



# Analysis of the Causes of Public Discussion Dilemma on Gender Issues

## --A Frame Study Based on Weibo Texts on "Women's Household Labor"

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**Abstract.** Gender discourse on social media platforms like Weibo often falls into contentious divides, hindering constructive dialogue. So the aim of this paper is to summarize the causes of the public discourse dilemmas surrounding gender issues. To narrow the focus of research, this study centers on household labor, a pivotal topic in gender communication. Through a frame analysis of discussions on "Women's Household Labor," drawing from a sample of 1000 Weibo posts, this paper identifies six comment frameworks: traditional roles, responsibility shifting, stigmatization, trauma, defensive, and motive attribution. And the discussion of the dilemma is further categorized into four main domains: Skepticism about communication significance, Collapse of communication object, Exclusivity in self-construction of speaking subjects, Preconceived biases towards communication themes. Research reveals women's sense of objectification in pre-scripted social roles, leading to the delineation of their safe zones through hostile attitudes. Meanwhile, men, driven by "first-sex" behavioral logic, struggle to acknowledge structural oppression and misuse language to reshape women's images, thereby abusing their rights. The study underscores that women's emotional outbursts represent a form of speechlessness, and men need to dispel the myth that feminism incites gender conflict. Finally, the research delves into the key to fostering communication between genders—rediscovering intersubjectivity.

**Keywords:** Gender discourse, Household labor, Frame analysis, Feminism, Intersubjectivity.

## 1 Introduction

### 1.1 Research Background

In recent years, gender-related discussions have gained prominence. However, they often descend into sharp divisions and hateful rhetoric. By the third quarter of 2023, Weibo boasted 260 million daily active users, highlighting its significant social influ-

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ence and providing insights into the demographics of these discussions. First Financial (2023)<sup>[4]</sup> revealed that Weibo administrators addressed over 95,000 instances of content inciting gender-based hostility within a week. Gender-based divisive speech not only worsens public sentiment but also restricts the space for constructive dialogue, overshadowing legitimate calls for gender equality with irrational aggression. Achieving gender equality requires collaborative efforts from both genders, underpinned by a thorough understanding of the root causes of the challenges in public discourse surrounding gender issues.

## 1.2 Literature Review

According to previous research, the generation of gender-oppositional discourse has the following reasons: The traffic represents the commercial value that can be realized. Under the dual influence of algorithmic mechanisms and capital logic, gender issues emerge as a landscape, appearing in extreme opposition to attract public participation and discussion (Li & Sun, 2024)<sup>[7]</sup>. In addition, the media processes, selects, and structures the objective environment, creating a mimetic environment. Weibo users conform to the gender-oppositional pseudo-environment on Weibo and use it as a reference point to express their own views (Liu, 2021)<sup>[8]</sup>. And the discourse environment of gender opposition is not controlled by mainstream media. The concept of gender opposition is not attended to or transformed by national ideology (Wang, 2018)<sup>[14]</sup>.

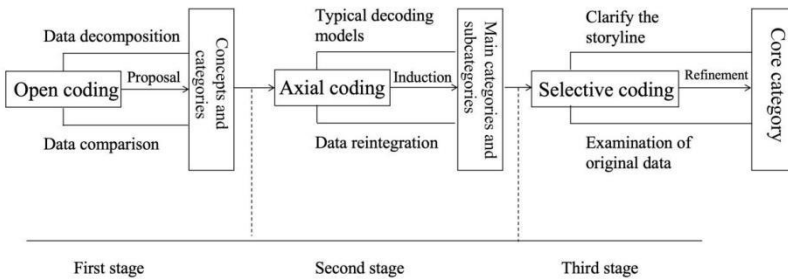
However, scholars' research primarily focuses on the external factors leading to the emergence of gender-based divisions, lacking specific analyses of the subjective perspectives of discourse participants in concrete contexts. The construction of subjectivity holds a paramount position within the power structure of discourse. Both genders reinforce their subject positions through discursive systems that exclude the other gender, with the internal logic of gender-divisive discourse pointing towards the self-construction of both genders. This study aims to deconstruct the gender-divisive discursive systems on online platforms, shifting the research perspective from macro-cultural to micro-individual, anchored in the subjectivity of the speakers.

With the development of feminism, concepts such as patriarchy and capitalism, and unpaid housework have been widely disseminated, prompting social reflections on unpaid domestic labor. Unpaid housework typically refers to various labor activities undertaken by family members to maintain household operations, which are not valued or compensated by the market but are integral to family life (Duque Garcia, 2023)<sup>[2]</sup>. As a topic unavoidable in inter-gender communication, housework can serve as a fruitful entry point for this thesis. Specifically, this paper employs discourse on housework as a context, using textual analysis to deduce audience frames (commentary frames) that contribute to gender-based divisions, and synthesizing the core ideologies underlying the discourse of gender-based divisiveness.

### 1.3 Research Theory

Grounded theory: Grounded theory as an important qualitative research method, was initially proposed by Glaser and Strauss. The systematic analysis process of Grounded Theory is not based on existing theories but emphasizes the absence of preconceived theoretical assumptions (Tarozzi, 2020)<sup>[11]</sup>.

It primarily employs three steps—open coding, axial coding, and selective coding—to analyze texts, uncovering the main categories and core categories of the text while developing storylines to derive Grounded Theory based on the text. The specific coding steps are illustrated in Figure 1.



**Fig. 1.** Grounded Theory Formation Process

Frame Theory: Frame theory, widely applied in the field of cognitive psychology, posits that individuals rely on specific frameworks for the induction, construction, and interpretation of real-life experiences. These frameworks, cognitive structures for organizing and interpreting information, form the basis of individuals' understanding and reactions to the world (Zhang, Tong, & Shi, 2021)<sup>[15]</sup>. In this paper, the framework theory is employed to elucidate the formation and evolution of individuals' attitudes toward specific issues. Through inductive analysis, it summarizes the cognitive structures individuals employ in understanding and interpreting the external objective world in discussions on gender issues.

## 2 Method

### 2.1 Sample Selection

Using the Octopus Collector, a total of 11,851 posts containing the term “women's household chores” were retrieved from January 1st to March 1st, 2024. Random sampling was conducted, removing invalid samples such as those containing only emoticons, resulting in 1000 valid sample posts while ensuring sample integrity and scientific rigor.

## 2.2 Analysis Method

During the research process, Nvivo 11.0 was primarily utilized for data analysis. The specific analysis steps were as follows:

1. Utilizing NVivo and Worditout for frequency analysis of relevant texts and generating visual word cloud diagrams.
2. Carefully reading 1000 sample materials, conducting open coding to organize 18 concepts into 6 categories. Then, performing axial coding to analyze the relationships between concepts.
3. Finally, conducting core coding to further classify and refine, resulting in the consolidation of 4 main categories and 1 core category.

## 3 Result and Discussion

### 3.1 Word Cloud Analysis

In discussions regarding unpaid household chores performed by women, NVivo was employed to conduct frequency analysis of relevant texts and generate visual word cloud diagrams. The original data is derived from a random sample of 1000 comments on Weibo, with the original language being Simplified Chinese. For ease of reading and comprehension, it is currently presented in English. During the statistical process, meaningless words such as "just" and "this" were filtered out. The resulting word cloud is presented below (see Figure 2).



Fig. 2. Word cloud diagrams

Based on Figure 2, within the discourse framework centered around "women," labor itself is not the central topic of discussions on household chores. Rather, "women" "men" "gender" "marriage" "society" "disgusting" and "disappointed" constitute the main content of broad discussions on female household chores and related transitional

topics. Social groups do not engage in discussions on the essence or reasons for household labor but often use chores as symbolic tools to express negative attitudes toward marital relationships and dissatisfaction with the opposite sex. This implies individuals' concerns and anxieties about life status, gender inequality, and social issues, rather than genuine involvement in discussions about household chores. This reflects a dialogue pattern of surface-level violent communication and emotional venting between genders, without delving into deeper discourse logic.

Furthermore, the frequent occurrence of terms such as "Mom" and "Chinese New Year" reflects the plight of maternal household labor, especially focusing on gender labor division during the New Year, representing a classic scene. The maternal image in the context of daily life narratives often appears as a symbol of "hard work" and "endurance" among female groups, reflecting women's painful memories of their mothers being trapped in household labor.

Lastly, the high frequency of terms like "little fairy" <sup>1</sup>and "boxing"<sup>2</sup> metaphorically flattens the female image and distorts calls for gender equality, indicating the stigmatization of feminist topics within the discussions.

### 3.2 Three-level Coding

While word clouds provide an intuitive representation of discussions on the topic of "female household chores," they still exhibit ambiguity. Therefore, with the assistance of Nvivo 11, a coding analysis was conducted on 1000 samples. This section elaborates on the process and results of three-level coding.

#### 3.2.1 Open Coding

Zörgő and Peters (2023)<sup>[16]</sup> emphasizes that open coding requires researchers to set aside their "biases" and the "opinions" of the research team to analyze data, gradually reducing a large amount of textual data according to the research direction.

In this study, interview data was organized into 18 concepts, annotated in the form of "AA+serial number." These concepts include: The necessity of women receiving dowry, Women should not resist doing household chores, Marriage oppresses women, Men cannot empathize with women, Men cause difficulties for women, Women are powerless to resist oppression, Women undertake a large amount of unpaid labor in the family, Extreme feminism argues for argument's sake, Oppositional incitement in the news media, Oppositional incitement in expert opinions, Existence of men performing unpaid household chores, Men's contributions being overlooked, Contemporary female treasure<sup>3</sup>, Boxing, Little fairies, Participants talk without action, Both Men and Women Face Challenges, Unpaid household chores are women's self-determination. The specific coding process is illustrated in the table 1.

**Table 1.** Open coding process

Sample examples	Conceptualized coding
<ul style="list-style-type: none"> <li>• "Women bear the brunt of household chores, and once married, they won't inherit any land. Customs like daughters-in-law not returning to their parents' home until after the first year are deeply ingrained. So, marriage boils down to a transaction. It's only fair that the bride's family demands a higher dowry; there's nothing shameful about it."</li> <li>• "Men always complain about dowries being too high. But think about it: how lazy have you become? After marriage, isn't everything in the household taken care of by women? If you don't provide a dowry, are you expecting a maid who'll also bear your children? How clever of you."</li> </ul>	AA1 The necessity of women receiving dowry
<ul style="list-style-type: none"> <li>• "So, when looking for a wife, you have to consider her appearance. If a woman has a broad forehead, she's likely to be rebellious. After marriage, she won't want to have children or do household chores."</li> <li>• "Each spouse should have their own role to play. What's there to argue about?"</li> </ul>	AA2 Women should not resist doing household chores
<ul style="list-style-type: none"> <li>• "In many East Asian marriages, women are often juggling both family responsibilities and earning a living. They're helping to ease some of the financial burdens while also taking on nearly all household chores and emotional labor. So, perhaps marriage is designed to benefit men..."</li> <li>• "When it comes to marriage, women are essentially unpaid housekeepers, family babysitters, household managers, financial planners, and seemingly gain two more elderly relatives but in reality, gain two more overseers. They also bear the risk of sacrificing their careers... In the face of rationality, marriage is simply a losing proposition."</li> </ul>	AA3 Marriage oppresses women
<ul style="list-style-type: none"> <li>• "Don't harbor any illusions about middle-aged men. Beneficiaries of patriarchal society refuse to acknowledge women's struggles as the norm."</li> <li>• "women's contributions in marriage (household chores and childbearing) are never valued by men."</li> </ul>	AA4 Men cannot empathize with women
<ul style="list-style-type: none"> <li>• "I truly detest male chauvinism. Men always think they're superior, expecting women to do all the household chores. Whether it's regular days or holidays, it's always the women bustling in the kitchen while men sit back and nitpick. It makes me feel like women are not seen as family members, but rather as maids. Most men seem to have this deeply ingrained notion, and it suffocates me."</li> <li>• "Heh, just look at the faces of men. They're simply beneficiaries of the status quo, oppressing women goes without saying. Hating men is just an inevitable emotion, they're lazy, cheap, and arrogant."</li> </ul>	AA5 Men cause difficulties for women
<ul style="list-style-type: none"> <li>• "Sometimes I'm truly disappointed with this world. I've lost count of how many times I've heard from various relatives that I should learn to do household chores and cook well, or else what will I do when I get married? What's even scarier is that those female elders don't even offer a rebuttal... My goodness, can I really not say anything?"</li> <li>• "I think the main reason I resist going back is because of this long-standing environment where women are constantly conditioned to be servile. Whether it's my pregnant cousin doing chores as soon as she arrives at her parents' house or the fact that only women are busy in the kitchen while men are the first ones at the dining table. I even feel like I could fight against being conditioned for myself, but when I go back, I</li> </ul>	AA6 Women are powerless to resist oppression

<p>still find myself voluntarily doing 'women's chores.'"</p>	
<ul style="list-style-type: none"> <li>● "Women's exhaustion isn't just physical; it's also mental. We're expected to juggle a perfect image in public while handling all household chores at home single-handedly. how can we not break down under these prolonged conditions?</li> <li>● "Since I got home, it's been non-stop chores assigned by relatives: cleaning, cooking, laundry... It's overwhelming, and the pressure never lets up."</li> </ul>	<p>AA7 Women undertake a large amount of unpaid labor in the family</p>
<ul style="list-style-type: none"> <li>● "Extreme feminists are such hypocrites. They complain about moms doing all the chores, calling it oppression. But when dads pitch in, they say it's unrealistic and belittles moms. They'll criticize no matter what, just for the sake of it."</li> <li>● "So, you want to pay your mom for doing chores? Feminists are a joke."</li> </ul>	<p>AA8 Extreme feminism argues for argument's sake</p>
<ul style="list-style-type: none"> <li>● "On New Year's Eve, the media, afraid the police stations might be idle, deliberately bring up these topics to stir up fights between couples."</li> <li>● "It's a media spectacle during the holidays, stirring up conflicts for profit. They just want to make money by meddling in people's personal lives."</li> </ul>	<p>AA9 Oppositional incitement in the news media</p>
<ul style="list-style-type: none"> <li>● "The social divisions are stirred up by these so-called experts."</li> </ul>	<p>AA10 Oppositional incitement in expert opinions</p>
<ul style="list-style-type: none"> <li>● "Nowadays, isn't it more often the men who cook at home? 'm the head chef at home, you see."</li> <li>● "I've only ever seen men cooking, while the women gather around the stove chatting."</li> </ul>	<p>AA11 Existence of men performing unpaid household chores</p>
<ul style="list-style-type: none"> <li>● "Is it not hard work for men to provide for the family?"</li> <li>● "Have you conveniently forgotten the fact that men work hard outside?"</li> </ul>	<p>AA12 Men's contributions being overlooked</p>
<ul style="list-style-type: none"> <li>● "Your mom's effort equals yours. These contemporary female treasure seem to know nothing but riding on the coattails of the past generation of women."</li> </ul>	<p>AA13 Contemporary female treasure</p>
<ul style="list-style-type: none"> <li>● "Know you're all helpless little fairies who can't lift a finger."</li> </ul>	<p>AA14 Little fairies</p>
<ul style="list-style-type: none"> <li>● "wow so scared, boxing again."</li> </ul>	<p>AA15 Boxing</p>
<ul style="list-style-type: none"> <li>● "Seriously, many of you who demand gender equality online are just all talk. But when it comes to chores at home, who doesn't turn a blind eye and play dead?"</li> <li>● "Talking big here, but have you girls ever helped your mom with household chores?"</li> </ul>	<p>AA16 Participants talk without action</p>
<ul style="list-style-type: none"> <li>● "Life is tough for everyone, let's just try to understand each other."</li> <li>● "Sigh, it's just these trivial family matters. Both husband and wife have been through a lot together, let's not dwell on them."</li> </ul>	<p>AA17 Both men and women face challenges</p>
<ul style="list-style-type: none"> <li>● "Whoever wants to do it, can do it. If I don't want to, then I won't."</li> <li>● "Who said housework belongs to women? It only belongs to those who can't stand seeing it undone."</li> </ul>	<p>AA18 Unpaid household chores are women's self-determination</p>

### 3.2.2 Category Coding

Category coding is the further comparative summarization of the concepts formed before, utilizing the framework theory to form a broader range of coding (Settewong et al, 2022)<sup>[9]</sup>. For instance, categorizing “contemporary female treasure” “little fairies” and “boxing” into the "stigmatization framework" category. Details are provided in the table 2 below.

**Table 2.** Category coding process

Concepts	Category
AA1 The necessity of women receiving dowry	Traditional role framework
AA2 Women should not resist doing household chores	
AA3 Marriage oppresses women	Trauma framework
AA4 Men cannot empathize with women	
AA5 Men cause difficulties for women	
AA6 Women are powerless to resist oppression	
AA7 Women undertake a large amount of unpaid labor in the family	
AA8 Extreme feminism argues for argument's sake	Motive attribution framework
AA9 Oppositional incitement in the news media	
AA10 Oppositional incitement in expert opinions	
AA11 Existence of men performing unpaid household chores	Defensive framework
AA12 Men's contributions being overlooked	
AA13 Contemporary female idols	Stigmatization framework
AA14 Boxing	
AA15 Little fairies	
AA16 Participants talk without action	Responsibility-shifting framework
AA17 Both men and women face challenges	
AA18 Unpaid household chores are women's self-determination.	

### 3.2.3 Axial Coding

After conceptualizing and categorizing the interview data, axial coding aims to establish connections between categories in the data and further explore their relevance to each other (Brickey, 2023)<sup>[1]</sup>. Based on the attributes of each category, they are classified into four main categories according to logical order.

Identification with traditional gender roles makes speakers difficult to discern structural oppression, thus questioning the necessity of discussing gender issues. Therefore, the traditional role framework is categorized into the main category of skepticism about communication significance. The responsibility-shifting framework shifts the focus of discourse to the wrong subject, while the stigmatization framework flattens the dialogue object into a malicious label, both resulting in the disappearance of the original dialogue subjectivity, thus classified into the main category the collapse of



communication object. In the process of self-construction based on social identity, the trauma framework triggers a protective mentality, and the defensive framework stimulates a refusal to blame attitude, leading to hostile attitudes towards the opposite sex, thus categorized into the main category of exclusive self-construction of the speaking subject. Finally, the motive attribution framework speculates negatively about the initiator's purpose, constituting a preconceived bias towards the communication theme.

Simultaneously, guided by the typical analytical paradigm of main axis coding, which includes "causal conditions - phenomena - context - intervening conditions - interactive strategies - outcomes," the results are presented as follows.: Identification with traditional roles under patriarchal culture ("traditional role framework") is both a prerequisite for the emergence of public discussions on gender issues and a phenomenon of this dilemma. Therefore, the "cause-condition" and "phenomenon" are grouped together in this paper's theoretical model. The "responsibility-shifting framework" and "stigmatization framework" constitute the discuss context. The "trauma framework" and "defensive framework" determine the interaction strategies of both sexes during public discussions. The "motive attribution framework" is the subjective interpretation of the communication intermediary of the topic, thus serving as the intervening condition of public discussion. See Table 3 for details.

**Table 3.** Axial coding process

Typical model	Category	Main category
Cause-condition/Phenomenon	Traditional role framework	Skepticism about communication significance
Context	Responsibility-shifting framework	Collapse of communication object
	Stigmatization framework	
Interaction strategy	Trauma framework	Exclusive self-construction of the speaking subject
	Defensive framework	
Intervening condition	Motive attribution framework	Preconceived bias towards the communication theme

**3.2.4 Selective Coding**

Selective coding refers to the process of establishing storylines from interview data, aiming to create a theoretical model that links concepts, main categories, and core categories, clarifying the logical relationships between them (Brickey, 2023)<sup>[1]</sup>.

In the discussion of the core categories of the causes of the dilemma in public discussions on gender issues, it can be observed that, under the questioning of the topic itself and the misinterpretation and rejection of communication objects, dialogues between genders tend to output inherent cognition around their original worldview, refusing to accept others and acknowledge the subjectivity of others. Therefore, the disappearance of intersubjectivity is identified as the core category of the dilemma in public discussions on gender issues. Subsequent analysis and exploration are conducted within the combined model framework, as shown in Figure 3.

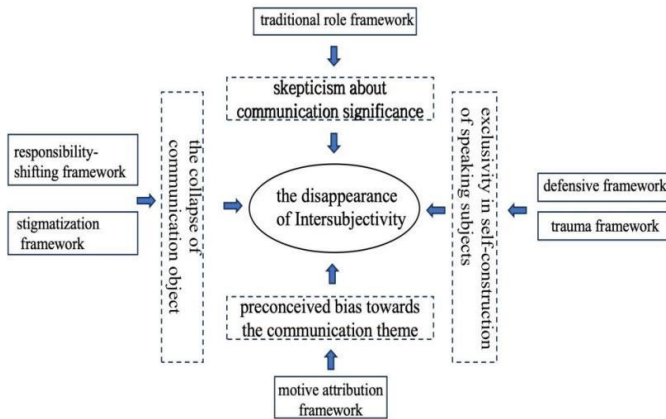


Fig. 3. Combined model framework

## 4 Causes Analysis

### 4.1 Skepticism about Communication Significance

"Household labor" is a missing link that connects the interdependence between the "market" and the "family." Housewives engage in "non-exchange value-producing" non-market labor, excluded from the market and facing both patriarchal and capitalist exploitation (Ueno, 2020, pp.23)<sup>[12]</sup>. However, influenced by traditional role frameworks, some men exhibit a persistent attitude towards traditional gender division of labor. For example, "AA2: Each spouse should have their own role to play. What's there to argue about?" The concept of unpaid household chores is obscured, and the oppression faced by women is overlooked under the guise of "it has always been this way."

The internalization of traditional gender frameworks by women is also noteworthy. In the original samples, discussions about "dowry" frequently arise. For example, "AA1: So marriage boils down to a transaction. It's only fair that the bride's family demands a higher dowry; there's nothing shameful about it." Some women focus on the necessity of obtaining more dowry to rationalize the unequal division of household labor. This re-examines women's identities from the perspective and value logic of men's experiences, accepts stereotypical gender division of labor, and even identifies with the commodification of people under the dowry system. Women, in internalizing patriarchal norms (Ueno, 2023, pp.492)<sup>[13]</sup>, become alienated, relinquishing their gaze sovereignty and surrendering themselves to the gaze of others. The identification with traditional gender frameworks makes it difficult for feminist concepts to reach the

speaking subject, resulting in unwillingness to change the status quo and questioning the meaning of communication.

## 4.2 Collapse of Communication Object

Dialogue is the transmission of discourse from one subject to another. In the comment framework, the responsibility-shifting framework shifts the discourse to the wrong subject, thus shifting the focus or responsibility. For example, in AA16, "Talking big here, but have you girls ever helped your mom with household chores?" The commentator shifts the focus of the contradiction onto the other person's personal behavior by accusing them of not doing household chores, thereby ignoring the problem itself. In AA18, "Whoever wants to do it, can do it. If I don't want to, then I won't." household chores are attributed to the individual's self-choice, isolating the individual's circumstances and turning a blind eye to structural oppression. Using "self-determination" as a fig leaf for individuals to absolve themselves from structural responsibility.

In public discussions on gender issues, there is also a stigmatization framework, which dehumanizes dialogue subjects through labeling, turning them into flat symbols. Just as in "AA14: Know you're all helpless little fairies who can't lift a finger." the speaker defines the other person as a specific group or type, weakening the legitimacy and value of their speech, and creating a hostile and aggressive discourse environment to suppress the speaking object. Essentially, naming experiences is a form of power (Foucault, 1972, pp.93)<sup>[3]</sup>. Language is the expression of the experiences and perspectives of socially dominant groups. Men, by dominating the language system, appropriate language meanings to reshape the image of women. "Little fairy," originally a complimentary term for appearance, has been stigmatized as a group of women who blindly pursue gender dividends and seek the right to dominate over men. The reconstruction of language reconstructs objective reality and constructs a "symbolic reality" that influences the audience's judgment of objective reality, leading the audience to form negative prejudices or thought patterns against women pursuing legitimate equality demands. The stigmatization construction of language meaning is the abuse of power by dominant groups, and the stigmatized are separated as "other," resulting in the collapse of the subjectivity of the communication object.

## 4.3 Exclusivity in Self-Construction of Speaking Subjects

The self-construction of speaking subjects tends to be exclusive, meaning that in the process of communication, speaking subjects tend to construct cognitive frameworks consistent with their own positions, thus reinforcing their biases or positions in the comment framework. In public discussions, men feel criticized for household chores, so they construct defensive frameworks, emphasizing their workload and value to evade questioning of their family responsibilities. Heidegger defines listening to the "voice of a friend" as constituting the most primordial and genuine openness to it. "Friend" points to the other, and Heidegger endows the voice with transcendence (Heidegger, 2016, pp.163)<sup>[5]</sup>. However, in public discussions on women's household plight, single-handedly emphasizing men's household chores is a negative denial of the

other. By weakening the presence of the other, the transcendence of the voice is abolished, and the voice no longer comes from the outside. The absence of the other makes the voice become a homogenized echo. For example, "AA12: Is it not hard work for men to provide for the family?" The speaking subject is still immersed in the self-affection of men's hard work, refusing to accept women's sighs. The reason why hidden dilemmas are difficult to expose is that they themselves obscure themselves.

On the other hand, witnessing the hardships of household chores of the previous generation, women construct comment frameworks filled with negative inherent impressions and resistance based on traumatic experiences. "AA3: women are often juggling both family responsibilities and earning a living. They're helping to ease some of the financial burdens while also taking on nearly all household chores and emotional labor. So, perhaps marriage is designed to benefit men..." "AA5: I truly detest male chauvinism..." Household chores are seen as a burden and oppression, and marriage and men represent the continuation of this negative experience. The trauma framework is filled with women's anxiety about being consumed and objectified, which comes from the enactment of social roles. When women play out their roles as mothers and wives, the reality of being isolated and burdened with care reflects their self-identity as "exploited." Before modern families set sail, the fear and anger about the established destiny of running aground led them to place men in a "hostile" position, creating an absolute isolation to delineate their safe zone (Shen, 2022)<sup>[10]</sup>. Painful memories also breed women's negative emotions. "AA4: Don't harbor any illusions about middle-aged men. Beneficiaries of patriarchal society refuse to acknowledge women's struggles as the norm." The certainty that men can never empathize with women traps women into a defensive stance of prioritizing coping strategies rather than attempting to change society. This passive defensive posture is a survival mechanism for subjects as victims. Women consoling themselves with a sense of hopelessness, thereby refraining from taking action, avoiding the exhaustive efforts needed to establish consensus, which actually shuts down the possibility of dialogue between the gender.

#### 4.4 Preconceived Biases Towards Communication Themes

In public discussions, there exists a motivation attribution framework, as seen from AA8 to AA10, consider that "Feminism" "experts" "media" deliberately creating opposition." The emergence of gender equality topics is presupposed as having a malicious intent to cause gender opposition, hindering the objective exposition of women's survival difficulties. The seriousness of gender issues is undermined by the crude categorization of gender opposition. On the other hand, as in "AA9: Media just want to make money by meddling in people's personal lives." When describing the objective plight of women's household chores, the belief that media rights maliciously intervene and undermine the family's defensive attitude is actually shielding itself under the "sacred" halo of the private domain, excluding public interference and supervision. The so-called "private domain," for the powerful, means a space free from public authority and can be freely disposed of, while for the weak, it becomes a place where they cannot receive third-party intervention and protection, full of fear, and must obey (Ueno, 2020)<sup>[12]</sup>. If we detach from the myth of the "community of love," then the

existence of violence and oppression in the private "sacred domain" becomes glaringly obvious. Preconceived biases towards communication themes distort the legitimacy of public discussion and are a means of maintaining power and privilege.

## 5 Conclusion

### 5.1 Summary and Suggestions

Through analyzing the dialogue logic of genders on the topic of women's household chores on the Weibo platform, four major obstacles to public discussion can be summarized: skepticism about communication significance, collapse of communication subjects, preconceived biases toward the topic, and exclusivity in self-construction of speaking subjects. These can be specifically attributed to the existence of six comment frameworks: traditional role framework, responsibility shifting framework, stigmatization framework, trauma framework, defensive framework, and motive attribution framework.

Focusing on the behavioral logic of genders, on one hand, female subjects exhibit intense scrutiny and rejection in the process of constructing discourse order based on their cognition of patriarchal social culture and painful experiences. Meanwhile, males, driven by inherent "first-sex" "thinking, struggle to comprehend female narratives of suffering and tend to stigmatize the egalitarian movement in defense of their "first-person" status.

In the face of the dilemma of public discussion, women need to assert their right to speak. However, it should be clarified that emotional outbursts are actually a form of speechlessness. Private memories that are not communicated cannot exist because they cannot be collectively preserved. Single attacks in language do not give voice to one's own situation. angry women remain unseen. More importantly, through rational expression, women can create their own language, name their experiences that are difficult to express in mainstream language, bring their language system into the public space, and break away from the male-dominated language system.

Opposite to women's speechlessness is men's deafness. In a world designed with male standards, women's voices and situations are dismissed as mere complaints. Men need to see structural oppression, acknowledge their status as beneficiaries, and not be afraid of criticism. Under the shadow of patriarchal society, failure to break free means being immersed in it. Moreover, it is necessary to debunk the myth that feminism incites gender conflict. Feminism is also about liberating men, freeing them from reproach for the lack of masculinity and from the shackles of the secular notion of "men strong, women weak," enabling them to possess fragile rights.

Lastly, under gender issues, we see the sinking of inter-subjectivity. Interaction between individuals is no longer "subject to subject" but rather "subject to a vague signifier of a whole group," leaving only "disgusting men" and "women who oppose for the sake of opposition," with the subjectivity of dialogue subjects displaced and opposite gender groups exiled. Admittedly, all expressions are not neutral. They all have positions. However, what both genders need to attempt is to grasp inter-subjectivity, to

open up to others in a "coexistent" world. Even if they cannot let go of their lifelong gender stances, they can still see specific, real people anew.

## 5.2 Research Limitations

1. The paper is limited to the study of original comments, overlooking the "emotional framing" in media communication, such as the influence of different media frames on public emotions. So subsequent research could employ Critical Discourse Analysis (CDA) to extract emotional keywords, facilitating a comparative analysis between the emotional content present in comments and various media frames.

2. Levinas (2016, pp. 253)<sup>[6]</sup> regards the "face" as the representative of the other, its exposure presents genuine expression, and inspires ethical intuition in people. Due to the absence of the face, the online world is a domain severely lacking in inter-subjectivity. Therefore, critiquing people's refusal of others' subjectivity in the domain of online interaction lacks universality. Subsequent research could involve qualitative studies conducted offline, as well as comparing the differences between online and offline discussions. This could explore the significant importance of face-to-face interaction in fostering constructive public discourse.

## Notes

1. The term "little fairy" is a popular internet slang in China, referring to selfish women who only want to enjoy rights without taking on obligations.

2. The term "boxing" describes extreme feminism, likening women to boxers attacking men, pursuing rights to dominate over men.

3. "Contemporary female treasure" is a pejorative term referring to women who are incapable of doing anything on their own, resembling infants who rely solely on others for care.

4. In "The Second Sex," Simone de Beauvoir refers to women as the "second sex," defined and marginalized in male-dominated society. Accordingly, men can be labelled as the contrasting "first sex."

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