

# The Empirical Study over Identity Construction (Liminal Status) of Lesbians in Social-Media among China and UK

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**Abstract:** Lesbians, being a marginalized group, encounter challenges in constructing their identity from the past to the contemporary era. Nevertheless, aided by the power of social media, lesbians possess the ability to authentically express themselves and amplify their voices, as they are often excluded from mainstream media. The social and cultural environments in China and the UK diverge when it comes to attitudes towards homosexuality, and their respective construction of identity, which is the liminal status, on social media reflects distinct societal tendencies through varying linguistic features and focal points. The empirical study delves not only into the discourse of lesbians, but also explores the intricate psychological dynamics underlying their identity construction. Unraveling the essence of their profound motivation in identity construction not only bring about value to academic realm but help us better understand this minority from two countries and take measure to help in practice.

**Keywords:** Lesbians; Identity Construction; Social-Media; China and UK

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## 1. Introduction

“Lesbian” is a term exclusively denoting women who experience attraction towards other women, serving as a means of distinguishing between female same-sex attraction and male same-sex attraction [1]. In certain contexts, “lesbian” may also serve as an abbreviation for the encompassing concept of “lesbian identity,” encompassing social, cultural, and political dimensions associated with being a lesbian. Identity is synonymous with sameness. Therefore, when a person constructs identity, they are constructing sameness with (or, similarity to) a socio-cultural, political or psychological group, attribute or characteristic [2]. The vulnerable and marginalized group of lesbians in society perpetually find themselves in a subordinate position when it comes to the recognition of their identity [3]. The mainstream media remains relatively voiceless for them, particularly in certain regions such as East Asia, the Arab world, and Latin America. However, in this era of social media, it serves as the primary platform for We-media to amplify their voices to the public and facilitate a fair understanding of this community by the world [4, 5].

The social identity is a site in which people draw upon and are imposed upon by external discourses, and the self-identity is the internalized view of the self in which people seek to ‘keep a particular narrative going [6]. The Lesbian identity in social media encompasses the diverse ways in which individuals who identify as lesbian or queer women showcase and articulate their unique personas on social platforms [3]. This encompasses a wide range of activities, including sharing visually captivating photos, engaging videos, and thought-provoking written content that authentically reflect their personal experiences and passions [7, 8]. Additionally, it involves actively participating in vibrant discussions and fostering connections within online communities dedicated to exploring various facets of lesbian culture and addressing pertinent issues.



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Social media has become an important space for LGBTQ+ individuals to connect with one another and share information about their lives and identities [9]. For many lesbians, social media provides a platform for self-expression and community building, allowing them to connect with others who share their experiences and values. However, social media can also pose challenges for lesbian women, particularly in terms of privacy and safety. Given that social media platforms often serve as public arenas, individuals may encounter discrimination, harassment, or even violence based on their sexual orientation or gender identity. To our astonishment, the oppression faced by lesbians on social media has only served to enhance their resilience and activism in constructing their identities [10] and resonate with other counterparts in similar situations from different countries. Hereby, by means of an exploration on social media, this study aims to delve into the intricate process through which lesbians from diverse nations construct their unique identities and navigate their complex psychological dynamics. The empirical study selects posts of lesbians in China and the UK, as these two nations epitomize a dichotomy between relatively conservative cultural attitudes towards homosexuality in the eastern part of the world and a more progressive mindset prevalent in the western part.

## **2. The Social Culture of Homosexuality in China & UK and Construction of Identity in Social-Media**

The social culture of homosexuality in China and the UK has been shaped by a myriad of historical, social, and cultural factors. In both nations, there has been a remarkable transformation in societal attitudes towards homosexuality over the course of recent decades. In China, homosexuality has a long history, with compelling evidence tracing same-sex relationships back to ancient civilizations [10]. Nevertheless, it was not until the advent of the 1990s that society began engaging in open discourse regarding this subject matter. Notwithstanding this, homosexuality continues to be predominantly stigmatized in China and there exist limited legal safeguards for individuals in minority [11]. Homosexual culture often thrives clandestinely, primarily within specific communities such as gay bars and clubs. In China, homosexuality has traditionally been regarded as a taboo topic and is frequently stigmatized [10]. Although there has been some progress towards acceptance in recent years, particularly among the younger generations, same-sex relationships still encounter limited societal acceptance. In the United Kingdom, the rich tapestry of homosexual culture boasts a storied legacy of acceptance and prominence. Pioneeringly, the UK emerged as one of the vanguards in decriminalizing homosexuality during the late 1960s, while embracing same-sex marriage as a legal institution in 2014 [9]. Homosexual culture thrives unabashedly within British society, exuding an unmistakable aura of visibility and mainstream recognition. Flourishing minority's communities abound alongside a myriad of events and organizations passionately dedicated to championing minority's rights and fostering awareness. However, in Britain, trans people still face challenges to their rights and ability to live comfortably and visibly [9].

Despite these disparities, there exist parallels between the homosexual cultures in China and the UK. Both nations have witnessed a surge in visibility and acceptance of individuals in recent years, albeit at a slower pace in China. Moreover, both countries have encountered obstacles pertaining to "discrimination and violence against individuals" [10, 11].

As the vulnerable group regarding gender, lesbians are crying for its identity being socially accepted by the society they dwell on [12]. Therefore, the exploration of this particular groups worth our attention so as to figure out the way of their construction of identity in social media which provides a self-sufficient platform for them to demonstrate the aura we want to reveal. Lesbian individuals may construct their identity on social media in a myriad of ways, contingent upon their "personal experiences and aspirations" [12]. Some prevalent approaches encompass: sharing captivating content that mirrors

their interests and values - lesbian women can utilize social media as a platform to disseminate visually stunning photos, compelling videos, and eloquent written pieces that epitomize their hobbies, passions, and convictions. This endeavor facilitates the establishment of connections with like-minded individuals while fostering an online sense of community [13].

What's more, there are three main virtues for lesbians' identity construction in social media. (1) Joining lesbian-specific groups and communities: numerous social media platforms boast an array of groups and communities exclusively dedicated to the vibrant tapestry of lesbian culture and pertinent issues [7]. By becoming a member of these esteemed collectives, one can bask in the solace of a secure haven where like-minded individuals converge, fostering profound connections while exchanging invaluable support and guidance [13]. (2) Discussing lesbian-related topics: the utilization of social media by lesbian extends beyond mere communication, serving as a platform for initiating or engaging in profound discussions encompassing the realms of lesbian relationships, politics, culture, and other pertinent subjects that shape their existence. This invaluable medium not only grants them visibility and amplifies their voices but also fosters a profound sense of belonging within the vibrant tapestry of the lesbian community [14]. (3) Exploring their sexuality: social media can also be a place where lesbians explore their sexuality and identity [7]. They may use hashtags or participate in challenges related to being lesbian, such as #MyGirlfriendIsAGirl or #AskMeAboutMyGirlfriend.

Transformations of identity occur when there is a misalignment, surprise, shock, chagrin, anxiety, tension, bafflement, self-questioning and a person is forced to recognize: "I am not the same as I was, as I used to be" [15]. The process of constructing identity is to transform the original identity into a liminal status which is never a stable but dynamic course [12]. Liminality can be understood by the uncertainty of its unfolding, characterized by virtuality and immanent possibility and, spatially, liminality has come to be associated with interstices, gaps and voids [16]. Thereby, the construction of identity is an approach to delve into the liminal status in the process of identity transformation which helps us to better evaluate it from academic perspective. In all, exploring the construction of identity of lesbians on social media in both two countries enjoy both academic and practical value: for academics, this study explores the details of the liminal status of identity transition on social media; for practice, it helps us to better understand the real mindset and psychological dynamics of lesbians from two countries.

### 3. Methodology

From May 2023 to February 2024, the study has been underwent from theoretical and empirical planing, online interviews, data collection and analysis etc.. So as to verify the hypothesis below:

**H1:** The two groups of lesbians persist in their belief that they constitute a vulnerable collective, one that continues to endure unfair treatment, and thus diligently seek to safeguard their legitimate right to be respected.

**H2:** The Lesbians on social media showcase distinct facets of their identity: Chinese Lesbians appear to gravitate towards assimilating into the community just like heterosexuals, while British Lesbians are more inclined to be recognized as a distinctive group.

**H3:** The unity of lesbian groups is easily achieved within its members, and they exhibit a remarkable open-mindedness in embracing other counterparts during the process of identity construction.

#### 3.1. Procedures

(1) Taking several platforms of social media as the data resource, such as Wechat; Tiktok in China and Instagram; twitter in UK, we reached out to a total of 317 individuals who self-identified as lesbians (131 in China and 186 in the UK) and extended an invitation for a face-to-face online interview, aiming to ascertain their authentic sexual orientation.

(2) All their posts selected must contain their own photos which should match their face in interview, to prevent AI face, some necessary face recognition efforts are included. In the end, there are 50 subjects in both countries are selected respectively and there are 137 posts from 50 Chinese Lesbian are put in the corpus (from Post 1 to Post 65 were posted in Chinese so we translated into English, the translation kept the subjects, predicates, objects etc. to a large extent in order to maintain the original form of posts in Chinese. From Post 66 to Post 137, subjects posted directly in English); there are 151 posts from 50 lesbians in UK and all are posted in English. In order to make posts fair and objective to the study, each lesbian from China and UK respectively only contributes 2-4 posts for the test.

(3) The interview is supposed to delve into their dynamics regarding their identity construction. There are five dimensions in it: Discrimination & Fairness; Shame & Pride; Homogeneity & heterogeneity; Identity in Social-Media; Prospect of Identity Construction.

(4) After obtaining their consent, the selected posts in social media are embedded in TXT which will be analyzed by Antconc and the questionnaire will be explored by SPSS.

### 3.2. Data Analysis Via SPSS

Here, Group 1 Refers to Lesbians in China and Group 2 Refers to Lesbians in UK.

Through two independent samples non-parametric test in SPSS, the Value in the data analysis comes from 5 dimensions (Discrimination & Fairness; Shame & Pride; Homogeneity & heterogeneity; Identity in Social Media; Prospect of Identity Construction) as mentioned before, each of them intends to explore the identity of lesbians on social media in China and UK. As shown in **Table 1**, the Mean of group 1 surpasses that of group 2 (3.80>3.40), thereby exemplifying the notion that lesbians in China tend to perceive themselves as more marginalized within society compared to their counterparts in the UK. Both groups' Means exceed 3 (neutral), unequivocally indicating that lesbians, as a minority, experience a pervasive sense of unfair treatment within society.

**Table 1.** Do you think that you are discriminated and always received unfairness in the society? (10 related questions in the interview).

Value 1			
GROUP	Mean	N	Std. Deviation
1	3.80	50	.881
2	3.40	50	1.195
Total	3.60	100	1.064

Test Statistics	
	VALUE1
Mann-Whitney U	1022.000
Wilcoxon W	2297.000
Z	-1.631
Asymp. Sig. (2-tailed)	.103

a. Grouping Variable: GROUP

The two groups, however, do not exhibit a statistically significant difference (sig=.103>.05), thereby indicating that regardless of their country of origin, all lesbians share the common experience of enduring discrimination and injustice in the world. In all, lesbians in China finds it more difficult in building their identity under relatively more oppressive social environment. This proves the H1 that Female (lesbians) is always the most vulnerable group in society [3] which requires our attention to help and this is the driver for them to construct their positive identity in order to obtain more fairness on social media.

In **Table 2**, the interview explores the self-awareness among those lesbians. The means of both groups fall below the threshold of 3 (neutral), thus, to our relief, it can be

inferred that lesbians in both nations do not perceive their status as a marginalized group in society with any sense of disgrace. This is particularly noteworthy for lesbians in China, given the more conservative social and cultural norms prevalent in China and other Eastern Asian countries.

**Table 2.** Are you shameful for being a lesbian? (10 related questions in the interview).

VALUE2			
GROUP	Mean	N	Std. Deviation
1	2.60	50	1.414
2	2.00	50	1.107
Total	2.30	100	1.299

Test Statistics	
	VALUE2
Mann-Whitney U	957.000
Wilcoxon W	2232.000
Z	-2.149
Asymp. Sig. (2-tailed)	.032

a. Grouping Variable: GROUP

Even though both lesbians in China and UK do not hold that they are shameful for being the minority even facing discrimination in the society, the two groups are significantly different ( $\text{sig}=.032<.05$ ). Thereby, lesbians in UK are more self-building in facing the world than their counterparts in China.

To the identity of homogeneity and heterogeneity, **Table 3** shows that the Mean of group 1 is lower than 1.5 (neutral), which indicates that lesbians in China are inclined to take their identity into the cluster of heterosexuals. This further points out that they do not want to be treated any differently than any other people in society.

**Table 3.** Do you think that homosexuals are the same as heterosexuals in society or a unique group? (10 related questions in the interview).

VALUE3			
group	mean	n	std. deviation
1	1.30	50	.505
2	1.66	50	.479
total	1.48	100	.522

test statistics	
	value3
mann-whitney u	791.500
wilcoxon w	2066.500
z	-3.640
asypm. sig. (2-tailed)	.000

a. Grouping Variable: GROUP

Nonetheless, two groups are significantly different ( $\text{sig}=.000<.05$ ) in this regard. The lesbian community in the UK tends to perceive themselves as a distinct group deserving of respect and unique treatment, as they do not consider themselves identical to heterosexual individuals but rather as a special collective with an exclusive identity that warrants reverence. Here it proves the H2 that lesbians in China are different from their counterparts in UK when identifying themselves in communities. Since the construction of identity is a process of transformation in which the lesbians fall into the "liminal status" so they need force from out of their community to push the process forward [11]. Chinese

lesbians tend to resonate with heterosexuals with homogeneity while British counterparts prefer to gain “force” via being a valuable and unique group in society.

The **Table 4** directly checks out their awareness of their own. The Mean of two groups are below 3 (neutral) thereby, lesbians in both countries suffer from not being recognized by the society they dwell on. They are like staying in the liminal status between an ordinary human being and a socially recognized person with proper social identity.

**Table 4.** do you think the identity of your community has been properly recognized in the world? (10 related questions in the interview)

VALUE4			
GROUP	Mean	N	Std. Deviation
1	1.94	50	.913
2	2.20	50	1.125
Total	2.07	100	1.027

Test Statistics	
	VALUE4
Mann-Whitney U	1118.000
Wilcoxon W	2393.000
Z	-.979
Asymp. Sig. (2-tailed)	.328

a. Grouping Variable: GROUP

Revealing no surprise, they collectively harbor the belief that their true essence remains unacknowledged within a world where insignificance prevails (sig.=.328>.05). Consequently, it is only logical for them to actively pursue any available avenues, such as social media platforms, in order to construct and fortify their individual identities. The evidence presented further substantiates H1, highlighting the prevailing vulnerability of this minority in both countries within contemporary society. Consequently, the construction of their identity is bound to encounter formidable challenges.

The **Table 5** delves into the exploration of how heterosexual individuals contribute to the intricate process of identity self-construction among lesbians in both countries. The Mean value for both groups falls below 3 (neutral), indicating a prevailing negativity among lesbians from both nations towards the support they receive from heterosexuals within society.

**Table 5.** Do you think heterosexuals will help build up society-accepted identity for homosexuals in the future? (ten related questions in the interview)

VALUE 5			
GROUP	Mean	N	Std. Deviation
1	2.94	50	1.490
2	1.94	50	1.077
Total	2.44	100	1.388

Test Statistics	
	VALUE5
Mann-Whitney U	771.000
Wilcoxon W	2046.000
Z	-3.428
Asymp. Sig. (2-tailed)	.001

a. Grouping Variable: GROUP

As mentioned just now, they both do not think heterosexuals will help build/respect their identity but lesbians in UK are significantly negative than the counterparts in China

(sig.=.001<.05). Hereby, we can clearly see that lesbians in China are relatively positive in obtaining support and understanding from heterosexuals compared with counterparts in UK. However, this positivity might be disillusioned according to the experience of British counterparts whose Mean is only 1.94 which is significantly lower than 3 (neutral) because lesbians in UK harbors more years of experience in fight for their legitimate rights than their Chinese counterparts.

### 3.3. The Pronoun Use Among Lesbians in China and UK

Processed by ANTCOnc, the utilization of pronouns has been showcased in **Table 6**, revealing a more prevalent usage of pronouns in posts among lesbians (CHN) compared to those among lesbians (UK).

**Table 6.** The pronoun use.

Pronoun Use	Posts Among Lesbians (CHN)	Posts Among Lesbians (UK)
I	43 hits	11 hits
WE	39 hits	29 hits
US	3 hits	11 hits
HE	0 hits	0 hit
SHE	5 hits	6 hits
THEY	1 hit	1 hit
THEM	0 hit	1 hit
HER	12 hits	26 hits
HIM	0 hit	0 hit
TOTAL	103 hits	85 hits

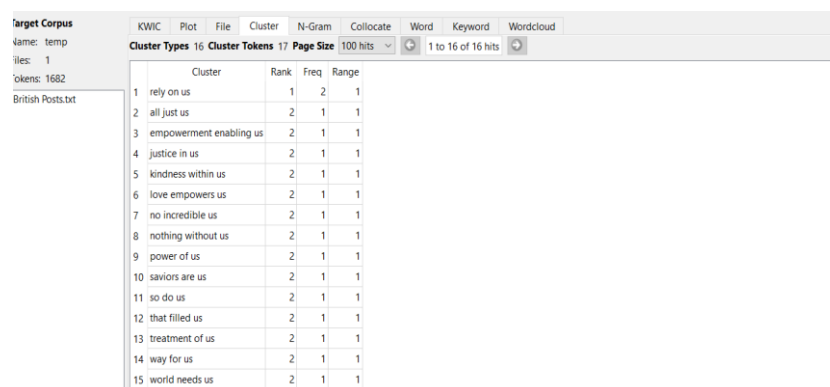
Conspicuously, the extensive utilization of “I” on social media in China serves as a conspicuous indication that Chinese lesbians strive to place significant emphasis on their own identities during the process of self-construction. Owing to the distinctive cultural milieu in East Asia, it is unequivocally considered taboo for any individual with homosexual inclinations to openly disclose their true selves, as such an act would bring disgrace not only upon themselves but also upon their families, aligning with traditional societal norms. However, as society becomes increasingly open-minded towards these minorities, they strive to amplify their voices by emphasizing the pronoun “I” on social media platforms in order to showcase their true selves: we are just as passionate and deserving of recognition as our heterosexual counterparts.

As the **Figure 1** indicates, the Chinese lesbians were inclined to post more subjectivity on social media by using “I am” (ranked the top), “I embarked and I have” (rank the second) etc.. all those details send a clear signal in China that those minorities seek for identification in public in a more active linguistic manner.

Cluster	Rank	Freq	Range
1 i am	1	5	1
2 i embarked	2	4	1
3 i have	2	4	1
4 i ventured	4	3	1
5 i can	5	2	1
6 i had	5	2	1
7 i indulged	5	2	1
8 i shared	5	2	1
9 i want	5	2	1
10 i will	5	2	1
11 i came	11	1	1
12 i cherish	11	1	1
13 i immersed	11	1	1
14 i intertwine	11	1	1
15 i keep	11	1	1

**Figure 1.** The cluster of the pronoun “I” in the corpus of Chinese posts of lesbians.

To their British counterparts, the objective case “us” and “her” outnumber in posts on social media which is more passive than nominative case [13]. Taking “us” as an example, as **Figure 2** displays, “rely on us”, “just us”, “enabling us”, “justice in us” etc.. are the linguistic features which reveals their appeal to recognize their social identity. The passive expression utilized by British lesbians in their posts varies to some extent from that of their Chinese counterparts, owing to differences in language and cultural habits. While the English language employs passive voice more frequently than Chinese, both groups aim to construct their identities in public spaces with the ultimate goal of ensuring that their voices are heard, albeit with different linguistic features emphasized.



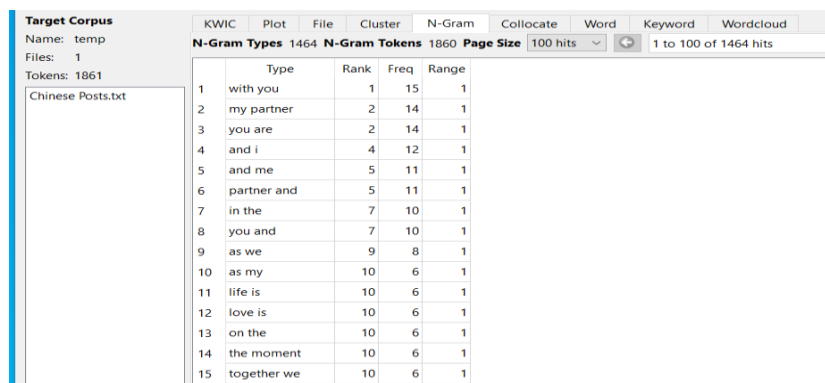
**Figure 2.** The cluster of the pronoun “us” in the corpus of British posts of lesbians

From the perspective of pronoun use, constructing the positive identity among lesbians in China and UK remains the same since they might have different ways of using pronouns; however, lesbians in China tend to directly use pronouns more often British counterparts do (103 hits > 85 hits) so as to reveal the more oppressive living condition for lesbians identity in China.

### 3.4. Frequency

By checking the 2-gram in the both two corpora of posts, we intends to figure out most frequent phrase they deliver so that we can find out their focus in the smallest collocating manner and how it serves their identity construction.

As indicated by **Figure 3**, those posts in Chinese place importance over “with you”, “my partner”, “you are”, “and I” which constantly reminding us of their yearning for social integration, Chinese lesbians actively engage with others in posts on social media platforms, particularly those who share intimate connections, thereby necessitating the involvement of other societal counterparts in their process of identity construction.

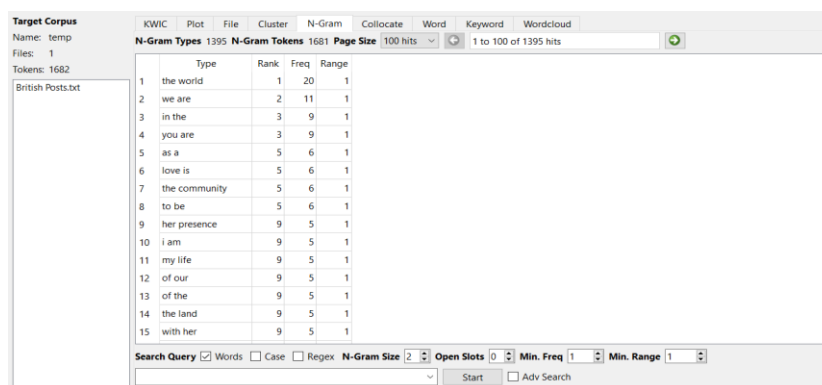


**Figure 3.** The frequency of 2-grams in the corpus of Chinese posts of lesbians.



Besides those features of posts from Chinese lesbians, “the world” and “the community” come into the sight in posts from lesbians in UK as shown in **Figure 4**. Thereby, we can clearly see their broader view expressed on social media that they intend to build up a type of identity that can be recognized by the world rather than in a smaller social realm. The social identity is never narrowed down into a realm for one’s own but an interaction between different layers of exterior forces [14], thereby the British lesbians are seeking for a much broader realm to rebuild their identity as an unique group.

Conspicuously, lesbians from both two countries embrace their counterparts by using the diction as mentioned above which prove H3. Specifically, lesbians in China take “partner” as the frequent diction on social media while British ones are more inclined to the “partners” in the world to come together and unite to build a fair-share social identity.



**Figure 4.** The frequency of 2-grams in the corpus of British posts of lesbians.

As discussed above, posts from lesbians in UK involves “we are”, “you are” etc. frequently as well so as to actively participated in social relation. The evidence suggests that lesbians in both countries place great emphasis on interpersonal interaction, particularly with those closest to them, when constructing their identity on social media. However, lesbians in the UK tend to forge their unique identity by connecting it with the global community which is specifically shown in **Figure 5**:

File	Left Context	Hit	Right Context
1 British ...	ndomitable! 82. The power, the united. 83. Sharing my love,	the world	is immersed with my best wishes. 84. United, being
2 British ...	it is different from what you hear from main media 142.	the world	is not secure as it propagated, we have
3 British ...	u got, my fair tale. 106. Life means nothing without us 107.	The world	is unable to pull off anything if we
4 British ...	ld is immersed with my best wishes. 84. United, being love,	the world	needs your hands. 85. You are my angelic angels
5 British ...	g presence adds excitement to my life, deeply thankful. 72.	The world	needs us, pride and proud. 73. Lesbian then what?
6 British ...	no seek for homogeneity but heterogeneity 144. no trust in	the world	if our voice can not be heard 145. Black
7 British ...	a person with greatness. 79. At the backdrop of unfairness,	the world	requires the power of us. 80.The land exudes
8 British ...	is never less 114. You are my angel in the sky 115.	The world	should and must respect 116. We are where you
9 British ...	the queen or king, but you. 136. We belong, we construct	the world	with the efforts of our own community with
10 British ...	You are different in the world, you are cool 148. Save	the world,	save some space for minority 149. the saviors are
11 British ...	y, where are you? Locate me, embrace your community. 94.	The world,	the land ,the apocalypse, Never leave me alone. 95.
12 British ...	ing and queen or what, difference! 147. You are different in	the world,	you are cool 148. Save the world, save some

**Figure 5.** The posts of “the world” in the corpus of British posts of lesbians.

The first post indicates the “caritas” from one of the lesbians from UK by extending her “love” and “best wishes”; the 2<sup>nd</sup>, 4<sup>th</sup> and the 7<sup>th</sup> posts etc. directly tells us that the world is “not secure” or so and it “requires the power of us (lesbians)” so as to remind the world of their role. The posts on social media are mirroring the process of their identity construction

The intricate details within their posts are intended to insinuate the intertwined relationship between the world and the collective yearning for a just society, who aspire to

actively engage in the global community with an acknowledged sense of self. These meticulous particulars substantiate not only the group's desire to be an integral part of our world, but also underscore the indispensable role they play as evidenced by their social media presence.

#### 4. Conclusion and Prospect

The construction of lesbian identities on social media in China and the UK shares commonalities as well as disparities, shedding light on how we can better comprehend their dilemmas and aspirations. Chinese lesbians aspire to be acknowledged and treated fairly as homosexuals during the process of identity formation, thereby highlighting the prevailing social reality that they still face greater oppression compared to their counterparts in the UK. Conversely, lesbians in the UK are more inclined towards fostering a sense of unity among themselves and establishing a distinct community or group during their journey of identity formation, resulting in variations within their homosexual identities. What's more, lesbians in UK attach importance to their conducive role in society by repeatedly posting the world needs them which implies their positive identity in the world. Social platform is always a good place for expressing yourself so that the identity will somewhat being changed by the inner and exterior force [17,18]. Proving 3 hypotheses is just a beginning for evaluating the features of lesbians' identity construction from China and UK on social media, there must be more efforts to be done to delve into the study of the "liminal status" (the process of identity construction as well as transformation) of them.

Social construction of identity requires social interaction with different forces in society thereby the social media in modern age serves as the perfect platform of anyone to conduct his or her identity re-buildup [19]. On social media, posts serve as "power of discourse" which defines your identity [20] from your own efforts and the transition of identity will not be easy [21]. The lesbians thriving on social media exhibit an unwavering self-confidence, yet they continue to harbor a negative perception of their societal identity in the world. Consequently, it becomes imperative for society to wholeheartedly embrace this community and rectify injustices from their unique standpoint rather than solely through the lens of homosexuality.

#### Appendix

##### 5 DIMENSIONS OF THE INTERVIEW

Discrimination & Fairness; Shame & Pride; Homogeneity & heterogeneity; Identity in Social Media; Prospect of Identity Construction.

DIMENSION 1: Do you think that you are discriminated and always received unfairness in the society? (ten related questions in the interview)

1) Absolutely Negative 2) Negative 3) Hard To Say (Neutral) 4) True 5) Absolutely True

DIMENSION 2: Are you shameful for being a lesbian? (ten related questions)

1) Absolutely Negative 2) Negative 3) Hard To Say (Neutral) 4) True 5) Absolutely True

DIMENSION 3: Do you think that homosexuals are the same as heterosexuals in society or a unique group? (ten related questions in the interview)

1) The Same 2) The Unique

DIMENSION 4: Do you think the identity of your community has been properly recognized in the world? (ten related questions in the interview)

1) Absolutely Negative 2) Negative 3) Hard To Say (Neutral) 4) True 5) Absolutely True

DIMENSION 5: Do you think heterosexuals will help build up society-accepted identity for homosexuals in the future? (ten related questions in the interview)

1) Absolutely Negative 2) Negative 3) Hard To Say (Neutral) 4) True 5) Absolutely True

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