

## **The Mobilization Mechanism and Its Effect of the Performance Resistance in the Age of We-Media——Taking "The Jiang Ge Case" As an Example**

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*Abstract: As a unique form of resistance, the performance resistance has frequently produced a visual spectacle through the dramatic, exaggerated and sentimental "performance" in recent people's struggle, and also has achieved good results of public opinion mobilization. This paper takes "the case of Jiang Ge" as the research object, inspect it from the angle of performance resistance, we found that scenario rendering, resource mobilization based on mobile social media, identity building by rumors and rhetoric of visual symbols are main mobilization factors to promote this ongoing resistance . At the same time, the continuous performance of the resistance also brought a large number of by-products: citizen privacy exposure brought by human flesh search; public opinion violence caused by the emotional induction of network V; public opinion trial held by the banner of "justice" and so on. Without timely guidance and response, it is easy to evolve into large-scale conflict cluster events, which pose considerable threats and challenges to the social governance of the government.*

*Keywords: Performance Resistance, Mobilization Rumor, Visual Rhetoric.*

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### **1. INTRODUCTION**

A Chinese mother holded a signature plate at Ikebukuro Park in Tokyo, Japan, on November 4, 2017, asking for the death sentence of her daughter's murderer. After being reported by the chief domestic media, this incident quickly attracted the public attention, and been a reminder of the murder case which called "the murder of International student named Jiang Ge"(here in after referred to as "Jiang Ge case") that occurred in Japan on November 3, 2016. What's more, it aroused a variety of public opinion that continues to ferment once again. As a criminal homicide case, the "Jiang Ge case" is unique in two aspects. For one thing, the crime occurred in a foreign country, for another, the public opinion was focused on Liu Xin who was one of the victims in this case, rather than the suspect Chen Shifeng. Although the case was brought to

trial in Tokyo on December 20, 2017, the controversy over the suspect's sentencing and the moral crusade of Liu Xin still go on continuously.

Instead of discussing and paying attention to whether the sentencing was reasonable or not or whether Liu Xin was perfidious, this paper is focused on the fact that no sooner had the "Jiang Ge case" in 2006 occurred than it became a subject of concern and discussion, but it was quickly covered by a new public hot spots before it became a national hot topic. It's safe to conclude that this incident re-entered the public view and continued to arouse public excitement after one year is closely related to the continuous performance resistance of Jiang Ge's mother. This paper is aimed to discuss two questions based on the above. Firstly, what is the mobilization mechanism behind the continuous performance resistance? Secondly, how is the effect of its mobilization?

## **2. PERFORMANCE RESISTANCE: A DRAMATIC WEAPON FOR RIGHTS PROTECTION**

With the arrival of the age of media empowerment, many underclass groups performed a variety of resistance frequently that gradually evolved into network resistance, media-oriented resistance and performance resistance from the form of sit-ins, petitions and banners in traditional times. In particular, in contrast to the traditional system of resistance by law, by reason, by force and by death, performance resistance connects the "big stage" of the macro society with the "small stage" of the personal situation through "acting", taking the body as the code to weave the resistant discourse and providing a new practical way for the underclass to resist.

"Acting" was a concept derived from dramatic art and it was Goffman who introduced it into the field of sociology and psychology. In his classic "Drama Theory", he described acting as "the whole act of an individual continuing to face a particular set of observers and having some influence on those observers" and "A performance can make some relatively abstract demands on the audience through its front desk"[1]. As a master of drama, Richard •Cheickna paid more attention into the "behavior" in the performance and put forward the so-called "human performance science" which means the construction of performance must be the "broad spectrum" or "continuous unity" of the human behavior wherever it happened, moreover, he advocated the generalization of the concept of performance that any action designed, staged, emphasized or displayed all belongs to human performance as well.[2].

"Performing Resistance: landscape, Challenge and Mechanism" written by Huang Zhenhui was the first to combine performance with resistance. Although there is no clear definition of the concept of "performance resistance", Huang Zhenhui put forward the theories of the existing framework of social resistance such as "resisting by law", "resisting by reason" and "resisting by power" which emphasizes on explaining the mechanism of the bottom resistance from the angle of the resources of the actors, nevertheless, performance resistance is to examine the bottom resistance from the perspective of mobilization process from "with what weapons" to "why weapons are effective" that based on the theoretical hypothesis that "the

bottom resistance of the Pearl River Delta during the transition period is the performance resistance" and combined with a panoramic interpretation of 12 cases.[3] However, Wang Men regarded "performance resistance" as a unique landscape and an artistic political life, reflecting the lively political choices made by the participants under a serious political structure.[4].

So what is performance resistance? It was considered as "an emphasis of new form of resistance and practice which means an underlying action plan and political practice that conveys and expresses the demands of resistance by creating some sort of dramatic, consumptive and participatory performance." according to Liu Tao. [5]However, Wang Men argued that performance resistance was "an individual or public performance through dramatic public performances, autonomous will expression to political institutions and proposal of improvement requests when citizens think their rights and interests have been infringed upon by the government or officials or that government policies are unfair and unruly" on the basis of case analyses of Huang Zhenhui and the "playbook theory" of Goffman.[6] Although the author tends to agree with the viewpoint of Liu Tao based on the case analysis in this paper, the appeal of performance resistance is not only in the aspect of policy and political interests, but also moral, emotional, identification and other diverse demands. In addition, "performance" is not limited in a specific time and space of the entity "performance", it can also be a "meaning" show in daily life.

### **3. THE MOBILIZATION MECHANISM IN PERFORMANCE RESISTANCE**

As a unique landscape in the action of resistance, performance resistance integrates much elements of drama organically. In "Jiang Ge case", the meatspace and the cyberspace constituted a big stage of performance for Jiang Ge's mother and the participant through the creation of the tragic stage situation, letting people under the control of emotional power to participate in the action of line and offline solidarity for Jiang Ge's mother. It can be said that the construction of the situation, the mobilization of social media resources, the spread of rumors and the rhetoric of visual symbols were the main mobilization mechanisms for the sustained development of resistance in this case.

#### **3.1 The rendering and constructing of situation**

The creation of situation is essential in performance resistance to make the audience indulged in this dramatic play with sensory experience and emotional resonance since it was a dramatic form of resistance. What's more, the transfer of emotional elements plays a significant role in situational construction. The occurrence of resistance stem from three stages including milling, collective excitement and social contagion that induced with the increase of infectivity according to the theory of "cyclic reaction" of Bulmer. [7] It is easy to generate emotions of public anger, compassion, resistance, etc with the help of situational labels (such as corruption, shelter, beatings, hubris, rape, abuse, etc) and the spread and infection of these negative emotions will further increase the occurrence of resistance. For example, "Li Gang Incident" and "Jump from Jing Wen Incident" activated the public excitement greatly and triggered a

large-scale public opinion resistance on the network by constructing situational labels related to violence and sex such as "abnormal death", "killing people", "rape by turns", "rape", etc. In the immediate aftermath of "Jiang Ge case" on November 3, 2016, most domestic media reported the homicide overseas with an objective manner such as "A Chinese Female Student Was Killed By Gangsters In Japan When She Came Home Late" reported by China Youth Network, "A Chinese Female Student Was Killed In Japan just after speak with her mother on the phone" reported by Beijing Youth Daily, "The 24-year-old Girl Who Was Killed In Tokyo Was A Master Student In China" reported by NetEase and so on. It had been considered as a common homicide by the public and discussed around the safety of overseas students in internet especially on social platforms with such a calmer way of reporting, coupled with the fact that the case itself had no bizarre plot.

Jiang Ge's mother continued to use emotional words on Weibo in order to mobilize the public to provide clues to help police solve the case and express the despair of losing the only child after she arrived in Japan on November 5. And the words said, "I am the mother of the overseas student who was killed in Tokyo on Nov 3. I have arrived in Tokyo and saw my dear daughter at the police station in the first time I came to Japan. Now my only reason to live is to ask a justice for my daughter! Please help me to give some clues to the police. Thank you so much for helping me and my daughter who never heard my voice again!" This piece of text has been constantly copied and followed by Jiang Ge's Mother and many Micro-blog Big Vs. Since then Jiang Ge's the mother posted a video of crying, narrating and reminiscing about the moments she had spent with her daughter with sensational words and stressing that "I have a low level of education and I don't know much about the Internet" repeatedly. From then on, media reports began to show an emotional tendency. For example, "A Chinese Female Student Was Killed In Japan And The single Mother's World Is Crumbling" reported by Tencent, "The Chinese Warmheart Girl Murdered In Japan May Dead For Saving Her Friend" reported by China Net, "A Master Student Stayed In Japan Named Jiang Ge Will Never See Autumn" reported by The Beijing News, "A Female Student Borne In Qingdao Was Killed In Japan! The Mother And The Micro-blog Big Vs followed The Same Message Repeatedly Which Made Countless People Touched" reported by Qilu Evening News and so on. The emotional construction of issues in media as well as a series of narrative symbols woven by language and body, creating an image of a single, vulnerable mother in the public invisibly and a situation of compassion. The sympathetic feelings of compassion and grief spread rapidly in cyberspace with the creation of this compassion situation, making many overseas students and caring people in Japan took the initiative to participate in the resistance to give Jiang Ge's mother some suggestions through Weibo, WeChat and other platforms. Compared with the low efficiency and poor transmission to trigger attention, Jiang Ge's mother used # Overseas Female Student In Tokyo Was Murderd # as a topic later which aroused more public attention and the first wave of public opinion after adopting the suggestion proposed by some cooperative participants who were familiar with the rules of the network that "you should use the topic

when you follow the blog again because only when the topic been hot can be seen by more people"[8], for instance.

### **3.2 Mobilization of resources based on mobile social media**

The frequent occurrence of modern social movements is mainly due to the increasing amount of available resources and time for actors according to the theory of resource mobilization. The penetration of mobile social media in our daily lives is not only a tool for information dissemination, but also a field for emotional communication, establishment and interaction. Social media can easily take a certain panic emotion as the background of event communication and embed in the discourse construction of risk argumentation because of its communication characteristics such as circle communication, acquaintance communication and strong relationship.[9] Under the emotional infection of "a hundred responses to a single call", the participants who are linked by strong or weak relationships through social networks or the virtual communication space could echo and contrast the difference between real and virtual communication space frequently, accomplish the coordination mobilization online and offline and construct the dual scene of "body presence" and "virtual presence" for the actors. "The function of new media, especially social media is far more than media attributes, it also changes the way of traditional political communication. It has become a free tool for integrating and mobilizing civil society and mass activities in addition to publishing information." [10] Some scholars have found that mobile social media has a very strong mobilization ability in the case of conflict avoidance, making the protestors complete the process of self-mobilization from "others-help" to "self-help" without the inertia of relying on traditional media. As an individual actor, Jiang Ge's mother naturally realized that it was difficult to achieve her own interests all alone, so the mobilization of public resources became one of the effective mobilization strategies for her actions, and the most effective tool is mobile social media. Due to the Weibo show, which made a large amount of people gathered together on the Internet to watch and support, the fans of Jiang Ge's mother have risen from dozens before the incident to more than a million now. "The connection of the network makes it possible for everyone to become a potential information node and mobilized targets or even the intermediaries, making the mobilized goals large and extensive." [11] The "online signature campaign asking for Chen's death sentence" posted on Weibo by Jiang Ge's mother has reached 320000 in just a few days with the fission spread of social media.

As an "effective weapon for the weak", mobile social media " helps the protesters expand the influence of their actions as well as external resources such as public opinion attention, social sympathy and legal aid in order to maintain the continuous development of the resistance." through the "mobile public opinion field". [12] In "Jiang Ge case", some elite groups joined the action with the help of social media mobilization. The elite have more personal and economic capital in the traditional society compared with the ordinary people. At the same time, they are familiar with the manipulation rules behind the hot spots of public opinion on the Internet and they can also promote the development of relevant public opinion topics with their own powerfull discourse. For example, Xu Jingbo, certified as a director of Asia News Agency, took

the initiative to translate copies of all the investigation files about "Jiang Ge case". And Ms. HeyJudyBabyyyy, who is a public-spirited blogger, helped Jiang Ge's mother to set up a petition and signature website, which promotes the public opinion online and offline and provides the base of public opinion for the continuous promotion of the resistance.

### **3.3 The construction of identity by rumors**

As a special form of public opinion, there has always been a phenomenon of different people thinking differently about rumors. Shibutani regards rumors as impromptu news generated by a group of people [13] and Merton regards it as a social situation that has an impact on social structure and social function. [14] Nevertheless, in Capfield's opinion, rumor is a process of seeking collective identity and a mean of social resistance against risk. [15] With the further development of the study, some scholars have found that rumors are closely related to social movements and the occurrence of social resistance and considered rumors as a special form of political expression as well as an effective emotional mobilization strategy. Kong Feili holds the opinion that rumor usually plays a role as a special channel for the bottom citizens to gain power supplement in the era of lack of channels in political participation and resources. [16] Therefore, the negative discourse of rumor is slowly declining in many social movements and the positive part as a weapon for the weak in resistance is gradually highlighted.

China is in a special period of transition at present, with clearer social stratification, more serious social stratum and stronger sense of relative deprivation. The emotional structure of the people is under the domination of resentment and discontent. It would provoke public anger and crusade immediately if class antagonism can be found in an event. Identity construction plays an important role in the development and continuance of the resistance in numerous resistance narrative, especially in the pattern of dualistic identity. It becomes a kind of stereotyped thinking that the weak need sympathy and the strong should be crusaded. "There is a general emphasis on the innocence of the victims and the injustice they encountered, as a contrast, the villain is often described as ruthless and such narratives represent a classic contrast between good and evil." [17] This thinking pattern is internalized into the identity cognitive framework of the public through the occurrence of various public events. Once similar events happen again, the public often adopt the existing identity cognitive framework without thinking and quickly draw the "enemy boundary". Confirming the collective boundary of the group is beneficial to the formation of collective common intention, thus laying a reasonable foundation for collective crusade. For instance, "Yao Jiaxin incident", "Hangzhou drag-racing case", the establishment of identity and rumors are inseparable. The existing framework of identity cognition of the parties will be rebuilt through rumors, and their extremely vicious and brutal personality characteristics are also woven into the resistance discourse system in order to stimulate more opposition to the powerful of the low-level groups. Thus, the boundary between "us" and "them" will be drawn, and then the repressed dissatisfied feelings that cannot be abreacted will be released in the real society through the collective carnival of verbal violence.

There is a similar situation in "Jiang Ge case". Rumors about the identity construction of the suspect Chen Shifeng have sprung up one after another since the case occurred. Studying abroad means a rich and powerful family in the inherent cognitive concept of most of the people, therefore, the label of "Officer Second Generation" and "Affluent Second Generation" are affixed to Chen Shifeng simply and brutally. In addition, in order to prove the murderous and evil murderer image of Chen Shifeng, the rumor has constructed narrative words such as "beating his girlfriend while he was in college, stirring up the campus", "living alone in a room due to the contradictions with his roommate" and the words "Life is like dumplings, whether it is being dragged into the water, thrown down or jump into the water, it is not mature if not wade muddy water once time ." which suspected published by Chen Shifeng with a Renren account. A series of fictional discourse symbols based on the "collective carnival" of the popular resonates with the isolation and helpless image of a single mother, thus arousing the public moral indignation and urging more people to join in the action with the banner of "Get rid of evils for the people" and providing more human resources for the continuous exhibition of the resistance.

### **3.4 Rhetoric of visual symbols and construction of image events**

Compared with the traditional conflict and violent resistance, the purpose of the performance persistence is not to "solve problems on the spot", but mainly to produce some visual impact symbols that helpful to diffuse in order to achieve the purpose and function of social mobilization. In this era of self-media with scarce attention, the production of this visual image landscape has also become a key element of resistance. The symbolic logic of performance resistance is "visual resistance" and its deep moral grammar is "emotional resistance". [18] Therefore, some scholars put forward the concept of "image politics" which become a hot topic in the study of social movement. "Image Politics" emphasizes the mobilization of social movement with the help of visual symbols. It is a text production practice in which protest actors create resistance discourse in the image dimension and a kind of image event with "image". Just as Liu Tao said, "the bottom groups take a series of intelligent performances to create a string of image events with sorrow, banter or sarcastic." [19] Kevin DeLuca regards image events as a new rhetorical concept of the new social movement in his article Image Politics: a new rhetoric of Environmental radicalism. [20] The mobilization advantage of images lies in the "controversial" construction of public issues through symbolic coding. In order to fight for the legitimacy of the right to speak, the interested parties can make use of the rhetoric system which is favorable to their demands to decode and reproduce the image symbols due to its controversial and uncertain nature.

As a device of visual rhetorical, the code of image political symbols usually present a kind of writing of resistance discourse with the dimension of body in recent years. Any groups can require the corresponding image resources and realize the construction of controversy or identity along the function and logic of the image in order to legitimize its own discourse because "image politics" is not the language of a particular class. [21] Especially in performance resistance, the underclass show a spectacle of images by using "plot" designs

with dramatic tension and props with metaphor and exaggerated, sad or playful deduction through the media of body.

In the "Jiang Ge case", the signature petition launched by Jiang Ge's mother and her co-participants in the Ikebag Park in Japan also attempted to create a "meaningful" image landscape through the coding of body and visual symbols. The image shows a single mother with pale face standing on the exotic streets in the biting wind of autumn, holding a petition boards full of emotive words and the volunteers explaining to the passerby patiently with the signatures in their hands and the signers wiping tears for the single mother and so on. The presentation of these codes weaved a rhetorical system of sadness mobilization of Jiang Ge's mother. In addition, The Beijing News, which continues to publish first-hand news of the "Jiang Ge case", started its "situation" column and released a series of controversial interviews between Liu Xin and Jiang Ge's mother since November 9, 2017. In this series of image events constructed by body, words, objects, scenes, etc, the emotional framework of moral was further activated, showing the first meeting between the two parties since the crime occurred that Jiang Ge's mother whose body was shaking with restraint, crying with a picture of her daughter and a pile of quick-acting savior pills placed on the table and Liu Xin, who was kept crying and apologizing and rubbing the hands with uneasy. These visual codes which seemingly objective combined with the narrative codes of both parties aggravated the tilt of moral balance in the public mind. The public opinion on the Internet shown a one-sided crusade and condemnation of Liu Xin such as "Liu Xin is always saying, 'aunt, I'm sorry' in front of the camera, but when not facing the camera it's another face ", " I feel like this person is full of lies ", " The girl is contradictory in her speaking, Please be honest! "[22] According to relevant data, 39 percent of Internet users denounce Liu Xin's behavior, 26 percent of Internet users express sympathy for Jiang Ge's mother who has lost her daughter and 18 percent of Internet users question the character of Liu Xin's parents and discuss Liu Xin's behavior is a reflection of an absence of family education. [23] The solidarity of public opinion undoubtedly laid the legitimacy of moral value for the performance of Jiang Ge's mother. It can be seen that it is more effective to establish the discourse legitimacy of mobilization with the coding and production of some visual rhetorical symbols of "performance" and the emotional resonance of "moral shock" proposed by Jasper in the process of constructing "image event".

#### **4. THE MOBILIZATION EFFECT OF PERFORMANCE RESISTANCE**

What is the effect of the continuous performance of the performance resistance? In the opinion of Huang Zhenhui, the drama of the struggle and its news value as well as the size of the actors are the determinants of the effectiveness of resistance. However, the 'potential' of performance is the final effect of performance resistance [24] which comes from the comprehensive consideration of three factors contain the moral potential of performance, the identity potential of performance and the political potentia of performance. According to Stagenberg's classification, the effect of social resistance is reflected in three dimensions include policy effect, mobilization effect and cultural effect. [25] In this resistance, the interests of the actors

are not at the policy level, therefore, this paper mainly focuses on the media mobilization effect, the mass mobilization effect and the cultural effect.

This paper mainly considers the amount of mainstream media reports and the search degree, discussion degree and forwarding degree of topics on social media in the aspect of media mobilization effect. Judging from the transmission path of this incident, it has experienced a process of netizens' blogging, media reports, official responses, and media tracking reports and netizens' continued attention to such a process. The incident came from a Weibo user named "Grey \_ procrastination Plan" who posted a blog at 06:48 on November 3, 2016 said "Take a fright! A 20-year old Chinese woman was killed in Nakano this morning" that arouse the attention of netizens. The first mainstream media in China took a reaction was The Global Web, which released news at 09:01 on November 6 named "a 20-year-old Chinese girl has been killed shortly after she called the police". Subsequently, the media such as Eastern Network and International Online paid attention to the incident one after another. In the first month after the incident occurred, the first wave of media reports and the concern of Internet users appeared. According to relevant data, there were about 1350 media reports on the "killing of Chinese female students in Japan" from November 3, 2016 to November 9, 2016. The main media reported this incident were Beijing Youth Daily, China Daily, and People's Daily Online, Anhui TV, Beijing News and other media. [26] Based on the extraction of relevant keywords and the analysis of the topic of reports, the tendency of mainstream media reports are as follows:

Coverage theme	Coverage theme
Chinese female students killed in Japan	48%
The reason why female students were suspected to be killed	27%
Mothers of murdered female students take Weibo for help	13%
How to ensure personal safety when study abroad	7%
Other themes	5%

(Data source: organized on the Internet)

As is shown in the above table, the perspective of mainstream media is based on reporting a homicide case. For example, "Chinese female students killed in Japan" reported by Beijing Youth Daily, "A Chinese female student killed in Japan after being attacked and stabbed in the neck with excessive blood loss" reported by Xinhua Net, and "A Chinese female student has called the police but were still killed in Japan" reported by Zhongqing Online and the tone of the reports are calm and objective. After Jiang Ge's mother posted the Weibo for help in the early hours of November 3, People's Daily sent "A Chinese female student killed in Japan, the mother frantically follows Big V's Weibo for help" at the first time. Internet users mainly use social platforms such as Sina Weibo, WeChat, Baidu Tieba, Zhihu to spread the discussion of events and topic. According to the survey, there were about 160,000 statements about "The killing of Chinese female students in Japan" from November 3, 2016 to November 9, 2016, and the Weibo posted by Jiang Ge's mother was reweeted 73,700 times. [27] Mainstream media

and social media echoed each other. But since then, as mainstream media coverage has waned, the discussion of the topic on social platforms was cooled down.

It was not until March 2017 that Jiang Ge's mother launched a series of "plays" to make the event return to public view: In March, Jiang Ge's mother launched an online campaign "The single mother is crowdfunding to go to Japan to find justice for her only daughter who was killed". In May, she posted an article on WeChat and Weibo: Liu Xin, the soul of Jiang Ge calls you to testify! "which exposed the personal information of Liu Xin and his parents such as her name, ID number, mobile phone number and so on. Then she went to Japan again to prepare for the trial of the case of Jiang Ge and launched a campaign called "Collecting the death penalty signature of Chen Shifeng" in Tokyo Ikebag Park on November 4. In addition, the column of The Beijing News named "situation" released a series of video of interviews with Liu Xin and Jiang Ge's mother on November 9. This video report together with the performance of the above repertoire, set off a second wave of public opinion on the incident jointly. Compared with the first wave of public opinion, the media that focused on this case is mainly the Internet and social media.

News media report list

Media name	Release data (bar)
Sohu net	110
WeChat public number	79
Sohu public platform	65
Headlines today	21
A little information	15

Public opinion constitutes the media type

Media types of public opinion	Release data (bar)	proportion
News	283	53.6%
Wechat	77	14.58%
microblog	65	12.31%

(Data source: organized on the Internet)

The results of mobilization "depend on their breadth and the reactions of social elites and other groups" in terms of the effectiveness of public mobilization. [28] Web has become a gathering place for Internet users to search for topics and discuss them among the social media. The reading number of the topic #the murder case of Japanese female student's inTokyo# has reached more than 2.18 billion up to November 14, 2017 and the topic #Situation interview# has reached more than 1.9 billion and the reading number of Weibo topic #the murder case of Japanese female student's inTokyo#, #Jiang Ge# has reached more than 10 million. Particularly, three of the top five of Weibo topic were linked to the "Jiang Ge case" in November 13. In addition, the page reading number of the long blog "Gratitude" published by Jiang Ge's mother has reached more than 10.66 million, the forward and comment number has reached more than 52 thousand and the like's number has reached 90 thousand. [29] Through the linkage of public opinion online and offline, the "signature campaign to request for the

death penalty of Chen Shifeng", launched by Jiang Ge's mother online lasted 92 days and tens of thousands of signatures have been collected at the site and another 45.16025 billion people signed the petition through the Internet up to now. [30] The mobilization of the people accelerated the spread and ferment of the incident, especially the comments and follows on this event by some network large V and self-media triggered a "moral war of words" between netizens and the media. The most representative is the article "The case of Liu Xin and Jiang Ge: The law can punish the murderer, but who will punish the humanity?" published by large V Mi Meng.

From the aspect of cultural effect, adopting the token frame of "the compassion of the weak" can quickly arise the moral emotion resonance and increase emotional leverage for the achievement of interest demands for the underprivileged people lack of economic and social capital in performance resistance. In "Jiang Ge case", the frame of "the compassion of the weak" established the legitimacy of its own discourse with the help of the "righteousness" culture in Chinese traditional culture. In the traditional moral values of China, "Heavy sense of righteousness" and "spring in return for grace" are the basic moral principles in daily life. This has also increased the rationality of the public's criticism of Liu Xin, such as the netizen "Liu Xiansen" send his remarks in Zhi Hu: She regarded cooperating with the police investigation as a favour and charity to Jiang Ge's mother! She took disappearance as a matter of course for her personal freedom! She regarded questioning of the truth by Jiang Ge's mother as a burden! She regarded the cruel and cold-blooded words as a play of ease! This is how Liu Xin treats her benefactors and friends and the poor mother who lives longly in the world. Isn't this the most ferocious trampling of Chinese morality? [31] Taking "Jiang Ge case" as the beginning coupled with the frequent emergence of a series of moral anomie events such as "the suicide of the programmer from Predestination to doomed love", "the rogue like a textbook", "Child abuse in kindergarten RYB" has further stimulated the fragile moral nerve of the people. A large number of people are writing the "moral" discourse in the cyberspace with the name of "Justice" and many self-media and mainstream media are joining the battle of discourse. The discussion of "morality" and "humanity" exposed the public anxiety in the period of special transformation in China: The sense of indecision brought by the social tear in the process of transformation of the old and new systems and the frustration brought by the increasingly curing of the old and new strata. However, there is no denying that though the discourse under internet populism accelerated the growth of negative emotions among Internet users, the mainstream values of Chinese traditional culture was further shaping and strengthening with the collision of multiple viewpoints and the mutual agitation between Network Media and traditional Media.

## **5. CONCLUSION AND REFLECTION**

As a unique form of resistance, the mechanism of performing resistance also reflects that it is essentially a derivative of China's special social ecology and political system: The legal system is not perfect, the channels for safeguarding rights are not smooth and the resources of the

protestors are limited which is a kind of helpless action that the theatrical, playful or sad performance becomes the norm in the resistance, especially in the arrival of the era of media empowerment and social media prosperity, helping promote the performance resistance frequently staged online and offline.

From the concern and investigation on the performance resistance of scholars, it is found that most of the resistance were taken on the stage of the real social situation and the props and plot design are more "exaggerated" and "conflicting", attempting to create the dramatic effect of "make a great coup". In Jiang Ge case, the use of social media, the rendering of emotions and the stimulation and diffusion of moral justice play a key role in the mobilization on the Internet. From the first Weibo post asked for help to the list of petitions published after the signature, Jiang Ge's mother used Weibo to "live broadcast" for her resistance almost everyday during the year of the murder: Wailing when I saw my daughter's corpse, remembering her daughter's filial piety before her dead, thanking the volunteers for their warm help. These fragmentary images became a powerful emotional mobilization weapon through the emotive narration of Jiang Ge's mother. In addition, the petition signature activity adopted a kind of tender appeal method instead of the hyperbole of the visual impact used by many protestors, bringing great mobilization effect. Although this is a case study, whether this case is worth reflecting on: Is it more effective for the people to use the warm "performance" way in individual resistance at a time when people are increasingly "aesthetically tired" about hyperbole performance. Of course, it also exposed many network anomie problems arising from emotional mobilization in protest resistance in this case: Citizen Privacy exposure brought by human flesh search, public opinion violence caused by the emotional induction of Internet Big V, public opinion judgment with the banner of "justice" and so on, which are the inevitable byproducts in network resistance. If do not guide and respond in a timely manner, they will easily turn into large-scale conflict cluster events, which will bring great threats and challenges to the government's social governance.

Of course, there are still many deficiencies in the research of this paper. This paper mainly adopts the study of individual case and text analysis which is not the most representative and typical. Therefore, the applicability of the empirical conclusions derived from the case study remains to be examined. In addition, the research method of this paper is also relatively simple and it just stay at the stage of text analysis without deep observation and interview and a lack of first-hand survey interviews and data, leading to the parochialism and limitation of this paper, which is the direction of further improvement.

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