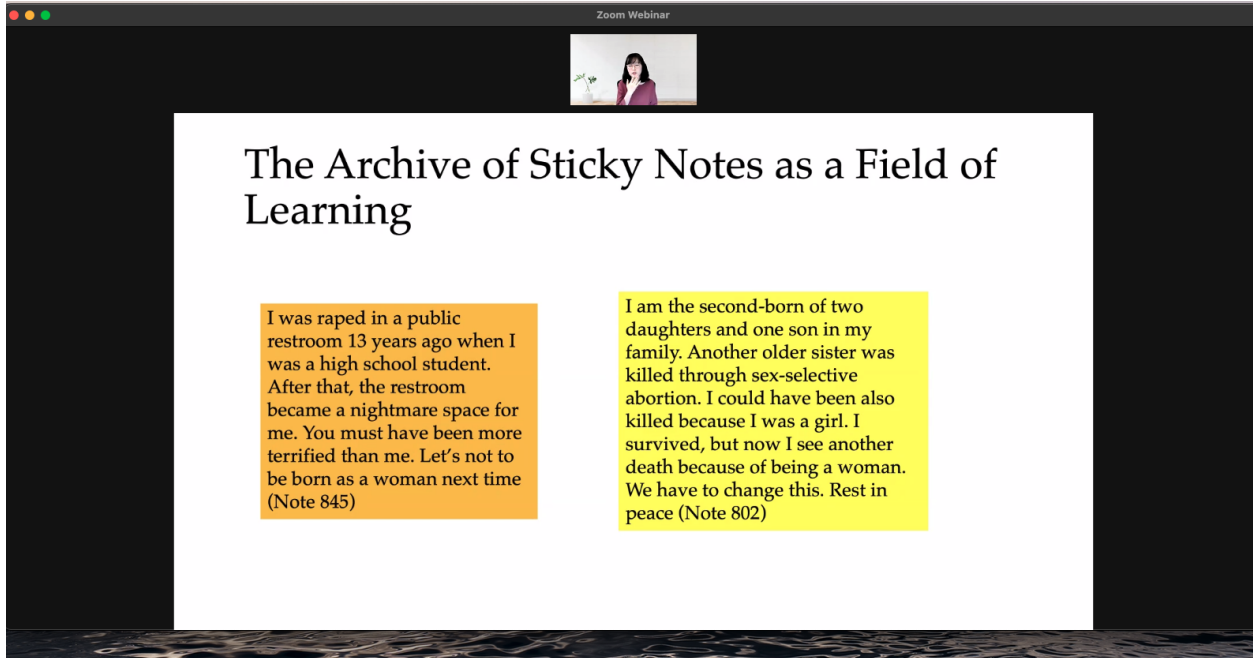


For the USF event, I attended an online discussion titled *Sticky Activism: Online Misogyny and Feminist Movements in South Korea* hosted by The Center for Asia Pacific Studies. They brought in a speaker, Jinsook Kim, who is a Postdoctoral Fellow with the Center for Advanced Research in Global Communication at the University of Pennsylvania and she earned her Ph.D. in Media Studies from the University of Texas at Austin. Her research interests include digital media, online hate culture, and social/political activism in the context of contemporary South Korea. Her work on topics in global digital media culture ranging from feminist activism to sports and nationalism has appeared in peer-reviewed journals. And, she is currently working on her first book project, tentatively titled *Sticky Activism: Online Misogyny and Feminist Anti-Hate Activism in South Korea*.


Jinsook Kim discussed ways digital media has become a key battlefield in the intense cultural and political conflict between feminists and misogynists that has been playing out in South Korea since 2013. Dr. Kim showed how new modes of feminist activism on and offline have contested the pervasive misogyny in the country by increasing public interest in gender issues and extending the reach of feminism. Focusing on the concept of “sticky activism,” Dr. Kim argued that these efforts have contributed to the formation of feminist counterpublics that have served to articulate gendered discontent with misogynistic culture and society and to challenge deep-seated gender violence in the country. Dr. Kim examines how the new generation’s handwritten sticky notes led to new feminist practices in political engagement. Her research methods consisted of sticky notes, social media analysis and interviews with participants/activists from the movement. She first considered sticky note activism as an alternative feminist media practice. She coined the term “sticky activism” to convey the concept of academic stickiness in material protest. The scholar observed how the notes employed emotion to capture the public’s attention and participation; hence describing the phenomenon as the “circulation and accumulation of affect”.

As an alternative media practice, the notes connected feminist media through physical materiality and digital media. Activists made the conscious choice to combine “old” (physical) and “new” (digital) media to strengthen people’s affective relationships to the issue. Additionally, sticky notes were easy to remove, which put less of a burden on the predominantly female cleaners following the protests. I never heard of a concept like sticky activism and to see the connections Dr. Kim made between the social media protests and the sticky notes alongside

the impact of the movement. I found it moving how they were able to use media in this creative way to come together and form change.



Zoom Webinar



The Archive of Sticky Notes as a Field of Learning

I was raped in a public restroom 13 years ago when I was a high school student. After that, the restroom became a nightmare space for me. You must have been more terrified than me. Let's not to be born as a woman next time (Note 845)

I am the second-born of two daughters and one son in my family. Another older sister was killed through sex-selective abortion. I could have been also killed because I was a girl. I survived, but now I see another death because of being a woman. We have to change this. Rest in peace (Note 802)