

Social media a tool of cyber feminism activism

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Abstract: *The Cyberfeminism is an extended branch of Feminism only. The viral nature of social media has made it popular tool of communication. It has democratized this activism online. Facebook, Twitter, Blogs, Instagram, Hashtag has removed the barriers of culture, society, community, religion, culture, language and geographical distance. Here they create their own identity, speak their mind and heart without fear, here they get connected with world around. It is frontline for feminism. This paper wishes to explore this feminism on social media with the help of successful online campaigns for women empowerment and gender equality, picked from different parts of the world.*

Key Words: *Cyberfeminism, social media, activism, online campaigns.*

1. INTRODUCTION:

World is witnessing the impact of social media in all aspect of life and society. As social media has revolutionized the communication, interaction and connectivity. It has provided a huge platform giving global access to local issues, no individual is alone in context of social media. Everyone using social media is part of one or more online community. These online communities are built upon the basis of aims, objectives, ideologies or interest. That's how social media is practical platform of "global village". Take the example of Nirbhaya gang rape in Delhi and the worldwide protest, anger of masses made it a global issue. It was no more grievance of one girl or one family from India. Cyberfeminism is the feminism online, so feminists, feminist organizations are using these platforms to get connected with other feminist organizations. As the research paper by Valerie Belair Gagnan, Smeeta Mishra, Colin Agus in 2014 on Delhi ganga rape, written, "Throughout it has been explained how Indian and foreign media used social media during coverage of Delhi gang rape and protests, how journalists represented the public sphere in their social media usage and what this representation says about the future of the Indian public sphere." [1]

Feminist making communities for better hearing of their views. Riera T., research scholar from Scripps college in her thesis (2015), "Online Feminisms: Feminist Community Building and Activism in a digital Age", writes in the conclusion, "Online feminism is a significant and valid source of feminist critique and analysis. Online feminism functions to educate and provide access to feminist knowledge. Users go online to seek and share information about feminism and in the process expose others to feminist concepts." [2] Social media helped feminists to be more visible and audible as compared to traditional media. Moreover, social media is viral, so it gives more connectivity in less time, range of interactivity and networking is also global. In this paper, the recent online campaigns of feminist issues, online protest and feminist groups communities build up has been discussed for better understanding. In last decade the analysis of online activism of feminists highlighting the importance of social media. Cyberfeminists are keeping social media as main tool of communication if not only one.

Empowerment can be defined as a Multi-dimensional social process that helps people gain control of their own life (Page and Czube, Journal of extension,1999) [3] In the same way women's empowerment refers to "Women's ability to make strategic life choices where that ability to make strategic life choices where that ability had been previously denied them.(Malhotra et al,2009) [4] (Bayeh E., 2016) [5] As per the definition of activism in Merriam Webster, " A doctrine or practice that emphasizes direct vigorous action especially in support of or opposition to one side of a controversial issue." [6] Kofi Anna, secretary general of the United nations, declared in a 2006 report posted on the United Nations Development Fund for Women (UNIFEM) website that, "Violence against women and girls is a problem in pandemic proportions. At least one out of every three women around the world has been beaten, coerced into sex or otherwise abused in her lifetime with the abuser usually known to her." [7]

Ban Ki-moon, UN secretary- General explained in his words: Violence against women and girls is a human rights violation, public health pandemic and serious obstacle to sustainable development. It imposes large scale costs on families, communities and economies. The world cannot afford to pay this price." [8]

Somali-born writer Nadifa Mohamed's novel *The Orchard of Lost Souls* talks with brutal honesty of a wide catalogue of violence against women and girls across society perpetrated by both men and women, from structural violence to cases such as female genital mutilation (FGM). The narrative draws on family experiences in a context of conflict. But it is all too evident that these experiences and that of domestic violence and a catalogue of hard-hitting abuses are a reality for millions of women and girls worldwide and in Africa today, that must stop. [9] About her book, Nadifa says "Violence is often hidden and is therefore unacknowledged or never questioned. My approach is to bring it out in the open and make it something we confront." We have a duty here to put that into practice and the Bank's pan-African call to end all forms of violence against women and girls aims to do just that on November 25 and beyond. We are urging our partners and networks to do the same and showcase their efforts. At the Bank, we are hosting awareness-raising events at headquarters and in our country offices, while our online platforms will build space for debate and discussion. It's just the beginning. [9] November 25 is celebrated as International Day for the Elimination of Violence against women across world. [10] Because violence against women is a phenomenon prevailing everywhere in developed, developing and under development countries. It is human rights violation or denial to human rights.

Feminism - Simone de Beauvoir, journalist, women right's activist, academic, activist, Philosopher defines feminism as women to embrace their sexual difference and for men to give women access to the political rights and the economic opportunities they deserve. Women must seize their own liberation through enlightenment and be recognized in the public sphere as human beings distinct from men but equal to them. [11]

Cyberactivism - activism done on internet is Cyberactivism, it is also called online activism, web activism, e-activism. It is the use of electronic communication, technologies such as social media, especially Twitter, Facebook, YouTube, e-mail etc.

Cyberfeminism - *Cyberfeminism is a term coined in 1994 by Sadie Plant, director of Cybernetic Culture Research unit at the university of Warwick in Britain, to describe the work of feminists interested in theorizing, critiquing and exploiting the internet, cyberspace and new media technologies in general. [12] The term cyberfeminism was coined by VNS Matrix (read Venus Matrix), an Australian artist collective active between 1991 and 1997, who, inspired by Donna Haraway's Cyborg Manifesto, wrote the Cyberfeminist Manifesto for the 21st Century. Their art was a "mission to hijack the toys from techno cowboys and remap cyber culture with a feminist bent" (Schaffer 1999:150) and as such was concerned with subverting the perceived androcentric of new technologies, for instance by re-imagining "the clitoris [as] a direct line to the matrix". [13]*

Andrew X states in his article, ' [14] Give Up activism', writes "the activist is a specialist or an expert in social change. To think of yourself as being an activist means to think of yourself as being somehow privileged or more advanced than others in your appreciation of the need for social change, in the knowledge of how to achieve it and as leading or being in the forefront of the practical struggle to create this change....defending ourselves as activists means defining our actions as the ones which will bring about social change, thus disregarding the activity of thousands upon thousands of other non-activists. Women have used these sites and resources to connect to the outside world, gain greater knowledge, increase their social status, organize on social causes and challenges perceived injustices (*Hafkin & Huyer,2006, Hafkin & Ertl, & Dryburgh,2005*). [15] [16] Individuals have also used social media to challenge the misrepresentations of women and girls, as seen in the case of 14-year-old girl sparking a protest movement against the altered images in teen magazines through an online petition. (*she created _Italie,2012*) [17]

Social Media – Social media is the collective of online communications and channels dedicated to community-based input, interaction, content-sharing and collaboration. [18] Websites and applications dedicated to forums, microblogging, social networking, social bookmarking, social curation and wikis are among the different types of social media. Social media is interactive in nature. In last ten to fifteen years, the growing number of social media has made its impact felt to all over the world. Issues of corruption, social injustice, human rights, political dissatisfaction, economic issues, inequality, partiality, biases etc. are global issues being raised and discussed on social media. Arab revolution is latest and big win of social media impact. Protests in Iraq, Syria, Asia, America, China, Romania and so on are examples of online activism on social media. The Arab Spring demonstrates the use of social media to effectively inform the public in the country or outside the country and to organize in times when most of the media are under control or censorship (*Allagui & Kuebler,2011*). [19] Research on the use of ICT for activism and protests online on social media situates itself at the intersection between social context, political purpose and technological possibility (*Gillian et al., 2008*). [20] Social movement and activism is a social process in which mass or masses display their interests, say loudly their grievances and criticism and ask for solution or suggest. Then internet has resulted in a global and intellectual discussion debate of its impact and reach. It made possible communication of one to one, one to many, many to many, masses to masses. It helps in facilitating the mobilization, increase geographical reach, in starting self-operated movement, it provides a platform to activist to plan and implement their plans.

2. LITERATURE REVIEW:

In the research paper with Title, “*Notes on the Political Condition of Cyberfeminism*” said that Cyberfeminism is a promising new wave of (post) feminism thinking and practice. Through the work of numerous Net active women, there is now a distinctive Cyberfeminists Net presence that is fresh, brash, smart and iconoclastic of many of the tenants of classical feminism. [21] One aspect immediately evident is that the Net provides Cyberfeminists with a vehicle crucially different from anything available to prior feminist waves. (Ensemble, 1998). [21] The third wave of feminism missed (with few exceptions) moving into one crucial area, however- the revolution in communication and information technology. Cyberfeminism represent a new set of explorers ready to move the struggle into this new territory. (Ensemble, 1998)

Faith Wilding in the research paper, “Where is Feminism in Cyberfeminism?” tries to define feminism in new cyber environment. These definition and perceptions, meaning were shared by different feminists, Quick net browse by most feminist rebellions got many name likes cybergrrl-ism, webgrrls, riotgrrls, guerrilla girls, bad girls etc. It was discussed that a wide variety of articulations of feminist and postfeminist practices in these various groups which range from anyone female can join chatty mailing lists, to sci-fi, cyberpunk and femporn zine; antidiscrimination; lesbian separation; medical self-help; artistic self-promotion; job and dating services; and just plain mouthing off. Imaging Cyberfeminists theorists teaming up with brash and cunning grrl net artists to visualize new female representatives of bodies, languages and subjectivities in cyberspace! There is little collaboration between academic feminist theorists, feminist artists and popular women’s culture on the net. What would happen if these groups worked together to visualize and interpret new theory and circulate it in accessible popular forms? race, age and class structures, Cyberfeminists need to draw on the researches and strategies of Avant Garde feminist history and its critique of institutionalized patriarchy. (Wilding, 1998) .[22] Jane Kenway, discusses that people who regularly use the modern technology, internet, social media don’t care to discuss the quality of traffic, direction, different activities in different languages, who will be controlling light or about who gets to travel. She said that this metaphor has somewhat masculine connotations and it is enhancing masculinity. [23]

ARAB WOMEN cyberfeminism 2007 – Rita Stephan in the paper title, “Arab women cyberfeminism” writes about the Arab CF and place, status of Arab cyberfeminism in American Cyberfeminism. “Arab American feminism emerged as a complex interaction between ‘First and Third world feminists situated within a highly politicized context.” (Salib,1999, p.313-314). [24] In 1999, members of san Francisco chapter of Arab women Solidarity Association (AWSA- United) launched a website and email list to make a data of Arab women who uses internet, social media and interact under the titles women, Arab’s women, Muslim or of any religion. Writer has used this case study to explain how internet, social media, digitization, virtual world helps Arab women to constitute their identity. “Arab feminists have taken their activism to the safety of the internet in order to be safeguarded from unfavourable governmental restrictions, oppressive patriarchal systems and rigid religious practices in the Arab world.”. As per Al-Hibri,1994, p.161 “1960’s American feminists do talk about Arab cyberfeminism, but their discussions were remained limited to ‘veil and genital mutilations’”. [24] Author concluded the Cyberfeminism of Arab as effective and added that with the more and more women were interested in joining these online interactions. But it was under the impression of US cyberfeminism and relating the issues with western concepts. It is more about US then Arabian. It provided a safe, free space to say what they think and problems they wish to share and discuss without being disclosed.” [24]

“Cyberfeminism with a difference” by Rosi Braidotti in 1996, [25] discusses the cyberfeminism in post modernity with highlight issues of sexual differences. In post modernity Art and technology inter-connected especially in concern to information technology. Modernity and crisis of modernity are exposing women to new possibilities of joy and happiness. Feminist challenge this primacy of vision. Author feels that the internet, cyberspace or visual reality all have changes the technology only. It is still dominated by male and messages against women to show women in poor light, is also same. Only tools have changes. Author says , animation and graphics has a very strong future and will, can impact anything, as Gulf war was fought by virtual reality, but butchery was real and happened in real world. Feminist researchers were very upset and worried about the dangers posed by disembodiment, with modern technologies. In the form of pornographic violent humiliating images of women, specially designed programs allowing virtual rape and murder. Such contents are being made with new technologies in which interaction of sexuality and technology is visible as form of masturbating and masculinist power. These content show man as God and they promise to female a forever pleasure, ultimate orgasm. After which female wander as insane. New is created from old, same way to stop and getting rid of these old habits, thinking of gender differences, something new must be invented and applied. For this all have to unite in this and collectively have to mourn the death of old socio symbolic contract. [25]

Notes on political condition of cyberfeminism, Art journal, Vol.57, No. 2 (summer 1998) pp. 46-59 by Faith Wilding and critical ensemble. [26] Faith Wilding is a multidisciplinary artist, writer and teacher whose work addresses aspects of the somatic, psychic and socio-political history of the body. (15) She collaborated with critical art ensemble on the Flesh Machine project. Ensemble is a collective of five new genre artists exploring the interactions between art, critical theory, technology and political activism. In the first Cyberfeminism international, Kassel, September 20-27,1997, the women from Europe, America, Australia meet at the hybrid workspace at the document X to discuss, debate, workshop and make presentation about the fastest growing movement in the cyberfeminism [26] Author had written this paper from already published papers recently, from the emails of participants, many broadcasted commentaries. It was a collective action so individual names not mentioned. In part One – Author discusses cyberfeminism as a new wave of feminist thinking and practices. The net has provided a new, fresh breath, smart spaces for feminist discussions. Net has provided opportunity to be a participant in the territories which were male dominant, even to those territories which were earlier denied to them traditionally. Cyberfeminism is an important part of the gender struggle desperately wanting gender diversification. Cyberfeminism has provided a vehicle which was never available to earlier all feminists generations, waves. In old times, feminists biggest hurdle was to get time out of household's work, children's responsibilities to discuss their issues in groups. Groups were having women of same area and backgrounds, so issues were also common. But the mass movement, protests and procession and violent movements were always a NO for them. [26]

As per author, the number of women who are well versed with technology, comfortably using it and knowing its strength and understanding the intricacies of the technology, how to use system for survival. [26] With the time, cyberfeminism has come to that point where it must be a clear identity that who are the separatist feminists and who are not. In fact, crisis has always been noticed between feminists, feminist organizations. The feminists who are professionally educated and financially independent got undue advantage and give priority to their issues. Other groups have objection over this, they blame partiality. This gap is negative and destructive for feminism. Sisterhood is not working in contemporary situation, so feminist has to learn to live in small coalition and alliances and to live with contradictions, conflicting with the difference of thought. Cyberfeminism is drawing on past waves of feminism. Cyberfeminism agreed that cyberfeminism is important but real-world meetings are also important and should be taken along with cyberfeminism. The ladies, the feminist thinkers participating in this conference made efforts, beg little less experimentation in public to know about how much the public knows about this revolution of cyberfeminism. It was shocking that there was a huge gap between public knowledge, perceptions and hype and perceptions of new communication technologies. The international conference discussed that how cyberfeminism can be strong and active. Few goals, objectives were aimed in discussion. Efforts were planned to create new feminist platforms, to educate women in content reading and creating, to train them for new technologies, writing more books on cyberfeminism, preparing data bases, inviting more people for presentations, sharing their expertise, knowledge, continuation of virtual space in cyberfeminism. These efforts surely made the cyberfeminism strong and wide spread. [26]

3. RESEARCH METHODOLOGY & DESIGN:

This is an analytical, exploratory research. The content has been taken from the Online articles, online news portals, web pages, Facebook pages, blogs, tweets, pictures from google and other websites discussing online campaigns on social media and their updated reporting. The data has been picked from online media and social media for recent social media campaigns which was noticed worldwide by their impact, between 2010 to 2017. The news reports in newspaper as print media and TV also been mentioned where the impact of campaign was discussed. For reading and analysing the comments and remarks of people on these social media campaigns the Google search engine was searched.

4. DISCUSSION:

Media users in India - According to the report. 'Internet in India; by the **Internet and Mobile Association of India (IAMAI)** the number if Internet users in India is 432 million in India and it will reach up to 465 million in June 2017. [27] This growth is moderating in Urban Indian and fast in rural India. As per IAMAI till 2016 India was the third largest Internet user in the world, and it is possible that in 2017 India will be the second largest users of Internet, after China at first place. Further IAMAI states that in this world's largest second highest users of Internet, 71% are male and 29% are female. But the ration is changing, and the number of female users is increasing gradually.

As per the report submitted by e-marketer, in 2017 January, said that India will surpass the US in Facebook userbase. So far India is the largest second user of Facebook, but in 2017 it will cross 100 million mobile phone

Facebook users for the first time. India approximate will have 145.9 million. From using other media, the total number of Facebook users is nearly 195 million. In India 76% users are men and women are on 24%.

Twitter, has 23.3 million users in India wishes is second largest in Asia- pacific. Over 30 million LinkedIn users in India. YouTube, the video sharing site has more than 60 million users in India. 62% users are male, and 38% users are females. This much availability shows that its worth to research the fact that how the feminists are using the social media. In the paper, the uses of social media to stop, oppose the VAW has been compiled to know that how for Cyberactivism, cyberfeminists are using social media as a major tool to communicate and fight against violence against women. The paper would also like to show the impact social media has created for such campaigns, projects and movements.

The overall impact of social media is already talked about on every platform of mass communication, then it should be worth knowing that how it can help to stop VAW. In this paper author tries to know the ways in which the social media is being used by feminists or other users to prevent the VAW. The paper reviews few campaigns globally and Indian which used social media as tool to fight against VAW. If social media had showed some impact and change then how in which way, it helped

5. ANALYSIS: Social media used as a tool of feminist communication--In digital age, the education, media emerged as the one of the strongest tool to fight against VAW. Social media give it a new dimension. Facebook, Twitter, blogs, Apps for chat have become an integral part of the life of millions of India, same is true in global aspect. At present India has nearly half of the population are users in India. Out of which 30% are women. India is one of the fastest growing country in the use of social networking and being online users.

The impact of social media is visible and discussed at length in regard to all spheres of life. Social media websites are most popular search outs on the virtual world. It has effects, impact on all aspects of life and society. All political parties in all continent can't imagine a election or publicity campaign without social media. In face the social media is winning over traditional media. Modi's win in India and Trumps. Affection to tweeter. Recently Mr. Donald Trump while replying to a question about the media accepted that without the support of his tweets he could have not be there in white house. Social media has democratized the feminist efforts by providing a free space to talk and share. It gives a freedom to speak to masses. Cyberfeminism activity is frequently utopian in its outlook; draws heavily on postmodernism and psychoanalysis and it is commonly technologically determinist, uncritically supporting the contention that technology can save the world. (*Luckman 1999*). [28] Cyberfeminists have belief in social media that the internet will be a space where the worldly hurdles, blocks, biases will not stop women from speaking their mind and soul. As Luckman tells the feminists using internet social media feel that this space has no gender and its giving an equality. early cyberfeminists predicted communication to be a key on social media. On Facebook they post pics, content, comments, write blogs on feminist thoughts. Rossiter (1982b), Walsh (1977), [29] found that studies have documented the massive historical resistance to women getting the education. Credentials and jobs available to similarly talented men. Few studies also showed he way uses and abuse of biology, social sciences, technologies, science used in the service of sexist, racist, homophobic and classist and social projects. [29]

In book Zeros and Ones: Digital women and the New techno-culture, in 1997, Sadie plant [30] wrote about the relationship of technology and feminism and Cyber culture. Sadie plant revealed the contribution and credit of women in the development and growth of new technologies, as Lovelacw, who provided a condition of possibility for the development of these world changing inventions. **Donna Haraway** in her essay, "A Cyborg manifesto: Science, Technology and socialist feminism in the late twentieth century", [31] wrote about Cyborgs and women. As per her book Simians, **Cyborgs and Women: The reinvention of Nature (1991)** written how cyberfeminism was born mainly as a reaction to "the pessimism of the 1980s feminist approaches that stressed the inherently masculine nature of techno-science". [30] **Faith Wilding** argued, "if feminism is to be adequate to its cyber potential then it must mutate to keep up with the shifting complexities of social realities and life conditions as they are changed by the profound impact communications technologies and techno science have on all our lives." In her essay, "where is feminism in cyberfeminism'. **The 100 Ani-theses** range from simple notions to serious notions of feminism and techno future. The hints to defining and what not to define gives overlapping ideas in anti-these is better suitable to post- feminist ideals. This also made it clear that cyberfeminism is not only about theory, but it requires participation in real life too. Just by clicking on tabs is not sufficient, although it shows the support but more than in practical is needed. **Old Boys Network** writes, cyberfeminism is linked to aesthetic and ironic strategies as intrinsic tools within the growing importance of design and aesthetic in the new world order of lowing pan capitalism". In 90s many feminist art activists and theorists got recognition for their world related to cyberfeminism like **VNS Matrix and Cyber Feminist Manifesto, Faith wilding** and **Critical Art Ensemble** and many more. In 20th century women used this space very

much for feminism reasoned. They made feminist communities online, run campaigns, got support online and created revolutionary changes with online support. They used it for communication but also made it a training space for future young feminist activists. **Tatania Mamonova** was first feminist, exiled from Soviet Union in 1980 for her feminist efforts, running a Russian women's movement: Women and Russia, first NGO promoting human rights of women from Soviet Union to international community. [32] In India NGOs, feminist groups, socialists fighting for women's rights found social media and online media a strong platform to voice their issues.

United Nations Secretary General campaign, Unite to END VIOLENCE AGAINST WOMEN

Launched in 2008, by United Nations Secretary General's to end the violence against women. This campaign is aimed to raise public awareness and to increase political will and resources for preventing and ending all forms of violence against women and girls in all parts of the world. The global vision of Unite campaign is to create a world free from violence against all women and girls. They decided to celebrate the day 25th of every month as **ORANGE DAY**, Unite. Orange is chosen as bright, optimistic colour to represent a future free of violence against women and girls. Orange Day calls upon activists, governments and UN partners to mobilize people and highlight issues relevant to prevent and ending violence against women and girls. In this, unite campaign will focus on the use and technology to prevent violence against women and girls. This campaign aimed to build technology solutions to prevent violence against women and girls, assist survivors and assist the agencies that work to support them. To take the support of internet and mobile technologies to connect, to share information on social media and build communities on social networking site UN Women also launched an app to promote support for this campaign. Unite campaign hosted global Tweetathon, Follow @SayNO Unite and the **Hashtag#OrangeDay**.

Gabriella Shypula, a feminist organized an exhibition exhibiting the art of **Daria Dorosh, Bang Geul Hamn Amelia Marzec, Marie Tomanove** who too their art on digital and social media to discuss their art, the difficulties they are facing as online artists. They discussed the various issues of cyberfeminism through digital media. It was very bold pictures, paintings, lines to attach the patriarchy and biases against women across world. It got good response as well as criticism from supporters and critiques. **Jennifer Radloff**, a feminist and an author, in her book, "Feminist Africa's e-spaces: e-politics", analysed impact of internet for feminist activism. For the last ten years, with the help of feminist communities, it run Feminist Africa and online e-magazine fighting for gender equality and women empowerment and keeping a tab on worldwide going feminist activities. The feminist organizations like Women's Net in South Africa, Women of Uganda Network in Uganda, Linux Chix Africa used ICT /s effectively for their aim. An online network of Africa women online started FLAMME to lobby, advocate and participate in the women empowerment. Even the researcher on the mobiles activism was done in Africa at many places. These online portals provide anonymity to the talkers. Exploratory Research on Sexuality and ICT. (EROTICS) project focused on marginalizing social groups of young women, transgender and queer communities, to write openly about their expressions, sexualities and health issues, practices, assertion of their rights on digital media. [33]

Three researchers Desiree Lewis, Tigit Shewarega Hussen and Monique Van Vuuren, [34] discussed a digital activist project that engaged women students at University of the Western Cape in South Africa. Oumy Ndiaye, analyzed and presented how the M-Pesa, A Mobile Banking service in Kenya benefited poor and rural women, it was a revolutionary change for those women. As per a recent McKinsey Global Institute reported that if women play an identical role in labor markets to that of men, as much \$28 trillion or 26% could be added to global annual GDP by 2025.[34] They also confirmed that gender equality is omnipresent, and it is not the problem of only developed countries. Women are paid less for same work as compared to men. Making women financially independent will decrease gender inequalities. According to Twitter, the discussion and communication about the feminism on the social media has increased 300% in last three years, (Digital marketing professional Julia Tatai,2016). Celebrities given a good back up to this online activism for women. #HeforShe, #MeTOO, Why I stayed, Why I left, Bell Bajao, Pink Chaddi and so many campaigns run on social media and the overwhelming results. Beyoncé's performance at VMA in front of world feminist resulted in 64% increase in feminist conversations on Twitter and Patricia Arquette's Oscar speech of asking equal pay sparked a wave of Twitter comments and hot 3 million tweets #Equalpay, in two hours. Same was the response in other social media. Emma Watson's speech in UN #HeForShe for a stand on women's right issues and bringing conversations about it to a wider publicity. Iranian Social media's campaign, #AcidAttacks against women, attracted attention of million people across global. Women's rights activists using social media for their efforts was reported by almost all the media across world.

In 2010, at the Women and Work conference in Italy held after 100 years, [35] last was in 1910, Madlen Serban, director of the European Training Foundation was hopeful to find the answers for women issues that were age old. This conference discussed three major issues, [36] women's transition from school to work, entrepreneurship and social inclusion. The discussions of the conference were shared on the women and work Ning group

(Womenandwork.ning.com) a virtual hub linking the bloggers and writers in Armenia, Azerbaijan, Croatia, Egypt, Georgia, Jordan, Lebanon, Russia, Tunisia and eight more countries. In the conference the efforts done by feminists were discussed and thought-provoking suggestions were shared to make the efforts better and fast. [35] [36]

In 2013, during the protests against abortion bill in Texas, the street protests attracted the attention of the media and world but online protest support and comments on social media with **#StandwithWendy** and on Facebook pages. Networks and the ties between the participators on online communication or activism within a social movement can be understood as being constitutive of collective identities that are constructed and negotiated by repeated activation of the relationships that link individuals or groups (*Melucci,1995*). [37] Social media provides identity, a space for communication, conversations, sharing of information, presence, making establishing friendships, relationship, making groups etc. It's an interactive medium, if we use social media then it means being in touch, in participating communication for 24 hours, always almost. It is matter of how much participants spend time on social media. People are forming communities here.

On March 8,2015, in honor of International Women's Day, [36] many social media feminist campaigns were started, like **#AskHerMore**, **#HeForShe**, **#YesAllWomen**, **#LikeAGirl**, **#DearMe** and after exactly one year later, In 2016 these all campaigns were analyzed by media as more effective, impactful and credit was attributed to social media for their reach and easy access to masses, freedom to share. Although so many Hollywood celebrities like Emma Watson, Reese Witherspoon, Amy Poehler also supported one or more of these campaigns giving it strength, their fan following picked these campaigns further. Many politicians, writers, scientists, writers also helped in these successes. In Feb,2016 the great speech from Patricia Arquette for gender equality was viral on social media. When Elisa Camahort Page and her team started the **BLOGHER** page for blogging network they were apprehensive of getting women online, but it disappeared within a year. In 2012 a survey by Digital Flash, announced that 64% Facebook users re women, 58% users on Twitter are women. So, it's not tough to understand the rise of online feminism activism. [36]

Sheryl Sandberg's Campaign **#banbossy** tried to empower women through social media photography. Oprah Winfrey's four lines to her women follower, sent out to 21 million followers. **"HelloRuby"** a project by Linda Lukas, a feminist to raise the awareness and funds to help the women who wishes to go for higher studies but facing financial hurdles. **"PinkStinks"** was an online company to hit the companies of toy makers, clothes and projecting the women as crazy pink lovers and lovey dovey sides only in their advertisements and publicity material. It was one awareness campaign to challenge the stereotypes. Same was the **"Let Toys Be Toys"** hitting gender-based marketing on Facebook, Twitter and with the online petition. Toys don't have a sex, let toys be toys only don't fix them as boy toys or girl toys, it gives unknowingly a back up to centuries old stereotypes, as women are made for kitchen only. Ted Talk by Jackson Katz on why violence against women a men's issue is actually. It is something to be discussed by boys and men to end gender-based violence. This talk on YouTube was viewed by nearly one million people. (YouTube) [38]

The UNICEF's ambitious project, **Digital Mapping Project Safecities**, for using a mobile phone app that allows users to report unsafe spaces and to report it to support organizations to make them safer and under control, surveillance. The Daughter of Eve was an online petitioning and social media campaigning to raise awareness about female genital mutilation in the name of tradition or religion, to make it as a taboo for humanity and to grow no tolerance for such incidents. Hidden issues like these thrown in public arena to tackle by social media. It brought quick changes and alert from other sections of the society to fight against it. The online campaign of Under Armour, "I Will What I want", Hired supermodel Gisele Bundchen, and she answered the social media comments live about fighting the odds. Video got 2.7 million viewers. Sport England launched **"This Girl Can"**, to encourage women to be active, to participate more and more in sporty, exercises. It was run on you tube videos, a dedicated website, social media channels, hashtag and it reached up to 8 million viewers, discussed in many countries. Procter & Gamble launched the campaign **#LikeaGirl**, to show how girls keep their confidence up and handle puberty and beyond. Video storylines and an interactive website were created. This campaign got 58 million views.

"HerHighway" launched a ten-day ambitious cross-country road trip, with celebrated bloggers and online influencers to create awareness towards breast cancer. Empowering women with knowledge and bringing women together to bring more help and awareness. Social media used here to elevate the mission and knowledge available for women. Discussions and talks took place on social media, and amazingly smart women approached on the subject, free communication was developed and catered. Afghanistan joined Facebook late, but effects and results were overwhelming, worth analyzing. Now many online campaigns and projects are being run on social media for women empowerment and to stop the violence against women. Hamidi, from Kabul won awards for her online work for her Young women's network, a coalition of 90 women's organizations. [39] A study done by International Development

Company GIZ in 2015, affirmed the presence of 87% users of Facebook among Kabul citizens, it also examined the uses of social media in Kabul and six other provinces to find that social media had a profound impact on communications in Afghanistan, visible in elections in country. Politicians used Facebook page for publicity and critics and satirical also tracked on social media to make fun of candidates. [40] Kabul also supported the UN's campaign, "HeForShe" under the banner, "A Brave man stands for Women" and many politicians and social activists gathered to support it. In Nigeria cyberfeminism was seen in their campaign, "BringBackOurGirls". Before this it missed international media's eyes, after near 300 school going girls abducted from Nigeria. All media prominently discussed it and published it, it got very good response online, Hashtag got 4.5 million tweets globally. In an event of UN in New York in 2016, it was discussed that hashtag activism has helped feminism to be a prominent news, making it difficult to ignore by political powers.

Mollie Vandor, Product manager Twitter, conversations about feminism has increased by 300% over past three years. [41] The speech on the Oscar award stage by Patricia Arquette; about the pay inequalities in industries, got the attention and resulted in 3.2 million tweets in just two hours. As per Mollie Vandor, these are not only talks but the more conversations mean hard it becomes to ignore. Keshet Bachan, a gender equality expert at PLAN International, said that social media had opened up space for young feminists and activists to speak about their ideologies. [41] Estelle Loiseau, gender programme officer at the OECD development Centre, discussed it differently that language knowledge and availability of technology and sources still remain main constraint to bind all with women of this world in one feminist group. Mission or project but it cannot be denied that social media had made Women's voices more visible. There are case studies, movements, events on blogs, Hashtag, Facebook to speak of their collaborative platforms. Social media had helped to spread women's voices in decision making processes has not been measured weighted completely but surely the struggles that grassroot activists experience when trying to get their concerns heard in public life.

OECD launched its **Wikigender online** platform to encourage debate on gender equality and women's rights, it has 4 million regular users. [42] The powerful campaign by O&M (Ogilvy and Mather) for UN women in Dubai, searched menu of Google, auto completed phrases written about women and women's issues. The campaign ignited conversations with 24 million tweets for the # **autocompletetruth** campaign. BBC launched its very ambitious and strong campaign to highlight the bravest women with all possible meanings attached to success as a word. Its BBC#100 women campaign shared the stories of women from around the world. They are introducing the content in many languages to make it easy to read for women and feminists from various continents. The response is overwhelming globally. [43]

6. CONCLUSION:

All these campaigns were successful because they carefully picked the messages and audiences they wished to target and addressed issues which effect women in those regions. BY images, quotes, campaigns, discussions, protests, social media became an umbrella to cover most of the feminist issues online. IT will cash only when online activist will stir the real world, it is being noticed, felt frequency is changing. Agencies, organizations are searching a mix of online and offline mediums to cover maximum masses. Gina Trapani, an award winner author, blogger and programmer, said it's a golden time for women in technology. It is time when an awareness of the need for diversity in our field is at its highest. [44] Conference organizers, editors, journalists are desperate to get knowledgeable. There are many opportunities with digital media. Researches' proved that women who use social media to connect with family, friends and world around are less stressed then who connect less. The researches at Rutgers University in New Jersey at the Pew Research Centre in Washington, D.C. found that women who uses social media are having less stress than the women who are not using technologies. Amber Gordon, the founder of [Femsplain](#), agrees. "Social media has helped us tell the people who are advertising or creating content what we want to see," she said. Femsplain is a content publisher for anyone female-identified that launched recently. Social media is bringing great opportunities for gender equality and women's rights. Although it is still half game win situation, as World has surely a platform as big as globe, free and available to all having technology, more and more researched should be done to access and analyze the impact of social media on cyberfeminism. It should be well researched which social media is more effective and why, what efforts should be taken by feminist communities across world to make it more effective, easy to use and more accessible. Socialists, scientists, techno-experts, writers, professor all over the world are doing studies to move ahead on this path of freedom and expression.

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