

Is Feminism a trash term to use
in New Zealand?

An investigation into the
feelings towards Feminism
using emojis.

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7-9-2020

“Feminism has fought no wars. It has killed no opponents. It has set up no concentration camps, starved no enemies, practised no cruelties. Its battles have been for education, for the vote, for better working conditions, for safety in the streets, for childcare, for social welfare, for rape crisis centres, women's refuges, reforms in the law. If someone says, 'Oh, I'm not a Feminist', I ask,

'Why? What's your problem?'"

— Dale Spender, *Man Made Language* (Spender, 1980)

Research Ethics Committee Approval Number: 19/350

Student number: 1321656

Abstract

This thesis explores the feelings towards Feminism and if these feelings can change through satirical styled art in New Zealand. This paper centres around the ideology of Standpoint Feminism. The research conducted was in the form of an online survey that utilises emojis as a data collection method to record emotional responses toward Feminism. The analysis of the data focusses on the New Zealand portion of results with the comparison of overseas participant results. The emoji choices were collected via a pre-survey to inform the primary survey. The main survey used emojis to record an initial response to feminism before participants viewed the satirical styled digital prints to observe if a change in feelings towards Feminism occurred when compared against the emojis selected after viewing the prints. The purpose of using emojis is to avoid using a man-made language and to use a neutral, unbiased language to express emotions. The use of Emojis as a method of data collection is a relatively new concept as a data collection method, and it is unclear if there is any accuracy or reliability in using emoji driven data. To analyse this data, the following methodologies were applied; Descriptive study, Rational choice theory and a hybrid of Qualitative and Quantitative methods. Background research into New Zealand's history of Feminism and the man-made influence the language we use has had in the reinforcement of misogyny is also explored and discussed.

Key Words:

Diversity, Emoji Research, Feminism, Feminist Ideologies, Satire Art, Rational Choice Theory

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of a university or institution of higher learning.

Signed:

Date: 07/09/2020

1. Introduction

This paper discusses whether Feminism in New Zealand is an outdated term based on emotions. These emotions are recorded using survey responses and presenting participants with Feminist inspired digital prints, the prints used in the survey are created by the researcher. The purpose of this research is to identify a shift in feelings towards Feminist using the unexplored data collection method of emoji. There are a variety of movements of Feminist ideology such as Socialist and Marxist feminism have influenced New Zealander's feelings towards feminism. Historic movements such as the women gaining the right to Right to Vote in 1893, constant encouragement by the government to provide Equal Pay (Dixon, 2000), the successful passing of the Bill on woman's reproductive rights by decriminalising abortion in New Zealand (Little, 2019). For this thesis, the focus will be on Standpoint Feminism ideology as defined by Tracey Bowell. Standpoint Feminism is the ideology that Feminism is not just a perspective that is based off simply being a woman but branches out into their experiences. Related feminist ideologies that apply to New Zealand will be explored further to fully understand how feminism is understood in New Zealand. Part of this research is focused on the influential Feminist ideologies in New Zealand to understand the historical impact that Feminism has on the emotions towards it.

The shared experiences of inequality between the sexes is the driving force behind feminist movements but is divided where individual Feminist ideologies differ. These differences come from several factors such as the individual's cultural background, their nationality, the colour of their skin, their upbringing, all of the small factors that shape people into who they are as an individual. This is what drives the individuals desire for feminism and what they want it to be.

Which brings the question, has the definition of Feminism been warped out of shape by how it has been used and if so, what can we use instead moving forward.

The focus of this research is on New Zealand society with comparison to the response of participants who reside overseas. From the data collected, it has indicated that there are mixed feelings towards Feminism both in New Zealand and overseas. Based on the findings, Feminism no longer fits the definition it was given initially; the term diversity could replace its use as it meets the definition of equality between the sexes more accurately as it includes the more than just the difference of gender.

There is a worldwide influence on New Zealand regarding what Feminism looks like and is defined as. In the 19th century, the movements for women's rights and feminist philosophies in Britain and the United States had an influence through letters and newspapers reporting these events. Overseas speakers came to New Zealand and held conventions in cities and towns to discuss the feminist movements from across the globe (Cook, 2011).

Marxist feminism analyses how gender ideologies of femininity and masculinity can be exploited through capitalism (Armstrong, 2020). Socialist feminism focuses upon the connection between the patriarchy and capitalism to challenge why women's work was paid less than men's work (Armstrong, 2020) This influence has been the foundation for feminism in New Zealand When looking at more recent events that stand to reflect part of what New Zealanders perceive feminism to be, a recent event in 2019 was the controversial Canadian blogger Megan Murphy who was booked to present her opinion on Feminism at the Feminism 2020 Event at Massey. Murphy's

views and the creators of the event received backlash as the group were known for targeting the Transgender community in a way that was dehumanising and harmful under the guise of Feminism with a petition of 6000 signatures calling for the event to be cancelled (Cancel “Feminism 2020” at Massey, 2019). The creators of the event go by the name Speak up for Women (SUFW) who advocate against trans rights and spread misinformation about trans people under the pretext of Feminism. The Massey Students’ Association advocates for free speech and respects the right of external groups to host events on campus as detailed in their policy on academic freedom, free speech and freedom of expression. However, a fundamental principle of free speech recognises that marginalised groups often do not have the same rights or access to express their freedom of speech (*Human Rights Commission :: Human Rights in New Zealand*, 2010). The Massey Students’ Association chose to support the diversity and equality of Feminism and embrace Trans members of the Feminist community and voice their concerns about the university hosting a hate group event on campus.

By using Emojis to record how participants feel about Feminism before and after viewing prints, the data will show a change in emotion when compared. The assumption is that the feelings will change to a negative response because of the satirical prints. The results are filtered by New Zealand Male, New Zealand Female, Overseas Male and Overseas female responses. Meaning that a trend will show as to which genders and locations have more specific changes of emotions in response to the satirical prints.

Regarding this research, the removal of text boxes and replacing it with emojis will encourage participants to think about their feelings towards Feminism and, as theorised, result in a response that is based off the emoji that matches the emotion they feel. The emojis that were selected for

recording participants emotions are with the intention of it being a direct representation of a select emotion but universal in its understanding across all languages, genders and cultures.

This is known as The Emoji Method and is commonly used by designers to locate problem ideas and describe them (Herrmann et al., 2018). By removing the language we use and replacing it with a nonverbal alternative (emojis) the data has the potential to be more accurate in its description as it allows the expression of emojis that means more than just one word but represent an emotion. Dale Spender describes language as our means of classifying and ordering our world and the ways to manipulate reality.

“in its structure and its use, we bring our world into realisation, and if it is inherently inaccurate, then we are misled. The way we ordered the world previously was by classifying people according to their genitalia and from there, impose a range of gender-determined behaviours. There has been a public and private shift in this categorisation into a spectrum rather than two choices as man-made language would have it be. this instance was done for a purpose, by arranging our world by these rules, it supports the embedded male supremacy.” (Spender, 1980)

The existence of the embedded male-dominated language will continue to resonate in our society. To change it is to be aware of it and impose the thinking that all genders are equal. The stance that man is the reason everything exists today is false. Man created the language we use; wrote the history books we read and produce many of the films in Hollywood that we watch. Dale Spender states that the way to make sense of the male-dominated world is to understand the cardinal rule of predictability in the system they created. Men have a negative bias towards the feminist label, this will influence the emojis selected by male participants whereas women have more positive

views of feminism. Every day we experience, encounter and feed into this construct of our man-made world and abide by the man-made laws. As Homans said

'If you look long enough for the secret of society you will find it in plain sight: the secret of society is that it was made by men, and there is nothing in society but what men put there' (Homans, 1958).

The language used to describe, explain and interpret opinions are pre-determined by the language we use that has been created by man. This is made evident in the Guerrilla Girls exhibition at Auckland Art Gallery their work is presented in the form of posters, books, billboards, and public appearances to expose discrimination and corruption in the Arts Community. [OBJ]The tone of the language they use is a metaphor or a stigma against feminism or being a female. The tone carries with it, an air of sarcasm by utilising the language men use to describe the inequalities that female artists experience (Figure 17). What was written on the walls of the Auckland Art Gallery is overwhelmingly negative statistics for female artists but presented in a satirically positive way.



Figure 4. Johnson H, Guerrilla Girls interactive exhibition “I’m not a feminist, but if I was, this is what I would complain about” 2019, Auckland Art Gallery Toi o Tāmaki, Guerrilla Girls exhibition evening.

In the Auckland Art Gallery, there is an exhibition by Guerrilla Girls called “Reinventing the ‘F’ Word – Feminism!” showing from the 8th March 2019 to the 15th October 2019.

The collection is dedicated to exposing the discrimination in the art world, in politics and the film and music industries. One notable piece is one that was made just for Auckland Art gallery (figure 3)—using data of who Auckland Art gallery had showcased between its reopening in 2011 till the end of 2018. When looking at Artists in Auckland Art Gallery (Figure 3), from 2011-2019 33% of the art featured in solo exhibitions were female artists, this is an example of the effect of embedded thinking of male superiority in multiple fields, ranging from writing to art. Inequality is so deeply embedded, that to discuss how people feel about Feminism, it was essential to find a method of collecting data that is unambiguous and neutral.



Figure 3. Johnson H, Guerrilla Girls exhibition, 2019, Auckland Art Gallery Toi o Tāmaki, Guerrilla Girls exhibition evening.

The Guerrilla Girls is an anonymous collective of feminist activist artists. Formed as a group more than 30 years ago, the Guerrilla Girls' gorilla-mask costumes, bold visual language and frank, humorous messages have rendered them iconic in the history of art and as part of broader social movements. *Guerrilla Girls: Reinventing the 'F' Word – Feminism!* showcases the group's artistic creations from 1984 until 2016. It exhibits how they employ bold and provocative poster art to criticise the ongoing biases in art and society.

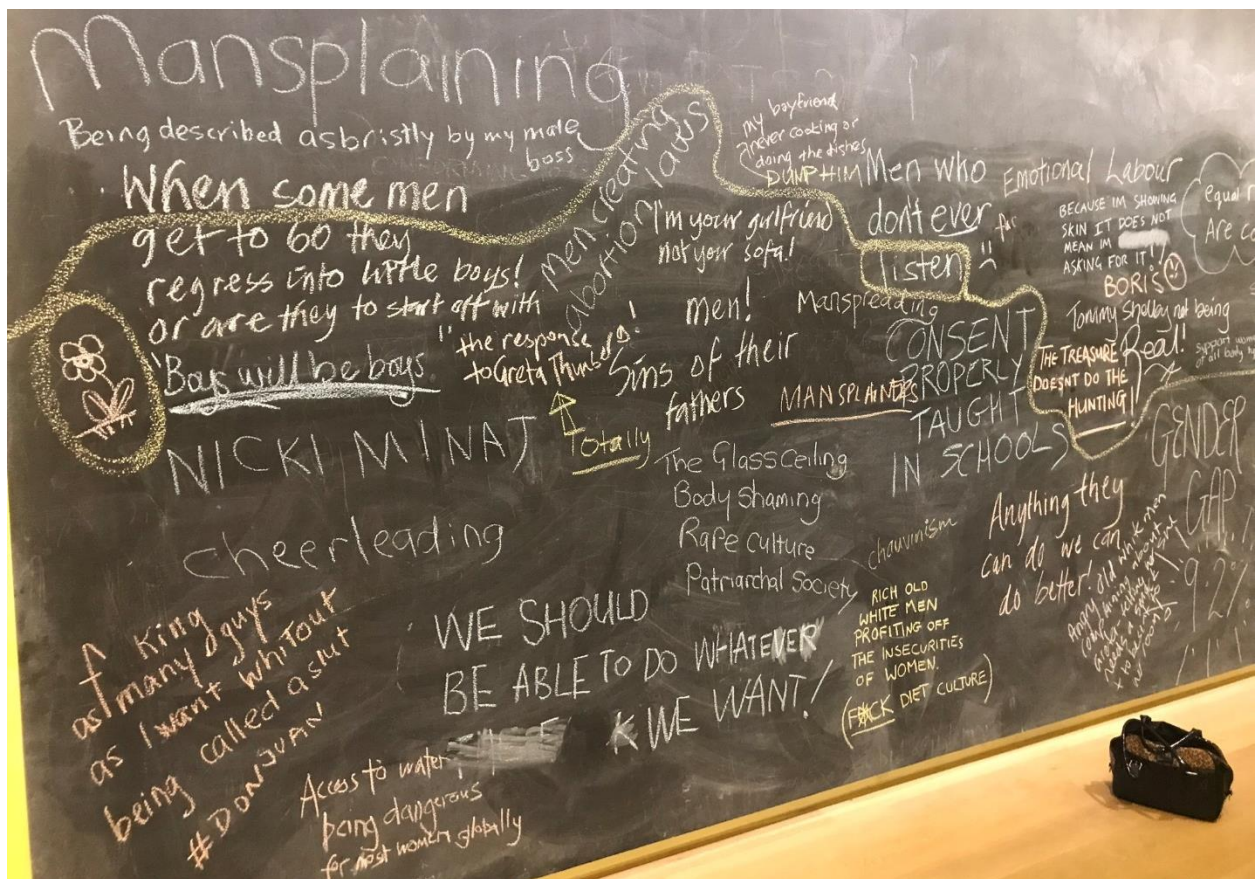
The incredible number of written responses from the Guerrilla Girls open night to the question "I'm not a Feminist, but if I was, this is what I would complain about" (Figure 4). With the accompanying blurb:

"In 2018 a survey of 12,000 women and men in 32 countries found that only one-third of women and 17% of men consider themselves feminists, even though they support women's rights and equality. There are numerous reasons for people's reluctance to use the 'f' word: misconceptions perpetrated in the media; generational shifts; negative stereotyping. More recent developments in what some call the 'fourth wave' of feminism have generated the debate about the terms meaning and its inclusivity for people of all genders, races and sexualities." (*Guerrilla Girls*, 2019)

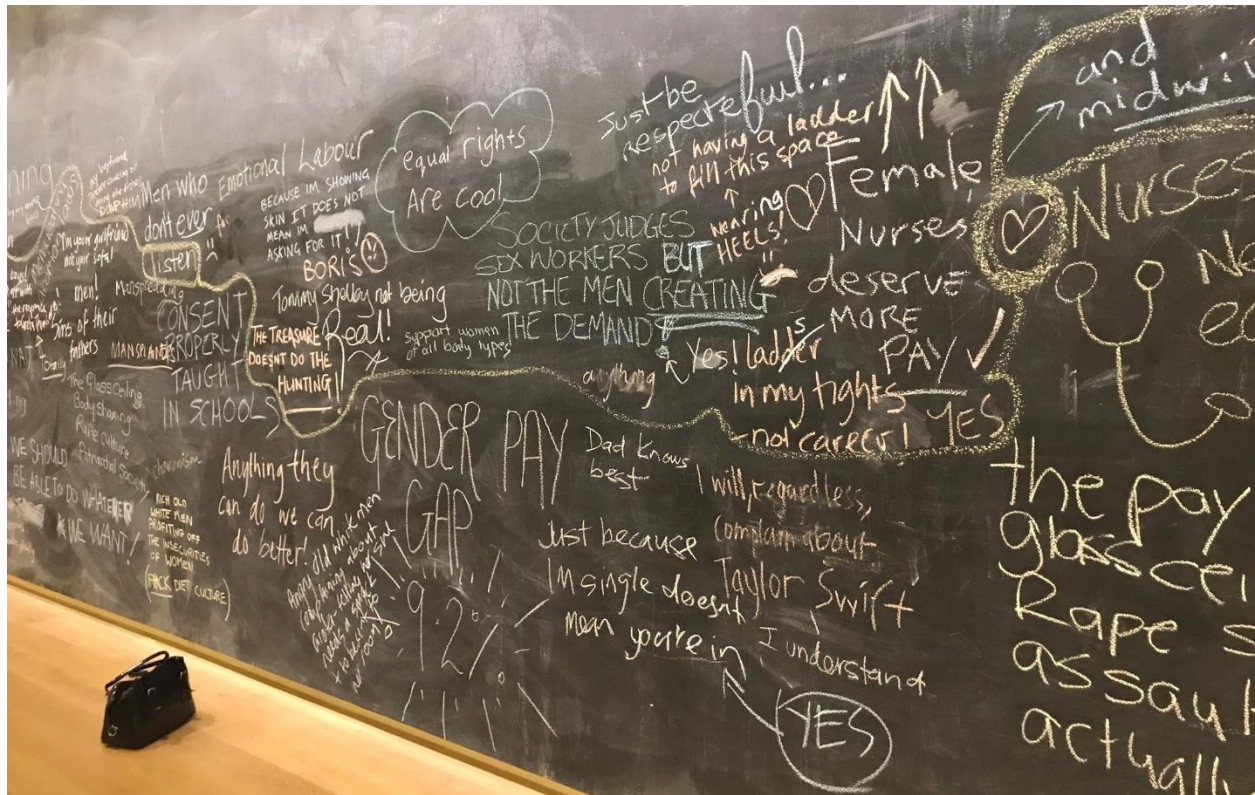
Over the last 20 years, the label and movement of feminism in New Zealand are no longer of great interest to them (Aapola et al., 2005). Arguable inequality in these areas are not as prominent as they once were, and it is time to move forward into a new era of feminism. This stance was supported by one young woman, Jacinta, who was quoted by Sandra Grey at the Wellington Women's Convention.

“young women today are thankful for the efforts earlier feminists to have made and benefits won ... we will not be ‘owned’ by you. Your version of feminism may not be ours. Societies evolve, feminism must be allowed to evolve with it” (Grey & Sawyer, pg. 77, 2008).

Here are some of the responses written on Art After Hours: Guerrilla Girls exhibition that focuses more on social aspects of inequality that are more generational and racial than to do with politics in New Zealand. These were documented via images captured on the 1st of October.



Johnson H, Guerrilla Girls interactive exhibition “I’m not a feminist, But...” 2019, Auckland Art Gallery Toi o Tāmaki, Art After Hours: Guerrilla Girls exhibition.



Johnson H, Guerrilla Girls interactive exhibition "I'm not a feminist, But..." 2019, Auckland Art Gallery Toi o Tāmaki, Art After Hours: Guerrilla Girls exhibition.

- Being described as bristly by my male boss
- Boys will be boys
- Mansplaining
- We should be able to do whatever we want
- Access to women being dangerous for most women globally
- The glass ceiling, body shaming, rape culture. Patriarchal society
- Consent properly taught in schools
- Men creating abortion laws
- Niki Minaj
- Taylor swift
- Sins of their fathers
- When some men get to 60, they regress into little boys! Or they start off with "in response to Greta Thunberg."
- Men who never listen
- Emotional labour
- Angry old white men complaining about Greta – telling she needs a smack + to go to her room
- Gender pay gap 9.25%
- Just be respectful

- Society judges' sex workers but not the men creating the demand
- Just because I am single, doesn't mean you're in.
- We have to beat them at their own game. Just go out there and do it!
- Female nurses deserve more pay – and midwives
- Nurses need equal pay
- Support women of all body types
- Rape culture
- Men are trash
- Change will require compassion and empathy
- Spread the love
- Not enough hugs
- Rape culture
- Free the nipple
- I can eat all the cake
- Bras
- Fuck the creative pay gap
- Institutional spheres of male dominant
- Tax on tampons, pads and cups – is there one in NZ??
- Breaking down our own ideas of gender
- Women who don't help other women
- Under pay in the women film industry
- Women who still take a man's expertise over another women's!?
- Pink tax
- Price of lubricant
- Don't be a sexist bumhole
- Global warming and looking after the Lil girls of the world
- I don't want war, but I want balance
- Trump sucks
- Industrial masculinity
- I am pro fatness
- Sex work is real work
- Male work mates not listening to me
- "you're like one of the boys" is not a compliment
- Being a female is fucking hard
- Our bodies,
- Our choice
- White men over 50 in powerful positions in NZ
- Toxic masculinity
- Pink tax (is that really a thing in NZ?)
- Sexists in power
- Could I ride who I want?! Thanks
- Having to explain to men (and some women) that we are not "there" yet
- White feminism
- Lack of abortion rights. I want to own my body
- An assertive female is not aggressive
- Rape culture should not exist
- True polyamory

Rape culture, not enough compassion, toxic masculinity, Pink tax or white feminism are all noted down on the wall. The social inequalities that are embedded and reinforced are what feminists are advocating for now. Male-dominant industries and areas are where most imbalances lie in 2020, the bosses or older men who voice their opinion the loudest but are compared to babies in the comments listed above. From what can be interpreted, it comes across as if being a woman who is herself and all the experiences that define her, is not enough to justify their safety, equal treatment and equal opportunity to make their own choices. A trend of women having to shoulder the struggles of not having full rights over their body in terms of abortion rights and the side effects of contraceptive medication that can negatively affect women's mental health could be seen in what was written on the walls and discussed at the event. However, As of the 05 Aug 2019, Hon Andrew Little has put forward an amendment to the current abortion law to ^[OBJ]“better align the regulation of abortion services with other health services, and modernise the legal framework for abortion currently set out in the Crimes Act 1961 and the Contraception, Sterilisation, and Abortion Act 1977” (Little, 2019).

Originally, this paper began with the intent to be centred around heat reactive pigments, using the theme of Feminism as the context for the art created. As this paper has developed, the focus has shifted from thermochromic pigment to become completely focused on the topic of Feminism in New Zealand. The purpose of using heat reactive pigments was to observe the reaction and interaction with the reveal of the changed print when exposed to heat.

The prints featured in this thesis were designed to use thermochromic pigments as the primary material in creating Satire styled print art. My experience using thermochromic powder and ink started in 2016 during my Bachelor of Creative Technology final studio project, using it as the primary medium for a colour changing print book. The theme for the project was ‘Trickster’. A

trait of a trickster character is that they are boundary crossers (Hyde, 1998) with the purpose to rearticulate aspects of society in a way that is ambiguous but playful. Tricksters are hybrid beings that specialise in illuminating, disrupting or translating across boundaries of truth and fiction, real and unreal. The background for this project was to develop prints that were to cross social boundaries or provoke thinking in a playful, satirical way. Trickster thinking has been the basis for the prints design in this thesis.



Figure 1 'Perverted' Leuco dye thermochromic print from the final studio project in 2016. This print was created by me and additional prints were created for this Thesis.

The thinking behind this research shifted from being focused on whether feelings changed when shown satirical prints designed with the theme of 'is Feminism a Trash term to use'. Which lead to the question if the term Feminism is still applicable in New Zealand. The topic of Feminism can be controversial due to current social movements and advocacy through the #metoo movement, female-driven STEM events and a slowly growing representation of diverse women.

1.1 Positioning Statement and Contextualising the Research

I am a Pākehā (white), an able-bodied, cis-gendered, bi-sexual woman who has the privilege to write about Feminism. I understand that my opinions will have a subconscious bias; because of this, it is essential to research other experiences of Feminism to gain a better understanding of the topic. “If white women really want to help all women, then I suggest that white women (including myself) must first, acknowledge their privilege” (Pizzingrilli, 2017). Identifying my privilege is not with the intention to be racist or say that I have had it easy; it is to recognise that my experiences with sexism and Feminism are different.

A personal experience with sexism has come from being a blonde, white female. A memory that sticks in my mind is the day I cut off all my hair into a short bob as a way of taking control of a feature that sexualised me. The motivation behind this was because someone whom I was dating at the time did not listen when I said no. To those that asked, my reasoning was because it was low maintenance and easy to manage, which is a half-truth. I have kept it short since then from fear that I would be seen as another dumb blonde and because it was an attractive/sexualised feature. It has only been in the past year that I have been more embracing of my hair.

My understanding of what ‘Feminism’ is and is not, stems from my family. I have grown up in a female dominant household. They have shown me what Feminism isn't. It is not talking down your sisters, taking without asking and openly displaying greed. It has been an eye-opening experience studying Feminism and being able to see the inequalities in my own extended family. If you are younger, or male, you are not allowed to question or be given any platform to disagree with them. Without a doubt, you would personally get questioned for your actions or comments.

My father's mother was what could be called the Reigning Family Monarch. The women of the family ruled the home, and nothing happened without their knowledge or approval. I was only a year old when she passed away, but her influence on the family has remained.

My Mother's Mother is the core of our family who cared for all she was able to take under her wing. I would not have taken the path of extending my studies and pursue to achieve a Masters qualification if she had not been a constant encouragement throughout my life. Teaching me how to sew, bake, garden, knit, and maths was a foundation that she knew how to care for others and provide for them.

2. Literature Review

2.1 What is Feminism?

“Feminism has fought no wars. It has killed no opponents. It has set up no concentration camps, starved no enemies, practised no cruelties. Its battles have been for education, for the vote, for better working conditions, for safety in the streets, for childcare, for social welfare, for rape crisis centres, women's refuges, reforms in the law. If someone says, 'Oh, I'm not a Feminist', I ask, 'Why? What's your problem?'" Dale Spender, *Man Made Language* (Spender, 1980)

Feminism is the belief in social, economic, and political equality of the sexes. Feminism mainly began in the West, but has manifested worldwide and is united by global inequality. (Burkett & Brunell, 2020) The more common definition of feminism as found in the oxford dictionary, which has not changed in 50+ years, is the encouragement of equality between the sexes and the establishment of the political, social, and economic rights (*Feminism Noun / Oxford Dictionary*, 2020). This is not to be confused with Egalitarianism, which is someone who advocates for equal rights and opportunities for all (Arneson, 2013). The difference between these two definitions lies between two keywords, one is defined as a belief and the other is an encouragement. The word “féminisme” was first used in 1837 by the French philosopher and utopian socialist Charles Fourier, which meant the advocacy of women’s rights (Goldstein, 1982). In contrast, the current definition of Feminism has evolved to be about equality between sexes (Burkett & Brunell, 2020). The word Feminism comes from the Latin root word “Femina,” meaning woman. “-ism” is a suffix derived from the Greek word “ἰσμός” or “ismós” that implies that it is a doctrine, practice, or worldview (Potter, 2017).

Feminism having the word 'femme' as its foundation word, is an indication to Western Society that the focus and benefactors of its movement are for females. The assumption that Feminism is for the sole benefit of only women adds to the negative perception of Feminism as a whole (Myaskovsky & Wittig, 1997). Research conducted by Amanda B. Breen & Andrew Karpinski into the meaning of the label feminist has found men are more likely to have negative biases towards feminism whereas women are more likely to hold positive views of feminism (Breen & Karpinski, 2008). This is reversed as women who identify as feminist are viewed more negatively and men who identify as feminists are viewed positively (Anderson et al., 2009). Their reasoning suggests that this stigma has come from a lack of exposure to feminist ideologies, education about feminism for a basic understanding of feminism to be gained (Hoskin et al., 2017). The focus of Feminist movements is for the advocacy of equality in political, social and economic areas which overlap into areas of cultural, race and sexual identity, resulting in multiple branches of ideologies. Ideological thinking is often thought of as a type of "wishful thinking " and is commonly used in the field of social action with the intention to bring about a better world (Roucek, 1944)

It is common to see Feminism and Feminists becoming whitewashed as Women of Colour have been ignored by feminist movements (Pizzingrilli, 2017). In Betty Friedan's book "The Feminine Mystique," 1963 she describes a "problem that has no name" (Friedan, 1963), This 'problem' was the discontent was a feeling of separation from society, and a desire for more by women in the 1950s and early 1960s. However, Bell Hooks article, "Black Women Shaping Feminist Theory," highlights that it is a select group of college-educated, middle or upper class, married white women that are being referred to (Hooks, 2000). She argues that Friedan discounted the existence of all non-white women by assumed that educated, middle and upper class, white women represented all women. Feminist movements repeatedly do not consider the diversity within the movement

itself. Making it seem to be entirely made up of white feminism, rather than including multicultural and intersectional social movements (Chamberlain, 2017). Feminism in New Zealand as a topic of discussion has lessened over recent years, and attention has been turned to be more focused on diversity rather than exclusively Feminism. There are still inequalities for women and men of colour who are paid even less on average than their same-gender white counterparts as well as other countries around the world where women do not have the same rights as those in New Zealand.

2.2 Diversity

Diversity is defined as the practice of including or involving people from a range of different social or ethnic groups, socioeconomic status, age, physical abilities, religious beliefs, political beliefs, other ideologies, different genders or sexual orientations. (Diversity | Definition of Diversity by Lexico, 2020) Diversity has become a more regularly used term in society and more specifically in New Zealand. Diversity makes spaces more innovative and enhances the quality of work while improving the efficiency and quality of services in any workspace. Inclusion and diversity work together to improve work, community and government environments. When people feel that they belong, there is more engagement, improved performance, retention of talent, improved wellbeing and lower levels of unacceptable behaviour (New Zealand Ministry of Foreign affairs and Trade, 2018).

A recent Instagram campaign by the New Zealand production company Flying Fish about female empowerment, directed and narrated by actress Claire Chitham is due to be reshot after it was noted by its viewers of the lack of diversity reflected in the video (Brookes, 2020). The project

was titled “We Want Women, They Said” which attempts to disrupt sexist stereotypes by putting the words stereotypically spoken by men about women into a female narrator’s mouth.

In New Zealand, there is a certification called the Rainbow Tick for organisations that complete a Diversity & Inclusion valuation (New Zealand Rainbow Tick, 2019). A Rainbow Tick means that the organisation values the people in their workspace by supporting the diversity of the different sexual and gender identities. It is creating a welcoming work environment what acknowledges people’s differences which benefits everyone. The Rainbow Tick shows employees, customers and the wider world that the establishments are a progressive, dynamic and inclusive environment that is reflected in the wider community.

2.3 Standpoint Feminism

Standpoint Feminism is the ideology that Feminism is not just a perspective that is based off simply being a woman but branches out into their experiences (Bowell, 2011) taking into account the intersectionality that comes from the experiences of inequality such as racism, homophobia, classism and colonization (Collins, 2002). Postmodern Feminism ideologies in the 1980s and the 1990s argued that gender roles had been socially constructed (West & Zimmerman, 1987). Because of that, the generalisation of women’s experiences across history and cultures is not possible.

Standpoint theory in the ideology of Standpoint Feminism is to give a voice or space to marginalized groups to challenge the status quo as an outsider within Feminism. By status quo, the dominant view is traditionally from a white position of privilege (Buzzanell, 2003). Sandra Harding argues that the experiences of marginalized or oppressed individuals can help to create

more unbiased accounts of the world. Using the outsider-within phenomenon, people who reside in the intersectionality of their experiences, race or gender have an awareness of both themselves as outsiders as well as the understanding of insiders (Harding, 1992). Select social and political spaces occupied by women who do not have the same privilege have the potential to become areas of epistemic privilege (Bowell, 2011). Epistemic privilege reflects the ideology of Standpoint Feminism. It acknowledges that marginalised groups have a position to provide a different understanding of "how the world works"(Bowell, 2011).

Sandra Harding claims that:

“Starting off research from women's lives will generate less partial and distorted accounts, not only of women's lives but also of men's lives and of the whole social order. Women's lives and experiences provide the "grounds" for this knowledge” (Harding, 1992).

By considering the stories of other women's experiences of Feminism, the trends of inequality and gaps where equality is lacking come to light. Those who do not experience the same imbalances in New Zealand society have not been able to identify, resulting in White Feminism or Mainstream Feminism (Clough, 1994).

2.4 Other Ideologies of Feminism

There are various ideologies of Feminism that have shaped and influenced Feminist movements and perception. For this thesis and the ideology that aligns with the authors thinking, Standpoint Feminism was the most appropriate fit. Doctrines such as Mainstream, Multiracial and Postmodern Feminist theories are relevant to this paper but did not align enough to be the central point of focus as New Zealand is a multicultural society.

Other ideologies include:

- Anarchist
- Black and womanist

- Difference
- Ecofeminism
- French
- Liberal
- Libertarian
- Multiracial
- Post-structural
- Postcolonial
- Radical
- Separatist and lesbian
- Socialist and Marxist
- Third world
- Transfeminism

2.4a The Fourth Wave of Feminism

The fourth wave of feminism focuses on sexual harassment, body shaming, and rape culture (Sarkeesian, 2012). A key asset to the movement was the use of social media to share and discuss these concerns. Many high-profile incidents emerged from this movement under #MeToo which launched 2006 to help survivors of sexual violence specifically those of colour. They began sharing experiences on social media, under the hashtag #MeToo. The movement reviled powerful men in politics, business, entertainment, and the news media were sexually harassing women with no consequence. With the help of social media, the movement gained worldwide attention in 2017, leading to the discovery of producer Harvey Weinstein was found to be sexually harassed and assaulted women in the industry (Sarkeesian, 2012). Mainstream Feminism also referred to as white Feminism (Desmond-Harris, 2017), is a general term that identifies Feminist ideologies that do not fall under socialist or radical Feminism. Traditionally, it focuses on political and legal reforms is derived from first-wave Feminist movements.

It is referred to as white Feminism as it implies that Feminists who follow this movement do not fight for intersectionality with race, class and sexuality.

“It is the nature of white privilege to find ever deeper places to hide. If the Feminist attempt to deal with “difference” means simply the attempt to include the likes and concerns of some women without seriously challenging white middle-class privilege, then all the talk in the world about “difference” is simply dangerous. Tolerance is easy if those asked to express it needn’t change a whit.” Elizabeth Spelman (Cuomo & Hall, 1999)

2.4b Multiracial Feminism in New Zealand

Multiracial Feminism attempts to look beyond diversity and difference among women, to examine structures of supremacy, particularly on the significance of ethnic groups and its influence in understanding the social construction of gender (Zinn & Dill, 1996). In the 1970s, multiracial groups worked mainly on these three fronts,

"working with white-dominated Feminist groups; forming women's caucuses in existing mixed-gender organizations; and forming autonomous Black, Latina, Native American, and Asian Feminist organizations" (Thompson, 2002)

As New Zealand is a multi-cultural and multiracial society, multiracial Feminism ideologies is an important viewpoint to observe from. For many Māori women, there is an underlying tension between the politics, culture and language of Māori society (Connor, 2016). The impact of the alliance between Ngā Komiti Wāhine and the Woman's Christian Temperance Union to have their support in the New Zealand Suffragette movement has rippled throughout Maori culture. Members were required to follow the rules and regulations of the Union in exchange for their support. Maori women were to adopt new practices that went against their beliefs about womanhood and family. Their greatest sacrifice was having to discard their tradition of tā moko. “I can think of no more fitting manner in which to celebrate suffrage than to begin again the tradition of ta moko.” (Evans, 1994)

2.4c Postmodern Feminism Theory

Postmodern Feminism is an ideology that combines postmodern and post-structuralist theories. Postmodern Feminism aims to eradicate patriarchal norms embedded in a society that created gender inequality (Ebert, 1991). It is achieved by rejecting essentialism and embracing the differences that exist between women to establish that all women are different (Tong, 2009).

Postmodern themes are present in the work of Dale Spender and Judith Butler, who both argue that sex and gender are constructed and reinforced through language. For Butler, the focus is more on the identity of women as the sex/gender distinction does not allow for the added influence of class, ethnicity, sexuality, and other factors of identity (Butler, 1989). Dale Spender focuses more on the everyday language that is used to reinforce Male superiority and how language is a means to influence the perception of information that 'male' represents positive. In contrast, 'female' represents negative (Spender, 1980). Donna Haraway, in her book *A Cyborg Manifesto*, explores this ideology using the metaphor of a cyborg. The cyborg moves past polarities and the limitations of conventional gender, Feminism, and politics (Haraway, 2000).

2.5 Difference Feminism

Difference Feminism assumes there are biological differences between men and women, sparking the equality-versus-difference debate (Scott, 1988). The term was developed back in 1980 as part of the response to the examination of the equalities between men and women (Voet, 1998). Difference Feminism advocates for equality but emphasizes the differences between men and women. Arguing that it does not need to be identical for men and women to be equal as the experiences of the individual and the intersectionality of it make it impossible (Tandon, 2008).

Nolan Feeney of Time magazine reported that those who used Meninism hashtags fall into categories. Some men use the term to claim they have been victimised by Feminism and use it ironically to mock the concept and those who use it seriously (Feeney, 2015).

Difference Feminism in New Zealand has been hotly debated and seen throughout history. Lesbian Feminist movements have advocated that lesbianism was a political and sexual choice, one that will free women from dependence on men, to the inequality in medical research funding between men and women. The inequality between men and women is highlighted by of Health Research Council funding in the year of 2017 by reviewing the successful applications to identify sex-specific funding. The search revealed that for every \$1 spent exclusively on women's health research, men's health research received \$0.06 (HRC Research Repository | Health Research Council of New Zealand, 2017). There is unequal funding for gender-specific research for men but an abundance of female-specific research being conducted.

2.6 Meninism and Masculism

Meninism is the term that was created to be the Masculine version of Feminism. It has been used to describe numerous types of groups, such as the men's rights movement, much like Feminism, is focused on an equality with females. Their motivation behind equality is not from a place of systematic oppression as Feminism was created from, but advocating their rights regarding their health, discrimination, and violence towards men. In New Zealand, 75% of suicides are men, but the harden up, suck it up, man up attitude (*Movember New Zealand*, 2020) is as deeply embedded in society as Feminism is. Men are reluctant to seek help for illness, particularly when symptoms are considered "minor." (Rochelle, 2019). This highlights the differences between the attempt be equal, is what is known as 'Difference Feminism'. The term was developed back in 1980 as part of the response to the examination of the equalities between men and women (Voet, 1998).

Difference Feminism does advocate for equality but emphasizes the differences between men and women. Arguing that it does not need to be identical for men and women to be equal as the experiences of the individual and the intersectionality of it make it impossible (Tandon, 2008). This brings into context the comments that Menists make such as “it is equal to punch a girl” or “I don’t need to open doors for women”. It is commonly seen the line being crossed between equality means identical or means “revenge” as a way for Feminists to step up.

Nolan Feeney of Time magazine reported that those who used Meninism hashtags fall into categories. Some men use the term to claim ways they believe they have been victimised by Feminism and those who use it ironically to mock the concept and those who use it seriously (Feeney, 2015). They ignore the fact that the intention of it is to give men a platform just as it has for women, not as an attack against it.

2.7 Multiculturalism and Bicultural

New Zealand is a multicultural society that is home to many religions and cultures. It was founded on land that was first discovered by Maori and later colonized by the British indicating a partial Bicultural society as well as multicultural. It is the only white-settler nation other than South Africa that has a large proportion of indigenous people. To call New Zealand a strictly multicultural society would be incorrect as it would be repositioning Maori groups as just another minority (Mohanram, 1996).

Susan Okin defines Multiculturalism as the co-existence of diverse cultures (Okin, 1998). Multiculturalism and culture have two different contexts in which they are most commonly used. The first being in the area of education and academia, “culture” which includes the likes of history, literature philosophy in the subject, have omitted groups such as women of other

ethnicities, gays and lesbians, minority ethnic or religious groups, and indigenous peoples. Groups with cultures that are discernible from the majority culture are often not as protected as the majority of individuals' rights—therefor needing specific group rights to preserve their culture. In New Zealand, the correction of the recorded history of Indigenous peoples has been done with varying degrees of success. The Treaty of Waitangi is still disputed and there was a period in New Zealand's history where the Maori language almost became a forgotten language. In 1867 the Native Schools Act insisted that English would be the only language used in the education of Māori children (Calman, 2012). From 1897 up until the 1960s, play centres encouraged Māori parents to speak English to prepare their children for primary school (Ormond & Walker, 2018).

To ensure that Maori culture is protected and entwined with the future of New Zealand, Maori is an official language of New Zealand, and dedicated government parties and ministers to ensure that their culture and rights are protected. The same has been done for women in New Zealand with the creation of The Ministry of Women's Affairs in 1984, later changed to Ministry for Women in 2014 (History of the Ministry for Women, 2012).

Women in history are often forgotten or excluded from historic texts as Sarah Pomeroy's book, "Goddesses, whores, wives and slaves" highlights. Her book covers a time frame of fifteen hundred years, ranging from the Greek Bronze Age to the early Roman empire and includes both Greek and Roman societies. Her research was often hindered by the lack of women featured in nearly every genre of classical literature, along with a bias of its author, distorting the information (Pomeroy, 1975). It is evident throughout history that features of other cultures, genders such as transgender and females have been brushed from history books. These omissions can be rectified by the inclusion of works by the removed groups and the consideration of these groups' point of

view in the interpretation of works. that women were never present as they omitted from historical texts. The rules from which culture evolves for making sense of the world form the basis of culture (Spender, 1980). Cultural thinking becomes influenced by the reinforced idea that males are to be excellent, and females by default as inferior. It immortalizes the myth and justifies the assumption of male power (Spender, 1980).

Historically, Feminism has been benefited by white women in New Zealand. When researching the history of Feminism and suffragette movements, it was predominantly White females that were easy to find well-documented information. When researching into Feminism activism that has happened in the last five years, there is a more substantial representation of a diverse range of females from many cultural backgrounds. It, however, does not translate across the board in terms of, for example, the gender wage gap (Figure 2). As shown in the figure 2 image, Maori, Pacific and Asian women earn 18-21% less than men for the same quality of work. When compared to the woman's median hourly earnings are 9.4% lower than men.

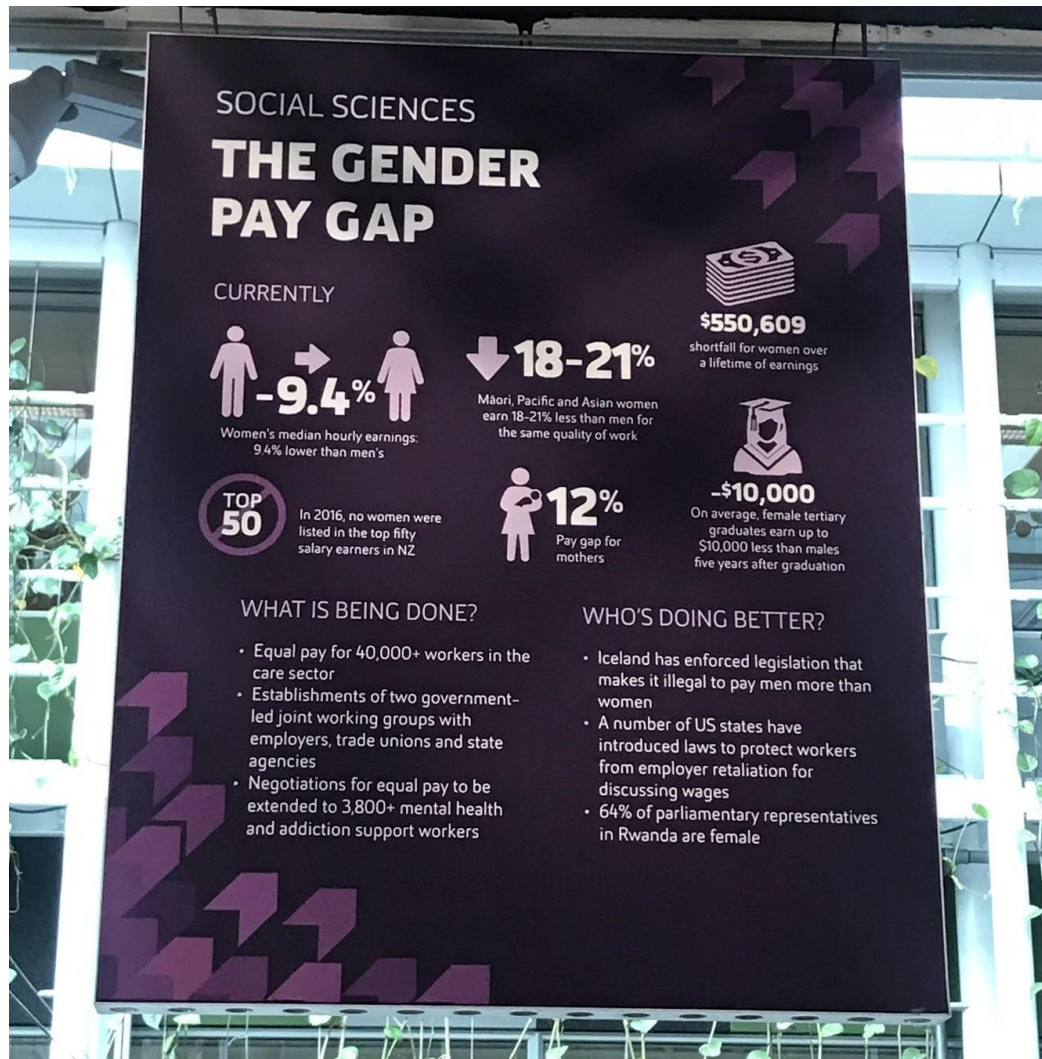


Figure 2. Photographed at AUT Open Day 2019

Jane Flax, in her response to Susan Okin's "Gender Inequality and Cultural Differences" paper, believes that Okin's claims are mistaken, and she has misunderstood the genealogy, content, and ethical consequences of discourses of differences (Flax, 1995). Okin argues that the issue of racism or cultural differences is a "problem is far less present in the works of most recent Feminists" (Okin, pg 6, 1994) as Mainstream Feminism grows in popularity with celebrities and trending on social media. Flax's comments provide opposing views on Okin's discussion of the tensions

between Feminism and multiculturalism; Okin's definitions of both apply to this thesis. Still, the debate about the tension between the two is different in the context of New Zealand society.

Okin claims that in some circles, the belief that the focus on "women" only reflects middle-class White women's experience. Women are defined by the similarities of their inequalities across race, class, and geography. Okin states:

"One can argue that sexism is an identifiable form of oppression, many of whose effects are felt by women regardless of race or class, without at all subscribing to the view that race and class oppression are insignificant."(Okin, 1994).

With the context of New Zealand in mind, there is a strong emphasis on the inclusion and support of multicultural groups and ethnicities.

2.8 History of Feminism in New Zealand

New Zealand is known for being the first nation to where women gained the right to vote in 1893 but there is a lack of acknowledgement of Maori Feminism in official government records found on the New Zealand Ministry of Women website. For "other Western social theories, Feminist theories may render invisible or marginal the lives of women from other than the dominant group" (Middleton, 1992). An aspect of Maori Feminism has been to challenge Tauwi (Tauwi are all people who arrived after Māori), particularly Pākehā for their role in excluding the needs of Maori women. (Irwin, 1992). Adding to the divide, Māori women activists have argued that "Pākehā women are as much the beneficiaries of colonisation as Pākehā men" (Weiler, 2005).

Elizabeth Spelman argues that one of the great mistakes of white middle-class Feminists is the exclusion of women who are different from themselves from their evaluations. Differences such as race, experiences or opinions, they are excluded or that their experiences of sexism or Feminism

are the same. They "...treat the oppression of a black woman In a society that is racist as well as sexist as if it were a further burden when in fact it is a different burden" (Spelman, 1988).

2.9 The effects that imagery and theatre have had on the portrayal of Feminism

Art tells a story. The films and images that are produced today have roots in an era when myth and legends were part of how people viewed and made sense of the world. Much like how trickster characters were used as comic relief but often to illuminate or disrupt cultural and social systems (Ratt, 1996). Female features in art span from innocent nude figures to horrifying female monsters. Just as modern media today reflects these two depictions of women. At the Metropolitan Museum of Art, 76% of the nudes in the museum were the female (Guerrilla Girls, 2011), A statistic put together by Feminist art group Guerrilla Girls. In Gaming, a women's sexuality and Femininity are twisted to become repulsive to the viewer. While male characters do appear in games and their bodies are on display in museums as well, except the nature of its intended message is not tied to their gender (Sarkeesian, 2016). Art that shows grotesque female forms communicate that femaleness is abhorrent and disgusting, and a seductive female form suggests that female sexuality is threatening or misleading (Sarkeesian, 2016).

The performing arts have strong cultural ties to many cultures through dance, theatre, oral storytelling, poetry and music. Prayas Theatre produced the productions First World Problems in 2018 and First World Problems 2.0 in 2019. A short story performance series about being an Indian in New Zealand and their 'first world problems'. The performance highlighted several everyday experiences that someone from a Pākehā background would not likely experience. The performance piece 'In The Margins' written and directed by Sananda Chatterjee opens with the whole cast in prayer positions on the floor chanting 'Om exotic' repeatedly. The actress, Gemishka Chetty, speaks directly to the audience in a poetic tone, introducing the stories for the evening:

“Welcome to the margins of the pages we have always called home”. Themes of gender, sexuality, maintaining cultural authenticity, intergenerational friction and intersectionality are told through stories written and performed by the cast with stage walls are lined with posters inspired by Feminist politics that challenge Western Orientalism and the exotification of Indian women.

Members of the cast went on to write and produce a production focused on the sexualisation of Asian porn. “Have you ever been with an Asian Womxn” was produced by Gayatri Adi and created by Gemishka Chetty and Aiwa Pooamorn. It was a satire styled performance about a growing sexualisation of Asian Porn and how it is influencing real-world conversations and dating scenes. In Pornhub’s 2019 in review, it showcased that ‘Japanese’ was the most searched term by its users, and that ‘Korean,’ ‘Asian,’ and ‘Indian’ searches were on the rise in ‘Most Searched for Terms of 2019’ (The 2019 Year in Review – Pornhub Insights, 2019). The purpose of the performance is for Asian artists to share their stories and experiences and to show they are done being sexualised and dehumanised.

“The aim of the installation is to challenge stereotypes of Asian women, but it’s also for themselves, the community of Asians; to realise we’re not alone. Already, as we’re talking between three Asian women, flashes of understanding pass between us. Recognising your experiences in others is often a valuable and validating exercise.” Gemishka Chetty (Teng, 2020)

In an interview with Metro Magazine, Gemishka Chetty commented:

“I remember doing a show, Go Home Curry Muncha, in Wellington, and we were in this big shipping container... These two Dutch ladies kept staring at us for a really long time,

and I was getting pissed off. I'm tired of people staring at us like we're zoo animals... we're human!"¹ (Teng, 2020)

Feminism is still asking and arguing that it is personal, not political. Personal matters such as talking about who cleaned the house made the coffee at work or looked after the kids are not political matters; neither is sexual behaviour or and how women were expected to dress. Issues that had not been seen as political were suddenly the subject of debate all over the world (Cook, 2011).

A female becoming a CEO, having the right over their own body or becoming the Prime Minister does not mean that the issues that feminism is challenging are solved when women and women of colour do not have equality. While women have been making strides in the name of Feminism, it would seem that the men who Feminists strive to be equal with are not equal amongst themselves, as there is a divide between White Men and Men of Colour (Mackay, 2017). New Zealand has a robust Feminist history, the most notable being the first self-governing country to give women the right to vote. Finn Mackay, labels Feminism as a term used for the women's liberation movement to liberate women and all of society from the patriarchy (Mackay, 2017). By which Mackay means A world were men dominate every mainstream institution of power and influence, politically and culturally. The need for equality is the same, but it is not just about having the right to vote, it is now about the right to equal education, opportunity and resources (Mackay, 2017). When someone says the word Feminism or Feminist, some think of bra burners, man-hating, favouritism, lesbian,

¹ This resonated with me because I have not experienced the same degree of inequality as others. In a trip to Cambodia in 2018 for a Highschool friend's wedding, I was one of her bridesmaids. It was a novelty at first to see the surprise and shock from the guests that she had a blonde, white bridesmaid. Comments ranged from my skin to my hair to asking if I was looking for a husband to having some males in attendance sneaking photos of me on their phones. To put it bluntly, I had never been in a position were I stood out so much. When I had so much attention and unwanted attention on me. For only a moment, I got a glimpse into how it felt to be what was so prominently sexualised and idealised in media.

hairy bodies, glass ceiling smashes (Mackay, 2017). This is a view that this research is designed to challenge, by using satire inspired art by artists such as Banksy and presented in a digital gallery, to challenge or change views of Feminism. Mackay takes the stance that Feminism is socialism, anti-racism, environmentalism and internationalism because it is about creating an equal ground than by what has been previously restricted to that person because of their gender. Her definition of Feminism is leaning more into Egalitarianism, which is someone who advocates for equal rights and opportunities for all (Arneson, 2013). Gender Equal NZ is run by the National Council of Women of New Zealand whose mission is that of Egalitarianism. Bina Shah, a writer, columnist and blogger from Pakistan, states that for progress to be made it will require the full participation of all genders that make up our society (Shah, 2018).

Statues of Hercules depict his courageous acts as told in Greek mythology, whereas Helen of Troy is shown as a woman with the power to cause conflict between her husband Menelaus and her lover Paris (McHardy, 2018). As a result, she was pinned as the cause of the Trojan War. The purpose of these presentations does not suggest that masculinity itself is flawed or dangerous, quite the opposite. But to show that a female character's assumed nature of being the cause of Man's suffering is inextricably tied to their gender. These stories and images reflected, and reinforced cultural values where misogyny has been a part of for the past few thousand years.

The Greek myth of Pandora, who was created by Zeus to punish man after Prometheus stole fire from the gods and gave it to humanity. She was given a sealed jar, in some variations a box, and instructed not to open it as it contained evil and suffering. Except Pandora was created without morals and manners that man had. Therefore, she was unable to resist the temptation to open the

jar. Releasing death, sickness and doom onto man. The parallels in this story are seen in the story of Adam and Eve in Gods eternal Garden of Eden. Eve could not resist the temptation of the apple and brought doom and suffering upon man; yet another example of the first woman created going against a divine male's instruction because she was designed to do so. And so, unleashing all bad things onto man. This theme is explored in Jack Holland's book, *Misogyny: The World's Oldest Prejudice*, Holland states:

“As well as burdening Pandora with responsibility for the moral lot of man, the Greeks created a vision of woman as ‘the Other’, the antithesis to the male thesis, who needed boundaries to contain her... Any history of the attempt to dehumanize half the human race is confronted by this paradox, that some of the values we cherish most were forged in a society that devalued, denigrated and despised women.” (Holland, 2019)

This shows the Cognitive Dissonance interwoven into the stories that have been passed down and used to reinforce the portrayal of women. Aspects of womanhood are both desired and despised equally, with reasoning for it defended by the depiction of inhuman women as a justification. A woman is a muse and the cause of the destruction of man enveloped into the same body. Therefore, they are depicted with their character directly tied to their sexuality and held accountable for it. Man is not defined by that same boundaries as their sexualities, and it is often a quality that is disregarded.

An example of this would be there is no issue with Odysseus being a lover for the beautiful Witch-goddess Circe for a year, while his men resided in luxury in Aeaea (Fagles & Homer, 1996). Odysseus's wife, Penelope, is celebrated for her fidelity to her husband and the preservation of his family and household (McHardy, 2018). Her faithfulness is an aspect that is cherished but also

something that was despised, as she is referred to as a Crafty Queen by her suitors as she wove and unwoven for nearly four years a death shroud for presumed dead Odysseus for deceiving them.

“but by night would unravel it, after having placed torches by me. Thus, for three years I went unnoticed and persuaded the Achaeans; but when the fourth year came, as the seasons rolled on, as the months waned, and many days had revolved, then verily by the help of my maidens, disrespectful bitches, they came upon me and caught me, and upbraided me loudly. So, I finished the web against my will perforce. And now I can neither escape the marriage nor devise any counsel more.” (Papadopoulou, 2016)

This is something that Barbara McManus refers to as dual-gendered, were characters who are portrayed as one particular gender are taking on roles or traits associated with the opposing gender, Penelope exhibited masculine qualities by outwitting her suitors whereas her maidens were the root of her undoing. (McManus, 1997). Therefore, simultaneously identified with two genders and avoiding cognitive dissonance.

This relationship between misogyny and mythology, as discussed by Allan Johnson in his book *The Gender Knot*, touches on the cultural expression of misogyny. And that it is found in both ancient and modern beliefs that women are characteristically evil and the root of Man's misery (Johnson, 2005). These representations are defended and reinforced because they are deeply interwoven into storytelling traditions that began thousands of years ago. These Misogynistic themes have been maintained through the stories that cultures have created. Which contribute to the continued oppression of women and falsehoods that are misleading and imply that femaleness is something to be shamed and controlled. Those ideas were harmful 3000 years ago and are still harmful today.

2.10 Cognitive Dissonance in the Argument of Feminism

In the field of psychology, cognitive dissonance is, as defined by Leon Festinger, when a person holds two or more contradicting beliefs. Cognitions are dissonant when one specific cognition implies the opposite of another perception. The resulting motivation to reduce a psychological state of unpleasantness is done by reducing the discrepancy between the dissonant cognitions (Festinger, 1957). Festinger states that humans naturally strive for internal psychological consistency, that their thoughts and attitudes exist in internally consistent clusters, but there are exceptions to their personal “rules”. For example, A person may think that what a woman wears makes her responsible for how males react towards her but believe that they should never be held accountable for how they dress or how it affects those around them.

Any inconsistency in their internal beliefs results in discomfort and a motivation to reduce the Cognitive Dissonance. This is done in various ways, such as:

- Adding consonant cognitions or altering the perception of it, also known as a justification process.
- By removing dissonant cognitions, i.e. ignoring, suppressing, or forgetting them.
- By replacing existing dissonant cognitions with consonant ones.
- Increasing the importance of consonant cognitions
- Reducing the significance of inconsistent information.
- Change in belief, such as accepting or deciding that the cause of Dissonance is ‘ok’.

“What woman here is so enamoured of her own oppression that she cannot see her heelprint upon another woman's face? What woman's terms of oppression have become

precious and necessary to her as a ticket into the fold of the righteous, away from the cold winds of self-scrutiny?” (Lorde, 1997)

What Women of Colour are advocating for, is far more inclusive equality than what has been historically promoted by White Women. Women of Colour (WOC) have had to consider the intersectionality that white women have not been affected by due to privilege. What is meant by this is social divisions such as race, class, as well as gender, overlap and have additional discrimination or disadvantages that WOC experience. White women receive more media coverage, whether it be for activism or casting roles in films. In Martha Lauzen study into the portrayal of female characters in the top-grossing films of 2019, 68% of female characters were white followed by 20% Black, 7% Asian and 5% Latina (Lauzen, 2019).

2.11 The Gendered Language We Use

The negativity could come from Spender’s theory that the language we use is man-made and that the word female and Feminine already have assumptions attached to the word that is created and reinforced by the rules in which culture is evolved from. According to Dale Spender, one of the central values for making sense of the male-dominated world is that male is positive, therefore making female the negative. An example of Feminine words being a negative would be the word Slut or whore is an inherently female associated word that becomes male when “man” is put in front of it, i.e., man-slut or man whore. While the term can be argued to be genderless, according to Urban dictionary’s top definition of Slut, it is used towards women specifically. All seven listed definitions and examples mention women specifically.

TOP DEFINITION

- 1) a disgrace to all women. now more than ever women are treated as if they were one. its some morbid way to make themselves feel adequate, or wanted, or excepted for that matter. whatever the reason there is no excuse (*Urban Dictionary*, 2006)
- 2) Slut is a derogatory term to describe a woman that is sleazy and will have sex with anyone or sometimes anything. It's more commonly being applied to shithead men today too. The reason sluts are sluts is complicated. Most do it for attention because they are so pathetic that they can't get noticed in any other way and young sluts in school become sluts because they think it will make them popular or cool although it usually just makes guys and girls think of them as thots and hoes. Other reasons get more complicated like daddy separation issues and bullshit like and some, usually very ugly, feminists think being a slut is somehow liberating or will prove to everyone that they are equal to men, although they failed to comprehend that men sluts are assholes too. Being a slut is seldom just about sex but is more a desperate plea for attention. (*Urban Dictionary*, 2017)
- 3) 10 Examples of Sluts:
 1. The cheap whores you pick up off the streets in Las Vegas, and L.A.
 2. Christina Aguilera, is the epitome of a bona fide slut, due to her ghastly appearance, freakishly grotesque display of makeup, and the provocative outfits she dons before each show. See skank
 3. Anna Nicole Smith. Need I say more?
 4. Porn Stars.
 5. Strippers.
 6. Gold-digging bitches.

7. Dumb blondes.
8. Manipulative, cheating girlfriends.
9. Women with a pretentious attitude.
10. Women with fake boobs. (*Urban Dictionary*, 2004)
- 4) a woman with the morals of a man (*Urban Dictionary*, 2003)
- 5) Sweet Little Unforgettable Thing (*Urban Dictionary*, 2018)
- 6) A slut is a person who is known to have had sex many times with different individuals.
(*Urban Dictionary*, 2015)
- 7) A slut is a woman with no morals and no respect for others because of her self-centred
point of view. (*Urban Dictionary*, 2017)

The patriarchy is an oppressive system that is male-dominated, male-identified, male-centred, and above all, control-obsessed (Mansfield, 2015). Because males have historically had the power, they are in the position to construct the myth of male superiority, and for it to be accepted because they have had influence, they have been able to fabricate evidence, so it is seen as the truth. A way of fabricating evidence that supports male superiority is that of Homers Odyssey in the 77 translated variations. Odysseus, the lead character, a strong man favoured by Athena, is a flawless hero. For the first time, it has been translated by a female in 2018, Emily Wilson, a university professor. Her translation brings a gender awareness to this poem and is considered to be radical as it questions the male-focused values of previous translations. One example of the different interpretations of Odysseus's homecoming from different translated versions, Odysseus is the only man of his fleet to reach home in Ithaca alive. The following quotes are of the same line from the introduction poem from a range of authors.

“He failed to keep them safe,” Emily Wilson (E. Wilson & Homer, 2018).

“He could not save them from disaster,” Robert Fagles (Fagles & Homer, 1996).

“But so, their fates he could not overcome.” George Chapman (Chapman & Homer, 1616).

“But not by will nor valour could he save them” Robert Fitzgerald (Fitzgerald & Homer, 1990).

The critical difference is the language used by Fagles, Chapman, and Fitzgerald paint Odysseus as a hero, fearless leader who could not save his men on the return journey home from Troy. The male translations seem to have a habit of letting Odysseus off the hook for his failures and unsavoury acts throughout the book because he is meant to be a hero, without flaws. The parallel interpretation is that Odysseus failed as a leader to keep his men safe. She paints Odysseus in no glory but as a “complicated man” who is human with faults and flaws. Based on this rule, historically, it makes male dominance seem reasonable or the natural choice to produce, for example, better work. Unless we believe that (white cisgender) men are naturally, biologically are the best and most talented leaders on the entire planet. Then what is it that is keeping women back?

2.12 Emojis are a Universal Language

The use of Emojis has rapidly increased in recent years with the growing use of digital devices. The ideograms and smileys enabled users to express their emotions more easily the text in electronic messages and web pages. Spender uses the example of the brain (Spender, 1980); The brain too can only deal in symbols and never know the ‘real’ thing. The programme for encoding and decoding those symbols, for translating and calculating, is set up by the language which we possess. What we interpret in the world around us depends on the principles we have encoded in our language.

Emojis are widely used as if it is its own language in social media to colour and humanize posts, comments and responses on social media and other forms of text communication. Emojis add nuance to text-based conversations much like how hand gestures do with face to face conversations. Research that was published in the Social Neuroscience Journal by Churches, Nicholls, Thiessen, Kohler, and Keage (Churches et al., 2014) showed that Emoticons, a text-based version of an Emoji caused the brain to react to it in the same way that it does with real human faces. They have also indicated that sentences which use Emoticons caused regions associated with the processing of verbal and non-verbal communication to activate more strongly than plain text. Emojis give sentiment and the expression of the text and the human brain processes and recognizes as an emotional interaction when perceiving an emoticon or an emoji (Yuasa et al., 2011).

Ordinary text responses lack the addition of non-verbal information such as body language, tone and gestures, but the added context from emoji allows for it to be incorporated into text. Emojis can take on multiple meanings depending on the context they are using but can be communicated in a nonverbal way (Herrmann et al., 2018). Emojis are not used exclusively as embellishments to text. Stringing together a series of emoji characters can also convey meaning in a longer sentence on their own, even by using a single Emoji character, the text message expressivity is enhanced (Ayvaz & O. Shiha, 2017). The Oxford Dictionaries Word of the Year for 2015, for the first time, is a pictograph. The Emoji character “Face with Tears of Joy” or 😂 was selected due to the extensive usage of the Emoji character on social networks and throughout the internet (*Oxford Word of the Year 2015 / Oxford Languages*, 2015). Universities are also integrating emojis as part of several degrees such as language, marketing, psychology and politics. Dr Philip Seargeant, “the study of emojis, can seem frivolous and childish... but it’s a developing area of study in lots of

different areas. There is research going on.” (Stubbs, 2019) Emojis are part of the future of language as well as identity and politics. A key example of emojis that are being used to add context and additional non-verbal communication is through the social media platform Twitter. Twitter limits its characters to 140 characters for each tweet. Using emoji’s is at an advantage with this feature. The character limit constrains the users to express their opinions concisely. Their users’ tweet about almost every topic, with people sharing their thoughts, feelings and opinions on negative and positive experiences.

2.13 Trickster and Artist Influence on Survey Digital Prints

Initially, the prints for this survey were designed to be physical objects with heat-reactive ink for participants to interact with. Shifting to digital versions allowed the study to reach a wider audience. The prints have been created by me specifically for this thesis. They were directly inspired by a previous piece that was created in 2016 in Bachelor of Creative Technology that is again featured in this series called “Perverted” and built upon. The series draws on the femininity of the 1950s style of pin-up art. The era has a strong history of sexism and racism in the advertising these were featured in. Showcasing that life was perfect, and this was the “American dream”. It contrasts with the anti-feminism propaganda (Figure 13) art which depicts women and grotesquely ugly, it felt fitting to go to the extreme opposite end of that spectrum and go for excessive depictions of ‘beauty’ and intense tones of femininity. What is most interesting is that this tactic has not changed, if not become more invasive with access to image and video editing tools.

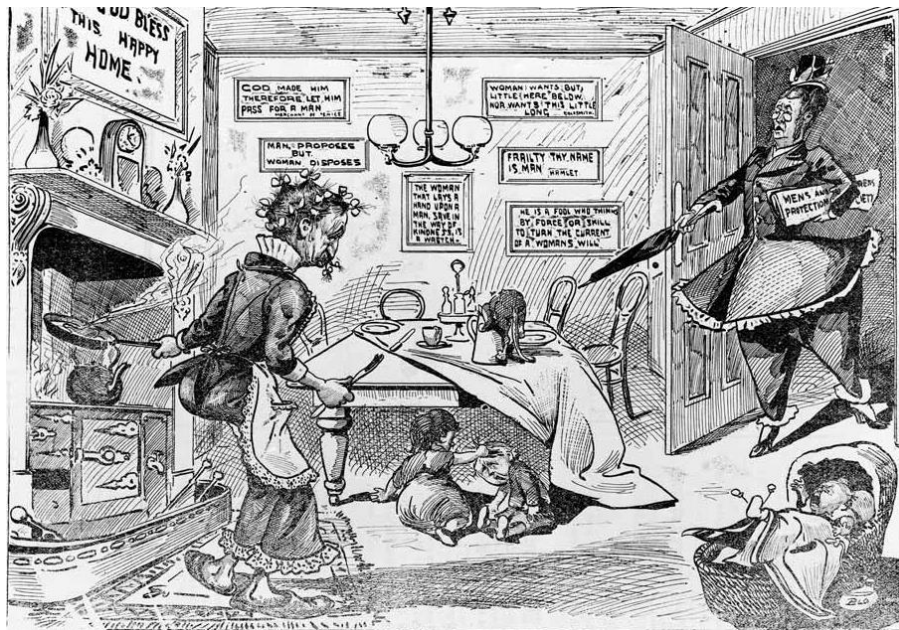


Figure 28. “What, dinner not ready yet! What have you been doing?”, a cartoon by William Blomfield, (Cartoon against Women’s Suffrage, 2013)



Figure 34

‘Who said, You could look’ (Figure 34) is an ode to the author's previous work with Thermo-chromic pigment. The original print would appear to be a Little Black Dress, that when rubbed or touched would heat and become opaque enough to reveal the text. The purpose of this was to question, who is permitted to remove this woman’s clothing? What was the invitation? The text statements are positioned on the woman's clothing as a satirical joke what a woman wears that is more important than what she is saying. With the influence of the age-old question, “what was she wearing?” as an excuse or invitation for sexual assault, it is seen as the woman’s fault because

she was dressed in clothing designed by an industry where the leading designers are predominantly male.

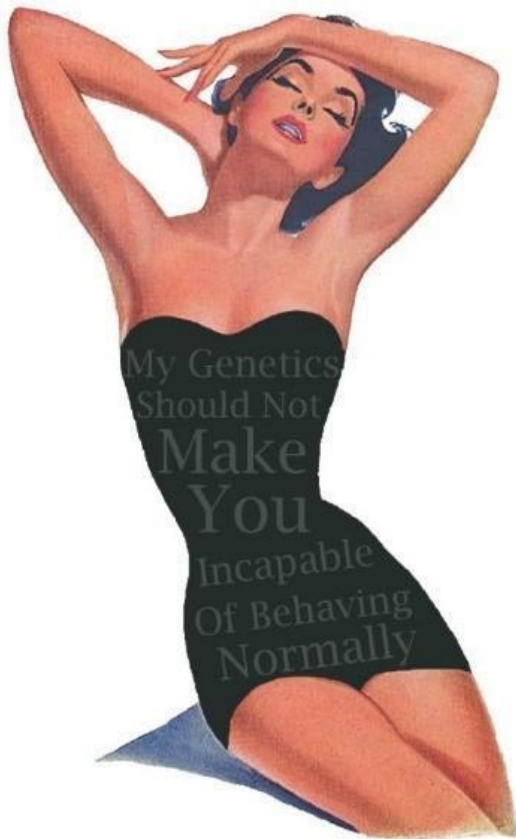


Figure 29

The text statements on the prints are composed by the researcher that was inspired and developed by the research conducted into the effects and trends in Feminism. The points that are discussed are focused on global feminism, not just being New Zealand Specific data used to inform the subject of the prints. Topics range from body autonomy (Figure 29), the right to making decisions that are best for them if it is to have an abortion, have your tubes tied, or removing breasts to reduce the risk of breast cancer it is the individual's choice.



Figure 30

Regarding women-only spaces and groups, (Figure 30), what some would call inequality but is intended to be a safe space for women and as a way of working in a world that has been shaped with the intention of it to be continued to be led by men. “studies show that women participate more actively in spaces where the rules are controlled by a person acting as a moderator or facilitator, who has the responsibility of placing limits of the context of messages, if they are insulting or offensive” (Nations & Bonder, 2003). An example of this is Women in Tech in partnership with Xero and Microsoft in New Zealand, an event and group that was created to inspire women and has also grown to include anyone on the LGBTQ spectrum. The movement

and culture are for them, to nurture and support its members even though it excludes one group, cis-gendered men. While this might not sound politically correct, it is correct. Men created an environment that works well for them and benefited them. So, feminists made their own, but not to compete, to be able to work in an environment that works and benefits them too. The reason for women in tech groups are thriving in New Zealand is to nurture talent in an environment where there is an imbalance of representation in the field and to give females in the industry a platform to speak with likeminded individuals.



Figure 31



Figure 32

The goal of Feminism is that it is not for the sole benefit of females (Figure 31 & 32). Feminism is not to position women above other sexes, to take away opportunity or to create an unequal ground in our society. It is intended to make the space that individuals are in as level as possible, even if it is acknowledging privilege or that the experiences among women are not the same. The same thinking should be applied to men as well, as men are unequal amongst themselves as well. The way a female's body is built should not make someone incapable of behaving normally.



Figure 33

Owing to one's sexuality and expression of themselves in a way that isn't intended for the male gaze or benefit is something that is still a newfound concept (Figure 33). Films, paintings and even comic books have a long history of being directed by the male gaze. In the art world at the Met Museum, 76% of the nudes are female, but less than 4% of artists in the modern art section are Women (Guerrilla Girls, 2011). The latest Harley Quinn movie 'Birds of Prey' is a fantastic example of the 'Male Gaze', a term created by film theorist Laura Mulvey in her essay "Visual Pleasure and Narrative Cinema". It is used to describe the effect of male beliefs in cinematic storytelling both behind the camera and onscreen, has on the objectification of female characters

(Mulvey, 1999). In the first film ‘Suicide Squad’, Harley Quinn’s main look for the film is a red-accented baseball t-shirt with “Daddy’s Lil Monster” written across the chest and tiny booty shorts. An outfit that has been put together with the desires of a specific sort of viewer in mind. In ‘Birds of Prey’ Harley’s pigtails are no longer long enough to pull on, her dress style is more colourful and fun rather than sexy and she is no longer wearing a dog collar.

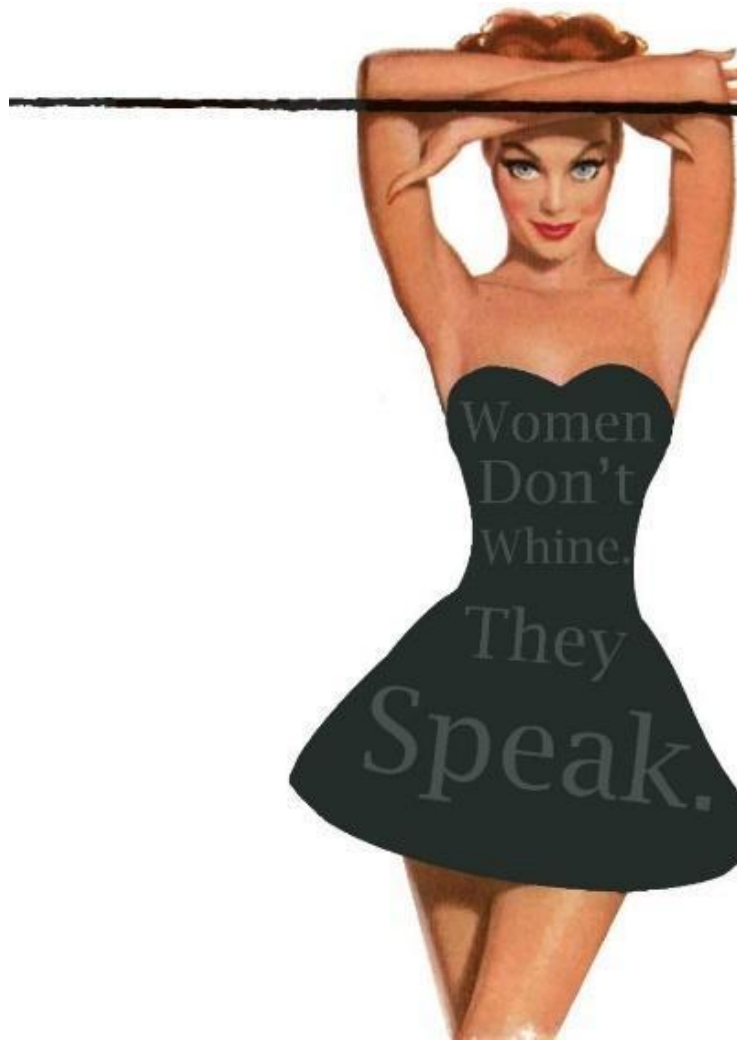


Figure 35

“Women don’t whine, they speak” (Figure 35) is inspired by Fiona Wilson’s book ‘Organisational Behaviour and Gender’ and is a reference to the way women speaking is described. It is often with negative undertones, but the same descriptors are not used for men. Women are often labelled as

“too talkative” or “too opinionated”. Their voices described as nagging, shrill or grating to hear even when they speak in a normal tone (F. M. Wilson, 2017). Studies have shown women have four levels of pitch, whereas men only have three. A woman’s fourth level of pitch is interpreted by men as being overly emotional and hysterical (Levitt & Lucas, 2016).

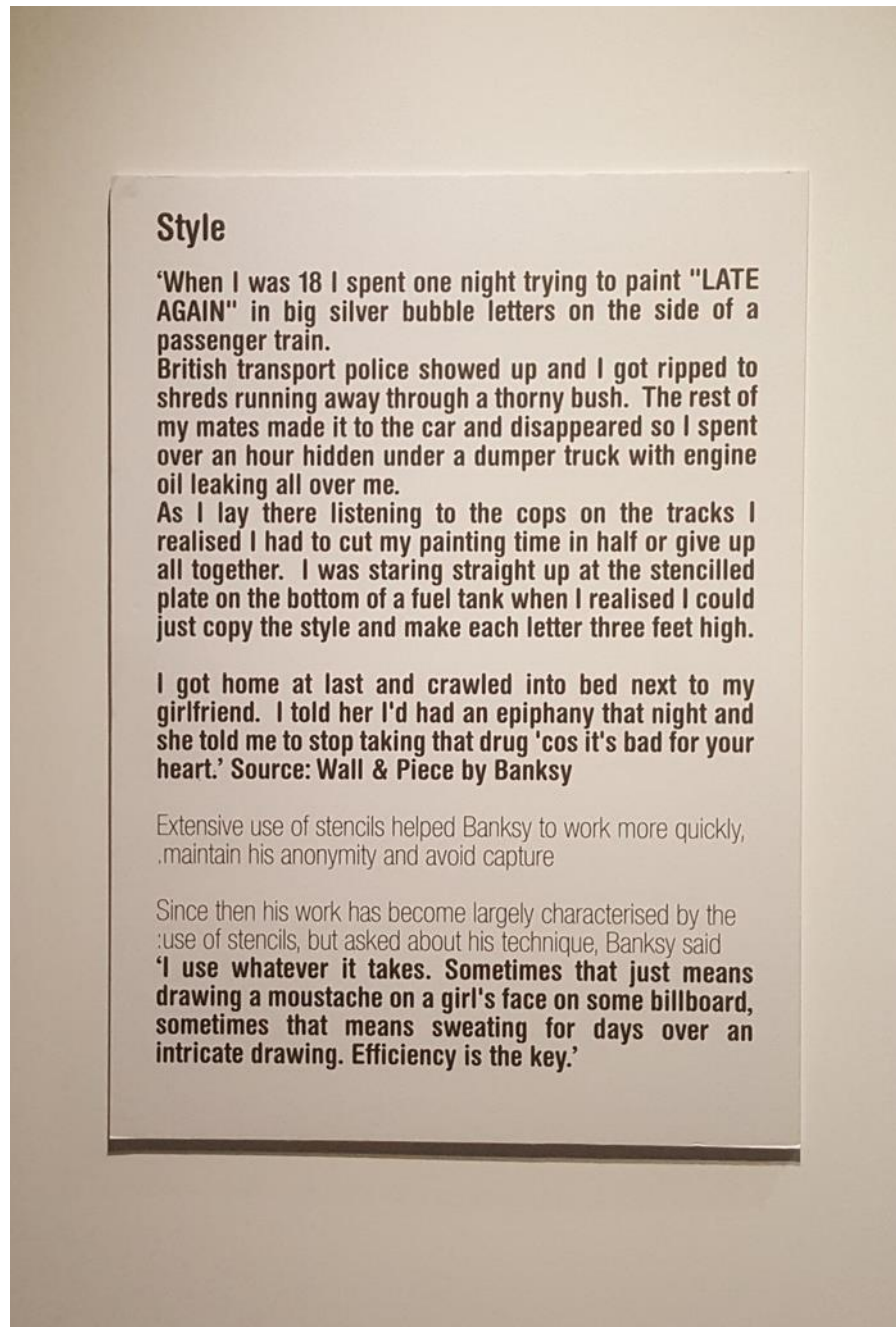


Figure 6. Johnson H, Exhibition blurb, 2018, Banksy Aotea Centre Exhibition

In the context of trickster styled art, the purpose of this style of art is to bring understanding or comfort to those who are disturbed by our society but shock those who are comfortable into noticing the flaws in our community. Banksy's work is simplistic and practical. Each piece carries with it a political standing that is the terrifying truth of our lives. His art style was borne from a

need to be efficient, with only a small window to make his art before getting caught, using stencils or tactic planning of the canvases Banksy used (Figure 6).

Banksy is a controversial artist whose artwork is often satirical and combines dark humour with graffiti. He uses art, philosophy, and politics to bring to light what he believes is wrong in society. There is a sense of playfulness and mischief to his work and acts as a comedic relief when the inspiration of some of his work is violent or unpleasant (KET, 2014). The satire of Banksy's work certainly follows the trickster tradition in the sense that it has the influence to make influential people and institutions uncomfortable or outraged with it (VanSlette & Boyd, 2011). His work sparks controversy, but like a trickster, it creates a dialogue and an opportunity for a reflection of the issues in our society.

THE ADVANTAGES OF BEING A WOMAN ARTIST:

**Working without the pressure of success.
Not having to be in shows with men.
Having an escape from the art world in your 4 free-lance jobs.
Knowing your career might pick up after you're eighty.
Being reassured that whatever kind of art you make it will be labeled feminine.
Not being stuck in a tenured teaching position.
Seeing your ideas live on in the work of others.
Having the opportunity to choose between career and motherhood.
Not having to choke on those big cigars or paint in Italian suits.
Having more time to work after your mate dumps you for someone younger.
Being included in revised versions of art history.
Not having to undergo the embarrassment of being called a genius.
Getting your picture in the art magazines wearing a gorilla suit.**

Please send \$ and comments to:
Box 1056 CooperSta.NY,NY10276

GUERRILLA GIRLS CONSCIENCE OF THE ART WORLD

Figure 7 (Guerrilla Girls, 1988)

Guerrilla Girls have also followed suit in the style of their art, which began as using trenchant posters on the streets to being featured in Art galleries all over the world. The way they present data in such a severe and incisive way crosses the line into sarcasm with the context of the data used (Figure 7). They cover topics from the imbalance of women in Hollywood, their representation in art to the lack of progress in the art industry for female creators. They refer to it as Creative complaining, which seems fitting given the stigma that when women "whine" it is perceived as irrational or too emotional. Guerrilla Girls use a non-systematic method of following what is current in the news, targeting social issues and injustices, discrimination in theatre, economic policies, environmental concerns, women's reproductive rights, lgbtq+ rights, war, terrorism. Much like Banksy, their identity is unknown and the use of quick application art in the

form of posters or projecting onto the walls of the new Whitney Museum shortly after it opened. They both have strong political standings and use the platform as a way of bringing awareness and spark observers to question and learn of these issues.

The prints created for this thesis have a Trickster influence as The purpose of a trickster to be comic relief but often to illuminate, disrupt and translate across social boundaries. A trickster trait sometimes includes Deceiver or trick player, Shapeshifter, Situation-inventor, or Messenger or imitator of a God. (Hynes & Doty, 1997). An example of a trickster in Greek Mythology is where Ares and Aphrodite are exposed by Hephaistos in the middle of an adulterous act. It was considered funny by many of the Gods, but it also carried the theme that Adultery with another man's wife was a terrible act. Myths and stories use tricksters as the carrier of social messages and are meant to convey a critical cultural belief (Leeming, 2014). When the violation of what is considered social norms is infused with playfulness, it is easy to dismiss it as crazy and meaningless (VanSlette & Boyd, 2011). A trickster's goal is to challenge convention by using humour and irony in such a way that what is considered a norm is questioned. So, what does that say about our current society? If you look at comedians as the modern-day tricksters. What do their sexual jokes convey about our social culture? Their content ranges from the tampon tax, feminine-Nazi, meninist, rape culture, modern dating culture, emotional and physical abuse in relationships, LGBT, the list could go on and on, but what they are doing is questioning social norms in a way that is under the guise of comedy.

3. Data Collection Method

Online surveys and Digital Exhibitions

With the online questionnaire, there are two main requirements to participate in the test surveys 2-4, one being that they must reside in New Zealand and the other is that they are over the age of 18. In the final survey, the requirements were reduced to being over the age of 18 to allow for overseas responses to be recorded. There is a possibility that it being an anonymous survey, one participant could submit answers that are intended to negatively influence the data's outcome. There also may have been a strong personal bias in opinions towards or against the topic of feminism. The advantages of conducting online surveys as it is done at their convenience on their device. It allows them to view the prints in their own time, and the data collected is conveniently compiled already. The anonymity of the survey should be appealing as feminism and being viewed as a feminist has a stigma attached to it. Responses could also be influenced to avoid offence or sway the data in one direction (Browning et al., 1999).

To maintain accuracy and to keep the participants engaged, it was crucial to keep the questionnaire short and concise to minimise the perceived effort on the end of the participant (Riggle et al., 2005). The drawback of conducting an online survey is the challenge of getting it out there and enticing participants to participate. The perception of feminism varies from person to person and country to country; therefore, there would be a Bias in the data as the prints are designed for a New Zealand audience. It is presumed that participants will base their interpretation of the prints off their 'conditioned' thought processes and personal background. It is perceived that participants

interpretation of the prints will be based on previous experiences with feminism which will have a strong influence on their emoji selection regarding their feelings toward feminism.

4. Methodology

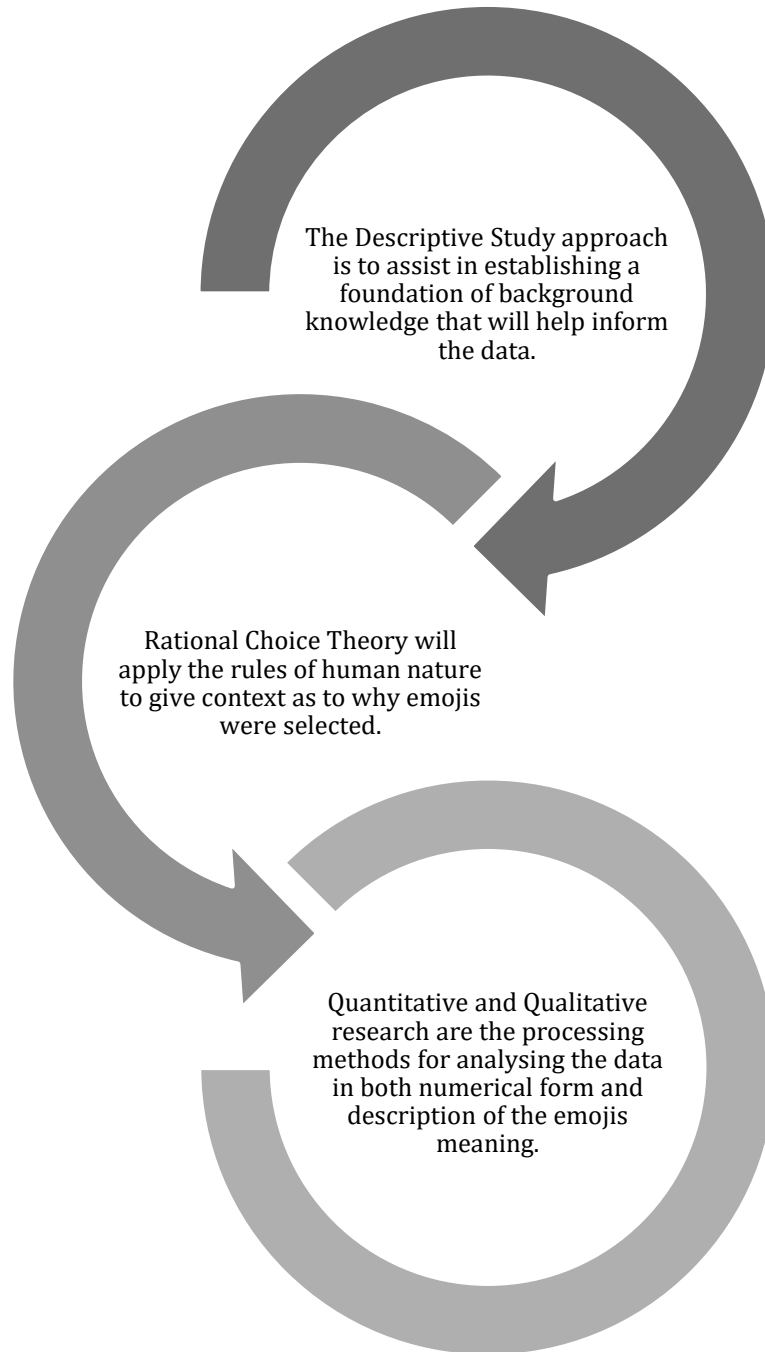


Figure 8 Methodology Diagram

3.1 Descriptive Study

The methodological approach to the structure of this paper is based off the Design Research Methodology (DRM), according to Blessing and Chakrabarti (2009) which follows the course of developing a broader knowledge on the topic to generate a better understanding. The main focus is on Standpoint Feminism, and the cultural effects as the data will be filtered by 'residing in New Zealand' or 'resides overseas' to see if there is a difference in feeling towards feminism in New Zealand when compared with data collected from participants overseas. The aim is to outline current understanding on the topic of Feminism in New Zealand as well as branch out into what the negative aspects of feminism are. The main area of interest is what do New Zealanders feel towards feminism and if a change can be achieved through satirical prints. What this has led to is a re-evaluation of the intention to be more focused on if the term Feminism needs to be re-evaluated.

3.2 Rational Choice Theory

The Rational Choice theory uses a methodological individualist approach that is based on individual motivation to explain a social phenomenon rather than basing it off the motivation of a collective (Browning et al., 1999). The purpose of using this theory is to help understand the data generated by participants who will select emojis based on their personal preferences (Browning et al., 1999). Rationality is a result of psychological conditioning, meaning our environment and individual experiences, positive and negative have a direct impact on rational thinking (Homans, 1958).

When looking at the issues of social structure, methodological individualism creates problems with rational choice theory. Methodological individualism is that subjective individual motivation

explains only a social phenomenon, not a class or group dynamics that rational choice theory does and cannot be used to describe a social phenomenon. Meaning that the events we see are the facts we have created. As Homans believed, there are no independent or autonomous social structures in our society:

“If you look long enough for the secret of society you will find it in plain sight: the secret of society is that it was made by men, and there is nothing in society but what men put there” (Homans, 1958).

What separates Rational Choice Theory from other theories is that it does not accept any other actions other than what is purely rational and calculative. Human action under the rational choice theory can be rationally motivated. As Homans has discussed, the choice is not free but pre-determined by the rewards and punishments that occur. When looking at the data collected, participants experiences of feminism will have affected the choices participants made.

The participants have no obligation to participate in the survey but also have no obligation to answer truthfully. A feature in the data collection method to counteract any potential ‘false’ results is the motivation of a monetary gift being paid at the completion of the survey, hopefully, participants will feel that they are under an obligation to complete the survey truthfully. Survey responses that are completed in under 45 seconds will be removed as the survey takes a minimum of 50 seconds to complete. Participants will be given ample time to view the prints but are encouraged to respond to their initial emotion.

3.3 Quantitative and Qualitative

Qualitative research is defined as “any kind of research that produces findings not arrived at utilizing statistical procedures or other means of quantification” (Strauss & Corbin, 1990) meaning that it uses the quality of the findings found in real-world settings where the phenomenon unfolds naturally (Patton, 2002). This type of research “refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and description of things” and not the numerical measures.

Quantitative research is used for experimental methods and quantitative measures to test theoretical generalizations (Hoepfl, 1997). There is also an emphasis on the calculation and analysis of causal relationships between the data.

While the research is being conducted using a statistical approach which fits in with the use of Qualitative definition, it also uses Quantitative thinking as the use of emojis to collect data is an experimental method to test a hypothesized generalization (Golafshani, 2003) and there is an emphasis on the facts and causes of the emoji selection (Bogdan & Biklen, 2007). As this is both numerical and non-numerical data, it fits in with both Qualitative and Quantitative research. By reviewing the data collected participants have selected based on their natural feelings towards feminism and considering the points from rational choice theory. There will be a generalization of the findings that can be discussed based on the analysis but also seeking understanding as to why this is the way participants are feeling this way inclined towards feminism.

The data collected as a result of selecting multiple-choice emojis that are most relevant to how the participant feels toward feminism. The results have been analysed and compared by what percentage each emoji was chosen for each exhibition as well as a comparison between the before

and after survey. The data has been presented as a bar graph to compare the results from each of the three questionnaires/digital exhibitions. The data is both qualitative and quantitative, as the collection is of numerical data, the number of which emoji was selected, and why the emoji was selected or not selected using the prescribed range of Emojis. The Emoji Method was used to encourage designers to locate problem ideas and describe them in a coordinated approach to start focusing on generating solution ideas for the revealed problem ideas (Herrmann et al., 2018). From this, there was evidence of what the current feelings are of feminism in New Zealand as well as the additional data of if there was any significant change of attitudes when presented with data about feminism.

5. Test Survey One

Note: This is an initial test survey what was used to narrow down the emojis that were used in the final survey.

The purpose of this test was to get an idea of which emojis to use to get the most out of the data. Some symbols were used but removed from the final survey as the focus was on emoji expressions, not the meaning of symbols.



Figure 9

The two questions “Please select three emojis that reflects how you feel about feminism” and “Please select three emoji that represent how feminism makes you feel”, were to decipher if the

phrasing of the question has any influence on the results collected. Question 1 “Please select three emojis that reflects how you feel about feminism” is focused on how the individual feels about feminism, whereas Question 2 “Please select three emoji that represent how feminism makes you feel” is more directed towards how feminism makes the individual feel. Given that these results are from predominantly Female based Facebook groups as three of these groups are female exclusive, it is essential to keep in mind that the emojis that are selected for the exhibition questionnaire are reflective of this. Meaning that there is a selection of both emojis that received a high percentage of clicks and to allow for variety. It was used to narrow down the choice of which emojis to use from 23 to 16 emojis with four closed Facebook groups, all with approval from the administrators of each group. This first attempt at conducting this survey as valuable as it provides some context around question phrasing and the narrows down the broad selection of emojis to choose from.

5.1 First Facebook group survey with ‘Beauty gamers’ and ‘Advice.’







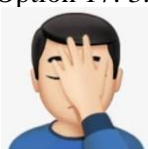
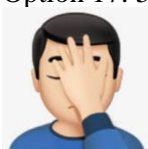




The purpose of this was to treat it as a test run and to find evidence of if it was a method of data collection worth using. Each emoji is labelled as ‘option 1 – 23’ so as not to assign a singular emotion to the emoji. One participant gave feedback that it was hard to pick only three due to each emoji having different meanings as well as overlapping meanings. This was reflected in the emoji selection by opting for the most popular choices and the emojis that revealed the most evident emotions (Figure 10).

5.2 Second Facebook survey with “Hufflepuff Common Room” and “Good Bats and Good Bitches.”

For the second test, the question was rephrased to be more specific and be more representative of how the feminism affects how the participants feel (Figure 11). This was the only aspect of the

survey that was changed. The purpose of doing a questionnaire on Facebook was to troubleshoot any issues that could come up and to get initial feedback. The different variations of the question led to different responses “how do you feel about feminism” to “how does feminism make you feel?” The difference in question is the outward feeling or the inner feeling.

5.3 Data: “How do you feel about feminism.”

Survey 1: Please select three emojis that reflects how you feel about feminism Number of participants: 100	Survey 2: Please select three emoji that represent how feminism makes you feel. Number of participants: 164	No Prints were included in this survey. Only asking a question and the emotions they felt to do with feminism.
Column 2: 2.5%	Option 1: 9%	Eggplant
		
Option 2: 47.9%	Option 2: 38%	Smiling Face with Hearts
		
Option 3: 25.2%	Option 3: 37%	Woman Facepalming
		
Option 17: 3.7%	Option 17: 5%	Man Facepalming
		
Option 4: 31.5%	Option 4: 14%	Face with Raised Eyebrow
		
Option 5: 4.9%	Option 5: 3%	Face with Tears of Joy – Crying with laughter
		

Option 6: 4.3%



Option 6: 3%



Sleeping Face

Option 7: 22.1%



Option 7: 20%



Smiling face with Sunglasses

Option 8: 2.5%



Option 8: 4%



Sleepy Face

Option 9: 8%



Option 9: 12%



Grimacing Face

Option 10: 5.5%



Option 10: 6%



Face with Symbols on Mouth –
Swearing Angrily

Option 11: 3.7%



Option 12: 5%



Face with Steam from Nose

Option 12: 5.5%



Option 11: 4%



Exploding Head

Option 13: 1.2%



Option 13: 4%



Money-Mouth Face

Option 14: 12.3%

Option 14: 12%

Man Shrugging



Option 15: 6.1%



Option 15: 11%

Peach



Option 16: 51.5%

Option 16: 6%

Handshake



Option 18: 6.1%

Option 18: 10%

Expressionless Face



Option 19: 13.5%

Option 19: 10%

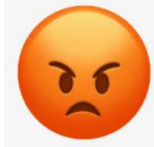
Smiling Face with Heart Eyes



Option 20: 0.6%

Option 21: 4%

Pouting Face – Angry



Option 21: 31.9%

Option 20: 22%

Two hearts



Option 22: 4.9%

Option 22: 9%

Pensive Face (also look at the similar one that is disappointed)



Option 23: 12.3%

Option 23: 18%

Face with Rolling eyes

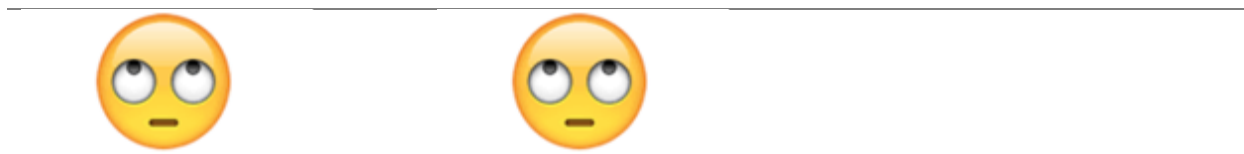


Figure 10

Please select 3 emojis that reflect how you feel about feminism

163 responses

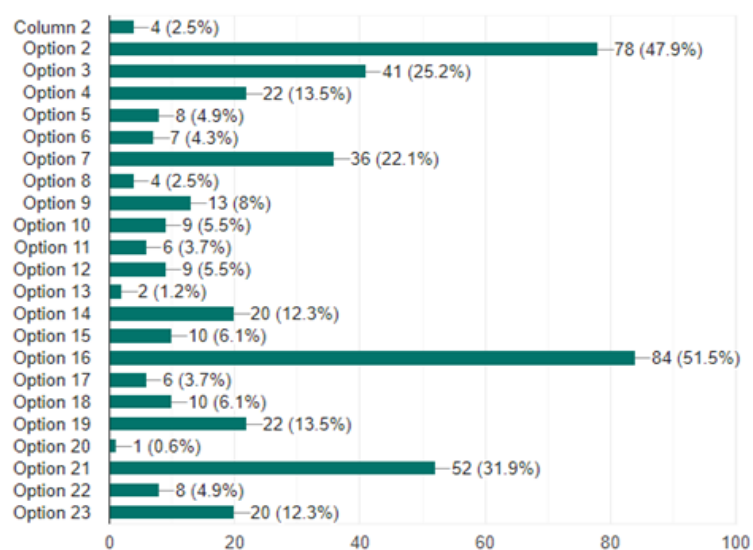


Figure 11

5.4 Data: “How does feminism make you feel?”

Please select 3 emojis that represent how Feminism makes you feel.

100 responses

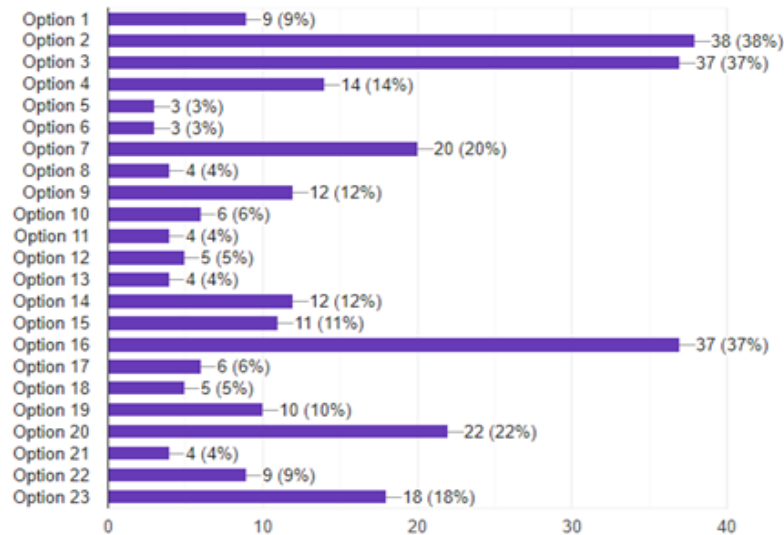


Figure 12

5.5 Results Compared

From the data collected from these two surveys, it was decided that emoji symbols such as the Two Hearts, Eggplant and Peach emoji will not be used as they are not an emotion but an object. Other emojis that were ruled out were the Woman Facepalming and the Man Facepalming. As these indicate to a specific gender as well as not being diverse enough in cultural representation, it was decided to select the default Person Facepalming to be used in the final survey due to the high volume of participants who chose it.

The difference in the phrasing of the questions resulted in very different results collected which is important information as it supports the reasoning being phrasing the final question as “Please select any three emojis that represent the emotions you feel when you think of feminism.”. The

rationale for phrasing the question this way is to query what emotions are evoked when they think of feminism. Meaning that their personal experiences will have an influence on the emotions they feel, and as a result, in the emojis, they select that which best represent those emotions.

6. Ethics application

For this research, an AUT ethics application was approved to conduct three online surveys: Research Ethics Committee Approval Number: 19/350. The subject matter of the prints created for this research is for a New Zealand audience, focused on the positive effects of feminism and the negative interpretation of feminism. The aim was to record a change in feeling towards feminism using emoji to record the data and then compare it against the three types of satirical print series to see which evoked the greatest change. Each print series carried a different theme, the first was focused on the definition of feminism and the History of it in education, government and laws in New Zealand. The next was focused on misconceptions related to feminism, such as the amount of funding that goes towards gender-specific medical research and the percentage of females that are 'Gamer Girls' in New Zealand. Lastly, the third was focused on the intention of feminism and the outcome of feminist movements. This application was amended due to a lack of responses, receiving 55 out of the 600 responses needed. They were designed to be physical prints with thermochromic (heat reactive) pigment for a physical exhibition but were adapted for a digital exhibition that was placed online to gather responses from a larger pool of participants. The images for the test surveys showed the before and after of the heat change and were presented as a video in the survey. The prints were all designed by the researcher and inspired by New Zealand statistics.

The amended Ethics Application was adjusted to be for one survey with project title “Can views on feminism be altered when presenting satire style art?” which gave an additional perspective of overseas participants. Amazon Mechanical Turk was also used to help meet the response quota of 200 for the final survey that was analysed and discussed.

7. Research Findings

This chapter contains the initial surveys, prints and surveys responses before the ethics application was amended. These results are included in this thesis because the three surveys and print series were compiled together to form the survey and print series that was used. All prints are created by me and were designed to be a video shifting between the first and second print.

7.1 Test Survey: History of Feminism in New Zealand Print Series



Figure 13

Inspired by how far women in the education system have come in New Zealand after not having the same access to education as Men.

<p>Feminist</p> <p>Noun</p> <p>1. A person who supports the belief that women should have the same rights and opportunities as men.</p>	<p>Feminist</p> <p>Noun</p> <p>1. A person who supports the belief that women should have the same rights and opportunities as men.</p> <p>2. A woman who turns a relationship with a bad father or husband into a political agenda, seeking not equality, but revenge.</p> <p>3. A woman who decries the supposed misogyny of men by bashing everything masculine in sight.</p> <p>4. An obsequious man, who parrots whatever he thinks will earn the approval and attention of women.</p>
---	---

Figure 14

Inspired by the negative definitions and the real definition of feminism.

<p>On August 5th 2019, a bill was introduced by Hon Andrew Little who proposed to modernise the current abortion law so it will be treated as a health issue,</p>	<p>On August 5th 2019, a bill was introduced by Hon Andrew Little who proposed to modernise the current abortion law so it will be treated as a health issue,</p> <p>After 58 years of it being a crime.</p>
---	--

Figure 15

Inspired by the proposed bill to modernise the current abortion law so it will be treated as a health issue, not a crime.



Figure 16

Inspired by the inequality between more than just genders but race, class and ethnicity.

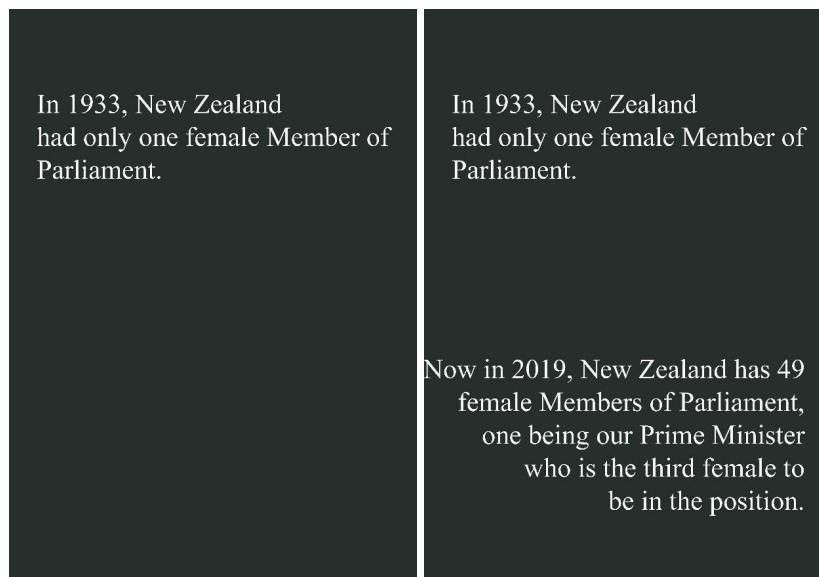


Figure 17

Inspired by how equality is being reflected in the government system in New Zealand from 1933 to 2019

Survey 2 Data report for Black and White Text Prints – not used in results.

Question 1:

Do you consent to being in this study?

#	Answer	%	Count
1	I consent, begin the study	100.00%	34
2	I do not consent, I do not wish to participate	0.00%	0
	Total	100%	34

Question 2:

As this questionnaire is focused on those who have lived or are living in New Zealand, please indicate if you are from NZ to continue with the questionnaire.

#	Answer	%	Count
1	I am from New Zealand	88.24%	30
2	I reside overseas	11.76%	4
3	I would rather not say	0.00%	0
	Total	100%	34

Question 3:




What is your gender?

#	Answer	%	Count
1	Male	3.45%	1
2	Female	96.55%	28
3	Other	0.00%	0
4	Prefer not to say	0.00%	0
	Total	100%	29

Question 4:

Please select any 3 emojis that represent the emotions do you feel when you think of feminism.

#	Answer	%	Count
1		2.63%	2
2		13.16%	10
3		13.16%	10
4		10.53%	8
5		5.26%	4
6		1.32%	1
7		15.79%	12
8		9.21%	7
9		2.63%	2
10		0.00%	0
11		2.63%	2
12		0.00%	0
13		2.63%	2

14		9.21%	7
15		6.58%	5
16		5.26%	4
Total		100%	76

Question 5:

If none of the above emojis are what you are wanting to use, please comment below or add your own emojis.



142 years ago, the first woman graduated from University with a Bachelor Degree in New Zealand.

142 years ago, the first woman graduated from University with a Bachelor Degree in New Zealand.

In 2018, 63% of Bachelor Degree recipients were awarded to women.

Feminist

Noun

1. A person who supports the belief that women should have the same rights and opportunities as men.

Feminist

Noun

1. A person who supports the belief that women should have the same rights and opportunities as men.

2. A woman who turns a relationship with a bad father or husband into a political agenda, seeking not equality, but revenge.

3. A woman who decries the supposed misogyny of men by bashing everything masculine in sight.

4. An obsequious man, who parrots whatever he thinks will earn the approval and attention of women.

On August 5th 2019, a bill was introduced by Hon Andrew Little who proposed to modernise the current abortion law so it will be treated as a health issue,

On August 5th 2019, a bill was introduced by Hon Andrew Little who proposed to modernise the current abortion law so it will be treated as a health issue,

After 58 years of it being a crime.

Feminists
have not been
advocating for
equality, just
to be equal
with
men.

Feminists
have not been
advocating for
equality, just
to be equal
with
unequal
men.


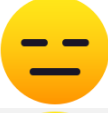


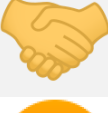


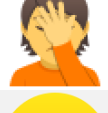
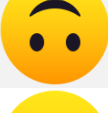

In 1933, New Zealand
had only one female Member of
Parliament.




In 1933, New Zealand
had only one female Member of
Parliament.

Now in 2019, New Zealand has 49
female Members of Parliament,
one being our Prime Minister
who is the third female to
be in the position.

Question 6:

After viewing the exhibition, Which 3 emojis represent the emotions do you feel when you think of feminism now? If there is no change in your response, skip this question.

#	Answer	%	Count
1		9.52%	2
2		4.76%	1
3		9.52%	2
4		4.76%	1
5		14.29%	3
6		9.52%	2
7		9.52%	2
8		0.00%	0
9		9.52%	2
10		0.00%	0
11		4.76%	1
12		19.05%	4
13		0.00%	0

1		4.76%	1
4			
1		0.00%	0
5			
1		0.00%	0
6			
Total		100%	21

Question 7:

If none of the above emojis are what you are wanting to use, please comment below or add your own emojis.

-No Response recorded-

Question 8:

Did you select different emoji's from the start of this survey?

#	Answer	%	Count
1	Yes, I selected 3 different emojis	17.39%	4
2	No change in emoji selection	69.57%	16
3	Some change in emoji selection	13.04%	3
Total		100%	23

7.2 Test Survey: Feminist Intentions Print Series

The survey conducted but not used in the analysis and discussion of the final results.

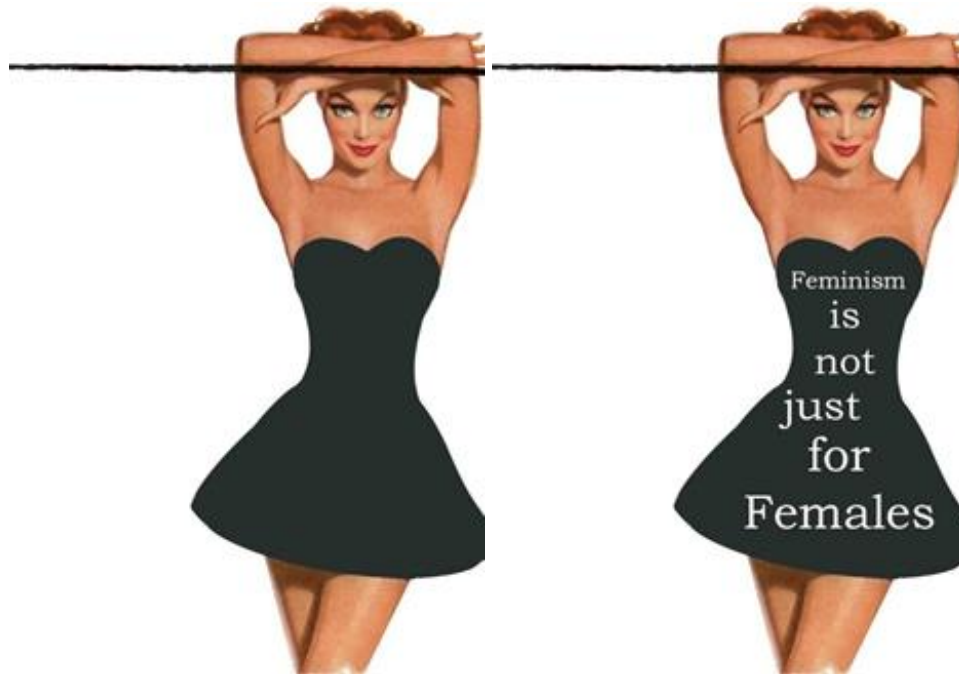


Figure 23



Figure 24



Figure 25



Figure 26

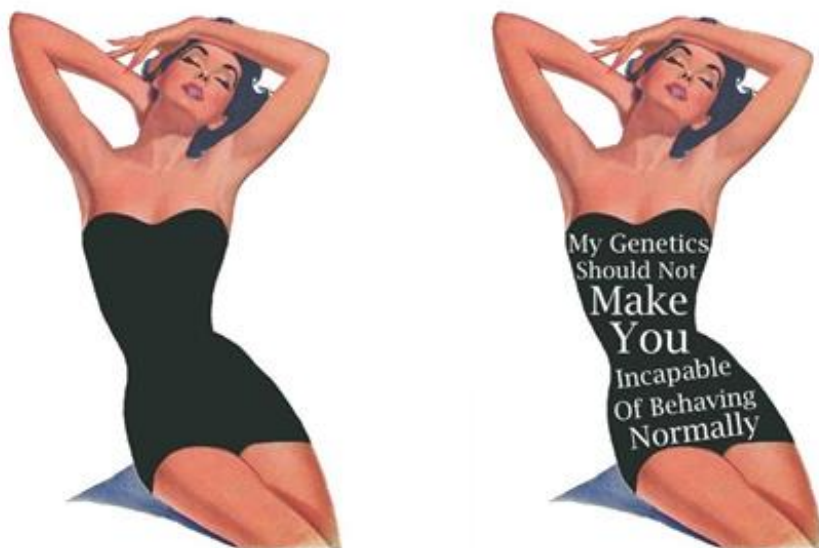


Figure 27

Survey 3 Data report for Pin Up Prints – not used in results.

Question 1:

Do you consent to being in this study?

#	Answer	%	Count
1	I consent, begin the study	100.00%	15
2	I do not consent, I do not wish to participate	0.00%	0
	Total	100%	15

Question 2:

As this questionnaire is focused on those who have lived or are living in New Zealand, please indicate if you are from NZ to continue with the questionnaire.

#	Answer	%	Count
1	I am from New Zealand	93.33%	14

2	I reside overseas	6.67%	1
3	I would rather not say	0.00%	0
	Total	100%	15






Question 3:





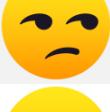



What is your gender?

#	Answer	%	Count
1	Male	9.09%	1
2	Female	90.91%	10
3	Other	0.00%	0
4	Prefer not to say	0.00%	0
	Total	100%	11

Question 4:

Please select any 3 emojis that represent the emotions do you feel when you think of feminism.

#	Answer	%	Count
1		3.23%	1
2		16.13%	5
3		19.35%	6
4		6.45%	2
5		3.23%	1

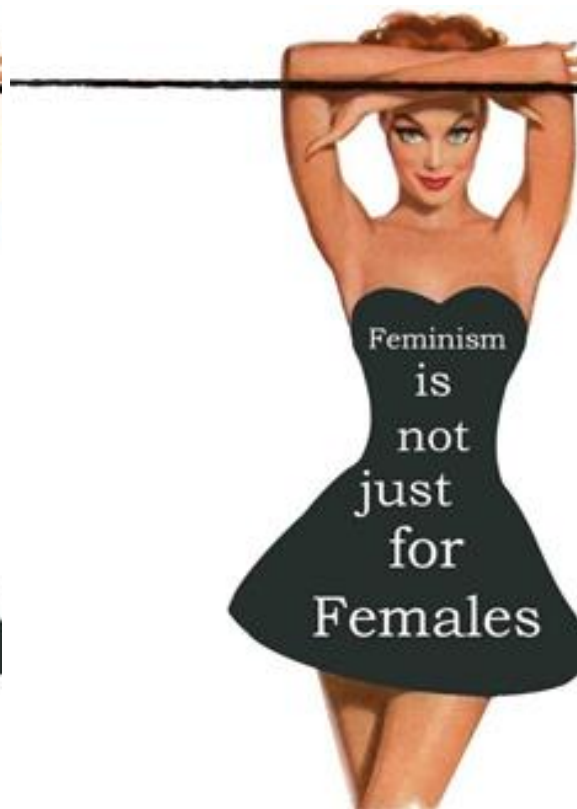
6		0.00%	0
7		12.90%	4
8		9.68%	3
9		3.23%	1
10		0.00%	0
11		0.00%	0
12		0.00%	0
13		9.68%	3
14		12.90%	4
15		3.23%	1
16		0.00%	0
Total		100%	31

Question 5:

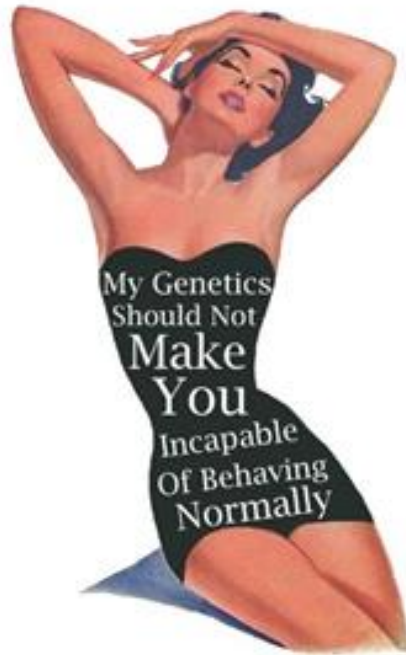
If none of the above emojis are what you are wanting to use, please comment below or add your own emojis.

-No Response recorded-

Prints:























Question 6:

After viewing the exhibition, Which 3 emojis represent the emotions do you feel when you think of feminism now?

#	Answer	%	Count
1		13.33%	2
2		6.67%	1
3		6.67%	1
4		6.67%	1
5		0.00%	0

6		13.33%	2
7		6.67%	1
8		0.00%	0
9		13.33%	2
10		0.00%	0
11		6.67%	1
12		6.67%	1
13		6.67%	1
14		0.00%	0
15		6.67%	1
16		6.67%	1
Total		100%	15

Question 7:

If none of the above emojis are what you are wanting to use, please comment below or add your own emojis.

-No Response recorded-

Question 8:

Did you select different emoji's from the start of this survey?

#	Answer	%	Count
1	Yes, I selected 3 different emojis	25.00%	2
2	No change in emoji selection	62.50%	5
3	Some change in emoji selection	12.50%	1
	Total	100%	8

7.3 Test Survey: Misconceptions of Feminism Print Series

The survey conducted but not used in the analysis and discussion of the final results.

These prints were reused in the final survey with the addition of two more.



Figure 18

Inspired by the equal number of deaths of men from prostate cancer and women from breast cancer to highlight the difference in the publicity of them both.



Figure 19

Inspired by the data presented by the Guerrilla Girls at the Auckland art gallery (refer to Figure 3).



Figure 20

Inspired by the gaming industry in New Zealand and the most popular games being designed for the male gaze when 44% of gamers are female.



Figure 21

Inspired by the lack of funding into male-specific research in 2017, calculated by the researcher after being informed of the statistic of \$0.06 of every \$1 spent of female-related health research in 2010.



Figure 22

Inspired by the New Zealand statistic of 75% of suicides are male.

Survey 4 Data report for Tea Prints - not used in results.

Question 1:

Do you consent to being in this study?

#	Answer	%	Count
1	I consent, begin the study	100.00%	6
2	I do not consent, I do not wish to participate	0.00%	0
	Total	100%	6

Question 2:

As this questionnaire is focused on those who have lived or are living in New Zealand, please indicate if you are from NZ to continue with the questionnaire.

#	Answer	%	Count
1	I am from New Zealand	100.00%	6
2	I reside overseas	0.00%	0
3	I would rather not say	0.00%	0
	Total	100%	6

Question 3:




What is your gender?

#	Answer	%	Count
1	Male	0.00%	0
2	Female	100.00%	6
3	Other	0.00%	0
4	Prefer not to say	0.00%	0
	Total	100%	6

Question 4:

Please select any 3 emojis that represent the emotions do you feel when you think of feminism.

#	Answer	%	Count
1		6.25%	1
2		12.50%	2
3		25.00%	4
4		6.25%	1
5		6.25%	1
6		0.00%	0
7		12.50%	2
8		0.00%	0
9		6.25%	1
10		6.25%	1
11		0.00%	0
12		0.00%	0
13		0.00%	0

14		12.50%	2
15		6.25%	1
16		0.00%	0
Total		100%	16

Question 5:

If none of the above emojis are what you are wanting to use, please comment below or add your own emojis.

-No Response recorded-

Prints







From

2011-2018

33% of exhibitions at
Auckland Art Gallery
where by female
artists



*In
New Zealand*



43% of gamers are female.
But the percentage
of female game
developers is
22%.




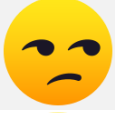





Question 6:

After viewing the exhibition, Which 3 emojis represent the emotions do you feel when you think of feminism now?

#	Answer	%	Count
1		15.38%	2
2		15.38%	2
3		7.69%	1
4		7.69%	1
5		0.00%	0
6		7.69%	1
7		7.69%	1
8		0.00%	0
9		15.38%	2
10		0.00%	0
11		7.69%	1

12		15.38%	2
13		0.00%	0
14		0.00%	0
15		0.00%	0
16		0.00%	0
Total		100%	13

Question 7:

If none of the above emojis are what you are wanting to use, please comment below or add your own emojis.

-No Response recorded-

Question 8:

Did you select different emoji's from the start of this survey?

#	Answer	%	Count
1	Yes, I selected 3 different emojis	16.67%	1
2	No change in emoji selection	83.33%	5
3	Some change in emoji selection	0.00%	0
Total		100%	6

8. Survey Five Results

Survey 5 Data report

Question 1: Consent Form

Hello, my name is Harriet Johnson and I am inviting people to take part in a research study on how people feel about feminism. To participate in this study, you must be aged 18 years or older. The findings of this study may be used for academic publications or presentation. By participating in the study, you will be helping us create an understanding of how our feelings towards feminism can be affected when presented with art or data. Your participation will help promote awareness of the importance of feminism and equality. This survey should take approximately 3-10 minutes to complete and will ask you to select 3 emojis before and after viewing print art. This survey is completely anonymous, and it is not mandatory to share your personal information. Participation is free and voluntary, and you may cease the completion of this survey at any time. Surveys will be kept confidential and will only be assessed and used by the researchers. By completing the survey and submitting your answers you consent to the participation in this research study. Thank you in advance for taking the time to share your views with us. It is very much appreciated. Please note: Should you feel uncomfortable at any point during this survey, please feel free to stop and exit the window at any time. If you have any questions, please contact me through this email Researcher: researchinfo.johnson@gmail.com

#	Answer	%	Count
1	I consent, begin the study	100.00%	200
2	I do not consent; I do not wish to participate	0.00%	0
	Total	100%	200

Question 2:

As this questionnaire is focused on those who have lived or are living in New Zealand, please indicate if you are from NZ to continue with the questionnaire.

#	Answer	%	Count
1	I am from New Zealand	48.00%	96
2	I reside overseas	52.00%	104

Total	100%	200
-------	------	-----








Question 3:










What is your gender?

#	Answer	%	Count
1	Male	60.50%	121
2	Female	39.50%	79
3	Other	0.00%	0
4	Prefer not to say	0.00%	0
	Total	100%	200

Question 4:

Please select any 3 emojis that represent the emotions do you feel when you think of feminism.

#	Answer	%	Count
3		19.84%	122
5		12.52%	77
7		9.43%	58
1		7.64%	47
2		7.32%	45
14		7.15%	44
8		7.15%	44

4		6.50%	40
12		4.23%	26
16		4.07%	25
6		3.58%	22
11		3.25%	20
13		2.44%	15
9		2.44%	15
10		1.46%	9
15		0.98%	6
Total		100%	615

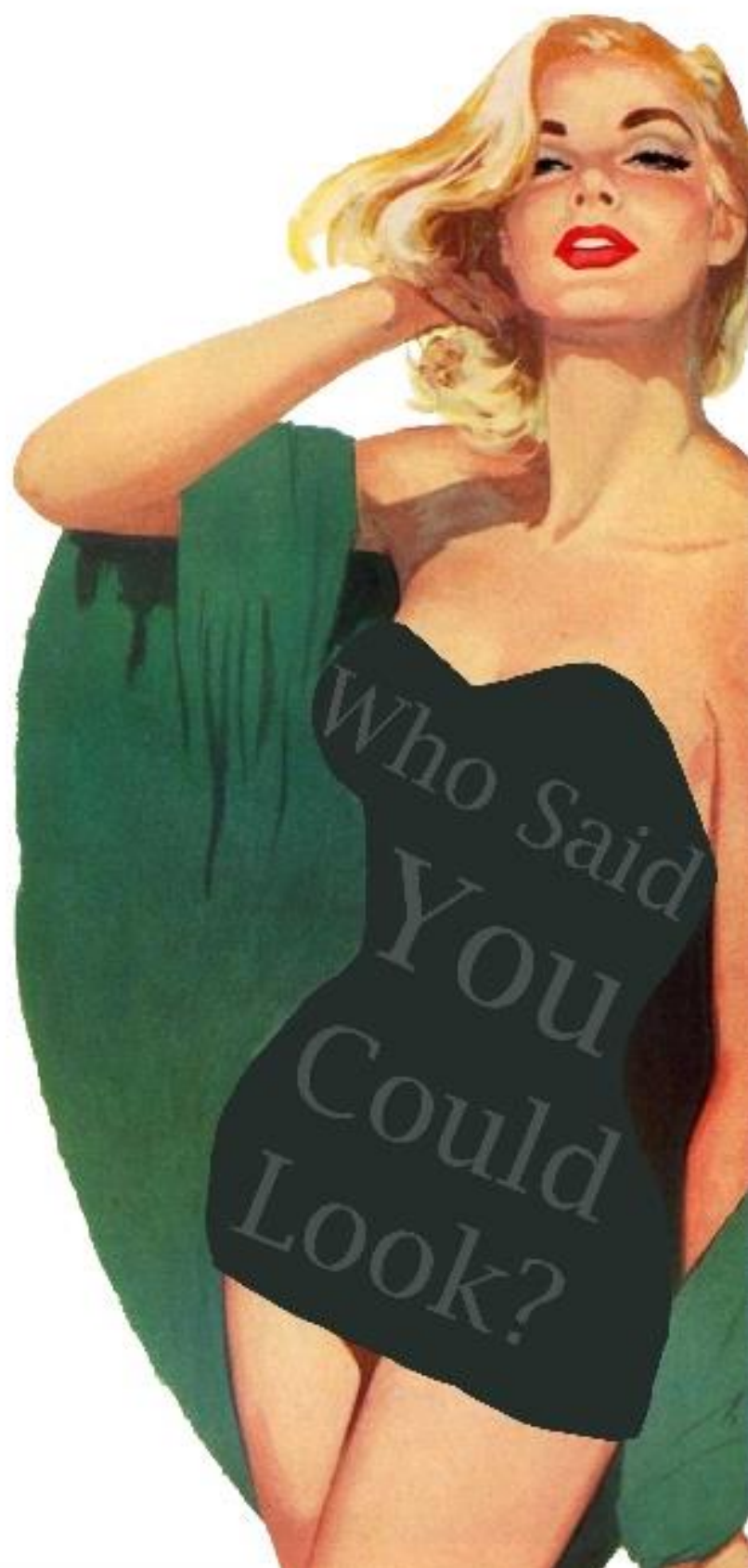


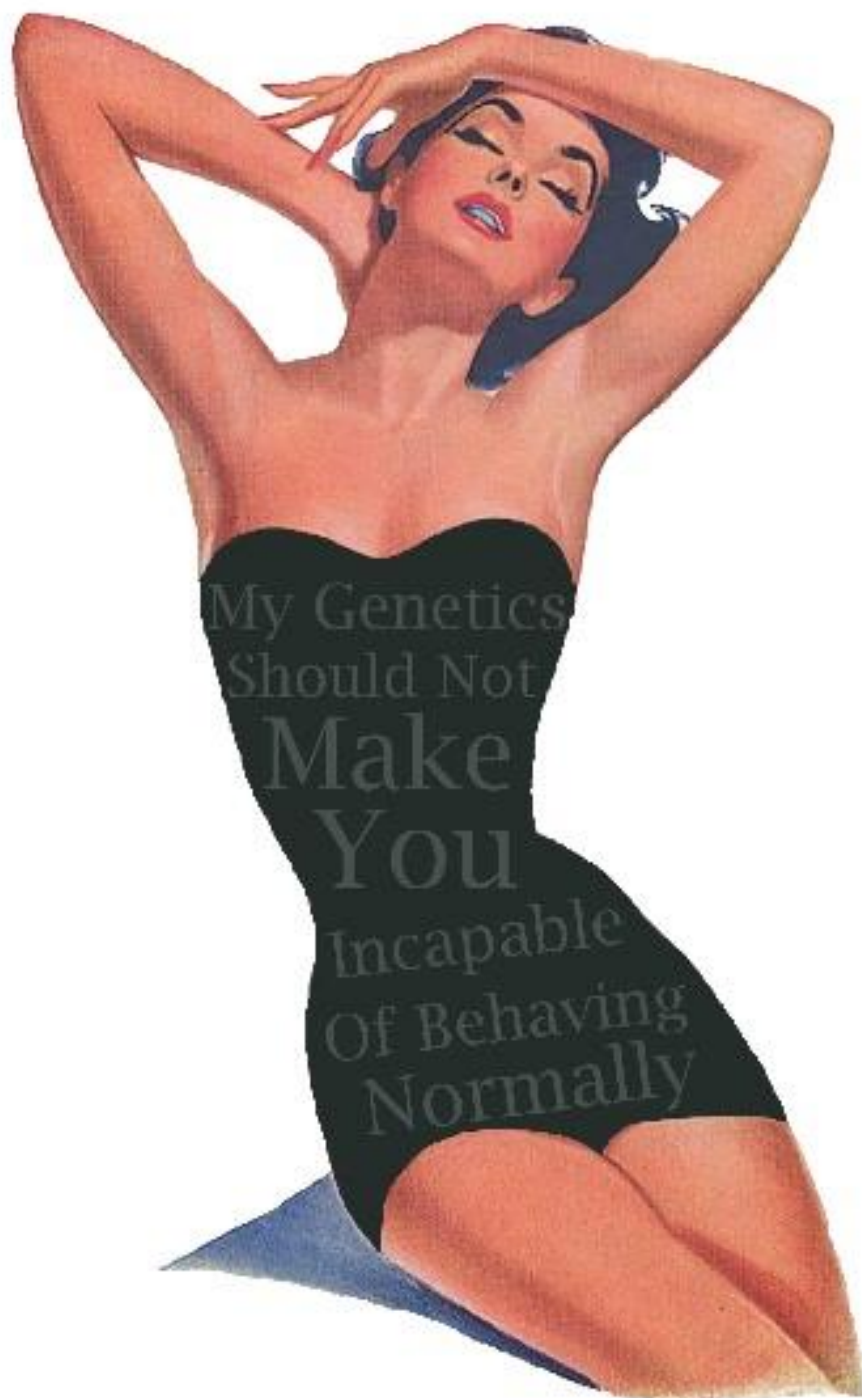


You
Can't
Sit
With
Us.

You
Built
a
System
Where We
Don't Fit

So
We
Made
Our Own



















Women
Don't
Whine.
They
Speak.









Question 5:

After viewing the exhibition, Which 3 emojis represent the emotions do you feel when you think of feminism now? If your selection has not changed, please skip to Question 6.

#	Answer	%	Count
1		7.00%	43
2		8.14%	50
3		12.05%	74
4		5.37%	33
5		10.26%	63
6		8.14%	50
7		6.84%	42
8		3.09%	19
9		12.05%	74
10		5.70%	35
11		1.47%	9
12		7.17%	44

13		5.05%	31
14		3.75%	23
15		2.77%	17
16		1.14%	7
Total		100%	614

Question 6:

Did you select different emoji's from the start of this survey?

#	Answer	%	Count
1	Yes, I selected 3 different emojis	61.00%	122
2	No change in emoji selection	23.00%	46
3	Some change in emoji selection	16.00%	32
Total		100%	200

10.2 Ethics

Research Ethics Committee Approval Number: 19/350

The first round of surveys did not collect enough responses in the three days allotted for submission, this time limit was to secure data quickly so analysis of the data could begin. As a result, an amendment form was submitted with the following changes to the initial application.

- Rather than there be three separate surveys with the videos of colour changing prints, one survey was submitted with only images of the revised prints.
- The number of Satirical prints in the survey was five but was increased to seven.
- The content of the prints was not New Zealand focused but more generalised.
- Responses to the survey were not limited to just New Zealand participants but inclusive of overseas responses as well.

The prints were re-made into a final iteration after the second, third and fourth online surveys were unsuccessful due to the participants not viewing the videos (Figure 36) but still submitting their answers. We know this because the videos were linked to. The small pool of data was reviewed, the prints were simplified to be one collection of seven prints, not three collections of five prints.

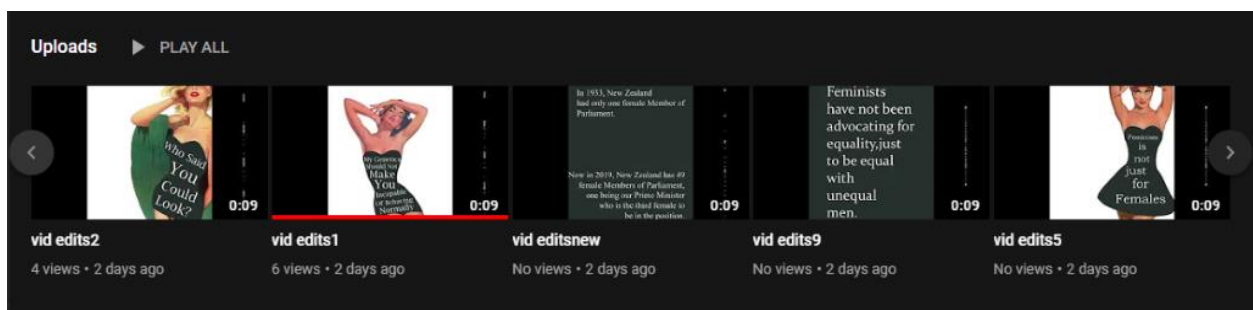


Figure 36 Screenshot 2 days after the survey launch with no views, but responses had been collected.

The results collected in the first three surveys have not been included in the results and analysis but can be found in the Appendix.

10.3 Data collection method

The data were collected using an online electronic survey using Qualtrics; the link to the survey was shared amongst online groups as well as utilizing Amazon Mechanical Turk as the survey was live for three days.

10.4 Data that was excluded

Part of the data filtration process was removing entries that were under 45 seconds as the survey took a minimum of 50 seconds to complete. Any duplicate entries which were found only within Amazon Mechanical Turk by removing duplicate participant ID codes. Any entries that were listed as Spam IP addresses by Qualtrics were also excluded from the final results.

Please note:

For this paper, the focus of the analysis will be on New Zealand participants. The use of the overseas responses will be to observe a difference in feelings recorded to give the data context in regards to how New Zealand's feelings towards feminism differs from the rest of the world. This difference in feeling is vital to consider given that all countries have different feminist histories.

10.5 Positive, Negative and Miscellaneous Emoji

Note: Error in Survey.

The upside-down happy face was meant to be a sad face emoji but was input incorrectly, which may have skewed the data.

Participants were requested to select three emojis but there was no limit set in the survey resulting in some participants selecting four emojis. These were kept in the data resulting in a slightly higher response count. I.e, instead of the total count being 600, the total is 616 for the emoji selection in

response to the question “Please select any 3 emojis that represent the emotions do you feel when you think of feminism”.

Positive refers to emojis that are associated with positive emotions. Negative refers to emojis that are associated with negative emotions, and Miscellaneous refers to emojis that are neither positive nor negative.

Responses from Participants Before Viewing the Prints Emoji Selection to the Question “Please select any 3 emojis that represent the emotions do you feel when you think of feminism.”

The number of participants who selected each emoji as recorded below.

















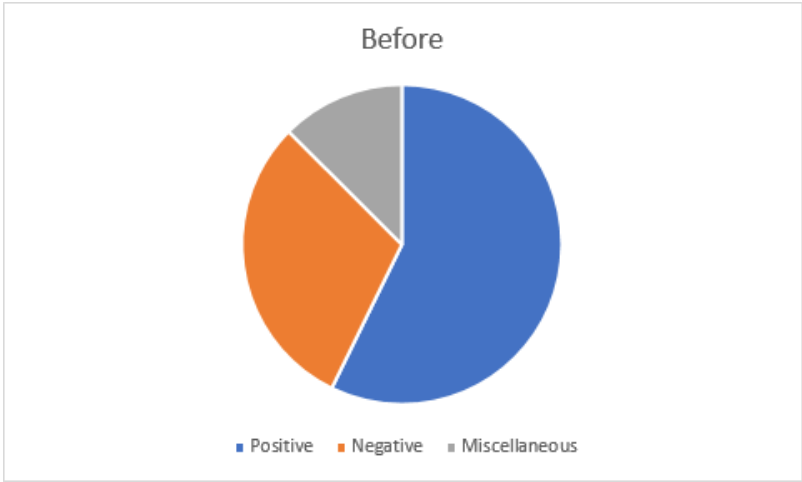
‘positive’	‘negative’	miscellaneous
 25	 44	 6
 122	 20	 47
 44	 40	 15
 77	 22	 9
 26	 15	
 58	 45	
352	186	77

Figure 37



Prints Viewed

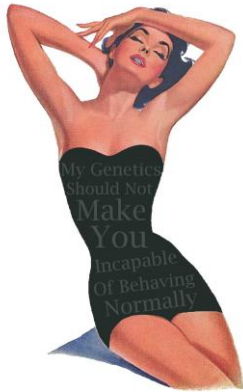


Figure 29



Figure 30



Figure 31



Figure 32



Figure 33



Figure 34



Figure 35

Responses from Participants After Viewing the Prints Emoji Selection to the Question “After viewing the exhibition, which 3 emojis represent the emotions do you feel when you think of feminism now? If your selection has not changed, please skip to Question 10.”

The number of participants who selected each emoji as recorded below.

















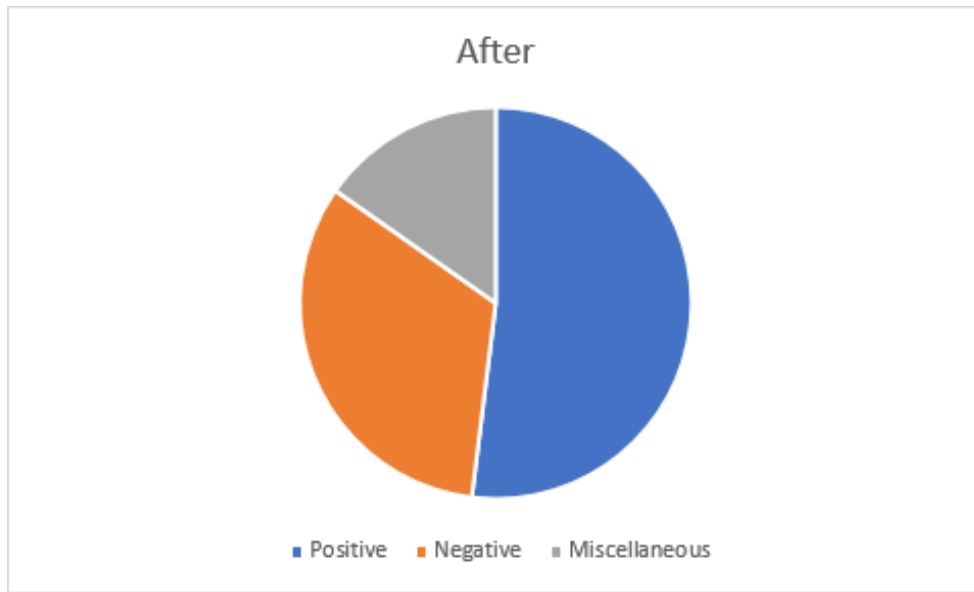
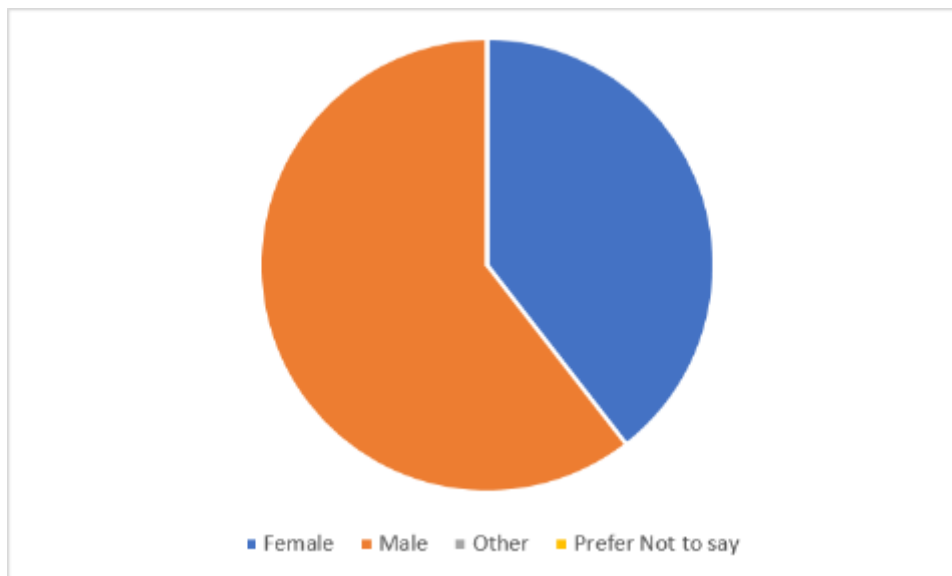
‘positive’	‘negative’	miscellaneous
 63	 31	 9
 74	 35	 43
 44	 50	 33
 74	 19	 7
 23	 17	
 42	 50	
320	202	94

Figure 38



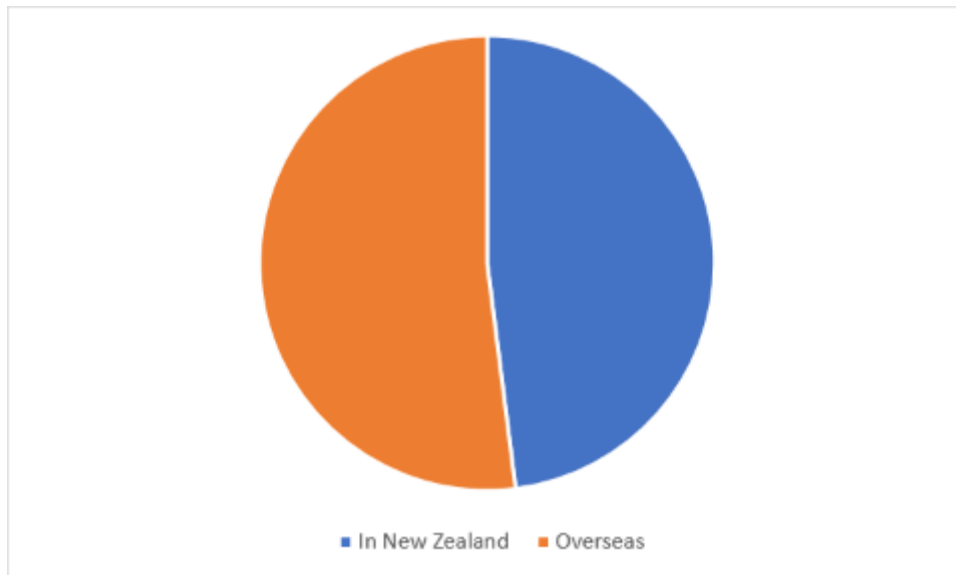
10.6 Separated Emoji Data Discussion

Gender



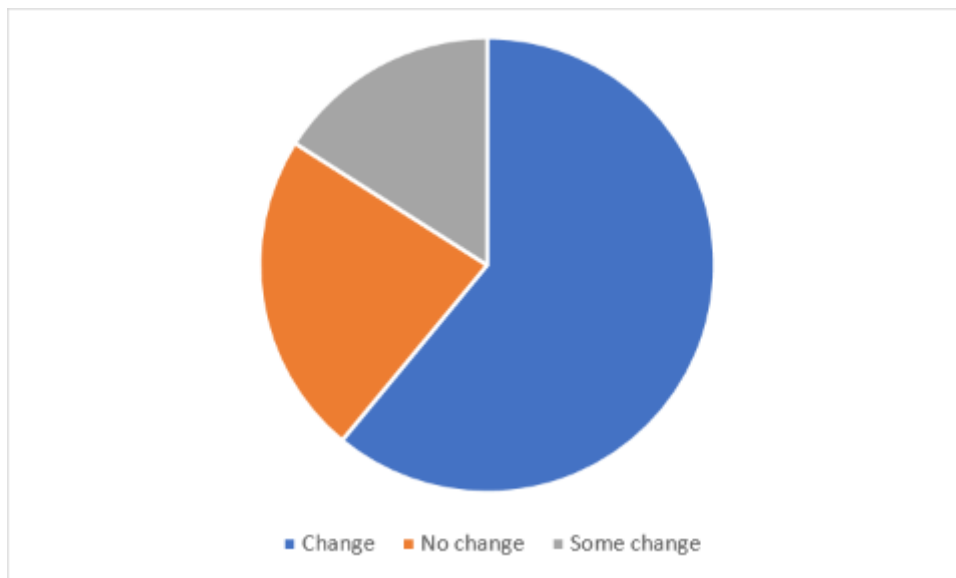
A majority of the participants identified as male 60.5%, and 39.50% of participants identified as Female. None identified as other or preferred not to say.

Where participants reside



52% of participants lived overseas, and 48% of Participants lived in New Zealand.

To the question: Did you select different emoji from the start of this survey?

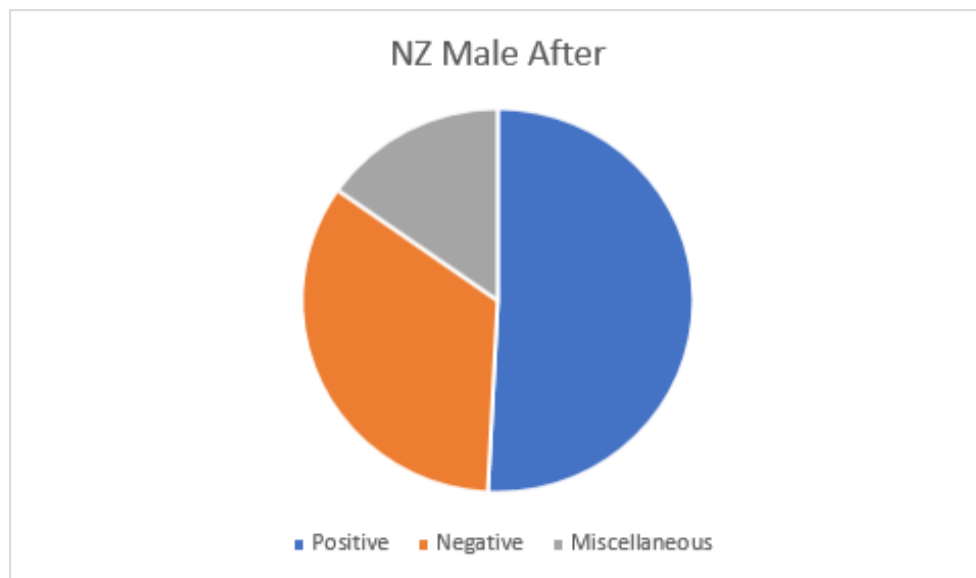
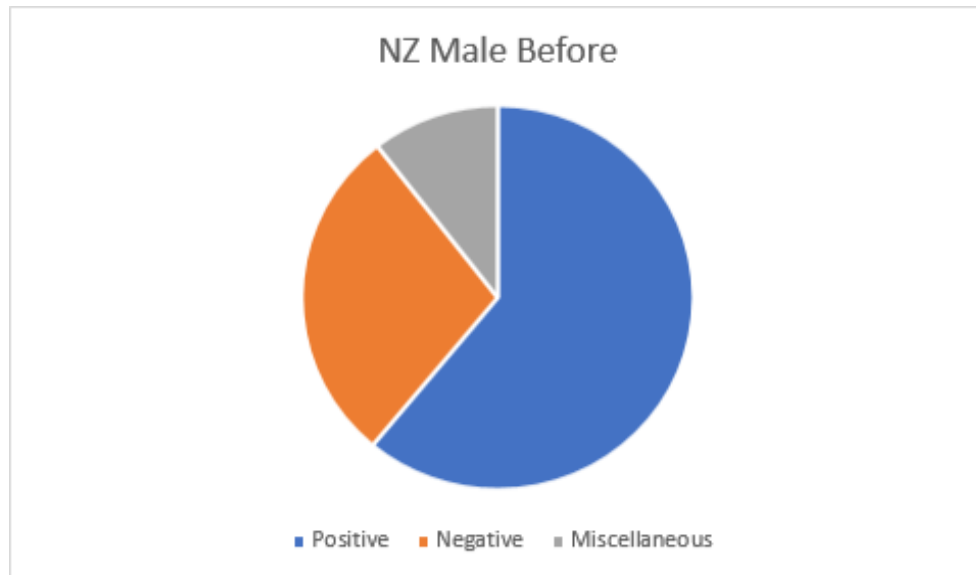


61% of participants selected "Yes, I selected three different Emojis."

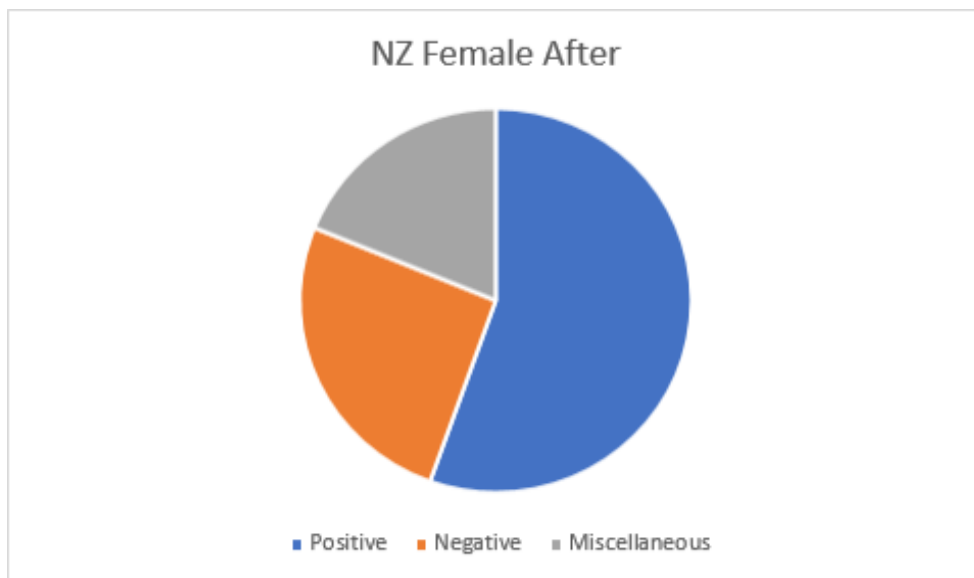
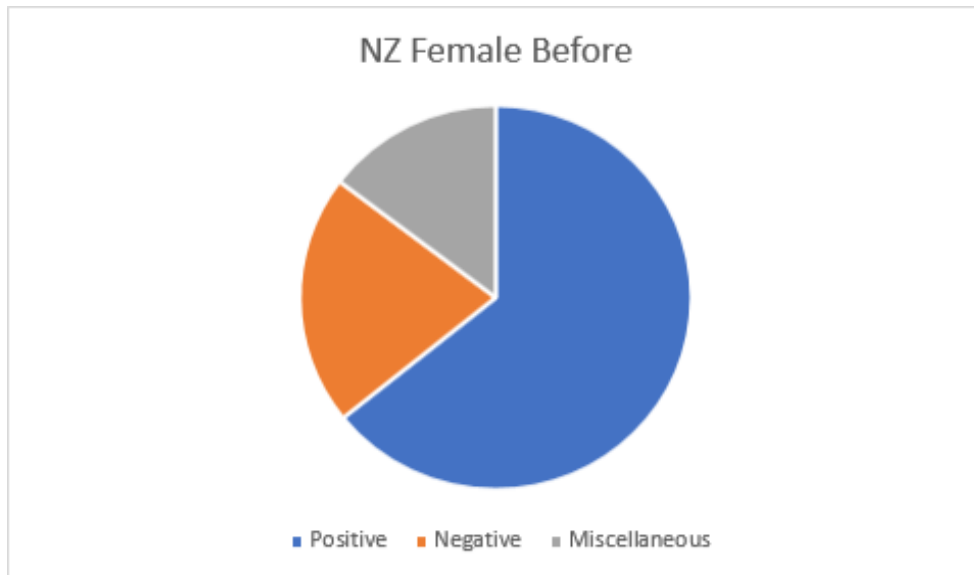
23% of participants selected "No change in Emoji selection."

16% of participants had some change in Emoji selection.

New Zealand Male Exclusive Results



New Zealand Female Exclusive Results



With both New Zealand Male (NZM) and New Zealand Female (NZF), there was an increase in majority negative emojis and partially in miscellaneous emojis. When looking at rational choice theory, it can only explain what people do. In this case, the individuals select the emojis that best represent their feelings towards feminism and in doing so, indicate and enforce social norms. In this case, it would be overwhelmingly positive feelings towards feminism, but with a growing

negative as most of the participants, feelings changed after viewing the prints. This indicates that the prints evoked negative emotions or the discussion of the topic itself brought on negative emotions.

Looking at the data in relation to Descriptive study, New Zealand's history with feminism, it has predominantly been throughout history been advocated for and by white women and has historically left out women of colour. Something that I noticed was that the prints highlighted points of feminism but the but visually lacked cultural diversity.

Exploding Head

Also known as mind blown.



Can mean/Tone (🤯 *Shocked Face with Exploding Head Emoji*, 2018):

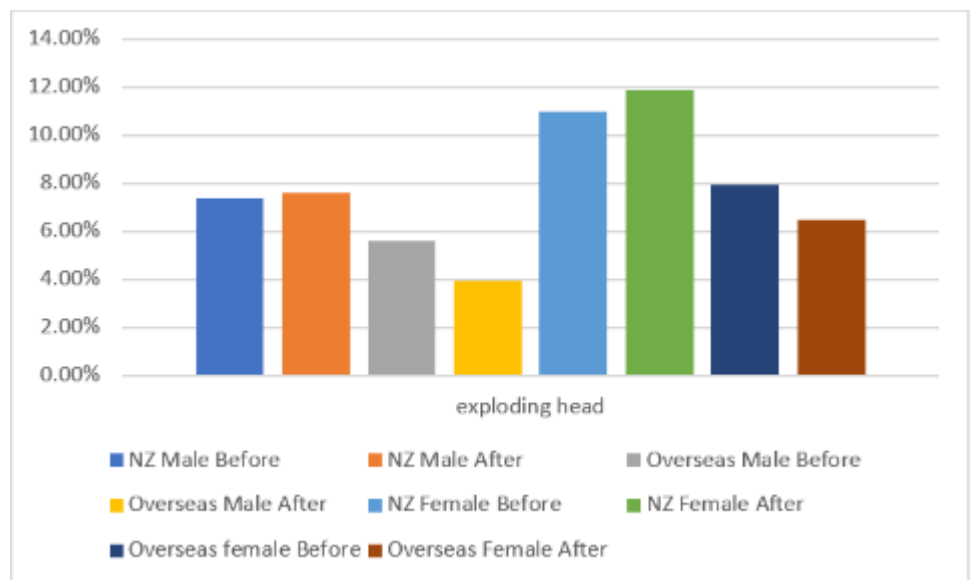
Shock

Awe

Amazement

disbelief

New Zealand participants where slightly more “mind blown” than the overseas participants before and after viewing the prints. When compared with results from the expressionless face, indicate a possible feeling of disbelief.



New Zealand Male (NZM):

Very little change in responses before and after viewing the prints. Possibly the prints came as no surprise, or that feminism is not a mind-blowing matter to them.

New Zealand Female (NZF):

A slight increase between before and after responses for New Zealand Female participants. NZF selected this emoji the most out of all groups; this could indicate that the topic of feminism is one that leaves them in awe or shock.

Expressionless face

Also known as Straight Mouth or Straight Face



Can mean/Tone (😐 *Expressionless Face Emoji*, 2018):

Frustration

Annoyance

New Zealand Male:

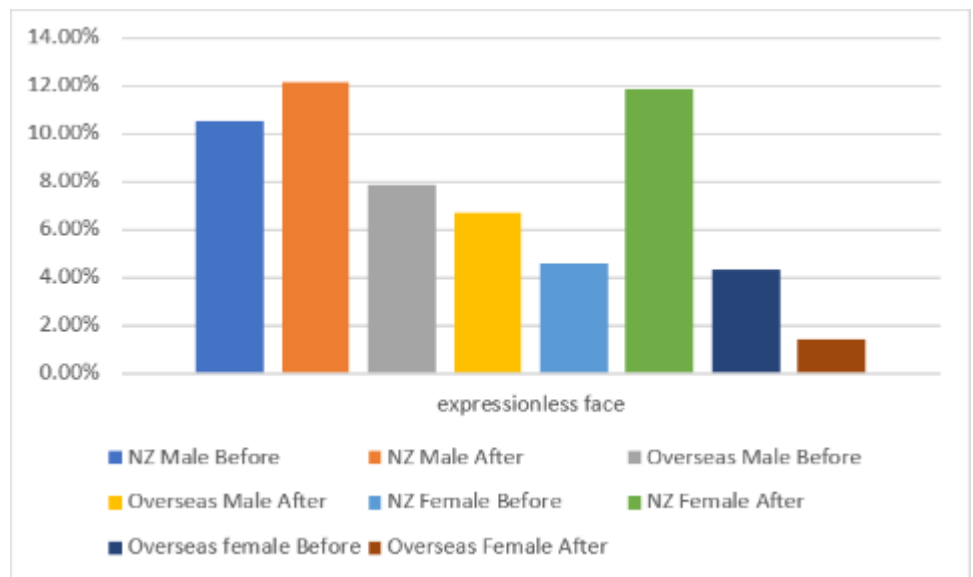
This was a popular choice for NZM, which also experienced an increased selection.

The other ‘negative’

emojis such as ‘person facepalming’, ‘face with symbols on the mouth’ and ‘face with raised eyebrow’ all experience a slight increase in selection after viewing the prints.

New Zealand Female:

The dramatic increase of the selection of the “expressionless face” emoji from NZF, could be due to the frustration of what the topic of feminism brings. The context of that frustration could come from the subject of feminism being ignored, or how the need for feminism has shifted with the times. Guerilla Girls have highlighted in their exhibition, people are feminists but there is always a condition or a point that is highlighted. I.e., “I am a Feminist, but...” or “I am not a Feminist, But...” is a phrase that comes to mind.



Face with a raised eyebrow

Can mean/Tone (🙄 *Face with One Eyebrow Raised Emoji*, 2018):



Suspicion

Scepticism

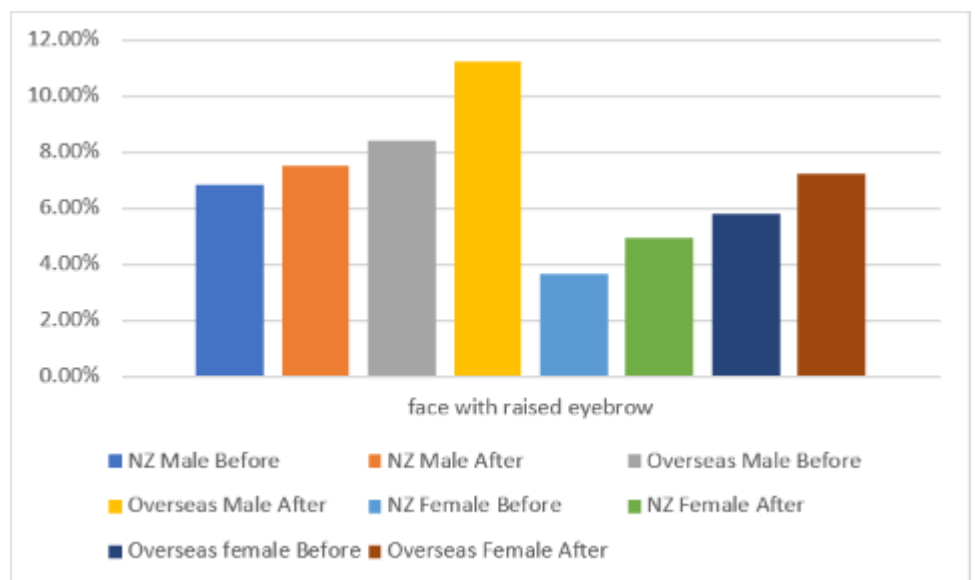
Concern

Disbelief

Disapproval

New Zealand Male:

It would seem that discussing feminism makes it less likeable or increases the uncertainty of it. This was the



majority of male voters which would indicate that there is a feeling of possible suspicion towards feminism which was increased after viewing the prints. This could mean that the impact of the prints raises more questions or challenges thinking or more of an “oh really?” response.

New Zealand Female:

Their responses were not as ‘sceptical’ as NZM participants but did experience a slight increase in selection after viewing the prints. This is a positive sign that the participants weren’t too sceptical of what the prints were provoking/commenting on feminism.

Face with symbols on the mouth

Also known as Cursing, Cussing or Swearing



Can mean/Tone (🔞) *Serious Face With Symbols Covering Mouth (Aka*

Swearing) Emoji, 2018):

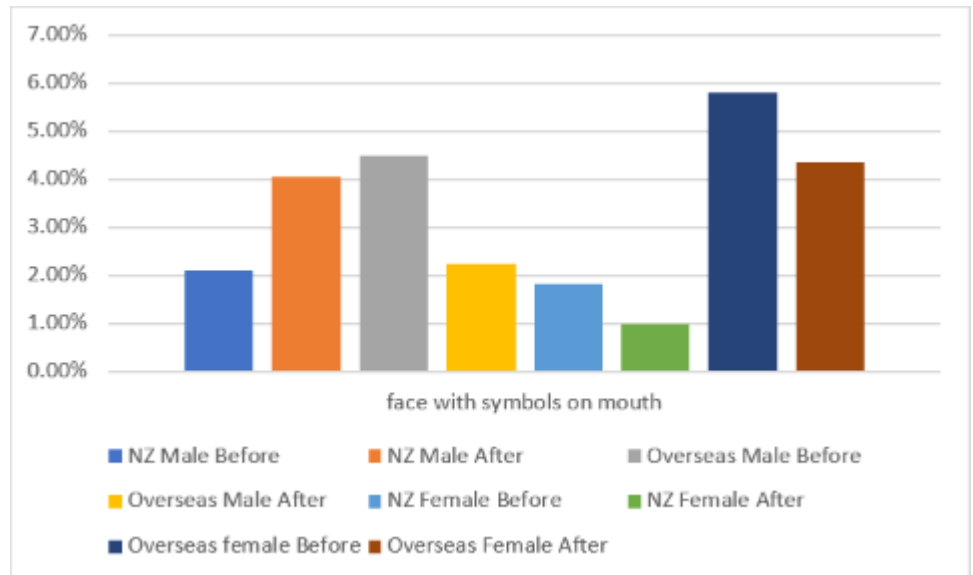
outburst of anger

frustration

rage

New Zealand Male:

What is interesting about these results is the increase in this emoji selection from NZM after viewing the exhibition. NZM



felt angrier or frustrated after seeing the digital exhibition than they did at the start.

New Zealand Female:

New Zealand females decreased but very few selected this emoji anyway. The number of overseas participants (8 recorded) was the most out of all participants but results slightly reduced (to 6 recorded responses) after viewing the exhibitions.

Grinning face with smiling eyes

Also known as Grinning Face, Happy Face or Smiley Face



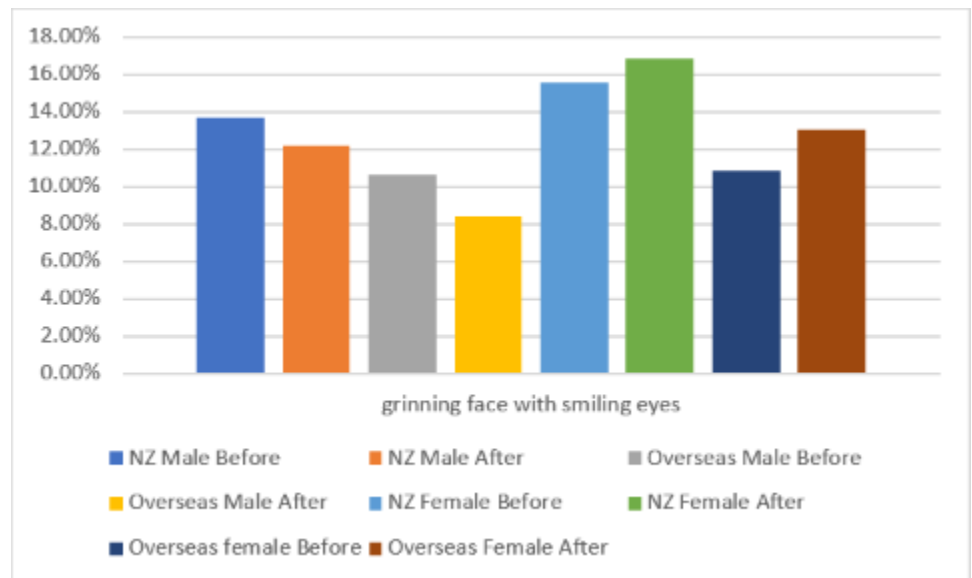
Can mean/Tone (😄 *Smiling Face with Open Mouth and Smiling Eyes*

Emoji, 2018):

happiness

good-natured amusement

Overwhelmingly positive emoji selection, the increase from female participants after viewing the prints but decreased for the male participants could indicate that the second time this



question was posed, there was a shift in the context of the participants thinking.

New Zealand Male:

Rational choice theory would suggest that there is a bias towards this emoji which is shown by the decrease in motivation to select happy feelings towards feminism.

New Zealand Female:

As for females, a high volume of participants opted for this emoji along with the handshake and the smiling face with hearts emoji on a test surgery conducted through a Facebook group.

Handshake

Also known as Shaking Hands (🤝 *Handshake Emoji*, 2018).



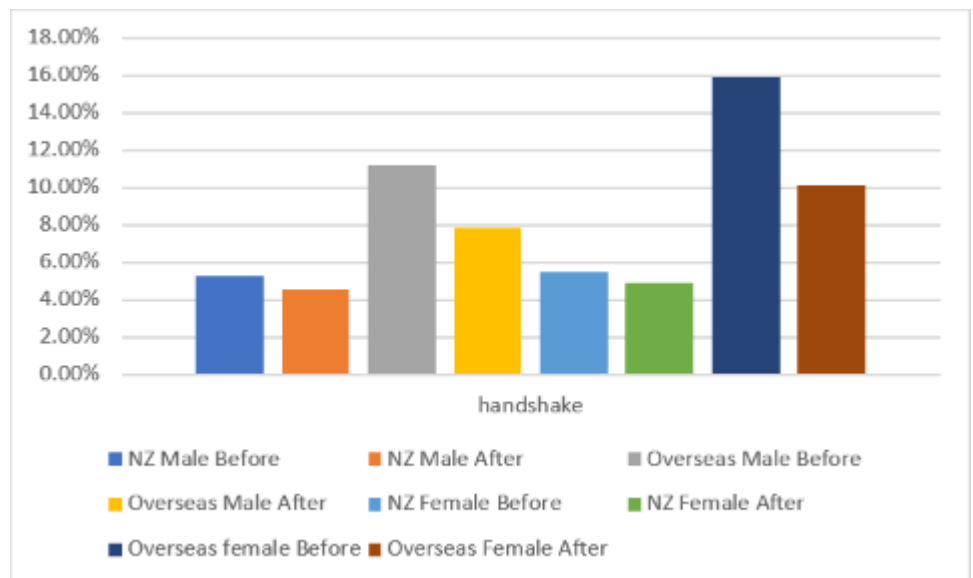
This emoji also comes in various skin tones on some platforms. The two hands performing a handshake gesture indicate a cordial greeting between friends or associates. An act of greeting, teamwork, or showing comradery.

This emoji is more of a symbol than an expression of an emotion. In the context of this survey, it was intended to mean equality or common ground as it was a popular choice in the test survey.

New Zealand Male:

This emoji was not a popular choice with NZM, and this could indicate the lack of comradery felt between Male and Female,

equality and diversity or feminists and men in New Zealand.



New Zealand Female:

This was a highly selected option for overseas female participants, but like the other participants of the survey, it dropped after viewing the exhibition.

Money mouth face

Also known as Dollar Sign Eyes, Money Face or Rich Face



Can mean/Tone (🤑 *Money-Mouth Face Emoji*, 2018):

Content dealing with money

Making money

Loving wealth

Being or feeling rich

Success or excellence

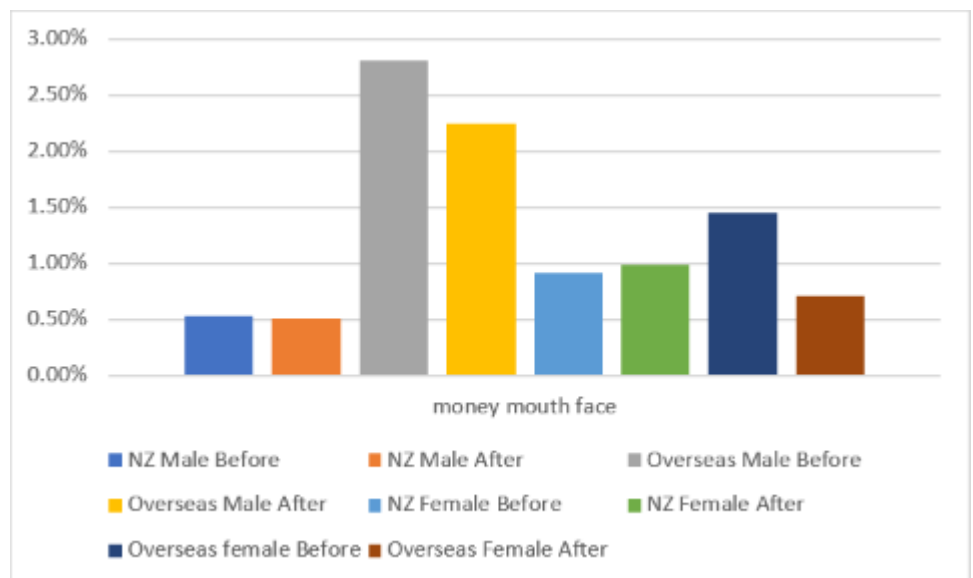
New Zealand Male:

NZM don't feel as though feminism is money-driven as Overseas male participants do. It is common to see victims of sexual harassment receive a

pay-out to keep their silence on the matter to protect the companies or individuals name.

New Zealand Female:

NZF selected this emoji more than NZM, the reasoning behind this could be that it is a topic that the participants are motivated by or feel as though it is an important part of feminism.



Party face

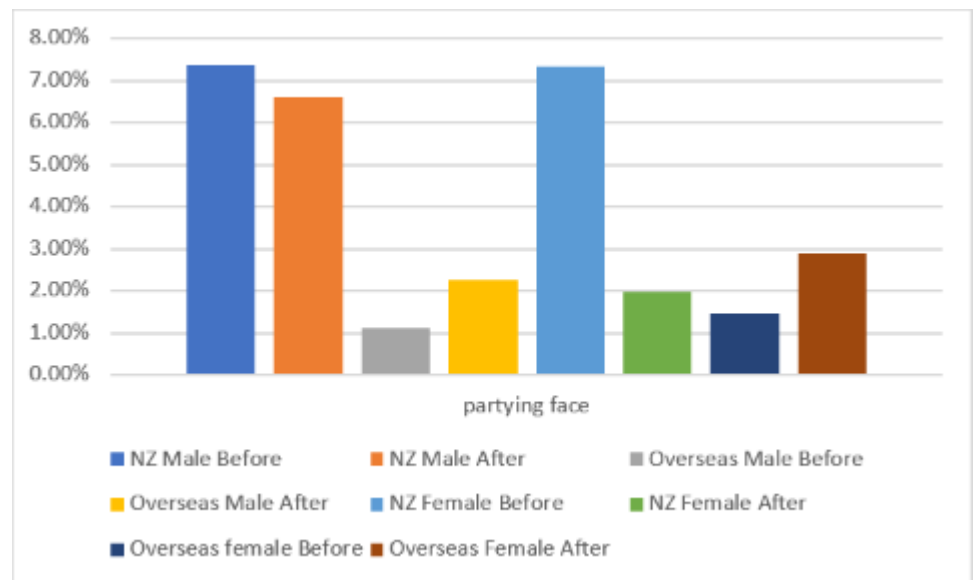


New Zealand Male:

A consistent response from NZM, further supporting the positive or celebratory emotion linked to feminism, not something that is shared with Male overseas participants.

New Zealand Female:

The cause for celebration with New Zealand's success in being the first country with women voters is a fantastic thing.



However, the prints cover the issues of feminism in New Zealand that are still prevalent which has dissuaded female participants from selecting this emoji again.

Person Facepalming

Also known as Facepalm, Hitting Head or SMH (shaking my head)



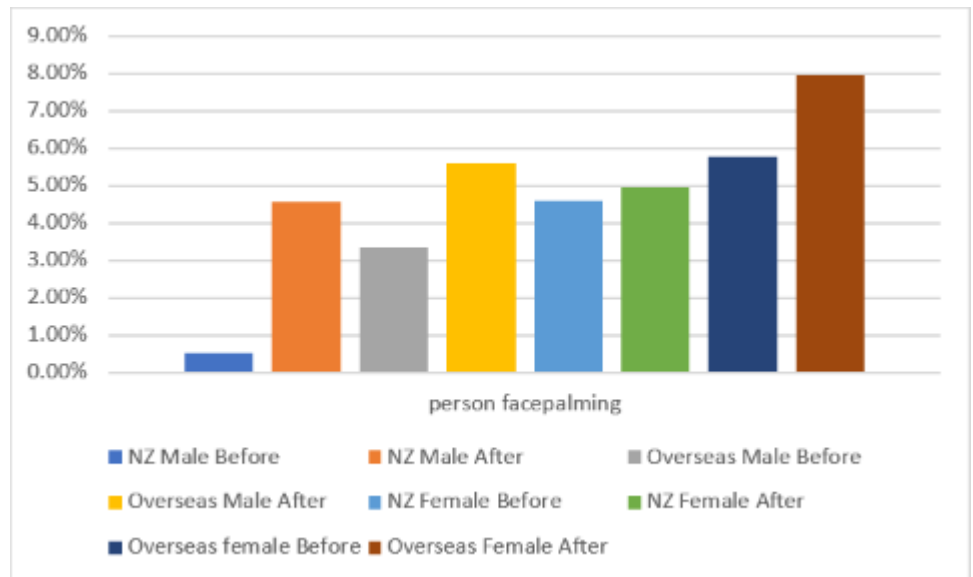
Can mean/Tone (🙄 Face Palm Emoji, 2018):

Frustration

Embarrassment

New Zealand Male:

A dramatic increase in responses from NZM for this emoji, this could indicate that the prints evoked a feeling of frustration or that



some disagreement was felt in response. This is supported by the increase in the selection of other emojis such as “expressionless face” and “rolling eyes” emojis.

New Zealand Female:

The “person facepalming” did increase slightly after viewing the exhibition, this emoji is commonly used to express frustration or embarrassment at the ineptitude of a person or situation. May be used in a similar context to the acronym SMH (shaking my head). This could be to annoyance or the perception of “trying to rebreak the glass ceiling” or from an inconvenience of having feminism discussed for too long. There was an increased from all

groups which could mean expression of dismay, exasperation or embarrassment from viewing the prints.

Upside down Face

Also known as Sarcasm or Silly



Can mean/Tone (🙄 *Upside-Down Face Emoji*, 2018):

Irony

Sarcasm

Joking

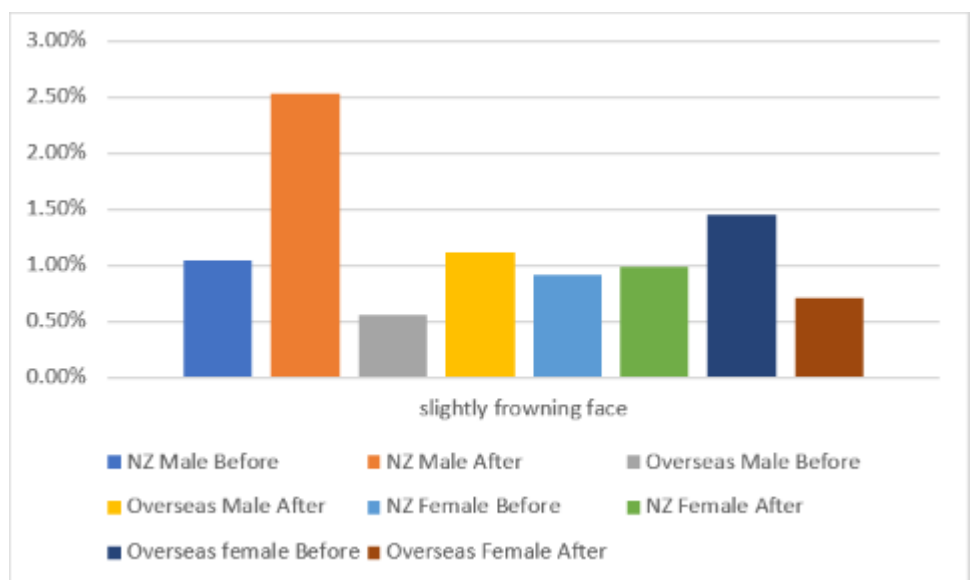
Goofiness or silliness

Bemused Oh well!

This emoji was added accidentally, and it was meant to be a standard slightly frowning face which would explain why it wasn't a popular selection choice.

New Zealand Male:

What is interesting is the 1.5% increase by New Zealand Males after viewing the prints. This could indicate an ironic or sarcastic



response to the data which would support the theory of exhaustion of the discussion of feminism.

New Zealand Female:

This was not a popular choice for any of the participants and has resulted in a possible negative effect on the rest of the data as there was no frowning or sad emoji to select.

Slightly Smiling Face

Also known as Happy Face or Smiley Face.



Can mean/Tone (😊 *Slightly Smiling Face Emoji*, 2018):

pure happiness

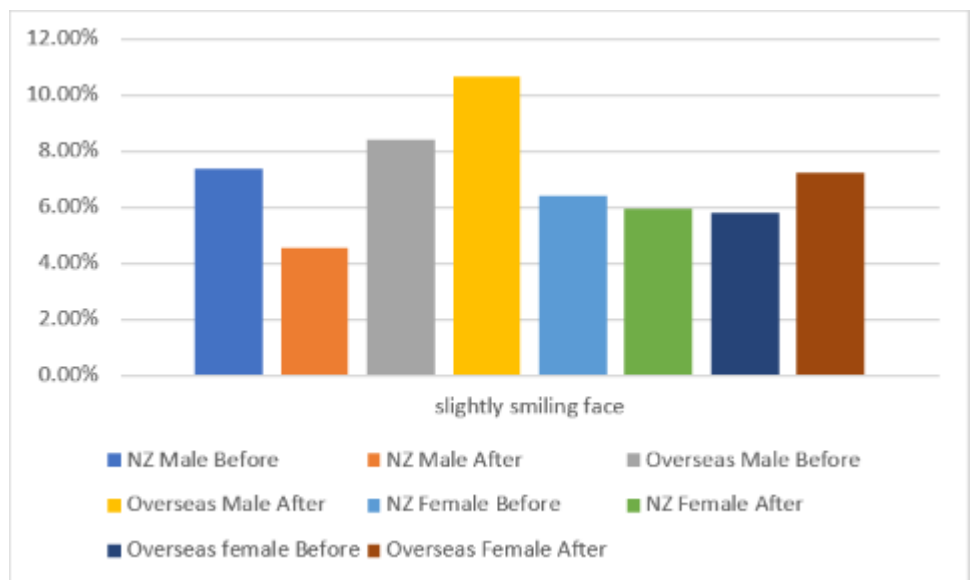
general pleasure

good cheer

humour

New Zealand Male:

A sudden drop in the selection of this emoji after viewing the print series which had little effect as the other positive emoji



options were still the most popular choices.

New Zealand Female:

NZF responses stayed almost the same with only a slight decrease after viewing the prints.

It is a basic “happy face” emoji that, like the other positive classed emojis should have decreased as abruptly (refer to “smiling face with hearts”) after viewing the print series.

Smiling Face with Hearts

Also known as In Love Face.



Can mean/Tone (☺ *Smiling Face With 3 Hearts Emoji*, 2018):

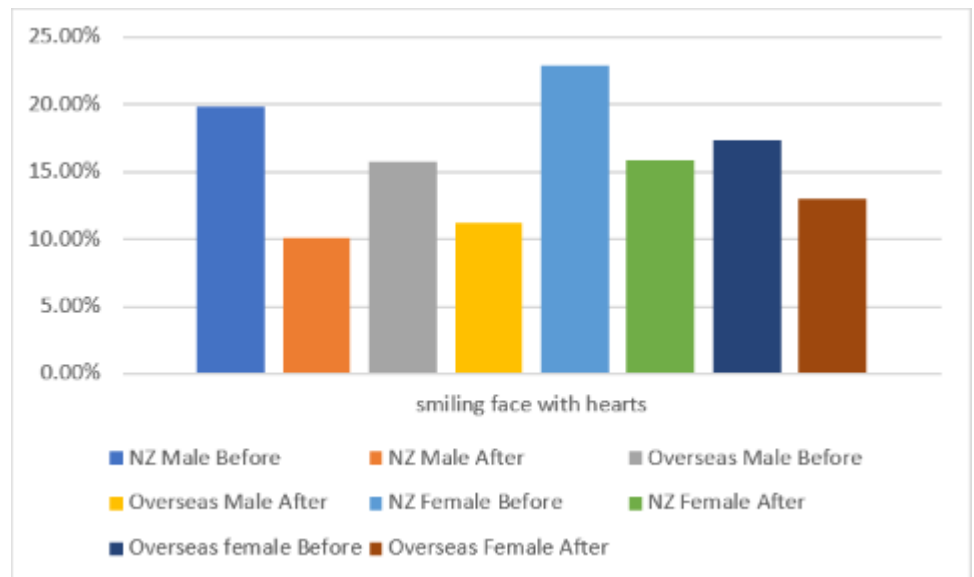
Positive affectionate feelings

In love

Feeling loved

New Zealand Male:

The selection of this emoji dropped, but the Smiling face with sunglasses emoji increased after viewing the prints. Less of a



love feeling and potentially a “that’s cool” feeling. NZM participants responses decreased by almost 50%, which is quite dramatic when reviewing other emoji change in responses.

New Zealand Female:

Much like in the test emoji survey, this emoji was very popular with participants but it also experienced a drop in being selected.

Smiling face with sunglasses

Also known as Cool, Cool Guy or Sunglasses.



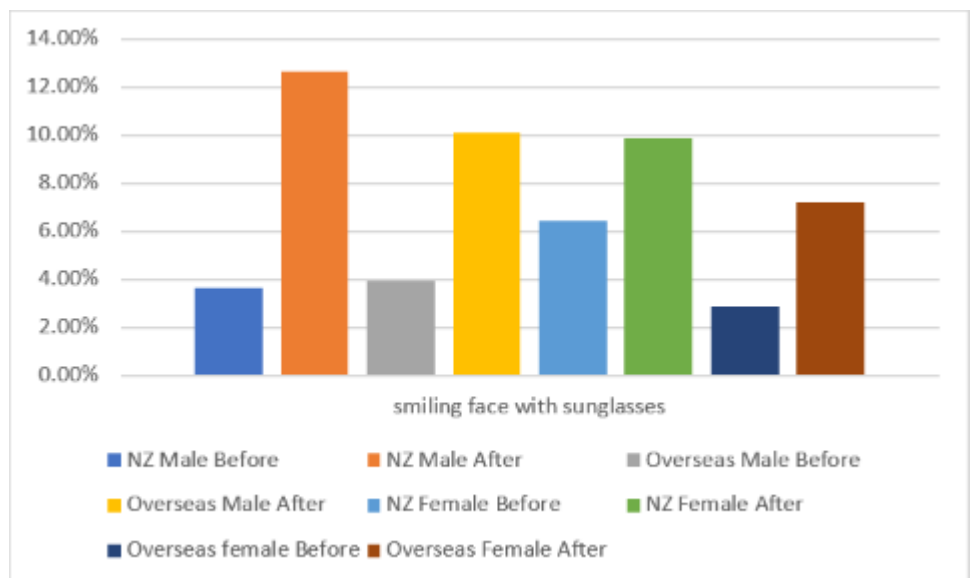
Can mean/Tone (🕶️ *Smiling Face with Sunglasses Emoji*, 2018):

Coolness

Confidence

Carefree attitude

The layout of the emoji selection changed here, and this emoji was located at the end of the first lot of emoji selection but for the second questionnaire meaning that the participants came



across it sooner making it spike after viewing the prints and contribute to the drop in responses from the other 'positive' emoji's (Smiling Face with Hearts, grinning face with smiling eyes, Slightly Smiling Face, Hand Shake) the data from this emoji provides some context to why the

other 'positive' emojis selection results dropped slightly. It is not the main reason as other emojis jumped up slightly, but not as drastically as the Smiling face with sunglasses emoji.

New Zealand Male:

NZM feel as though feminism is pretty cool, or this is due to participants coming across this emoji sooner in the survey.

New Zealand Female:

NZF had the highest for this emoji out of NZM and overseas responses, even before the shuffle around. Indicating that they selected it based on choice rather than being the first one they come across.

Face Without Mouth

Also known as Blank Face, Mouthless, Silence or Silent.

Can mean/Tone (😐 *Face Without Mouth Emoji*, 2018):



Speechlessness

Humility

Silence

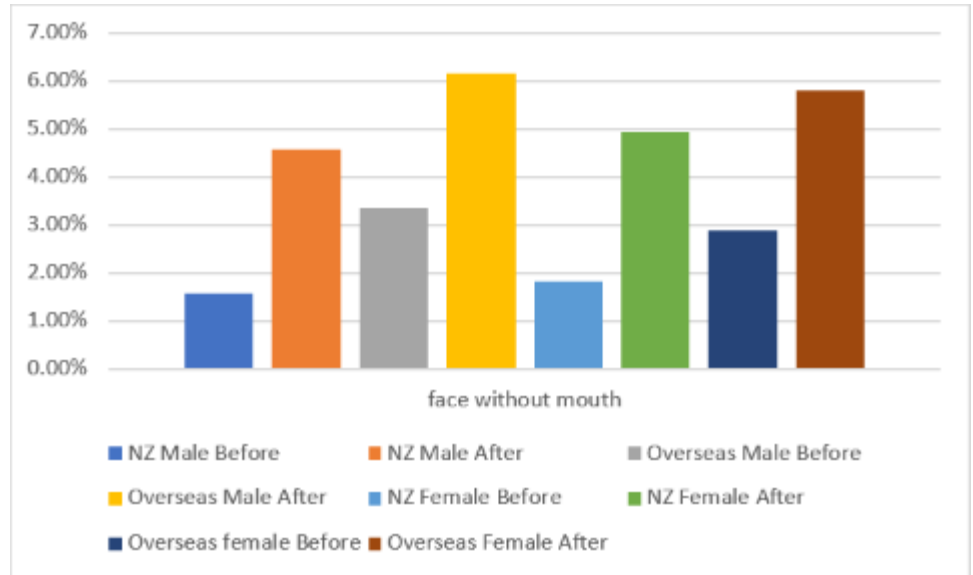
disappointment

Frustration

New Zealand Male:

Responses

increased as they did for similar emojis such as the “expressionless face” and “face with a raised eyebrow”.



New Zealand Female:

Like the “expressionless emoji” the “face without a mouth” has a shared meaning of frustration which is strongly indicated after viewing the prints based on these emoji responses.

Unamused Face

Also known as Dissatisfied, Meh, Side-Eye or Unimpressed.

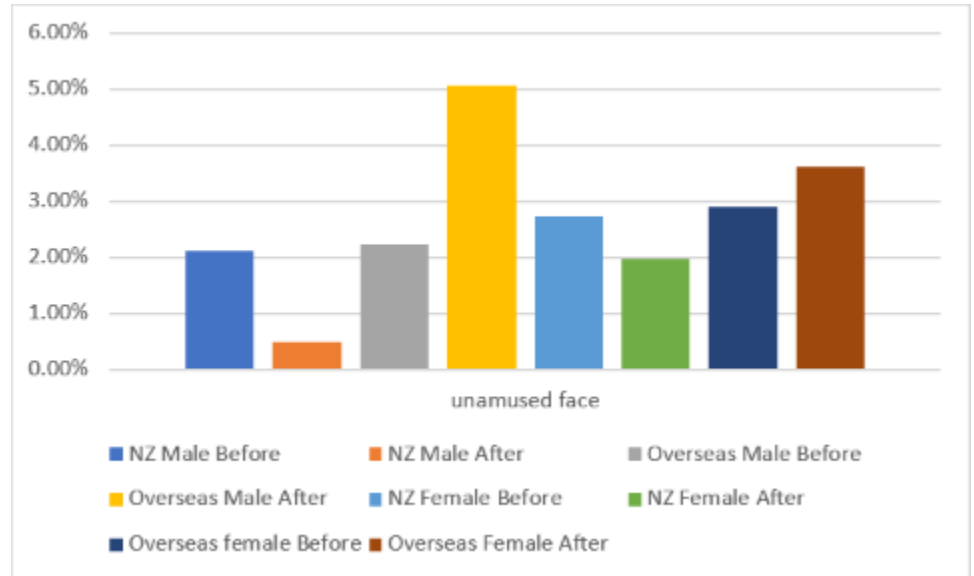
Can mean/Tone (🙄 *Unamused Face Emoji*, 2018):



Irritation
Displeasure
Grumpiness
Scepticism

New Zealand Male:

A very unpopular emoji for NZM but Overseas Male responses selected this emoji. this could be because of this emoji being at



the very end of the selection list but also because other emojis are similar in meaning that had an increased response rate. (see Face with a Raised Eyebrow)

New Zealand Female:

The decrease in response is most likely due to participants opting to select other emojis available that better reflect their feelings towards feminism which appear to not be Displeasure or sceptic emotions.

Face with rolling eyes

Can mean/Tone (🙄 Face with Rolling Eyes Emoji, 2018):



Mild disregard

Disapproval

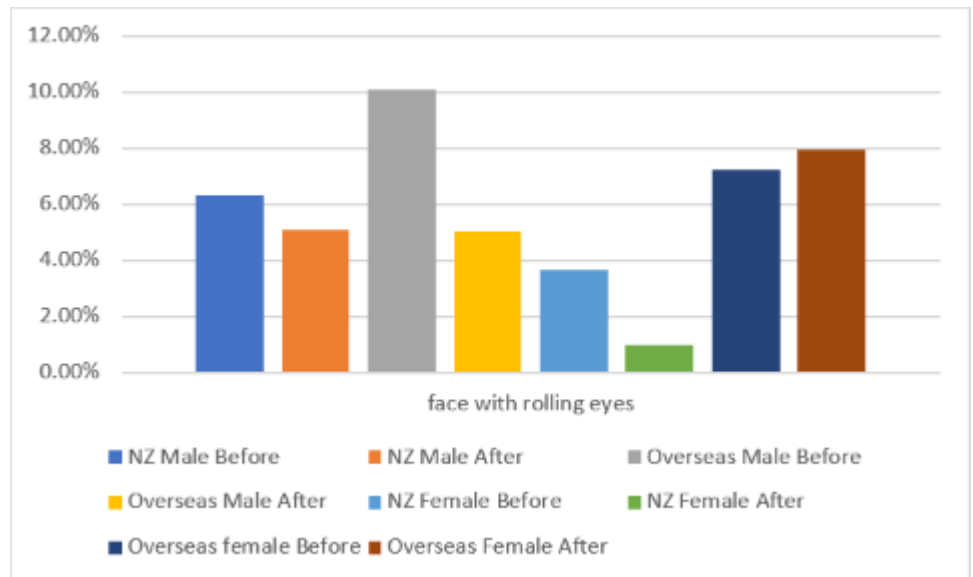
Frustration

Sarcastic

As if saying Yeah, whatever

New Zealand Male

A slight decrease in selection with NZM, this is a positive indication that the topic “boring” or feelings of disapproval were



experienced. This is interesting given that the negative emojis have typically experienced an increase in selection after viewing the prints.

New Zealand Female

In the context of feminism and the other emojis, the meaning could be more “yeah, whatever” than frustration as there are different emojis to choose from that also represent that emotion. From what the data is showing, NZF did not find this emoji fitted their description of how they feel towards feminism. However, all but the overseas females dropped in selection. Given the context of the prints, this could indicate that overseas female participants felt as though the idea of feminism is a bit “yeah, whatever” this is possible when taking into consideration that 1/3rd of females don’t identify as feminists, This does not look to be the case with NZF.

9. Discussion

The initial analysis of the data collected was that the participants were annoyed at viewing the prints. This is based off the increase in the negative type of emojis (raised eyebrow,) and the abrupt decrease in the selection of the positive and more popular emojis (handshake, smiling face with smiling eyes, smiling face with hearts, smiling with glasses). Upon further examination and looking at the change in feedback from participants for each emoji separately and divided by gender and location overseas, it supports the theory that the participants did feel annoyed,

frustrated or disappointed after viewing the prints. With only a slight increase showing on the ‘negative’ emojis but more dramatic change in data for the positive emojis, this can be interpreted as the overall response is positive towards feminism but there is a negative undertone to it. The reason for this could be because the prints do not tell anything new. Its reprocessed slogans that are already circulating and have all been heard before. Or possibly a distaste towards the topic feminism being discussed further. An additional question asking “why” they changed their answer would provide more information on their reasoning and additional context to the data.



The emojis that are of most importance in terms of the results collected are the “handshake”, “expressionless face”, “face with rolling eyes”, “Face with a raised eyebrow”, “a face without a mouth” and the “person Facepalming” emojis (figure 26). The reason these emojis are of importance is due to the increase after viewing the prints. The common theme between these emojis, excluding the “handshake” emoji, is they all are associated with feelings such as scepticism, frustration or disappointment.

The drop in “smiling face with hearts” selection and increase of “smiling face with sunglasses” indicates a decrease of a loving feeling towards feminism and more of a ‘that’s cool’ feeling. However, in terms of this analysis, the most popular and least popular emojis have been excluded for the time being, and the focus is on the shift in the mid-range responses. The prediction is that New Zealand’s views of feminism would be majority positive given that there is currently a female Prime Minister and being the first country to give women the right to vote.

The most popular emojis when first asked to select which emojis best represented the emotions they felt when they thought of feminism for NZF were “smiling face with hearts” at 22.94% “grinning face with smiling eyes” at 15.60% and “exploding head” at 11.01%. For the second round of emoji selection after viewing the prints, “smiling face with hearts” dropped to 15.84%, “grinning face with smiling eyes” became 16.83%, and “Exploding head” and “expressionless face” tied at 11.88%. For NZM, their most popular emojis when first asked to select which emojis best represented the emotions they felt when they thought of feminism were “Smiling face with hearts” leading with 23.68%, followed by “grinning face with smiling eyes” at 13.68% And “expressionless face” at 10.53%. For the second round of emoji selection after viewing the prints, “smiling face with Sunglasses” was at the top with 12.69%, followed by “expressionless face” at 12.18% which was tied with “grinning face with smiling eyes” at 12.18% as well.

Overall for both NZM and NZF, the emojis that were in the top 3-4 choices were very similar, as shown below with the combined results.

Before viewing the prints, both NZF and NZM most popular responses out of the emoji selection combined.

Emoji	Percentage of responses	Number of responses
	23.41%	70
	14.38%	43



	8.70%	26
	8.36%	25

Figure 39

After viewing the prints, both NZF and NZM most popular responses combined.





Emoji	Percentage of responses	Number of responses
	13.76%	41
	12.08%	36
	12.08%	36
	11.74%	35

Figure 40

The emojis that received the least amount of selection (figure 41) were “Money Mouth Face”, “upside-down face” and “unamused face”. The “money mouth face was to specifically see if there was a strong feeling of feminism being for money which was not observed with New Zealand Participants. The “Upside-down face” was entered accidentally instead of a “slightly frowning face”, and the “unamused face” was a bit repetitive when there were other, similar emojis to choose from.

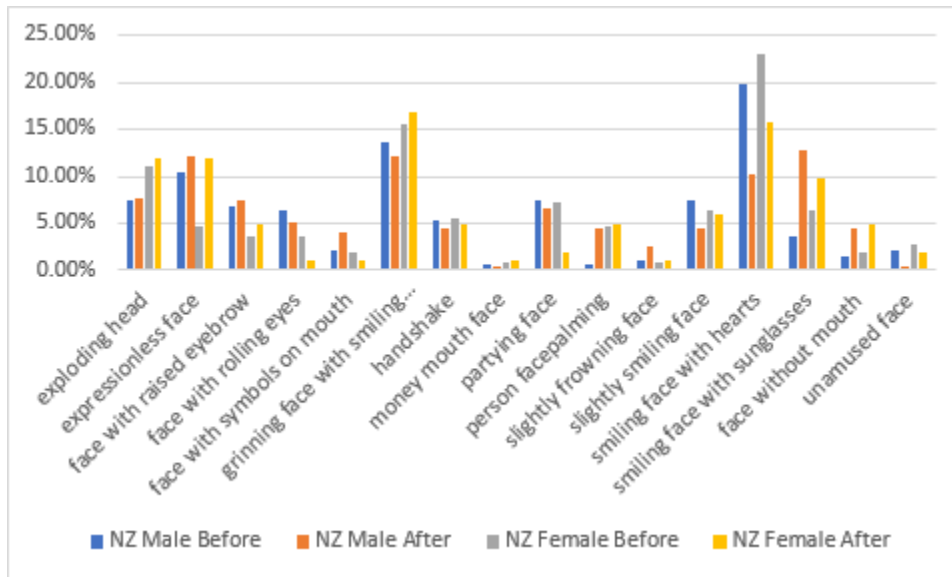


Figure 41. Emoji Responses from only New Zealand participants separated by Gender.

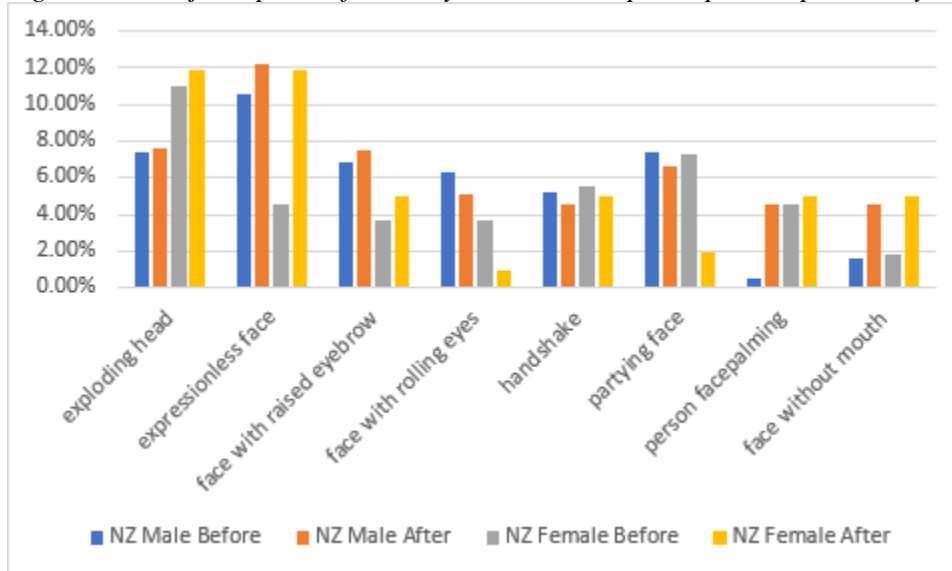


Figure 42. Emoji Responses from only New Zealand participants separated by Gender and only emojis that are of importance.

Based on the data collected, there is a difference in thinking regarding feelings towards feminism between New Zealand and Overseas participants as well as between genders. This has been useful in providing context to the emoji selection even though it will not be used in the discussion of the results. Results of overseas specific data can be found in the appendix.

From what the research has indicated, New Zealand generally has strong, positive feelings towards the term Feminist. But as reflected in the data, there was an increased negative response. This is believed to be an indication of exhaustion of the topic as Feminist thinking in New Zealand lacks inclusiveness and diversity in its meaning (Curtin, 2015); this can be seen in the number of ideologies and movements throughout history. The expression of experiences of feminism is limited to white women, with some groups, cultures, genders and sexualities being excluded. This exclusion does not fit the definition that feminism has, the belief that the sexes are equal (Burkett & Brunell, 2020). Feminism is still current in the scope of sexism, but because of its warped perception and history of exclusion, the label feminist and feminism is no longer current. Even the waves of feminist movements have led to a more significant change in New Zealand society that is more inclusive, it has been benefited by white women before women of colour.

What is needed to achieve equality is very different for diverse cultural groups, religions and genders as the mainstream interpretation of feminism does not include the intersectionality that women of colour experience. Because I, a white woman, do not experience the same inequalities as other women, does not make it any less important in society. The lack of inclusiveness in feminist history does not reflect well on the future of it. Diversity should be at the forefront of feminist and egalitarian. The term Diversity is becoming a word that better describes the inclusiveness that is needed in the discussion of equality rather than feminism as it included all groups, cultures, religions and genders in the movement.

An issue with the prints that was not considered was the lack of diversity and innovation in the prints used. Upon reflection, they lack the confrontational and shock factor that Guerrilla Girls and Banksy works have achieved with their works. It was disappointing to realise that the satirical

prints in the survey were whitewashed and did not show any cultural diversity. This could have resulted in drastically different results collected from the survey and provided substantial evidence that diversity is a key part of Feminisms future.

10. Conclusion

The research and the methodology support the theory that the term feminism in New Zealand is felt to be “trash” in the context that it lacks diversity and needs to be consciously reviewed to become more inclusive. Diversity movements transcend feminism movements in a way that harbours no exclusion of any groups.

The use of emojis as a data collection method has some gaps in regard to providing additional context to clarify the data and provide a more robust understanding of why they were selected. However, it is a clear and straightforward way for participants to express their feelings in a language that is easily understood by the participants. Perhaps allowing space for participants to add their own emojis or provide written responses to accompany the data would provide greater insight and reasoning for their emoji choices.

Further research would be beneficial for the use of emojis as a data collection process and some refinement in the survey structure to include space for participants to add a written description of their feelings and which emojis are best to use.

For future work, it is recommended to conduct further research using the emoji data collection methods. In addition, conduct a survey that uses the term “Diversity” and compare the responses with a survey that uses the word “Feminism”. This analysis may then provide real insight into people’s feelings towards the term “Feminism” and if it is simply outdated, as “Diversity” is now a common term used in society.

11. Researchers Note

I hope that feminism becomes a movement where it is common practice to give space to groups to express their experiences. It is not an individual race to equality but a collective that moves as a community towards it. This is something that will come more readily through advocacy of diversity than through feminist labels.


My thinking of feminism was genuinely challenged with this research. The initial drive for this research was to provide evidence that feminism in New Zealand has either overwhelmingly positive or negative emotions. What has resulted from this research is a potential mixed response when feminism is discussed both with New Zealand participants and participants who reside overseas. This has led to a more in-depth discussion on the lack of diversity in the history of feminism and feminism in general. This research has made me as an individual more conscious of my experiences of feminism and the experiences of others around me and the world.


Going into this research, the emojis I would have personally chosen would be Face with a raised eyebrow, Handshake and Money mouth face.

The Face with Raised Eyebrow because of my scepticism towards Feminism due to my lack of diverse personal experience with it. The Handshake emoji was selected because I had an understanding that it was with the intention of equality. The Money Mouth Face is due to a personal experience after reporting sexual harassment.


After completing this research, the reasoning behind my emoji selection has changed to Expressionless face, Exploding Head and Handshake still. The expressionless face is due to the frustration I feel about how the word feminism has been warped over time into a term that is limited by its negative connotations. The Exploding head was selected due to the research helping me to recognise the Whitewashed effect on Feminism and into how it has affected other women and women of colour. The Handshake has remained, but the decision for its selection was driven by understanding the importance of diversity and unity in Feminism.


Bibilography

 *Money-Mouth Face Emoji*. (2018). /money-mouth-face/

 *Handshake Emoji*. (2018). /handshake/


 *Face Palm Emoji*. (2018). /person-facepalming/


 *Face with One Eyebrow Raised Emoji*. (2018). /face-with-raised-eyebrow/


 *Serious Face With Symbols Covering Mouth (aka Swearing) Emoji.* (2018). /face-with-symbols-on-mouth/


 *Shocked Face with Exploding Head Emoji.* (2018). /exploding-head/


 *Smiling Face with Open Mouth and Smiling Eyes Emoji.* (2018). /grinning-face-with-smiling-eyes/


 *Smiling Face with Sunglasses Emoji.* (n.d.). Retrieved February 23, 2020, from /smiling-face-with-sunglasses/


 *Expressionless Face Emoji.* (2018). /expressionless-face/

 *Unamused Face Emoji.* (2018). /unamused-face/

 *Face Without Mouth Emoji.* (2018). /face-without-mouth/

 *Slightly Smiling Face Emoji.* (2018). /slightly-smiling-face/

 *Upside-Down Face Emoji.* (2018). /upside-down-face/

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