

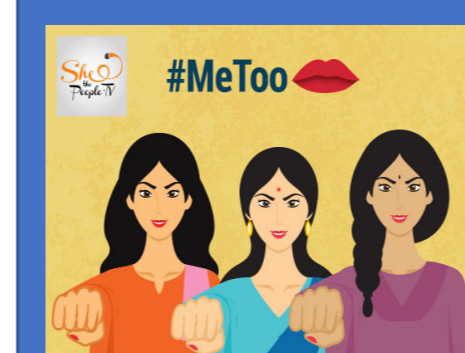
INTERROGATING IDENTITIES: CASE STUDY OF HASHTAG MOVEMENTS IN INDIA

Narayanamoorthy Nanditha, York University, Canada

1. RESEARCH QUESTIONS

- How do online networks drive digital movements in the Southern Hemisphere?
- Do cyberspaces create safe spaces for the Indian youth? Are they merely a representation of a privileged subset?
- What are the constraints and challenges of digital movements in India?

2. METHODOLOGY



#equal+rights
#homosexuality
#supreme+court+377
#article377
#decriminalize+homosexuality
#metoindia
#sisterhood
#womanhood
#feminism+metoo

- *Twitter API* to filter tweets on Section 377 and MeToo India with hashtags as queries.
- *Mixed Methods* – Close Reading + Distant Reading of Data.

3. RESULTS

SECTION 377 INDIAN OF PENAL CODE

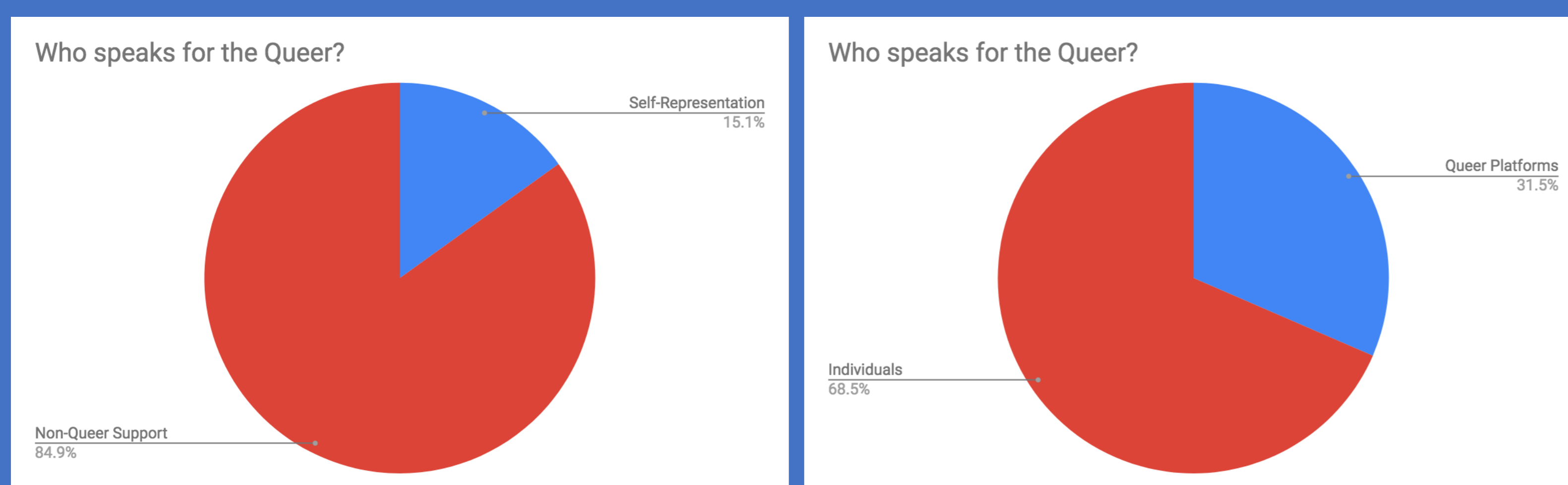
Tweets on Queer Empathy:



Queer Representation Graph: (200 unique tweets)

Self-representation vs Non-Queer

Support from Individual vs Queer Platforms



METOO INDIA

Tweets on Feminist Solidarity and Exclusion:



These tweets signify sisterhood solidarity. However, it caters to a subset of an elitist, upper brahmanical idea of womanhood. Where are the *Dalits*, *transgender* and other *marginalized*?

4. CONCLUSION

- **Section 377** - Queer empathy drives the movement.
- Queer Participation and linguistic self-representation is less than that of non-queer participation.
- Queer platforms are important in expression of solidarity.
- **#MeTooIndia** - Feminist solidarity movement.
- Lack of access, participation and representation of women of lower castes, transgender makes this movement *exclusive*.
- *Intersectional Queering* : Breaking away from identity categorizations to include broader intersectional narratives and combat problems of lack of inclusion in the South.



nanditha@yorku.ca



@nandithamoorthy

