



LUND UNIVERSITY

REAPPEARANCE OF GENDER DISPUTES IN THE ARTIFICIAL
INTELLIGENCE CONSUMPTION SCENARIO

TAKING DIDI HITCH AS AN EXAMPLE

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Abstract

This thesis used the qualitative textual analysis research method to study the blog content and comments of the DiDi Hitch algorithm controversial published by China News on Weibo. The purpose was to explore netizens' views on gender bias and conflict in artificial intelligence consumption scenarios, as well as the drawbacks of DiDi Travel when adapting to artificial intelligence algorithms. In the end, I found that gender panopticon exists on both platforms and social media. Although cyberfeminism has awakened in Chinese social media, it was still hindered by patriarchal cultural habits.

Keywords: Platform Economy, Social Media, Gender Panopticon

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Introduction

Background Information

The information technology revolution in Western societies took place in the 1970s, and before that, a large-scale social and cultural movement of environmentalism and feminism took place in the 1960s. Although information technology cannot create a networked society, it has successfully transformed the economic model from an industrial economy to an information economy (Castells, 1997, pp. 6-7). Productivity and competitiveness are increasingly dependent on knowledge, information, and production logic (Castells, 1997, p. 10). And this makes the series of social and cultural activities such as feminism that occurred before the information revolution very important. Because they will appear in people's field of vision as informationized "knowledge" (informationized, usually refers to the application of modern information technology, especially the process that promotes the transformation of the application object or field) one after another. No matter whether people at the time agree with such information, it will always affect people's knowledge reserves subtly.

The time has come to 2021, with the continuous advancement of science and technology, this information technology that emerged from the world war has transformed human society from "humans as machines" to "machines as humans" in the era of new technology and media (Kline, 2015).

Originating from the social network revolution led by the Facebook company in the United States, the Internet has completely entered the social media era. The platform economy has entered the sight of users. With the maturity of the "platform", the "sharing economy" has attracted great attention. In recent years, platforms such as Airbnb and Uber have experienced rapid development, but this in turn has also triggered regulatory and political struggles (Schor, 2016, pp. 2-5).

People have many opinions on this. Some researchers believed that the sharing economy supported by the platform economy would significantly enhance the power and efficiency of ordinary people, especially the carbon emission aspect that makes many environmentalists very excited (Heinrichs, 2013, p. 228). But there are also many critics condemning users for only focusing on their interests, rather than sharing them. For example, in the past few years, there has been a wave of shared bicycles in big cities in China. For a time, major Internet companies rushed into the shared bicycle industry, and various colourful bicycles with satellite positioning smart locks appeared on the streets. But the good times did not last long, a large number of bicycles were scrapped, and now they have become scrap iron waiting to be recycled, these were the steel waste left by the competition (XU, 2019). Just like there are many electronic scooters in the streets and lanes of Europe now. But we can all see abandoned electronic scooters being thrown in the grass at will, and some even parked in blind passages and barrier-free passages. Also, In particular, for-profit Internet giants will have the problem of “misbehaving” social responsibility, they are even more unscrupulous in infringing on users’ personal privacy (Schor, 2016, pp. 10-12).

As a leader in the sharing economy in the transportation industry, Uber has also been plagued by many legal issues in recent years. For example, in Italy, the Milan court ruled that the local Uber company should maintain and comply with the local market. Uber defended itself. It claims that it is only an online platform, does not provide taxis or transportation services. The company’s function is only to provide potential drivers and potential passengers with an online community where they can communicate, but the company itself does not interfere with these relationships (Di Amato, 2016, pp. 177-178).

Uber provides a good model for China’s shared motor vehicle industry. From Uber’s defence of its own words, it can be seen that Uber is clearly distinguishing its corporate responsibilities in maintaining good social order, and DiDi, which is similar to Uber, is a Chinese company. DiDi’s business model is similar to Uber. The largest

Internet shared travel company in China also has similar defects. This shortcoming has caused great harm to Chinese society. While DiDi was rapidly developing its business, much negative news about its business model was exposed by the media. Some media pointed out that DiDi Company hyped up “technology to change travel” and also used coupons or other means to attract consumers to become permanent users, which is suspected of attempting to monopolize and control the market (Zhang, 2018). According to market research, DiDi’s market share in China’s online car-hailing travel market has reached more than 90% (Xiao, 2021).

And now, violence against women is still a big problem around the world. Studies have shown that violence against women is very common. It is estimated that one-third of women worldwide suffer some form of injury during childhood, adolescence or adulthood (Garcia-Moreno et al., 2005, p. 1282).

Yong and Farber found out that online car-hailing not only disrupts the transportation industry, but also excludes some people from the industry. For example, children and the elderly under the age of 14 and over 65 who do not own smart mobile devices. More importantly, gender, in the sense of human geography, women, has been neglected (Young & Farber, 2019, pp. 3-10). Research on gender and transportation has shown that women’s exposure to gender-based violence and harassment while travelling has largely restricted their actions (Li et al., 2012). Ride-hailing companies are driven by profits. When there is an opportunity to sacrifice passenger safety to gain greater benefits, companies often give up social responsibility and choose higher returns (Young & Farber, 2019, p. 11). Shared travel is indeed shaping the future mode of travel, but not for everyone. Especially in the Chinese social environment, women are very likely to be ignored and become a group sacrificed by the company to maintain capital.

Women’s vulnerability comes from culture, economic conditions and politics. The complex social structure creates a complex social culture, and the completely different social requirements for men and women create different growth environments and

world views. Therefore, any social events, especially major social events, will be reflected on a gender level. When facing disasters, the gendered society carefully constructed by patriarchy also arranged different logical first aid measures to assign different genders (Enarson & Hearne, 1997, p. 52).

Then, as a leading local online car-hailing company in China, DiDi's approach when responding to gender-based violence driven by the "platform economy" was worth exploring.

Below I specifically introduced the DiDi company and several cases of accidental injuries to women. In the Previous Research module, I elaborated on the historical development of gender regimes (Pascall & Lewis, 2004, pp. 389-391) in China, as well as the gender relations in modern and contemporary China. To further deconstruct in this way, after the violent incident, deconstruct the cultural background that drives company to harm women's interests to meet their own economic needs. In response to this series of social events, also explore the responses of netizens.

Case Introduction

DiDi is a ride-hailing platform based on the internet sharing economy model using artificial intelligence big data algorithm architecture. DiDi platform provides its customer with a mobile phone application, users can make an appointment on the mobile phone application to book or share transportation at a certain time (Beijing Xiaoju Science and Technology Co., 2019).

At first, it was only possible to book a taxi, but later it developed to be able to book a ride-sharing (it was later off the shelf) and many other means of transportation. The company cooperates with a number of third-party payment providers, users and car owners can conveniently make payments or receive remunerations on their mobile phones (DiDi, 2021).

DiDi Hitch went online on June 1, 2015. As a shared and mutual assistance travel platform under the DiDi platform, commuters and private car owners with similar distances can share rides through algorithmic intelligent matching. The original intention was to make commuting more economical under the promotion of the Internet sharing economy, improve vehicle utilization, allow car owners to reduce fuel costs, passengers to reduce economic expenditures (DiDi Hitch, 2021).

However, the envisaged economic model that benefits both parties has also caused great security risks. To facilitate communication, in the beginning, personal information was shared between hitch car owners and passengers. Telephone or message communication could be conducted through the platform, personal photos, gender, etc. could also be seen through the platform.

On May 5, 2018, after a male hitch driver raped and killed a young female flight stewardess in Zhengzhou, DiDi discontinued its ride-sharing products. Since then, DiDi has introduced a series of rectification measures for ride-hailing. One of the important items is that the passenger's personal information is changed from being disclosed by default to being closed by default. The avatars of passengers that are turned off by default are all virtual images. As a result, the driver can no longer see the gender, age, occupation and appearance of the passenger. Then, DiDi Hitch announced its return.

However, this measure did not last long. Many ride-hailing drivers confirmed that after DiDi went back online for a period of time, the personal information of passengers that was closed by default was reopened by default. The avatar of the passenger has become a real photo again (Wang, 2018). Then, on August 24, 2018, another male DiDi hitch driver took a 20-year-old woman to a mountain then raped and killed her.

Since August 27, 2018, the DiDi Hitch business rolled off entire China. One year later, on November 6, 2019, DiDi Hitch announced the latest product plan on the DiDi Travel App and started a trial operation. During the trial operation, it provided services from 5:00-23:00 in 7 cities, and it was stipulated that female passengers can only use the service between 5:00-20:00 (Baidu Encyclopedia, 2021).

Once this rectification measure was released, it caused a huge sensation in society. From ordinary netizens to self-media to China's official media, all expressed their views on this initiative. After experiencing verbal criticism from various parties, Liu Qing, the president of DiDi Travel, posted a response on the Weibo platform.

“Liu Qing admitted that as a senior female white-collar herself, DiDi Hitch is very unusable for women. She also admitted that the company's measures were inappropriate. But on the issue of security, that is a very difficult and tricky problem. But, the company is trying various ways to improve. DiDi Travel hopes that the public will give the company time and opportunities, and the company will further strengthen its safety guarantees.” (People's Daily, 2019)

In the scene of a ride, DiDi is not only a simple middleman. Both passengers and drivers rely on the information provided by the platform. If the platform provides harmful choices to any party, the platform should be held responsible (Tang, 2019).

Liu Qing stated that she was a woman, and she also admitted that women did not receive the protection they deserve when using DiDi's services. Of course, DiDi was afraid of recurring security issues for women, but the president said in the statement that the company was also facing a difficult situation. In other words, the security issue was very difficult, and she hoped the public could understand the difficulties of DiDi. The president used words like “difficulty” in the statement in an attempt to win the sympathy of the public. Since the president of DiDi chose to post this response on social media, it means that the public opinion orientation on social media is of strategic significance to the company's development.

Firstly, DiDi regarded social media as the company's main platform for responding. Secondly, many users on social media were already familiar with the ins and outs of the

incident, which can make the research more coherent. Thus I also chose to explore the gender dynamics of DiDi's adoption of the above measures by studying social media.

Below I specifically introduced the research direction of the thesis and the selection of research questions, in addition to why social media should be selected as a research platform. Then I further explained which social media platform to choose.

Research Direction and Research Questions

Research Direction

The gender-difference service time stipulated by the trial operation has caused an uproar in the public opinion. These public opinion struggles mainly exist on social media. Many people thought that was discrimination against women, others believed that was protection for women passengers.

In the Internet age, more and more people chose to post their personal opinions or find useful information on social media. Studies have shown that there was a positive connection between the frequency of social media use and political participation. Social media does not create new forms of protest, but amplifies traditional forms of protest (Valenzuela, 2013, pp. 920-922). In the related research on "why people use social media", researchers learned through sampling that people can search and obtain the information they want to know using social media. After the transformation of paper media to electronic media, there is a large amount of news knowledge on social media. It is possible to have undifferentiated social interaction, the cost of expressing one's views is also quite low. The simple and efficient way has naturally attracted more and more people to participate in the disputes of public opinion on social media (Whiting & Williams, 2013, pp. 362-366).

Therefore, this thesis hopes to discuss the public opinion disputes that occurred after DiDi adjusted its operating strategy in the context of artificial intelligence consumption on Chinese social media platforms.

By comparing the popular social media platforms in China, I decided Weibo, as the largest social media platform in China, was the most suitable platform for this research.

“Weibo” (“微博”) is the general Chinese term for microblog services. These services are similar to Twitter, the world’s most well-known microblog service. Since the development of social media, many companies have launched Weibo services in China. Currently, the most influential Weibo service in China is provided by Sina.com (Sina Weibo, hereinafter referred to as Weibo).

Weibo is often compared to Twitter. One way to look at Weibo is to see it as an alternative to Twitter in the Chinese market. Similar to Twitter, on Weibo, users can post short messages, repost other people’s posts, post and reply to comments, mark posts “like”, mention other users, and participate in discussions with specific tags, such as “@” or “#”. In addition to text content, Weibo also allows users to post links, pictures, music and videos. Weibo provides users with a customizable personal profile page, displays users’ basic information and platform activity statistics (Sloan & Quan-Haase, 2017, p. 593).

Although Weibo is an open platform, it is supervised and regulated by the government to suppress rumours and sensitive content. After the authorities believe that the post contains politically sensitive topics, abusive language, pornographic content, or rumours, the post may be deleted. Searches containing sensitive keywords can also be blocked. In addition, the real-name policy requires users to submit their real identity information when registering for a Weibo account. These accounts are being monitored. If users continue to post illegal or sensitive content, they may be blocked, and more serious, there will be related legal consequences to be borne (Sloan & Quan-Haase, 2017, p. 594).

Nevertheless, Weibo still has powerful social interaction and cultural exchange functions. Some Chinese scholars found through case studies that Weibo participates in social public management as an effective tool for users to understand information. And as a multimedia platform, it provides an effective way for users to participate in citizen news.

Although Weibo uses “followers” and “following” as the driving force of information dissemination. But Weibo also provides activity space for the three major groups, which are: personal social network groups, topic groups, and specific location groups. These three groups are driven by personal social circles, topics, and spatial locations for information dissemination. These constitute “groups”, and the information originally only disseminated within a certain group, but because different “groups” have the same “user” become the intersection of “groups”.

In this way, it has realized the quantitative and qualitative change of the information, release on Weibo from individuals to groups to mass media, also promotes the formation of effective interactions among unfamiliar users (Zhang & Negro, 2013, pp. 204-207). From accepting the progress of social news to influencing social news (Zhang & Negro, 2013, pp. 202-204). Weibo serves as a platform for protesters to express their appeals in China, and it is also a platform for other netizens to express their opinions. This function promotes the publicity and dissemination of citizens’ protest messages against politics and large companies. This kind of national attention provides “oxygen” to social protests (Tong & Zuo, 2014, pp. 80-82).

According to the 2020 User Development Report released by Weibo Company, Weibo had more than 500 million active users in 2020, and the proportion of young female users under 30 is high. The annual report also opened a separate female column (Weibo, 2021). Which shows that, as China’s largest social media platform, discussions on gender issues on the Weibo platform have become more and more aware of Chinese netizens. This also provided a reason for me to set my research platform as Weibo.

The application of artificial intelligence consumption scenarios is based on the general trend of the data age, but the current application of big data algorithms has not yet reached the height of people-oriented, even further aggravated the gender conflict. Based on the advantages of the Weibo platform, it is necessary for me to investigate the opinions of Weibo users on DiDi Travel.

After preliminary observations, when selecting research materials, my choice was to search for discussions on the issue of gender bias in DiDi Travel's algorithm in the discussions on the Weibo platform.

Thesis Aim

I use the research methods of Qualitative Textual Analysis to collect data and explore consumers' opinions on the gender bias and conflicts carried on algorithms in artificial intelligence scenarios. Finally, I want to discuss the drawbacks of DiDi Travel's policy of adjusting to accidental injuries, and hope that the company should bear the social responsibilities when applying artificial intelligence algorithms, especially how the company can promote the development of gender equality in China.

Research Questions

Above, combined with the research background and the characteristics of the research platform, plus I needed to take a concrete analysis of specific issues for the selected cases, considering the difficulty of conducting research and the convenience of collecting data. Based on the above considerations, I focused my research questions on netizens' opinions on DiDi's algorithm changes, as well as the extension of this on the plight of women in the era of prevalence of artificial intelligence.

The specific research questions are as follows:

1. How does the algorithm change of the DiDi platform cause controversy?

2. What kind of antagonism do comments show when discussing gender topics?
3. What kind of predicament women will have in the artificial intelligence consumption environment?

Thesis Outline

Based on the above background knowledge support, I showed previous research on related issues in the theory module, and selected the theoretical concepts applicable to this thesis. In the research method module, I introduced in detail the selected theoretical support for qualitative text analysis, how to collect data, and the detailed steps of how to use data. In the analysis module, I used research methods, supported by concepts, to find the logic behind the collected data, and to find answers to my research questions. Finally, in the summary and discussion module, I combined it with the research purpose, found the existing problems of DiDi company, tried to propose feasible improvement directions.

Theoretical Framework

Previous research

After briefly understanding the background of the information age, I pulled the timeline back to modern times. Relying on the information-driven logic of the technological revolution, the social media that led the world to the information age has caused great social changes, the resulting platform economy combines capital and technology. While providing convenience for people, it also caused a series of troubles. Based on my personal background, I have locked my vision on China, DiDi Travel has become my research object, and China's local social media platform Weibo would also be used as a research platform. After preliminary observations, I decided on the research questions, the above research questions would be used as my research questions to guide the next step.

As written earlier, gender regimes played a vital role in social events. Since China's gender regimes and its development process were completely different from Western countries. Thus, I summarized previous studies and sorted out the historical development process of gender regimes in China, as well as the factors that affected the formation of gender relations in modern and contemporary China. Since I was also studying social media, it was necessary to learn about the gender relations occurring in Chinese media. The DiDi online car-hailing incident was different from previous gender-based violence in traffic. The company did not provide any physical services. It provided algorithms. The critics were also the amendments to the algorithm. Therefore, for me to have a clear understanding of the logic behind the platform economy and the power of the algorithm was very necessary. The connection between algorithms and gender issues were also worth noting.

Women, gender relations in contemporary China

Although Chinese society has experienced dramatic changes in class and culture in modern times, we can still see the shadow of the old era in today's popular culture, so I might as well review the development process of Chinese gender regimes in history.

The prejudice against women existed before the Confucian era. But it was Neo-Confucianism, which was adopted as the official doctrine by the ruling class of the feudal dynasty, turned the marriage system into a bondage to women and regarded women as the property of their husbands. Until the end of China's last feudal dynasty, Confucianism has been the most influential school of thought in China. The gender concept guided by Confucianism has always been the main ideological guide for Chinese women's behaviour (Gao, 2003, p. 114).

After the founding of New China in 1949, Marxist views on women began to be introduced, and gender equality began to be emphasized across the country (Xie, 2013, pp. 4-5). However, the Confucian gender concept that influenced almost the entire feudal dynasty in China is still deeply rooted in modern Chinese.

Since China's reform and opening up in 1978, tremendous changes have taken place in the economy and society. Some scholars, after studying the second national sample survey of women's social status in China, concluded that the reason why women's social status is still low today. It is not just because men in a patriarchal society use their system or culture to over-appropriate limited resources and opportunities. Also the oppression of the patriarchal system, women themselves lack confidence in their abilities and take the initiative to give up the few opportunities for social participation (Ye et al., 2003, p. 28).

Gender and media in China

At present, gender awareness has not yet entered the mainstream of China's media policy, women's ethics have been packaged in new forms and widely spread in the field of new media public opinion. In social media, many women broke their silence and revealed the sexual harassment and sexual assault they experienced. Through their voices in the media, they aroused public opinion discussion, promoted the public's attention and support for women's rights (Liu & Wang, 2021, pp. 25-29). But we had also seen that when women spoke out for their rights, they often faced physical attacks or verbal violence on the Internet (Zhang, 2004, pp. 203-204). The media agenda in the new media public opinion field is still dominated by male discourse, there is still a long way for women to gain equality and respect (Liu & Wang, 2021, pp. 28-29).

Chinese Women's Discourse Power in the Era of New Media

Weedon summarized Foucault's interpretation of discourse. Discourse is the way to constitute knowledge, as well as the form of social practice, subjectivity and power relations, which form the basis of knowledge and knowledge itself. Discourse is not just a way of thinking or producing meaning. It is also part of the network of power relations that constitute the way the individual's mind and body are formed. Just like the female body, putting aside the discourse, the female body is just a living organism. Under the power system dominated by discourse, the function of the female uterus has been magnified to the whole social function of women (Weedon, 1989, p. 108). The power and dominance of a group are measured by their control over discourse. This is a condition that controls people's thoughts (van Dijk, 1993, p. 257).

Therefore, discourse includes the qualification of the subject to speak, the ability to influence others and establish their social status through discourse. In this process, Chinese women have undoubtedly become "others" (Song & Yang, 2010, p. 70).

In China, female discourse has always been in a state of aphasia in the traditional media environment, men have deepened the deep-rooted “masculine culture” through text and other tools. After the advent of the television era, “female discourse” and “female television image” have become hot topics. Theoretically speaking, the emergence of new media has broken the traditional mode of discourse power control. Its multipoint-to-multipoint communication characteristics provide an opportunity for women to participate in information dissemination independently, thereby improving women’s social status. But the reality is that in the context of new media, the gender gap in Chinese society is increasing (Guo, 2017, p. 67).

Bourdieu’s cultural sociology argues that culture can be precipitated as “habitation” in social evaluation criteria. Emphasizes the reality of mutual penetration of individual subjectivity and social objectivity (Zhang, 2005). Patriarchal “habitation” affects women, women’s actions are also permeated with internalized patriarchal social conventions. The traditional Chinese culture of gender inequality has penetrated into the social evaluation criteria, women who successfully internalize this criterion have to compromise with the values dominated by the patriarchal culture in their online expressions. Only in this way can one change her position in the field of gender discourse, from being passive to the power centre of public discourse (Song & Yang, 2010, pp. 72-74).

Commercial interests are the guarantee for the survival of the media. In the established patriarchal capital logic, selling female characteristics and stereotypes are the most common and easiest way for the media to seek commercial profits. However, since the self-emphasis of female identity and the recognition of female discourse are not in line with the established logic of interest, this makes media capital push female bloggers to a marginalized position, women’s discourse power is also distorted, eventually becomes a curiosity.

As Foucault said, punishment tools in modern society, as the plaything for the masters of existing knowledge and power, will be more concealed. The commercial

operation of the new media and its hidden message with traditional culture, coupled with the long-term influence of the patriarchal culture, have made many women inadvertently become copyists of the patriarchal culture. The disseminators of power culture have further strengthened the traditionally male discourse (Song & Yang, 2010, p. 73).

The male anxiety behind the anti-feminist discourse

“Anti-feminist discourse divides women’s rights into two categories: "true feminism" and "pseudo feminism". Behind this discourse is their deep concern about the erosion of male superiority and unity.” (Luo, 2019)

Like Western society, China is also in a new gender war. This era is characterized by the staggering amount of viciousness and violence against women in cyberspace (Banet-Weiser & Miltner, 2016, p. 171). While the power of Chinese feminism is gradually growing, the anti-feminist voices are also increasing accordingly. Crude gender conflicts seem to spread to more and more issues in cyberspace. Anti-feminist voices are dissatisfied with feminism’s collision with the existing gender boundaries. They believe that in China, women’s status is higher than that of men, but they still demand more benefits, while male voices have been suppressed. Men are now “Vulnerable Groups”. Opponents claim that the so-called “true feminism” means that women should bear corresponding obligations while demanding equal rights with men, and the way they claim rights should be “rational and gentle” (Lin, 2020). “Pseudo-feminism” includes not only requiring the same rights as men but not assuming the same responsibilities as men.

Behind the anti-feminist discourse is a deep worry about the erosion of male superiority and unity, this worry comes from the interweaving effect of gender and class. What it reflects is the anxiety of men worrying about losing their identity as a male group when their class structure changes and gender order is challenged (Banet-Weiser & Miltner, 2016, pp. 172-174). Many men are surprised to find that the resources used to demonstrate the superiority of men or to win the recognition of the male community cannot be obtained as smoothly as imagined. New women refuse to be materialized by men. This not only caused men to worry about class decline, but also made them fall into the rupture of the bond of recognition between men. The lack of masculinity was projected on women who refused to obey the traditional gender order and turned from appearance to personality. “humiliation” (Luo, 2019).

Power of Algorithms

The innovation of the media system is often accompanied by the innovation of the power system. The invention and use of algorithms have pushed the application of power to another climax.

We are entering a high-tech society, and this way of life is not just being injected into the media, but people and technology are co-produced (Bucher, 2018, p. 1). Programming means combination and organization, sociality is the way entities connect and gather together, when programs interact with humans, these expressions to some extent reflect the values of algorithm creators (Bucher, 2018, p. 4). The power and politics of algorithms stem from how the algorithm system shapes people’s encounters and orientations in the world. In other words, algorithms are not only procedural tools, but are given a series of powers such as invoking people’s ethical relationships. Algorithms are the result of complex social material practices (Bucher, 2018, pp. 12-29).

Pay attention to algorithms and pay attention to the ways they have different effects in different situations and different purposes. The truth of the algorithm is played out in practice. Algorithms enter social rules, it has the ability to interfere and construct new rules. There is no difference between the good and the bad of the algorithm itself, but the agent form of different attributes will affect the social function of the algorithm and affect the public (Bucher, 2018, pp. 147-148).

The Platform Ecosystem

Platform as a programmable architecture designed to organize interactions between users. The platform uses algorithms to automatically filter large amounts of content while connecting users to the content, services, and advertising. The focus has shifted from technical relations to economic relations. By automatically collecting and processing users' data, the platform can target and analyse users and groups (Van Dijck et al., 2018, pp. 9-12).

The adoption of the platform leads to conflicts among stakeholders on public values. The values involved in this struggle are not only economic and social, but also political and ideological. The way in which the platform has power distribution affects the market, and even the state power (Van Dijck et al., 2018, p. 8). As the main shaper of the ecosystem, large companies can rewrite the rules of a democratic society. But they should act responsibly in order. When defending the rights of consumers and citizens, the government is of course the regulator and law enforcement, they can also be the responsible users and developers of the platform. Governing the platform society is ultimately a geopolitical struggle for influence and power, because large companies already have a lot of information and data when they create the platform (Van Dijck et al., 2018, pp. 137-139).

Gendered Algorithms

Gender bias also appears in AI algorithms. From the serious imbalance in the gender ratio of the programmer's practitioners to the word embeddings in the algorithm. In the process of machine learning, the data provided by programmers and so on reflect that data algorithms are data-based information, but they are not value-neutral information (Maroti, 2019, pp. 2-5).

Humans can only speak to reflect the values of their creators, and social values that discriminate against women may be embedded in the way the language is used (Leavy, 2018, p. 14). Unfortunately, effective actions can only be taken when the biased algorithm repeats the injustice of the society. Although identifying gender bias in machine learning algorithms is a complex task, it is not impossible to complete. In gender issues, women are at the core of defining the concept of fairness, and thus it is urgent to enhance women's status in the field of artificial intelligence (Leavy, 2018, pp. 16-17).

Above, I have provided an overview of the situation of the modern Chinese gender regime from the aspects of the development direction of Chinese gender relations, the further evolution of gender relations in Chinese local new media, and the male anxiety behind women's discourse.

Later, from the perspective of DiDi, I learned about the development of the platform economy, including the artificial intelligence algorithms that support the platform economy, the relationship between the algorithm and gender, and the power of the algorithm.

These served as the prerequisites for the analysis part, also appeared as important knowledge for the reflection of the operation mechanism of the analytical platform in the society.

Below I constructed and organized my own theoretical framework based on the core viewpoints of my predecessor's research.

Theory

Female agency

When Duits and Van Zoonen use agency as an analytical term, they refer to the purposeful actions of individuals, whether these actions are achieved autonomously or the result of structural forces. This special understanding is very close to Giddens' (1984) classical structural theory (Duits & Van Zoonen, 2007, p. 165). Giddens also pointed out human action is mutually and circularly shaped by structure and agency alike, which does not give precedence to the one or the other (Giddens, 1984).

In the framework of post-structuralism, agency can be regarded as the discourse structure of a specific individual, as a subject, has the power to speak and be heard. This extends the concept of agency. Agency can be defined as a person who can talk to an authority. This ability does not come from their personal qualities, feminism will not play a leading role or occupy an authoritative position when entering the agency. Of course, individuals can admit to being persuaded by feminism. Agency is not freedom from self-discourse, but the ability to recognize and change discourse itself (Davies, 1991, pp. 51-53).

Discipline and Punish

The basic structure of panopticon, first advocated by Bentham in 1791, that the prison is surrounded by a circular building, the centre of the prison is an observation tower. Panopticon's design principle is to invest as little human resources as possible to control as many prisoners as possible. The transparency of the watchtower is significantly lower than that of the cell. Moreover, the cells are closed and isolated, which minimizes the occurrence of violent incidents (Bentham & Božovič, 1995).

Discipline and punishment have tested the history of punishment in Western society, and further developed Bentham's theory of panopticon and interpreted it as a perfect disciplinary institution (Foucault, 1977).

In such activities as public executions, in order to demonstrate his authority, the monarch passed the fear of being punished to everyone who witnessed it. Although the masses are afraid that they will be punished, they still express their dissatisfaction and resistance within their ability (Foucault, 1977, pp. 3-5). After the rise of the humanistic spirit, torture was gradually banned. Physical punishment has become a deprivation of prisoners' daily rights. Modern forms of punishment are more insidious, do not target the body itself, instead use power techniques to discipline people (Foucault, 1977, pp. 104-110). The punishment method also permeates knowledge and technology. Knowledge participation in the design of the exercise of power, such as modern prisons. Let the prisoners continue to learn and correct their own values, and be disciplined in all directions from the mode of action to the way of thinking. Over time, habits become natural, from being disciplined to self-discipline, until the prisoner becomes the ideal "product" of a power exerciser (Chui, 2019, p. 78). Prisons are just a demonstration unit that exercises power to punish and discipline. In fact, this power technology has penetrated into society.

In a modern society where knowledge, truth, and power are combined, the exercise of power is "microscopic". The focus is not on who has power, but how to obtain power (Chui, 2019, p. 77). The addition of knowledge makes the entire punishment system more concealed (Foucault, 1977, p. 96). Participants do not need to understand the logic of power operation, they only need to follow the control of the authority, that is, the knowledge holder, sometimes the holder of "super power", such as monarchs (Foucault, 1977, p. 78). If there are rebels who question whether current knowledge is pseudo-knowledge, Foucault believes that at this time, it is only necessary to raise knowledge to the truth, which means generally recognized by society (Chui, 2019, p. 79). In this

way, no authority is needed, the rebels will be suppressed by the morality of the whole society.

In Foucault's view, the designed structure and concept of panopticon are not only applicable to prisons, but can also be extended to other fields. To sum up, prison has become a metaphor in modern society, every public ritual has the effect of "punishment". To a certain extent, we can call it "symbolic power". Our identity construction completely relies on the unilateral indoctrination and re-education of this symbolic world (Cronin, 1996; Foucault, 1977).

Panopticon, discipline and punishment served as the theoretical support that helped me complete the construction of power control when social media and the platform economy interact. It also played an important role in my analysis of bias algorithm and radical gender comments.

Chinese misogyny culture

In East Asian culture, misogyny can be understood as contempt for women, men regard women as tools for venting their desires. In the gender order of the gender binary system, what is deeply rooted in the core position is misogyny. Under this order, neither man nor woman can escape (Ueno, 2018, p. 2). Women can only be objects and can only be possessed, so they are inferior. While men contempt women by unanimously, men identify with each other as superior sexual subjects. This feature is called homosocial. Recognition among men is achieved by individuals through the masculine temperament of demonstrating wealth, power, and female or sexual abilities. Out of the fear of men losing their dominant sexual status and the purpose of maintaining the unity between men, they will strictly exclude "homosexuality", that is, "men like women". It is precisely because of the continuous operation of this mechanism that the gender order in which men are always in a superior position (Ueno, 2018).

As a kind of internalized sexism, women's disgust in daily life is not easy to show. Once switched to the Internet, this discrimination has shown a trend of "amplification" and "increment". This is closely related to the expression mechanism of "anonymity" on the Internet. The anonymous environment of self-media comments also provides a disguised "exemption context" for the circulation of disgusting discourse (Xu & Gao, 2019, p. 148).

"Netizens who have lost some kind of 'socialization' control no longer need to perform and watch so routinely. Naturally, they have the courage and even willing to show the private, emotional, exaggerated, and rich me." (Li, 2009, p. 65)

The reason why disgusting words about women are tolerated and acquiesced on the Internet is largely due to acceptance or acquiescence to past experience. The masculinity embedded in the Internet technology manufacturing link and the corresponding discourse system make the existing gender discrimination framework determine that the technology change is not the change of gender relations, but the progress of women themselves. Women can only adapt and use technology (Xu & Gao, 2019, pp. 162-163).

Cyberfeminism

Haraway introduced feminism into a cyborg and redefined it as a control organism, a mixture of machine and organism, a social reality creature, and a science fiction mission. Haraway believes that we are all cyborgs, a combination of organisms and machines (Haraway, 2006).

The "cyber" in "cyberfeminism" refers to cyberspace. Cyberspace is an extension of real society. Cyberspace includes virtual space and real space, which is very similar

to today's network society and human society. Haraway's concept of "cyborg" is closely related to "cyberspace". Cyborg is the main body in cyberspace, and cyberspace has opened up became the main body in cyberspace (Jin, 2018, p. 6).

The basic view of Haraway's cyborg feminism is: Communication technology and biotechnology have reconstructed our bodies, it also blurred gender. Cyborg has become a symbol of feminism. Science and technology provide women with new power and freedom, brings women more room for survival and development, and can provide women with equal rights to speak, thereby realizing women's liberation (Jin, 2018).

Yet some scholars believe that we should not "leave the body behind". The Internet as a virtual world is not just an extension of the body in the real world (Brophy, 2010, p. 930). Reality has proved that although the online world can be a place to eliminate individual differences, it is not a utopia of the real world. It is impossible to completely divorce from reality and abandon one's gender, ethnicity, etc. People still live in their words and have not separated from them. "Entering" the Internet is a kind of behavioural expression, a kind of phenotypic order and the formation of language, combining the material world and language space (Stormer, 2004, p. 263). Cyberfeminism can be used as a platform to solve and analyse the personal and political impact of communication technology innovation on women's daily lives. Explore the user's agent, meanwhile solve the power shaping of the Internet and related technologies, and restrain these powers (Brophy, 2010, p. 942).

Above, I have completed the theoretical framework part. This theoretical framework would be used to support the processing of the collected data in the analysis part. Female agency and Chinese misogynistic culture would be used to resolve gender dispute discussions on the Weibo platform, further analysed the deep meaning within this gender-based struggle. Discipline and punishment would be used to explore how DiDi's algorithm strategy changes have aroused widespread criticism. Cyberfeminism

is an extension of feminism in the cyberspace. It was very helpful for me to solve the plight of women in the era of artificial intelligence and how to get out of the plight.

Methodology

Qualitative Textual Analysis

This thesis uses qualitative textual analysis by Kuckartz (2014) as the methodology to guide the analysis of collected empirical material. I would conduct a qualitative textual analysis of the content posted by China News and the popular comments on Weibo under the news report.

The more we know, the better we can realize what different levels of meaning an article has. It is impossible to make an inductive understanding of the text itself. The central principle of the hermeneutic method is that a text can only be interpreted as a synthesis of its parts, and that a single part can only be understood when the entire text is understood. The process of hermeneutics is a repetitive spiral. Hermeneutics can only understand the text through the process of hermeneutics. In hermeneutics, trying to understand the text depends entirely on the person trying to understand and explain things, because people always have preconceived notions of the object or subject in front of them (Kuckartz, 2014, pp. 16-21). Classification and coding in grounded theory play a central role in qualitative text research. In the beginning it was an inductive method, but when grounded theory is combined with interpretation, we can carefully code the data and code specific phenomena in the data material (Kuckartz, 2014, pp. 21-23).

Berelson, a representative of classical content analysis, pointed out that content analysis depends on its category, because the category contains the substance of the investigation (Berelson, 1952). The classification of categories is a part of the script of any mental activity and is a basic cognitive process. We need categories to perceive the world and organize perceptual content (Kuckartz, 2014, pp. 38-42).

The document and the comments are social-cultural products, and these were to be developed and understood within context (Kuckartz, 2014, p. 18). Therefore, I can use

qualitative textual analysis to study related content. For example, the social environment, and a series of social interactions based on their social background and so on (Kuckartz, 2014, pp. 17-19).

At the same time, hermeneutic understanding and grounded theory gave us instructions for specific operations. Hermeneutic understanding allows us to have an iterative process to explore how to better parse the meaning in the text, and constantly adjust our understanding based on the whole (Kuckartz, 2014, p. 19). The codes, categories and themes brought by grounded theory can better process the information and data we get. Based on information classification, find the connection between each other, and then choose reasonable theories according to the results, so as to better support the research (Kuckartz, 2014, pp. 21-23).

Back to my topic selection, after searching and browsing related topics on Weibo. I found that many media companies have participated in the discussion of DiDi algorithm adjustment. As mentioned above, Weibo provides convenient conditions for the development of topic groups. When participating in discussions, most media would edit #topics into the text to expand the efficiency of their blog posts.

The topic of #DiDi adjusting the trial operation rules of the ride-hailing# was initiated by the surging news of a media that dominates the dissemination of current political and ideological news, with a reading volume of 140 million and a discussion volume of 28,000. On Weibo, the topic of DiDi algorithm adjustment is ranked first in activity. Under this topic, the blog post of China News ranked first in popularity. The Weibo interface shows a total of 654 comments for this blog post. China News is a key and authoritative online media hosted by China News Agency.

Based on this information, I decided to use the blog post on the change of DiDi hailing car operating rules published by China News¹ as the research object. The blog content and comments below the blog post are researched as empirical material.

The blog published by China News. The release date is 2019-11-7 20:28 (Beijing Time), November 4-8, 2019 (Beijing Time) was the release time for DiDi to announce algorithm adjustments and the following specific rules. As of 2019-11-9 21:37 (Beijing Time), the last comment was posted by the user. Therefore, the time node was between 2019-11-7 and 2019-11-9.

In short, qualitative research was chosen because it can better understand the big data gendering application and gender power relationship triggered by the DiDi ride-sharing incident under a given social-historical background and time. In addition, qualitative research enables researchers to use data and aims to understand the meaning formation process of phenomena and the social interactions of actors related to them (Jensen, 2020, p. 226).

In order to obtain data more conveniently, I currently hope to use Web Scraper as a tool to assist in data collection. The following is the working principle of information capture.

This research follows Kuckartz's qualitative text analysis method. This includes interpreting the text, constructing categories, coding the text, analysing and presenting the results (Kuckartz, 2014, p. 40). In the analysis part, specific examples would be used to support my statement.

First, pay attention to the content of the blog post. Starting with open coding, this is the process of conceptualizing and classifying data (Kuckartz, 2014, p. 23). I processed text, optimized various scenarios, and combined inductive and deductive methods to define categories, but mainly inductive methods. This is because in the blog

¹ The blog post link is: <https://weibo.com/1784473157/If8RzaLxK?type=comment> Please note that login onto Weibo is required when using this link

post, the reporter of China News not only briefly explained the progress of the incident, but also interviewed passers-by of different genders on the matter through random interviews, and also interviewed relevant staffs in charge of DiDi through telephone interviews. After connecting and categorizing these scenes, it can be seen more clearly what different demands are pursued by people of different identities.

To answer the first question, I completed the transcription of the documentary text and applied the determined categories and dimensions to the encoding, and finally got the complete encoding data. Through the analysis of the different concepts and behaviour characteristics of people with different dimensional identities toward users, company rule makers, heads of government departments. I created a matrix. There are two ways to interpret this matrix. One looks at the impact of the theme on people of different identities, and one looks at the various views of people of different identities on different topics. And apply the concept of discourse and agency to find the power operation mode.

Next, I conducted the comments study to answer the second question. Because my focus is on gender dispute, I wanted to explore how does the conflict between the comments occur, and what words would be used to defend or fight back when it occurred. Furthermore, when I sampled, I did not choose popularity as a screening criterion, because they are sometimes just a sentence without other people interacting with it. I choose those comments that have more interactions. For the entire research method and steps, I borrowed the qualitative text research method of Kukartz (Kuckartz, 2014, pp. 35-36).

During the analysis, I borrowed female agency (Davies, 1991; Duits & Van Zoonen, 2007; Giddens, 1984), misogyny culture (Ueno, 2018), punishment and discipline (Foucault, 1977) related concepts to create my main categories and subcategories to encode the comments I collected.

The answer to the third question would be summarized and refined from the answers to the first two questions. I used cyberfeminism (Brophy, 2010; Haraway, 2006; Jin, 2018; Stormer, 2004) as a guideline, also panopticon system from Bentham and Foucault (Bentham & Božovič, 1995; Foucault, 1977), combined with the content of the blog post comments, sum up the answer to the third question.

Advantage

The qualitative textual analysis focuses on the analysis of the text. After understanding the context of the text, whether it is coding or classification, it is to better understand the relationship between the content and the text. This method would not be separated from the social and cultural background, and the process of continuous understanding can also understand the text more accurately. When coding, through hermeneutic understanding, I could find the most suitable category, which helped me to use the data obtained by appropriate theoretical analysis. Especially after studying misogyny culture (Ueno, 2018), I realized that a lot of hate speech is related to the social and cultural background of the participants. I could guarantee as much as possible that my understanding of the text is neutral and meaningful.

This was also suitable when researching relevant reviews of the document. After I understood the text of the document itself, I encoded the selected comments. Found connections by analysing the subject of the comments.

Disadvantage

But as qualitative textual analysis focuses on the analysis of the text, the content of the analysis is limited to the selected content itself, and I could only select the text that can be obtained. And because of the need to classify the text, it is easy to be obsessed with the number of repetitions and neglect to reveal the meaning of the content itself.

Although what I have selected is part of the text content, it was also representative. Because everyone uses their own discourse when writing their comments, their

discourse does not appear out of anything, it was still a product of interconnected social power relations.

Ethical Consideration

Weibo profile owners can choose to protect their displayed information through personal profile security settings. Participants can choose whether the content they publish is public or not, and whether the observation of this content can be regarded as an exemption or other permitted research is still to be discussed (Moreno et al., 2013). And for the data that I collected at a specific time, users can decide whether to delete the comments they posted afterwards. Although I paid attention to the user privacy policy when using the data, it was still open to question whether I could continue to use the deleted data.

In addition, the number of comments displayed on Weibo was the number of the entire comments since the blog post was published, not the actual number of existing comments. I also found deleted comments in the collection of information, which broke the collection of exchange content in the comments. This affected the integrity and continuity of data.

Analysis

Constructing a new social gender order: whose responsibility?

This section mainly uses Foucault's (1977) concept of discipline and punishment, and platform economic operation mechanism to analyse the content of the blog published by China News (the content contains an apology statement from the president of DiDi) and the comments below the blog also to answer how the algorithm adjustment of DiDi Hitchhiking Service caused social disputes.

Not just crime, violence against women

The president of DiDi issued an apology (DiDi Travel Official WeChat, 2018) after the second malicious rape and murder of women.

The statement described the two cases against women as “tragedies”, “the passing out life”. The reason for the tragedy is described later as “people with the cause of this phenomenon is that the company “Does not take safety as the core assessment indicator, but grows based on the scale of the company’s development” which was leading by “the deviated values”.

Throughout the full text, even though the two incidents were all due to the violent rape and killing of female passengers by male drivers, the DiDi President’s statement did not mention a slight word about women, the entire statement only referred to them as “tragedy” and “security incidents”. Violence against women has become a random violent crime incident. Reading this statement without knowing the background of the case, there is no way to know what kind of crime happened. Female victims are blurred as “lives”, and male offenders are “criminals with ulterior motives”.

As a result, I argue that DiDi has erased the fact of sexual crimes in this statement. Women have lost their discourse and agency, became the victims of the company’s

profitability. In the statement, women became legal victims of sexual violence (Tang et al., 2002, p. 968).

In the early psychiatric analysis, scholars believed that men who abuse women are sick and mentally ill. Therefore, violence against women is a rare behaviour that does not occur frequently (Fitzgerald, 1993). This coincides with the “criminals with ulterior motives” mentioned in the statement. The United Nations clearly stated in the definition of violence against women is that any gender-based violence includes any physical, sexual and psychological harm (World Health Organization, 1997, p. 1). Obviously, DiDi did not realize or did not want to admit that both crimes were sex crimes. Although trying to obscure the facts of sexual crimes, the murder case made DiDi unable to deny the existence of security breaches. However, the use of the “people with ulterior motives” argument is undoubtedly seeking excuses and shirking responsibility for their own mistakes. On the one hand, they attribute more mistakes to the criminals, and on the other hand, they tried to convince consumers that crime is just a random event and will not happen every day.

In fact, this is exactly what the Confucian patriarchal society has been doing for a long time. Under this gender power regime, women’s disobedience to men and their rejection of men’s sexual needs will be regarded as a challenge to patriarchy, disrespect for men, and the resulting sexual violence is not regarded as violence (Garcia-Moreno et al., 2005, p. 1282).

After issuing this statement, DiDi discontinued the ride-hailing service. But later, when the service went online again, the algorithm operation regulations were adjusted so that women could not use the ride-hailing service after 8 pm.

Irresponsible platform, algorithm with bias

The passers-by interviewed in the blog of China News and the comments below all commented on DiDi’s algorithmic rules that female users are not allowed to use the ride-hailing after 8 p.m., quite different points of view emerged in these comments.

The following is an example of a negative evaluation of the DiDi platform algorithm:

“Drivers who were complained of sexual harassment by customers not long ago can continue to take orders. DiDi is irresponsible as a platform. DiDi is an operating company, and it is obliged to protect the safety of its passengers. It has the right to refuse to serve female customers, so female customers also have the right to criticize it.”

In this comment, the commenter stated that the platform did not strictly treat the “sexual harassers” who had been complained about, instead “rejected female customers”. Therefore, the DiDi platform is “irresponsible”. Sexual harassment shows a kind of sexual subordination and is an effective way to maintain the traditional status of gender power relations (Franke, 1997, pp. 691-695). The algorithm’s connivance of sexual harassers is tantamount to supporting this gender affiliation.

Yet other people believed that DiDi’s algorithm change was the right decision. Below I would show the positive views interviewed in the China News blog.

“This is good. After all, it is safer for women. In fact, it can be divided into regions. If it is more remote, this matter is still more advantageous.”

The interviewee believed that this was “safer” for women. He also mentioned that “regions” are very important, the “remote” places in China are “more advantageous”. Research has shown, women in remote areas of China have far lower levels of education than men (Zeng et al., 2014). This can be interpreted as, the more remote the area, the higher the possibility of women being violent. And people’s acceptance of restricting women is also higher.

In the comments, some comments agree with this respondent, such as:

“Women are harmed more at night, so if the company prohibits women from riding at night, women will not be harmed. There is no problem with this algorithm change, and it has nothing to do with discrimination.”

In the labour market, there are many cases of protective discrimination. Companies reject women from entering the labour market on the grounds of harmful reproductive harm to women, or restrict women’s working hours to restrict women’s development space (Wright, 1979, p. 308). The employer’s practice of excluding women without improving the working environment constitutes protective discrimination. The Didi incident was the same. Many netizens believed that this is a protective measure. Women should be protected from harm and should not be criticized. But restricting the way women travel would bring greater losses to women’s autonomy (Anderson & Eswaran, 2009, p. 179).

Here, I analyse these as, while DiDi uses algorithms and platform economy to help it achieve economic benefits, it actually uses algorithmic rules to convey the values recognized by the company. The value was expressed as the company’s decision to abandon the interests of women to protect its own capital after the company’s interests are affected by gender factors. Regarding DiDi’s algorithmic regulations, there is no doubt that it was gender-discriminatory, because it restricts the legal rights that women should have. This is a unilateral act directed at women. The most important thing is that even if factual discrimination has been established, there are still voices that do not recognize discrimination.

The algorithm was created to facilitate the interaction between programs and people (Bucher, 2018, p. 4). The platform is an architecture that uses algorithms to filter information, designed to organize the interaction between users (Van Dijck et al., 2018,

pp. 9-12). In other words, the algorithm is only used as a connection tool between platform services and users, and does not have any value orientation by itself. The expression of its application in society reflects the value of the creator of the algorithm to some extent (Bucher, 2018).

In the previous section, I mentioned that the algorithm is used as a tool. This tool determines who is eligible to be served and who will be excluded. From this, Foucault's discipline and punishment (Foucault, 1977) could be used to analyse the views in the comments and the company's practices.

According to Foucault, that modern society is actually a huge prison system. Because everyone needs to discipline themselves in accordance with the rules specified by the knowledge holder (Cronin, 1996). There is a dual discipline logic behind this.

First, the discipline of patriarchy. Since women are violated by hitchhiking at night, as long as women do not take a ride at night, there will naturally be no sexual crimes. Moreover, the company intended to "protect the safety of women". In the name of protection, women are not allowed to move freely (Pokharel, 2008, pp. 86-87). Patriarchy believes that directly restricting women in the system is the simplest and most effective way (Ye et al., 2003, p. 28). Here, patriarchy became the rule maker, and the construction of Confucian gender relations made the company decided to modify the algorithm.

Second, in this case, the algorithm acted as a filter. As the platform provider, the company monopolizes all information on the one hand, and also uses the filtering function of the algorithm to determine which group the information could be shared with. In the era of the platform economy, information is largely equated with knowledge. The algorithm has been given great power (Castells, 1997, pp. 6-10). As the largest online ride-hailing platform holder, DiDi could act as the "monarch" in China's online ride-hailing field. The comment mentioned that "women have the right to criticize DiDi". This kind of criticism was the expression of dissatisfaction and resistance by the masses within the limits of their ability. And this criticism was also a kind of "co-

execution” against DiDi (Foucault, 1977, pp. 3-5). The use of “co-execution” by the monarch could achieve a deterrent effect, because the monarch is the master of power. Yet the people cannot use the same method to deter the monarch. The first is that the people do not have absolute power, and the second is that the people cannot monopolize knowledge. Therefore, after the algorithm was criticized, the response given by the president of Didi was “the functions of the current ride-hailing products were not easy to use for women, but the company is out of safety considerations”.

As the master of “knowledge” in a patriarchal society, DiDi’s algorithm modification has gained patriarchy at the conscious level and the platform support of monopoly information at the action level. Women under dual logic discipline are placed in the cage of the discriminatory consumer environment.

Under the premise that the new media is still cooperating with the patriarchy, the possibility of being internalized by the rules of the patriarchy is very high (Liu & Wang, 2021, pp. 28-29). Now the truth and power are combined, the exercise of power is “microscopic” (Chui, 2019, p. 77). “Connivance of sexual harassers”, “protection of women”, “discipline of women in remote areas”, these contents appearing in the comments were a re-interpretation of the gender disciplines received daily by the commenter, It was also a material for viewers to deepen the internalization of existing gender relations (Chui, 2019, p. 77). These conditions work together to trap women in “patriarchal prisons”.

Bearer of social responsibility

In the interaction of comments, there were a lot of controversies about the company’s social responsibility. Some people thought that the company’s modification of algorithm rules is an attempt to get rid of its social responsibilities. E.g.:

“There is no so-called platform in the world that only accepts money and does not take responsibility. Taxi companies must be established

in accordance with the law and have their own statutory business premises, equipment and drivers, and must be legally responsible for female passengers. The relevant departments are required to check.”

Commentator questioned the company’s profitability and the company’s responsibilities. In addition, government departments’ supervision of profitable enterprises has also been brought up.

“Strengthen emergency rescue. And strengthen driver review. Why can women continue to use the express car (higher price)? Because the drivers of express cars are subject to stricter audits.”

Some commentators had doubts about the company’s business. Because the price is different, it provides users with a different security experience. Both “emergency rescue” and “driver review” services were different from express car. After the ride-hailing was closed to women at night, women could only use higher-priced services.

The above comments represent the hope that Didi will take on more social responsibilities. But there were also more comments that Didi is only a private company, not a defender of social order.

Some commentators believed that Didi, as a private enterprise for profit, shouldn’t be required to perform the responsibility of maintaining social public order. It was DiDi’s freedom to formulate what kind of algorithm and how to build its own company’s Internet platform, also the public was not qualified to force Didi to modify its rules. It was merely because of the low price of the ride-hailing service that DiDi cannot provide better security measures for this service. It was worth noting that the express car service provided by DiDi at the same time could still be used by female users after 8 p.m. And it was confirmed by female users in the comment that the express car’s safety system is far better than that of a ride.

But what was interesting is that the comments that do not agree with the company's practices all mentioned the gender factor, while the comments that agreed with the company's practices all described the company as capital, ignoring the limitation of the gender indicator in the algorithm change.

In summary, I analyse these comments as the social impact that companies have on the existing gender order while maintaining capital.

I returned to Foucault's discipline and punishment (1977). As the platform holder, the company had become the actual capital and power holder. Then the company had succeeded in reaping profits by relying on the existing methods. They had followed the market's authority system, and even more followed the patriarchal authority system. Under the protection of these two types of authority, DiDi had no reason to give up the power to control the punishment system.

Proponents of DiDi believed that the company was the mainstay of the market and aimed to make profits. But in fact, the enterprise did not aim at a profit, and profit was the natural result after the enterprise met the needs of customers. The purpose of a business is to meet customer's needs, not to make a profit. An enterprise provides products or services to people through a series of production and marketing activities, then people pay corresponding fees to the enterprise at a price under the market mechanism. In addition to offsetting the cost of the product or service, the remaining part of such expenses is naturally the enterprise's profit. If a company is indeed the most common type of social organization, then it is naturally an organic part of society and cannot exist independently of society (Cornelius et al., 2008, p. 356).

This also means that companies cannot directly profit from the premise of providing good services to customers. I mentioned earlier that modern society is a large prison, which means that DiDi is also a disciplined member of this prison (Cronin, 1996). Whether it is the company with substituting capital or the algorithm used as a tool of punishment, their power does not directly come from "truth", they are just sharing with "truth". In other words, DiDi is the owner of knowledge and power, but

once this knowledge is separated from users, the power of the company will naturally fade with it.

Judging from the social reaction of the algorithmic event, although punishing women conform to the patriarchal guiding ideology of the current society, it does not conform to people's expectations for the future development of gender relations in China. In Foucauldian, corporate social responsibility and women's empowerment, the prerequisite for the knowledge and self-realization that women can acquire for themselves is that the vested interests give up the "political abacus" of the ruling (McCarthy, 2017, p. 620).

The "truth" status of the patriarchal corporate values used by DiDi has been shaken, but DiDi continued to impose this "symbolic power" on women (Cronin, 1996), and published the results of this corporate value on social media. As stated in the comments, "female users have the right to criticize the company". The three female interviewees who appeared in the blog interview also expressed varying degrees of opposition and resistance to the company's practices. This also shows that the services provided by the company for female users are substandard, and it is impossible to expect profit from female users.

And because of the irresponsible behaviour of DiDi, in Foucault's theory, our identity construction completely relies on the unilateral indoctrination and re-education of this symbolic world (Cronin, 1996). So how these indoctrinated materials used as the construction of gender relations will affect the identity construction of netizens, the answer would be explained in detail in the analysis of the second research question.

In conclusion, under the guidance of patriarchal values, DiDi has ignored the issue of female violence, and adopted the biased algorithm. In the era when information became knowledge and power, the company should perform its obligations to discipline the algorithm, yet the company was guided by the patriarchy, which made the algorithm discipline and punishes women. DiDi has further adversely affected the construction of social gender relations.

The performance of gender antagonism in Weibo comments

Through my coding process, a large number of gender-antagonistic comments appeared, which were full of malicious misinterpretations of women and feminism. I'm very curious as to why so many hate speeches against women would be attracted to the comment section of a blog reporting discriminatory algorithms, and what kind of words triggered the beginning of the hate topic. The reaction of women when they were attacked was also worth paying attention to. In this section, I used Chinese misogyny culture (Ueno, 2018; Xu & Gao, 2019) and female agency (Davies, 1991; Duits & Van Zoonen, 2007; Giddens, 1984) also related feminist discourse theory to analyse the dynamics of the gender oppositional performance in comments.

Gendered discourse on social media

Because the algorithm divides different service hours for gender, many comments indicate that this was unequal for women. The word "equality" has become a keyword that frequently appeared in comments. During the interaction, the commenters not only expressed their views on the algorithmic incident, but also aroused a series of discussions on whether social and people's livelihood issues are "equality". When men oppose the gender inequality proposed by women, they took the initiative to put forward some protection policies that are beneficial to women.

Took the issue of retirement age, Chinese law stipulates that under normal circumstances, women can retire five years earlier than men. If women participate in heavy physical labour, they can retire earlier (Pan, 2002, p. 120). Because this regulation is also gender-specific, it seems that the beneficiaries are women, therefore many male commentators had raised them to oppose female users' demands for gender equality. For example, the following conversation mentioned that the retirement age should be consistent and netizens' responded to it:

- “If the time must be the same, then the retirement ages must be the same for men and women. Why do women retire early?”
 - “Don't think that women take advantage of premature retirement. It is women in the workplace who are most opposed to women's retirement. Forty to fifty years old is the common period for middle-level leaders to be promoted to senior leaders. The premature retirement age has made many female leaders lose the most important opportunity for promotion.”
 - “I don't understand what you are thinking, I am a woman and I don't want to delay retirement age at all. Isn't it good to retire early? Many things can not equal, and DiDi is right to do it.”
 - “Property inheritance rights, you can't go out at night, career promotion opportunities, if you want men and women to retire at the same age, then all rights must be equal.”
 - “Shut up, you won't have these.”
 - “Don't be kidding, those things belong to men.”
 - “Women are incapable of retiring at the same age as men. They cannot defend their homes and the country. The army is full of men.”
 - “The women above should take a good look at your kind's voices, she doesn't want to delay retirement at all. You women are still fighting internally. It's useless to engage in feminist rights.”

The above dialogue was a typical case. There were many similar dialogues in the comment. Although the content of the dialogue was different, the internal logic was

similar. They all mentioned the existing “protective measures against women in Chinese society”. They all proposed by men, stating that women’s priority still exists, so women were not eligible to demand gender equality. Women later refuted that many of these priority policies were the protection of women during the period when industrial production was dominated. However, China is entering a new era, these “protections” actually restrict women to a certain extent. Some female commentators attempted to use other unfair measures to show that men still got much more benefits in society than women, yet they were all refuted by male users, saying that these were what men “should” have. In addition, men tried to use the opposing voices within women to counter women who demand equal power.

I won’t go into the question of whether the retirement age or other “ladies first policies” are actually protecting women. Rather, I would analyse how the commentators apply their discourses when discussing the topic of “equality”.

Duits and Van Zoonen consider agency to be the purposeful actions of individuals, whether these are achieved autonomously or as a result of structural forces (Duits & Van Zoonen, 2007, p. 165). Given that all discussions about “equality” were brought up by men, it could be said that they made full use of the male agency. It was also interesting to note that the male commentators expressed their feelings from the perspective of “all men”, as in the examples above, “belong to men”, “the army is full of men”, their phrases created a structural force in the discourse (Giddens, 1984). When refuting female commentators, they made full use of this power relationship network in an attempt to use the dominant position of patriarchy in the power system to repel women. That is, the “habit” in Chinese gender relations, the knowledge system under the discipline of Confucianism (Gao, 2003, p. 114). Which is a structural control of female agency. Structured to control whether women have the power to engage in dialogue with authority. In the conversations described above, men repeatedly assert their position of authority and refuse to engage in effective dialogue with women, only using more authoritative identities to strike down women’s opportunities to challenge

authority. For example, the “army”, “defend home and the country”, emphasises its authority in the physiological sense to strengthen its credibility within the authority structure. It also questions women’s self-emphasis on their female identity. Not only does it question the self-emphasis of female identity it also denies female discourse (Song & Yang, 2010, pp. 72-74). While it might seem that women on Weibo were given the agency to negotiate with authority, the negotiation was ended by patriarchal structures. “Shut up”, “Don't be kidding”, while men obviously believed that they could deprive women’s discourse.

At present, the only way for women to win the status of discourse theme is still to conspire with the patriarchy. In the above dialogue, a woman directly clarified her gender identity and expressed her patriarchal status. Sure enough, she was recognized by the patriarchal structure and was adopted by the patriarchal forces as a favourable proof to counter the female commentators. Social media as an authoritative plaything makes many women inadvertently become copyists of patriarchal culture. It seems that these women are using feminine discourse, but in fact they have become preachers of patriarchal discourse (Song & Yang, 2010, p. 73).

Gendertrolling in misogynistic culture

Offensive network behaviours can be seen everywhere, the term “troll” is usually defined as posting stupid or offensive remarks on Internet forums to disrupt the entire community discussion. Gendertrolling is a type of trolling on the Internet, but it is different from simply spreading toxic values. Gendertrolling is usually completed by multiple people, using vicious language to insult a specific gender. It poses an effective threat to the target of the designated gender (Mantilla, 2013, p. 563).

But the unique feature is that gendertrolling often occurs when women openly raise a phenomenon or behaviour of gender discrimination (Mantilla, 2013, p. 565). I noticed this phenomenon in the process of coding the collected data. Unlike the insults that I

have seen on the Internet that only target women, the trolling connection I saw this time is mutual.

Like the gendertrolling phenomenon that has appeared elsewhere, the remarks were numerous and crude, I briefly summarized the relevant comments here. More often, the humiliation of a woman's appearance. Also threatened to female relatives, the most common of which was threatening the life of the mother. There were some direct insults to women, or comparisons of women with animals. Rape threats also appeared.

Interpreting these offensive languages, I found that they were all in line with the logic of misogyny culture. When male commentators started gendertrolling, almost all presupposed women as their sexual objects. That is, they are in a high position of gender hierarchy, and they believe that patriarchy gives them the power to "decide" whether to rape women. Using words to attack the mother is also a way to cut off the unique relationship between mother and daughter. Patriarchal kinship is the core of patriarchy, and the father-son relationship is the core social relationship. The decision to determine the mother's pregnancy and childbirth is the discipline method by which the patriarchy defines women as the other (Rothman, 2016, p. 139). Such remarks that attacked mothers and threatened rape directly adopted this discipline method, directly elevating a man's status to a "father", who is the holder of patriarchy power.

The misogyny culture has always existed in the Confucian gender relationship that has long been regarded as truth. Chinese society has long been trapped in gender duality. Men despise women unanimously, while men identify with each other as superior sexual objects (Ueno, 2018, pp. 2-10). The anonymous environment of social media comments also provides a disguised "exempt situation" for the dissemination of misogynistic speech (Xu & Gao, 2019, p. 149). Anonymity and virtuality allow men to project all their identities on "superior sexual objects" (Ueno, 2018).

Through my observation this time, women also adopted the same gender logic when countering gendertrolling initiated by men. It just replaced all female-character words with male-character words, such as replacing "mother" with "father", changing

phrases to attack the appearance of men, and comparing men to different kinds of animals. But the threat of rape is slightly different here, where women chose to contempt the male genitals.

Obviously, it is not feasible to use patriarchal logic to oppose men, or to use words to directly subvert the patriarchal rule is even more powerless. This kind of reversal of gender hegemony is an attempt to directly exchange the status of the mother with the status of the father. Female commentators continued to emphasize the importance of mothers to humans and asked men whether they admitted that their mothers gave birth to them. By constantly emphasizing their own identity and strengthening women's contribution to fertility, they despise men's incompetence. For example, the following conversation:

- "The female dog can quickly shut your stinky mouth, come to find a sense of existence on the Internet? I'm afraid you have had enough discrimination in real life."
 - "Incompetent furious male dog."
 - "If all men die, there will be no crime."
 - "You child without a mother is really pitiful."
 - "Go home and have a child by yourself, no woman wants to be with you."
 - "There is no need to communicate with men, they are inherently mentally handicapped."

In the dialogue above, I have seen that the strong counterattack of women against men, similar to the attack pattern of men, which discredit men from the physical aspect. Although this kind of dialogue exists to oppose men and patriarchy, it has fallen into the vicious circle of patriarchy. When the fertility system still relies on patriarchal family relationships, there is no way to use family or fertility as a bargaining chip to

threaten men. In China's misogyny culture, the fruit of childbirth is entirely attributed to the patrilineal family, and women will also become members of the husband's family after marriage (Zuo, 2012, pp. 12-13). And I saw that the current resistance of women to the patrilineal family system is mainly directed at men, they have not considered whether there is inequality in the existing family system. Without breaking the dominance of patriarchy from the perspective of culture and family system, relying solely on attacking men or a certain male individual will not achieve effective results.

Since the existing systems are all for men, from the Chinese language system to adjectives in verbal expressions, and even this materialization method that uses reproduction as a bargaining chip (Chan & Lin, 2019), patriarchy is constantly using the knowledge system to maintain its dominance.

It seems that if women want to gain the discourse in cyberspace and master their own subjectivity, they can only find another way out.

The development of cyberfeminism

Although there were many gender-antagonistic discourses in the commentary, I still sensed cyberfeminism appearing on the Weibo platform, especially in the comments on the DiDi algorithm event that I studied. Below I gave examples to analyse the gradual rise of cyberfeminism.

- "Feminism is still difficult, we have to work hard."
- "Gender is not a label. If safety is not taken seriously, everyone can become a victim."
- "I am a male programmer, and I think DiDi is doing poorly. We all have female relatives and friends. What would we think if they were hurt? If they are in a hurry but cannot find the car at night, what if they are sick and need to go to the hospital? Not everyone has the funds to take expensive taxis."

- “Didn’t you all find that DiDi’s approach also made every man a murderer and rapist?”
- “The criminals don’t pick a time to commit the crime. Why are the victims limited to time? Anyone who abides by laws and disciplines may become victims. Men, think about whether you are equally dangerous, and our voice can make DiDi’s products safer.”

Here, the expressions of the commenters are very interesting. Especially for a male commentator, he illuminated his gender identity, he used the pronoun “we”, obviously he was calling on other men to accept his ideas. Put every man in the perspective of the victim’s relatives to think about the problem, and let every man thought about the difficulties he would encounter if he were a woman. Even more thoughts about DiDi’s algorithm, it was not only discriminating against women, but also stigmatizing men. The other was a call for feminism, also the hope to abandon the gender label.

Cyberfeminism can be understood as the feminist practice occurring in cyberspace and the feminist ideology connected with it (Du, 2008, p. 64). Then I think all the above types of comments can be called the practice of cyberfeminism in reality. In fact that cyberspace is a cultural product, gender, class and other identities can be symbolically expressed in cyberspace. Although cyberspace is virtual, it will also have an impact on gender relations in reality. In other words, the expression of feminism in cyberspace will also have a positive impact in reality. Therefore, cyberspace and real space are actually a symbiotic relationship that mutually exists (Stormer, 2004, p. 263).

Although the characteristics of cyberspace can eliminate the connection between human biological gender and socially constructed gender to some extent. But this also allows everyone to gain more freedom that cannot be obtained in physical space, especially women, who can express their ideas freely across gender stereotypes (Du, 2008, p. 64). But again, this is also a kind of liberation for men. When investigating

gender trolling, I saw a lot of denigration of feminism, thinking that feminism was a kind of “terrible doctrine” in which women tried to occupy male hegemony. But in cyberspace, in the comment section of Weibo, men can also express support for feminism without having to consider the hegemonic pressure from other men. For that cyberfeminism is a philosophy that recognizes the power difference between men and women in cyber discourse. In particular, cyber feminists want to change that situation (Du, 2008, pp. 64-65). I saw the male programmer in the comments were using his discourse advantage to fight for women’s rights. It can be said that this is a practical case of cyberfeminism.

Furthermore, Haraway’s cyborg feminist view is that communication technology and biotechnology rebuild our bodies and obscure gender (Jin, 2018, p. 6). The recommendations in the comments to eliminate gender labels are a kind of gender ambiguity initiative. But we have not yet been able to eliminate gender labels on the Internet. It is difficult to predict what the outcome will be.

At this point, I think the cyberfeminism carried out on Chinese social media has awakened, but it is still subject to great resistance from the old habits of patriarchy. In the DiDi incident, Weibo assumed a large part of the role of public opinion supervision. In the discussion of security issues, many stubborn gender issues are also involved, but judging from the development of cyberfeminism, the future is promising.

Gender Prison in the AI Consumer Environment

For the first two questions, I explored a series of discussions on the platform economy and gender issues triggered by the changes in DiDi’s algorithm. The service provision from the DiDi platform and the supervision from public opinion (Zhang & Negro, 2013) on the Weibo platform, together constituted a relatively complete artificial intelligence consumption ecology (Van Dijck et al., 2018). The rapid progress of

artificial intelligence has reshaped the economic model and gave birth to a new consumer market. The convenience of big data also places people in artificial intelligence consumption scenarios all the time (Wang, 2020, p. 45). When trying to answer the first two questions, I found that gender issues and platform economy are intertwined. In this section, I used the results collected from the first two questions, integrated the scattered results of the previous sections, combined Foucault's understanding of the panopticon (Foucault, 1977) to systematically explain the plight of women in the age of artificial intelligence.

The panopticon in the era of artificial intelligence

Bentham's purpose in designing a panopticon was very clear. He believed that through the careful design of prison buildings, prisoners could be restrained by morality and order, and prisoners could naturally be transformed into people who were beneficial to society (Bentham & Božovič, 1995; Zhang & Zhang, 2004, p. 131). This kind of supervision mode registers the prisoners separately, the power is peeping at all times, and actions can be taken to intervene at any time. For the DiDi platform, or any other platform, the collection of information by the platform is open-loop, but the processing and utilization of information is a closed-loop process (Fan & Sun, 2019, p. 60). The platform can use its user's information at will, but the user cannot monitor the operation of the platform's algorithm. This kind of unilateral surveillance occurs in a closed space, which means that cyberspace is not really free, and the user just enters another panopticon.

Gender cell, the combination of media and technology

In addition, the "information cocoon room" effect appeared in this DiDi incident (Fan & Sun, 2019, p. 61). The application of artificial intelligence should have made information more open and promoted the interaction between businesses and users. But on the contrary, I saw information closure and algorithmic despotism.

Algorithmic despotism prevents users from getting rid of the influence of various prejudices and ideologies in the algorithm settings. DiDi has penetrated its values into the algorithm regulations, although the opposition from female users can be heard by the society, they cannot have any influence on the established algorithm.

Moreover, the “information cocoon room” cooperated with the cell of the panopticon to place women in cages. As a social media, Weibo had acted as a public opinion monitoring platform in this incident. But in the previous part, I discussed how Weibo works. Social media confines users’ attention and time to virtual spaces, making them indulge in personal interest and filtered selection (Zhang & Negro, 2013, pp. 202-207). This can easily lead to the formation of extreme views and group polarization (Fan & Sun, 2019, p. 61). For example, the phenomenon of gendertrolling appeared in comments. These comments had nothing to do with DiDi related topics, and commenters only appeared to spread their opinions, they came after the “gender” label. As an independent platform, Weibo itself is creating “filter bubbles”. Weibo’s topics and search engines can not only increase the spread of information and attract more people to comment, it also creating and helping extreme sexists to spread toxic information.

These bubbles are just like independent cells in the panopticon, discipline is issued by the platform and avoids monitoring from all parties. Users are placed in each cell by the screening mechanism (Zhang & Zhang, 2004, p. 132). According to the algorithm regulations of different platforms, users are registered separately to facilitate control of user behaviour. In today’s China, where the contradiction between gender and technology is intensifying, if the screening technology that relies on dual sexism is still used to label users, then it can be said that this duality will continue to push artificial intelligence technology closer to patriarchy (Katyál & Jung, 2021).

Punishment logic in the panopticon

In this way, the control of multiple platforms for personal information and the characteristic of social media (matching than supplying) does not conflict with the gender prison system. Instead, it strengthens its power control (Fan & Sun, 2019, p. 61).

Through the observation, I found that there are various forms of gender discrimination against women in artificial intelligence consumption, DiDi and Weibo have their respective problems, but they have similar logic. Artificial intelligence, as an artificial product, is actually a projection of human society (Wang, 2020, p. 47). Below are the three most significant predicament women will have in the artificial intelligence consumption scenarios.

The construction of the other

The otherness is a group that occupies the dominant position of discourse, which denies the identity of other groups by stigmatizing differences (Staszak, 2009, p. 2). Otherness is the basic category of misogyny culture (Ueno, 2018, p. 20). The theorization of female sexual characteristics has always been based on male parameters. The reason is that humans are male, and men define women not from women themselves, but men (Wang, 2020, p. 47). As Lacan said: “man’s desire is the other’s desire” (Lacan, 1988, p. 170). What is projected on the algorithm is the mirror image of male desire. Whether it is the neglect of women’s vulnerability when discussing violence in DiDi’s statement or to take advantage of women’s vulnerability in patriarchal discourse in Weibo comments, I have seen the existence of otherness.

Although in Haraway’s cyborg feminism, the inference that people who rely on mechanical devices for their lives will become feminists is very exciting (Jin, 2018, p. 6). But the reality is that the convenience of artificial intelligence consumption scenes does make humans inseparable from mechanical devices, yet women have not escaped from being the other.

Deprivation of the discourse

From the current situation, in the field of social media and artificial intelligence, there is still a big gap between women's discourse and men's. Judging from the DiDi case, both algorithms and media are the carriers of desire-oriented "male-cantered consciousness". "Female discrimination" becomes more concealed with the micritization of power discipline. Women are still an outlet for attitudes or opinions (Zhu & Liao, 2008, p. 228). Research proves that the gender prejudice pervading the technology industry is closely related to the scarcity of female employees in the industry (Wang, 2020, p. 48). However, the stereotyped habits of objectifying women in the field of artificial intelligence industry further dampened women's willingness to enter the technological profession.

China's specific Confucian cultural factors have also made women as a group in the unconscious of depriving discourse for a long time. This makes the journey of women regaining discourse extremely difficult.

Machine ethics and regulations lag behind

With the rapid development of artificial intelligence, China is seriously lagging behind in terms of machine ethics and legislation related to it (Wang, 2020). This allows many businesses like DiDi to take advantage of the legal gap. Among all the discussions on Weibo, there was no discussion about which existing law could restrict or punish DiDi's improper actions. This makes it extremely difficult for female users to defend their rights, and feminist commentators lack practical legal support in their comments. Netizens condemned DiDi's practices more morally.

Machine ethics is an ethical protocol that extends the ethical norms of human society to the virtual world and the machine world, meanwhile adjusts and supplements it according to the actual development of artificial intelligence (Yu et al., 2018, pp. 1-2).

Constructing machine ethics is an important way to prevent gender discrimination in artificial intelligence consumption. It is also an obligation that enterprises should fulfil. The lack of machine ethics and laws frees companies from power constraints. Only verbally condemning the design and implementation of algorithms cannot effectively protect women's rights.

Above, I have systematically explained the mechanism by which women encounter difficulties in artificial intelligence consumption scenarios based on the DiDi case.

So far I want to explain that as Foucault said, the power operation process of modern society is extremely complicated (Foucault, 1977, p. 96). Besides, the application of social media and artificial intelligence has made the boundary between the "monitor" and the "prisoner" blurred. I only concluded the most significant features of these steps. The specific situation should be analysed in detail according to different cases.

Conclusion

This thesis is a qualitative study of the blog content and comments about the new rules of DiDi Hitch algorithm. My focuses are, how will algorithms, platforms, and machine ethics affect women's discourse, subjectivity, and the development of feminism in the artificial intelligence consumption scenarios. My analysis is not comprehensive enough. There are still many gaps in the field of gender and artificial intelligence consumption waiting for more scholars to fill. However, through the investigation of the case, I have initially explored how data as a new "tool of power" affects women's living conditions after the technological revolution, which makes me gratified.

Results of analysis

The blog about DiDi's algorithm changes published by China News contained passerby interviews and the statement of DiDi's president, as well as the comments below the blog, which provided a wealth of material for my analysis. My analysis focuses on what kind of gender awareness the platform adopts when using algorithms to deal with gender-based violence, and what kind of feedback the platform has received on social media. My analysis shows that gender panopticon exists on both platforms and social media. In fact, they have a cooperative effect.

Answering the first question. DiDi's statement ignored women's vulnerability when violence occurred. This behavior made women as legal bearers of sexual violence (Tang et al., 2002, p. 969). And the platform adopted a discriminatory algorithm, ignoring the social responsibility that a company should bear (Cornelius et al., 2008, p. 356). This approach was sought after by patriarchal supporters, but it had been strongly criticized by feminist practitioners. As a result, DiDi's decision to change the algorithm caused huge social disputes.

My second analysis chapter focuses on answering the second question, what are the manifestations of gender opposition in the comments. A large number of interactive dialogues on gender topics appeared in the comments. Some of these dialogues were not directly related to the DiDi incident. During the analysis, I was also curious about how commentators associated with other gender topics. After investigating the issue of gender discourse, gendertrolling performance, and the appearance of cyberfeminism in comments, I found that cyberfeminism on Chinese social media has awakened, and cyberfeminism does have the characteristics of gender label elimination (Jin, 2018). However, it is still greatly resisted by the old habits of patriarchy (Stormer, 2004, p. 263). Specific practices include but are not limited to the deprivation of women's discourse and attacks on women by occupying the dominant gender position.

In the third part of the analysis chapter, I tried to combine the two platforms, DiDi and Weibo. Explored the dilemmas in a relatively complete AI consumption scenario. I found that while platforms and social media have become new tools of governance, they have also reinforced the original panoramic prison of society (Zhang & Zhang, 2004, p. 133). The deprivation of women's discourse and the construction of women's otherness have become more complete and concealed, and the operation of gender power relations has become more sophisticated like capillaries (Zhu & Liao, 2008, p. 228). The "information cocoon room" also explains my question as to why a large number of gendertrolling phenomena are concentrated in a comment on gender issues. At the same time, the constraints of machine ethics and the imperfection of related legal systems make the platform's monitoring of users more rampant (Yu et al., 2018, p. 1).

Further discussion

There is still a lot of content worth studying in the materials I have collected, and the analysis I have done in this thesis is not comprehensive nor detailed enough. The most obvious is that I chose to use the most significant gender relationship characteristics in the materials for research in my analysis. In fact, there are still many

detailed problems waiting to be solved, especially since China is a vast country, the de-regional characteristics of cyberspace will make researchers ignore many practical problems. There is also the part that combines social media and platform economy. I just briefly explained the formation principle of the new panoramic system. The real situation is much more complicated.

Chinese society has now begun to use artificial intelligence technology on a large scale at the technical level, but I have seen a large number of gaps in the sociological field. People seem to pay too much attention to the convenience and economic effects that technology brings to life, but they ignore the impact of technology on social power. Even in the field of gender, Chinese society has not yet been able to fully accept the practice of feminist ideas. Now that technology and gender are cross-impacted, how to get rid of traditional misogynistic cultural habits as soon as possible is the most important thing.

In addition, the supervision of Internet platform companies like DiDi is also worthy of further study. As the president of DiDi said, they adopted the wrong values and led to a series of social problems. When using and creating algorithms, what kind of gender awareness a company should uphold is worthy of my continued research.

The phenomenon of pursuing inefficient “equity of results” in the name of ambiguous “gender” should no longer appear in society.

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