

# Calling for Awakening: Women's life history presented by women's public service advertisements

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## Abstract:

With the development of the contemporary era, the theme of women's awakening has attracted much attention, while the female public service advertisements, one of its approaches, have received less attention. Therefore, this study uses content analysis to analyze the female public service advertisements on Bilibili platform through the corresponding themes in different time periods. It is concluded that the theme of women's life history and women's awakening is reflected in the public service advertisement of helping women on Bilibili short video platform. It is hoped that it can promote the better development of female awakening and has reference value for relevant personnel.

**Keywords:** Women's Awakening, Public Service Advertisement for Women, Women's Life History, Female Appearance Anxiety

## 1. Introduction

### 1.1 Research background

We live in an era of change and development, in which all kinds of individuals interact with each other. With the development of society, modern women are no longer satisfied with passively accepting the arrangement of traditional family roles and social systems, and more and more women begin to pursue themselves and pursue freedom and equality in life. This phenomenon can be called female awakening. At present, there is a lot of talk about the topic of women's awakening in the society, among which the public service advertisement of helping women, one of the important ways to advocate women's awakening, has received less social attention. Therefore, it is necessary for us to explore the topic of calling for awakening: Helping women's life history presented by women's public service advertisements. This topic focuses on the embodiment of women's awakening in helping women's public service advertisements, and contributes to the basic research on the content of women's life history in helping women's awakening public service advertisements, and carries out some enrichment and development. It can provide certain consultation and reference for the society that is awakening women in the field of women's public service advertising, and help to help the development of women's public service advertising, so as to better promote women's awakening. Through research, the paper analyzes the manifestation of women's awakening from the content perspective of Bilibili platform's public service advertise-

ment video, in order to find out the awakening of women's life history reflected in the public service advertisement.

### 1.2. Content analysis

Content analysis is a systematic, objective, and repeatable research method for quantitative analysis of text content on a specific topic, phenomenon, or trend. It extracts relevant information through coding, classification and statistics of the text content, so as to obtain the description, interpretation and prediction of the research object. This paper collects the data of women's public service advertisements on Bilibili platform, analyzes the data by using content analysis method and draws research conclusions to help women's life history awakening reflected in women's public service advertisements.

## 2. Literature review

### 2.1 Female Awakening

Since the 20th century, the issue of female awakening has been highly concerned and attached importance to by Chinese academic circles, and has become a hot spot of concern for many scholars, and more research results have been achieved. In 1991, scholar Le Daiyun proposed that female consciousness should include three levels; The first is the social level, from the social class structure to see women's oppression and resistance to the oppression of the awakening; The second is the natural level, from the female physiological characteristics to study the female self, such as cycle, fertility, conception and other special experience; Thirdly, at the cultural level, it takes

men as a reference to understand the unique situation of women in spiritual culture, and discusses from the perspective of women the “fringe culture” created by women outside the male-centered mainstream culture, as well as the non-mainstream world outlook, feeling and narrative methods contained therein. It reveals the social, physical and spiritual aspects of women’s awakening. However, in 2011, Yu Yanping pointed out that in order for women to realize the true consciousness of subject, they must realize economic independence and ideological independence, both of which are indispensable. From the multiple perspectives of the former to the two perspectives of the latter, the conditions for realizing women’s awakening are more focused.

### **2.2. Public service advertisements for women**

In the face of today’s social environment, scholar Zhao Sihui pointed out that in the consumer society, “luxury”, “pleasure” and “desire” are amplified infinitely. Under the established social reality of male leadership discourse, women are often the objects of appreciation and evaluation at will. The female image in the advertisement is almost covered with labels such as “sexy”, “good wife and good mother”, which carry the male “ideal” and “desire”. The image of female advertisement shows the characteristics of vulgarization, framing and demeaning. Through the change of female advertising image, the profound social problems behind advertising culture are revealed. Women’s public service advertisements belong to a kind of female advertising, but the difference is that more from a female perspective, describing or calling for change. While focusing on the domestic public service advertisements for helping women, scholar Ren Zhengting pointed out that the topics of women’s public service advertisements are widely diversified and narrative innovation. For example, from “sexual harassment” and “sexual violence” to various labeling “gendered evaluation”, women’s public interest topics have always focused on “social pain points”. The social communication aimed at women as the target audience is constantly optimized in many dimensions such as communication subjects, communication concepts, and communication paths, so as to create a new image of women in the new era that can be seen, known, and felt.

### **2.3. Female life history**

Since the 21st century, the topic of female life history has gradually attracted academic attention. Three scholars, Li Qiang, Deng Jianwei and Xiao Zheng, pointed out that from the existing research, the so-called life events generally include receiving education, living independently from parents, getting married or divorced, giving birth

to children, participating in work or resigning, moving from place of residence, retirement, etc. Roles or status generally examined include class or family membership, educational, marital, and employment status, and sometimes membership of political parties, religious affiliation, and participation in volunteer groups and activities. It makes us understand that women, as a life person, mainly involve some events and roles in the life process, and their sequence and transformation process. The Dictionary of Social Sciences · Sociology defines the concept of life history as, “Life history (also known as case history), that is, the whole life period of a person or a group, to do a correct and detailed description on the social network, the purpose of which is to identify the factors related to the individual’s life or group activities.” According to this, Yu Xia and Zhong Nian pointed out that this definition connects the life history of an individual or group with the social context, so that social context, cultural ecology, individual growth and role psychology are intertwined with each other. Social ecological culture also includes the topic of gender equality. In this regard, scholar Sha Jicai pointed out after a lot of investigation and analysis that “the norms of gender attitudes have an important impact on women’s family status.”

2.4. Based on the above analysis, it can be seen that domestic and foreign studies on the issue of female awakening have been very rich, and a large number of studies have confirmed the multiplicity of female awakening, but there are few in-depth analysis and research on the issue of female awakening from the perspective of helping women’s public service advertisements, and women’s life history is related to the topic of female awakening to some extent. Therefore, this paper will analyze the embodiment of women’s awakening from the perspective of the content of the help women’s public service advertisement, in order to find out the awakening of women’s life history reflected in the help women’s public service advertisement.

## **3. Research method**

This study adopts the content analysis method, and the steps are as follows. First of all, the researcher will conduct sample selection. By searching the keyword “help women public service advertisement” on Bilibili platform, 8 videos of different types will be selected and then classified according to time. After that, content analysis will be applied to analyze the surface plot and deep meaning of the sample advertisements, and then return to the social reality of women’s awakening. After thinking about the theme of women’s life history process and women’s awakening contained in women’s public service advertisements, we draw a conclusion.

In this study, the content of public service advertisements for women with different themes on Bilibili platform is selected as the research object. The reasons for selecting a variety of topics on Bilibili platform as the source of research samples are as follows: First, the advertisement works collected on Bilibili platform are abundant in quantity and detailed in content, which can comprehensively reflect the characteristics of women’s public service advertisements on various themes. Second, the diversity of subjects in the research sample is conducive to the content analysis from different thematic dimensions to explore the female awakening embodied in it. By choosing typical examples under different themes, it is easier to describe women’s life history from the perspective of different time stages roughly corresponding to different themes. The topics selected in this study include son preference, menstrual shame (menstrual poverty), appearance anxiety, sexual assault (sexual harassment), workplace employment discrimination, domestic violence, disease and health (breast cancer) and other seven topics. After comparison, the content analysis is carried out by selecting the more typical, representative and unique expression of the female

public service advertisements with the same theme. In the theme of son preference, choose “Her life was ruined by” son preference “(1); On the topic of menstrual shame choose “Public service announcement About That - Say no to menstrual shame!!” (2); The theme of sexual assault (sexual harassment) is divided into child protection and sexual assault, respectively, “[public service advertisement] please pay attention to sex education, otherwise it may ruin the child’s life!” (3) and “India Women Against Sexual Harassment 2020 Public Service Video” (4); The theme of employment discrimination in the workplace is selected as “No man can pass the interview” (5); Domestic violence theme choice “Long hair or short hair?” - Anti-domestic violence advertising in India “(6); Appearance anxiety theme selected “Attention to women” appearance anxiety “public service advertisement” (7) Disease health (breast cancer) theme selected “This film, warn you, pay attention to breast cancer!” (8) A total of eight videos.

## 4. Data analysis and results

### 4.1. Data analysis

sample	The surface plot	Deep meaning
(1) Son preference (beginning of birth)	<ol style="list-style-type: none"> <li>1. The voice-over speech of son preference is introduced, and the personnel are on the stage.</li> <li>2. Six male imagers express their views on their position in the family.</li> <li>3. “But Dad, I’m a girl!” (twist) The male image takes off the hood and turns into a female image (black and white to color)</li> <li>4. Women discuss their own experience: “pot table turn” outsiders, do not leave the house, the family center of gravity deflection, be ignored, name differences, “their home”, there is no room at home, do not understand, beat and scold treatment differences, inferiority complex, and try to prove that they are useless</li> <li>5. “I can’t live the way you want, but I want to live the way I want” (twist) No makeup to makeup, white short sleeves to exquisite clothes, background music low to joy. “Born a woman, I am not sorry”, “my parents are casual to my name, I will not be casual to my life”</li> <li>6. Data during the research process: 387 stories were collected and 45 women were interviewed in depth, of which 70% were still affected</li> <li>7. Play a recording of a woman who has been preferred to her son talking about her conflict with her gender</li> <li>8. Call: “Don’t let their past become the future of the next generation”</li> </ol>	<ol style="list-style-type: none"> <li>1. Some women have completed the transition from “living for men” to “living for themselves”, while there are still women trapped in the cage of son preference.</li> <li>2. The preference for male representatives over female representatives is black, which shows that this kind of thinking is corrupt and backward, and it is just for female voices to become colored.</li> <li>3. The impact of son preference: women do not recognize their own gender, psychological inferiority, differential treatment, lack of family care, and a sense of unworthiness.</li> </ol>

<p style="text-align: center;">(2) Menstrual shame (starting at age 11 to 18 and ending at age 45 to 55)</p>	<ol style="list-style-type: none"> <li>1. Borrow A sanitary napkin from the desk behind school (book folder) and say “Here you are”</li> <li>2. Work to B sanitary napkin (outsourced white paper) say “no, that”</li> <li>3. Say “That” to C sanitary napkin (black plastic bag) in the corridor</li> <li>4. ABC in the bathroom.</li> <li>5. Expose sanitary napkins hidden under packaging.</li> <li>6. Subtitles appear menstruation, sanitary napkins popular science. Call for “Menstrual Shame? Menstrual humiliation is a pun.</li> </ol>	<ol style="list-style-type: none"> <li>1. “That” refers to the menstrual period of the sanitary napkin, it is also given “aunt”, “relatives”, “that” or do not say meaning, never say the name of the item can also be seen menstrual shame.</li> <li>2. The video shows women’s basic life scenes, such as going to school and working, reflecting the universality of menstrual shame.</li> </ol>
<p style="text-align: center;">(3) Child sexual abuse (under the age of 14)</p>	<ol style="list-style-type: none"> <li>1. Girl comes home from a play date with lollipops on the table and takes a shower after being urged by her mother.</li> <li>2. The mother helped to change the clothes, learned that the girl’s playmate was not at home, found blood in his underwear, touched the girl’s legs, the girl shouted pain, asked the reason, “uncle said, it is a secret, can not be said” after learning the reason: after school, uncle took the girl to a place, said to help her check the body, do not tell others.</li> <li>3. The mother helped the girl to change her clothes, and the girl went back to the room to rest. The mother collected clothing evidence and called the police.</li> <li>4. The subtitle reads “Silence is not to ease pain, but to condone criminals”, and “girl protection” data appears, calling for “protecting children from sexual abuse”.</li> </ol>	<ol style="list-style-type: none"> <li>1. The video uses a variety of suggestions: the lollipop packaging pattern is a tiger, indicating danger; Bloody underwear, sore body, “body check”, “secret”, etc.</li> <li>2. The Bensuku women’s public service advertisement adopts the method of sequentially adding interstitial narration, which truly records the mother’s reaction after learning that her daughter was sexually assaulted. She is the teacher in front of the camera, while the real uncle who is sexually assaulted is hidden behind the camera.</li> </ol>
<p style="text-align: center;">(4) Sexual assault (sexual harassment) (since birth)</p>	<ol style="list-style-type: none"> <li>1. Workplace A was touched by the male boss, touched his hands, hugged his shoulders, and rubbed his hair on his face.</li> <li>2. Bus B was touched on the back by the man.</li> <li>3. Bar C is persuaded by a man to drink.</li> <li>4. ABC looks around and no one pays attention, and the camera turns from people all around to no one</li> <li>5. A nearby person intervened to stop the bad news and dialed 103 for help.</li> </ol>	<p>The number of people around has changed from there to there is no one around, which reflects the disregard of the onlookers and the perpetrators.</p>

<p>(5) Workplace employment discrimination (Age 16 to 50~55 retirement)</p>	<p>1. Shoot real male interview scenes. The male interviewer smiled and sat down. All five interviewers were women. Ask questions. 2. “Do you usually wear makeup at work?” stunned, denied; “Pressure resistance, work pressure conference cry” denied; “Are you married, the position is vigorously cultivated, hope not to have children for three years” hesitation; “Have to feed and take care of the child, can do a good job now?” My wife take, coordinate with my wife; “There are promotion opportunities, so that the management gender is not dominant” doubt, shock, absurd; “How many days a month will you ask for leave?” doubt, do not understand. 3. (Transfer) The interviewer arrives at a room with a sign that says discriminatory things about women in the workplace. The caption explains that gender discrimination among women in the workplace is as high as 81%, calling for “breaking prejudices and supporting women to pursue their dreams bravely”. The interviewer flips the sign inside, and the other side of the dub and the sign is a rebuttal to the sexist question.</p>	<p>1. The video of Bensuke women’s public service advertisement allows men to truly and truly experience the problems and situations faced by women in the interview through the transformation of male and female identities. 2. From the interviewer’s questions and responses: doubt, don’t understand, and even say “negotiate with your wife”, “wife with children”, “men still have to focus on their careers”, “My gender is not dominant, is there any mistake”, men do have a significant advantage in work and employment. The disdain and confidence of the expression also show their enjoyment and sense of achievement of their own gender welfare.</p>
<p>(6) Domestic violence (legal marriage age begins)</p>	<p>1. Barbershop, female hair and waist, asked to cut short hair, shop assistants praise long hair and persuade to trim it, she refused. He said “cut it a little shorter” three times, and cut his hair to his chest, shoulders, and ears. 2. The woman looked in the mirror and cried and touched her hair, saying, “Shorter, so that no one will scratch my hair.” 3. There are subtitles “Hair is a woman’s pride, don’t let hair become a woman’s weakness”, “refuse to compromise” and “Call 08000888000”.</p>	<p>1. Contrast: The short hair of the heroine contrasts with the beauty, perm and long hair of the surrounding women. 2. Contrast: the shop assistant praises the long hair, advocates trimming the hair, cutting the level, the suspicion of cutting it short and the hostess does not say anything in the face of inquiry, only saying “cut it a little bit shorter”.</p>
<p>(7) Appearance anxiety (Beginning of birth, especially during adolescence)</p>	<p>1. A Web search, “What does it take to be a beautiful woman?” appears, enlarging the number one answer, “angelic face.” 2. Modify a photo according to the bullet screen: nose, mouth, eyes, face shape, smile, lying silkworm, double eyelids and so on. With the trimming, the more bullets the original, “I don’t say anything”, “Do you look at this good”, “have you considered plastic surgery ah” words frequently. 3. The subtitles “Do not blindly get closer to others’ aesthetic, learn to have independent aesthetic, pay attention to female appearance anxiety”</p>	<p>began from a search for the public aesthetic, to a sentence or two of the bullet screen of the p picture to modify their own appearance, and finally became more and more unsatisfactory to the public, and more and more abuse, which covered the video interface. All this seems to suggest that pandering in the first place was a mistake.</p>

<p>(8) Disease Safety (Breast Cancer) (Mostly in the age of 40 ~50)</p>	<p>1. A woman looks down at her chest (wrapped in white gauze) and tears, there are subtitles for the number of breast cancer in China, which is difficult to spread widely because women’s naked bodies are not allowed to appear in the public media 2. (Transfer) Painting exhibition, 52 re-created world famous paintings, depicting the nude of women suffering from breast cancer trauma, visitors can not bear, silence. 3. “Please face breast cancer and check your breasts regularly.”</p>	<p>This paper propagandizes the harm of breast cancer to women through the creation of world famous paintings, and the use of this form also reflects the difficulty of publicity and the limited attention.</p>
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**4.2. Data summary**

From the above analysis of the seven themes and the surface plot and deep meaning of the eight videos of the help women public service advertisements on Bilibili, the following conclusions can be drawn: (1) The videos of the help women public service advertisements are more often presented by describing the fact that women are hurt, then offering help to the victims to solve the existing difficulties, and finally issuing appeals. (2) People contrast, scene reversal, suggestive objects, statements, repetition, exaggeration and other techniques are used in the shooting to express the theme. (3) The representation of female life history: each theme reflects the difficulties faced by women in different stages of life history. Among them, son preference, appearance anxiety, sexual assault and domestic violence are lifelong; Menstrual shame, workplace discrimination, and disease safety have a time limit, but they last for decades. (4) The embodiment of female awakening: The video reflects women breaking stereotypes and gender discrimination, such as “live for themselves” and “be what they want to be” in the theme of son preference, and “have independent aesthetics and do not cater to others” in the theme of appearance anxiety. These views oppose male culture and call for women’s independence and autonomy, which is the embodiment of women’s awakening.

**5. Discussion and conclusion**

In view of the fact that women’s awakening has received more social attention, while the public service advertisements for helping women have received less attention, this study explores the topic of calling for awakening: the life history of women presented by the public service advertisements for helping women. By selecting seven themes and eight videos of the Bilibili platform to help women’s public service advertisements, the paper draws a conclusion that the themes of women’s life history and women’s awakening are reflected in the help women’s

public service advertisements through content analysis. This study can provide some consultation and reference for the research on the awakening of women’s public service advertisements from the perspective of women’s life history, which is helpful to promote the development of the field of public service advertisements for women, so as to better promote women’s awakening, cater to the trend of social development, and further promote social progress.

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