

Reframing Femvertising in the Digital Age: A Conceptual Framework for Empowerment, Engagement and Ethical Tensions

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ABSTRACT

Social media platforms are one of the most rapidly expanding areas of the advertising, with brands using digital platforms to convey values, becoming more and more active in reaching consumers and reacting to social demands. This quick move to digital has made femvertising a popular way to advertise. "Femvertising" can be defined as advertising practices that focus on the issue of women's empowerment, challenge the traditional roles of women, and aim to introduce more inclusive and progressive images of women. During the digital era, brands have learned to not only use femvertising as a communication strategy but also as a tactic to match consumer demand for ethical, socially responsible and value-driven messages. The main aim of this conceptual review paper is to discuss how digital technology and social media have reshaped the practice of femvertising in the modern context of advertising. The study conducts a synthesis of the existing research based on the four major dimensions of digital femvertising. Along with these enabling aspects, the research offers a critical analysis of the ethical difficulties that come up with digital femvertising. The study plays an important role in the body of literature because it presents a synthesized conceptual framework of digital femvertising studies and gives recommendations on how future academic research and ethical advertising practice should be carried out.

Keywords: Femvertising, Digital Femvertising, Femluencing, Social Media Marketing, Women Empowerment

1. INTRODUCTION

The digital media has emerged as a powerful platform of brand communication in the world markets. Advertising is no longer a one-direction message broadcast on the television or printed media. Digital technologies and social media have changed how brands communicate with consumers, facilitating participation and interaction within digitally mediated marketing environments. According to researchers, modern advertising is, in part, becoming a social and cultural phenomenon, rather than being viewed as a purely commercial process (Champlin et al., 2019). This change has allowed brands to engage with social issues such as gender equality and empowerment. In this evolving advertising context, femvertising has become a prominent strategy. Femvertising is the advertising approach aimed at empowering women and breaking gender stereotypes and offers new images of women (Åkestam et al., 2017). Femvertising is an attempt to represent women as confident, able, and socially empowered participants, unlike traditional advertising (which frequently assigned women less empowering roles like

housewives and beauty) (Windels et al., 2023). According to the published literature in the top marketing journals, the increasing consumer demands regarding ethical branding and corporate responsibility led to the rise of femvertising (Sterbenk et al., 2022). The emergence of femvertising has very much to do with the ultimate social changes, such as the fourth wave of feminism that has a strong influence on digital activism, Internet movements, and platform participation. Hashtags, stories by influencers and user-generated content have become the primary medium through which feminist discussions are being held nowadays, instead of being conducted via the institutional channels singly (Varghese & and Kumar, 2022). Digital platforms provide an opportunity to spread empowerment messages faster and provide the audience with the opportunity to react, comment on it, and construct a meaning related to advertising campaigns (Lima & Casais, 2021). Consequently, the field of daily digital reality now incorporates femvertising as a marketing strategy and a cultural discourse. Nevertheless, the efficiency of femvertising is different in cultural and social surroundings. The researchers warn that the cultural norms influence consumer reactions, as well as the gender ideologies and social expectations (Amir et al., 2024). Other studies carried out in patriarchal and emerging markets have shown that messages of empowerment can lead to both acceptance and opposition, particularly when they conflict with local cultural values (Amir et al., 2024; Negm, 2023). This shows the need to investigate femvertising outside Western markets that do prevail in literature. Femvertising practices have also been redefined by the use of digital technology. Social media provide brands with the opportunity to change the mode of communication, which is broadcasting, to interactive communication where the audience actively enjoys the content by liking, sharing, commenting, and creating their own content (Sharma & Bumb, 2022). Femvertising campaigns now feature user-generated content as the primary element, which allows consumers to expand brand messages by using personal stories and life experiences (Lima & Casais, 2021). The participation of influencers is also significant because they are cultural mediators who render the messages of empowerment into relatable stories (Sharma & Bumb, 2022). Meanwhile, the application of data analytics and algorithmic targeting has created new aspects of femvertising. Whereas personalization can help improve the effectiveness of the message, researchers indicate ethical issues, such as the solidification of narrow ideas about empowerment (Sobande, 2019). Such trends demonstrate the potential of technology to facilitate and to make feminist-themed advertising intricate. Although the amount of research has increased, there are still some gaps in the literature. First, numerous works are dedicated to consumer attitudes and intentions to purchase and provide less integration of digital-specific features like platform interactivity, data-driven personalization and viral dynamics (Rudeloff & Bruns, 2024). Second, a great part of the empirical data is scattered across fields such as marketing psychology, feminist media studies and digital communication, lacking a shared framework of analysis. Third, current studies are very much focused in Western areas, and relatively less research is done on emerging markets and culturally diverse environments (Amir et al., 2024; Feng, 2025). This restricts the extent of generalization of results, especially with the growth of digital femvertising via social media around the world. To fill the identified research gaps, this review is structured and theory guided. Section two contains the background and literature review, relying on feminist theory and research in advertising and digital media studies. Section three describes the analytical frame and identifies the four main dimensions in which digital technology influences femvertising, such as interactive platforms, user-created content and influencer involvement, data-driven personalization and viral activism. The fourth section is a critical analysis of ethical dilemmas that

include authenticity, commodification and pinkwashing. The fifth section sums up the paper and also provides future research guidelines.

2. THEORETICAL BACKGROUND AND LITERATURE REVIEW

Femvertising is based on a larger association between advertising, gender representation and social meaning. Historical records of advertising research have expressed the level of women's degradation into stereotyped, narrowed choices that were concerned with feminine features, housewifery and reliance, which strengthened patriarchal ideals within the media culture (Gill & Gill, 2007). The continuation of these trends is verified by more recent studies, as the authors state that in advertising, gender stereotypes persist, but their application has declined over the years (Eisend, 2010; Windels et al., 2023). Feminist researchers thought that these depictions influenced the beliefs of consumers and made it normal for inequalities among sexes to take place through constant exposure (Goldman et al., 1991). Femvertising was created in reaction to these criticisms and indicates a change in the advertisement philosophy toward empowerment-based stories by utilizing pro-female talent and advertisement messages to challenge stereotypes. (Åkestam et al., 2017) provided an early definition of femvertising, conceptualizing it as “advertising that challenges traditional female advertising stereotypes”. Their experimental study has shown that these empowering images do indeed result in a more positive attitude to adverts and brand perception, which is especially strong in the case of the audiences with greater feminist sensibilities. These findings were followed by subsequent research indicating that this approach to advertising (femvertising) can enhance the degree of emotional appeal and a sense of brand sincerity in comparison to traditional forms of gendered advertisement (Föhl et al., 2025; Kapoor & Munjal, 2019). The theoretical basis of femvertising has a strong connection with the theory of feminist media, especially postfeminism and commodity feminism. According to postfeminist theory, modern media tend to make empowerment an individual issue, as opposed to a collective political fight, and focus on confidence, self-improvement and consumption as possible ways to empower people (Gill & Gill, 2007). A lot of femvertising campaigns follow this line of thought, offering empowerment by showing personal stories of success and not structural analyses of inequality (Banet-Weiser, 2018). Commodity feminism also describes how feminist concepts are integrated into market logics, in which empowerment transforms into a symbolic resource of branding instead of a social change pledge (Banet-Weiser, 2018; Goldman et al., 1991). Researchers suggest that the application of femvertising often exists in a state of tension, meaning it serves both to promote progressive images and to fulfil commercial interests (Sterbenk et al., 2022). This theoretical framework explains why femvertising receives both praise and criticism in the scholarly world. The history of the development of femvertising cannot be detached from the changes in the digital era of advertising. The adoption of digital media has transformed advertising into a two-way communication process, with social media facilitating one-way broadcasts. As (Champlin et al., 2019) note, award-winning femvertising campaigns are being distributed widely on social media by consumers, which have spaces of dialogue and response, which essentially then changes the connection between advertisers and viewers. Through these platforms, consumers can react, rephrase and rebrand messages created by the brand, thus transforming the power dynamics between the advertisers and their audiences (Lima & Casais, 2021). In the context of femvertising, the empowerment narratives can go beyond the control of the brand and become the topic of discussion.

Digital femvertising receives a valuable contextual background in fourth-wave feminism. Online

activism, hashtag movements, and digital storytelling are the hallmarks of this wave and strengthen marginalized voices, as well as confront dominant narratives (Varghese & and Kumar, 2022). Researchers find that this alignment may turn performative in case it is not backed by actual corporate practices (Hainneville et al., 2023). The user-generated content is a crucial theoretical development of femvertising in the online world. The netnographic research demonstrates that through a process of sharing personal stories as a response to an action and criticizing brands, consumers engage in the co-production of empowerment meanings (Lima & Casais, 2021). This co-creation process may also reduce the perceived authenticity of a brand, making it more susceptible to consumer criticism. (Rudeloff & Bruns, 2024) warning that when brands do femvertising, the stakeholders will question the possibility of femwashing in case the message is not considered authentic. The theory of influencer marketing also describes how influencers can be used as a form of translation for feminist messages, as they are an intermediary between the message and the relatable stories that the community can connect with (Sharma & Bumb, 2022). However, as the critical thinkers caution, the data-driven personalization can replicate the existing biases and even constrain the variety of representations of empowerment, especially when the algorithm is focused on commercially viable stories rather than inclusive ones (Sobande, 2019). The ethical criticisms are at the heart of the literature on femvertising. The existing body of research in business ethics is focused on the idea that perceived authenticity is the most important factor in driving up positive consumer response (Sterbenk et al., 2022). Where the messages resonating with empowerment clash with corporate behaviour, there is a risk of the interpretation of campaigns as femwashing or pinkwashing that is likely to result in both distrust and backlash (Amir et al., 2024). All these ethical issues are aggravated on the internet, where the information disseminates quickly and where inconsistencies are easily revealed. Cross-cultural studies also make the theoretical knowledge of femvertising even more complicated. Research carried out in new and patriarchal settings proves that the empowerment messages are construed in accordance with the local cultural norms and gender ideologies (Feng, 2025; Negm, 2023). This implies that the effectiveness of femvertising is not to be universal and should be analyzed in the context of particular social and cultural systems. Combined, the literature suggests that femvertising is a complex phenomenon influenced by feminist theory, digital communication, consumer culture, and ethical matters.

3. ANALYTICAL FRAMEWORK OF DIGITAL FEMVERTISING

This section creates a framework for analysis to explain how digital femvertising works. Previous research indicates that the platform-based communication technologies have essentially transformed the method of empowerment-based advertising. Digital media have made the world more interactive, which has changed how feminist meanings are made, shared, and argued about by users (Varghese & and Kumar, 2022). This trend can be seen in studies on the award-winning femvertising campaigns, which are vetted as being spread widely on social media through consumers and establish arenas of dialogue and response that radically transform the brand-audience dynamic (Champlin et al., 2019). Digital femvertising is a dynamic way for people to talk to each other that is shaped by the data infrastructures and cultural discourse of its user (Amir et al., 2024; Negm, 2023). It has been discovered that to understand digital femvertising properly, we cannot simply consider the message level. The researchers point out that studies of digital femvertising cannot be done without a shift to a higher plane, that is, without studying the involvement, engagement, and participation of the audience (Lima & Casais, 2021; Windels et al., 2023). Through netnographic analysis, (Lima & Casais, 2021) have shown that

consumers actively take part in the process of empowerment. Also, critical scholarship underscores the increased influence of algorithmic mediation in the distribution and experience of such stories (Boerman et al., 2017; Tucker, 2014). The current study suggests a four-dimensional analytical framework based on patterns found in earlier research to look at how feminist brand marketing works in digital settings.

3.1 Democratisation of Brand Communication through Interactive Platforms

The move to the digital platforms has turned brand communication from a linear broadcast to a dialogic process. As (Champlin et al., 2019) note, the award-winning femvertising campaigns are being distributed widely on social media by the consumers, which helps the audience actively participate in femvertising, commenting, and sharing messages of feminist brands. Netnographic study is to affirm that consumers do not receive these messages but are co-creating their meaning (Lima & Casais, 2021). Such a process reallocates the symbolic power and allows consumers to be engaged in the process of creating meaning instead of being passive participants (Lima & Casais, 2021). Studies also show that interactive communication subjects the brands to social questioning and responsibility. The audience are ever considering empowerment claims on their consistency, transparency and responsiveness (Rudeloff & Bruns, 2024). Failures by the brands to perform anything meaningful in the name of feminism make attempts at feminist messaging seem shallow, which weakens credibility (Hainneville et al., 2023). This interactive interaction is a major change to the conventional forms of advertising whereby the response of the audience was mostly limited to closed channels and light feedback. Although (Windels et al., 2023) critically examine the drawbacks of even award-winning femvertising, new possibilities are established by the interactive affordances of the digital platform that were not possible previously in the mass media situation. Consequently, empowerment is a negotiated process, which is informed by constant interaction rather than a predetermined story told by firms.

3.2 Role of User-Generated Content and Influencer Participation

User-generated content (UGC) is one of the key elements of digital femvertising stories. The studies prove that consumers often adopt feminist brand messages to send their own personal experiences and social identities and political positions (Sobande, 2019). This participatory act turns femvertising into a collaborative cultural discourse rather than a control-dominated approach. The contribution of influencers amplifies this dynamic. According to studies, feminist-aligned influencers build relatability in their messages by incorporating empowerment stories into their daily story narrations (Sharma & Bumb, 2022). They are viewed as authentic through their own credibility and not through organisational power, which enhances emotional appeal. Nevertheless, the critical scholarship illuminates inconsistencies in the influencer-driven femvertising. Discourse of empowerment can also be individualized and depoliticized when the culture of commercial influencers filters the feminist discourse (Varghese & and Kumar, 2022). The implications of these findings are that, although influencers reach a broader audience, they can also diminish collective feminist aims in some cases as they are represented.

3.3 Application of Data Analytics and Personalization

Digital femvertising is also being influenced by data analytics and algorithmic personalization, where digital advertising systems can allow the brands to customize empowerment messages based on the behaviour of users and interests as well as inferred identities. The studies of personalized advertisement prove that the data-based targeting can be more relevant and engaging when customers feel that the marketing messages and their personal values are aligned, which can reinforce the emotional appeal and persuasion effects (Bleier & Eisenbeiss, 2015; Lambrecht & Tucker, 2013). In the setting of

femvertising, this type of personalization enables the empowerment messages to be administered to the audience who are most likely to react to the gender-equality messages favourably, making the interaction and campaign more effective. Nevertheless, researchers note that the concept of personalization also brings significant ethical conflicts. Research has found that consumers are sceptical when targeted advertising discloses a massive scale of data gathering, which causes the perception of surveying and manipulation that can cause a decline in trust in brand motives (Aguirre et al., 2015). This is of special concern to empowerment-based communication, where the key elements of audience acceptance are authenticity and moral credibility.

Critical digital media research goes further to propose that the identity-based messages can be commodified by algorithmic systems, which could be concerning with regard to the commodification of social values. As (Varghese & and Kumar, 2022) note, however, femvertising has been denounced as a pure commodity feminism approach where consumers receive a sense of self-control into using the purchasing power as a kind of activism in using the femvertising brands. The given dynamic is indicative of the greater frictions of platform capitalism, in which social values are transformed into marketable resources.

Additionally, the success of targeted advertising relies on the presence of contextual congruence between the content of the message, product category and expectation of the audience members. The studies have shown that personalization has positive reactions only when the target practices seem to be right and visible, but when personalization seems to result in a perceived mismatch or over targeting, it may lead to resistance and a negative brand rating (Boerman et al., 2017; Tucker, 2014). As a result, data analytics can act as an empowerer and a limiting factor in digital femvertising, increasing relevance and engagement at the same time, debating the issue of privacy, authenticity, and ethical communication.

3.4 Viral Dynamics and Connections with Online Activism

Digital femvertising is becoming more and more prevalent in participatory social media spaces in which advertising content is transmitted via sharing, commenting, remixing, and hash tag activism. As opposed to conventional advertisements, such as digital campaigns, they are visible because of the viral processes of diffusion brought about by user participation and networked communication systems. Social media research indicates that the viral content is more emotional and value-based and hence more likely to be shared, which enables the empowerment stories to spread very quickly through the online communities and become part of the larger culture (Berger & Milkman, 2012). Campaigns aiming to raise awareness about feminist themes thus tend to gain visibility not just by way of paid advertising but also by way of peer-to-peer and by way of audience engagement. Nevertheless, the control of message interpretation by the brands is also diminished by viral circulation. Responding and parodying material, and making negative comments can have unpredictable effects on campaign meaning and demonstrate what (Jenkins et al., 2020) describe as spreadable media, with audiences redefining and reusing content using their own social and cultural lives.

The research indicates that viewers often compare the campaigns of femvertising with perceived corporate conduct, resulting in swift backlash at the point when the empowerment messages do not align with the organizational activities (Vredenburg et al., 2020). Consequently, virality is both an opportunity to be seen and a process of responsibility. Moreover, the digital activism studies point to the idea that hashtag movements and online feminist communities have the power to empower or disempower the branded empowerment stories based on their perceived authenticity and inclusivity. As

(Varghese & and Kumar, 2022) exemplify, networked feminist movements have provided a platform upon which social media influencers have used such advertisements as fodder, increasing their popularity and audience even more. This proves that the femvertising campaigns work in a dialogic space of communications, in which audiences are active participants in the process of creating and criticizing media representations and not passive receivers of corporate messages. (Sobande, 2019) also notes that the brands are under increasing pressure to appear as being socially just, but in a manner that appears to be authentic and supported by actionable behaviour, as are the accountability pressures arising out of networked public discourse. As a result, viral dynamics are changing digital femvertising into a socio-cultural interactive process where advertising messages are internalised in a wider struggle of representation, identity and social transformation.

Integrative Perspective

All four dimensions discussed collectively show that digital femvertising is not an extension of regular empowerment advertising but a technologically mediated communication form that is influenced by interactivity, datafication, and the participatory culture. Digital platforms present the challenge of inclusivity and increasing accountability pressures at the same time, leaving brands to manage the trade-off between the efficiency of algorithms and desires to remain ethical.

4. CRITICAL ETHICAL CHALLENGES AND TENSIONS IN DIGITAL FEMVERTISING

4.1 Commodification of Feminist Ideals in Digital Contexts

Digital femvertising is changing feminist values into being marketable to a greater extent and in a way that empowerment becomes equated with consumption instead of structural change. As previous studies note, very often empowerment messages are reflected in commercial logics, where feminist language is applied to sell a brand as more attractive but does not address the social problem of gender inequalities (Goldman et al., 1991; Sterbenk et al., 2022). This reflects what (Varghese & and Kumar, 2022) describe as 'commodity feminism', wherein consumers get a notion of self-empowerment from engaging with femvertising brands, which causes them to use their purchasing power as a form of activism. Researchers believe that this commodification can be exacerbated by digital platforms, as algorithm-enabled, emotionally attractive, simplified narratives of empowerment which are easily disseminated as well as commercially viable are often rewarded by visibility (Feng, 2025; Sobande, 2019). This leads to the fact that feminist discourse is depoliticized and redefined as a personal choice instead of a societal movement (Varghese & and Kumar, 2022). As (Sobande, 2019) argues, such marketing 'predominantly upholds the neoliberal idea that achievement, social change and overcoming inequality require individual ambition and consumption, rather than structural shifts and resistance. This is particularly evident in femvertising campaigns that focus on confidence, self-love, and personal success, while failing to address issues such as workplace inequality, leadership representation, and labour conditions (Hainneville et al., 2023; Kapoor & Munjal, 2019).

4.2 Pinkwashing and Perceived Inauthenticity

One of the key ethical issues of digital femvertising is associated with a pinkwashing case, in which the brands use feminist rhetoric symbolically without showing any regular devotion to it in terms of organizational behaviour (Amir et al., 2024; Sterbenk et al., 2022). Studies have shown that the audiences become more likely to assess the empowerment claims based on the comparison of the advertising stories with the corporate action, turning digital spaces into places of increased suspicion (Koç et al., 2024; Rudeloff & Bruns, 2024). This dynamic can be intensified by social media because

users actively research brand histories, publish counter-narratives, and publicly address the misalignment between proclaimed values and actual practice (Buckley et al., 2024; Lima & Casais, 2021). It is also possible that the opening of femvertising becomes successful in the first place, but the feeling of insincerity will result in a backlash that will harm brand trust and feminist discourse (Hainneville et al., 2023). (Buckley et al., 2024) also discover that, as a result of further deliberation, there can be perceptions of insincerity and inauthenticity, especially where people cross-reference brand assertions with real-life behaviour. This implies that digital femvertising authenticity cannot be based on the tone of the message but on long-term consistency between institutional action and the communication strategy.

4.3 Shallow and Tokenistic Representations of Empowerment

Despite its advertised inclusivity, digital femvertising frequently replicates limited empowerment images that align more with market aesthetics than with intersecting feminist realities. Researchers claim that empowerment stories often focus on confidence, individuality and self-expression and ignore structural inequalities associated with race, class, labour and social power (Banet-Weiser, 2018; Gill & Gill, 2007). It has been found that companies are more likely to actualize aspirational and commercially viable brands and mark identities as their foregrounds, as these kinds of representations are more readily assimilated into ad logic and brand narratives. Consequently, the concept of empowerment is often explained by individual achievement and consumption-based discourses instead of the social change at the societal level (Goldman et al., 1991; Varghese & and Kumar, 2022). This tendency is increased by the presence of digital platform environments. Engagement metrics, the cultures of influencers and their audiences, and the popularity of more familiar beauty ideals and more performative content formats are the main determinants of visibility in social media ecosystems and tend to support rather than challenge the cultures of familiarity. Research on social media femvertising reveals that viewers are more and more aware of such patterned images and judge them based on authenticity (Buckley et al., 2024; Hainneville et al., 2023). According to the empirical evidence, it is likely that aspirational imagery can produce only positive emotional reactions at first, but repetition results in scepticism toward the imagery, especially when the audience sees discrepancies between the symbolic depiction and the general social reality (Rudeloff & Bruns, 2024; Sterbenk et al., 2022). Collectively, available literature suggests that digital femvertising poses a risk of the empowerment turning into merely a symbolic performance, but not a form of actual social interaction, which makes it necessary to develop more intersectional and context-sensitive communication practices (Banet-Weiser, 2018; Sobande, 2019).

4.4 Tension Between Corporate Interests and Feminist Advocacy

A primary ethical conflict in digital femvertising is the simultaneous pursuit of financial gain and feminist promotion. The theory of commodity feminism explains how advertising logic integrates feminist significations and transforms them into brand equity (Goldman et al., 1991). In modern digital contexts, this absorption becomes more apparent as engagement measures increasingly link empowerment discourse with quantifiable business outcomes (Banet-Weiser, 2018). This means that feminist expression operates within platform-based systems of visibility rather than independent politics. The problem is complicated by the recent empirical evidence. Evidence shows that with experimental research, the use of diversity and inclusiveness in femvertising has the potential to increase brand attitudes and perceived authenticity of consumers (Papadopoulou et al., 2026). However, responder evaluations are close to authenticity perception and alignment of message and company behaviour, as the same study indicates. This means that competence does not necessarily make ethical legitimacy. This

bargaining is even more difficult due to the influence of culture. Sponsored collaborations are often incorporated into the everyday lives of female narratives to the extent that one can no longer differentiate between doing and advertising (Abidin, 2016). What audiences therefore evaluate in the authenticity is consistency, transparency and long-term commitment in contrast to symbolic representation (Eisend, 2010). This combined dimension indicates that digital femvertising operates under a perpetual negotiation between the capitalist logic and the feminist politics. It is capable of eliciting favourable consumer reaction and not losing the structuralism of trade motives.

4.5 Ethical Challenges in Emerging and Non-Western Contexts

Ethical dilemmas in digital femvertising become progressively complex in emerging and non-Western markets, where gender norms, cultural traditions, and power dynamics significantly differ from Western liberal feminist frameworks. Prior research suggests that empowerment narratives based on individual autonomy and self-expression may not align completely with collectivist or patriarchal social structures, leading to partial acceptance, reinterpretation, or resistance instead of structural change (Amir et al., 2024; Negm, 2023; Varghese & and Kumar, 2022). Evidence from patriarchal contexts show that marketers often use subtle or symbolic empowerment ideas that don't directly challenge existing gender norms. Such behaviour helps them stay culturally relevant and also makes it look like they want to make things better (Amir et al., 2024; Champlin et al., 2019; Kapoor & Munjal, 2019). This type of carefully crafted message may benefit a corporation in the short term; however, it could simultaneously support existing societal norms while appearing to alter them (Eisend, 2019; Sterbenk et al., 2022).

Global digital infrastructures make this moral problem worse. Platform circulation facilitates the rapid transgression of cultural boundaries by campaigns originating in Western markets, often lacking adequate contextual adaptation. This increases the likelihood of cultural dissonance, selective interpretation, or accusations of moral universalism (Banet-Weiser, 2018; Gill & Gill, 2007; Sobande, 2019). Algorithmic amplification does not intrinsically guarantee cultural sensitivity, as visibility is sometimes dictated by interaction metrics rather than local relevance (Abidin, 2016; Duffy & Hund, 2015). In summary, these observations demonstrate that feminist communication must be grounded in local gender realities, institutional frameworks, and lived experiences, rather than relying on universal narratives predominantly influenced by global branding techniques.

4.6 Ethical Implications of AI-Driven Personalisation and Algorithmic Mediation

The increasingly larger scale of data analytics, which targets technologies and algorithmic recommendation systems, raises additional ethical issues in digital femvertising. Personalization can be used to add value by enhancing perceived relevance and engagement and transforming the manner in which the narratives of empowerment are produced and read in platform-based contexts (Buckley et al., 2024; Rudeloff & Bruns, 2024). Researchers believe that the digital advertising systems primarily operate through performance metrics, which encourage visibility, engagement and emotional appeal, which may facilitate simplification of empowerment appeals as a substitute for structurally necessary feminist discourse (Banet-Weiser, 2018; Gill & Gill, 2007; Sterbenk et al., 2022).

When the messages are maximised based on what the audience is likely to reply with, feminist messages can be repackaged into a marketing ploy mainly as differentiators but not as a radical political promise (Goldman et al., 1991; Varghese & and Kumar, 2022). Personalization can enhance message congruence but at the same time also results in the reduced visibility of feminist views in the space of the algorithmic curatorship (Abidin, 2016; Duffy & Hund, 2015). Empirical evidence also reveals that viewers are becoming more conscious of brand motives in digitally mediated practices, and perceived

strategic intent might undermine authenticity judgements, as long as empowerment arguments are presented as being mostly data-based (Koç et al., 2024; Rudeloff & Bruns, 2024). Overall, these results suggest that to make ethical femvertising possible in data-intensive settings, transparency, consistency, and alignment between communication practices and organisational commitment should be used instead of engagement optimisation.

5. CONCLUSION

This review examined the transformation of femvertising in modern advertising contexts through the integration of perspectives from feminist media theory, advertising research, and digital communication studies. The data reveals that femvertising has transcended conventional message-based advertising and now operates within interactive platform ecosystems where viewers actively engage, analyse, and assess empowering themes. Digital media has enhanced opportunities for visibility, dialogue, and interaction, and this has enabled campaigns that have feminist themes to permeate and be incorporated into normal cultural discourse. The findings also indicate that the digital revolution has brought about new tensions as opposed to solving existing issues in the way gender is represented. The production and negotiation of empowerment meanings have gone viral; interactive platforms, user-generated content, the involvement of influencers, algorithmic personalisation, and viral dissemination are synergistic. The power of brands is not all on its own anymore but rather based on constant interaction between businesses, technology, and people. Such transformation improves the process of engagement and responsibility among people, as customers are continuously verifying authenticity, consistency, and corporate intent. The review highlights the importance of ethical dilemmas in understanding digital femvertising. Feminist marketing, pinkwashing, symbolic empowerment, and the tension between commercial interests and feminist activism continue to have a grip on the academic discourse. These issues are exacerbated by digital spaces, as they prefer emotion-grabbing and financially profitable stories, which could simplify complex female issues. Therefore, it is possible that empowerment rhetoric does facilitate progressive representation and reinforces old market logics. The investigation of the cross-cultural context proves that it is not possible to consider femvertising as the generally accepted behaviour. People perceive empowerment narratives through local gender discourses, cultural practices and social institutions. This is more so in a non-Western and new environment where feminist ideas can be bargained, disputed, or redefined. Those findings highlight the fact that culturally informed communication strategies that take into account different social realities should be implemented rather than relying on generalised empowerment paradigms. With the increased significance of artificial intelligence and data-driven personalisation, there is an increased ethical responsibility. The relevance and engagement of algorithmic targeting are enhanced, but the issue is that different forms of empowerment appear in virtual locations, and this phenomenon raises the question of the representation of bias and authenticity. Ethical femvertising requires being transparent, consistent in the alignment of communication and organisational practices, and a long-term achievement of gender equality, not just a symbolic message. Overall, this research contributes to the current literature by providing a coherent set of concepts on what digital femvertising is—a social, technical, and cultural phenomenon moulded by V contacts, participation, technological mediation, and ethical negotiation. The assessment shows that digital femvertising has a transformational potential, which depends on genuine institutional engagement but is slowed by commercial structures and platform logics. The development of digital femvertising can be explored in future studies with the evolution of the artificial intelligence platform algorithm and the use

of the system of data-driven advertising along with artificial intelligence. Researchers can explore how personalisation affects the visibility, interpretation and audience engagement in empowerment programmes. The longitudinal audience study will be able to ascertain whether continuous exposure to femvertising leads to long-term social change or only temporary attitudes. More cross-cultural studies, especially in the new and non-Western contexts, are required to understand how the empowerment messages are changed and perceived in the different social realities.

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