

# Research on the Construction of Gender Discourse Model

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**Abstract**—Gender discourse is constructed in the development of society and history, and defines the hierarchical relationship and rights relationship between the two genders. With the continuous development of the society, the gender discourse construction model has also undergone transformation, and it mainly changes from a single model led by the state to a multivariate model. Gender discourse also reflects the characteristics of localization.

**Keywords**—gender discourse; model construction; feminist media

## I. INTRODUCTION

Media institutions as an "Ideological State Apparatuses" for building and reproducing a gender system, it plays a vital role in shaping public awareness and in maintaining and reproducing gender inequality. [2] The influence of media content on culture and society is directed, especially in the media's construction of gender discourse. The gender culture in media has a subtle influence on strengthening gender assessment and affecting the audience's gender perception effect.

The feminist movement promoted Female vigilance and spawned feminist media studies, and regardless of the performance of the feminist movement, the results ultimately led to academic research and support for Feminist movements.[2] Liesbet van Zoonen the Professor of Communication, University of Amsterdam, in Netherlands wrote the "Feminist Media Studies" is the first systematic monograph of feminist media research. She systematically demonstrated the heterogeneity and richness of feminist media research from critical theory and feminist research to psychoanalysis, post-structuralism and cultural studies.[3] In the mid-1980s, Western feminist ideas began to spread to China, there was almost no research on feminist media before the 1990s. The 1995 World Female Conference was successfully held in Beijing, and feminist media research began to truly enter the field of researchers. For the first time in the Programme of Action, "to promote the media's portrayal of Female balance and non-conformity" [3] officially entered the government's decision-making as the core concept of contemporary feminism, and the study on feminist media began to flourish.

## II. CONCEPTUAL DEFINITION

The term "discourse" specifically refers to the social symbols used by people in the process of interaction, communication and communication.[4] Michel Foucault incorporates discourse into the social, political, cultural, and historical contexts, revealing the power operations behind the discourse and the relationship between power and gender, identity, and knowledge. He pointed out that "discourse is an important activity of human beings. The most fundamental factor influencing and controlling the movement of discourse is power." [5] The concept of gender discourse is the subversion and deconstruction of the gender hierarchy in the rigid ideology of rigid tradition, characterized by breaking including subject/object, independence/dependency, masculine/gentle, active/passive, main/inner/main, Respective, humble, strong/weak and other fixed patterns and rules. Specifically, it presents "independent", "multiple/non-fixed roles" and "subjective" female images in the media; presents gender discourse with "critical/reflective" nature; presents "gender role" in the discussion of the views of the day after tomorrow. [3] At the same time, discourse is a social practice that acts on the construction of knowledge and the construction of human identity and relationships. The "gender discourse" is a discourse about the discourse of men and women. [6] Wu Xiaoying believes that discourse refers to the different ways used to construct knowledge and practice areas, which is formed in history and society. It contains a relationship of rights, stipulates a certain social order, and shapes people's social identity and subject position in different ways. The critical analysis of gender discourse is actually to examine how gender is constructed in society and history, making it a natural part of everyday life. [7] Postmodernism shifts the focus of theoretical concepts from "structure" to "discourse" and regards language as a kind of right: words are everything, text is everything, and subject is dead. Postmodernism emphasizes discourse as right. Discourse is more important than things. It tries to transcend grand political, economic, and class narratives. It overcomes binary opposition by breaking silence and through speech and writing. [6] Therefore, to change the social status of Female inequality, it is necessary to change the inequality between the right to speak of female and male. To change the discourse, it is necessary to first grasp the initiative of discourse. The

concept of gender discourse used in this paper is constructed in the history, culture and society, and defines the rights and social status between the two sexes.

### III. PARTIAL DECONSTRUCTION OF TRADITIONAL DISCOURSE

The core of traditional discourse is patriarchy, which maintains the central position of men and the dominance of women from all levels of cultural concepts, institutional arrangements, and identity. The basic premise is to emphasize the physiological differences between the two sexes and the rationality of the division of roles in gender roles. The relationship between men and women is mainly the hierarchical relationship of "male and female humiliation". "Equality between men and women, marriage autonomy" has become the main discourse and has begun to advocate the broad-based Female spirit of independence. In this traditional discourse system, in addition to the accusatory discourse of the old feudal marriage system, there is also a liberating discourse against the bondage. In general, the feudal discourse was broken. The idea of equality between men and women and freedom of marriage gradually occupied the right to speak. However, the gender role division of the dual system and the relationship between the social system and rights of the patriarchal system has not changed fundamentally.

### IV. A SINGLE GENDER DISCOURSE MODEL LED BY THE STATE

Some scholars believe that state-led gender discourse can be expressed by "state feminism". Its essence is feminism based on national will and needs. It can be said that this state-based Female liberation and gender equality are often confined to the public sphere of so-called social life, and far from the goal of true equality and liberation in the individual sense. The national discourse focuses on the equality of duties and contributions between men and women for the state and society. This is equivalent to the fact that women bear a considerable part of the social function that belongs to men, and in the family they follow the traditional discourse. The obligation has not been alleviated, which has brought unprecedented double burden to women of that era. [7]

In general, the Female liberation movement is constantly carried out along with the "social revolution". Female liberation "serves the service of nationality, class liberation and socialism, and therefore has a strong instrumental color." This 'top-down, multi-level, instrumental Female liberation' determines that China's gender equality is different from the Western's 'equal rights and opportunities based on individual liberation', but more meaning the 'personality of the nation, the liberation of the class and the obligation to the state is equal'. [7] However, in the discourse structure under this single factor, "male critique" and "female self-consciousness" are relatively weak.

### V. MULTIPLE GENDER DISCOURSE MODEL

With the continuous development of the economy and society, the national discourse is still an important factor in the gender discourse model, but the narrative has new

content and form. "Respect for women and caring for children" has become the main discourse. These discourses are closely integrated with the country's reform, opening up, and modernization, but more reflect the importance attached to the rights of women and children in official discourse, which will guarantee female rights and improve female rights. Combine your own qualities. In the report, the text of safeguarding female rights and improving female own quality is highlighted. This change in discourse reflects the country's modernization and the improvement of the overall social quality of individuals, including women. It breaks down the identity discourse of the hero, giving the individual a clear direction of struggle and greater choice and space. [7] This kind of discourse has changed from the passive protection to the independent choice of the market for women. The standard of measurement ability has also changed from the original primary class to the judgment of personal quality and ability. This is undoubtedly a great progress. Against the background of economic system transformation and social transformation, the market is increasingly involved in the construction of popular culture, and market discourse has become an important factor in gender discourse. Market discourse emerges in the context of a market economy, and its core is based on the quality and ability of the principle of individualism. This discourse recognizes the existence of differences and characteristics between the two sexes, and believes that it is these differences and characteristics that determine that men and women have different resources and abilities, and thus face different encounters and situations in society. [7] These words reflect female adaptation to the market economy and improve their own quality. In general, gender discourse has turned into a multi-factor model. The model is based on the reflection of its own gender consciousness, with the new national discourse as the leading factor and the market discourse. Under the influence of various factors, gender discourse presents the characteristics of the challenge to traditional gender temperament, and pays more attention to female rights and female development.

### VI. ANALYSIS OF THE CHARACTERISTICS OF GENDER DISCOURSE MODELS

#### A. From a Single Discourse Model to a Multivariate Discourse Model

Throughout the above analysis, it can be seen that the factors affecting gender discourse have undergone several transformations, resulting in different gender models in different social and historical contexts. In the single discourse model, the feudal exploitation of traditional discourse is completely negated by female oppressive discourse, but the binary opposition of gender temperament in traditional discourse and the relationship between social order and rights of men and women still exist. The gender discourse model is mainly dominated by national discourse factors, but the traditional gender discourse has not completely disappeared and become a hidden factor affecting gender discourse. In this single-element discourse model, "equality between men and women" is instilled in everyone's heart through the will of the state. Women out of the family to participate in social production, quickly completed the

"social liberation", female economic status and autonomy have been greatly improved. However, her own feminist consciousness has not sprouted. The rights of women depend to a large extent on the maintenance of the official system, and the rights of women are "given by others" rather than the result of "self-defense". This "giving" made many women unaware of what they were bound to. [8] The traditional gender division of labor is still maintained within the family. Women still bear most of the domestic work. The cultural psychology of patriarchy has not been eliminated. The liberation of women is the result of the promotion of many male elites and government rights. This result has led to women. Liberation does not challenge the cultural concepts and values of patriarchy from a deeper level. Social resources and major rights are still controlled by men.

The reform of the national economic system promoted the transformation of the gender discourse model. The new national discourse replaces the disposition of the past "national feminism" and emphasizes the development of own quality. At the same time, market discourse began to appear and became an important factor influencing the gender discourse model. In addition, her own gender awareness began to awaken and became an internal factor affecting gender discourse. In general, the gender discourse model is transformed from a unit model dominated by the original national discourse to a model in which female own gender factors are the core and are influenced by the interaction between new state discourse and market discourse, as shown in "Fig.1" and "Fig.2".

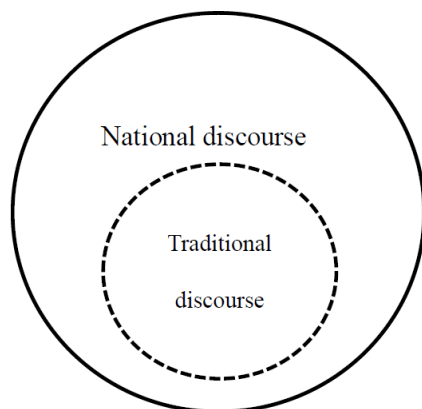


Fig. 1. Single model diagram.

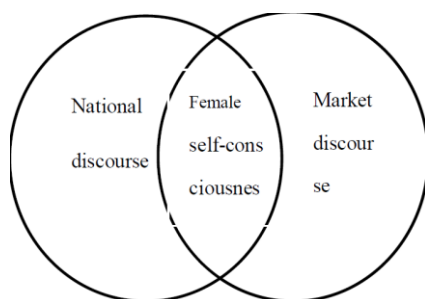


Fig. 2. Multivariate model diagram.

## B. "No Gender" in Discourse Narrative

Both the unit factor model and the discourse in the multivariate model reflect "non-genderization". Reports are mostly about public policy reports and the contributions women make in their jobs. The gender identity of women in such reports often does not include gender implications. In addition, women are reported as model workers and advanced figures, and they also focus on their contributions to the country and society. Objectively speaking, the simultaneous presence of female winners and male winners indicates that the state and the government are distributing the number of females in the public domain who contribute to society, but in terms of individuals, gender does not have special significance. [3]

## C. Gender Discourse Is Always Closely Linked to National Construction

National discourse has always occupied an important position in the unit model and the multivariate model, and has become an important factor affecting gender discourse. In the national discourse, the female image is reflected in the participation in the country's construction. Later, the new national discourse more reflects the improvement of female own quality, but it is also linked to the national construction background of the country's modernization and the improvement of the quality of the whole nation.

## VII. CONCLUSION

In general, with the development of social economy, gender discourse presents two models. The factors affecting gender discourse in the two models are constantly developing along with the development background of social history. In this case, the national discourse is always the dominant factor in both models, while the national discourse itself is undergoing transformation. As the same time, female own gender awareness has begun to sprout and profoundly affect the transformation of gender discourse, but traditional discourse as a hidden factor has not completely disappeared, it becoming a potential factor affecting gender discourse.

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