

## Analysis of the Generation and Authority of "Lei Feng"

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**Abstract:** Lei Feng, a typical example of youth, has a vast and far-reaching influence. Under the contemporary discourse of communism, how did Lei Feng defined a particular way of speaking and presented in a specific image? This paper analyzes the process of Lei Feng as a discourse generation, especially the role of the media in the formation of "Lei Feng" discourse, and specifically analyzes the specific process of "Lei Feng" discourse authority.

### 1. Communism and Class Struggle as The Words of the Times

The organizational structure of the organization determines the deep structure of the organization - ideology. From 1949 to 1978, due to the arduous task of establishing and consolidating political power, the political mobilization took communism as the primary value form in this period, and followed by the theory of class struggle. The theory of class struggle is a political philosophy that is dualistic and oppressive. It holds that there is an opposing class beyond the proletariat whose political aim is to undermine the proletarian regime established by all the people. Therefore, the struggle between the proletariat and the hostile class is "You live or die" [1]. This deep structure inevitably manifests itself as a symbolic system with the ideology of communism and class struggle.

As the external symbol of social organization, the typical image of the youth must be determined by the basic material conditions of the society at that time, determined by the discourse of the times in that particular era and characterized by distinctive characteristics of the times. After the founding of new China, poor and backward China objectively needs such a hard-working spirit to build a new China. On the other hand, under a rigid economic model and in an environment that stresses political commandeering all, social code of conduct requires people to work hard. Those who want to be pioneers of innovation and those action who really dare and act are considered as heresy [2]. So during this period, the general characteristics typical in the newspaper can be summed up in two sentences: They are basically hard-working and self-fulfilling, moral perfecting types who are struggling in the struggle against nature. They often struggle with themselves and sacrifice themselves in social conflicts. The so-called "Fight selfishness", until eliminating the desire of any individual, they subject to established social norms, and become moral saints [2].

### 2. Lei Feng as a Statement of Discourse

As a special discourse of communism and class struggle, how to define a special way of talking about the topic of Lei Feng and make Lei Feng appear in a specific image? How is it reflected in the work of journalists? Only by revealing its mode of action can we clearly recognize that the typical image of the youth is an expression of discourse.

Lippmann said when we look at the world, we are wearing colored glasses, and preconceived. He said before we look at the world, someone told us what the world is like. If education do not make us truly understand them, then these preconceived ideas will go a long way toward the whole process of perception. These broad patterns make up our outlook on life. The important questions are the nature of prejudice and the ease with which we use these stereotypes. For most things, we first imagine them and experience them. These preconditions divide something into familiar and unfamiliar ones, and emphasize this difference. So seeing something familiar is as familiar as it is to be familiar. Something strange is like a stranger. If in that outlook of life, we assume that the world

is arranged in accordance with a guideline we hold, then we will write out our story to describe what happened to a world that has acted in accordance with our norms. So, in his opinion, even witnesses can not bring back the truth. A story is a mixture of insiders and known facts, in which the role of the observer is always selective and often imaginary. What we are in and what we are used to determine determines what we see[3].

Toyen A. Dick argues that the event's perception and interpretation result are subjective but socially monitored cognitive patterns in the memory of journalists. However, he believes that the context in which news is collected also involves specific goals, and it need to consider the reproduction of potential events from the reproduction of news discourse. In his view, the events that need to be described in a news story have a further impact on the structure and content of the cognitive patterns that form and reproduce. Such as, precise numbers and names are required, and special attention needs to be paid to the formation of cognitive patterns, otherwise these details may not be available. News value standards implicit in journalists' daily observations provide the basis for such attention, choice and decision-making. For example, large-scale robbery is more noticeable than smashing a big bank's window, which in turn is more newsworthy than scratching the car's paint. In this cognitive model, the first two things, the level of looting and smashing windows are higher. They dictate more detail and trigger more talk. The impact of this is that the first two things, robbery and bank windows, are easier to find and are more likely to be revealed in news production. At the same time, their high level of cognitive patterns accelerates the process of reading out those events to create macrostructures in discourse production. In other words, whether an event is interpreted as a potential news event depends on whether the explanation will be used by news discourse. This interpretation applies not only to the perceptions and interpretations of all aspects of a particular event, but also to the process of selecting an event for news and attention in general. This explains the fact that other events are equally observable, but unlikely to be the cause of a potential news event. Once an incident has been identified as a potential news event, journalists will interpret the news event from these cognitive and schemata perspectives on the news headline . And they incorporate these cognitive models and diagrams to adjust them suiting the specific circumstances of the reported incident. [4]

News propaganda workers in the party newspaper system are in a state of full dependence. A series of institutional design of political propaganda staff also ensured this political attachment. The selection of editorial staff shall be decided by the party organizations. In the newspaper management system, the editorial board shall take the responsibility of editor-in-chief as the chief editor. The organization principle of the interview must rely on the leadership of the party. Communism as the goal of the Chinese Communist Party must inevitably be the outlook on life of journalists and propagandists. As a guideline of the party's class struggle, class struggle must inevitably be followed by the party press propaganda workers.

"If in that outlook of life, we assume that the world is arranged in accordance with a guideline we have in place, then we will write out our report of what has happened in a world that has acted in accordance with our norms." [3] The propaganda value of the words of communism and class struggle, that is, whether the relevant events jointly recognized by news propagandists are worthy of publicity, plays an important role in shaping the cognitive model of typical youth reporters. The discourse of communism and class struggle is the standard for propaganda workers' attention, judging whether an event is worth publicizing or not, and whether or not an event is worthy of promotion. Here things such as wealth, knowledge, status, fame, etc., are accused of being free-corrupt things of the bourgeoisie, which are of a lower rank, while those quality of poverty and humble origin are the proletarian and high-rank ones. The high-ranking status in the cognitive model accelerates the process of reading out these events as a whole in the production of discourse so as to form a macroscopic structure. Events at a lower level are ignored in discourse production. So, the things that Lei Feng has leather jackets, Ingleh watches, pants, and even the fact that he has a girlfriend were covered in most stories of Lei Feng, until March 5, 1987, these were revealed by the media. Although Lei Feng's leather jacket was recorded in the communication of "Communist Fighter - Lei Feng" published in China Youth magazine in 1963, Lei Feng's attitude toward the

leather jacket reflected a clear ideology. The article said that Lei Feng listened to a lot of people around, and just felt that his clothes do not match with the beautiful city. So he bought a leather jacket, a material pants, a pair of leather shoes with the money saved to the department store. When he heard the instructions of the Party Central Committee: It will take several decades to make our country prosperous and strong. Practicing economy and opposing waste are the principle of building a prosperous nation through thrift. These words stuck in his heart like a needle. He blames himself very strictly: how can I dress myself up like this! Chairman Mao, I'm sorry for you old, and I forgot what I am! He got up and found a bag, wrapping all the newly bought clothes and pressing it to the bottom of the box. He regarded this incident as a profound lesson of his own. The exhibition hall can be treated as a text and the leather jacket disappears from the Lei Feng Exhibition Hall, and these things show the revolutionary discourse in the text. "Lei Feng Phenomenon", a book mentions that the leather jacket in full suitcase, it was first cleared by the comrades and was placed in the exhibition of Lei Feng Exhibition Hall. It was put there for many days, and many Fushun people have seen it. One day a leading cadre visited the exhibition, he shook his head and said that are these things alright after seeing it. So, they were loaded into the suitcase, and tightly locked for a long time [6].

In the meantime, in the process of publicizing Lei Feng, from the model of the regiment to the model of the military region and to the model of the whole country, Lei Feng's image in the text has a process of being changed and enriched and constantly being redefined. Under the background of a great destruction of agricultural production in 1960, a sharp drop in grain output, hungry peoples, and a shortage of grain supplies, the Party Central Committee call to increase production and save money. Lei Feng was taken as the example of saving the pace of the pacesetter. According to the language, Comrade Lei Feng was defined as the spirit of thrift for the people and the noble morality actively supported socialist construction was worth learning. In the context of the activity of "two memories recalling and three checks" in Shenyang Military Region, Lei Feng was displayed as the image of "a good soldier of Chairman Mao". In his remark on the deeds of Lei Feng, Shenyang Military Region Political Commissar Du Ping emphasized that Lei Feng did not forget the class struggle. When Lei Feng was pushed to the entire country, the "China Youth Daily" published "Eternal Warrior" introducing Lei Feng's story. In the middle of the article, he wrote that he is loyal to the party, loyal to the motherland's noble quality, resolutely proletarian and fully committed to the people, these advanced deeds of service were reflected in all aspects of revolutionary life. "Treat comrades as warm as spring, treat their work as hot as summer, treat individualism as autumn leaves, and treat enemies as cruel as winter." Lei Feng's favorite few words happened to be his ordinary and glorious life. His commentary, "Living and Learning Like Lei Feng," gives a fairly comprehensive definition. "His proletarian consciousness, the quality of serving the people wholeheartedly, his conscious attitude toward work, his constant study of Mao Zedong's writings, and his fine work style of hard work are all brilliant examples of our learning. "

### **3. From Discourse to Authoritative Discourse**

Lei Feng's typical report is a group of discourses on the specific expression of Lei Feng's topic. How can this particular statement become an authoritative discourse? Prior to this, we must first clarify how authoritative discourse is authoritative. In the book *What Does Language Mean*, the authoritative discourse is just a form of paradigm, and its specific validity stems from the fact that they appear to have a source of power within themselves. [7] The source of such existence lies in the institutional conditions in which it is produced and accepted. The particularity of authoritative discourse is that it not only needs to be understood, but it can only exert its special effect when it is recognized as an authoritative discourse. This recognition, whether companion or comprehension, is given in a way that is assumed to be granted only under certain conditions, that is to say that these conditions define the lawful usage: it must be said by the law, that is, those who possess the scepter, who are perceived as capable of producing and being permitted to produce such a special category of discourse: pastors, teachers, poets, etc. It must speak in a legitimate context, that is, the legal receiver speaks out. In the end, it must be stated in a legal form. What we call the conditions of a

ritual, a set of rules that govern the public manifestation of authority, such as formal rules of etiquette, rules of poses, and formal rules of etiquette, are clearly nothing more than a factor. albeit the most obvious factors. And the most important and indispensable thing in the system of conditions are those that, in the sense of misconceptions and beliefs, produce a recognized tendency of disposition, that is, the authority to grant an authorized discourse. [7] From a symbolic point of view, it is to authorize the relationship between the finger and the finger. This authority, which in the past times was mainly baptism over a long period of time, was the result of "natural selection".

The authority of the image of Lei Feng is the result of such a series of strategic implementation of power. First of all, as journalists engaged in news propaganda of news agencies, news occupations give their authority. They are the producers of the permitted news discourse widely accepted by the society, and they follow the news standards such as truth, objectivity, fairness, balance, etc. for news produce. They are people who have scepter. On behalf of news organizations, journalistic professionals naturally acquire authority, which at the same time shifts to the text of their production. Published in the news media, whether it is the typical facts of the report or its connotation of the comments are thus obtained the authority. Second, beginning with the inscription by Lai Chuan-chu, political commissar of the Shenyang Military Region, the highest state leader Mao Zedong, Liu Shaoqi, Zhou Enlai, Lin Piao and Deng Xiaoping, who enjoyed great fame because of the revolution, wrote an inscription for Lei Feng and called for studying with Comrade Lei Feng. The general political department of the Chinese People's Liberation Army, many provinces, the Communist Youth League, the provincial government and local governments at all levels have issued notices calling for the study of Lei Feng. The Ministry of Defense has granted the title of Lei Feng's former class, convoked Lei Feng Ban and convened of a Lei Feng class naming convention. And so on. This series of ritual acts made Lei Feng's particular discourse authoritative.

The role played by the media, especially the mass media, in this process of authorizing needs more careful analysis. The point of analysis is its role in enhancing the specific relationship between the signifier (representing component) and the referring (represented component) of a symbol. Newspapers and radio, these mass media lie in their ability to spread the content of dissemination into spatially distributed audiences at about the same time. This allows the representation of a particular symbol to be associated with the majority of the particular relationship represented by the component rather than the minority. The use of various media is to increase the use of such power. For example, during the propaganda process of Lei Feng, not only the national newspapers, such as "China Youth Daily", "Liberation Army Daily" and "People's Daily", but also local newspapers in various places such as Liaoning Daily and Fushun Daily formed a combined lineup. And radio stations are also involved. For instance, the Central People's Broadcasting Station held a special program entitled "Comrade Lei Feng's Learning". At the same time, under the specific social conditions of that time, the dissemination of organizational units, such as units under the bureaucracy and seminars, and study groups within the group also played a significant role. Different levels, different forms of media, different types of modes of communication with the propaganda line in the publicity process of the formation of the continuous duplication, and this repeated stimulus stimulates the audience's emotions, and strengthen the specific relationship of symbolic representing ingredients and represented ingredients.

At the same time, in that particular era, the particular discourse on Lei Feng became the only discourse that could appear in the media. For example, in order to promote the study of Lei Feng campaign, the China Youth Daily opened a column entitled "Learning from Leifeng" and published the reader's contributions in the form of a seminar. The newspaper editors set the discussion framework for the seminar and said that the opinions of the readers will be published around the following issues in the future: 1. Comrade Lei Feng loves extraordinary work, concentrates hard on work, studies fame and fortune actively, and makes outstanding achievements in his work. How can we learn this revolutionary spirit from him? How to work hard on your own job, study business, and keep improving? Second, Comrade Lei Feng closely combined the ambition and the spirit of willingness How can we learn from him and carry out the great communist ideal in our daily actions? Third, the spirit of Comrade Lei Feng is from where? How can we learn from him? In this editorial

setting agenda, the discussion has already excluded the critical disagreement about Lei Feng from the discussion framework, and set Lei Feng's all-round and correct image as the premise of the discussion. And the discussion of the audience is limited to what and how to learn.

In a nutshell, the discourse of communism and class struggle produced knowledge of the topic of Lei Feng. Give a specific way of talking about the topic of Lei Feng, and shape a specific image of Lei Feng. But this knowledge related to power, as a form of power, shows itself as a real reflection of the objective reality. In the meantime, some ritualized actions have given this particular discourse the authority to become the unifying official authority discourse.

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