| RESEARCH ARTICLE

"Traditional" Media is Used to Focus on the Construction of Gender Cognition of Middle School Students in Mainland China

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| ABSTRACT

With the arrival of the era of disenchantment described by the famous sociologist Weber, our human society has stepped into a new era, but some of the social characteristics in this era all reflect the reflection and high self-reflection of this era. One of the most expressive things is the collision of multiple values and epistemological systems, which is called the "war of the gods". This will encourage people to grasp the mutual influence and internal causal connection of various factors in a specific situation from the rationalization process in a broad sense. And establish a kind of self-constructed idealized knowledge, emphasizing the binary construction of understanding, communication, and trust factors in the process of socialization. Therefore, if too much epistemological self-disturbance is excluded, the more interesting manifestation is that the traditional media construction process of gender cognition of middle school students is actually a unilateral and passive self-construction mode. Especially for Chinese mainland middle school students, it has greater value and will reflect the difference in cognitive mode; the difference itself is due to a series of social policies, school policy, and the pressure of the college entrance examination, it is difficult to strengthen through self connection and social network, and more tend to be strengthened in the so-called correct knowledge in school. Therefore, the influence of cognition in schools is more single or monotonous, without the existence of many different perceptions in society. At least, the influence of this point on the research can be excluded to a large extent. The purpose of this study is to have a more intuitive understanding of the intuitive impact of traditional media on middle school students in the current environment, where it is extremely luxurious and difficult to completely eliminate or cut off such connections. The results of the tracking interviews were used to standardize the study.

1. Introduction

As sociology professional students, we often follow the vision of scholars to the remote and savage forest or desert full of various former modern social order of indigenous civilization, peep into the west after the charming world (different from the western native world) (Holmes & D., 1987). Western civilization and western discipline architecture to gain insight into what is indulged in the corners of the world (corner discovery) (Howard, 1984). In a diversified way to reunderstand the world, "in short, we need to break through the materialized and externalized world view." This also puts forward new requirements for us who live in an information explosion society today. So, how can we achieve as much truth as possible from this highly constructive non-whole society (one that cannot be recognized as the whole picture) (Richercock, 1988)? In Plato's view: there is also a world of world —— ideas behind the phenomenon world. Behind everything, there is a concept of shape. In the cave metaphor, the inside and outside of the cave are two fields, respectively. The image in the cave is the image of the four-line metaphor, and the statue in the cave is the natural object of the four-line metaphor, both in the sensitive field; the locked prisoner sees the fantasy in the cave. Here is it true that the idea limits the action of "people" or that "action is the product of ideas" is an unknowable part? In my

opinion, the cognition of "true" is about listening more and watching more. Develop a set of personal methodological principles, and try to empathize with others (and to put yourself in your understanding shoes) (Levy, 1984). "Not Caesar can understand Caesar, too." In this way, we can avoid falling into the shackles of ideology, and explore the truth with clear and clear thinking, so that the light of truth can popularize the world.

2. For the Definition of the Relevant Concepts

So, I think we must first give a simple and clear definition of the topic. What is the traditional media called? It is defined by one of its times and a specific cognitive approach (Maggio, 1988). First of all, it is undeniable that the current emerging short video media, especially TikTok, Bilibili, Zhihu, and other network APP deeply favored by young people, play an indispensable role in the current knowledge indoctrination and cognitive system for young people. From the specific events or examples, we can also find that such media as Weibo, QQ, WeChat public accounts, and other more contemporary precipitation of the network media play a more important role. It also really affects middle school students through a compromise route (by influencing their parents, using their parents as a medium to influence middle school students) (Marshall, 1993). So, we can come to the conclusion that the traditional official media represent the government's ideology and the government propaganda caliber of these media. Is it giving way to a variety of folk we-media outlets? The answer is no, or at least one thing, that is, in the system of middle school, students are affected by the official ideology of the tradition, and the official caliber is far more likely than those adults who have entered the society. From this point of view, it seems that we can set a clear outline and boundary for the so-called traditional media and wrap its extension in the connotation. In other words, we can clearly define this next definition, what is the traditional media? Traditional media is an extension of the official ideology and propaganda caliber, and they represent the official consciousness. Even largely, they do not necessarily represent the media in a narrow sense. It can even be manifested in schools, the government, and so on through such expatriate institutions to further control and grasp the guidance of public opinion and publicity (Allen, 1987). Therefore, here I regard the school as a derivative of the traditional media as an extension of the ideology of the Party and the country. From this point of view, most of their construction of gender cognition has a convergence scene, which is basically the gender cognition orientation in line with the government recognition (Paxman, 1988).

2.1 Middle School Students

The definition of traditional media is slightly simple, and then we will enter into the definition of middle school students and gender. What is a middle school student? According to the education laws and regulations of the People's Republic of China, we can learn that students studying during the period of the first to senior three can be collectively referred to as middle school students. Over the past six years, everyone's perception has been different. At least in my life, I believe that these six years are one of my life's most ups and downs. It's life like any period of your life. So, we should construct a brand new scene or an ideal type to describe again or correctly express the correct symbol under our logical construction of middle school times. At this point, I think it is necessary. There are traits that are influenced by traditional media and ideology and that are identical, coherent traits (Sandel, 2001). These characteristics are not only the process of socialization but also will become the result of socialization and accompany children and even students for life (Chlegel & Barry, 1991). It is precise because of this; that we can regard this coherent characteristic as a characteristic of being a middle school student but also can be regarded as a characteristic connecting his future life. After considering the specific research direction, the surrounding environment, and my personal ability, I finally set the concept of this definition as grade three and grade one. The differences and differences between these two stages are not very big, but they do exist. I want to try to understand the construction of traditional media, its process, its methods, and its results (Fenton, 2010).

2.2 Gender

Many people may be curious about what gender is and how we can recognize it. If you simply analyze sex from the biological concept or from the traditional point of view, gender is the difference between sex, which is the difference between men and women. This traditional definition relies on the particular human physiological structure and the response to hormonal stress secretions. Under such an innate cognitive structure, we can find that gender is a topic that can not be defined much because it seems to have been a very simple and unquestionable concept from the very beginning. But also, as I said, when the world moves into decharm when the fog of religion spreads from our heads, and when tradition and morality fade away. We find that, in fact, gender can be determined not biologically only by sexual characteristics but also by a person's gender from his social actions and social behaviors. And this gender is diversified and multi-body; in the contemporary sociologist research that "sex and reproduction, obviously not necessarily related, sex and sex image is every individual, to explore to shape the dimension of life, heterosexual specification, the popular assumption that heterosexual is normal, correct, and other sexual to belong to somehow deviant, is quickly losing territory". In other words, the traditional era of relying on biological images to bind to the characteristic behavior of individuals has drawn a question from many people. Under such doubts, it is natural to think that "there may be at least three types of gender, depending on the social judgment". How do you judge these three or more things? First, it is male and female by the biological definition, and then by the sociological definition, male, female, neutral, and others do the sorting combination. In the process of such gender cognition and gender construction, it can be found that the single structured cognition

has gone beyond the past and has developed a tendency to become more and more diversified. It also exactly fits the war between the charm of the world and the gods, which is under the intersection of multiple cognitive theories. Under such a cognitive system, people's choice is particularly important because I have always believed that human public opinion choice is often bound by the cognitive theory. It can be said that it is a public opinion choice developed by cognitive theory. On this basis, the truth doesn't really matter; it matters from what perspective you look at things. Does that mean which cognitive theory do you start from? In this way, we must intervene in the specific situation and objects, and our research may have further development.

3. Some Examples in Daily Life (A Story of A)

As mentioned above, schools are an extension of the ideology of traditional media, so what is the gender awareness created by traditional media or the correct understanding of gender in middle school? It is undoubtedly conservative, is with certain military asceticism characteristics, the natural rejection of sex and love, on the basis of the formation of a set of the cognitive system, learning in this system has become a necessary means of success, and on the way of learning all factors of sexual love and gender consciousness, that is to say, in this consciousness, students 'awakening of gender consciousness depends on students' own nature, rather than the participation of the society. Schools do not want students to have a sense of gender, to create the so-called instability factors, and ultimately undermine self-purpose and rationality (that is, college admission). On that basis, let's walk into an example. What is a person constructed by the media like a story about my friend? A: Who is this friend like? He was born in a middle-class family from the good family background. His father was a civil servant, and his mother was a banker. What kind of person is he? He seeks conservative cognitive attitudes towards women or tries to avoid unnecessary communication with women, and all this is the brand of traditional ideology and values condensed in his heart. It is a terrible thing to marry and treat men and women in his heart, and he has a strong sense of rejection of sex, even for sexual characteristics and even for women. At that time, his heart was actually a traditional gender tradition of biological distinction between men and women. The students said he was too honest, especially compared to other male students who like to flirt with girls. But he looks handsome, sunny, and handsome, and naturally, there are many suitors. But it seems puzzling that he escapes almost every time he makes a suitor away. In response, he once wrote in his diary, "In fact, it is not that I want to do so, but every time my mother met my female classmates, even walking side by side in the street, I would think that there was a different relationship between them, which is sometimes difficult to define. And behind this strange suspicion is often accompanied by the care of the Eastern style parents. This care is chilling, often asked, and its ancestors eight generations. All this is about the result of a number of official articles about the health of young people." The end result was that my classmate did not become a friend until he was 20. A sunny and handsome boy finally walks into the shadow unhealthy. This is known as an extension of the traditional ideology of the school and of the parents under the official influence of the initial desire for a young man's letter of persecution. This long-term, abnormal sexual relationship will eventually affect the young people's spouse selection and future marital happiness. In the long run, such actions are not conducive to the implementation of the national three-child policy and will only further worsen the existing birth rate. Therefore, today's current situation of the country has long upheld the policy; especially the propaganda policy is inseparable. Of course, we should also see that my friend has very good grades, and the relationship with the teacher is also very good, later although the heart in the gender is more deformed, he finally got 985; I hope he can overcome through his own efforts, this gloomy sexual career. Add bricks and colors to your own life.

In fact, the reproduction of culture and knowledge is inherited all outside media because language is the carrier of culture, and the language here is not only our daily words and should include body, body language, behavior logic, a series of the visible language system, on this hand, the language constructs the culture, not just as the carrier of culture, but some culture seems to be born out of the language of this culture. At this point, I think very close to the linguist Saussure. Previously, the school was an expansion of the bureaucracy, which was similar to Foucault's. We can find that under the modern education system, we have to be split into many identities, and these identities seem to be the root cause of our confrontation and conflict; in part, it is not our personal relationships that produce a conflict of interest, but our identity congenital opposition and conflict, of course, this is likely to be constructed by social culture, a teacher and a student of authority, nature is a conflict between them. Because teachers themselves are beneficiaries of the authoritarian system and students, without surprise, she will be the biggest victim of the system. Gender is not identity, and it is just a definition. Because of this, the modern education system is the education of Confucianism. And the cost of this enlightenment seems to be for the nature of some people to sacrifice themselves. This became a question for me. Is it really worth it? In fact, all these judgments are not transferred by human will, but as the carrier of these stories objectively exists in the vast schools of 123-tier cities. However, the Chinese people have always been fond of face, and such face is bound to become an obstacle in the empirical field investigation. I think in the past, we have all experienced numerous investigations by the education bureau, and every time, the beneficiaries of the school and the whole authoritarian system were extremely "keen", weaving various forms of lies to deceive the political officials who came down to visit. In fact, while political officials don't have much interest in tackling such irrelevant issues, for them, the first goal is to be responsible for their superiors, and power is only subject to higher forms of power, and authority is only subject to higher forms of authority.

4. Conclusion

So, what is the role of the media, as the intermediary of these things, in the process? As I have said above, the answer is construction (Back & Solomos, 2013). It is really very strange that human beings live in the world. Although the knowledge that an individual wants is limited and does not completely have the freedom of action, the social structure is produced and reproduced by individuals, and the social evolution is promoted, from which he opposes the two extremes, the setting of the individual and the society. That means that in his vision, the social facts are not necessarily caused entirely by individual actions nor entirely by the structure of the society, the tough facts in Durgan's eyes. There is actually a delicate balance between the two, which is the fundamental factor in social theory. For example, the duality of the structure, in fact, the binary, is not opposite but is interdependent. People shape society, but they should also be restricted by the social order. They can be independently studied by the structure itself through action to create, sustain, and evolve. And individuals can only act in the sense of structure, so the impact of causality on both aspects makes us not fundamentally determine which factor determines which factor (Bloch & Solomos, 2009). For example, our position and role in society depend on certain structural factors fixed, and when the structural factors become a fact, we must rely on the structural factors to act; similarly, we can act to change the structure of our order of this. In this sense, the relationship is a dialectical interdependence between the two, you have me, I have you, I make you, you achieve me, but at the same time, you also limit me, I also limit you, the two sides have reached a delicate balance in the game near the river. Of course, this does not necessarily mean a limitation, which can often be understood as a promotion (Sullivan, 2019). People can acquire the order through certain social norms or social structures, and at the same time, people can reconstruct the structure of the formulated order through the order that has already been learned. In this sense, deconstruction and structuralism are two sides together.

But it doesn't matter who decides who, whether the actor knows their actions. We are no doubt facing our world and engaged in the dual construction of action. I wonder if, one day, the action itself becomes a constructible thing. By then, thinking becomes the only meaning (Branston & Stafford, 2010).

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