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Study of Sara Mills' Discourse Analysis: The Construction of Women in the Character Ji Sun Woo in the Korean Drama The World Of The Married

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Abstract

Real phenomena and images that tell the story of social reality or people's lives today are often depicted through social media. In building a picture of social reality itself, it depends on the point of view that you want to express. An interesting phenomenon to highlight is related to women. The Korean drama The World Of The Married presents a story with the self-image of a woman who is great, brave, independent, successful in terms of career but she is cheated on by her husband. In this Korean drama there is injustice towards women, even though women have a higher position than men. This research was conducted with the aim of finding out how women are constructed in Korean dramas through the character Ji Sun Woo. The method used in this research is Sara Mills' discourse analysis method, which is called a feminist perspective, by focusing on the subject-object position and the position of the reader or audience. The results of this research show a discourse that is described in the character of Ji Sun Woo as a construction of women who are victims of gender inequality due to the existence of a patriarchal system. Ji Sun Woo's character is constructed as a woman who accepts the injustice of her dual role, which makes women carry a double burden, women are the disadvantaged parties in divorce, women are given limitations in their roles, such as having to choose between career women or housewives, and women become victims of violence in the home.

Keywords: Construction Of Women, Discourse Analysis, Korean Drama

INTRODUCTION

Real phenomena and images that depict social reality or people's lives are widely presented through various media. Everything can easily be observed directly or through media. Phenomena related to women have become an interesting topic to discuss.

Media serve as a means of representing the social reality that exists in society and also shape social reality itself by selecting the point of view to be expressed and determining how an event is presented. This includes the establishment of values, attitudes, and behavioral patterns in society that believe men are always superior to women (Thadi, 2018).

Manzella (in Kosakoy, 2016) states that women are considered objects, complementary figures, and are always viewed as being below men. Furthermore, Dworkin argues that this demonstrates men's power over women as dominant over subordinate groups (Kosakoy, 2016). Moreover, the presentation of women's reality through the media increasingly perpetuates the discourse of injustice toward women.

William A. Gamson (in Karman, 2014) states that social construction has two levels of processes, namely the individual (interpretative) level and the discourse (cultural) level. Both are interconnected in social construction in interpreting reality. Gamson thus demonstrates the relationship between public opinion and media discourse formed in society. Discourse is understood as an event that is defined and strongly influenced by social or cultural factors. Hamad (2007) argues that discourse is formed through a process of constructing reality by actors based on primary realities in the form of conditions, events, people, and thoughts.

The position of the media in discourse is viewed as a form of ideological competition between groups in society. Media are not neutral means that simply present groups and forces in society as they are; rather, media support dominant groups in spreading their ideas (Eriyanto,

2017). In the context of patriarchal culture, men represent the dominant discourse, while women represent marginalized discourse.

Sari et al. (2013) state that mass media deliberately present women as oppressed, weak, and always accepting injustice. Such constructions of women are actually unfavorable to women who are forced to accept injustice within a patriarchal culture. Thus, mass media, consciously or unconsciously, become a reflection of gender inequality in society because they portray human life (Siregar, 2004).

The representation of this discourse of injustice is then considered normal because media workers or managers present information without being accompanied by an effort or understanding that places the discourse within a social structure (Siregar, 2004).

The drama *The World of the Married* tells the story of Ji Sun Woo, a family doctor at a renowned hospital who is successful and accomplished and also holds a senior position at the hospital where she works. However, she is cheated on by her husband. According to Rustika, a psychologist at Brawijaya Women and Children Hospital, when a woman or wife has a higher position than her husband, men or husbands are considered the heads of the household, meaning that women or wives cannot occupy a higher position than them. When placed in an inferior position, men may behave inferiorly and feel insecure toward women (Dini, 2012). Based on these data, the assumption that women should not hold a higher position than men is further strengthened, which inevitably produces a discourse of injustice.

VIP is another Korean drama that addresses the issue of infidelity. However, *The World of the Married* is considered more interesting because of its different plot and issue. *VIP* focuses only on the storyline of discovering who the husband's affair partner is, whereas *The World of the Married* is not merely about revealing the husband's affair, but also portrays an independent urban woman who is the primary breadwinner for her family. In addition, *The World of the Married* presents the context of urban women's everyday lives. Another reason that attracted the researchers to study this Korean drama is that it corresponds to social issues existing in society, such as gender inequality.

Based on *The Global Gender Gap Index* issued by the World Economic Forum and reported by Anna (2019), South Korea, as a developed country, ranked 127th out of 153 countries, indicating a low level of gender equality. Injustice originates from the basic word "fair," meaning equal, impartial, and unbiased. When the word is combined with the prefix and suffix forming "injustice," it refers to something unequal, biased, and partial. Thus, gender inequality is understood as a form or condition of differences in treatment based on gender.

In *The World of the Married*, the constructed reality concerns gender. These gender constructions are constructed through the main character, namely Ji Sun Woo, a mother, wife, and woman with a successful career, yet whose household fails. She is blamed for this failure. The construction of this main character becomes one of the issues emerging in the drama.

Mass media play a role in constructing and discoursing issues in order to shape behavior and attitudes that determine women's position in society, including how media view women through the perspective of societal culture. Mass media also have considerable authority in creating reality, with reality being the result of media work or construction concerning an event or fact (Thadi, 2018). Sobur (2015) states that media actually construct reality from various events that occur, turning them into meaningful discourse or stories.

Gender issues have unconsciously become a new topic among society. Gender issues seem to be deliberately created to construct the self-image of women and men (Soe'oed & Maring, 2020). Tamrin (2018) states that mass media and gender concepts have long been interconnected, especially when involving women's issues. Women and mass media have become two inseparable aspects, and almost all media now feature women as subjects of storytelling.

Tunziyah (2019) argues that films present various messages and can be used for various purposes. Hamad (2007) states that discourse analysis is a study within linguistics that views story structures as something meaningful.

Sara Mills' discourse analysis is known as a feminist perspective. The main focus of the feminist discourse perspective is to show how texts are biased in representing women (Sobari & Faridah, 2012). Women tend to be presented in texts and media as marginalized or wrong in comparison with men. Negative representations of women and injustice toward women become the main material of Mills' analysis.

Based on this, the researcher is interested in examining how women are constructed in the Korean drama *The World of the Married* (2020) through the character Ji Sun Woo using Sara Mills' discourse analysis.

RESEARCH METHODS

In this research, the type of research used by the author is a qualitative research approach. Qualitative research is a scientific method used to describe a phenomenon or event by elaborating facts and data through words comprehensively concerning the research subject (Mulyana, 2008:151).

In this research, the researcher uses a descriptive qualitative method that aims to describe or explain the subject comprehensively.

Data Analysis Method

Data analysis in this research uses discourse analysis involving several sequences of texts or dialogues and scenes containing the main character in constructing women. The selected scenes are then analyzed using the discourse analysis method proposed by Sara Mills.

Sara Mills' discourse analysis focuses more on how meaning can be viewed and interpreted throughout a text and how actors' positions are presented within the text (Simanjuntak & Sari, 2014). These positions indicate who becomes the subject of the story and who becomes the object of the story, showing how the text is structured and how meaning is treated throughout the text (Eriyanto, 2001:200).

Sara Mills' discourse analysis is often referred to as a feminist perspective because the main concern of the feminist discourse perspective is to demonstrate how texts are biased in representing women (Sobari & Faridah, 2012). Women tend to be presented in texts and media as marginalized or wrong compared with men. Negative representations of women and injustice toward women become the main focus of Mills' analysis.

Data Triangulation

In the data analysis process, to ensure the authenticity of the collected data, triangulation analysis was used. Triangulation is a structure for reviewing data validity that uses something outside the data for data-checking purposes.

According to Susan Stainback in Sugiyono (2007:330), the purpose of triangulation is not merely to seek truth but to improve the researcher's understanding of the facts and data they possess.

This research uses source triangulation. Source triangulation is a method of validating data by re-examining the level of confidence in information obtained through different sources. Therefore, the researcher uses source triangulation to review data validity and obtain valid data by asking informants to verify the obtained data. The informants were required to have extensive knowledge of gender and understand the scope of media. In this case, the researcher conducted an interview with a gender expert.

The source triangulation in this research was a gender justice, human rights, and civil liberties activist, Ms. Tunggal Pawestri (TP/P/45 years old).

RESULTS AND DISCUSSION

Reseach Result

Based on the research results, it was found that the construction of women in the Korean drama The World of the Married, viewed from the positions of the subject, object, and reader or viewer, is as follows.

Subject Position

The subject or storyteller position represented in the Korean drama *The World of the Married* is Ji Sun Woo. As the subject, Ji Sun Woo tells about her experiences and other characters based on her point of view. Ji Sun Woo, who is positioned as the subject, describes how she receives unfair treatment from the people around her.

Although Ji Sun Woo is portrayed in the drama as a strong woman who has the opportunity to voice her rights, the cultural values or teachings embedded within the social environment, as well as gender concepts, position her as a woman who is always considered at fault. This makes Ji Sun Woo a woman placed in a disadvantaged position.

Object Position

The objects in the Korean drama *The World of the Married* are Lee Tae Oh, Ji Sun Woo's mother-in-law Sul Myung Sook, Kim Yoon Gi, Son Je Hyuk, and Lee Joon Young. They serve as objects described by Ji Sun Woo and cannot present themselves because they merely complement the subject by providing different perspectives. Thus, their positions are truly disadvantageous.

They are shown or portrayed as figures who also discredit women, believing that women's position should be directly below men, that women should not be independent, have careers, or hold positions higher than men.

Reader or Viewer Position

In this position, viewers are placed in Ji Sun Woo's position. Viewers are invited to feel what it is like to be positioned as Ji Sun Woo, a woman who is always considered at fault and receives unfair treatment from people close to her and from the social environment.

Discussion

Based on the research findings from the subject-object and viewer positions, the author identified how women are constructed in the Korean drama through the character Ji Sun Woo in *The World of the Married*, as follows:

Construction and Discourse of Women's Injustice

According to McQuail (2011), social construction is an idea about society as a reality formed by humans and continuously reproduced. Social construction originating from patriarchal domination results in an imbalanced social structure. Tunggal stated:

"If we talk about social construction, social construction means something constructed by humans, by society, influenced by values, whether religious or cultural values. These are usually the strongest influences on construction. We know that culture and cultural values throughout the world, especially in Indonesia, still have a very strong patriarchal culture in society. There is a view that men are positioned higher than women. These patriarchal values certainly influence the construction, and eventually society has the view that men are indeed more powerful and have more authority than women. So there is indeed a problem of unequal power relations between men and women." (Interview, August 21, 2021)

The practice of patriarchal culture constructs the public sphere as men's domain, while women are placed in the domestic sphere and are not allowed to be superior to men. It does not stop there; women are also constructed as weak beings and therefore are often vulnerable to becoming victims of violence. This occurs because of the assumption that women's position is hierarchically below men, while men's existence is considered superior.

Such constructions continue and develop, resulting in a discourse of injustice toward women. Discourse is understood as an event that is framed and strongly influenced by social or cultural factors. Hamad (2007) argues that discourse is formed through a process of constructing reality by actors based on primary realities in the form of conditions, events, people, and thoughts.

Based on the research findings, the drama *The World of the Married* reflects patriarchal culture and gender concepts existing in society by positioning Ji Sun Woo as a woman in a disadvantaged position. Although Ji Sun Woo is portrayed as a strong figure, the existence of gender concepts positions her as a woman who is always considered at fault.

Therefore, the dominance of discourse forces the meaning that will be accepted by the public when interpreting gender concepts. Thus, the construction represented through the character Ji Sun Woo includes:

Women's Roles and Double Burden

Women who are married will directly take on the role of housewives. A wife who works to support her household financially is a woman carrying a double burden.

According to the Ministry of Women's Empowerment and Child Protection (2021), a double burden is a workload received by one gender in a greater amount than another gender. Double burdens have traditionally been associated with women from lower economic classes, but double burdens can also occur among women from higher economic classes.

One factor influencing women to bear a double burden is society's continued belief that certain types of work are categorized as “women's work” or “men's work.” This indirectly creates categorization of roles. Tunggal stated:

“Double burdens are considered to exist only among lower-class women, even though this is not true. Double burdens can occur in all economic classes of society. Values or views that perpetuate traditional gender role divisions are what ultimately make women continue to have to perform domestic or household work, and they will be considered incapable of taking care of their families if they do not do so.” (Interview, September 21, 2021)

The construction of women in the Korean drama *The World of the Married*, represented through Ji Sun Woo, portrays her as an upper-economic-class woman who bears a double burden and becomes the primary breadwinner in her household.

Divorce and Widowhood Stigma

Despite the high number of divorces, divorce is not something every couple dreams of, especially women. However, divorce does not occur without reasons. Deciding to divorce within a marriage is not easy, as many considerations must be faced, particularly the consequences afterward. Women will experience more negative impacts and changes.

In divorce cases, women are often disadvantaged because of gender-based labeling. Again, this occurs because of gender inequality within the social and cultural environment. Gender inequality exists because of the patriarchal system.

In a divorce, women may be blamed for the divorce and receive negative comments from the social environment, such as “No wonder they divorced, she was always busy working,” “Poor thing, she got divorced; I heard her husband cheated,” or “No wonder she divorced; she was like this and that, etc.”

These perceptions cause women to be viewed as victims of their own decisions and to receive negative stigma as a result of divorce.

Women who divorce are referred to as widows or divorced women in the social environment. Becoming a divorced woman is not a woman's hope, desire, or aspiration. Divorced women are highly vulnerable to social problems and judgments. In reality, being a divorced woman is considered more difficult than being a divorced man. Many negative rumors may circulate, while a divorced man may still be perceived as respectable.

In an interview conducted by the researcher, Tunggal stated:

"Again, we are still closely attached to gender-based stereotypes, stigma, and labeling. Actually, men also have a term, namely 'duda,' but there are not many negative connotations attached to them. Instead, there are even compliments, such as 'cool divorced man.' It is different for women; the status of being a 'janda' has many negative connotations circulating in society: sexually promiscuous, flirtatious, husband-stealer, and so on. This cannot be separated from the unequal position of women and men in society. Women who dare to leave household conflicts are considered strong women, so they become vulnerable targets because they step outside the stereotype of women who are generally expected to give in and be weak." (Interview, September 21, 2021)

From this interview, the author interprets that women as divorced women are placed and judged as inferior within the social structure. This cannot be separated from the unequal position of women and men. The subordination of women has directly become structural as part of patriarchal culture.

"This is because society has long strongly adhered to patriarchal cultural values, namely values that consider women to have a lower position than men. And until now, many of these values are still taught." (Interview, September 21, 2021)

The character Ji Sun Woo in this drama represents a form of social construction that has long existed in society. The stigma surrounding divorce and the term "janda" for women become negative connotations within the social environment.

Working Mother or Housewife

Women who are married are often faced with a choice: choosing between household responsibilities or a career. This issue is continuously experienced by women. The problems faced by women cannot be separated from cultural role issues.

Women's roles are not only judged by how they become good mothers but women are also expected to become good wives. What constitutes a good mother and wife? A good mother, for example, spends time playing and talking with her children. A good wife accompanies and encourages her husband to achieve success.

Such demands continue to develop into cultural roles. Indirectly, this can increase women's workload. Women are always faced with difficult choices concerning their lives, trapped by rules that continuously shadow them.

However, when there is a failure in a household, the blame usually tends to be placed on the wife. For example, when a husband cheats, the reason may be attributed to a lack of attention or to feeling pressured because the woman or wife works and earns more than the husband.

Tunggal Pawestri, a gender equality expert and film producer, stated:

"When something 'fails,' the burden of blame is placed on women, and that is not fair. This is problematic. I think this also continues the view that 'whenever there is something wrong in a relationship, it is the woman who is at fault,' because when it comes to men, it is considered 'boys will be boys,' because that is just how men are. So what men do is treated as normal, while when women make a mistake, it is treated differently." (Interview, August 21, 2021)

Furthermore, when a career woman or working mother faces a problem and chooses to divorce, it is not an easy matter. Women will face social problems that subsequently form negative stigma toward working women, who are considered incapable of taking care of their husbands and children because they are too busy working, and so forth.

Tunggal Pawestri also stated:

"When a woman works and has a good career, there are always efforts by groups who dislike this to discredit her. There are always people who position her negatively, saying that a working woman 'must be like this,' such as, 'You work? Oh, your household must be a mess, or your child must not be properly cared for, oh, who takes care of this...' These burdens are placed on women." (Interview, August 21, 2021)

The construction of women represented by Ji Sun Woo is not only a portrait of South Korean women who have built households but also represents women in Asia. Women seem to be constructed and given the impression that they cannot perform both roles simultaneously, eventually placing women in a position where they must choose.

The complexity of the problems faced by working women, both women who do not pursue careers (housewives) and women who work and build careers (working mothers), provides a real illustration that the fundamental issue is whether women are able to choose subjectively, rather than culturally, for their own lives. Neither choice is wrong; what matters is what becomes their priority without cultural interference.

The portrayal of Ji Sun Woo in *The World of the Married* is part of the existing social construction concerning how women are constructed. Women are constantly faced with various choices, one of which is choosing between being a working mother or a housewife.

Domestic Violence

As reported by BBC.com in 2018, a survey conducted by the National Human Rights Commission of South Korea involving 920 foreign wives in South Korea found that 42% of respondents experienced domestic violence (BBC Indonesia, 2019).

Meanwhile, data from Indonesia's Ministry of Women's Empowerment and Child Protection reported by suara.com, from January to November 6, 2020, showed 5,573 cases of violence against women, with the majority being domestic violence, reaching 3,419 cases or 60.75% (Risna Halidi & Lilis Varwati, 2020).

These figures demonstrate that domestic violence remains a serious problem in several countries because there are still social constructions stating that women are the party who can be hurt and are weak. In addition, the lack of law enforcement in domestic violence cases and the difficulty of implementing it remain problems because law enforcement officers themselves have insufficient understanding of gender.

Tunggal stated:

"There is a problem of gender inequality that causes women to become more frequent victims in domestic violence cases. The view that women occupy a lower position and the lack of law enforcement make domestic violence remain a serious problem in Indonesia. Threatening and calling women or men by inappropriate names can certainly constitute psychological/emotional violence, but it is usually difficult to prove. Therefore, although it falls into the category of psychological violence, it is difficult to prosecute perpetrators under the Domestic Violence Law." (Interview, September 21, 2021)

Violence does not only take the form of physical violence; it can also occur verbally or emotionally. Based on the 2016 National Women's Life Experience Survey (SPHPN), one in five married women had experienced emotional violence, amounting to 20.5%. Forms of emotional or psychological violence include calling someone inappropriate names, insulting them, making threats, and humiliating a partner in front of many people (KemenPPPA, 2018).

Patriarchal culture is the root of gender inequality that leads to violence against women and assumes that men are more powerful than women. Violence against women can happen to any woman regardless of her economic status.

This is reflected in the construction of women represented by Ji Sun Woo, who experiences physical as well as psychological or emotional violence from her husband, Lee Tae Oh. He pushes her and hits her head against a wall (physical violence), and insults her by calling her "Crazy woman, die...! Die...!" (emotional or psychological violence).

Patriarchal Culture

Women live within a patriarchal culture in which women's position is placed below men. There is also a construction of roles in which working women are expected to fulfill their roles as housewives while simultaneously earning income. Women are viewed as more appropriate for domestic matters.

Women's professions and work are still underestimated, especially within the husband's family. For them, the primary responsibility of a married woman is simply taking care of the household. They also believe that women should not be too independent, especially to the point of holding a higher position than their husbands. Such behavior makes women appear to violate their expected nature.

Tunggal stated:

"Patriarchal culture is still very strong and deeply rooted in society. There is a view that men are positioned higher than women. These patriarchal values certainly influence the construction, and eventually society has the view that men are more powerful and have more authority than women. Therefore, there is indeed an issue of unequal power relations between men and women. In fact, women are often the primary economic providers for their families." (Interview, August 21, 2021)

The interview reveals that patriarchal culture has existed for a long time and continues to exist today because constructed social, cultural, religious, and value systems cause society to perpetuate the patriarchal system within its social environment.

Working women in a patriarchal society are considered to violate their expected nature. This certainly creates the problem of gender inequality. In a patriarchal society, women's work is limited to "well, kitchen, bed." Women are continually constructed as domestic workers whose roles extend little beyond household activities.

Patriarchal culture occurs not only in Indonesia; South Korea is also a country where patriarchal culture remains strong. Based on *The Global Gender Gap Index* issued by the World Economic Forum and reported by Anna (2019), South Korea, as a developed country, ranked 127th, indicating a low level of gender equality, while Indonesia ranked 85th out of 153 countries.

Although Indonesia's position is higher than South Korea's, both countries are still categorized as countries with low levels of gender equality.

In South Korea, social, religious, and cultural norms are deeply embedded in society, one of which is Confucianism. According to the Ministry of Foreign Affairs of the Republic of Korea, Confucianism is a system of teachings intended to maintain ethics and improve human morality. It is not a form of religious faith but rather a philosophy.

In its teachings, Confucianism instills Asian cultural values with patriarchal concepts by determining the positions and roles of women and men within society and the family. Women's low position and limited roles are found within Confucian teachings, which certainly influence how society views gender concepts (Syahira & Supratman, 2021).

Meanwhile, in Indonesia, during the Japanese and Dutch colonial periods, regulations prohibited women from receiving education, except those from noble families, while women were also used as sexual slaves for foreign soldiers stationed in Indonesia (Irma & Hasanah, 2017). These historical conditions positioned women as a marginalized group.

Patriarchal cultural practices continue to exist today, including divorce stigma, women's roles and double burdens, limitations on women's roles, and domestic violence. According to Irma & Hasanah (2017), patriarchal culture is considered a problem caused by a system that does not operate according to expectations or desires.

Overall, episodes 1–6 of the Korean drama *The World of the Married* contain patriarchal ideology. This ideology is represented by the subjects and objects in the drama, beginning with Ji Sun Woo's mother-in-law, who blames Ji Sun Woo when her son cheats. Indirectly, Ji Sun Woo's mother-in-law defends her son and normalizes his infidelity.

Sul Myung Sook believes that women are the most disadvantaged party in divorce. Kim Yoon Gi, instead of providing advice, indirectly assumes that women cannot perform both roles simultaneously. Lee Tae Oh also perpetuates patriarchal ideology through discourse and scenes depicting verbal and physical violence.

These elements clearly show that everything presented by the subjects and objects points toward unequal power relations within patriarchal ideology.

Women in Mass Media

Mass media play a very important role in disseminating information and shaping public opinion concerning values, religion, culture, economics, and social issues. Television, as one form of mass media, helps disseminate social constructions. Gender issues are considered interesting to present, particularly when they involve women's discourse, such as women's oppression or powerlessness, which are treated as interesting subjects; violence against women is also presented as something common; along with negative stigma and other forms of injustice toward women.

Media have a strong effect in creating representations of women by reinforcing stereotypes that have already been constructed within society. According to Hendariningrum (in Handayani & Daherman, 2020), media publications remain strongly influenced by cultural frameworks that discredit women, one of which is patriarchal culture, which believes that women's position is directly below men. This makes society believe that what is presented by the media is a form of truth.

Meanwhile, media also help preserve what exists in society instead of attempting to challenge or criticize it. Tunggal stated:

"Media usually present what exists in society. They simply portray what exists in society as it is. Unfortunately, instead of trying to challenge or deconstruct it, they actually continue or perpetuate what exists in society, the picture that exists in society. I think this contributes greatly to why women are still always portrayed negatively in the media, because the reality is still like that and the media, instead of challenging or deconstructing it, actually continues to reinforce that view." (Interview, August 21, 2021)

In the context of mass communication, media subtly package certain ideologies into programs through organizations, governments, or community institutions. Tunggal also stated that there is still a lack of awareness among media organizations and media workers in promoting gender equality values. Media should also have a perspective that prevents them from continually discrediting women.

"The second thing, if we talk about the people in the media, so earlier we discussed the institution, but then there are the people involved. We know that many media workers have not yet been exposed to gender equality issues. Many people still do not understand the importance of continuously promoting gender equality values. There are still many who believe that women have their own stereotypes and men have their own stereotypes, and these continue to be practiced. This is what eventually causes media workers who produce media content to portray an image of women that continues to perpetuate these negative stereotypes. So this is also a matter of the lack of awareness about the importance of gender equality among media workers." (Interview, August 21, 2021)

CONCLUSION

Based on the research results concerning the construction of women in the Korean drama *The World of the Married*, the character Ji Sun Woo, positioned as the subject, tells how she receives unfair treatment from her environment and the people around her.

The people positioned as objects are portrayed as individuals who contribute to discrediting women. Thus, Ji Sun Woo is positioned as a victim of gender inequality resulting from the patriarchal system.

Although Ji Sun Woo is portrayed in the drama as a strong figure with the opportunity to voice her rights, cultural values and gender concepts position her as a woman who is always considered at fault. This places Ji Sun Woo in a disadvantaged position.

However, as the subject, Ji Sun Woo occupies an advantageous position because she is free to express and tell her story, causing viewers to pay greater attention to her. Viewers are invited to experience what it is like to be positioned as Ji Sun Woo, a woman who receives unfair treatment.

Thus, the character Ji Sun Woo is constructed as a woman who experiences injustice because of her dual role, causing women to bear a double burden; women become victims of domestic violence; women become disadvantaged parties in divorce because they must bear negative stigma and gender-based stereotypes; and women are given limitations in their roles, such as being required to choose between being a career woman or a housewife.

The media presentations also contribute to perpetuating the patriarchal system and existing social constructions in society. Media often simply portray what exists in society. Unfortunately, instead of attempting to challenge or deconstruct it, they continue to reproduce or perpetuate what exists in society.

This causes women to be continually portrayed negatively in the media. Instead of challenging or deconstructing these views, the media instead continue to reproduce them. As a result, society believes that what is presented by the media constitutes truth

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