

Analysis of the Construction Path of Contemporary Female Discourse Right in Media Expression

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Abstract: The pluralism of contemporary media environment provides a new opportunity for the generation and dissemination of women's discourse power. The expression of women in mainstream media and self-media shows a transformation from "narrated" to "self-narrated". However, the imbalance of media structure and gender bias still restrict the expansion of female discourse. This paper analyzes the logic and optimization direction of women's discourse power from three aspects: media context, expression form and construction path, so as to promote the construction of media ecology of gender equality.

Keywords: Female Discourse Power, Media Expression, Self-Narrative, Gender Equality.

1. Introduction

The profound transformation of contemporary media environment makes the generation and dissemination of women's right to speak enter a new historical stage. The development of digitalization and social media has broken the one-way structure of traditional communication system and provided more open expression space for women [1]. Women's participation in news, film and television, self-media and other fields has been increasing, and gender awareness has gradually awakened. However, under the dual effects of media power structure and cultural inertia, female discourse is still facing the risk of being consumed and symbolized. How to realize the independent voice of female subject in the media system and construct an equal, rational and pluralistic communication pattern has become an important topic in the current gender communication research. This paper intends to explore the media context, expression patterns and construction path from three aspects.

2. The Media Context and Theoretical Basis of Contemporary Female's Discourse Power

"Female discourse power" refers to women's dominant ability to produce and interpret meaning in social communication and public expression, which not only reflects the initiative of language level, but also reflects the status in social power structure. In traditional society, women have been excluded from public discourse for a long time, and their images are mostly shaped by male narratives. Since the 20th century, with the advancement of feminism and social modernization, women have gradually moved from "being narrated" to "self-expression" and realized the awakening of subject consciousness. Generally speaking, the development of women's discourse power has experienced a process from "awakening" to "construction" and then to "integration". Its core is not only to strive for the right to speak, but also to participate in the re-creation of social meaning through language and media. The transformation of women from "the other" to "the subject" marks an important progress in gender equality and cultural diversity.

The development of media has profoundly changed the generative mechanism of female discourse. In the era of

traditional media, women were in a passive "watched" position; the rise of digital media broke this structure and enabled women to actively shape their self-image. The openness of social media, Short Video and self-media platforms enables women to realize partial power reconstruction in content production and dissemination [2]. The formation of female discourse is driven by three logics: technological logic leads to the decentralization of expression; cultural logic promotes the narrative of multiple identities; and social logic promotes the dissemination of gender equality ideas. However, media empowerment is still accompanied by implicit constraints algorithms and capital logic tend to lead to female expression being entertained and consumed. Therefore, the media generation of women's discourse power is a social process of continuous game between freedom and discipline.

3. The Expression Forms and Realistic Dilemma of Female Discourse Right in Contemporary Media

3.1. Female Image Construction in Mainstream Media

In the contemporary media system, mainstream media is still shaping the mainstream perception of women in society. For a long time, mainstream media has constructed female images from male perspective, forming a communication structure centered on "staring" and "being stared". In news reports, films and television works and advertisements, women are often positioned as symbols of emotion, family or beauty, and their social roles and values are simplified as subsidiary existence. This one-way narrative model not only weakens female subjectivity, but also reproduces gender stereotypes invisibly.

In recent years, with the enhancement of feminist communication consciousness, mainstream media began to try to introduce a "female perspective", focusing on professional women, social independence and gender issues, but the logic of content production is still restricted by capital orientation and audience aesthetics. Some programs take "women's issues" as gimmicks, but in essence strengthen the symbolization and consumerism of women, so that "women's expression" is packaged into entertainment elements and loses its realistic criticism. Therefore, although the

mainstream media has made progress in gender expression, its discourse structure has not really realized the transformation from "other narration" to "self-narration".

3.2. Social Media and the Rise of Female Self-Narratives

The popularity of social media has changed the power structure of information dissemination, giving women unprecedented opportunities to express themselves in digital space [3]. Microblog, chatter, small red book, B station and other platforms have become important positions for women to show themselves and build communities. From sharing in daily life to voicing gender issues, women have realized multi-level self-narrative in the form of text, video, live broadcast, etc. on these platforms, forming the phenomenon of "her culture" and "female empathy" communication.

This kind of female self-narration in media environment has three meanings: firstly, it breaks the single molding of female image by traditional media and endows women with the right of "self-naming"; secondly, it promotes the emotional cohesion of female community and the dissemination of public issues, so that individual experience rises to group discourse; thirdly, it promotes the social diffusion of gender equality concept to a certain extent. However, the business logic of social media also places new limits on female expression. The algorithmic recommendation mechanism tends to push content with "visual" and "emotional" characteristics, resulting in female narratives being entertained, aesthetically and even consumed. In order to meet the demand of traffic, some female creators have to compromise between true expression and market expectation, forming a new "self-discipline" [4].

3.3. Structural Constraints of Female Discourse in Media Communication

In the media environment, women's discourse power is still subject to multiple structural constraints. Content review and public opinion orientation shape the boundaries of female expression to a certain extent, and sensitive gender issues are easily weakened or blurred. Algorithms and capital logic determine information visibility, and deep female issues are often marginalized because they do not have traffic advantages. Thirdly, sexist remarks in comment area and public discussion space make women's expression face "public opinion violence" and weaken their discourse legitimacy.

The gender power structure in social culture is amplified in the media field. The dominance of male perspective in information production and audience evaluation system makes it difficult for female voices to obtain equal response [5]. Even when women have voice channels, their discourse is often framed under the label of "emotional" or "individual experience," lacking the seriousness of public issues. This implicit discipline reflects the deep inequality of the media system under formal equality. When women express themselves as subjects, public opinion often shows "double standards". Female positive expression is regarded as "radical", while silence is regarded as "dependent", which reflects the deep gender imbalance in society. In addition, some audiences tend to interpret women's issues in an emotional or labeled way, making women's expressions misread as "confrontational" or "marketing." This reception bias weakens the social influence of female discourse and exposes the cognitive gap in gender equality communication

in contemporary media.

4. The Media Construction Path and Optimization Direction of Contemporary Women's Discourse Power

4.1. Establish the Media Expression Mechanisms for Gender Diversity Awareness

The media construction of female discourse power first needs to establish multiple gender consciousness from within the media system, so that gender equality becomes the basic principle of content production and dissemination. For a long time, media organizations have hidden gender bias in their reporting and creation, and women's roles are often marginalized or labeled. To realize the diversity of media expression, we should start from three aspects: organizational structure, content orientation and discourse norms. Establish an institutional framework for gender equality within media organizations, increase the proportion of female editors, journalists, directors and producers, and enable women to have the right to participate in discourse in topic setting and narrative selection. Strengthen gender sensitivity training in content production, ensure that gender discrimination, gaze and stereotyped expression are avoided in reporting, and gradually establish gender-friendly expression norms. Promote diversified expression in the communication mechanism, covering the experience perspectives of women of different ages, occupations and classes, and break the single "ideal woman" paradigm.

Mainstream media should assume the social guidance function and present the true appearance of women in social construction, scientific and technological innovation and public affairs through special reports, documentaries and interview programs, so as to reshape the social cognition of women's value. The new media platform should avoid excessive screening of female expression by traffic logic through algorithm optimization and content recommendation mechanism, so as to make female content with "depth and thinking" gain higher visibility. Only when the media realizes gender equality in mechanism and respects differences, pluralism and tolerance in culture can women's discourse power form a real institutional support in the expression system.

4.2. Promot the Construction of a Platform for Women's Self-expression

At the heart of media empowerment is giving women the freedom to express themselves. Although social media provides a voice for women, its business logic and algorithmic mechanisms often replace real expression with traffic structure. In order for female expression to have durability and public influence, it is necessary to build stable, autonomous and sustainable female expression platforms. The media platform with female theme can become a public space for communication and communication in many fields, covering news, culture, science and technology, art, education and other contents, which not only retains individual narrative, but also arouses group resonance. Academic institutions and social organizations can work together to support women creators by providing funding, training and technical resources to help them improve content quality and

dissemination. At the same time, society should encourage the formation of loose female community alliances, so that different platforms can form topic linkage and resource sharing, and expand the social coverage of female discourse.

This space for self-expression means not only freedom of voice, but also reconstruction of cultural significance. By recounting their own experiences, women redefine their identity and value, thus breaking the long-term disciplined communication pattern. The existence of female platform should pursue independence of thought and depth of expression rather than quantification and symbolization. Only in this way can the media space become the field where the female subject consciousness really lands.

4.3. Construct a Gender Balance Framework for Media Narratives

The narrative system of contemporary media determines to a large extent whether women's discourse power can achieve a fundamental breakthrough. For a long time, media content has been dominated by "male-centered narration", and women are often placed in the position of being viewed and interpreted, and their images appear in the form of emotional attachment or visual symbols. This unbalanced narrative structure not only limits women's social visibility, but also weakens their subjective expression in public issues. To achieve true gender balance, media must be systematically reshaped in terms of narrative perspective, structure and value orientation.

The gender balance of narrative is first reflected in the content level. Film and television works, news reports and advertising creation should focus more on women's real experience, show their multiple identities and complex emotions in social life, career development and ideological expression, and break the single label of "gentleness", "obedience" and "attachment". Media narrative needs to introduce multi-dimensional female subjects, so that women are not only narrators, but also narrators, thinkers and actors. At the same time, the communication mechanism should also support women's participation in the whole process of narrative production, so that female creators have a say in topic setting and narrative framework. The media should emphasize empathy and collaboration rather than confrontation and confrontation in narrative mode. Gender balance does not mean complete symmetry, but complementarity of narrative structures through equality, respect and understanding. Media works should find a balance between emotional expression and social value, so that female experience becomes an important part of public narrative. When the female perspective can be naturally embedded in social narratives, media expression will no longer be a stage for gender differentiation, but a field for building cultural significance. Only through continuous narrative reconstruction can the media realize the transformation from "male-centered" to "human-centered balance" and provide a stable expression basis for women's discourse power.

4.4. Enhance the Gender Discourse Cognition at the Sociocultural Level

The construction of women's discourse power finally points to the cognitive renewal at the cultural level. Media

communication is not only a process of information transmission, but also a mechanism for shaping social concepts. Without a gender-conscious foundation in society, efforts to equalize media expression will be difficult to sustain. The education system should incorporate gender equality and media literacy at different stages, so that the public can understand the social construction of gender differences and form a cultural awareness of respect and empathy. The media should continue to reveal gender inequality with the power of public communication, shape positive and rational female images, and guide society to form equal value judgments. Governments and social organizations can formulate policies to encourage gender-friendly cultural products and dissemination activities and create a rational and inclusive public opinion environment. On a broader cultural level, gender equality should not be seen as a "women's issue" but rather as a shared cultural pursuit of society. Men's participation and understanding are equally important. Only when the whole society has equal consciousness can women's right to speak truly move from "fighting for rights" to "creating meaning". Media is not only a disseminator but also a catalyst of cultural renewal in this process, and its expression orientation will directly affect the gender civilization pattern of future society.

5. Conclusion

The construction of contemporary female's discourse power is the common result of media reform and social progress. Media is not only the channel of information dissemination, but also the generating space of power and cultural significance. The expression of women in it reflects not only the transformation of social gender structure, but also the trend of cultural pluralism. In order to realize the equality and autonomy of female discourse, it is necessary to continuously advance in three aspects: media system, narrative mode and social cognition. Only through the perfection of mechanism, platform construction and cultural renewal can women's discourse move from the edge to the center, from passive expression to active construction, form a pluralistic, inclusive and symbiotic media ecology, and make the concept of gender equality truly land in social communication and cultural identity.

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