Labeling, Emotion, and Algorithmic Amplification: A Critical Discourse Analysis of Gendered Antagonism on Weibo

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ABSTRACT: In China's digital media environment, gender discourse is increasingly shaped by the interplay of symbolic labeling, emotional mobilization, and algorithmic amplification. This paper investigates how the derogatory labels "male fist" (男拳) and "female fist" (女拳) are used and redefined in Weibo comment sections. Drawing on fifty highly engaged comments, the study applies Critical Discourse Analysis to explore three dimensions: the discursive role of labeling in simplifying complex issues, the emotional resonance generated by anger and sarcasm, and the influence of algorithmic visibility in amplifying antagonistic expressions. The findings demonstrate that labeling compresses multidimensional debates into binary categories, emotions drive engagement and collective resonance, and algorithms reinforce polarized and conflict-driven voices while sidelining rational or moderate positions. These results suggest that gender labeling on Weibo is not simply a linguistic phenomenon, but a reflection of broader power dynamics in platformized Chinese society. The study contributes to research on gender discourse, affective publics, and digital platform governance by highlighting how language, emotion, and algorithms intersect to transform sensitive issues into polarized spectacles.

KEYWORDS- *affective publics, algorithmic amplification, critical discourse analysis, gender discourse, Weibo*

I.   INTRODUCTION

In contemporary China's digital society, social media has become the primary arena for the production and dissemination of gender discourse. Unlike traditional media, which relies on elite voices and grand narratives, platforms such as Weibo, with their immediacy and interactivity, enable ordinary users to participate in public discussions through hashtags, emojis, and comments. However, in this process, gender issues—already socially sensitive—are often simplified and emotionalized. Complex questions about gender relations are compressed into catchy symbolic labels, which are further intensified by emotional expressions and algorithmic amplification, eventually steering online debates into polarization.

A striking example of this phenomenon is the widespread use of the pejorative labels "男拳" (nánquán, literally "male fist") and "女拳" (nǔquán, literally "female fist") on Weibo. Both are phonetic puns in Mandarin Chinese: the former mocks men accused of promoting misogynistic discourses, parodying the notion of "male privilege" (nanquan), while the latter distorts "feminism" (nüquan) into a stigmatizing symbol of radicalism and extremism. By compressing complex gender issues into binary identity markers, these labels serve as rhetorical shortcuts. Through anger, sarcasm, or humor, they generate "emotional resonance" in online interactions, which platforms' algorithms further amplify by rewarding content that maximizes engagement. As a result, gender discourse becomes polarized, while moderate voices are increasingly marginalized.

Existing scholarship has begun to investigate these dynamics—such as online feminist activism and counter-discourses of nüquan [1], the Sinicized stigmatization of feminism under the label tianyuan nüquan [2], and the broader stigmatization of feminist discourses in Chinese cyberspace [3]. While these studies have deepened our understanding of digital gender conflicts in China, most focus on macro-level cultural critique or

single-case analysis, and little is known about the concrete linguistic mechanisms through which labels like "男拳/女拳" are reproduced and circulated in everyday interactions.

To address this gap, this study focuses on the role of labeling practices, affective mobilization, and algorithmic visibility in shaping gendered discourses on Weibo. Specifically, it addresses three research questions:

RQ1: How are the labels "男拳" and "女拳" used and (re)signified in the comment sections on Weibo?

RQ2: In what ways are these labels intertwined with emotions such as anger and sarcasm, thereby generating emotional mobilization and resonance within online interactions?

RQ3: How does Weibo's algorithmic logic shape the visibility of discourses surrounding "男拳/女拳," and to what extent does it amplify gender antagonism?

By answering these questions, the paper makes three contributions. First, it enriches the theoretical debate on labeling and discursive simplification by analyzing how stigmatizing terms emerge, circulate, and acquire new meanings in interactive contexts. Second, it extends the framework of affective publics [4] to explain how emotions and labels combine to produce resonance in China's digital sphere. Third, it contributes to the literature on platform governance and algorithmic visibility by demonstrating how Weibo's engagement-driven logic amplifies polarized gender discourses.

The remainder of the paper is structured as follows. Section 2 reviews the literature on labeling, affective publics, and platform visibility, highlighting gaps in the Chinese context. Section 3 introduces the methodological design, combining critical discourse analysis with interactional data. Section 4 presents the empirical findings organized around three themes. Section 5 discusses the broader implications of labeling, emotional mobilization, and algorithmic amplification for gender discourse in digital China. Section 6 concludes by summarizing the contributions, outlining limitations, and suggesting directions for future research.

II. LITERATURE REVIEW

Social media has become a central arena for the production and dissemination of contemporary gender discourse. Labeling, as a highly effective communication strategy, plays a key role in simplifying complex issues, consolidating group identities, and mobilizing public sentiment. Unlike traditional news media, which rely on elite discourse and macro-narratives, the openness and interactivity of social media enable ordinary users to rapidly participate in public discussions through hashtags, emojis, reposts, and comments, fostering a highly dynamic and emotionally charged environment. In this process, labels are not merely linguistic tools but also symbols of power, subtly shaping people's perceptions of gender relations. This study focuses on two specific gender labels, "male fist" and "female fist," on Weibo, exploring their usage, emotional mobilization mechanisms, and the logic of platform visibility. This review will be organized around three theoretical dimensions and highlight gaps in current research within the Chinese context.

2.1 Labeling and Discursive Simplification

Labeling theory originally stemmed from sociological research on deviance. Becker [5] argued in Outsiders that "deviance is not the behavior itself, but society's response to it," laying the foundation for research on labeling. Goffman [6], in his frame analysis, emphasized that members of society use frames and labels to meaningfully process complex events. This process is not only a cognitive simplification but also a process of producing social order. In the context of communication studies, labels have gradually evolved into a symbolic narrative resource that can both distinguish "us" from "them" and create immediate associations of meaning in public discourse.

In the digital media era, Shifman [7] proposed the concept of "spreadable units," arguing that hashtags, memes, and phrases can all serve as the core "viral" units of social media communication. Their highly symbolic nature, ease of replication, and forwarding give them exceptionally high transmission power. In a fragmented information environment, users often lack the patience to read lengthy discussions, instead expressing their positions through a few keywords or hashtags. Therefore, labeling is not only a communication strategy but also an inevitable consequence of the very nature of social media.

The flattening effect of labeling is particularly pronounced in gender issues. International research shows that terms like "feminazi" in the United States and the derogatory variants of #MeToo in Europe construct the "radical woman" as the Other through semantic compression and stigmatization [8,9]. This gender Other constructed through derogatory labels often quickly gains widespread popularity, obscuring the diversity and complexity within gender movements.

In the Chinese context, "female fist," a homophone for "female rights," has gradually acquired negative connotations, used to mock and stigmatize feminists. Similarly, "male fist," while less widespread, is often used as an ironic label to refer to groups of men who loudly criticize women online. The two form a mutually constructive relationship, reinforcing binary structures of gender opposition.

This labeling is not merely a simplification of language; it is also an exercise of social power. By compressing complex social issues into a few simple symbols, platform users inadvertently accept and reproduce a stereotypical gender narrative. As Hogg and Reid [10] point out, the construction of group identity is often accomplished through symbolic language, and hashtags, in this process, unite in-groups and exclude out-groups, creating a "shortcut to meaning." This mechanism is particularly prominent in the context of rapid interaction on Weibo: a single hashtag ("女拳") is often sufficient to evoke the public's collective imagination of "extreme, irrational feminism" without further argumentation.

However, existing literature largely remains at the level of macro-cultural critique, with little exploration of how labels like "男拳" (male fist) and "女拳" (female fist) are constantly given new meanings in Weibo interactions. The dynamic process of their semantic reproduction remains largely unexplored.

2.2 Gender, Affective Publics, and Emotional Mobilization

Gender issues inherently carry a high degree of emotional tension. The theory of "framed mobilization" [11] emphasizes that social movements mobilize the public because their discursive frames resonate with the audience's emotional experiences. This theory has gained new extensions in the context of social media. Papacharissi's [4,12] concept of "affective publics" reveals how social media can temporarily rally people around shared emotions (anger, sympathy, irony, etc.), forming publics independent of traditional organizational forms.

Ahmed [13] further argues that emotions are not inherent psychological states of individuals but rather socially constructed "affective stickiness." Emotions such as anger, disgust, and sympathy "attach" to certain symbols or objects, thereby guiding public attitudes and behaviors toward the group. On Weibo, the term "female fist" is often used in conjunction with anger. Comments such as "These female fists are using the banner of equality to privilege" are not only logical refutations but also emotional outbursts. This type of angry hashtag generates short-term emotional resonance through likes and reposts [12]. In contrast, "male fist" is more often associated with irony and sarcasm. For example, "You keep shouting about female fist, but you're actually male fist." This type of comment uses humor and irony to undermine the legitimacy of the other party's words. Sarcasm is not only an emotional expression but also a discursive strategy, deconstructing power discourse through laughter and contempt [14]. Such sarcastic hashtags often spread more sustainably within the interactive mechanisms of Weibo because they satisfy users' need for emotional catharsis while also providing lighthearted entertainment.

In Cold Intimacies, Illouz [15] emphasized that the public sphere in modern society is increasingly emotional, with emotions serving as both a logic of consumption and a resource for politics. Gender discourse on Weibo embodies this "emotional politics." The combination of hashtags and emotions not only shapes the atmosphere of public opinion but also subtly reconstructs the symbolic meaning of gender relations.

Although existing studies have emphasized the importance of emotions in the digital public sphere, there is still a lack of detailed analysis of how emotions such as anger and sarcasm combine with gendered labels to form "emotional resonance" in interactions in comment sections.

2.3 Platform Visibility and Algorithmic Logic

Beyond mechanisms at the level of discourse and emotion, the algorithmic logic of platforms also determines which voices are visible. Algorithms operate as "visibility mediators," meaning that the spread of information depends not only on its content but also on the recommendation architecture that organizes attention [16]. They further function as a form of "public infrastructure," reshaping the conditions under which public opinion emerges [17].

On Weibo, recommendation systems such as trending searches and personalized feeds typically prioritize content that maximizes engagement. This attention economy logic [18] privileges material with strong emotions, conflict, and drama, while moderate or rational voices are often marginalized. Empirical studies confirm this tendency: content expressing anger has been shown to spread more effectively on Weibo than positive or rational discourse [19]. As a result, algorithmic amplification reinforces discursive polarization by systematically rewarding extreme or emotionally charged expressions.

Scholars warn that this amplification effect may generate "extremist illusions," where the public is led to believe that polarization is more severe than it actually is [20]. Moreover, algorithmic amplification is not simply a technical matter but is embedded in the business model of platforms. Algorithms, as part of surveillance capitalism, exploit divisive and emotionalized content to sustain user attention and maximize commercial value [21]. When stigmatizing gender labels such as "male fist" and "female fist" are promoted by algorithms, they risk reinforcing structural inequalities rather than merely reflecting user interactions [22].

Thus, the visibility of these gendered labels cannot be seen as an organic reflection of online debates. Rather, their prominence emerges from the intersection of discursive practices, affective mobilization, and algorithmic logics designed to exploit conflict. While Western scholarship has extensively examined the interplay between algorithms and emotional engagement, there remains a lack of empirical research in the Chinese context on how Weibo's recommendation systems specifically shape the visibility and circulation of "male fist" and "female fist."

III.   RESEARCH DESIGN AND METHODOLOGY

This study takes Weibo as the field of inquiry, focusing on the two gendered labels "male fist" (男拳) and "female fist" (女拳). It examines how these labels are used in comment sections, how they mobilize emotions, and how they are amplified through platform mechanisms. Data were collected from Weibo search results using the keywords "男拳" and "女拳," restricted to a 35-day timeframe. Considering the importance of interaction metrics in shaping visibility on the platform, purposive sampling was adopted: from the search results, fifty comments with more than 500 likes were selected as the sample. These highly visible and influential comments are more representative of the mainstream features of labeling and emotionalized discourse in the current public opinion environment.

3.1 Data Collection

During the data recording process, not only the text of the comments but also metadata such as posting time and interaction metrics (likes, reposts, and replies) were documented. Based on this, a coding framework was developed along four analytical dimensions: stance, emotion, rhetorical strategy, and target group. The stance dimension categorizes commenters' attitudes toward "male fist" and "female fist" into supportive, oppositional, and neutral positions. The emotion dimension covers anger, sarcasm, sympathy, and neutral expressions. The rhetorical strategy dimension focuses on common discursive devices such as labeling, metaphor, and moralization. The target group dimension identifies the object of reference in each comment, such as men, women, or both (mutual accusations). Through this framework, the study reveals how labels are re-signified and mobilized across different discursive contexts.Table 1. Coding framework for Weibo comments on "male fist" and "female fist"

Table 1. Coding framework for Weibo comments on "male fist" and "female fist"

Dimension	Category	Example
Stance	Supportive / Opposing / Neutral	"These female fists are just privilege…"
Emotion	Anger / Sarcasm / Sympathy	"Male fists are just…"
Rhetorical device	Labeling / Metaphor / Moralization	"Female fist = privilege"
Target group	Men / Women / Both	"Men and women accuse each other …"

3.2 Analytical Framework

Methodologically, the study employs a hybrid approach combining Critical Discourse Analysis (CDA) with interactional data comparison. First, the sample was systematically coded and frequencies as well as average engagement values were calculated for different categories of comments, in order to highlight the differential visibility of emotional and labeling discourses. Second, drawing on van Dijk's [23] three-layer model of CDA, the analysis proceeds at the levels of text, discursive practice, and social practice. The textual level focuses on the specific linguistic usages and rhetorical strategies within comments. The discursive practice level emphasizes the role of comments in processes of interaction and reproduction. The social practice level situates these discourses in the broader context of gender politics and platform logics. This multi-layered approach enables the study not only to describe how labeling language is deployed, but also to uncover how emotional mobilization and algorithmic mechanisms jointly contribute to the polarization of gender discourse on Weibo.

3.3 Note on Terminology

In this study, the labels "男拳" (nánquán) and "女拳" (nǚquán) are retained in their original Chinese form, accompanied by pinyin transliteration and literal English translation when first introduced. Both are pejorative neologisms that rely on a phonetic pun in Mandarin Chinese. "女拳" (nǚquán, literally "female fist") is a derogatory twist on "女权" (nǚquán, "feminism"), often used on Chinese social media to stigmatize feminist discourses as aggressive, irrational, or extremist. Similarly, "男拳" (nánquán, literally "male fist") parodies "男权" (nánquán, "male privilege") and is frequently deployed in an ironic or sarcastic way to criticize male users who vocalize misogynistic positions online. Because the rhetorical power of these terms derives from their wordplay and their symbolic circulation in Chinese digital culture, they are presented in Chinese throughout the article, rather than translated into English equivalents that may obscure their connotative and cultural meanings.

IV.   FINDINGS

4.1 Modes of Label Usage

Textual Level: In Weibo comment sections, "female fist" (女拳) is most often used as a derogatory label to denote so-called "radical feminists." Through simplification and stigmatization, this label constructs an "extreme female other." For example:

Case 1
"These female fists are just privilege disguised as equality." (Comment, 12,000 likes)

This comment directly binds "female fist" to "privilege," producing a discourse with strong negative moral judgment. By contrast, "male fist" (男拳) more frequently appears as an ironic counterpart to "female fist," revealing the mirrored construction of opposing discourses:

Case 2
"Those who constantly scold female fists are actually the real male fists." (Comment, 3,700 likes)

This usage employs reverse accusation to show that gender-oppositional labels are mutually constitutive. To further illustrate how these labels are employed and resignified in everyday interactions, Table 3 presents representative examples from the dataset.

Table 3. Representative comments illustrating labeling practices

Case	Comment content	Likes	Interpretation
1	"Female fists love hitting keyboards more than fists."	15,200	Links female fist to privilege, stigmatizing feminism.
2	Those who attack female fists are themselves male fists.	3,700	Ironic reversal showing mutual construction of labels.
3	These female fists only shout online, never act.	9,800	Sarcasm undermining legitimacy, mobilizing anger.
4	When male fists and female fists fight, netizens just watch.	6,200	Humorous framing that trivializes but sustains antagonism.
5	Female fists hit not with fists, but with keyboards.	15,200	Metaphorical ridicule amplified by algorithmic visibility.
6	Many disputes stem from social structure, not gender conflict.	214	Rational voice marginalized

under low engagement.

Discursive Practice Level: Labeling is not merely a linguistic choice but a deliberate discursive strategy. By using labels such as "female fist" and "male fist," users compress complex gender debates into concise position markers. Through repeated use in interactions, these labels gradually shift from being "descriptive" to "evaluative," solidifying into derogatory categories in the broader social context.

Social Practice Level: Such labeling practices reflect the antagonistic logic of gender relations on Chinese social media. On Weibo, labels function not only as accusations against individuals but also as mechanisms of stereotyping entire groups, thereby pushing gender conflict toward symbolic reproduction and institutionalization.

4.2 Label–Emotion Combination

Textual Level: The label "female fist" most often appears alongside anger and sarcasm, serving as a primary tool for emotional mobilization.

Case 3
"这些女拳只会在网上嚷嚷，从不干实事。" (Comment, 9,800 likes)
"These female fists do nothing but shout online and never take real action."

This comment discredits the legitimacy of the opponent through sarcasm while amplifying hostile emotions. By contrast, comments employing "male fist" often take the form of mockery or banter.

Case 4
"男拳女拳打一架，网友就能坐等吃瓜了。" (Comment, 6,200 likes)
"If male fists and female fists fight, netizens can just sit back and enjoy the show."

Although lighthearted, such expressions nevertheless reinforce the framework of gender opposition through ridicule and trivialization. The frequency distribution of emotional expressions combined with labeling practices is summarized in Table 2, highlighting the dominance of anger and sarcasm in high-visibility comments.

Table 2. Frequency distribution of emotional expressions combined with labeling practices

Emotion type	Associated label(s)	Frequency (N=50)	Average likes	Visibility trend
Anger	Female fist	18	10,500	High
Sarcasm/Irony	Female fist, Male fist	15	9,200	High
Humor/Mockery	Male fist, Mixed	7	6,000	Moderate
Sympathy/Support	Female fist, Neutral	4	1,500	Low
Rational/Neutral	No explicit label	6	300	Very Low

Discursive Practice Level: Labels and emotions are often layered together to enhance the communicative power of comments. Anger and sarcasm are not merely individual expressions of stance but strategies to seek collective resonance and interactive reinforcement. For instance, when "female fist" is combined with words such as "privilege" or "hooligan," comments are more likely to trigger likes and agreement.

Social Practice Level: The combination of labels and emotions demonstrates that Weibo's public opinion dynamics disproportionately reward antagonistic and emotional expressions, while more rational or calm voices receive little recognition. The result is a "emotion-first" discursive environment that deepens group polarization in digital spaces.

4.3 Platform Visibility and Interaction Logic

Textual Level: Data indicates that highly interactive comments are frequently tied to sarcasm or anger.

Case 5
"女拳最爱打的不是拳，而是键盘。" (Comment, 15,200 likes)
"What female fists love to punch most is not fists but keyboards."

This sarcastic and label-heavy comment gained exceptional visibility under Weibo's algorithmic logic. In contrast, more rational or empathetic comments received significantly lower engagement.

Case 6
"其实很多争论源于社会结构问题，不必上升到性别对立。" (Comment, 214 likes)
"Many of these disputes actually stem from structural issues, and need not escalate into gender antagonism."

Although this perspective offers greater nuance, it failed to attract sufficient likes or reposts.

Discursive Practice Level: The disparity in interaction data reveals the synergy between user preference and platform recommendation mechanisms: users tend to like dramatized and conflictual comments, while platform algorithms further amplify this preference, forming a cycle of "emotional discourse → higher visibility → reproduction."

Social Practice Level: Weibo is not a neutral arena of public discourse. Rather, it actively reshapes public perceptions of gender through algorithmic amplification of conflict-driven comments. Extreme voices are prioritized for visibility, while moderate and rational stances are gradually marginalized. In this process, gendered labels operate not merely as linguistic devices but as vehicles for reproducing underlying power relations.

V.   DISCUSSION

This study's findings reveal the labeling, emotionalization, and platformization mechanisms of "male fist" (男拳) and "female fist" (女拳) in the Weibo context. These phenomena not only demonstrate how labels compress complex issues at the discursive level but also reveal how emotions and algorithms work together to polarize and radicalize gender issues.

First, labeling practices have a strong flattening effect on Weibo gender discourse. The analysis shows that "female fist" has become a primary symbol for attacking feminists, while "male fist" functions as its counterpart, serving mainly as a sarcastic reversal or counterbalancing tool. This process confirms the role of labels as "cognitive shortcuts": through highly simplified and symbolic representations, they transform complex social issues into binary identity markers [11], [7]. However, in the Chinese context, this flattening effect is particularly politically and emotionally charged. Unlike the more pluralistic hashtag politics observed on Western social media

[12], the "male fist/female fist" dichotomy on Weibo operates as a form of "mutually constructed stigma," continually reproducing group hostility [27].

Secondly, emotional mobilization is a key mechanism driving gender polarization. The findings demonstrate that comments expressing anger and sarcasm were significantly more likely to attract interaction, while relatively rational comments struggled to gain visibility. This result aligns with existing research on the "emotion-first" logic of social media [12], [24]. Yet, within the Weibo context, this logic is amplified: the labels "female fist" and "male fist" pre-frame debates as adversarial, while emotional expression further reinforces the binary opposition. Insights from social psychology on emotional contagion and polarization also support this, showing how emotionally charged content accelerates polarization through echo effects [25].

Thirdly, platform logic acts as a critical amplifier. The analysis revealed that the majority of highly engaged comments were sarcastic or angry, while Weibo's recommendation system further privileged these comments, creating a feedback loop that disproportionately rewarded antagonistic discourse. This finding resonates with arguments on algorithmic power [26] and with research on how Chinese digital feminist activism negotiates visibility within the constraints of platform logics [28].

Compared with previous scholarship—which has largely examined either the stigmatization of feminist discourse [27] or the complexities of digital feminist activism [28]—this study integrates the mechanisms of gender labeling, emotional mobilization, and platform amplification through concrete empirical evidence.

Overall, the discussion highlights a broader proposition: gender labeling on Weibo is not an isolated linguistic phenomenon, but a microcosm of wider power relations in digital society. Through labeling, emotionalization, and algorithmic manipulation, gender issues are transformed into polarized, commodified topics, while moderate and rational voices are increasingly marginalized. This dynamic not only shapes users' perceptions of gender, but also reinforces the public's structural imagination of gender conflict.

5.1 Ethics

This study strictly adheres to the ethical principles of digital social research. During the data collection phase, all comments were sourced from public discussion forums on Weibo, without any private information or encrypted content, thus avoiding any violation of individual privacy. Furthermore, to mitigate potential harm, this article does not disclose the nicknames or personal identifying information of commenters; only anonymized text examples are used in the analysis.

From the researcher's perspective, this study maintains a critical and reflective approach to gender issues. Because labels such as "male boxing" and "female boxing" involve highly sensitive gender dichotomies, this study avoids using its findings to further perpetuate biases against either female or male groups, instead understanding them as products of discourse construction and emotional mobilization within the context of digital platforms. The researcher maintained self-reflection throughout the analysis, recognizing that her interpretation as an academic researcher is inevitably positional. Therefore, when presenting the results, she emphasizes contextuality and diversity, rather than generalization or essentialization.

Furthermore, this study adheres to the principle of minimizing harm. Considering the potential negative impact of relevant labels on real-world gender relations and individual psychology, this article avoids excessive citation of offensive rhetoric in its discussion, presenting it in an abstract and analytical manner. Future similar research must incorporate ethical review and participant protection mechanisms to ensure the legitimacy and compliance of digital field research.

VI.   CONCLUSION

This study, through an analysis of highly upvoted comments related to "male fist" and "female fist" on Weibo, reveals how gender labels are simplified and emotionalized within the platform context, and amplified through algorithmic logic. The results demonstrate: First, labeling language on Weibo exhibits a strong flattening effect, compressing complex and multidimensional gender issues into binary symbols and promoting positional demarcation and group confrontation. Second, emotional mobilization is the core driving force of this mechanism. Emotions such as anger and sarcasm are closely associated with labels, making related comments more resonant and engaging. Finally, Weibo's algorithmic mechanisms further amplify this bias, creating a cycle of "emotionalization-interaction-recommendation," which leads to the prominence of extreme voices and the gradual marginalization of moderate and rational expressions. In terms of academic contributions, this study combines labeling theory, emotional mobilization, and algorithmic research to provide new empirical analysis for understanding gender opposition in Chinese social media. Unlike existing literature, which primarily focuses on the stigmatization of feminist expression, this study emphasizes the mutual construction of "male activism" and "female activism," revealing how gender opposition is dynamically produced and reproduced on digital platforms.

Practically, this study suggests that social platforms such as Weibo, through their algorithmic logic, play a role in driving gender conflict, rather than simply serving as neutral forums for public opinion. Improving the gender discourse ecosystem requires platforms to incorporate more diverse and rational voices into their recommendation mechanisms, while also promoting constructive discussions on gender equality issues.

This study also has limitations. First, data collection only covers comments from the past 35 days, a limited time window that makes it difficult to capture longer-term trends. Second, the sample size is small, selecting only 50 highly upvoted comments, which may overlook the perspectives of the "silent majority" of users. Future research can further reveal the dynamic mechanisms of gender discourse in China's digital context through cross-platform comparisons (such as those on Xiaohongshu and Douyin) or through quantitative analysis of large-scale corpora.

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