

# A Media Image Analysis of Sexual Minorities: Transvestites in Short Videos

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**Abstract:** *This paper uses text analysis and interview methods to explore the multiple reasons why bloggers shoot cross dressing videos, especially for the multiple reasons of cross roles, and interviews 8 audiences (aged around 23, six women and one man, including one woman in law, one in finance, three in the news media, one in sports and two unemployed graduates -- were all in the sexual majority) to understand the real feelings of netizens for such videos and roles. Based on this discussion, the media image created in the video not only plays a role in deepening stereotypes, but also brings a space conducive to gender diversity and broadening inclusiveness by showing diversified lifestyles and personality characteristics as well as convincing values in more aspects. This study focuses on short video, a social platform that permeates people's lives, and has innovative significance for exploring ways to effectively expand social inclusion and gender diversity in the Internet space. In addition, after fully explaining the social impact brought by the performance of sexual minorities in the media platform, it is not difficult to find the neglect of this group in the system mechanism and the loopholes in the protection of rights protection subjects. In today's more diversified world, the corresponding social consciousness keeps developing, and the corresponding social existence should also be put on the agenda.*

**Keywords:** *Minority groups; Media image; Short video; Cross dressers; Cross character*

## 1. Introduction

In the era of mass communication, the one-way communication of mainstream culture did not give niche cultures and subcultures room to survive and flourish, and the uniform value output made sexual minorities become "deviants" in the relatively information-closed era.

Now, decades later, in the world of short videos, all social groups have the opportunity to voice their opinions, and transgender people are gradually gaining more understanding and recognition. There is a greater acceptance of these groups on the internet. Cross-dressing videos have become a popular video genre among netizens, and there are many sexual minorities among these bloggers. They use the entertainment atmosphere and vivid performances in the short video discourse to weaken the gender controversy and open up an opening for viewers to gradually reach, understand and include minority groups. The media images shaped by these bloggers bring diverse emotional interactions, and although these images carry stereotypical elements, they provide a field of gender inclusion in a three-dimensional expression and communication, which well answers the social question of how to treat sexual minorities objectively and equally.

Most of the current studies on media images in domestic academia focus on the portrayal of characters in hot social phenomena, such as the villagers who carry goods live, mainstream media anchors and women in the fight against epidemics, etc. For example, the study on the empathetic communication of the media image of "cute police" - a documentary on policing in the new school of online life For example, "A study on the empathetic communication of "cute police" media images: A moderated mediated model of the effect of adult attachment on the satisfaction of intimate relationships among sexual minorities"; while studies on sexual minorities focus on experiments and investigations on the psychological problems of sexual minorities. This paper innovatively examines the new performance of sexual minorities in the era of social media from the perspective of short video platforms.

## 2. Social effects of different media forms

With the continuous progress and development of science and technology, the increasingly rich forms of media play an important role in the development of people and society.

The emergence of print media promotes people based on geography to gather around a certain politics or culture, forming what Benedict Anderson called "imaginary community". [1] In the era of mass media, the relatively unidirectional, less interactive and centralized mode of communication is conducive to the dissemination of social mainstream concepts. The medium of television extended the human senses to the greatest extent possible with both visual and auditory communication, and the sensory-oriented "television people" emerged during this period. [2] At this time, mass communication was marginalized by its public and orthodox nature.

The advent of the Internet era subsequently led to an explosion in the amount of information people were exposed to. During the Internet 1.0 era, "Internet addiction" emerged as a cause for concern for parents and society, and the discomfort of the emergence of new things was manifested, leading to the emergence of "Generation Z".

The important influence of the Internet on social life was highlighted in the 2.0 era, as the digital lifestyle and the prevalence of social media not only brought changes to people's lives, but even further influenced the way people think and the dimensions of their thinking. The more free and flexible space of expression has brought about an explosion of information, which is either beneficial to economic development, political democracy and the convenience of life, or has brought about negative effects such as "misinformation phobia" and difficulties in reverting to deep thinking reading habits.

In 1979, Paul Levinson creatively proposed a "humanizing trend" in the development of media technology, summarizing the evolution of technological media into three stages, arguing that in stage C, increasingly sophisticated technology reclaims elements such as color and movement that had been abandoned, while maintaining an extension of space-time. [3] Up to this point, the emergence and popularity of smart media technology has greatly advanced the process of social mediatization, and people's productive lives have begun to be closely related to the media, and people in a state of disembodiment are showing their lives in the media, and with the diversification of media expression forms there is a blurring of the boundary between public and private domains, i.e., the characteristic of implosion.

The emergence and popularity of short video has empowered individuals to a large extent, giving each attitude the opportunity to speak out and find resonance, and increasingly diverse and rich attitudes and lifestyles break through the limitations of space and time to present to people in different areas, which reshapes people's thoughts and consciousness, and enters all aspects of people's lives in the most accessible and immersive way in the short video medium, and also presents the greatest This has reshaped people's thinking and consciousness, and has entered all aspects of people's lives in the most accessible and immersive way in the medium of short videos, and has also maximized cultural diversity, extending people's "spoiled" senses to a limited extent, and continuously raising the threshold of acceptance and tolerance of subcultures among Internet users in a subtle way.

## 3. Classification of cross dressers in short videos

### 3.1. A cross dresser who meets the needs of the plot for the role of a character

In the short videos of cross-dressing, there is no shortage of reverse roles to achieve certain artistic effects, which have the same connection with the reverse roles in traditional drama - using the opposite gender ontology to express the experience situation and emotional tension of the opposite gender, which seems to have an extra layer of androgyny, masculinity and This seems to add an extra layer of androgyny, of masculinity and femininity, to same-sex role-playing. "In opera as an expressive art, the actor's own sexuality can largely add a layer of heterogeneous brilliance to the performing character." [4]

For example, Cheng Dieyi in Farewell My Concubine uses a play within a play to interpret the entanglement of gender in the individual. Cheng Dieyi's belief that "if you do not go crazy, you will not live" makes it impossible to separate drama from life, and it is possible to see her delicate and sensitive characteristics when dealing with various encounters, but also to glimpse her resilience and bloodthirsty qualities in various difficult experiences. "The use of cross-dressing to cross the division of gender contains 'orgiastic power', and this power stimulates the struggle and reinvention of gender and sexuality

division matching in the process of orgiastic cross-sexuality" [5], and the vitality and resilience of struggling with fate seen in Cheng Dieyi is precisely The vitality and resilience of Cheng Dieyi's struggle against fate is closely related to the intersection and entanglement of her own gender issues.

In contemporary short videos, the experiences of different characters are interpreted from the perspective of the opposite sex, and through the slightly exaggerated role of makeup and clothing, they achieve the dual effect of attracting attention and gaining traffic and recognition. For example, Mao Guangguang plays the male and female characters interacting as a couple, especially when he plays the female character, he can get the approval of female viewers, which can bring them a feeling of being understood and approved by each other, for example, the relationship problems they usually encounter can seem to be relieved and relieved in this short video of a few dozen seconds. In an interview with 8 viewers about this kind of short video, some viewers said, "the shooting is very close to real life, so you feel particularly interesting, especially some things you have experienced, you will feel somehow funny", 4 viewers think this kind of performance in the current short video environment is effective in earning interaction and exposure Flow code.

### **3.2. Cross dressers with cross gender issues**

Cross-dressing characters are often closely associated with topics such as transgenderism and homosexuality, and through this "legitimate" opportunity for cross-dressing to gain social identity of the gender they aspire to. "Through cross-dressing (the change of external gender symbols brings about a change in social gender roles), queer identity practices and transgender identity 'embodiment', it is possible to demonstrate the pleasure of crossing gender boundaries in virtual space, which is a means of resistance to stretch human sexual desires and pleasure channels. " [6] In the short video platform the dichotomy and unity between character and real person, virtual and real, appearance and heart can be realized.

The cross-dressers involved in transgender issues in the short video platform can effectively defuse the gender controversy by virtue of the entertaining platform property, which makes the media image presented in the short video in most cases only stay in the work itself. In the interviews with 8 viewers, 3 of them clearly stated that they would only focus on the content itself when watching the videos and would not take the gender issue of the bloggers as the object of discussion, "the purpose has been achieved by bringing fun to everyone ..... will not have the feeling of rejection, or rather like "The audience is not interested in the gender of the bloggers, but in the fact that the bloggers are not the same as the other ones. One viewer said, "Usually watching videos without realizing that some bloggers are transgender, occasionally encountering some particularly exaggerated or deliberately ugly will still have some rejection, and even feel a little claptrap, to gain attention to make money. If it is a little face value okay ..... in the viewership requirements."

In the content of the shake account named Ji Bo, there is a video in the form of an interview, from the mouth of his university classmates side response to the identity of the "Minzu University grass", this response in the 1 minute 39 seconds of the video occupies only about 7 seconds of time, but he is a breakthrough step in the face of gender issues. Some of the online reviews and interviews about Ji Bo have revealed that he grew up dancing, has a deep dance background, and loves to perform, often squeezing in time to listen to acting classes, and also participated in various imitation variety shows during his college years, eventually gaining popularity on the Jitterbug platform and being loved by netizens for his various subtle cross-dressing imitations. I was able to see some past comments from netizens with Ji Bo responding that I was a girl and affirming the experience of having plastic surgery, but these responses either made the netizens' doubts more vague or made the netizens who originally thought it was female more sure of their perceptions.

However, this time, the response of the "Minzu University Schoolboy" in the body of the video is to some extent a liberating discussion, and the comments of this video are sorted according to the degree of heat, with most people expressing surprise and amazement, and a considerable number of people expressing praise and love for him, with less negative comments. It can be seen that netizens' attention to his talent and work has surpassed the controversy on gender, and in this "surprise", the stereotype of transgender people has been solved, and the degree of tolerance of many netizens towards transgender people has been broadened, and Ji Bo can be more comfortable after this "test". After this "test", Ji Bo can be more comfortable to be herself.

#### 4. Certain degree of stereotype in cross dressing video

It is inevitable to apply the mechanism of stereotypes when performing cross-dressing, extracting the outstanding characteristics of the characters and further reinforcing these stereotypes in the process of dissemination. As a subculture, the stereotypical and ironic expression of transgender drag is more likely to survive in the commercial logic of short video platforms, and this form of performance and expression has gradually become a more popular video element in short video platforms.

In the transgender cross-dressing video, Ji Bo's repeated imitations of "grandpa" emphasize his earthy and "horny" character characteristics, while his portrayal of a female college student is mostly introverted and shy, as well as the redundancy of the blogger and Mao Mao's portrayal of sales and mother-in-law. The portrayal of these social characters shines through, and together with the humor of the actors themselves, it is the highlight of the video, which has gained a lot of exposure, traffic and love, but reflects the opposite of the value position and practice path of the cross-dressers - these characters in the video only reflect a one-sided or even a bit "ugly" side. "But in the "short and quick" short video communication logic, while widely disseminated, it also tends to evolve into a stereotype to obtain traffic, and the role of promoting gender diversity and tolerance is to a certain extent dissipated, but to a certain extent there is a risk of potentially intensifying social conflicts. There is a risk of potentially intensifying social conflicts.

#### 5. Its stereotyped media image reveals the multi meaning of emotion

Although the image description of cross-dressing imitation cannot get rid of the shackles of stereotypes and labels, the emotions conveyed from the limited plot are subtle and diverse, and the audience will mix their own feelings outside the stereotype in the process of decoding. For example, Papi Sauce plays the role of mother many times. In the video, mother always appears as nagging, stereotyped and small bellied. However, netizens will not "attack" the image of mother in the video in the comment area after watching it. Instead, they will express their feelings of love, understanding and relief in the comments: behind the single image of nagging and stereotyped is the care and love for their children. It also condenses the life experience of the older generation in the past decades. In fact, the stereotypical expression of cross-dressing parody does not speak entirely with negative and repulsive emotions, but is more of a flirtation with the purpose of loving and identifying with the characters and seeking empathy and pursuing collective memory.

Wang Xiufen' s cross dressing imitation of tellers at different levels in Chaoyang has shifted the contradiction of dual gender to the confrontation and collision between different occupations and ranks. The humorous and vivid cross-dressing imitation makes people unconsciously weaken the gender disputes of bloggers and focus on the plot of the story, from which we can see the help and friendship between veteran and novice workers.

These cross-dressing videos are based on stereotyped descriptions. Apart from the mainstream of vassal and the pursuit of economic benefits, the reconciliation of various life problems and conflicts often takes place in tens of seconds. It is also of constructive significance for the social inclusion of sexual minorities - People's sensitive perception of cross gender issues is gradually immersed in the process of "painless desensitization". Women / men's social roles provide a space and field for the audience to reflect on through the cross dressing imitation and deduction of the opposite sex. The disputes on gender issues are also weakened and contained in the rich and diverse cross gender cross dressing.

#### 6. Conclusion

In the world of short video, all kinds of social groups have the opportunity to speak, and transgender people gradually gain more understanding and recognition. When focusing on the short video of cross-dressing imitation, the character in the cross-talk is an important element for this kind of video to obtain traffic and love. In the discourse system of short video, sexual minorities use entertainment atmosphere and vivid performance to weaken gender disputes, and open the channel for audience to gradually contact, understand and contain minority groups. However, when they return to reality, whether they can get the same friendly attitude outside their own circle is still not guaranteed. The road of gender diversity and inclusion is still a long way to go.

Maybe in addition to the folk mass culture prosperity to release the pressure of the stereotypes and traditional ethics, multivariate prosperous society is committed to building friendly and equal top-down

change should also on the agenda, the current on the sexual minorities in limited to obtain a certain tolerance space, but in real life still belongs to the marginal groups, It is necessary to improve laws and regulations aimed at protecting their interests and rights.

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