辦法好好的用自己的認同去過生活。

## Interviewee: IT17

Interviewer: After read Amber Heard and Johnny Depp case, did you change their perspectives of the MeToo movement, and how do you think about the trial in general?

訪談者：那看完 Johnny Depp 的案子，你有沒有對這件事情有改觀或是想法上的改變？

Interviewee: I didn't change my perspective, and the only thing I thought about is that whether people really understand what's is MeToo, what's the origins of MeToo are. Because I think people may think that Amber Heard have abused the label of MeToo, but the reason why MeToo was started in the first place is because of the power inequality, which also can be applied the same reason on gender violence. Johnny Depp is the less privileged one, so he is bullied.

受訪者：我沒有改觀或是想法上變化，但唯一我自己一個很明顯的感觸就是大家到底懂不懂 metoo 的真諦事什麼，就是他發起的起源到底是什麼。因為大家會覺得說 Amber Heard 她可能濫用 metoo，可是我的意思是說 metoo 當初之所以會被發起是因為權力上面的不平等，是就是其實你要談性別暴力的根源其實是權力不平等。所以其實權利不平等，他可能導致或是說可能女生被男生欺負或是說男生被女生欺負，男生有可能是被女生欺負的。我舉一個比較極端例子是，女教師對男學生這種權力不平等，他其實說跟性別不是最直接的原因，性別暴力它的來源是權力不平等，但在沒有去意識到這件事情，性暴力的根源是權力不平等，不是說性別不平等。性別不平等只是他其中一個引述而已，大家沒有去意識到這件事情，所以那些酸民就會一直酸說 metoo 失敗了，或者是說 metoo 被濫用了。但其實真正知道暴力的根源是權力不平等，其實就會知道說，才能知道說 Johnny Depp 他就是權利比較少的那一方，所以他被欺負。

Interviewer: Do you agree that men are also the victim in the MeToo movement just like what Johnny Depp had experienced?

訪談者：你同意男性在 MeToo 運動裡也是受害者嗎，像強尼戴普一樣？

Interviewee: I'm agree that men can be the victims because my perception of sexual violence is rooted from power inequality and what I really care about is power rather than gender.

受訪者：我同意男生會成為受害者。因為我對於就是性暴力的認知是這是根源於權力不平等，我剛剛也舉一個例子像可能女教師至於男學生，那男學生就是受害者。我在意的是權力這件事情而不是性別。

Interviewer: what is the role social media playing in Johnny Depp case and do you think social media is negative ?

訪談者：那您覺得社群媒體在 Johnny depp 那件事情的角色是什麼？

Interviewee: I think the mechanism of social media is not quite good, and it has encouraged the occurrence of some unpleasant comments, which is like a breeding ground for cyber bullying. The censors have to be designed with relevant knowledge in order to deal with these things.

受訪者：因為社群媒體的機制不太行、不太 OK，所以我覺得他助長了一些不太好的言論發生。因為社群媒體很容易造成網路霸凌。審查人員他們必須要有一些相關的知識去處理這些事情，所以如果你沒有那個資格去處理那個事情，那社群媒體就會成為網路霸凌的溫床。

Interviewer: what do you think about gender neutral toilet and do you think the government should establish relevant facility?

訪談者：那關於興建性別友善廁所，您有什麼看法？

Interviewee: I think the biggest problem of gender-neutral toilet is that some people will say ‘Is it difficult to find out what gender is in which toilet?’, and they think this facility will lead to sexual violence and sneaking others pictures. The design of gender-neutral toilet is guided by guidelines, and maintained a certain amount of space between toilets. The designer has to ensure that everyone has their own private space. Sneaking pictures are because of poor design of the toilet.

受訪者：我覺得性別友善廁所最大的問題是某部分人會說“什麼性別區上什麼廁所有這麼難嗎”，因為他們會覺得性別友善廁所會偷拍、性暴力的發生，這個從來的重點都不是說，什麼性別就上什麼廁所很難嗎，而是你的廁所設計不良。因為性別友善廁所設計是有一個指引、導覽的，就是說可能廁間跟廁所之間，你要維持一個非常一定的空間，甚至動線規劃等等之類，你要確保每一個人私人空間等。被偷拍是因為設計不良，你的廁間之間有縫隙，是有辦法讓人家達到偷拍的功能。

## **Interviewee: IW18**

**Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?**

Interviewee: I actually wondering how you define about women, do you mean like equality, what's the focus here?

**Interviewer: I think is like everything, most people said about, for Taiwanese, their parents will ask them to don't go out along at night, wear conservative clothes, and being a good mom, something like this.**

Interviewee: So maybe I can describe my background a little bit, I was assign a female at birth, so I actually identify as a girl when I was a kid, because I didn't know there were options out there, so I identify myself as a girl. I guess my mom were take about.., she will say things like if someone you don't know, if a stranger comes up to you and ask you to go somewhere with them, you shouldn't do that and stuff like that. But I don't think I thought about that as a woman's issue. So, in my family like my dad has a sister and they both work as electrician, so like sort of engineer. My father's sister she also very much into a car, so like cars, racing always a big topic in my family. So, we always sort of understood girls into cars or technical things are sort of unusual but still very much accepted. So, I will say my family did talk about girls should also to be interested and do these things but it might be seemed unusual. You know, it's ok, we should be able to do whatever we want.

**Interviewer: Did they talk about when you grow up, you go to the workplace and you have work in a certain industry, and people usually will go like, as a woman, you have to be gentle, know how to do makeup, something like this.**

Interviewee: I don't think they have these expectations like that, but I mean sometimes, my dad will say if we saw a person on TV or talk about some celebrity or famous persons, maybe my dad will say somethings like "that's how a woman should look like". He will say stuff like that, but I never felt a pressure that I need to look in a certain way. It's true that my dad will say stuff like that, yes.

**Interviewer: How will you describe the differences between women in western countries and women in Asia?**

Interviewee: That's the very very broad questions, because women in western countries, you know, there is whole bunch different types of women in western countries, and there is different types of women in Asia. So, I cannot really answer that.

**Interviewer: How about the differences in your country and Taiwan or Hong Kong?**

Interviewee: So, I will say that in North East Asian countries that I have been to and I familiar with, some women like to express themselves in a very cute way, like very feminine, kinda cute, delicate looking, you might even say frail, a little bit weak, and innocent, this type of styles. I not

saying like all the Asian women are like that, but some people styled them like that. And in my country, Sweden, I don't really see that types of women, so even women are like from where I from, they can sometimes express themselves, you know, sort of had clothes and personal styling that's in a feminine looking, it's not sort of cute, tiny, frail looking sort of femininity, it is more, I will say mature maybe, independent, and like a strong form of femininity. if you would a woman, you are still not a weak, yeah, sort of like that.

**Interviewer: What are Taiwanese women's social position? What do you think caused that?**

Interviewee: Yeah, good question, um.. can you give me a setting, what kind of setting we are talking about?

I think from my observation, in Taiwan, a lot of people will still expect women to express kind of traditional femininity and some stuff that they would heel to men, or accept that men have more stronger position in society, for example, let's say there is a group of people and we need to come to the decision, people will sort of expect men's voices will be way much heavier in that decision. I also have a friend, she is Taiwanese and she said that she observed that she is at work, people will listen her more if she expresses herself more in a traditional, girly, kinda of frail femininity as suppose if she expressed more dominant (dominus) and androgynous.

**Interviewer: May I ask her age?**

Interviewee: She's maybe a couple of years younger than me, maybe early 90s.

**Interviewer: How about your country, in Sweden, how's women's social position?**

Interviewee: I think on the surface, everybody acted or at least, um... I will say in general, on the surface, everybody accepted that men and women are equal, and we should all be listened to in the same way, we should all have the same opportunities to you know, have high status position and everything like that. But if you scratch the surface a little bit, you will still see that men are paying more, like men are more in position of power, so I think like most of women and some men are agree that we should be equal, but it still not really like that in reality.

**Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?**

Interviewee: From what I remember no, not really, perhaps they are mentioned, you know at some points during social science courses but I don't have a clear memory out there.

**Interviewer: How about biological differences?**

Interviewee: Oh! There was probably one time, one class in fifth or sixth grade, and one time in like eighth or ninth grade, where during the biology classes, teachers were goes like you know, body differences in men and women and how a baby produce..., very basic stuff like that.

**Interviewer: Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?**

Interviewee: I think personally, rather have actually not just a course focus on women, but a course is focusing on how gender stereotypes, gender norms constricted people of all of genders, and how do those norms influenced how men and women and other genders are built in society, you know, what benefits do they gain in these norms, what negative aspects are there. If we thinking about norms and structures that constricted men and women like they are not constricted women, they are also constricted men and boys, in terms of how do they allowed to express themselves, and what pressures are put on those people. So, I rather focusing on all genders, all norms, not just women.

**Interviewer: Do you agree that the educational system should add relevant courses of transgender community and homosexuality?**

Interviewee: I think it could all be based on one sort of course, when you talk about gender and gender norms, you can also talk about different types of sexualities. I think it is all related, and we should all talk and teach all the different gender and sexualities out there in society.

**Interviewer: When do you think is the best time for students to learn this kind of courses?**

Interviewee: Good question! I think it could actually incorporate gender and like... perhaps it is wrong to say sexualities, but I think we are talking about sexualities you can approach a lot fo topic around that angle, for example, you can even corporate from early age like you know, for kid in the kindergarten or primary school, there is probably has reading material or stories where it has romantic things for example, and books like that. You can corporated stories or images, you know, not just heterosexual romance, and material shows other types of romantic relationships. But that doesn't mean sexual but you give them just an ideal of there are other types of couples or people out there, the same with gender, you can incorporate material about diverse genders from an early age, but it doesn't have to be out all context. I will say you can start at early as whenever to me, and it can gradually adjust how much suitable to learn from an age.

**Interviewer: I knew Taiwan have already add relevant courses for student, people from high school, but how about your country, did your school have relevant courses now?**

Interviewee: Right now! I not sure, because I know Taiwan, you guys have the... what it calls 性平教育? (對) when did you have that? Is there have a specific year.

**Interviewer: I think it when I goes to the elementary school, so probably 12 years ago. We learn that in fifth or sixth grade.**

Interviewee: I think as far as I know, I don't think Sweden have any standards of courses like that, but you definitely need to learn about that. We probably have some guidelines ask to by grade so and so, you should learn about certain topics. I still feel a lot of people don't get adequate education in that regard. I don't think it's a standard as I said in Taiwan, to be honest.

**Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the Interviewer: METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?**

Interviewee: No, I actually haven't.

I think I don't particular feelings about that, it doesn't make me feel happy or it doesn't make feel angry, it doesn't make me feel that much, to be honest, but I think maybe a lot people will probably find relieve, or find some sort of strengthens in knowing that it's not just me that there is actually a lot fo people have gone through things like I have but no one ever have talked this before. So I think in that regards it was good that a lot of people felt seen, some kind of..., I think it opens up a space for people to share this type of stories with one another, but personally, I wasn't involved in any kinds of ways so yes, that's how I will answer that.

**Interviewer: After you saw the Johnny Depp and Amber Heard cases, have you change your perspective toward the MeToo movement?**

Interviewee: I actually haven't followed their case in very much details to be honest, I just knew that she accused him and then he accused her, in the end of the Jude or the court ruled in Johnny Depp's favour. I cannot say that it changed my attitude toward the MeToo movement in any particular way.

**Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?**

Interviewee: Maybe some people pay more attention on women's rights after the MeToo movement, but I cannot say that the majority of society will do that, I think it probably affect some people will, you know, had a continue um..., it probably has kind of lasting effects on some people but that not manly on the whole society. I also with any kinds of large scales social media movement ?across the world such as metro, and we also have #Black lives matter and every now and then there are very large scales movement like that, but it comes a big wave that ?across the world, and ?across sort of social media, platforms and then People pay a very much attention to it for in certain amount of time, but it kinds of ??out, people even they feel very strong about the topic, it doesn't make them have a sustain interests in the topic or they probably don't have time, the energy to keep be very engaging with it like "oh yeah, I think it is the very big problem that I think people or the society should change, for example, how we view the sexual assaults, or how we view the discrimination based on races." As a regular person, people do not have the energy to become activist, just because they find the topic is problematic, I think.

**Interviewer: How do you think social media's roles in Johnny Depp cases?**

Interviewee: No matter is the Johnny Depp case or in the other sort of all the rights issues comes out such as, for example, in the US you have Trump and his supporters, and people who support the Democratic for example. I think it is the same phenomenon that can happen if it is like US politics or Johnny Depp, Amber Heard. Social media would have a very strong influence as how

you will perceive each sort of the polar right situation like that. Because I think there are people who support Amber Heard or Johnny Depp, and if you are for example a person who support or you are very emotionally investigate Johnny Depp, let's say, then you probably gonna gravitate toward news, articles, and contents that support him, you know, with social media if you have clicked in the article that have certain opinion or have certain perspective on certain issue, then you gonna? more content of the same styles. So, you probably gonna get more and more content of support your version of story, and you gonna see less and less contents that supported the other side. I guess it depends on how critically minder you are, like if you are someone who actively go out to see the other versions of story, then you can maybe get the balance of perspectives, but you're not super investigate to look the other perspective, then you're probably just gonna see one side of the story all the time.

**Interviewer: Can you name any challenges women face or any thing that worsened women's position and rights because of #METOO movement?**

Interviewee: I think one thing that discuss quite a little bit because the MeToo movement was kinda very popular topic to talk about was that..., I think a lot people were said "well, it is easy for you to accuse, but do you actually have anything to prove." If you say so and so have approach you in an improper way, do you just expect us to take your words for it. So, I think some women or people said that they have been sexual assaults or something like that perhaps they were also accused afterwards of just trying to ruin someone's reputation

Or they might not be believed, so yeah, I think especially celebrities like the Johnny Depp's case, people who are really investigate and really love Johnny Depp, they are gonna be upset when someone just came out and said "oh this guy really did some terrible things." And if the person who accuse cannot really? any prove, he or she gonna accusing her and have a lot of people gonna be angry or upset with that.

**Interviewer: Do you agree that men are also the victims in the MeToo movement?**

Interviewee: I don't know the victim is the word I will use. It is really really hard to say, because if someone who really don't have done those things but they're accused, maybe you could say that from his perspective, yes. He is the victim of a false accusation, um..., I think it's matter of perspective. So, from his perspective, he will say he's the victim of the false accusation. It is really hard to say it is really false accusation or it is really true? So, yeah. It is really tricky, I don't really have the answer to that.

**Interviewer: Instead of victim, what word would you use to describe those people?**

Interviewee: um..., let me think about that. I don't know. In general, I don't really have a particular word, I would probably just describe him as the matter of this case, as someone just be accused of whatever he's being accused of haha, whatever action.

**Interviewer: Can you name any challenges women face or any thing that worsened women's position and rights because of #METOO movement?**

Interviewee: If a person accuses someone else and they don't have any prove, they would be accused of ruining someone's name or ruining someone's reputation stuff like that. I think in the heat of the height of the MeToo movement, if it became quiet popular or pretty common for mostly women but also some other genders too go out and accused others or say I have been so and so and has done this to me. In the end, if they actually can prove that they would be accused that like could ruining that person's reputation.

Another challenge would be like, I don't know if it is a challenge, and it is more like a phenomenon I guess. I don't know if it is a very big thing, but when there is a big movement like that, everybody on the social media seem to do the same thing and use the same discursive. I think maybe some people who have been through some like negative experiences, sexual harassment or rapes or whatever in propriety they have experienced, they might feel pressures to come out and talk about that. But where the actually perhaps didn't feel ready to do that, but I don't know if that's qualify as a challenge.

In my own research, I discuss with transgender people whether or not they choose to go out and talk to other people their identity, for example their family members. So I think there is the same kind of pressure there, and I don't think it is necessary the same in Taiwan or other Asian countries, but I know Western countries are pretty common for gays, lesbians, non-binary, trans, and queer people to verbally express those sort of identities, when you might actually not be really to (express) or maybe the society kinda pressure you to do that. I don't know maybe some people felt the same toward this thing.

**Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?**

Interviewee: I don't really vocal about my gender actually, either in real life or social media. Obviously, you're not seeing me right now but I think my gender expression come across pretty androgynous, I would think so but I not quite sure. I usually don't post stuff very openly about it, like I don't talk about very openly being a transgender or non-binary people on social media, and in real life is really only when I need to. Either I know someone quite well and I want to share some personal stories or something like that, or I need to explain why am I look this way, so I'm Kinda lowkey, I'm kinda discreet actually. So, I don't think I expose myself to the risk of insults like that much, I think maybe I would experience more insults if I more vocal about it, but I'm not.

**Interviewer: Do you know the micro-aggression?**

Interviewee: Yeah, I know that.

**Interviewer: Do you experience any situation like that?**

Interviewee: Let me think about it.

I don't think so, because I presenting quite you know, in a gender blending way or maybe my gender present come across as androgynous to a lot of people. So people do sometimes struggle with how to, you know, what pronouns do you use for example, or what title should they call me

like sir or ma'am or stuff like that, and maybe they would like change the way address me half way to the conversation. But I personally don't take that as insult or like they're being mean to me, I just think they're probably just confused and maybe it would affect me in the past I will think that, but right now, at this point in my life, I don't think that's insulting me.

**Interviewer: When you do start to care about diverse genders or non-binary people?**

Interviewee: Probably always interested me for as long as I can remember when I was a kid and I will see androgynous people or transgender people in the movies or on TV. I would feel very drunk to those people and you know, back in the days, back in the 90s, when you saw stories about including a transgender character for example, that was very seldom but I can remember few occasions where I can see that's sort of stories are being presented. It always sort of negative angle, so this person will be half ages, or they will be sick or they would be very poor, or something like that. And I will always feel like we shouldn't be like that, I want this person to win, have a good life, so I felt very strongly about it. But I probably couldn't really explain why I am be like that at that age. But when I get a little bit older, in a teenage year, I would start to be more aware or become more aware of gays or lesbian people like you can be attractive to the same gender and so won so for. So, I think when I get 15 or 16, I became really more in tempt on going, like finding material, exploring these things more broadly. It was around the time I also discovered more about feminism and women's rights and gender equality, but I will say even I was a child I would still feel that it was very unfair girls were treated differently. But when you a kid you don't really think about these things in very a large scale, social movement sort of way, but it was about micro situation in your daily life.

**Interviewer: So, do you identify yourself as a transgender or non-binary when you were around 15 or even older?**

Interviewee: I started to become aware I'm not a straight um..., so I was assigned female at birth and then when I around 15, 16 years old I became aware that I probably not a straight woman that's for sure, and I started to felt I'm attractive to girls more. And then that sort of let on to me and learning also about transgender, like I were already know that there were transgender people, but I sort to do more consider the options that I'm also transgender too. And then at age 18 perhaps, I started to sort of realised that I probably transgender myself.

**Interviewer: Might I ask your family reactions when you said you are transgender or non-binary person?**

Interviewee: The story is when I was like 18 to 20 years old, I probably in a exploratory stage of gender identity, I had have a long hair all my life, but at that point when I was 18, I cut it short and started to try out more masculine types of clothes, expression, stuff like that. But I don't actually really decide to transition until I was 23, so at 23 I changed my name and told my parents I want to transition. At that point, I actually identify as a guy, like I want to transition in a binary way first, because at that point, non-binary was not really a thing back then. I wasn't actually aware there is a choice just being non-binary but I knew I don't want to be a girl or woman so I told my parents I want to transition and be like a gay. At first, they absolutely not prepared like they were totally unprepared, they didn't see that coming, because I never being a masculine child like I

never being a tomboy or anything like that, so it came a shock to them, they were kinda sad. I will say sad and worry at first, it took a about a year to them like accept that it was gonna happen, their reaction were that “ok, you were sure you want to do that, we are not gonna stop you, but we are not in a position to feel, like we can accept it immediately and we need some time to process, which I can understand.” But they never wanna stop me.

**Interviewer: Do you support feminism’s idea or belief?**

Interviewee: Yeah, but what’s your feminism definition, I being curious.

**Interviewer: It is more about four-wave feminism, I not sure if you have heard this before, but four wave feminism is focusing on intersectionality, and it is not about the gender equality but we have to consider everything races, genders, religions, sexual orientation, like literally everything that could marginalise people. It also including non-binary, transgender, black females, white female with disability, something like this.**

Interviewee: Yeah, I definitely support that way of thinking, it is important to look at intersection structure of equality in society, and I also support the thought we should try ins and outs equality as best as we can.

**Interviewer: Would you willing to call yourself as a feminist? If you support this kind of idea.**

Interviewee: I’m not the person who is restrict to the labels actually, as a person who is transgender I already have the transgender or heterosexual, I already experienced such a long time of being perceived as like other people place labels on you against your well and trying to break free from those labels. So, I’m very restricted with any sort of label, I wanna to ask you how do you define feminism and I think it’s even hard you are a gender scholar and I’m a gender scholar, even for people who are really into this topic reading a lot about it, we are also sometimes not really sure what is the definition of feminism is. So, I can say I support social struggles or certain viewpoints, but I don’t have a reason to go out and say I’m a feminist. To be honest, when I read that question early today, I was thinking is there any situation in my life, where calling myself a feminist, where I really have a chance to or opportunity to call myself a feminist, and I was thinking I can’t really think of any situation where that have the purpose for me, cuz I think if you call yourself a feminist it all about turn your viewpoint into an identity.

So for me, I don’t see that those viewpoints that I had need to be expressed as a identity for me. Maybe some other people might disagree, but for me that’s how I see it. So, I had those viewpoints without staying somewhere on social media or that “everyone, I’m a feminist and now you knew”. It’s a little bit like coming out, some people will think it is really important to come out and say I’m gay, I’m trans or whatever, I’m a feminist, but for me it’s not really something I need to do right now.

**Interviewer: Do you think feminism is a negative label?**

Interviewee: I wouldn’t say that, not really. I mean I know some people, some groups, communities have negative views toward these concepts feminism and feminist. But I don’t really think they are negative labels but they are just disgrouped label that’s all.

**Interviewer: How do you think about the toilet (gender neutral toilet) for transgender people?**

Interviewee: I think gender neutral toilet is one thing that you cannot implement in order to make like easier for some people who do not want to for whatever reasons used the binary toilet or males or females. So, I prefer to go into a gender-neutral bathroom space as supposed to go in one of the two binary ones, so for me I would appreciate there would more gender neutral toilets like that but I also know that a lot of transgender people um..., because their identity were so strongly males or females, you know, they don't want to be presumed to be any other genders, they just want to be perceived as the man or woman that they are. So, for those people is like invalidated for them, they have to use the gender-neutral bathroom. So, I definitely support that there should be more gender-neutral toilets but I also know that it's not every transgender person necessarily want to use.

**Interviewer: How do think transgender people participate in national sports competition, which was judged by the public because their physical appearances are much more, you know like a man, how do you think about that?**

Interviewee: That is a very good question, I mean I can understand the frustration that people feel when someone who is assigned male at birth and then only like started gender affirming medical care after puberty and after they growing up already. I can understand why some people feel frustrated that such person grew up take part in the women section whichever sports they are doing. Because of the physical development the person has gone through like statistically people who are assigned males and had gone through so called male puberty would statistically be larger in sizes and have more muscles than a person who assigned as a female. But again, I'm not a medical doctor, I don't really have the knowledges needed about how muscles and bodies are influenced by hormones and like HRT, gender reaffirming hormones treatment to say how such a person will be able to perform after using hormones. So, I think I cannot have a very straight opinion on it because I just don't have the knowledge to judge, but from the very layman perspective that I have, and as a non-medical professional, I can only say I understand why some people upset about this, and we need more research and data to really be able to balance and inform decisions on how these things should be deal with in a so called fair way, whatever we use.

**Interviewer: In your opinion, do you think Taiwanese people have less attention on feminism?**

Interviewee: Compares to where?

**Interviewer: Compare to America or Europe.**

Interviewee: I don't know actually, because now I haven't lived in Europe for a while and I never lived in USA, so it's hard for me to make comparison.

**Interviewee: IW19**

**Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?**

Interviewee: I think..., well they actually never specify anything but like I think I grew up with my dad who think women are better men. So, I don't really think that women are necessarily better than men, I think they are equal, but that have always being the topic around the house.

**Interviewer: Might I ask why your dad think women are better than men?**

Interviewee: I not quite sure, I think he..., I don't know, I think he just adores women, I think haha.

**Interviewer: How will you describe the differences between women in western countries and women in Asia?**

Interviewee: I think Asian women are more like petite, and they're more aware themselves. Like they care about their appearances they want, you know, they want to look good every minute on the clock. I felt like western women are more as much as they care about what they look like, I think they're more care about what they feel like instead of what they necessarily look like.

**Interviewer: Do you think western women are more aware of their rights, such as at the workplace, abortion, something like that?**

Interviewee: Yeah, I definitely think so. I feel like in Taiwan, especially recently, it's only been like women's rights, but before when I was growing up in Taiwan, I felt like the topic of women are being on the rights are never being a thing. Maybe there is a thing women's safe stuff like that, but I was never significantly in some way, women's things, and nothing more than that. You know, a woman would never be like "I need to fight my rights, maybe my husband isn't treating me right, how doesn't a workplace treating me right."

I felt like as much as growing up, there are a lot of women being fired because of being pregnant, and I felt like they always accepted is the facts, is their fate, but it's never like "I need to fight for this because it's not right." I think that's the only reason they start to going this direction where women are started to fight for themselves.

**Interviewer: um..., did you grow up in Taiwan or in England?**

Interviewee: I grew up in Taiwan til I was 14, and then I moved to the UK.

**Interviewer: So how do you think women's social position in Taiwan?**

Interviewee: I thought about this few days ago, I think just because it is not be mentioned so there isn't a huge gender war going on. In the UK, there is a huge gender war going on "Are men better, women better?" Men usually go up to women like they having a competition with women, but there is no competition, I just being me, you just being you. A competition isn't important, you good at what you good at, and I good at what I good at. But I felt like in Taiwan although they're

some problems with women's rights, but I felt like there is a culture competition, like men have to prove themselves by fighting with women or anything like that, so I felt like there isn't a gender war going on, but I do feel that a lot of men thinking they're better than women just because of they probably stronger or they think they all better and thing like that.

**Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?**

Interviewee: When I was in Taiwan no, never had one. In England, there was lesson but it always like a assembly in the morning, talking about women's rights or any type of rights. It never that affirmative, it never made me felt like it is really something and the boys gonna look at it and change but never like supporting women, it never affirmative, there are lesson but never be affirmative enough.

**Interviewer: So, lesson is part of your education but they never take it seriously?**

Interviewee: Yeah, that's what I felt like.

**Interviewer: Do you agree that the educational system should add diverse gender courses for students?**

Interviewee: Yeah, definitely. I felt like in Taiwan, the educational system is always like boys and girls, and everything is boys, girls specific. They always ignored the fact that maybe more genders than boys and girls, even then like a boy shouldn't fit into a gender role, the school said that "you're a boy, you have to dress like this. You're a boy, so you can act like this. You're a girl, you gonna act like this, you're gonna sit nicely on the table quietly and do your work." Or "you got to wear a skirt" and it always so ridiculous to me. Girls who don't do what they told is always like "you're like a boy, you're not like a lady" boys get to do that, and mostly fine, they don't yell that, and they don't get personally insulting.

They always like "Just wear a shirt properly next time, and it's never like "you dress like a girl" or "you're doing this makes me not a man." It like when a girl doing that, they always shamed them for not doing their gender roles right and I think that's not right at all, I felt like a school should be more diverse and there's shouldn't be any gender roles, anyways. I felt they should include more genders from just boys and girls, and even then they shouldn't put rules on people who are boys and girls, just put rules on everyone, like everybody, if you want to wear something, you're not allow to wear this. I felt like that's right.

**Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?**

Interviewee: No, not personally.

Interviewee: Me, my friends all know that I don't call myself a feminist for a very similar reason, I felt like I very much pro the MeToo movement and the thought behind it, but I felt that a lot of

people used its own advantages to destroy men. I felt like that's not right, yes talk about your story, yes tell people that rape isn't good, and tell people that this shouldn't be happen and this shouldn't be happened again. I think that rape is something so sad should never be happen, and people educate their sons other than trying to tell them daughters protect themselves, and I think that's very much what I stand for as well. Rape victims should have voices too, but I felt the MeToo movement have got to so unhealthy that it's very to shamed men instead of helping rape victims.

**Interviewer: Do you agree that men also are the victims in that movement?**

Interviewee: Yeah, very much so. I think even though the majority of rape victims are women, but I felt like a lot of men are being ignored because when they speak, people ignored them, and they're like "you're a man, how can you be rape." So, I felt like it is very important for males to feel the same privileges and this is why I standing. I felt like the MeToo movement have turning so unhealthy that it is used to shame men that men have no chances to use the movement for themselves. It's like "if I join this movement, I'm gonna be shamed down, and people gonna call me a rapist", and I'm not a rapist, instead I got bad experiences with rapes. People don't listen to hime because how this unhealthily movement got to, in my opinion.

**Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?**

Interviewee: Yes, I do think so. People either join this movement or heard this movement, and actually more aware of things now around them, and are aware of maybe women around them are treating unfairly and let themselves realised they're greatly unfairly instead of thinking something normal will happen every day.

**Interviewer: Can you name any thing that you think improved women's position or rights because of #METOO movement?**

Interviewee: I guess it's just knowledge, and I feel like workplaces are actually focusing on this right now. I cannot say anything specific, because if I just say women are being fired for being pregnant anymore, because it's not true, it's still happen in every country. I cannot say it hasn't improved because maybe countries, some companies they listen like "we need to change, and then they change it." Or maybe women don't have a huge wage gap anymore, they're actually get pay for the same money. I cannot say, for sure, this has been improved, because I still see very much women who significantly less wages than men, so I felt like nothing have been improved in general since. But maybe a lot of women get to treat better or maybe things are getting more and next educationist has been educated and it would improve eventually.

**Interviewer: Can you name any challenges women face or anything that disadvantaged women's position and rights because of #METOO movement?**

Interviewee: For example, men all thinking we're attacking him now and I don't know if you know a lot Internet male influencers like Andrew Tate, people like that, they are teaching young boys to

be against men, and I really felt like it all started when feminism and MeToo movement got unhealthy. I feel like when we start attacking men for it and not actually focusing on the men did the wrongs and we just assume all men are like that. When that happen, when it gets so unhealthy that every man you see as rapist, you're a man, you do something bad like this. Even though I agree some cultures did exist that every man a bit disgusting and it does have that side of work attacking men for something they didn't do, which has worsen this gender war between men and women, they just started this gender war. People online like Andrew Tate teaching more men how to be masculine, how to control your women better, and how to rape your women, how to do things like that. They're teaching young boys how to do this, and there are little boys online crazy for this man among a lot of men doing the same thing on social platform, which absolutely disgusting, and I really feel like it all got into this when feminism get unhealthy, maybe it's MeToo movement, maybe is something else.

**Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?**

Interviewee: Oh yeah! All the time. A few days ago, I was on the street, men would just come and talk my body, maybe it was a compliment, maybe it was nice, maybe it was something nicely said. But you just know what they mean behind their words, it's just not a nice feeling when you walking on street, they goes like "you have a nice butt", it was not a nice feeling. Before I was on the train, there was a guy just sitting there and squatting next to my chair, just looking at me til ages and ages! Until I turn around and look at him, he took to came my chair and try to touch me and then...., it just..., it would never happen to me if I was a man. It only happens to me when I was a woman, and that's the only reason because they like me because in the fact that I'm a woman, they don't want to know my personality, they just want..., actually it doesn't matter what I look like, it just because I'm the woman. They just want me, and this is very disgusting! I feel like men should able to control themselves to not to do this to women, and I feel like is this culture let them think of this title and everything so they do that.

**Interviewer: So, you have experienced that both in Taiwan and England?**

Interviewee: Yes, I gave you the first example happened in Taiwan few days ago, and the second example happened about a year ago in UK.

**Interviewer: How about social media, did you receive any messages on social media which made you really uncomfortable?**

Interviewee: Yes, I have received these things said of this men texting me, said "I want you have my baby and I want to raise my kids for me, I want you to cooking for me, and you're not allow to work, these like that!" it just made me really uncomfortable because he not just said he want to have baby with me, which just sexual harassment, secondly, he was want me to fit in this gender role and made me think I was enough, and made me think I just a woman who only can cook and clean for him, which was really uncomfortable.

**Interviewer: Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?**

Interviewee: I want to say when I start to care, but I feel like I always care. As I get older and get more information, learn more things, and I talk about things because I have more information that I feel comfortable to sharing things I have knew.

**Interviewer: Where do you get relevant information?**

Interviewee: I mean just on social media, I feel like a lot of people will say social media is not a choice able source, but I think, you know, you see a lot of women sharing what they have gone through online, and you learn about maybe on Google, I searched about how percentage of rape victim, women, men, and things like that. I think social media is the main thing, because I see Andrew Tate on social media, I see different men on social media, different women on social media, and their stories, and what they have to say to different things. Now you know I develop different opinions to different situations.

**Interviewer: You mentioned that you won't call yourself as a feminist, but do you support feminism's idea or belief?**

Interviewee: Yeah, definitely. I support hundred percent, I support feminism, but I will never call myself a feminist just because how it has become. So, the original idea, I love it, and I feel like everybody should respect that. But now I feel like it has become a tool for women to attract men, that's what I feel like.

**Interviewer: How about transgender community who join the sport competition, but they got judge and refuse by people, how do you feel about that?**

Interviewee: I felt like it is totally unfair because imaging in the wrong body in your whole life and finally be brave to come out, and now you are judged by everybody because you have a wrong body. I feel like they know the exactly that your body isn't the same, for example, transgender female obviously know their body isn't the same with every other female on the team, and I feel like that's already such a bad feeling, and I agree! Maybe their performances are better, but they do something to their body and they do approve to make themselves the same as people on the team. I feel that people would just say they just better, like searching online, when has a transgender person join the team and suddenly dominant the team, and I feel like that has never ever happened. Maybe one trans-girl won a competition and now, she doesn't deserve to win a competition because she was a man and she has different body, and she only won because she has a man's body. I think that was not fair because if a girl can win, trans-women can win. It is not because she has a better body so she won a competition but she works hard and maybe she didn't win a competition before, and it is so ok that a trans-woman don't win. When they win suddenly because they're men, and I feel like this culture exists, which is disgusting at all.

**Interviewer: How do you think people should design this kind of sports competition?**

Interviewee: I don't know this is a nothing or it is possible or not, but I feel like, for example, if a trans-man is join the male competition, there should be a man testosterone that he can inject to his body. With trans-man join a women competition, there should be a certain amount of oestrogen they can inject to their body. I feel like there is another thing can..., I'm not quite sure, I not inform

that how trans people transform to bodies, but I know that oestrogen testosterone they can inject to their body, and there should be certain amount, for example, a trans-man cannot be injecting a certain amount of testosterone, making nine significantly stronger than other men in the race, which I feel like it is not fair. But there should be a test going on to make sure they're not cheating with these such standards and they're well with their ranges of medicine they're taking and which make sense for a fight.

**Interviewer: How do you think the country establish a gender-neutral toilet for people?**

Interviewee: Oh! I have been talking about this all the time, because I feel like gender shouldn't be a consideration to toilet. Because when most people goes to the toilet, they want to use the toilet, and they're not there to look at other people. And yes, there are occasionally some people who are purposely want to look at other people on the toilet, but the society built under the gender role public not a few psychopath. So, I cannot say..., because there are women who rape women too, there are men who rape men, there are like women who rape men. You cannot just say..., people cannot just generalise like there are gender neutral toilet, men gonna rape women, and men gonna look at women. I feel like that's a such generalisation, so like "ok! Women does that to women, men does that to men". You're not really preventing this problem, you're just stopping this because people have this invisible prejudices existed within, and I feel like gender neutral toilet can be possible and can be really really common to those people when the trans people and non-binary people are very welcome to them and they wouldn't be pressure when they're using the restroom. Most people goes to the restroom for a purpose of a restroom, not to look at other people. If people want to build society of a structure on a few psychopaths, which was wrong because you don't build these things on a few psychopaths. The society is built on a gender role public, not a few psychopaths.

**Interviewer: When claim yourself as a genderflux?**

Interviewee: Um..., a year ago, two years ago.

**Interviewer: Might ask why did you claim yourself as a gender-flux?**

Interviewee: It's not because I don't like identify with my body or gender, I just felt like the term of gender and everything about gender are so men-made, and had create so many problems that shouldn't existed. I feel like you never connected yourself because you have a male sex organ or female sex organ. Yes! You have sex, yes! you have x chromosome or x-y- chromosome, but that will never change, and that doesn't really necessary make you a girl or boy. I feel like people have connected these two dots so strongly, they like if you have x chromosome, therefore, you're a girl. It's really unchangeable, and I really don't know where these minds of thoughts have connected. I don't know why people had connected these two so strongly, and people just let that go and be like your body is your body, you should be able to act like what identify with anything you want, and it is really not that complex, it is just gender and stupid because it was all men-made. It is so annoying because it has been used for men to create this unnecessary hierarchy and gender, it is something that isn't exist. I feel like so stupid now that we're still living under this gender concept and when that can just be demolish and no hierarchy, there would be gender neutral toilet, so many

problems will just be gone. The second gender doesn't a concept anymore, and I think that's why I do not identify with gender.

**Interviewer: Did you talk about this to your parents?**

Interviewee: No, not really. Because they don't really get it. It not like they don't care, they're just don't understand. It doesn't work to their brain, and like I said people connected their gender with their body so much that they just can't understand.

## **Interviewee: IW20**

**Interviewer: When did you identify yourself as a non-binary?**

Interviewee: I moved from a small town at Sweden about ten years ago when I was 22, and I moved to Stockholm, which is the capital, it is a big town. I met a lot of queer people and I met a lot of non-binary people. I started to understand that the thing you could be, so that's why I found the word to describe myself as non-binary.

**Interviewer: When you were growing up, did your family talk of issues about women? If so, how did they describe it?**

Interviewee: They didn't talk very much about it, but my aunt is a lesbian so they talked about it a little bit. I always have the sense that it was ok and I never felt that being gay are being a problem but being trans never actually existed.

**Interviewer: So, do you born identified with cis-female?**

Interviewee: What's that matter? Yes, I was assigned female at birth.

**Interviewer: How will you describe the differences between women in western countries and women in Asia?**

Interviewee: I don't know how being a woman in Asian is.

**Interviewer: What are women's social position in your country? What do you think caused that?**

Interviewee: I will say my country is quite equal in most part, but there are still a lot of things, small things like housework, which still normal to expect women to do the same way. It just happens that way and there are few women in power generally, so I will say that Sweden still has a long way to go.

**Interviewer: Why do you think women still have a long way to go like fully equal with men?**

Interviewee: I think that today there are a lot of things happened just out of routine that the women are supposed to do things differently, to dress differently, or act differently. There are a lot of sexism going on so I will say that's the big problem.

**Interviewer: During your learning process, did the schools provide any courses related to women's rights, gender equality, and diverse gender (transgender)?**

Interviewee: No, I studied gender sciences when went to university, when I was 20. But not in school, not in the obligatory part of school.

**Interviewer: How did they teach that kind of courses?**

Interviewee: What do you mean?

**Interviewer: Because in gender studied, there are a lot of different aspects?**

We learned quite basic things like how feminism works, what queer means, how women are purchased in media. I think because it was a basic gender studied program, it just basic gender studies, like introduction, and most things you can study on the basic level.

**Interviewer: Do you agree that the educational system should add feminism courses (including women's rights, empowerment of women, women-centred courses) for students?**

Interviewee: Yes.

**Interviewer: How about the diverse gender and trans gender communities?**

Interviewee: Yes, I do.

**Interviewer: In which grade or which level should they study this kind of courses?**

Interviewee: I think that should integrate from the beginning, and I think you can talk about gender and sexualities, but mostly about genders for kids from a very young age in the right way. So, I don't like "so now you're this age, now you get to learn about things like transpeople." It should be something always around, something you should always talk about it, it should always be transpeople are represented and people should know that trans are existed in the beginning.

**Interviewer: Do you think the educational system (in your country) is inclusive?**

Interviewee: um..., transpeople are excluded from taking courses, so they're not technically like excluded from learning stuff, but transpeople also are not represented in the studied material for example. That's one kind of exclusion.

**Interviewer: Have you participated in METOO movement before? If yes, can you tell me how did you participate? why did you participate? Did you anticipate something from the METOO movement? If not, have you read or watch any articles, news during the movement? How did you feel about that?**

Interviewee: I didn't not join the movement since that's the women thing basically, mostly. In Sweden, that was very female focused movement, and since I'm not a female, I didn't bound to take part. Also, it was the movement about sexism at work, being harassed for example. I haven't experienced that so I don't think there is a place for me to speak. I think it was a great movement and it is important that happened, and I want to support all the people who spoke out.

**Interviewer: Have you paid attention on Johnny Depp case?**

Interviewee: No. I know a little bit and some of my collages have talked it at the lunch table. But I don't know much.

**Interviewer: After #METOO movement, do you think people paid more attention on women's rights in any dimension?**

Interviewee: Yes, I do think so.

**Interviewer: In what kind of dimension?**

Interviewee: I think people are more aware of sexism, being a problem.

**Interviewer: Can you name any thing that you think improved women's position or rights because of #METOO movement?**

Interviewee: I think that a lot of men have learned not to make certain jokes and not to touch women who don't want to be touch. Even though there is being a lot of backlashes, I also felt that men have learned haha.

**Interviewer: Can you name any challenges women face or anything that disadvantaged women's position and rights because of #METOO movement?**

Interviewee: I think that some men are ridiculing the movement a lot and felt that the women who are speaking out are being pathetic and just looking for attentions that also a problem. That backlash from the movement has definitely make something even worse.

**Interviewer: Did you experience any insult because of your gender, whether it was on social media or in real life? Why do you think this happens?**

Interviewee: I often get misgendered, which is a problem. Sometimes, yeah, I get harassed.

**Interviewer: If people misunderstood your gender, would you correct them?**

Interviewee: Yes.

**Interviewer: How about on social media, do people judge you because of your gender? Or have you write something about your gender on social media?**

Interviewee: Yeah, my Instagram for example, says I'm trans and I usually don't interact with... and my Facebook doesn't say anything that so... I don't talk to strangers that much on Facebook, but if they do they probably just gonna look at my profile picture and guess my gender, and not understand I'm non-binary.

**Interviewer: Can you name anyone or thing that influenced you to start to care about women's issues including women's rights, gender equality, transgender community, etc. ?**

Interviewee: well..., equality has always been very important to me, and specifically, gender equality and trans rights started to be important to be about 2011, 2012, that's when I started to learn feminism and know other trans people existed so yeah, that's much about that.

**Interviewer: Do you support feminism's idea or belief?**

Interviewee: Yes.

**Interviewer: Do you call yourself as a feminist?**

Interviewee: Yes.

**Interviewer: What do you think about transpeople join the sports competition and then they got refused or judged by other people?**

Interviewee: I think that trans people should be allowed to play sports, and I think trans-women are allowed to play with women, and trans-men are allowed to play with men. I think people should choose themselves.

**Interviewer: A lot of people say that was unfair for a person who used to be a man and now join the sport competition with women because of different body muscles components, what do you think people should design this kind of competition?**

Interviewee: Well..., there are a lot of differences with muscles just in women and they saying differences with men as a group, so I don't think trans women are such outlier that is worth to qualify them. It was actually a problem for trans women dominant sports that we'll have a lot of more trans women playing, but we have very very very few trans women in sports, we have few trans men in sports, really really few trans people overall. So, I don't think it is a big problem as people saying this is.

**Interviewer: Do you think the government should establish gender neutral toilet in public or in school?**

Interviewee: Yes.

**Interviewer: What do you think that people who saying gender neutral toilet is useless?**

Interviewee: Do they say that. I never heard anyone say it is useless. Why it would be useless?

**Interviewer: They think that gender neutral toilet just another form of place for people who might get harass or raped.**

Interviewee: well..., I think the differences here are that in Sweden, we already have a lot of gender neutral toilets and most toilets are mixed so males and females, everyone gets to go to the same toilets. Toilets which are just for men or women are still existed, but most places are already be neutral. That's not really an issue in Sweden.

**Interviewer: So, people get used to about the gender-neutral toilet?**

Interviewee: yes.

**Interviewer: When did this appear in Sweden?**

Interviewee: I not sure, there are more and more gender-neutral toilet over years since I started to noticing them and I think maybe since 2020, there are been more and more.

**Interviewer: Do you think social media disadvantage or advantage diverse gender community?**

Interviewee: I think it is an advantage for a lot of people find friends and people to talk to, create community that's really important. The safe spaces are important, that also part of social media, and that's the problem. So, it is both, but I will definitely say, I would rather have social media, I think it is much better to have than not have it.