LUND UNIVERSITY

Let us laugh at gender inequality till it is not

a problem anymore

A qualitative case study of the Facebook page *Man Who Has It All*'s

satirical social imaginary

Juan Huang

MSc in Media and Communication Studies

Spring 2024

Supervisor: Joanna Doona

Examiner: Magnus Andersson

Abstract

Since the feminist movement developed today, women still face the challenges of gender inequality. In some countries, women even cannot see the hope for change. Hence, when aiming to counteract gender inequality, it is important to address the macro level and the micro level. The research focuses on the micro level of resistance to gender inequality instead of large-scale protest movements to explore how people fight against ridiculous gender inequality in their daily lives.

This thesis addresses a satirical Facebook page called *Man Who Has It All*. All the posts and comments reconstruct gender inequality into a social imaginary that men suffer gender inequality like women in the real world. The main methods adopted thematic qualitative text analysis and semiotic analysis with an ethnographic perspective. During the coding process, some themes and categories were found, which then guided the direction of the analysis.

The aims and objectives of the research fill the academic gap in understanding the role of satire and resistance, particularly everyday resistance, in the gender inequality field. It brings the research on gender-based satire into a more complex realm of social media platforms, different from the focus on stand-up comedy, television shows, and dramas. At the same time, it explores how social imaginary contributes to the construction of cultural citizenship in a global context.

The findings reveal that the practices of the Facebook page *Man Who Has It All* create a satirical social imaginary. It is counterfactual collective storytelling combined with vivid language and reconstruction of anti-feminism discourses. And it is the everyday resistance to gender inequality since it counteracts the absurd gender discrimination narratives. The owner and the comments both contribute to it. Moreover, Facebook and English are significant factors related to their global cultural citizenship. And

gender inequality topics that are easy to understand and engage with help reach more people. This cultural citizenship provides a sense of belonging to those who live in a country where gender inequality is difficult to change. The shortcoming is the lack of diversity and still under the framework of white heterosexuals, which means it cannot reflect gender inequality in the full picture.

Keywords: satire, everyday resistance, gender inequality, cultural citizenship, social imaginary

Acknowledgements

There are a lot of people I want to say thank you. You all contribute to my thesis.

I am deeply grateful to Lund University for giving me the opportunity to study here. These two years have been incredibly meaningful to me.

Moreover, I want to thank my supervisor, Joanna, for her kindness and guidance. She is the best supervisor in the world, and I am so lucky to have her in my thesis project. And I want to express my gratitude to my friends for their support, especially all of Lund's finest.

And I want to extend a huge thanks to the commenters from the Facebook page *Man Who Has It All*. Their brilliant and creative comments always make me laugh and rethink gender issues in our society. In my eyes, every comment is a powerful resistance to the patriarchy. They are amazing!

In the end, I want to extend a thank you to myself. It is a long and tough way to walk here, and I did it.

Table of contents

List of Figures and Tables

Introduction

It is not easy to describe what it is like to live in a gender inequal society, with two sets of evaluation standards, one to indulge men and the other to punish women. We have laws and regulations to eliminate gender discrimination in different settings, but "sexism as an experience" (Highmore, 2015, p.75) means it exists in everyday life through forms of speech, behavior, and social dynamics (Highmore, 2015). Therefore, when we want to counteract gender inequality, it is essential to examine not only the broader societal structures at the macro level but also how gender inequality is exercised at the micro level in daily life. They are equally important, but the research on gender inequality at the micro level has significant meaning. Especially considering the difficulty of improving gender equality in some countries based on factors such as politics and religion, it is challenging to do so through legislation and social movements.

This research stands with marginalized communities hearing the voice from below rather than the "dominant conceptual frameworks"(Harding,2018, p.71) and focuses on a satirical Facebook page called *Man Who Has It All*, which has 646K followers and 630K likes (2023a). All the posts and comments build a parallel universe different from the real world altogether, where men are surrounded by the same stereotypical precepts as women who live in the real world. Like the page profile says, "Top tips for men juggling a successful career and fatherhood" (Man Who Has It All, 2023b, n.p). Here, the roles of men and women are reversed, and men are more like women living in a patriarchal society. This social imaginary is funny because it comes from truth, women's everyday life experiences. It reveals the plight of women in a satirical way and makes people aware of how ridiculous gender inequality is.

Unlike movements on social platforms where slogans are aggregated together as tags to call for justice and equality, the Facebook page *Man Who Has It All* serves as a satirical daily means of resisting gender inequality. Scholars have done a lot of notable

research on the former, for example, Carney (2016) has examined the hashtags "#AllLivesMatter" and "#BlackLivesMatter" on Twitter with qualitative textual analysis after the deaths of Michael Brown and Eric Garner in 2014, and Kavada (2015) has explored the role of social media in the Occupy movement. Moreover, Lyu, Fan, Xiong, Komisarchik, and Luo (2021) have addressed the #StopAsianHate and #StopAAPIHate hashtags on Twitter to analyze public opinion. Özşenler (2021) has focused #challengeaccepted hashtag on Instagram as an example of digital activism.

But there is little relevant research on the latter, due to its hybrid nature. The Facebook page *Man Who Has It All* uses satire as a weapon combined with identity play and collective performativity to create the social imaginary, reconstructing anti-feminist attitudes to support the "feminist cause" (Phillips & Milner, 2017, p. 65). These posts and comments are small and simple acts. Their social imaginary is not real, but it resists the dominant gender frameworks. Therefore, the present research contributes to a deeper exploration of resistance to gender inequality on social media platforms at the micro level. Thus, it expands the application of satire as a form of resistance, not limited to stand-up comedy, television shows, and literature. In addition, these satirical contents are not only available on Facebook. For example, we can find similar content or accounts on the Chinese mainstream social platform Weibo, although the platform continually suspends them due to censorship or reporting. But the Facebook page *Man Who Has It All*, created in 2015 (Man Who Has It All,2023c), is very stable and even sells merchandise. For countries where conducting similar research may be challenging, this research provides a degree of alternative and comparative inspiration.

The research starts from the standpoint of feminists (Harding, 2008) and focuses on popular culture and gender studies fields. We can use satire to describe the Facebook page *Man Who Has It All* because the content is entertainment and critique (Declercq, 2018) at the same time, which is different from humor and parody. Moreover, it is about counterfactuals since they imagine a different world where gender inequality against women does not exist. This social imaginary (Taylor,2004) comes from the lived reality.

Furthermore, Scott (1995) claims that everyday resistance is a weapon of the weak. In the global context, not every place can afford social protest movements for gender equality. The Facebook page *Man Who Has It All* is a space for them against gender equality in everyday life since it is simple and accessible. Besides, cultural citizenship (Hermes, 2023) differs from traditional citizenship, which offers the possibility of connecting each other across borders. Therefore, the research focuses on the Facebook social media platform, with a special focus on the role of satire. The main theories applied are social imaginary (Taylor,2004), everyday resistance (Scott,1985), and cultural citizenship (Hermes, 2023) to examine the construction of the Facebook page *Man Who Has It All*'s social imaginary and community and how they connect with each other through social media, satire, and culture in the global context.

Moreover, the research uses digital ethnography since it is an ideal perspective for considering broader structures, individual thoughts, emotions, and daily actions within their contextual framework (O'Reilly, 2012). As almost all the Facebook page *Man Who Has It All*'s posts are a picture with text in and most comments are text-based, thematic qualitative text analysis guided by the Grounded Theory (Kuckartz, 2014) and semiotic analysis (Hansen& Machin, 2013) are useful tools to analyse contents and behaviors. The sampling consisted of the top 20 posts with the highest number of comments posted in 2023, along with the first 25 comments beneath each post.

The aims and objectives of the research are to fill the research gap in connecting satire or resistance directly to gender inequality and examine how everyday resistance can manifest in subtle yet impactful ways among those who feel disenfranchised by pervasive gender norms and expectations. Furthermore, it not only explores the role of satire within it, but also combines satire with social imaginary to examine the construction of cultural citizenship in the global context. Besides, it contributes to the improvement of gender inequality by exploring ways of resisting gender inequality in everyday life from a micro perspective. Therefore, three research questions have been designed and finalized.

Q1: How can the practices of the Facebook page *Man Who Has It All* be understood?'

Q2: How does the community of the Facebook page *Man Who Has It All* reconstruct gender inequality into a social imaginary?

Q3: In what ways does the Facebook page *Man Who Has It All* build cultural citizenship between followers under the global context?

The first question starts by exploring what is the Facebook page *Man Who Has It All*. It profiles, basic information, and posts. Then, the main focus is analyzing posts and comments to examine the practices of the Facebook page *Man Who Has It All*. It is worth noting that these practices come from the owner and the commenters, and both should be analyzed. The second question examines the social imaginary of the Facebook page *Man Who Has It All*, how they reconstruct gender inequality, and the patterns, behaviors, and features. The third question moves to the global context, focusing on their cultural citizenship construction. All the methods and the analysis are designed to answer these three questions and to provide a detailed analyzing and critical thinking of the Facebook page *Man Who Has It All*.

Literature review

In this section, the main areas for this research project range across satire studies, gender studies, and popular culture studies. There are ten parts to this section. The first three parts are all related to satire, the fourth part is about counterfactuals, and the fifth part introduces gender inequality across the globe. The second half of this section starts with the case of Facebook, which is related to the thesis. The rest of the four parts belong to resistance and everyday resistance, standpoint theory, social imaginary, and cultural citizenship. All these concepts or theories aim to carry out a rigorous academic analysis of the Facebook page *Man Who Has It All* and raise awareness of gender inequality and women's voices.

The definition of satire

Defining the satire of the Facebook page *Man Who Has It All* is crucial, given that satire often covers a broad array of topics and tones in different times and cultures. The origins of satire can be traced back to Roman times, not only because of its development by Roman authors, but also because it reflected the society at that time (Keane,2006). Therefore, it is not hard to find that the explication of satire is a long-term and ongoing process. At the same time, satire is a subject of study in history, literature, politics, communication, and relevant fields. Attempts to define it are sometimes too broad to be valueless due to the multidisciplinary context.

Connery and Combe (1995) argue that it "remains less an identifiable genre than a mode, and an astonishingly wide range of vastly varied works have been placed under its rubric"(p.9). The butts and forms of satire are very varied, not confined to any particular group or field. But the eternal core topic is the "human condition itself"(Hodgart,1969, p.10). We use satire to express our feelings and opinions and to reinforce or reflect society's structures. It is "a discourse on inquiry, a rhetoric of challenge that seeks through the asking of unanswered questions to clarify the underlying morality of a

situation"(Baym,2005, p.267). According to Declercq (2018), there are weak and strong proposal definitions of satire. The weak proposal emphasizes that critique and entertainment are significant factors of satire. It can only be called satire when it is understood as serving both entertainment and critical purposes, and these two purposes rely on each other. The strong proposal suggests that satire is a genre for criticism and entertainment purposes, and even some counterintuitive cases. His argument aligns with Hodgart's viewpoints that "all good satire contains an element of aggressive attack and a fantastic vision of the world transformed"(Hodgart,1969, p.12).

Furthermore, it is necessary to make an academic distinction between satire, humor, and parody. Although sharing common characteristics that can be entertaining and cause laughter, they are different. Veatch (1998) argues that humor is based on shared values and norms and can comfort tensions while helping socialize and build friendships. He also claims that humor arises from cognitive incongruities, linguistic ambiguities, and social dynamics, leading to laughter and amusement as a cognitive and emotional response. Meanwhile, Douglas (2002) demonstrates a structural theory of humor, arguing that humor can reveal how ridiculous human behavior and social structures are. For the parody part, Hutcheon (2000) defines it as "a form of repetition with ironic critical distance, marking difference rather than similarity"(p.xii). It achieves comedic effect by imitating and exaggerating specific genres or elements. Moreover, parody means complimenting the original work because it is worth mimicking and is effective (Chatman, 2001). The life of the original work is kept alive through the laughter that comes from the recognition of familiar tropes or conventions. So, it's not understandable why Kreuz and Roberts (1993) claim that parody cannot live without "echoic mention"(n.p). Here, we can find a significant distinction between satire, humor, and parody. The latter two terms do not point to criticism and sometimes may contain elements of it. However, satire targets social structures, unfairness, or cultural phenomena for attention to improvement. It challenges what we have and leads to questioning established ideologies or practices. That is why satire always focuses on political topics as Hodgart (2017) claims that satire has a deep connection with the

political genre. In contrast, the purposes, targets, and effects of humor and parody are distinct from satire, although there is some overlap among the three. Hence, it is clear that the practices of the Facebook page *Man Who Has It All* are satire. It uses men to create laughter, entertaining viewers and critiques the irrationality of gender inequality. Zekavat & Pourgiv (2015) argue that "both satire and gender identities are rooted in opposition, satire can function as a determinant of gender identity construction."(p.2). In fact, gender stereotypes are normal in satire, where women often suffer discrimination (Zekavat & Pourgiv,2015). At the same time, it also means satire can help women construct subjectivity since the point is how to use satire. Previous research has mostly focused on classical literature and television dramas, such as Juvenal's works (Sulprizio, 2020) and the television satire *The Office* (Birthisel & Martin, 2013). This thesis examines satire and gender in social media platforms and extends it in the context of new media landscapes.

Satire and power

The power of satire and the relationship between satire and power are key points in this part. For the former, power means effect, influence, and impact. One of the characteristics of satire is ambiguity, which means everyone can give their understanding in communication (Rill&Cardiel, 2013). Each individual has different experiences and ways of thinking that influence their understanding of satire. Moreover, some people may not even realize that there is something satirical. Therefore, when discussing this issue, it becomes very important to delve into the specifics. Scholars have explored the field of satire extensively. However, the power of satire, like the power of the media, has yet to reach a definitive conclusion as to its impact because there are so many variables involved. From the previous research, Elliot (1960) and Griffin (1994) argue that satire rarely had a practical effect on reality, either in the material or political realm. But it does not mean satire is powerless, Boler (2006) argues that satire is a way to "speaks truth to power"(p.2). Moreover, Hoffman and Young (2011) conducted research based on the programs The Daily Show and The Colbert

Report, they claim that watching satirical programs can contribute positively to political participation. Satire can call attention to and question social issues, but it does not give answers. In the end, satire leads to the political consequences (Griffin, 1994), it shapes how we think and critique politics. The power of satire as a potential force produces different reactions in different people, and all answers and consequences depend on the experiences of each individual.

For the latter, the relationship between satire and power means satire with authority. Connery and Combe (1995) argue that satire can be "a site of resistance to cultural and political hegemony"(p.11), and it is not hard to understand. Satire allows the broad grassroots classes to express their dissent with authority. Even if these dissents do not transfer into a substantial difference, they still serve an important function, which is to "undermine the power of the dominant narrative"(Day,2011, p.187). They possess the ability to reinterpret it through satire, which can weaken the power of the authorities. Moreover, citizens who share the same satirical discourse can find each other and connect and become communities. These communities grow up and have potential becoming "actively politicized ones"(Day,2011, p.145). Given that satire shares the same understanding of dissents, it has the potential to challenge the power structure. In addition, Tang and Bhattacharya (2011) focused on power and resistance and chose a case study of satire on the Chinese Internet. They analyzed the 'very yellow and very violent' incident, in which Chinese netizens tired of the propaganda of official media and started mocking it. They argue that satire becomes a tool for Chinese netizens to express their anger towards fake news since it is the only way they can choose due to the politics of China. They also point out that satire cannot cause a real attack on official media but can make Chinese netizens feel victory, which reflects their powerless status towards authority. It is important to point out that satire can laugh at authority and even force it to make changes, but it also implies a sense of political powerlessness (Griffin,1994). For example, in countries like China, Chinese people can't claim their rights through social movements or voting. What else can they do? Satire becomes one of the few means of challenging authority. However, it can come with high costs. For

example, in Singapore, what you write on social media platforms may lead to legal charges (Sreekumar& Vadrevu, 2013). In China, things are more complicated. Luqiu (2017) introduces two punishments for dissidents. One is only about you that police talk to you, detain you, or disappear you. Another is about your life, that the police talk to your boss to make you lose your job or contact your family to put pressure on you. Gender issues are a part of politics that relate to authority. Thus, the discussion of gender issues can be sensitive and dangerous in some countries. The Facebook page *Man Who Has It All* provides a safer place for them to express their feelings instead of domestic social media platforms.

Satire on social media

After the rapid development of digital media, satire quickly found its new position online, distinct from traditional literature, theater, comic, and television programs. Satire used to be monopolized by media and some professionals, but now it is available for everyone (Crittenden, Hopkins& Simmons,2011). The number and age range of people using social media is increasing, it became more diverse, and everyone could participate as a creator or audience. In a sense, everyone can be a satirist which means the traditional satirical opinion leader's model has changed. Crittenden, Hopkins and Simmons (2011) claim that a new satirical environment may create four types of opinion leaders.

> These four types…are characterized by traditional views on satire (that is, professional versus non-professional satirist) and focus (that is, focus through message content versus focus through medium of message delivery) (p.177).

The focus is on whether the reliance is on the content or the medium. Traditional satirists rely on content and embrace traditional mediums. With the new medium, it is not hard to become a satirist. A single satire on a social platform can receive a lot of attention. Moreover, satire become a medium to focus on critical topics but still

maintain entertaining (Crittenden, Hopkins& Simmons,2011). Yang and Jiang (2015) have examined online political satire in China, which includes various forms such as Duanzi, online news comments, national sentence-making, and more. Duanzi is like a short joke featuring humor and lightheartedness, and the widespread use of the internet and mobile phones contributes to its popularity (Yang & Jiang,2015). National sentence-making is a recreation of text, which hijacks famous sayings or ancient poetries to create new sentences (Yang & Jiang,2015). They argue that online political satire is not always about dissatisfaction and critique towards society or government. Instead, it can be a meaningful way to network with others due to its "social functions"(p.218). For Chinese netizens, it is "a form of individual resistance"(p.226) and a "collective action"(p.226). Marzouki (2015) conducted comprehensive research into two satirical YouTube shows created in Moroccan Arabic by activists with mixed methods of textual and critical discourse analysis. According to his research, political satire can contribute to social change and democracy construction. It is a communication strategy in normal people and regimes as "cosmopolitan cultural practice"(p.294). At the same time, he argues that the "cultural production vacuum"(p.285) in Morocco gives a chance for online satires to engage with relevant societal issues and connect with the youth. This research focuses on a global context rather than one country, examining how followers from different countries relate to each other and laugh at gender inequality.

In addition, social media provides a convenient and powerful place for satire and also provides another possibility for citizens living in countries with strict censorship. According to the research of Rahimi (2015), the growing state censorship of news sites and blogs has led Iranians to turn to social media. They can post satirical meme works on it and still be able to spread it under censorship. He argues that political memes serve as a form of online satire that allows Iranians to engage for political purposes. This highlights the transformative role of social media in facilitating political expression and resistance in authoritarian-controlled environments.

Counterfactuals

What are the counterfactuals? A counterfactual means a statement or assumption about what would have happened if something had not happened, typically in the absence of a certain event or condition (Johnson,2000). For example, what would the world be like if Hitler had won World War II? Counterfactuals are based on what didn't happen and implicitly emphasize the importance of the sequence in which events occurred (ed. Marshall, 1994). It is a way of thinking for us to consider what might have happened if things had occurred differently.

Counterfactuals apply to several subject areas, such as historical studies, literature, and so on, to explore alternative outcomes. In history studies, counterfactual history brings fortuity back to the research and opens up horizons to the history field (Mordhorst, 2008). He claims that it gives a function of "antidote to traditional deterministic tendencies"(p.5). From "what if" rather than "what actually happened" gives a new perspective and shows the possibility that history is a "laboratory"(Mordhorst,2008, p.5). Moreover, counterfactuals emphasize cause and effect and assist in making significant judgments about the causes and conditions surrounding events (Booth,2003). Meanwhile, it concerns the evaluation of decisions made by historical figures, particularly during significant moments. After discussing all the possibilities, we can gain a deeper understanding of the motivations behind the decisions made by historical figures at that time. As Ferguson (1997) emphasizes, "we must attach equal importance to all the possibilities which contemporaries contemplated before the act" (p. 87).

For literature scholars, counterfactuals are prevalent in literary genres (Riddle Harding,2007). The counterfactuals with stories focus on "foreclosed possibilities, lost opportunities, and near misses" (p.263), drawing readers deeper into the story through the feeling of regret. Counterfactuals represent imaginative and rhetorical, which bring excitement to the narrative and invite readers to play a "participatory role"(p.263) to engage in it. Furthermore, it is important to note the significance of counterfactuals in

feminist fiction. Gilman wrote a short story *If I Were a Man* in 1914. In the novel, a traditional typical housewife suddenly becomes a man one day and gets a different life experience (Gilman, 2018). Women cannot explore the world beyond the kitchen unless they become men. Gilman reflected on the unequal differences between men and women in society, shedding light on the limitations faced by women in traditional gender roles. Brantenberg (Munawar, 2019) took one more step. She fictionalized an island called Egalia in her fiction *Egalia's Daughters* in 1977, where the traditional gender identities of men and women are reversed. She also challenged sexism in the English language to create new feminine words. This groundbreaking and satirical creation has established the novel as a classic in feminist literature. Counterfactuals offer feminist fiction a fresh space for imagination, where women can have a broader life without gender limitations. Also, it serves as a reflection on how the structural inequalities are woven into the fabric of society. In the case of the Facebook page *Man Who Has It All*, counterfactual plays a crucial role. We can consider one post and its comments as a way of collaborative storytelling that shares the same counterfactual features but with a more blunt and ironic tone, highlighting the ridicule of gender inequality with colloquial language. And is highly different from previous works since it is on a social platform with multiple authors.

Gender inequality across the globe

Gender inequality is an ongoing global issue that we still working on improving. According to the latest Global Gender Gap report (World Economic Forum,2023), no country has achieved gender equality, and it will need at least another 131 years to bridge the gap between men and women completely. Gender inequality is a wide range of issues that extends beyond isolated phenomena, encompassing structural discrimination with interconnected problems. Traditional gender stereotypes lead to unfair access to basic human rights for women, including education, employment, health care, and so on (Brinda&Rajkumar, 2015).

In some regions of the world, gender inequality means life and death. Iqbal, Gkiouleka, Milner, Montag and Gallo (2018) analyzed child mortality data from 195 countries, showing that gender inequality influences girls' chance of survival, especially in less wealthy countries. Given that parents may want a son more than a daughter, girls are more likely to be aborted or abandoned than boys. After girls are lucky enough to come to this world and grow up, the unfair education system awaits them. Women are disadvantaged in their chances for higher education, college performance, and the outcome after graduation, especially in the latter two (Jacbos,1996).With the significant expansion of higher education worldwide, women's participation and success in higher education can be higher than young men (Schofer&Meyer, 2005). However, it is worth noting that poverty remains the primary barrier to female school attendance in developing countries (Ombati& Ombati,2012; Dong, Li, Yang&Zhang,2008). In stereotypically more promising and lucrative majors, like science, technology, engineering, and mathematics (STEM), women remain a minority group. The main reasons are gender stereotypes, lack of social support, and academic atmosphere (Casad, Franks, Garasky, Kittleman, Roesler, Hall & Stetzel, 2021). For example, women have fewer opportunities for funding and promotion in male-dominated academic networks and have to more often deal with "stereotype threat" (p.16) than men. The underrepresentation of women in academia within STEM fields also contributes to the number of female workers in STEM.

The modern workplace is a "pivotal arena"(Kalev& Deutsch,2018, p.257) for gender inequalities. There is gender segregation between men and women at work (Reskin&Bielby,2005). They work in different industries or do different jobs in the same company. For example, cleaning and nursing jobs are mostly for women because of their stereotypically more attentive and thoughtful. These hierarchical organizations are not neutral but contribute to marginalizing women and gender segregation (Acker,1990).

To say that an organization, or any other analytical unit, is gendered, means that

advantage and disadvantage, exploitation and control, action and emotion, meaning and identity, are patterned through and in terms of the distinction between male and female, masculinity and femininity (Acker,1990, p.146).

Sociologists and economists echo her perspective and claim that the gender division of labor is tightly connected to unequal career rewards (Reskin&Bielby,2005). For example, there is a salary gap between men and women (Bishu& Alkadry,2017; Blau&Kahn,2020), and harder for women to pursue higher positions (Huffman, Cohen& Pearlman, 2010). Moreover, the stereotype that women have to get married and have children to take care of their families discourages companies from hiring women. Compared to men, they have less possibility of becoming an "ideal worker" (Kelly, Ammons, Chermack&Moen,2010, p.281). All these professional inequalities make women feel that they cannot get much return for working harder, prompting them to consider prioritizing family over career. *New York Times* journalist Lisa Belkin calls it "The Opt Out Revolution" (Graff,2007, p.51), which means that women choose not to go to the top. Of course, we all know it is not a real decision for women. Sometimes, it means women have to give up.

However, marriage or family can become another trap for women. No matter what kind of job, women can earn a salary from it. But in the family structure, women spend a lot of time and energy on unpaid labor and are frequently taken for granted. In many countries, it is normal for men to go out to work and leave every home-relevant work to women (Sen, 2001). A man is only responsible for making money, but a woman is responsible for everything in the family. Even if she has a job, she needs to balance her work with her family. But for the most part, men do not have to face such problems. More and more women participate in the labor market, but men maintain a low rate of participation in housework (Voicu, Voicu&Strapcova,2009). Housework is perceived as women's work in modern society, especially cleaning, cooking, and laundry (Tai&Treas, 2013; Blair and Lichter, 1991).

In the case of the Facebook page *Man Who Has It All*, it focuses more on gender inequality in cultural perspectives and stereotypes. Jayachandran (2015) claims cultural factors contribute to gender inequality in developing countries. It might include patrilocality practice, dowry systems, demands for purity to women, and so on. All those general unfair expectations about women become chains to limit them. It questions their ability, doubts their achievement, and makes them believe that the greatest value in their life is to marry a man and have children. For example, name influences the consequences of evaluations of teachers. When their names are perceived as male rather than female on the online course, received ratings are significantly higher (MacNell, Driscoll& Hunt,2015). Unfair treatment based on gender often results in men gaining advantages in society, making them more likely to succeed in society. Eventually, this becomes evidence to reinforce the false notion that women are inferior to men.

The case of Facebook

In academia, the research around Facebook is multifaceted and extensive. As one of the most influential social platforms in the world, its algorithms, political engagement, marketing strategy (DeVito,2017; Carlisle& Patton,2013; Treadaway& Smith,2012), and so on are of great interest to scholars. This part focuses on aspects of Facebook that are relevant to our case.

Luarn, Lin, and Chiu (2015) argue that we can divide posts from Facebook into two groups, media type and content type. Media type means link, video, or photo, that the post "represents various levels of media richness"(P.506). Content type focuses on delivering information to viewers and contains "informational, entertainment, remuneration and social posts"(p.507). For media type, "vividness and interactivity "(p.506) stand out as the most obvious features. The combination of images and text is obviously gaining more attention from users than text-only messages (Sabate, Mirabent, Cañabate& Lebherz,2014), especially since it can occupy a larger area on the website

or mobile screen. Moreover, interactive posts are conducive to increasing the user's willingness to comment, particularly those incorporating questions (Pletikosa Cvijikj& Michahelles,2013). For content type, entertaining posts are the most popular, resulting in increased likes, comments, and shares (Pletikosa Cvijikj& Michahelles,2013).

Andy (2022) focuses on Facebook and community feeling and argues that one function of Facebook is to provide online communities based on the same interests. Users write and share content with others that creates "the formation of an 'imagined community'"(p.612), which is not related to geography and national borders. Nadkarni & Hofmann' research (2012) support her arguments and point out that people use Facebook to find belonging and self-presentation as the main reasons. Clearly, the Facebook platform provides a comfortable space for community building, and given the large number of users, the scale of communities is considerable.

The emergence of social media platforms has challenged traditional forms of political participation. For young people particularly, mainstream political structures and discourse make them feel excluded(Cammaerts, Bruter, Banaji, Harrison& Anstead, 2014). Therefore, scholars introduce a new political identity 'everyday maker' to describe them (Bang,2005). Their actions have some distinctive features:

1.Participation is ad hoc or part time, and not routinised or driven by organisational membership. It is project or cause specific...4.They are non-ideological. Participation is rarely described in grander narratives of idea-driven societal and political change as they are involved in cause-driven projects and have a project identity that is issue specific. 5.They are involved in politics for fun and to express themselves; thus, creative forms of action and expression are important (Vromen, Loader, Xenos& Bailo,2016, p.517).

In other words, social media platforms have simplified and transformed public political engagement, which means a fresh perspective for research.

Resistance and everyday resistance

When talking about resistance, Foucault (1978) gives a well-known perspective that "Where there is power, there is resistance" (pp.95-96). Many discussions view power as a binary relationship between domination and subordination (Raby,2005). Dominant groups have and use power against subordinate groups, and subordinate groups use resistance as a weapon against power. Giroux (1983) suggests that resistance "must have a revealing function that contains a critique of domination and provides theoretical opportunities for self-reflection and struggle in the interest of social and self-emancipation" (p. 290).

The common forms of resistance are physical behaviors, which usually refer to social movement and protest (Hollander& Einwohner,2004), using "their bodies or other material objects " (p.535) against what they want to resist. Meanwhile, speaking out and some symbolic behaviors are also part of forms of resistance, especially for marginalized groups (Hollander& Einwohner,2004). Such as the #MeToo movement, women speak out about their experiences and anger. It is a way of political resistance against the systems that silence victims (O'Halloran & Cook,2023). Since we all know what happened next, it is clear that this form of resistance is also powerful and effective. Raby (2005) divided resistance into modern and postmodern perspectives to study the relation to Western youths. She claims that conceptions of modernism of resistance contain active and passive collective or heroic behaviors and appropriation. Postmodernists understand power as flowing complex dynamics and "exercised from innumerable points, in the interplay of non-egalitarian and mobile relations" (Foucault, 1978, p. 94). Therefore, the postmodern positions on resistance are quite different from modernism, which include linguistic, disidentification, strategic, alternative discourses, and bodily (Raby,2005). Alternative discourses mean

building another discourse against dominant discourses, thereby weakening power (Raby,2005). Butler (1993) emphasizes the power of language and claims that "The discursive condition of social recognition *precedes and conditions* the formation of the subject"(pp.225-226). In other words, we can change or create power to counteract power.

Scholars focus on the forms of resistance but also explore the intention, especially in small-scale acts of resistance or daily resistance behavior. It contributes to our understanding of resistance dynamics, while scholars offer different perspectives on it. Some of them believe that the intention plays a crucial role in determining whether it is a resistance behavior (Hollander& Einwohner,2004). If someone intends to resist, then behavior should be considered resistance. Leblanc (1999) claims that

> In this conceptualization of resistance, an attribution of any type requires three. distinct moments: a subjective account of oppression (real or imagined), an express desire to counter that oppression, and an action (broadly defined as word, thought, or deed) intended specifically to counter that oppression. The first two aspects of such an attribution of resistance require access to a person's subjective state, while the last account can be constructed either through observation or again through subjective narrative...That is, the person engaging in resistant acts must do so consciously and be able to relate that consciousness and intent (p.18).

However, others argue that accessing a person's subjective state is not impossible but difficult (Hollander& Einwohner,2004). They may lie to you to hide the intention of resistance because sometimes the price of resistance is life. Or they may lack the ability to demonstrate their intentions clearly. Moreover, emphasizing the need for intention to resist may blur the conceptual boundaries of resistance and create unnecessary challenges to research. As a result, all these problems push us to "assess the nature of the act itself"(Weitz,2001, p.670). The rest argue that intention is not central to resistance because actors may not even realize that their behavior is resistant

(Hollander& Einwohner,2004). For example, laughing at authority can be an act of resistance, but sometimes the actor shares satirical memes or jokes for socializing with friends rather than resisting (Yang and Jiang,2015). In this case, there may be no subjective conscious intent to resist, but it constitutes an act of resistance in objective. This highlights that resistance can be "conducted at a level beneath the consciousness" (Hebdige,1979, p.105), which means individuals may be involved in resistance without realizing they are resisting.

When people stop putting their hopes for change entirely on revolution, they raise attention to resistance (Brown,1996). Scott (1985) introduced the concept of everyday resistance in his book, which holds a crucial place within the field of resistance studies. He drew inspiration from his study of peasant resistance, noting that large-scale, open, organized resistance was a luxury not everyone could afford. For the subordinate classes throughout history, it always means dangerous and even suicidal. He also claims "the ordinary weapons of relatively powerless groups: foot dragging, dissimulation, desertion, false compliance, pilfering, feigned ignorance, slander, arson, sabotage, and so on"(p.xvi). Such acts are "quiet and anonymous"(p.xvii), but their significance and impact should not be underestimated. Bayat (1997) argues that Scott's research helps the Third World poor shake off the despairing labels of passivity and fatalism and recognize the power in them. They are not merely passive victims of oppression but can resist injustice in their daily lives, even if they are hardly to have a resistance movement. Vinthagen and Vinthagen (2013) explore and develop a theoretical framework for this concept. They argue that everyday resistance links power relations deeply and can only resist a part of power. Moreover, they provide several perspectives:

(1) Everyday resistance is a practice (not a certain consciousness, intent, recognition or outcome); (2) It is historically entangled with (everyday) power (not separated, dichotomous or independent); (3) Everyday resistance needs to be understood as intersectional as the powers it. engages with (not one single power relation); and, as a consequence (4) It is heterogenic and contingent due to changing contexts and

situations (not a universal strategy or coherent action form) (p.39).

This perspective on resistance helps us understand the practices of the Facebook page *Man Who Has It All*. It involved gender structure and performed differently in different contexts. Furthermore, the dimensions of everyday resistance encompass time and space, intertwining with factors such as gender and race (Johansson& Vinthagen,2016). And it gave a significant role in feminist, queer, and postcolonial studies. For example, body art is a way of women resisting male-dominated aesthetics (Pitts,2003). Pierced and tattooed bodies demonstrate a refusal to be the "roles of proper femininity"(p.3). In the end, everyday resistance broadens the conventional understanding of resistance while opening up new possibilities for change.

Feminist standpoint

The traditional scientific model is not as neutral as expected. Much of scientific knowledge relies on men's experiences instead of male and female experiences, which means it is gendered (Brickhouse,2001). As half of the human race, women's experience has been marginalized and excluded from traditional scientific knowledge for a long time. It is not hard to understand why Harding (2013) calls traditional science too weak to even accomplish its intended goals. Therefore, the feminist standpoint focuses on how different locations "tend to generate distinctive accounts of nature and social relations"(Harding,1997, p.384). It calls for diverse voices rather than prioritizing only the dominant experiences. Moreover, Smith (1997) argues that "women's standpoint returns us to the actualities of our lives as we live them in the local particularities of the everyday/everynight worlds in which our bodily being anchors us"(p.393). It emphasizes the importance of getting close to the real women—those who do the laundry, care for children, and cook for family—rather than idealized or imagined representations. Feminist standpoint theory critiques traditional scientific knowledge not to disprove but to improve (Pinnick,2008), which gives a new perspective and a better standard to the analysis of the world and society. As Harding and Hintikka(ed.

2003) claim that

> A more fundamental project now confronts us. We must root out sexist distortions and perversions in epistemology, metaphysics, methodology and the philosophy of science – in the 'hard core' of abstract reasoning thought most immune to infiltration by social values (p.xxix).

The feminist standpoint theory " intends to be an epistemology of science"(Pinnick, 2008, p.1060), emphasizing looking at issues from women and other marginalized groups—those who "have benefited least" (Harding,2008, p.225) from societal progress—when confronting dominant structures. At the same time, we can treat feminist standpoint theory as an analysis tool with evident advantages (Hawkesworth,1999). She argues that it underscores the significance of considering diversity and complexity in data collection, recognizing that every individual's experience is different. As a result, embracing diversity can contribute to more generalizable results. Feminist standpoint theory "offer a methodology markedly suited to the postpositivist recognition of the role that theoretical presuppositions play in cognition"(p.136), expanding the social science framework and providing new conceptual means to address contemporary political issues (Hawkesworth, 1999).

Social imaginary

 In 1987, French theorist Cornelius Castoriadis introduced a new term 'social imaginary' in *The Imaginary Institution of Society* (Gilleard& Higgs,2013). In this book, he tried to find creative power in the socio-historical fields instead of focusing on Marxism (Gaonkar,2002). He argues that social imaginary is constructed upon social institutions and cannot be discussed independently of the individuals and entities it produces(Castoriadis,1987).Theorist Charles Taylor explored this term and argues that it is a way for people to "imagine their social existence, how they fit together with others, how things go on between them, the expectations that are normally met, and the

deeper normative notions and images that underlie these expectations" (Taylor, 2004, p. 23). Social imaginary is complex and deeply embedded in social life. These expectations navigate how we think about others and society, influencing "collective practices"(p.24) in our daily lives. Gaonkar and other scholars took one more step and proposed five key elements of the social imaginary (Gaonkar, 2002),

First, social imaginaries are ways of understanding the social that become social entities themselves, mediating collective life. Second, modernity in its multiple forms relies on a special form of social imaginary that is based on relations among strangers. Third, the national people are a paradigmatic case of the modern social imaginary. Fourth, other social imaginaries exist alongside and compete with these national social imaginaries. Fifth, the agency of social imaginaries comes into being in a number of secular temporalities rather than existing eternally in cosmos or higher time(pp.4-5).

It is worth noting that social imaginary is not always true (Taylor,2004). We imagine our society functioning properly, and this social imaginary becomes a cover for the injustices suffered by marginalized groups. If we do not change, it will eventually cause us to lose our motivation to help others. The case study of the Facebook page *Man Who Has It All* examines the social imaginary of gender inequality, which comes from women's daily experiences. By changing the gender of the imagined protagonist, a new social imaginary is created.

Cultural citizenship

In order to understand what cultural citizenship is, it is better to start with citizenship. Marshall argues that citizenship means "All who possess the status are equal with respect to the rights and duties with which the status is endowed" in 1950(Marshall & Bottomore,1992, p.18). This definition helps eliminate status differences and emphasizes equality for everyone. On this basis, citizenship continually evolves to

include individual freedoms, political practices, and access to welfare (Beaman, 2016). All of this points to the most important part, the involvement in the democratic process, especially the voting (Bellamy,2008). However, race, class, and gender complicate citizenship practices, and the perspective of marginalized groups challenges traditional citizenship (Turner, 2016). Under the background of globalization and immigration, scholars emphasize that citizenship encompasses not only legal and political aspects but also a sense of belonging, which needs other members of society recognition (Glenn,2011). Hence, cultural citizenship helps to explore and address theoretical gaps, acknowledging marginalized communities and recognizing the potential for cultural differences within society. As Miller said, it "concerns the maintenance and development of cultural lineage through education, custom, language, and religion and the positive acknowledgement of difference in and by the mainstream"(2001, p.2). On the one hand, we can get a better acknowledgment of the formation of second-class citizens or marginalized communities from cultural perspectives. For new immigrants, although they have the right to participate in voting, they may still feel marginalized within society because of the dominant cultures and social climates, such as racial discrimination against Black people or discrimination against LGBTQ+ communities in some conservative societies. Culture provides the possibility to integrate into their new country and find a sense of belonging, which echoes citizenship is "an on-going process that is conducted in communicative links."(Delanty, 2003, p.602). On the other hand, cultural citizenship allows individuals to unite beyond national borders and become members of a global community (Beaman,2016). As Stevenson (2003) said, "Cultural citizenship aims to promote conversation where previously there was silence, suspicion, fragmentation or the voices of the powerful. We need to go beyond liberal demands for tolerance and instead edge towards more intercultural levels of communication"(p.152).

Boele van Hensbroek (2008) focuses on another aspect of cultural citizenship and finds that the fact is "to be co-producer, or co-author, of the cultural contexts (webs of meaning) in which one participates"(p.322). She claims that it is about "meaning-

making"(p.322) and contributes to the free development of culture. Hermes (2023) emphasized the importance of popular culture for Cultural Citizenship. She examines cultural citizenship from a feminist perspective through three dimensions: identity, power, and affect, which is very helpful to our case. This thesis highlights how the Facebook page *Man Who Has It All* has built a global community by satirizing and exposing the absurdity of gender stereotypes and misogyny in culture and how this community reconstructs and resists this culture of inequality. It is worth noting that this global community crosses more than the national borderlines. Facebook is an international social platform that attracts users from many places. They have different political environments, religious beliefs, and cultures, but gender inequality ties them together.

Methodology and methods

Corner (2011) argues that "assume less, investigate more" (p. 87), which means we should not begin with preconceived assumptions about the outcomes. Instead, we should design appropriate research methods based on the case and let the results speak for themselves.

Flyvbjerg (2001) claims the significance of the case study, as it can "produces precisely the type of context-dependent knowledge...rules out the possibility of epistemic theoretical construction" (p. 71). Pragmatic philosopher Richard Rorty also argues that "[T]he way to re-enchant the world ... is to stick to the concrete" (1991, cited in Flyvbjerg, 2001, p. 129). Hence, this thesis focuses on a concrete case instead of some random samples. The Facebook page *Man Who Has It All* was born in 2015 and has 615K likes and 653K followers. Last year, posts could still garner up to 1,000 comments. It is an active and stable community that can be seen as a concrete case fit for research. Based on the characteristics of the case that involved "observing, describing, interpreting, and analysing the way that people experience, act on, or think about themselves and the world around them" (Bazeley, 2013, p.4), this thesis project adopts a qualitative methodology that aligns with the requirement for "fundamentally case-oriented" (Bazeley, 2013, p.5) qualitative thinking. Moreover, it addresses women in a patriarchal society following standpoint theory (Harding,2008), hearing their voices apart from dominant societal structures rather than following the transitional science frameworks. And respects everyone's experiences and embraces diversity to draw more universally applicable conclusions. In the end, the research tries to produce the knowledge that "women need and want to empower themselves" (Harding, 2008, p. 225).

A qualitative multi-method study

Multiple methods and single methods have their own benefits. The former requires

more time and resources for the research (Bazeley, 2013) and is "a general strategy for gaining several perspectives on the same phenomenon" (Jensen, 2012, p. 301). In order to achieve research objectives and answer research questions, this project adopts multiple methods to analysis the Facebook page *Man Who Has It All* due to its characteristics. The case relies on the social platform that is born on the Internet. All the contents and followers are on the Internet, which is in line with "an embedded, embodied, everyday Internet"(Hine,2015, p.53) framework. The ethnographic perspective provides a wider horizon to explore the information of the Facebook page *Man Who Has It All* and helps to analysis the thoughts and feelings of followers through contextual practices (O'Reilly,2012). Therefore, observation and scroll back methods apply to this research to get a fuller picture of the case. The latter focuses on the timelines and some crucial moments (Robards & Lincoln,2017), taking us back to the first posts and first day of the Facebook page *Man Who Has It All*.

The Facebook page *Man Who Has It All* has a set pattern of posting. Most post consists of an image featuring characters or other elements, with the accompanying text embedded within it. Clearly, both text and image require analysis. Hansen and Machin (2013) demonstrate Roland Barthes's semiotic analysis in their book, which suggests it can help think about ideas and values through picture elements. It is an ideal approach to examine posts in denotative and connotative angles. The former focuses on "the first level of meaning in a photograph"(Barthes,1977 cited in Hansen & Machin,2013, p.232), and the latter contains settings, poses, and objects (Hansen&Machin,2013). Thematic qualitative text analysis (Kuckartz,2014) applies to texts and comments, which follow the Grounded Theory. It is important to create categories and a codebook based on the whole text during the process of coding, hermeneutic interpretation is also involved in it (Kuckartz,2014).

Research design and sampling

Jensen (2012) argues that purpose is the biggest influencing factor in qualitative

sampling. No matter how data are collected, the focus should be on what is relevant to the research objectives and questions (Hansen&Machin, 2013). The *Man Who Has It All* has accounts on Twitter, Facebook, and Instagram. Posts on Twitter are primarily text-based and only receive a few comments on Instagram. However, it has numerous comments and image-based posts on Facebook, which provides more potential for analysis. So, Facebook page became the first choice. In this project, the textual content is important because it clearly expresses the commenters' thoughts and experiences regarding gender issues. The research reviewed the Facebook page *Man Who Has It All* posts in 2023, selecting the top 20 posts based on the number of comments except merchandise posts. Their content varied in subject matter and had the largest potential to highlight commenters' experiences, ideas, and how they engaged with the Facebook page *Man Who Has It All*. The highest number of comments on these posts was around 2,100, while the lowest was 708. Facebook has a filter for posts that allows for searching specific years, months, and days, facilitated data collection. However, it's important to note that once a post on Facebook receives thousands of comments, the platform only displays an approximate count rather than the exact number.

Table 1. the date of selected post and number of comments

Date	Number of comments	Date	Number of comments
January 2nd	760	May 18th	732
January 7th	1K	May 25th	1.1K
January 29th	728	May 26th	2.1K
February 1st	2K	May 29th	897
February 4th	708	June 7th	819
February 6th	1.1K	August 11th	1.1K
February 26th	1K	September 11th	1.1K
April 8th	818	September 20th	1.1K
April 11th	1.1K	October 9th	834
April 12th	1.3K	November 10th	986

* It is worth noting that data collection and thesis writing did not synchronize, the number of comments may have slightly changed.

Meanwhile, the researcher checked the most popular comments and sub-comments from these posts. To ensure the depth and width of the data, the top 25 most popular comments under each of these posts were collected. Considering that most sub-comments support or supplement the original comments rather than provide new viewpoints, they were not included in the samples. Due to the same reason, the emoji reactions also were not included even though they provided an emotional reference. Therefore, the samples contained 20 images with accompanying text and a total of 500 comments (see Appendix 1 for the Samples). The language used in all samples is English. To respect and protect the privacy of the commenters, their names and home pages were deemed irrelevant to this thesis project. Therefore, it was not included in the sample. In other words, all the comments were anonymous.

Working with data

All the data was collected manually, which helped the researcher to "build a contextualized and holistic understanding"(Bazeley,2013, p.101) of data before coding. For the textual coding process, Rivas (2018) suggests that combining deductive and inductive coding is an effective way when researchers "have a general idea of what they are looking for and use broad, deductively determined codes to home in on the data, and then inductive coding to explore this in more detail"(p. 882). The researcher read all the samples over and over again built a sense of each element, and then started open coding. It is a process of "investigate, compare, conceptualize, and categorize data" (Kuckartz, 2014, p.25) and descriptive codes were summarized inductively from the data by marking red.

The next step was to build subcategories, categories, and themes, which were marked in an Excel sheet with different colors. It was an iterative process that asked the researcher to "looking across the data set rather than within one case"(Rivas,2018,

p.876). Mutual inspiration from data and literature led to finding suitable theoretical concepts and the development of a comprehensive codebook (see Appendix 2 for the Codebook). In the end, the researcher found three main themes for the research: social imaginary, engagement, and the first sex.

Semiotic analysis was adopted for images through denotative and connotative perspectives (see Appendix 3 for the Semiotic analysis for images). Describing what is depicted in the image accurately is important and almost the most challenging part of the process (Hansen&Machin,2013). For each image, the researcher examined what we see at first sight, the settings and objects from the image, and the character's pose. It is worth noting that all the images combine with the text. They support one another, providing a more comprehensive and cohesive understanding of the Facebook page *Man Who Has It All*, which means the analysis cannot live without embedding text. Some images are monotonous and simple, only with text and background colors. Hence, the research placed more emphasis on information-rich images as they provide more valuable insights.

Ethical considerations

The research followed the ethical guidelines (Franzke &Bechmann&Zimmer&Ess&the Association of Internet Researchers, 2020) at the beginning of the design, although it did not involve interviews. Since Facebook is a "public-facing"(Miller & Costa & Haynes & MacDonald & Nicolescu &Sinanan&Spyer&Venkatraman&Wang,2016, p.7) social platform, the posts and comments from the Facebook page *Man Who Has It All* are open to everyone. The main ethical problem was about commenters. Social platforms encourage users to disclose their personal information for networking, making friends, and so on (Nosko, Wood & Molema,2010). For example, user can update their education history, work, and photos on Facebook. According to research (Nosko, Wood & Molema, 2010), around 25% of the information users disclose on Facebook is at risk of leakage, particularly gender, age, and other sensitive details.

Meanwhile, interactions on Facebook carry the risk of unintentional or involuntary information leakage (Lin&Lin,2016). Whether our commenters provide truthful personal information on their Facebook pages is irrelevant to the research. However, the researcher should ensure that their privacy is respected and protected. After careful consideration, anonymity became necessary, which means the names and Facebook pages of the commenters were excluded from the project. To maintain the objectivity of the research, the researchers also refrained from visiting their pages. Hence, this study does not include an analysis of the commenters, such as their origins, native languages, or gender issues in their respective societies.

Reflections

The reflection emphasizes the data part. The manual process of collecting and coding data contributed to the researcher's understanding of the data. However, it cost a lot of time and influenced the decision on the number of samples. If a qualitative data analysis computer software NVivo could adopted for coding, it would save time and can select more samples. It is worth noting that more data does not necessarily lead to better analytical results. However, researchers should consider and learn some research tools since they can be significantly effective during the research process.

In addition, this research stands with the feminist standpoint, but it is important to acknowledge that the researcher's own standpoint is unavoidable. The experiences and knowledge of the researcher inevitably have an impact on the research, even though the researcher knows neutrality is highly valued in academic research. Therefore, it is crucial for the researcher to reflect on their own standpoint throughout the whole research project, which helps in achieving a more impartial analysis.

Analysis

There are five parts to the analysis section. The first part is the background and basic information about the Facebook page *Man Who Has It All*. It helps us better understand the rest of the analysis. The main focus is on what the owner of the Facebook page *Man Who Has It All* has done. It contains product information, post topics, and post strategies. The second part is about the content of the comments. It explores which topics commenters primarily focused on and the notable features of their words. The third part explores the satire of the Facebook page *Man Who Has It All* and their everyday resistance to gender inequality. The fourth part address the social imaginary of the Facebook page *Man Who Has It All*. It examines how this social imaginary is constructed and the features. The last part is about how build cultural citizenship through the Facebook page *Man Who Has It All* under the global context. The main arguments focus on which factors contribute to it and shortcomings.

What is the Facebook page *Man Who Has It All*?

At the beginning, we should know more about the Facebook page *Man Who Has It All*. This Facebook page was created on October 18, 2015 (Man Who Has It All, 2023c) and has 646K followers and 630K likes (2023a). In the introduction of the page, the owner gives a clear definition of it, "Satire account"(2023a, n.p.). And from the details page of the *Man Who Has It All*, there is an explanation for the purpose and theme of the content, "Top tips for men juggling a successful career and fatherhood" (Man Who Has It All, 2023b, n.p.). The first post on the page is an Amazon link for a book named *From Frazzled to Fabulous: How to Juggle a Successful Career, Fatherhood, 'Me-Time' and Looking Good* (Amazon, n.d.), and the author's name is *Man Who Has It All*. This book has received acclaim from both the press and critics, who have particularly praised the author for standing with women and constructing a humorous satire based on gender inequalities (Amazon, n.d.). The website also gives a detailed description of the author.

The Man Who Has It All has a crazy-busy life juggling low-fat yoghurt, glowing skin, a career and healthy snacks. He spends his precious 'me time' on Twitter and Facebook, giving other busy dads sanity-saving tips (Amazon, n.d.).

Evidently, the *Man Who Has It All* is not only a social media username but also a pen name. It has a very unified online persona, focusing on gender inequality and providing important advice to parenting dads in a satirical way. Therefore, this name is not a random combination but the result of careful design by the owner. We can understand the name in two different ways. In the real world, which gender is most likely to have it all? In the satirical social imaginary, since men have it all, they could certainly have something more than childcare and housework, like careers and higher education. At the same time, they have to deal with those absurd gender biases. Hence, the name presents a clever balance between reality and satire, making it easier to understand the meaning behind the name.

Starting from the second post, content has consistently used a combination of images and embedded text. In 2023, this pattern is still alive throughout all the posts. In addition to the book for sale on Amazon, there is a new coming book waiting for crowdfunding, titled *Flipping Patriarchy: Imagining a Gender-Swapped World* (Unbound, n.d.). It also has a sales website of the same name, for adults and teenagers, with merchandise including clothing, homeware, and accessories (manwhohasitallshop, n.d.). A factory in the United Kingdom is responsible for the production, allowing for next-day delivery within the UK (manwhohasitallshop, n.d.).

The Facebook page *Man Who Has It All* sometimes posts content about its products to encourage purchases. Here is a relevant post worth analysing:

Meet Sara and Andy. Sara is an engineer. Andy is a male engineer*Please note the male engineer T shirt is more expensive than the standard version because we have to specially adapt the standard version to fit the non-standard male body (Man Who

Has It All,2023d).

Language helps people to communicate and understand each other and has immense power in shaping human perceptions and beliefs. According to Menegatti and Rubini (2017), the contribution of language to sexism is significant, especially in perpetuation and reproduction. Through language, social power structures are repeatedly reproduced and disseminated, and people become accustomed to it. For example, men can refer to men or everyone, but women can only refer to women. According to Menegatti & Rubini (2017), "the hidden yet consensual norm according to which the prototypical human being is male is embedded in the structure of many languages"(n.p.), which is why masculine nouns and pronouns can refer to all people, both men and women. Hence, it is not hard to understand why we have terms like driver and female driver, or doctor and female doctor in our daily life. The Facebook page *Man Who Has It All* realized this linguistic gender inequality, so it used engineer and "male engineer"(Man Who Has It All,2023d, n.p.). Moreover, "specially adapt the standard version to fit the non-standard male body"(Man Who Has It All,2023d, n.p.) emphasized that the female body is standard and the male body is not. Another point is the price that men need to pay more for the T-shirt because the male body is not a standard that needs special adjustments. In general, men's bodies are bigger than women's, which means men's version requires more fabric and time for the same T-shirt. Therefore, it is understandable that the price is a little higher than women.

Furthermore, for particular types of products and services, especially related to gendered bodies, women tend to pay more than men (Duesterhaus, Grauerholz, Weichsel & Guittar,2011). The so-called pink tax is a good example, while products for female consumers are more expensive than comparable products for male consumers (Moshary, Tuchman & Vajravelu, 2023). This not only emphasizes gender differences but also places an additional burden on poor women. The *Man Who Has It All* provides a different price strategy, where men need to pay more than women. Selling products is profit-driven, and charging extra for either women or men both can gain more profit.

However, it resists economic discrimination against women by charging more money from men. Thus, the Facebook page *Man Who Has It All* is more than a social media account only sharing opinions and suggestions. It also has practical behaviors against gender inequality.

For the 20 posts with the most comments, the 20 images are simple designed, with no complex design elements. Among them, nine images contain people, six images have only an object, and the rest of the five images only have text and base color. Based on the number of comments, it does not show that image elements could contribute to comments a lot. The five images with simple colors also received significant comments and ranked in the middle.

Table 2. the categorize post images and text in descending order of comments

Date	Number of comments	Image Elements	Topic	Number of topics
May 26th	2.1K	object	academia	profession:4
February 1st	2K	object	child	appearance:4
April 12th	1.3K	people	appearance	academia:3
February 6th	1.1K	people	appearance	relationship:2
April 11th	1.1K	people	daily life	ability:2
May 25th	1.1K	object	ability	personality:2
August 11th	1.1K	color	marriage	marriage:1
September 11th	1.1K	object	personality	daily life:1
September 20th	1.1K	color	appearance	child:1
January 7th	1K	color	relationship	
February 26th	1K	people	relationship	
November 10th	986	object	profession	
May 29th	897	color	academia	
October 9th	834	color	appearance	
June 7th	819	people	personality	

April 8th	818	people	academia	
January 2nd	760	people	profession	
May 18th	732	people	ability	
January 29th	728	people	profession	
February 4th	708	color	profession	

* It is worth noting that data collection and thesis writing did not synchronize, the number of comments may have slightly changed.

Nine topics come among the 20 posts: profession, relationships, appearance, ability, personality, academia, marriage, daily life, and child. Profession and appearance topics appear most frequently. These topics are closely related to human life and are situations that most people need to deal with. It is worth noting that the owner of the Facebook page *Man Who Has It All* decides the topics, and the commenters decide which topics are more popular. So, the nine topics are the result of both of them. Of course, these topics cannot represent all the types of topics on the Facebook page *Man Who Has It All*, but it gives a clue about which topics were the most likely to elicit interactive comments in 2023.

Nineteen embedded texts are questions that invite everyone to share their opinions, and the remaining one is a declarative sentence. Here are two samples:

Figure 1. Feb. 6th/1.1K comments

Figure 2. Jan. 29th/728 comments

Questions are an effective way to spark interactions on social media platforms (Li,

Chang &Liang, 2022) since they elicit answers. In Figure 1, *What does it mean?* is a clear question that asks for an explanation, and a man in the image fits the description of *A man wearing a tight shirt*. In Figure 2, I *don't like men's writing* is a viewpoint shared for recognition, and *Amy, literary critic* gives a profile for who said that combined with a serious woman makes it perspective even more convincing. Moreover, the two people both look at viewers through the images and make eye contact with viewers. It contributes to a feeling that they and the viewers are really looking at each other, which helps the viewers and the image get closer psychologically. Among the nine images with characters, five images are looking at viewers directly, two are looking sideways, and the remaining two do not look at viewers. The images and embedded text connected each other, and both serve an important purpose. Li & Xie (2020) have explored the effects of image content on social media platforms. One is the "Mere presence effect" (n.p.), and another is the "Image–text fit effect"(n.p.). The former means images can help posts get more attention on social media platforms, especially for non-image-driven platforms. The latter means both images and text on social media platforms contribute to the author's perspective. Brubaker & Wilson (2018) claim that image creativity with "text-based engagement strategies"(p.342) is a better way to call for interaction. Apparently, the owner of the Facebook page *Man Who Has It All* thought about how to get more interaction for the page, and the strategy is in the right direction. Hence, we can understand the posts from the Facebook page *Man Who Has It All* in two levels. First, images are responsible for attracting viewers' attention. Second, embedded texts are responsible for interaction and make viewers become commenters, the number of comments is more relevant to the topic. The next part main focuses on the content of comments.

From her words

All the contents are familiar in our daily lives, but the subject has changed from women to men. Women are the first sex, inspired by De Beauvoir's significant works (2014), and men are subordinate. The behaviors of the first sex are common sense, and they

define what is the other. Thus, men belong to households, childcare, unimportant job positions, and the most unavoidable thing, smile. It is worth noting that gender inequality is a cultural, institutional, and everyday inequality rather than a simple point that men are born to be better than women. Therefore, these contents reveal what aspects of gender inequality women are more care about. The top two posts with the most comments both have over 2,000 comments, far ahead of the third one.

Table 3. The top two posts with the most comments

May 26th 2.1K comments	February 1st. 2K comments
I'm interviewing a male academic about what it's like to be a academic at the same time as being a man. What should I ask him?	TODAY'S DEBATE: Are childless men selfish? @manwhohasitall
I am interviewing a male acedemic about what it is like to be a academic at the same. time as being a man. What should I ask him?	Today's debate: are childless men selfish?

The first post is about balancing and choosing between career and personal life. Comments focus on what is his wife's opinion, how he makes sure childcare and family are not the best place for him, and how he balances careers and father's duties. The second post is about childless men. Comments focus on him doing something wrong; he will regret it in the future, and that he can still be a useful person like a good uncle and adoptive father. According to Wilton and Ross (2017), men and women both need to deal with the relationship between family and career. But women suffer more pressure and tend to give up more, one of the reasons being unreasonable social

expectations that they should become good mothers. Moreover, mothers and fathers are treated differently in the workplace. Women becoming mothers means they will put less time into work and not be reliable because children are the most important thing for them in social bias. But being a father means being trustworthy and responsible, more like an "ideal worker" (Kelly, Ammons, Chermack & Moen,2010, p.281) for companies. The research shows that the motherhood penalty and fatherhood bonus exist and contribute to the gender wage gap (Kmec, 2011; Andersen, 2018). In fact, it is not only about wages but also about who possibly will interrupt careers for children, since your wage is not enough to support the whole family. Meanwhile, the situation for childless women is not much better. Their experiences can be described in three words: shameful, uncreditable, and unnatural (Rich, Taket, Graham & Shelley,2011). Whatever their reasons for not having children, they have to suffer because history and tradition highly bind women to motherhood (Gillespie, 1999). Women are born to have a desire to be mothers, and women's identities are constructed around motherhood (Gillespie,1999). This imposed expectation undoubtedly restricts women (Rich, 2021), preventing them from exploring more possibilities in life. Therefore, we can see that the patriarchal society leads women into a cruel and ridiculous setting. You will lose careers and health, but you still have to have children.

Another significant post is about men's bodies since comments are almost same.

Which parts of a man's body should always be covered and why?

@manwhohasitall

Figure 3. September. 20th /1.1K comments

Among the top 25 comments, fourteen mentioned *mouth* and four mentioned *all of it*. The comments are surprisingly consistent, almost all suggesting that men should keep their mouths shut. Zimmermann and West (1991) argue that men tend to interrupt women during the conversation because it shows power and dominance. The framework of power and discrimination also applies to communicating with others. Interrupting and disrespecting women's voices equal to women's opinions are not worth listening. Mansplaining is a typical example of this. This word is popular on social media, capturing how men like to explain things to women with an arrogant attitude (Bridges, 2017). Men are so confident and think they know everything, and assume women do not know anything and wait for their help. Astrophysicist Katherine J Mack once shared thoughts about climate change on Twitter, and a male blogger suggested she should learn more about science (Bates, 2016). Men even explain women's things to women as they suppose they know better than women. Behind this is the reality that men are socialized to underrate women's achievements and experiences. Whether she is a scientist or an expert, but he is a man! Furthermore, if all men shut up, all the unreasonable gender bias voices surrounding women would increase or decrease? The commenters give their answer already.

As mentioned before, the posts and comments use satire to reverse the status of women and men in society, expressing dissatisfaction with gender inequality. From comments, one word and sentence come up frequently, *smile* and *he is asking for it.* This is not a coincidence since "Reality for any person is derived directly from their experience"(Bazeley, 2013, p.22), and comment is a way of expressing experiences for commenters. Therefore, *smile* and *he is asking for it* also reveal what women are suffering and angry about in reality. Comments related to smile tell men to learn to smile, smile more, and not forget to smile. Smiling becomes a necessity and obligation for men. However, women suffer more in their lived reality. Compared to men, women have more pressure to be friendly and approachable. When women do not show warm and friendly nonverbal behavior, they get tougher criticism than men (Deutsch,

LeBaron& Fryer, 1987). Thus, not smiling becomes a reason to criticize women, which means women should smile to please everyone.

Moreover, "Men do in some circumstances mistake friendliness for seduction"(Abbey, 1982, p.838). In other words, a smile can bring women into dangerous situations. For potential sex offenders, a woman's smile means she has the same feelings and sexual consent. For bystanders, a woman's smile means she deserved it. If she is not interested in him, why does she smile at him? Furthermore, there is the added dimension of emotional labor. Morris & Feldman (1996) explain it as "the effort, planning, and control needed to express organizationally desired emotion during interpersonal transactions" (p. 987). Under gender stereotypes, jobs that are suitable for women require more emotional labor than those for men (Yang&Guy, 2015). However, these emotional labors are treated as a part of their personalities and nature that exclude work achievements and performance evaluations (Guy&Newman, 2004). This not only results in women's efforts being unrecognized but is also another reason for their lower salaries (Guy&Newman, 2004). It is worth noting that smiling is a good thing that can heal the world. But it is a different situation when you have to smile and even get punished for not smiling.

He is asking for it. This sentence is not too rare, and it is often used to blame every female victim. The reasons are complicated more than a simple answer. First, we can understand it as a strategy to gain a sense of safety. The victim must have done something that led to such tragedy, which means if I do not do the same thing, I will be safe. Blaming victims becomes a way to accept unfairness and injustice (Lerner, 1980), especially for marginalized groups. Second, rape culture condones violence against women since it accuses being sexually assaulted is the woman's own fault (Cusmano, 2018). Cusmano (2018) claims that "patriarchal societies, the normalization of sexual violence in media, and victim blaming"(p.1) are the main constructs of it. The Stanford rape case is a good example to show how the media downplays sexual crimes. After Brock Turner was convicted and sent to prison, mainstream press still called him a

former Stanford student and star swimmer instead of a rapist or sex offender (LaChance,2016). Feminist scholars created and developed a model of rape culture which contains: "traditional gender roles, sexism, adversarial sexual beliefs, hostility toward women, and acceptance of violence" (Johnson&Johnson, 2021, p.1). Thus, *he is asking for it* is not only about the second harm to victims but also defending the rapist. This is why we can see a lot of defending women comments from data.

Table 4. Defending women comments, and which post they come from

Post	Defending women comments
February 6th 1.1K comments	We can't be expected to control ourselves. It's also distracting and hard to concentrate. when men dress like that
April 12th 1.3K comments	We women can't help ourselves—we are visual creatures and it's in our primal nature!

"My boss Claire always refers to me and my colleagues on reception as "the boys" even though we are all over 30! It's so demeaning." Liam, age 34. Any advice for Liam? @manwhohasital January 2nd 760 comments	"Girls will be girls." It's the way it has always been, the way it is, and the way it will always be
Some people say that men should be sheltered from difficult things, like leadership and driving. What else should men be sheltered from? Bow @manwhohasitall May 18th 732 comments	We can hardly be blamed for exercising our natural instincts to dominate and possess a beautiful man

This sophistry contributes to perpetrators escaping punishment and silencing victims. Third, society runs two sets of evaluation standards about sex. Society use *slut* to shame women for their "appearance, sexual availability, and actual or perceived sexual behavior"(Goblet & Glowacz, 2021, p.6657), and it is not easy to find the same negative word to shame men (Papp, Hagerman, Gnoleba, Erchull, Liss, Miles-McLean& Robertson, 2015). *Player* is a choice, but it is generally perceived as a compliment more than a shame (Papp et al. 2015). *He is asking for it* contains the punishment for women who do not fit the traditional expectations about women, and this is why you become a sexual victim. In fact, even if you meet the traditional expectations to become a good woman, it does not mean you are safe, because "rapists are seeking power, control, violence, and/or domination instead of sex"(Palmer,1988, p.512). To put it plainly, it is

not about what women should do; it is about what men should not do. Here, we can realize that *he is asking for it* from comments is equal to claims for justice and dissatisfaction with the plight of female victims. With the MeToo movements, more and more women break the silence and stand with victims. It is a reckoning for unpunished sex offenders and also raising public awareness and support for the anti-sexual violence movement (Fileborn & Loney-Howes, 2019). The next part explores the role of satire and their everyday resistance.

Behind the laughter

Pascal (2001 cited in Morreall, 1983) claims that "Nothing produces laughter more than a surprising disproportion between that which one expects and that which one sees" (p.16). The Facebook page *Man Who Has It All* provides unexpected content because no one in real life would judge men like this. The posts and comments are funny because they come from the real experiences of women. In the patriarchal society, we do not like to question whether male leadership is good for the world or whether men wearing tight shirts imply anything. On the one hand, this satire significantly "speaks truth to power"(Boler,2006, p.2), and the truth is simple: all gender inequality against women is irrational and ridiculous. Gender inequality has been embedded in the social framework for a long time, and some people even believe it is a natural part of gender. However, when these inequalities are applied to men, the shift in perspective helps to reveal the absurdity of gender inequality. Women's standpoint (Harding, 2018) questions mainstream gender structure rather than stand with men. If you think it is absurd to men, why do you think women should suffer it? On the other hand, since satire is a genre that aims to criticize and entertain (Declercq,2018), it leads viewers in a relaxed mood to reflect on whether gender biases and stereotypes that have existed for a long time are really credible. It is a more acceptable way to encourage people to draw attention to gender issues. Overly painful and aggressive content may make the viewers feel uncomfortable, causing them to disengage the Facebook page *Man Who Has It All*. Even if they do not get the satire, no one will lose anything. In fact, the

Facebook page *Man Who Has It All* 's satire cannot hurt anyone physically; at most, someone may be angry at these seemingly anti-male comments. Men only suffer it in this satirical social imaginary, but women suffer it in everyday life. All it takes is not looking at the Facebook page *Man Who Has It All* for the gender discrimination against men to disappear. But for women, whether the Facebook page *Man Who Has It All* exists or not, there is no escaping the irrational gender inequality in their daily lives. However, it does not mean that the satire of the Facebook page *Man Who Has It All* is useless or just wordplay. We can see it as an "intellectual subversion(Griffin,1994, p.167), which shapes people's thoughts and broadens their horizons (Tang & Bhattacharya,2011). It is powerful and should not be ignored since "The fundamental battle being fought in society is the battle over the minds of the people. The way people think determines the fate of norms and values on which societies are constructed"(Castells,2007, p.238). Moreover, the Facebook page *Man Who Has It All* defines itself as a satirical account without introducing anything, such as the ways of satire, the targets, or why it is satire. But commenters understand and follow it quickly. As mentioned before, the owner of the Facebook page *Man Who Has It All* and the commenters both decided which topic is popular. Thus, there is an unspoken understanding between them, which we can call complicity. When viewers see the post questioning why boys go to university, they understand the satire and laugh and write comments instead of asking why you say that. The complicity has already been established. It is not about who you are, what your gender is, and where you come from. It is about can you see the meaning behind the satire the Facebook page *Man Who Has It All.* They are not targeting men; they are showing how ubiquitous and absurdly shameless the unequal situation for women is. Of course, not all comments are satirical. For example:

Table 5. Anti-engagement comments, and which post they come from

Post	Anti-engagement comments

	anyone who chooses not to have children are doing it for reasons of their own- and whatever those are- are valid. people who don't want them- shouldn't have them. that kind of situation is bad for the adult, for the child and for the society that would have to step up in many ways to care for this child.
 TODAY'S DEBATE: Are childless men selfish? @manwhohasitall February 1st 2K comments	
 A man says he is in pain. Do you believe him? @manwhohasitall September 11th 1.1K comments	Yes. Men can feel pain, for example: when we lost someone. Many men knows depression or suicide. Women knows pain too. It is not the same version of pain but men can trully feel it. We are human.
 @manwhohasitall A flight with an all-male crew. What do you think? November 10th 986comments	I caught a domestic flight in the USA some 30 odd years ago on Delta and they announced it was their first ever all female crew! Large applause and an uneventful safe flight!! Go the girls!

This comment is very suitable and appropriate in a non-ironic discourse and is a perspective that we need in daily life since it fully respects everyone's bodily autonomy. But the commenter did not join the satire and complicity, becoming a kind of anti-

engagement.

Furthermore, it is the everyday resistance (Scott,1985) to gender inequality. Viewing and interacting with the Facebook page *Man Who Has It All* is a simple daily behavior. It does not cost much time for people, especially considering how much time we spend on social media each day. Scott's (1985) research focuses on peasant resistance and claims that everyday resistance is a weapon of the weak because it is too hard for them to afford large-scale, organized protest movements. And this is why their acts are "quiet and anonymous"(p.xvii). However, the satire of the Facebook page *Man Who Has It All* is a part of large-scale, organized protest movements instead of an alternative option. The commenters come to the Facebook page *Man Who Has It All* not because they have nowhere else to go, but why not? It demonstrates their feelings and is interesting and simple. There is no conflict between the Facebook page *Man Who Has It All* and other movements calling for gender equality. The commenters do not need to make a choice and can even have it all. On the Facebook page *Man Who Has It All*, we cannot find any posts calling for rallies and other offline activities. However, it has the potential to motivate followers to join activities against gender inequality since it inspires them to reflect on the absurdity of gender inequality. Besides, the Facebook page *Man Who Has It All* is nine years old. This everyday resistance has been a long time with viewers coming and going. On the one hand, gender issues are still around us, and progress is slow. The topics from the posts remain very common and easily recalled. In 2024, people still blame women who did not give birth. Donald Trump's vice-presidential candidate, JD Vance, called them "childless cat ladies" (Looker,2024, n.p.) and wanted to destroy America in the interview. If we still need to face such outrageous blaming, how can we believe gender issues have improved already? And for some viewers, the Facebook page *Man Who Has It All* is a way to practice everyday resistance. Since the censorship in their country or social climate, they need to find a new space outside of their original context where there is more freedom of speech. Meanwhile, gender inequality is a dynamic process towards better or worse. Whether viewers need this page is related to the change in their local gender context. On the other hand, the

Facebook page *Man Who Has It All* still received a lot of comments, which means people remain working on it. We will laugh at gender inequality till it is not a problem anymore. In addition, it is worth noting that not everyone comes here to fight against gender inequality subjectively, since different people may have different imaginations of what gender inequality is. It cannot define in the same way across all cultures, religions, and generations. However, Hebdige (1979) argues that resistance can be "conducted at a level beneath the consciousness" (p.105). People can join in the satire because it is funny or for other reasons, and these actions objectively contribute to resisting gender inequality. But they may not have such intention in their mind. The next part addresses their social imaginary.

More than reverse

All the satirical contents build a new social imaginary that men and women reverse their status. This is why we can see many gender biases used to blame women change to describe men. Of course, this is not true and not in the real world, but the way for the owner and commenters to imagine a different landscape where women are no longer limited by gender. Imagining a world where men are the second sex highlights the desire to change the current gender dynamics. Their "normal expectations" (Taylor, 2004, p.24) and "collective practices"(Taylor,2004, p.24) build the satirical social imaginary together. It is worth noting that even if men are the second sex in the real world, that is still different from women's experiences. Women need to be worried about sexual violence, rape, and harassment in their lived reality. It is a real fear and threat in their daily life, but men simply do not. At least, straight white men do not.

To build such satirical social imaginary, simple words and sentences are not enough. They write a lot about what makes them angrier in the aspects of gender inequality, and the comments are detailed and creative. For example:

Like. Men can write books for boys. But no way would a girl want to read a book by

a man. All her friends would think she was too emotional or weak! That's why schools only use books by female authors. Because both boys and girls can read those authors without shame!
(From the post: January 29th/728 comments)

Poor guy, he's terrified and will be every step of the way home. He'll arrive with a racing heart and deep gratitude to throw the lock shut -- with the sincere hope that nobody got into the house while he was out. We really need to do something to make the world safer.
(From the post: April 11th/1.1K comments)

I tried writing. Realized I really don't have it going on like the ladies. So I stopped and put some kabobs on the grill. My wife wrote about it and...
It... was...f-----g... brilliant!! I stay in my lane.
(From the post: January 29th/728 comments)

Nice women post on LinkedIn pictures of the workplace morning tea their staff. organised for International Men's Day. The really nice ones ensure cupcakes with their company logo are included in the shot.
(From the post: June 7th/819 comments)

These vividly detailed comments contribute to the understanding and enrich the social imaginary. For viewers, it is immersive and easy to engage with the comments. Moreover, all comments are very mild and not too aggressive, even though gender inequality is cruel things for women, which contains abuse and death. For example:

He needs to have more respect for himself! His body is a precious flower that's not. meant to share with just anyone! What will his future wife think?!?
(From the post: September 20th/1.1K comments)

Wow so much toxic femininity here. Men can do anything women can do, they just
need a little encouragement and a lot of help from the strong women in their lives!

(From the post: May 18th /732 comments)

I try to remember to thank my husband when he serves my dinner. It's hard though,
I've often had a big day at work. Men need to remember that even if we're not being
nice, we still mean it.

(From the post: June 7th /819 comments)

It undoubtedly laughs at men but without hatred or anger and can even provoke laughter.
First, as a social media platform, Facebook has regulations for all the content
(Nurik,2019). Too aggressive content, especially hate speech, is inappropriate and may
lead to deletion or suspension. And content moderation is not a clear process and is
gender-biased, which means female voices are under more pressure from platform
censorship (Nurik, 2019). Second, too aggressive or too negative content may scare
away viewers, making it difficult to raise awareness about gender inequality. At the
same time, it has the potential to have a negative psychological impact on those who
view the content. Therefore, the language style of the Facebook page *Man Who Has It
All* is the result of a collaborative choice between the Facebook platform and the
commenters. It serves as a rhetorical strategy that subverts traditional gender norms and
highlights social differences in a mild and detailed, thereby inspiring critical thinking
and discussion on issues of gender inequality and social justice.
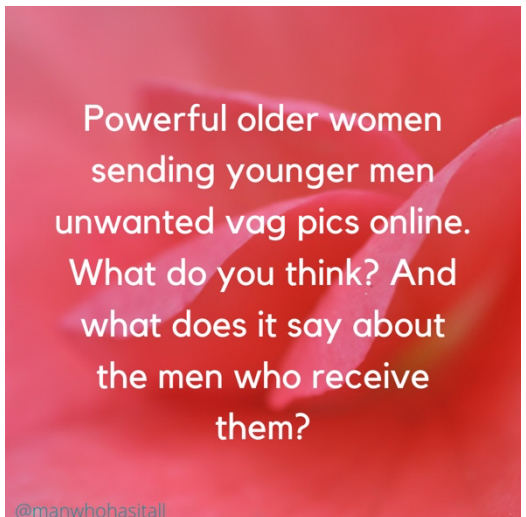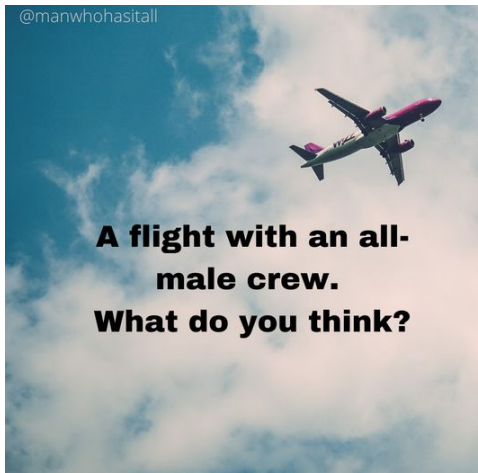
Another striking point is commenters reconstructing anti-feminism discourses. Anti-
feminism or stigmatization of feminism, is not a new thing. Feminists have been called
femi-nazis or bra burners (Kruschek,2019) because people could not understand their
viewpoints at that time. Now, it can still be a dangerous thing to define oneself as a
feminist, especially on the Internet (Kruschek,2019). The emergence of networked
misogyny is not so surprising due to the convenience of the internet (Huang,2022),
which makes it easier to find and connect with others with the same viewpoints. And it

is an inevitable response to feminist discussions on the internet (Dickel & Evolvi,2022). Siapera (2019) argues that it is like witch-hunting and "using digital violence to prohibit women from participating in building the forthcoming technological future"(p.21). She also claims that it is common for them to attack and threaten women who achieve excellence in male-dominated fields, trying to exclude and silence their voices. It is "the articulation of an increasingly powerful far-right populism buoyed by re-energised forms of post-crisis neoliberalism" (Koulouris,2018, p.758) rather than a few phenomena. Some men hate feminism because they do not understand equality. For them, equality is replicating what they have done to women and putting it to men instead of men and women having the same rights and possibilities. In fact, they know and enjoy the gender privileges of patriarchy. This is why some men have to create reasons to attack feminism instead of supporting it. For example, there is a hashtag #Himtoo in the MeToo movement. It is "a short-lived Twitter-backlash to #MeToo concentrated around the Brett Kavanaugh hearings and confirmation"(Boyle & Rathnayake, 2019, p.1259). The hashtag #Himtoo is used to accuse women made up false sexual assault charges to ruin men's careers (Garcia, 2018).

Commenters inspired by their lived reality and reconstruct anti-feminism discourses to write comments on the Facebook page *Man Who Has It All*. We can see it as using their sword to attack their shield.

Table 6. Reconstruct anti-feminism discourses, and which post they come from

Post	Reconstruct anti-feminism discourses

"My boss Claire always refers to me and my colleagues on reception as "the boys" even though we are all over 30! It's so demeaning." Liam, age 34. Any advice for Liam? @manwhohasitall January 2nd 760 comments	It's the worst time in herstory to be a woman!
Powerful older women sending younger men unwanted vag pics online. What do you think? And what does it say about the men who receive them? @manwhohasitall January 7th 1K comments	It is my right to express myself in whatever way I see fit. I am the real victim here.
@manwhohasitall A flight with an all-male crew. What do you think? November 10th 986comments	It's not about male and female people! It's a meritocracy, the BEST pilot should fly the plane. If all the best pilots just *happen* to be female...well...maybe the men need to think about why that is. smh.

Some people say that men should be sheltered from difficult things, like leadership and driving. What else should men be sheltered from? @manwhohasitall May 18th 732 comments	It is very unfortunate that meninists lose sight of biological and natural differences and fight about mundane things like driving. It's a burden, not a blessing.

By changing these familiar phrases, commenters dissolve networked misogyny in their own way and emphasize their concern for anti-feminism discourses. These anti-feminist discourses differ from common gender biases but construct another lie that men suffer in the patriarchal society much more than women.

This new social imaginary is satirical counterfactual collective storytelling. It uses satirical language to image a new world opposite to reality. This is a collective behavior that cannot be without either party. Both sides "determine which narratives spread forth and which fade away"(Phillips & Milner,2017, p.127). Without the Facebook page *Man Who Has It All*, commenters cannot gather together; without commenters, the Facebook page Man *Who Has It All* cannot gain more attention even to sell products. Davids and Brown (2021) argue that social media content's quality is important to collective storytelling. Excellent content contributes to collective storytelling and encourages more people to join the process. The owner of the Facebook page *Man Who Has It All* set an open-ended question call for engagement, and commenters continue to write. For example, one post is about asking for help.

Figure 4. January 2nd /760 comments

Comments provide him with different advice, try to smile more or new shirt and explain that it is quite common. It is as if a real person has a problem and wants to solve it. Davids and Brown (2021) also claim that continuing interaction leads the community to grow better. The construction of social imaginary is a process. Their satirical counterfactual collective storytelling has been growing and received praise from comments.

Table 7. Praise from comments, and which post they come from

Post	Praise from comments
April 12th 1.3K comments	OMG soooo many great answers to this one. Tank you all 👏👏👏 😂 I love this group so much!

My sister is writing a novel and she's stuck for a description of a man's figure. She's already described it as slender and elegant. What else? October 9th　　　　834 comments	I am having too much fun with this one.
A man says he is in pain. Do you believe him? @manwhohasitall September 11th　　　1.1K comments	I love this one!!

It helps to increase followers' sense of belonging to the community of the Facebook page *Man Who Has It All* since they are sharing the same frustrations. The next part will discuss this point in detail.

It is a white English world

Facebook, the most popular social media platform, had three billion monthly active users in 2023(Facebook,2023). Compared to the total global population, the global influence of Facebook is obvious. The language of the Facebook page *Man Who Has It All* is English, but we cannot assume that all the followers or commenters come from countries where English is spoken because English is a global language around the world. Since the latter half of the 20th century, English has gradually become the first choice for a second language and now represents international communication (Kowner& Rosenhouse,2008). In this process, the rapidly growing economic, military,

and cultural power of the United States has made notable contributions to the popularization of English (Zeng & Yang, 2024). If an individual does not know English, they are unable to engage and communicate with others to the same extent as English speakers are. In countries where English is not the native language, English learning is common in schools. Here is a representative example. Students and alumni of the Chinese University of Hong Kong opposed the directives that would increase the number of lessons taught in English in 2005(Choi,2010). It is not hard to understand their concerns since English is not their mother language. As a famous university in the world, it defends itself by using internationalization, emphasizing that English is beneficial for both international and local competition (Choi,2010). Even if it might affect the local language, the school still chose English because it is too hard to deny the importance of English. This example helps reflect the influence of English in non-native English-speaking countries. However, the widespread use of English has brought significant benefits. It helps communicate between different cultural backgrounds and contributes to academic exchange and international commerce (Zeng & Yang, 2024). For developing countries, English has become an effective channel for connecting with the international community. Moreover, there is a lot of language translation software for people to understand different languages. The content of the Facebook page *Man Who Has It All* is all simple and common words that do not require a high level of English proficiency. It involves people from diverse cultural backgrounds instead of communication between small groups in English-speaking cultures. This echoes the role of cultural citizenship in fostering communication (Stevenson, 2003).

Here, we know that the Facebook platform and English serve important roles for the Facebook page *Man Who Has It All* to build cultural citizenship in the global context. Another notable factor is the topics that contribute to interactions. Gender is a complicated issue that contains a wide range of topics. We can divide it into different themes such as career, marriage, appearance, and so on. However, each theme can include many more subtopics, especially in the global context. Different countries and cultures cause regional gender issues that not everyone can easily engage with. For

example, gender issues within religion are particularly challenging to engage with since they demand a deeper understanding of the specific context. The topics of the Facebook page *Man Who Has It All* have a distinctive feature, and we can call it the greatest common divisor on the topic of gender inequality. As mentioned before, the Facebook page *Man Who Has It All* satirizes childless men, men who display their ankles and wrists, men who go to university, and so on. All the topics are easy to understand and do not require any complicated context. It doesn't require you to understand feminist history or gender theory, nor does it require you to be involved in protest movements. As long as you live in a patriarchal society, especially if you are a woman, you can understand quickly what the topic is satirizing.

For example, China's one-child policy (Yuesheng & Zhangling,1987) and the longstanding critique of women who decide not to have children are both about reproductive autonomy and their bodies. But the latter is much easier to understand since that critique has existed for a long time. Thus, the topics focus on global rather than regional issues and collective experiences rather than unique individual experiences. It helps viewers understand the satire, become commenters and spread it to others. As a result, the followers cross national borders and languages and connect with each other by satirizing gender inequality on the Facebook page *Man Who Has It All*. This cultural citizenship offers "mediated intimacy"(Chambers,2016, p.58) for them, especially for those who live in countries with significant gender inequality. It is harder for them to see hope for change and have more concerns when sharing their gender viewpoints in real life. The Facebook page *Man Who Has It All* gives them a space to share their frustrations and receive support because they can confirm that their experiences are not wrong. It is the society that treats women unfairly rather than women being too sensitive.

It is worth noting that their cultural citizenship has a threshold, and not everyone can join it. Facebook, basic English, and dissatisfaction with gender inequality are a privilege to some people. First, China, Iran, North Korea, Turkmenistan, and other

countries cannot use Facebook unless using virtual private networks (Barry,2022). However, finding stable virtual private networks (VPNs) is not easy, and using VPNs is at least impermissible in China (Yuen,2015). Second, basic English is simple but still needs teachers and time for study. In some poor countries, basic education may not be available for every citizen. There is no space left for second language learning. For those who live in non-English speaking countries, English is a notable white language. A person who can speak English has significant advantages over others. It is not only about knowledge but also about hierarchy and a sense of superiority.

Moreover, all the figures in the images are white, or rather, they meet the stereotypical appearance of white people (see Appendix 1 for the Samples). And the topics from the posts are not diverse and do not include sexual minorities, and the comments similarly do not contain them. Hence, their cultural citizenship is in the global context but still under the mainstream societal structure, white heterosexuals. This can be seen as a strategy for the Facebook page *Man Who Has It All*, this framework holds a dominant position in society, and the public is so familiar with it that they do not even feel it, which means there is less risk of backlash. But it also means that it cannot view gender issues in the full picture, especially for marginalized gender inequality experiences.

Conclusion

This thesis addresses how gender inequality is exercised at the micro level in daily life and conducts research across satire studies, gender studies, and popular culture studies. The case study is a satirical Facebook page called *Man Who Has It All*, which uses satire to laugh at the absurdity of gender inequality and create a new social imaginary to resist gender inequality.

The aims and objectives of the research are to focus on the gap in connecting satire or everyday resistance directly to gender inequality. And to explore the role of satire beyond traditional media and classic literature, specifically within the context of new social media environments. Moreover, it addresses social imaginary in the global context with cultural citizenship. For countries where conducting similar research may be challenging, this research offers an alternative perspective and comparative insights.

Through the thematic qualitative text analysis guided by the Grounded Theory (Kuckartz, 2014) and semiotic analysis (Hansen& Machin, 2013) with an ethnographic perspective (O'Reilly, 2012) of the data, all the findings to answer three main research questions.

How can the practices of the Facebook page *Man Who Has It All* be understood?'

To answer this research question, we have to look at the owner of the Facebook page *Man Who Has It All* and the commenters together. They both contribute to the practices. From the basic information on the page, we can see that the owner defined the Facebook page *Man Who Has It All* as a "Satire account"(2023a, n.p.), and the contents provide "Top tips for men juggling a successful career and fatherhood" (Man Who Has It All, 2023b, n.p.). From the first post on the page, *Man Who Has It All* is a pen name for a book named *From Frazzled to Fabulous: How to Juggle a Successful Career,*

Fatherhood, 'Me-Time' and Looking Good (Amazon, n.d.) on Amazon. Therefore, *Man Who Has It All* is not a random name for social media platforms but an elaborate design by the owner. This name presents two meanings. Which gender is more likely to have it all in our live reality? Since men have it all in satirical social imaginary, they certainly have chances to access higher education and careers and must also suffer those absurd gender biases. From the second post, almost all the posts are a combination of images and embedded text. This pattern of posts still persists in 2023. Besides, there is an online shop with the same name that sells clothing, homeware, and accessories for adults and teenagers (manwhohasitallshop, n.d.).

Two significant factors make the Facebook page *Man Who Has It All* outstanding from other social media, which only express opinions and suggestions. The first one emphasizes linguistic gender inequality. In a product promotion post, the owner uses the "male engineer"(Man Who Has It All,2023d, n.p.) and "non-standard male body"(Man Who Has It All,2023d, n.p.). It rebuilds the language to place women at the center. The second one is against the pink tax, in which the same T-shirt is priced higher for men than women. As a result, the Facebook page *Man Who Has It All* has practical behavior against gender inequality.

According to the 20 posts with the most comments, the topic is more important to the commenters than the image. Because the image with only background color and embedded text can receive over a thousand comments. Furthermore, the owner of the Facebook page *Man Who Has It All* applies communication strategies to increase viewer interaction. Posts use questions frequently since it is a useful way to increase interactions on social media platforms (Li, Chang &Liang, 2022), and the characters in the images look towards the viewers to create a closer feeling.

There are nine topics in the 20 posts with the most comments: profession, relationships, appearance, ability, personality, academia, marriage, daily life, and child. It is worth noting that the owner and the commenters both decide which topics are popular.

Moreover, commenters highlighted which aspects of gender inequality they are more concerned about. For example, the topics of profession and appearance appear most frequently. The top two posts with the most comments are about how to balance life and career and the topic of being childless. Furthermore, the comments reveal some distinctive direction, such as hoping men to shut up. It reflects their anger at how women are often interrupted in conversations and Mansplaining. *Smile* and *he is asking for it* appear very frequently. The former focuses on the expectation that women should keep smiling and please everyone in their daily lives. The latter emphasized the rape culture in that society blames sexual victims and condones sexual offenders. These comments express dissatisfaction with gender inequality and also include a desire for change in the current situation.

After reviewing the owner of the Facebook page *Man Who Has It All* and the commenters, satire and everyday resistance are the key concepts to understanding their practice. All posts and comments provide a different world in that men are around absurd gender discrimination, but women are not. This surprising gap with reality provokes laughter (Pascal,2001 cited in Morreall, 1983) and meets the essential elements of satire that entertain and critique (Declercq, 2018). It can "undermine the power of the dominant narrative"(Day,2011, p.187) and is an "intellectual subversion (Griffin,1994, p.167) shaping how people think about gender issues. Besides, Scott (1985) claims that everyday resistance is a weapon of the weak. The satire of the Facebook page *Man Who Has It All* is a way of everyday resistance to gender inequality but different from Scott's research on peasants. It is not an alternative choice but a part of a part of large-scale, organized protest movements. The content draws people to reflect on whether the gender frameworks in society are truly reasonable and increases the possibility of joining in gender equality movements in the future. The Facebook page *Man Who Has It All* has been active for nine years and still receives thousands of comments. Their everyday resistance to gender inequality is continuing. On one hand, it means that progress in addressing gender inequality is slow. On the other hand, it shows that people are still committed to making improvements.

In the end, it is worth noting that not everyone comes to the Facebook page *Man Who Has It All* for against gender inequality. They might join the satire for fun or other reasons but contribute to resistance objectively, as Hebdige (1979) claims that resistance can be "conducted at a level beneath the consciousness" (p.105).

How does the community of the Facebook page *Man Who Has It All* reconstruct gender inequality into a social imaginary?

To build a satirical social imaginary, reversing the gender status of men and women is far away from enough. Their vivid and detailed comments are easy to understand and engage with because the content is immersive for viewers. At the same time, their language style is very mild and not too aggressive. It is related to the Facebook platform's rules and a desire not to frighten or negatively affect the audience. Hence, it is like a rhetorical strategy that challenges traditional gender norms and emphasizes social differences, trying to raise awareness of gender inequality and social justice.

Another distinctive factor is that the community of the Facebook page *Man Who Has It All* reconstructs anti-feminism discourses into their satirical social imaginary. Some comments are inspired by networked misogyny discourse and adapted to challenge it. For men who do not support or hate gender equality, it is like using their own sword against their shield. It undoubtedly diminishes the impact of networked misogyny and contributes to identifying as a feminist online less dangerous (Kruschek,2019). Moreover, it is satirical counterfactual collective storytelling. Here, the counterfactual means this social imaginary is not real and assumes that patriarchy does not exist in our lived reality. It provides commenters with a space to imagine what a life for women free from gender limitations might look like. The high-quality content attracts more viewers to participate, and the owners set an open-ended question call for interactions. They work together to reconstruct the social imaginary of gender inequality.

Therefore, it is a collective behavior that builds this satirical social imaginary. They start from their life experiences and reconstruct those "normal expectations" (Taylor, 2004, p.24) and "collective practices"(Taylor,2004, p.24) to imagine men are the second sex. It is inappropriate to treat their social imaginary as a simple reversal of gender roles since it overlooks the effort of the owner and commenters of the Facebook page *Man Who Has It All*.

In what ways does the Facebook page *Man Who Has It All* build cultural citizenship between followers under the global context?

English and the Facebook platform are the primary factors for this research question. Facebook had three billion monthly active users in 2023(Facebook, 2023). It has a strong potential to reach more people in the global context. Besides, all content from the Facebook page *Man Who Has It All* is in English. We cannot assume that all followers come from English-speaking countries because English is a global language. For individuals from non-English speaking countries, English is often the preferred choice for a second language (Kowner& Rosenhouse, 2008). Besides, the Facebook page *Man Who Has It All*'s English is not hard to understand since almost all words are basic and regular use.

The topic of gender inequality is very diverse, particularly in the global context. Some topics may require specific background knowledge to understand, such as gender issues within religious contexts. However, the topics of the Facebook page *Man Who Has It All* are easy to engage with and do not require any complicated context. Even if you do not know gender theory or feminist history and have not participated in gender equality movements, you might still understand the satire of the Facebook page *Man Who Has It All*. In other words, the topics come from women's real experiences. It addresses global rather than regional issues and collective experiences rather than unique individual experiences.

This cultural citizenship provides a sense of belonging to them. Especially for those living in countries with significant gender inequality and little hope for change, the Facebook page *Man Who Has It All* provides a supportive cyberspace. They can confirm that it is societal unfairness towards women rather than women being too sensitive. It is worth noting that their cultural citizenship seems easy to join but still has a threshold. For some people, Facebook, basic English, and dissatisfaction with gender inequality means privilege. Facebook is banned in some regions and countries, and finding stable virtual private networks (VPNs) is not easy and might come with legal risks. Not everyone can afford English learning since it requires both money and time.

Furthermore, all figures and comments lack diversity, which focuses on the experiences of white heterosexuals. We can treat it as a strategy of the Facebook page *Man Who Has It All* since the frameworks of white heterosexuals are so familiar with global. But it also means their cultural citizenship or the Facebook page Man Who Has It All fails to address the fuller picture of gender issues, particularly for marginalized gender inequality experiences.

Limitations and Future Research

First, it is about data collection. It is better to select more image data, especially considering some images only have background color and text. The image data for research can have more effective elements for analysis. Therefore, it would be beneficial to separate the collection of comments from the collection of images. For example, collect comment data for the top 20 most popular posts in 2023 and image data for the top 50 most popular posts in 2023. Meanwhile, the image collection can only contain those featuring people and objects or exclusively those featuring people. Such image collection contributes to exploring the dynamics of the Facebook page *Man Who Has It All* in the global context.

Second, this is half limitations and half future works. Since the research adopted

thematic qualitative text analysis and semiotic analysis approaches, the analysis part relies on the words from posts and comments. The research explored their language, engagement, and characteristics to understand the community of the Facebook page *Man Who Has It All*. However, there is a need to conduct in-depth semi-structured interviews with commenters and the owner because it "allows interviewees to speak in their own voices and with their own language"(Byrne, 2012, p.209). On the one hand, we can know better about their attitudes and values. For example, how do they understand the Facebook page *Man Who Has It All*? why do they want to interact with the Facebook page *Man Who Has It All*? And what strengths and weaknesses of the Facebook page *Man Who Has It All* in their eyes? It serves as a supplement and validation for the analysis. On the other hand, we can gather information about their gender, age, region, and political environment. These factors are also crucial for the research. It is important to note that before starting interviews, the researcher should communicate thoroughly with the interviewees and obtain their consent. Since "viewing research ethics as an ongoing practice is"(Hine,2015, p.188), the interviewee has the right to quit at any time in the research process. In addition, the researcher should avoid "remain fixated on the amplified perceptions of participants rather than on the facts behind these viewpoints" (Georgakopoulou, 2017, p.175) since it might lead to bias in research findings.

Third, it is about future works. It is normal for people to earn money from self-media, but the Facebook page *Man Who Has It All* makes money from self-media with political demands is different. The researchers can further explore such accounts, as they involve complicated contexts and influence political engagement. At the same time, in countries and regions where it is almost impossible to advancing gender equality at the political level, the role of satire and everyday resistance deserves further study. It can reveal alternative approaches for addressing gender inequality.

Reference

Abbey, A. (1982). Sex differences in attributions for friendly behavior: Do males misperceive females' friendliness?. *Journal of personality and social psychology*, vol.42, no.5, pp. 830.

Andersen, S. H. (2018). Paternity leave and the motherhood penalty: New causal evidence. *Journal of Marriage and Family*, vol.80, no.5, pp.1125-1143.

Amazon. (n.d.). Amazon, Available online: https://www.amazon.co.uk/Frazzled-Fabulous-successful-fatherhood-me-time/dp/0593077865/ref=tmm_hrd_swatch_0?_encoding=UTF8&qid&sr&fbclid=Iw ZXh0bgNhZW0CMTAAAR14Pq1Uidcrm3wdr39iTFA0bUGPfTkIqTKK7oPumCEF L9j-3ZjVKfU6oRo_aem_Fkkz4ozvsLXDnLjq7SDpcw [Accessed 27 June 2024]

Bang, H. (2005). Among everyday makers and expert citizens. In *Remaking governance* (pp. 159-178). Policy Press.

Barry, E. (2022). These Are the Countries Where Twitter, Facebook and TikTok Are Banned, The Time, Available online: https://time.com/6139988/countries-where-twitter-facebook-tiktok-banned/ [Accessed 30 July 2024]

Bates (2016). Mansplaining: how not to talk to female Nasa astronauts, The Guardian, Available online: https://www.theguardian.com/lifeandstyle/womens-blog/2016/sep/13/mansplaining-how-not-talk-female-nasa-astronauts [Accessed 15 July 2024]

Bayat, A. (2012). Un-civil society: the politics of the 'informal people'. In *International handbook on informal governance*. Edward Elgar Publishing.

Baym, G. (2005). The Daily Show: Discursive integration and the reinvention of political journalism. *Political communication*, vol.22, no.3, pp. 259-276.

Bazeley, Patricia. (2013) Qualitative Data Analysis: Practical Strategies, London: Sage.

Beaman, J. (2016). Citizenship as cultural: Towards a theory of cultural citizenship. *Sociology Compass*, vol.10, no.10, pp., 849-857.

Bellamy, R. (2008). Citizenship: A very short introduction. OUP Oxford.

Birthisel, J., & Martin, J. A. (2013). "That's What She Said" Gender, Satire, and the American Workplace on the Sitcom The Office. *Journal of Communication Inquiry*, vol.37, no.1, pp. 64-80.

Bishu, S. G., & Alkadry, M. G. (2017). A systematic review of the gender pay gap and factors that predict it. *Administration & Society*, vol.49, no.1, pp.65-104.

Blair, S. L., & Lichter, D. T. (1991). Measuring the division of household labor: Gender segregation of housework among American couples. *Journal of family issues*, vol.12, no.1, pp.91-113.

Blau, F. D., & Kahn, L. M. (2020). The gender pay gap: Have women gone as far as they can?. In *Inequality in the United States* (pp. 345-362). Routledge.

Boele van Hensbroek, P. (2010). Cultural citizenship as a normative notion for activist practices. *Citizenship Studies*, vol.14, no.3, pp.317-330.

Boler, M. (2006). The Daily Show, Crossfire, and the will to truth. *Scan Journal of Media Arts Culture*, vol.3, no.1, pp. 1-8.

Booth, C. (2003). Does history matter in strategy? The possibilities and problems of counterfactual analysis. *Management Decision*, vol.44, no.1, pp.96-104.

Boyle, K., & Rathnayake, C. (2019). #HimToo and the networking of misogyny in the age of #MeToo. *Feminist Media Studies*, vol.20, no.8, pp.1259–1277.

Brickhouse, N. W. (2001). Embodying science: A feminist perspective on learning. *Journal of research in science teaching*, vol.38, no.3, pp.282-95.

Bridges, J. (2017). Gendering metapragmatics in online discourse: "Mansplaining man gonna mansplain…". *Discourse, context & media*, vol.20, pp.94-102.

Brinda, E. M., Rajkumar, A. P., & Enemark, U. (2015). Association between gender inequality index and child mortality rates: a cross-national study of 138 countries. *BMC public health*, vol.15, pp.1-6.

Brown, M. F. (1996). On resisting resistance. *American anthropologist*, pp.729-735.

Brubaker, P. J., & Wilson, C. (2018). Let's give them something to talk about: Global brands' use of visual content to drive engagement and build relationships. *Public relations review*, vol.44, no.3, pp.342-352.

Butler, J. (1993). Bodies that Matter: On the Discursive Limits of" sex". Psychology Press.

Byrne, B. (2012). Qualitative Interviewing. In C. Seale (ed.). R*esearching society and culture*. 3rd ed. London: Sage.

Cammaerts, B., Bruter, M., Banaji, S., Harrison, S., & Anstead, N. (2014). The myth of

youth apathy: Young Europeans' critical attitudes toward democratic life. *American Behavioral Scientist*, vol.58, no.5, pp.645-664.

Carlisle, J. E., & Patton, R. C. (2013). Is social media changing how we understand political engagement? An analysis of Facebook and the 2008 presidential election. *Political research quarterly*, vol.66, no.4, pp.883-895.

Carney, N. (2016). All lives matter, but so does race: Black lives matter and the evolving role of social media. *Humanity & society*, vol.40, no.2, pp.180-199.

Casad, B. J., Franks, J. E., Garasky, C. E., Kittleman, M. M., Roesler, A. C., Hall, D. Y., & Petzel, Z. W. (2021). Gender inequality in academia: Problems and solutions for women faculty in STEM. *Journal of neuroscience research*, vol.99, no.1, pp.13-23.

Castells, M. (2007). Communication, power and counter-power in the network society. *International journal of communication*, vol.1, pp.238-266.

Castoriadis, C. (1987). The imaginary institution of society. mit Press.

Chambers, D. (2016). Changing media, homes and households: Cultures, technologies and meanings. Routledge.

Chatman, S. (2001). Parody and style. *Poetics Today*, vol.22, no.1, pp.25-39.

Choi, P. K. (2010). 'Weep for Chinese university': a case study of English hegemony and academic capitalism in higher education in Hong Kong. *Journal of Education Policy*, vol.25, no.2, pp. 233–252.

Connery, B. A., & Combe, K. (1995). Theorizing satire: A retrospective and introduction. Theorizing Satire: Essays in Literary Criticism, pp.1-15.

Corner, J. (2011). Theorising media: Power, form and subjectivity, Manchester University Press.

Crittenden, V. L., Hopkins, L. M., & Simmons, J. M. (2011). Satirists as opinion leaders: Is social media redefining roles?. *Journal of Public Affairs*, vol.11, no.3, pp.174-180.

Cusmano, D. (2018). Rape culture rooted in patriarchy, media portrayal, and victim blaming.

Davids, Z., & Brown, I. (2021). The collective storytelling organisational framework for social media use. *Telematics and Informatics*, Vol.62, 101636.

Day, A. (2011). Satire and dissent: Interventions in contemporary political debate. Indiana University Press.

De Beauvoir, S. (2014). The second sex. In *Classic and Contemporary Readings in Sociology* (pp. 118-123). Routledge.

Declercq, D. (2018). A definition of satire (and why a definition matters). *The Journal of Aesthetics and Art Criticism*, vol.76, no.3, pp. 319-330.

Delanty, G. (2003). Citizenship as a learning process: Disciplinary citizenship versus cultural citizenship. *Int. of Lifelong Education*, vol.22, no.6, pp.597-605.

Deutsch, F. M., LeBaron, D., & Fryer, M. M. (1987). What is in a Smile? *Psychology of Women Quarterly*, vol.11, no.3, pp. 341-352.

DeVito, M. A. (2017). From editors to algorithms: A values-based approach to understanding story selection in the Facebook news feed. *Digital journalism*, vol.5,

no.6, pp. 753-773.

Dong, Q., Li X.Y., Yang, H.P., & Zhang, K.Y. (2008) Gender
Inequality in Rural Education and Poverty, *Chinese Sociology & Anthropology*, vol.40, no.4, pp.64-78.

Douglas, M. (2002). Implicit meanings: Selected essays in anthropology. Routledge.

Elliott, R. C. (1960). The power of satire: Magic, ritual, art. (No Title).

Facebook. (2023).Available online:https://www.statista.com/statistics/264810/number-of-monthly-active-facebook-users-worldwide/   [Accessed 29 July 2024]

Ferguson, N. (1997). Virtual History: Towards a 'chaotic' theory of the past. *Virtual history: Alternatives and counterfactuals*, pp.1-90.

Fileborn, B., & Loney-Howes, R. E. (2019). Introduction: mapping the emergence of# MeToo.

Flyvbjerg, B. (2001). Making Social Science Matter: Why Social Inquiry Fails and How It Can Succeed Again. Cambridge: Cambridge University Press.

Foucault, M. (1978). The history of sexuality vol. I.

Franzke, A.S., Bechmann, A., Zimmer, M., Ess, C., and the Association of Internet Researchers (2020). Internet Research: Ethical Guidelines 3.0. [pdf], Available at: https://aoir.org/reports/ethics3.pdf [Accessed 28 May 2024]

Gaonkar, D. P. (2002). Toward new imaginaries: An introduction. *Public culture*, vol.14, no.1, pp.1-19.

Garcia, S. E. (2018). A Mom's# HimToo Tweet Ignites a Viral Meme, and Her Embarrassed Son Clarifies.

Georgakopoulou, A. (2017). 'Whose context collapse?': Ethical clashes in the study of language and social media in context, *Applied Linguistics Review*, vol.8, no.2-3, pp.169-189

Gilleard, C., & Higgs, P. (2013). The fourth age and the concept of a 'social imaginary': A theoretical excursus. *Journal of aging studies*, vol.27, no.4, pp. 368-376.

Gillespie, R. (1999). Voluntary childlessness in the United Kingdom. *Reproductive Health Matters*, vol.7, no.13, pp. 43-53.

Gilman, C. P. (2018). If I were a man. Kypros Press.

Giroux, H. (1983). Theories of reproduction and resistance in the new sociology of education: A critical analysis. *Harvard educational review*, vol.53, no.3, pp. 257-293.

Glenn, E. N. (2011). Constructing citizenship: Exclusion, subordination, and resistance. *American sociological review*, vol.76, no.1, pp.1-24.

Goblet, M., & Glowacz, F. (2021). Slut shaming in adolescence: a violence against girls and its impact on their health. *International journal of environmental research and public health*, vol.18, no.12, pp.6657.

Graff, E. J. (2007). The opt-out myth: most moms have to work to make ends meet. So why does the press write only about the elite few who don't?. *Columbia Journalism Review*, vol.45, no.6, pp.51-55.

Griffin, D. H. (1994). Satire: A critical reintroduction. University Press of Kentucky.

Guy, M. E., & Newman, M. A. (2004). Women's jobs, men's jobs: Sex segregation and emotional labor. *Public administration review*, vol.64, no. 3, pp.289-298.

Hansen, A., & Machin, D. (2013). Media and Communication Research Methods. Basingstoke: Palgrave Macmillan.

Harding, S. (1997). Whose standpoint needs the regimes of truth and reality? Comment on Hekman's 'Truth and Method: Feminist Standpoint Theory Revisited'. *Signs: Journal of Women in Culture and Society*, vol.22, no.2, pp. 382-391.

Harding, S. (2013). Rethinking standpoint epistemology: What is "strong objectivity"?. *In Feminist epistemologies* (pp. 49-82). Routledge.

Harding, S., & Hintikka, M. B. (Eds.). (2003). *Discovering reality: Feminist perspectives on epistemology, metaphysics, methodology, and philosophy of science* (Vol. 161). Springer Science & Business Media.

Harding, S. (2008). Sciences From Below: Feminisms, Postcolonialities, and Modernities. Durham: Duke University Press.

Hawkesworth, M. (1999). Analyzing backlash: Feminist standpoint theory as analytical tool. In *Women's Studies International Forum* (Vol. 22, No. 2, pp. 135-155). Pergamon.

Hebdige, D. (1979). Subculture: The Meaning of Style.Routledge.

Hermes, J. (2023). Cultural Citizenship and Popular Culture: The Art of Listening. Taylor & Francis.

Highmore, B. (2015) Culture, London: Routledge.

Hine, C. (2015). Ethnography for the internet: Embedded, embodied and everyday. Taylor & Francis.

Hodgart, M. (2017). Satire: Origins and principles. Routledge.

Hodgart, M. J. C. (1969). Die Satire, vol. 42. Transaction Publishers.

Hoffman, L. H., & Young, D. G. (2011). Satire, punch lines, and the nightly news: Untangling media effects on political participation. *Communication Research Reports*, vol.28, no.2, pp.159-168.

Hollander, J. A., & Einwohner, R. L. (2004). Conceptualizing resistance. *Sociological forum*, vol. 19, pp. 533-554. Kluwer Academic Publishers-Plenum Publishers.

Huang, Q. (2022). Anti-Feminism: four strategies for the demonisation and depoliticisation of feminism on Chinese social media. *Feminist Media Studies*, vol.23, no.7, pp.3583–3598.

Huffman, M. L., Cohen, P. N., & Pearlman, J. (2010). Engendering change: Organizational dynamics and workplace gender desegregation, 1975–2005. *Administrative Science Quarterly*, vol.55, no.2, pp.255-277.

Iqbal, N., Gkiouleka, A., Milner, A., Montag, D., & Gallo, V. (2018). Girls' hidden penalty: analysis of gender inequality in child mortality with data from 195 countries. *BMJ global health*, vol.3, no.5, pp. e001028.

Jayachandran, S. (2015). The roots of gender inequality in developing countries. *economics*, vol.7, no.1, pp.63-88.

Jacobs, J. A. (1996). Gender inequality and higher education. *Annual review of sociology*, vol.22, no.1, pp.153-185.

Jensen, K. B.(ed.). (2012). *A Handbook of Media and Communication Research: Qualitative and Quantitative Methodologies*,2nd edn, London: Routledge.

Johansson, A., & Vinthagen, S. (2016). Dimensions of everyday resistance: An analytical framework. *Critical sociology*, vol.42, no.3, pp. 417-435.

Johnson, A. G. (2000). The Blackwell Dictionary of Sociology. Oxford: Blackwell.

Johnson, N. L., & Johnson, D. M. (2021). An Empirical Exploration Into the Measurement of Rape Culture. *Journal of Interpersonal Violence*, vol.36, pp.1-2.

Kalev, A., & Deutsch, G. (2018). Gender inequality and workplace organizations: Understanding reproduction and change. *Handbook of the Sociology of Gender*, pp.257-269.

Kavada, A. (2015). Creating the collective: social media, the Occupy Movement and its constitution as a collective actor. *Information, Communication & Society*, vol.18, no.8, pp. 872-886.

Keane, C. (2006). Figuring genre in Roman satire. Oxford University Press, vol. 50.

Kelly, E. L., Ammons, S. K., Chermack, K., & Moen, P. (2010). Gendered challenge, gendered response: Confronting the ideal worker norm in a white-collar organization. *Gender & society*, vol.24, no.3, pp.281-303.

Kmec, J. A. (2011). Are motherhood penalties and fatherhood bonuses warranted?

Comparing pro-work behaviors and conditions of mothers, fathers, and non-parents. *Social Science Research*, vol.40, no.2, pp.444-459.

Koulouris, T. (2018). Online misogyny and the alternative right: debating the undebatable. *Feminist Media Studies*, vol.18, no.4, pp.750–761.

Kowner, R., & Rosenhouse, J. (2008). The hegemony of English and determinants of borrowing from its vocabulary. *Multilingual Matters*, vol.140, no.4.

Kreuz, R. J., & Roberts, R. M. (1993). On satire and parody: The importance of being ironic. Available online: https://www.tandfonline.com/doi/abs/10.1207/s15327868ms0802_2 [Accessed 27 February 2024]

Kruschek, G. (2019). Stigma in the comments section: Feminist and anti-feminist discussions online. *Computers and Composition*, vol.54, pp.102515.

Kuckartz, U. (2014). Qualitative text analysis: a guide to methods, practice and using software. Los Angeles: SAGE, 2014.

LaChance, N. (2016). MEDIA CONTINUES TO REFER TO BROCK TURNER AS A "STANFORD SWIMMER" RATHER THAN A RAPIST, The intercept, Available online: https://theintercept.com/2016/09/02/media-continues-to-refer-to-brock-turner-as-a-stanford-swimmer-rather-than-a-rapist/ [Accessed 22 July 2024]

Leblanc, L. (1999). Pretty in punk: Girls' gender resistance in a boys' subculture. Rutgers University Press.

Lerner, M. J. (1980). The belief in a just world: A fundamental delusion. New York: Plenum.

Li, Y., Chang, Y., & Liang, Z. (2022). Attracting more meaningful interactions: The impact of question and product types on comments on social media advertisings. *Journal of Business Research*, vol.150, pp. 89-101.

Li, Y., & Xie, Y. (2020). Is a picture worth a thousand words? An empirical study of image content and social media engagement. *Journal of marketing research*, vol.57, no.1, pp. 1-19.

Lin, P. C., & Lin, P. Y. (2016). Unintentional and involuntary personal information leakage on Facebook from user interactions. *KSII Transactions on Internet and Information Systems* (TIIS), vol.10, no.7, pp. 3301-3318.

Looker, R. (2014). JD Vance defends 'childless cat ladies' comment after backlash, BBC, Available online: https://www.bbc.com/news/articles/c147yn4xxx4o [Accessed 24 July 2024]

Luarn, P., Lin, Y. F., & Chiu, Y. P. (2015). Influence of Facebook brand-page posts on online engagement. *Online Information Review*, Vol. 39 No. 4, pp. 505-519.

Luqiu, L. R. (2017). The cost of humour: Political satire on social media and censorship in China. *Global Media and Communication*, vol.13, no.2, pp.123-138.

Lyu, H., Fan, Y., Xiong, Z., Komisarchik, M., & Luo, J. (2021). Understanding public opinion toward the# StopAsianHate movement and the relation with racially motivated hate crimes in the US. *IEEE Transactions on Computational Social Systems*, vol.10, no.1, pp. 335-346.

MacNell, L., Driscoll, A., & Hunt, A. N. (2015). What's in a name: Exposing gender bias in student ratings of teaching. *Innovative Higher Education*, vol.40, no.4, pp.291-

303.

Man Who Has It All (2023a). Man Who Has It All [Facebook], Available from: https://www.facebook.com/MANWHOHASITALL/ [Accessed 10 November 2023]

Man Who Has It All (2023b). Man Who Has It All [Facebook], Available from: https://www.facebook.com/MANWHOHASITALL/about_details   [Accessed   11 November 2023]

Man Who Has It All (2023c). Man Who Has It All [Facebook], Available from: https://www.facebook.com/MANWHOHASITALL/about_profile_transparency [Accessed 12 November 2023]

Man Who Has It All (2023d). Man Who Has It All [Facebook], Available from: https://www.facebook.com/MANWHOHASITALL/posts/pfbid0YWzX3YKmBjiHPr LeLEcSfAd8e1NncBU52gRucZDVddUVcBBt45QVPVcs64UZbTol   [Accessed   29 June2024]

manwhohasitallshop (n.d.) manwhohasitallshop, Available online: https://manwhohasitallshop.com/ [Accessed 29 June 2024]

Marshall, G. (Ed.). (1994). *Oxford concise dictionary of sociology.* Oxford University Press.

Marshall, T. H., & Bottomore, T. (1992). Citizenship and social class. Pluto Press.

Marzouki, M. E. (2015). Satire as counter-discourse: Dissent, cultural citizenship, and youth culture in Morocco. *International Communication Gazette*, vol.77, no.3, pp. 282-296.

Menegatti, M., & Rubini, M. (2017). Gender bias and sexism in language. In *Oxford research encyclopedia of communication.*

Miller, D., Costa, E., Haynes, N., MacDonald, T., Nicolescu, R., Sinanan, J., Spyer, J., Venkatraman, S., and Wang, X. (2016). How the World Changed Social Media. London: UCL Press.

Miller, T. (2001). Introducing... cultural citizenship. *Social Text*, vol.19, no.4, pp.1-5.

Mordhorst, M. (2008). From counterfactual history to counternarrative history. *Management & Organizational History*, vol.3, no.1, pp.5-26.

Morreall, J. (1983). Taking laughter seriously. Suny Press.

Morris, J. A., & Feldman, D. C. (1996). The dimensions, antecedents, and consequences of emotional labor. *Academy of management review*, vol.21, no.4, pp.986-1010.

Moshary, S., Tuchman, A., & Vajravelu, N. (2023). Gender-based pricing in consumer packaged goods: A pink tax?. *Marketing Science.*

Munawar, A. (2019). The Reversal of Sexist Language: Analysing Gerd Brantenberg's Egalia's Daughters. *International Journal of English and Education*, vol.8, no.3, pp.156-164.

Nadkarni, A., & Hofmann, S. G. (2012). Why do people use Facebook?. *Personality and individual differences*, vol.52, no.3, pp.243-249.

Nandy, R. (2022). Facebook and the Covid-19 crisis: building solidarity through community feeling. *Human Arenas*, vol.5, no.4, pp.609-619.

Nosko, A., Wood, E., & Molema, S. (2010). All about me: Disclosure in online social networking profiles: The case of FACEBOOK. *Computers in human behavior*, vol.26, no.3, pp. 406-418.

Nurik, C. (2019). "Men are scum": Self-regulation, hate speech, and gender-based censorship on Facebook. *International Journal of Communication*, vol.13, no.21.

O'Halloran, O., & Cook, N. (2023). Breaking the silence: exploring women's experiences of participating in the# MeToo movement. *Feminist Media Studies*, pp.1-15.

Ombati, V., & Ombati, M. (2012). Gender inequality in education in sub-Saharan Africa. *JWEE*, vol.3, no.4, pp.114-136.

O'Reilly, K. (2012), Ethnographic Methods: The Practice of Ethnography (Second edition). London: Routledge.

Özşenler, D. (2021). Digital activism: An analysis of# challengeaccepted hashtag activism developed for violence against women. *World Women Studies Journal*, vol.6, no.1, pp.35-62.

Palmer, C. T. (1988). Twelve reasons why rape is not sexually motivated: A skeptical examination. *Journal of Sex Research*, vol.25, no.4, pp. 512-530.

Papp, L. J., Hagerman, C., Gnoleba, M. A., Erchull, M. J., Liss, M., Miles-McLean, H., & Robertson, C. M. (2015). Exploring perceptions of slut-shaming on Facebook: Evidence for a reverse sexual double standard. *Gender Issues*, vol.32, pp.57-76.

Phillips, W. & Milner, R. M. (2017). The Ambivalent Internet: mischief, oddity, and antagonism online. Cambridge, UK: Polity Press.

Pinnick, C. L. (2008). Science education for women: Situated cognition, feminist standpoint theory, and the status of women in science. *Science & Education*, vol.17, pp.1055-1063.

Pitts, V. (2003). In the flesh: The cultural politics of body modification. Springer.

Pletikosa Cvijikj, I., & Michahelles, F. (2013). Online engagement factors on Facebook brand pages. *Social network analysis and mining*, vol.3, pp.843-861.

Raby, R. (2005). What is resistance?. *Journal of youth studies*, vol.8, no.2, pp. 151-171.

Rahimi, B. (2015). Satirical cultures of media publics in Iran. *International Communication Gazette*, vol.77, no.3, pp. 267-281.

Reskin, B. F., & Bielby, D. D. (2005). A sociological perspective on gender and career outcomes. *Journal of Economic Perspectives*, vol.19, no.1, pp.71-86.

Rich, A. (2021). Of woman born: Motherhood as experience and institution. WW Norton & Company.

Rich, S., Taket, A., Graham, M., & Shelley, J. (2011). 'Unnatural', 'unwomanly', 'uncreditable' and 'undervalued': The significance of being a childless woman in Australian society. *Gender Issues*, vol.28, pp.226-247.

Riddle Harding, J. (2007). Evaluative stance and counterfactuals in language and literature. *Language and Literature*, vol.16, no.3, pp.263-280.

Rill, L. A., & Cardiel, C. L. (2013). Funny, ha-ha: The impact of user-generated political satire on political attitudes. *American Behavioral Scientist*, vol.57, no.12, pp.1738-

1756.

Rivas, C (2018). *'Finding themes in qualitative data', in Seale, Clive (ed). Researching Society and Culture*. Fourth edition. London: Sage.

Robards, B., & Lincoln, S. (2017). Uncovering longitudinal life narratives: Scrolling back on Facebook. *Qualitative Research*, vol.17, no.6, pp. 715-730.

Sabate, F., Berbegal-Mirabent, J., Cañabate, A., & Lebherz, P. R. (2014). Factors influencing popularity of branded content in Facebook fan pages. *European management journal*, vol.32, no.6, pp. 1001-1011.

Schofer, E., & Meyer, J. W. (2005). The worldwide expansion of higher education in the twentieth century. *American sociological review*, vol.70, no.6, pp.898-920.

Scott, J. C. (1985). Weapons of the weak: Everyday forms of peasant resistance. yale university Press.

Sen, A. (2001). The many faces of gender inequality. *New republic*, pp.35-39.

Siapera, E. (2019). Online misogyny as witch hunt: Primitive accumulation in the age of techno-capitalism. Gender hate online: *Understanding the new anti-feminism*, pp.21-43.

Smith, D. E. (1997). Comment on Hekman's" Truth and Method: Feminist Standpoint Theory Revisited". Signs: *Journal of women in culture and society*, vol.22, no.2, pp.392-398.

Sreekumar, T. T., & Vadrevu, S. (2013). Subpolitics and democracy: The role of new media in the 2011 general elections in Singapore. Science, *Technology and*

Society, vol.18, no.2, pp.231-249.

Stevenson, N. (2003). Cultural citizenship: cosmopolitan questions / Nick Stevenson. Maidenhead, England: Open University Press.

Sulprizio, C. (2020). Gender and Sexuality in Juvenal's Rome: Satire 2 and Satire 6 (Vol. 59). University of Oklahoma Press.

Tai, T. O., & Treas, J. (2013). Housework task hierarchies in 32 countries. *European Sociological Review*, vol.29, no.4, pp.780-791.

Tang, L., & Bhattacharya, S. (2011). Power and resistance: A case study of satire on the Internet. *Sociological Research Online*, vol.16, no.2, pp.10-18.

Taylor, C. (2004). Modern social imaginaries. Duke University Press.

Treadaway, C., & Smith, M. (2012). Facebook marketing: An hour a day. John Wiley & Sons.

Turner, J. (2016). (En) gendering the political: Citizenship from marginal spaces. *Citizenship Studies*, vol.20, no.2, pp.141-155

Unbound(n.d.). Unbound, Available online: unbound.com/books/flipping-patriarchy [Accessed 29 June 2024]

Veatch, T. C. (1998). A theory of humor.

Vinthagen, S., & Vinthagen, A. (2013). Everyday resistance: Exploration of a concept and its theories. *Resistance studies magazine*, vol.1, no.1, pp. 1-46.

Voicu, M., Voicu, B., & Strapcova, K. (2009). Housework and gender inequality in European countries. *European sociological review*, vol.25, no.3, pp.365-377.

Vromen, A., Loader, B. D., Xenos, M. A., & Bailo, F. (2016). Everyday Making through Facebook Engagement: Young Citizens' Political Interactions in Australia, the United Kingdom and the United States. *Political Studies*, vol.64, no.3, pp.513-533.

Weitz, R. (2001). Women and their hair: Seeking power through resistance and accommodation. *Gender & Society*, vol.15, no.5, pp. 667-686.

Whittelsey, F. C., & Carroll, M. (1995). Women pay more (and how to put a stop to it). The New Press.

Wilton, S., & Ross, L. (2017). Flexibility, Sacrifice and Insecurity: A Canadian Study Assessing the Challenges of Balancing Work and Family in Academia. *Journal of Feminist Family Therapy*, vol.29, no.1-2, pp.66–87.

World Economic Forum. (2023). Global Gender Gap report [pdf], Available at: https://www.weforum.org/publications/global-gender-gap-report-2023/ [Accessed 2 April 2024]

Yang, G., & Jiang, M. (2015). The networked practice of online political satire in China: Between ritual and resistance. International Communication Gazette, vol.77, no.3, pp.215-231.

Yang, S.-B., & Guy, M. E. (2015). Gender Effects on Emotional Labor in Seoul Metropolitan Area. *Public Personnel Management*, vol.44, no.1, pp.3-24.

Yuen, S. (2015). Becoming a cyber power. China's cybersecurity upgrade and its consequences. *China Perspectives*, 2015(2015/2), pp.53-58.

Yuesheng, S., & Zhangling, W. (1987). The one-child policy in China today. Journal of Comparative *Family Studies*, vol.18, no.2, pp. 309-325.

Zekavat, M., & Pourgiv, F. (2015). Construction of gender identities via satire: The case of Juvenal. *The European Journal of Humour Research*, vol.3, no.1, pp.1-21.
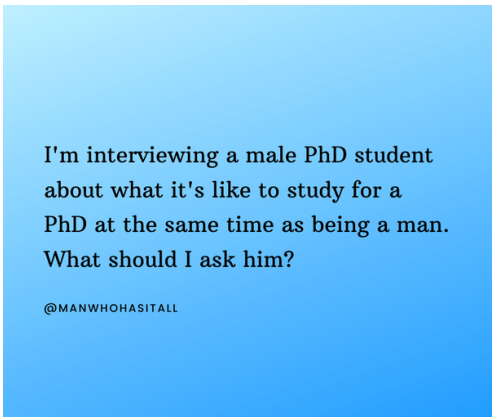
Zeng, J., & Yang, J. (2024). English language hegemony: retrospect and prospect. *Humanities and Social Sciences Communications*, vol.11, no.1, pp.1-9.
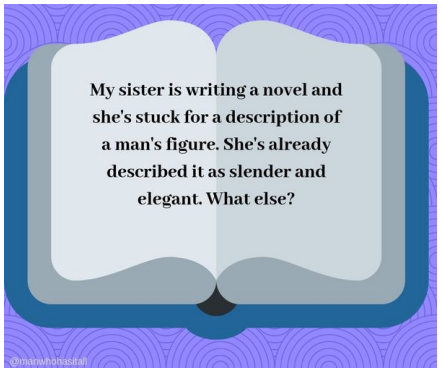
Zimmermann, D. H., & West, C. (1996). Sex roles, interruptions and silences in conversation. In *Amsterdam Studies in the Theory and History of Linguistic Science Series 4*, pp. 211-236. John Benjamins BV.

Appendix 1: Samples

January 2nd 760 comments	January 7th 1K comments
"My boss Claire always refers to me and my colleagues on reception as "the boys" even though we are all over 30! It's so demeaning." Liam, age 34. Any advice for Liam?	Powerful older women sending younger men unwanted vag pics online. What do you think? And what does it say about the men who receive them?
January 29th 728 comments	February 1st 2K comments
"I don't like men's writing." Amy, literary critic	TODAY'S DEBATE: Are childless men selfish?
February 4th 708 comments	February 6th 1.1K comments
Is male leadership good for the world?	A man wearing a tight shirt. What does it mean?
February 26th 1K comments	April 8th 818 comments

April 11th 1.1K comments	April 12th 1.3K comments
May 18th 732 comments	May 25th 1.1K comments
May 26th 2.1K comments	May 29th 897 comments

	I'm interviewing a male PhD student about what it's like to study for a PhD at the same time as being a man. What should I ask him? @MANWHOHASITALL
June 7th 819 comments	August 11th 1.1K comments
Text: I'm writing about nice women for my new book Flipping Patriarchy. I'm looking for examples of what nice women do and don't do. For example, nice women think men are really equal and they help their husbands with housework. What else makes a nice woman? https://unbound.com/books/flipping-patriarchy/	
September 11th 1.1K comments	September 20th 1.1K comments

A man says he is in pain. Do you believe him? @manwhohasitall	**Which parts of a man's body should always be covered and why?** @manwhohasitall
October 9th 834 comments	November 10th 986comments
My sister is writing a novel and she's stuck for a description of a man's figure. She's already described it as slender and elegant. What else? @manwhohasitall	@manwhohasitall **A flight with an all-male crew. What do you think?**

Here are examples of comments with open coding

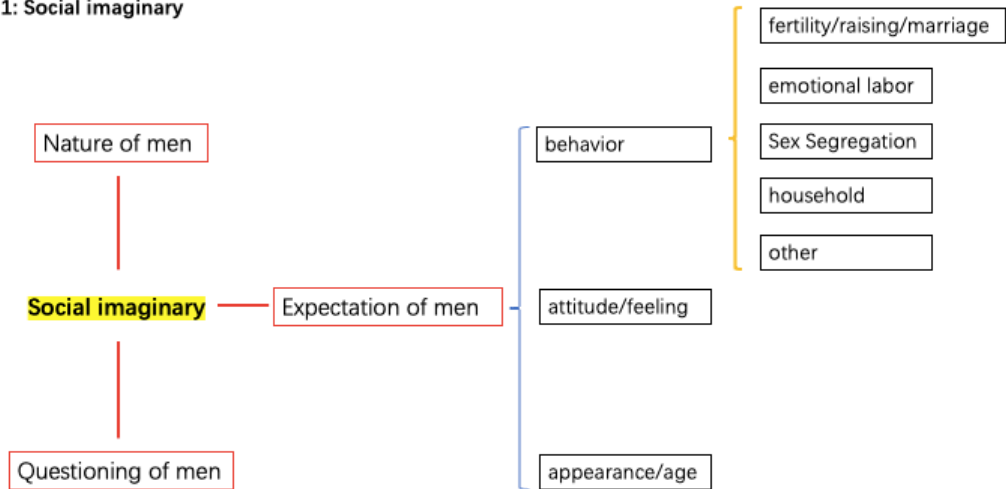|				
Is he angling for a promotion? He's probably trying to sleep his way to the top. Doesn't he realize the message he's sending?! It's hard to focus on my job if he's showing off body parts.	Political decisions. Family decisions. Decisions.	As long as it comes in pretty colors, you can cut corners on quality AND charge more. Win/win!	Can he be serious about his work if he also has kids? I mean, shouldn't he pick one or the other?	Why is he bothering when his future should be spent taking care of his wife and their family?
I don't really care that much. 💜 Unless it's his shoulders! Those male shoulders should definitely be covered!	The internet and social media…… I wouldn't like to think about the consequences for them.	Integrated AI that can mansplain for them so they can have some time to themselves to rest, relax, and recharge. Mansplaining takes a lot of a man. A man's work is never done.	Does he really think being an academic is going to help him snag a spouse?	Does he feel like he's sacrificing joy by perusing a career? I like to hear about sacrificing home and family for career and what that's like and why

<table>
<tr>
<td>It's a sign that you are actually included! I mean, powerful women often have nicknames for their group, think of the "Squad" referring to a group of influential senators. So, being called "the boys" means that the women in your office know you exist! Good for you! I'm sure your mother is proud of you 😊</td>
<td>It's a huge compliment. If they don't like it, they can just delete them. They should be flattered.</td>
<td>Oh come on Amy, you have to admit it is pretty comical when men try to write about the female experience. I can tell when a man uses a female pseudonym, every single time!</td>
<td>I used to think childless men chose so because they were bitter and unable to love (or displayed such characteristics because they were childless). But some of them actually are very nice people.</td>
<td>I think it's pretty obvious that male leadership has been a disaster for humanity.</td>
</tr>
<tr>
<td>I agree it is a bit impersonal. I call all the boys who work for me 'Daniel' - as I can't remember their names and they all have short hair.</td>
<td>Come on, you know those young men must have been doing something to encourage this. Then they act all coy and innocent 😊 They might say they don't like them, but everyone knows that boys are flattered when a woman chooses to share flap snaps with them.</td>
<td>I mean, it's a niche genre for sure. I have to be in a certain mood, otherwise the flowery language and melodrama can be a bit much.</td>
<td>My concern is whether you can really trust childfree men. Not wanting children when one is male? It just screams 'suspicious' to me. Now, if it was a woman, I would understand; women were meant to go out and do their own thing. But men are so generally home- and family-focused that I really think there's something wrong with men not wanting kids.</td>
<td>I mean, I guess they could try to be a leader, but honestly, in the home is where they can best utilize their leadership qualities. Things like making dinner and raising the kids - that's where they really excel.</td>
</tr>
<tr>
<td>I don't think we need to imagine *that*. Please turn the lights out</td>
<td>To get their Mr. Degree of course. Best place to meet an intelligent, motivated wife who will be a good provider/breadwinner.</td>
<td>I mean what is he wearing. He probably deserves whatever is gonna happen to him. Hopefully his Dad went over all the safety measures he is expected to take in these situations. But if it happens, he shouldn't have been out and wearing whatever he was wearing.</td>
<td>Is he angling for a promotion? He's probably trying to sleep his way to the top. Doesn't he realize the message he's sending?! It's hard to focus on my job if he's showing off body parts.</td>
<td>Political decisions. Family decisions. Decisions.</td>
<td>As long as it comes in pretty colors, you can cut corners on quality AND charge more. Win/win!</td>
</tr>
<tr>
<td>As long as the lights are out, he sucks his stomach in and doesn't enjoy it too much - live and let live I say.</td>
<td>To find a future rich wife obvs!!</td>
<td>I hope he has his keys in his hand at the ready.</td>
<td>I don't really care that much. 😊 Unless it's his shoulders! Those male shoulders should definitely be covered!</td>
<td>The internet and social media······ I wouldn't like to think about the consequences for them.</td>
<td>Integrated AI that can mansplain for them so they can have some time to themselves to rest, relax, and recharge. Mansplaining takes a lot of a man. A man's work is never done.</td>
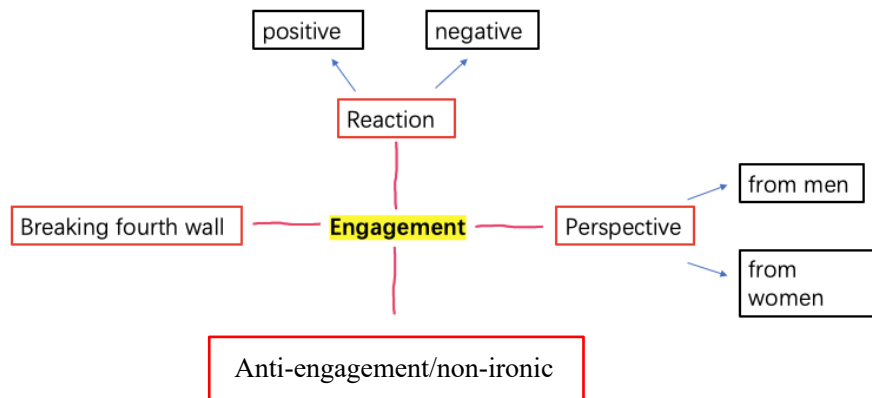</tr>
</table>

Appendix 2: Codebook

Due to the size of codebook, I provide the structure of the three themes and pictures of one theme as an example.
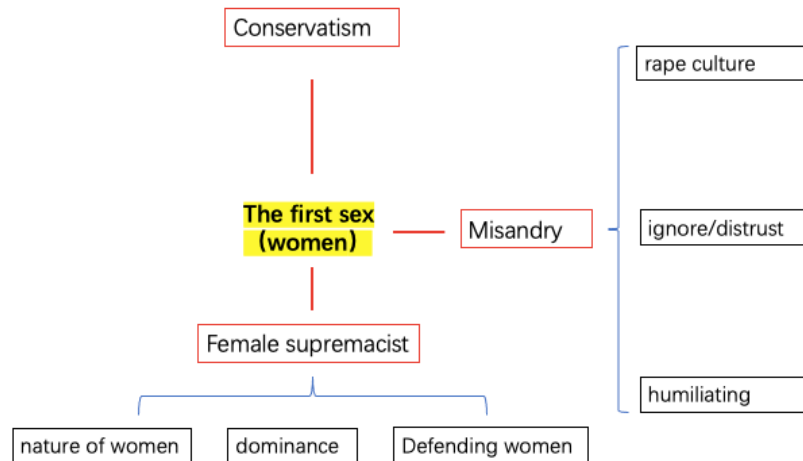

Theme 1: Social imaginary

Theme 2 : Engagement

Theme 3: The first sex (women)

Theme	Categories	Subcategories	Descriptive codes
	reaction	positive	It's a compliment! It means you still look young enough to resemble a teenage boy! Obviously you work for a progressive organization. Be thankful. you are actually included! Good for you! I'm sure your mother is proud of you 😊 It's a huge compliment. It's a compliment! A powerful woman has your number? Looks like you're doing something right, boys! there is no reason why they shouldn't be able to aim high. Let's help them. All these sexist comments! I support the right of every man to show off his body. Look, ladies, but don't touch…! what could be hotter than a weathered, wrinkly old dude going to town in the bedroom? Truly the stuff of fantasies. **Wow. Good question!** It's good for the homemaking parent to be able to provide a well-rounded and fulfilling experience for their daughters. And their sons. So brave, so so brave. Very intriguing 😊 I love it What a great photo op to show your support men's issues and such. Cute idea but it will never fly. Hahaha O! Is it that famous Playman flights?! I am all in! Wearing my pajamas and keeping the hands out for 'em peanuts on board 😊 Funny 😊😊
			I just feel really sad for them and their meaningless existences. What's the big deal? Am I missing something? We shouldn't joke about serious matters, of course they aren't a choice to fail to fulfill your life's purpose. I feel like they try too hard, you know? Like they're trying to prove something. We shouldn't joke about serious matters, of course they aren't I really hate these anti-male comments. I think we have way more than enough evidence for this "no". I think we all know the answer to that question. Particularly questionable when it's with a younger woman Are we talking over 30?! Because no···it'll all be a bit weathered.., eewwwe

Engagement	Perspective	from men	as a man of 45, I miss that attention.I took it as a compliment and these young shavers should too. Realized I really don't have it going on like the ladies.So I stopped and put some kabobs on the grill. I stay in my lane. 😊 😊 women intuitively knew a man had written it. Protests outside my home ensued. she wasn't even looking at the manuscript when she said that. I got my My Little Degree and since then I have earned almost as much as the women floor workers whilst in this equal opportunities managerial role. Glad I walk by that part of the city with my friends every night 😊 As a traditional man I want the woman to make all the big decisions and set the rules for the household. I know my place, I am here to look pretty, take care of children , and keep the house clean.
		from women	kids are restless,and I'm ordering oysters and sliced salami for tonight's dinner I try not to send them to men I know are in a relationship, just out of respect for their girlfriend My husband can't conceive and he tries to fill his time with his cats. It's so sad to watch. I like having my man focus 100% on my needs, so I'll take that childless guy. I have been told that sometimes these beautiful young things just want to look pretty for themselves. When I tell them I get that, they usually see me as an ally. Quite a useful tactic, ladies! As long as I get to see more chest hair I say go for it!!! I love getting to check them out! It really depends whether he's young or old, and whether I'm attracted to him. It's best if I talk with a group of friends about it loudly, then I can best decide whether his shirt is ok with us or not. It depends on whether he fits into my narrow, unrealistic, and toxic standards of handsomeness, If he doesn't put out especially after I spent all night buying him drinks he never asked for, you can guarantee I'll be angry at him! I'd want a younger man. More toned, more athletic, more - you know - sexy. Just as long as they keep their mouth shut. I mean I wouldn't marry one (past it for child rearing purposes plus manopause incoming!!) but there's fun to be had! I call them all Mike because I can't be bothered learning their names We really need to do something to make the world safer. I'll walk in front of him and tell him to put his keys between his fingers. Maybe give him my jacket to cover up a bit. I think it's unfair to put me, a woman, in the position of trying not to imagine this man naked. I've never let my husband change a light bulb or the smoke alarm batteries, although standing on a ladder makes his calves sizzle. my husband always does that for me as my daddy did for my mother My husband always packs my suitcase, because I am so busy being responsible for the household income that it's only fair l. pretty similar to us and our husbands! Nice women do not complain about what their husbands pack them for lunch. Nice women suggest a couples walk so that he doesn't feel like I'm directly commenting on his figure. I try to remember to thank my husband when he serves my dinner. It's hard though, I've often had a big day at work. Men need to remember that even if we're not being nice, we still mean it.

	breaking fourth wall	I used to think this page was all funny but now my last comment has invoked a sense of rage within OMG soooo many great answers to this one. Tank you all 👏👏👏 ☺ I love this group so much! Are men writing these headlines? This isn't a debate. Nice try! I am having too much fun with this one. I love this one!!
	anti-engagement/non-ironic	Until about 10 years ago, it was generally accepted that "women aren't funny", and that was the reason there were no female comics. King, Poe, Shakespeare, Stevenson, Twain, James, Bradbury, Dickens, anyone who chooses not to have children are doing it for reasons of their own- and whatever those are- are valid.people who don't want them- shouldn't have them. that kind of situation is bad for the adult, for the child and for the society that would have to step up in many ways to care for this child. Social pressure to reproduce is a great way to encourage narcissists to have children solely for validation. Not only is it extremely inappropriate to demand that people have children, it's a great recipe for bad parenting and abusive relationships. I caught a domestic flight in the USA some 30 odd years ago on Delta and they announced it was their first ever all female crew! Large applause and an uneventful safe flight!! Go the girls! Yes. Men can feel pain, for example : when we lost someone. Many men knows depression or suicide. Women knows pain too. It is not the same version of pain but men can trully feel it. We are human I watch sport on the couch while my wife packs everything and loads the car. Then I get her to drive while I sleep or sit the in the back having fun with the kids. "straight white male place in this unjust world"

Appendix 3: Semiotic analysis for images

image				
denotation	The men are having a pleasant conversation.	white letters on red with petals blackground	A woman with a serious expression looks at the viewer	A salad bowl on the table
connotation — poses	They're facing each other.open and comfort	/	standing and staring at the camera.one shoulder toward the viewer.	/
connotation — objects	/	petals	/	A salad bowl,wooden table
connotation — settings	outdoor,almost sunset	red with white words	indoor,near the wall	indoor

black words,white question box,a light brown background	A white man in a tight shirt with innocent face and looks at the viewer	A white man turns his face to the viewer with a confident expression	A white young man wearing glasses and a shirt smiles at the viewer	Men walk alone in the night.There is a light behind him.
/	standing.one arm resting on a table, the other elbow against the table, hand near his forehead.One shoulder toward the viewer.	standing.one shoulder toward the viewer.	Right in front of the viewer.	Diagonally facing away from the viewer
/	table and potted plant	/	/	/
/	indoor,cozy place	outdoor maybe	in the blue background	Empty outdoors at night

A relaxing white man with sunglasses holding the stair handrail, facing the viewer head to the side.	A man at the station looking the other way	Black lettering on a white background with a MacBook on the right side	Color block with white letters and black background in front of a bookshelf	black letters on the blue background	Light ethnic woman wearing glasses smiling at the viewer
Almost in front of the viewer,head to the side.	Sideways to the viewer, head to the other side	/	/	/	Almost in front of the viewer
the stair handrail	Railroad Tracks and Pillars	MacBook	bookshelf with books	/	/
On the outdoor stairs	Indoor station with railroad tracks	/	library	/	indoor

white letters on the black background	justice scales and gavel, and notepad on the table.The background is white.	black letters on the white background	Black text on an open blank book icon	Airplanes flying in clear weather
/	/	/	/	/
/	justice scales and gavel, notepad,table	/	Icon of an open book	airplane
/	Work desk indoors, white background wall	/	/	blue sky and white cloud