

The Influence and Enlightenment of Feminism on the Development of Chinese Women

Tengjing Wang

Nanjing Foreign Language School, China

Abstract. Topics on women's rights have attracted worldwide attention for a long time. As a feudal country, China's traditional concept of "patriarchal supremacy" and "men is better than women" are deeply rooted in the hearts of the people. As a widely influenced social trend of thought, Western feminism aims to achieve equality between men and women, tapping the roots of women's oppression in social life, thus subverting the traditional patriarchy and helping women get rid of gender constraints. Western feminism is based on the reality of the Western region, it promotes the progress of Chinese women's thought and liberation of human rights to a certain extent, and provides a direction for the realization of women's real "free and comprehensive" development, It has reference significance for studying the development of Chinese women's thoughts.

Keywords: *western women's rights, Chinese women, enlightenment*

1. Introduction

At the end of the 19th century, Western feminism first appeared in the French women's liberation movement, and then became popular in Britain, the United States and other countries as well as around the world. Although the term "feminism" comes directly from the word "female" It has a different meaning from feminine. What feminism wants to deny and criticize is the feminine flavor of women endowed by the patriarchal culture or the full feminine temperament. Therefore, although it inherits the shell of feminine words, it overflows with anti-traditional signifiers. This signifier includes not only the social struggle of the early feminist movement for various political rights but also the theoretical research of criticism and construction in the fields of law, education and culture.

In the May 4th New Culture Movement, western feminism was introduced to China. Scholars translated feminism into "feminism" according to the characteristics of feminist practice in the West at the time and China's social background. Later, because many people in China resisted the feminist movement, and even regarded it as a disaster, some scholars began to use "feminism" instead of "feminism" in order to alleviate this prejudice. In Chinese, the word feminism seems to have more mediocre than feminism, which seems less burning and more acceptable. At the same time, as far as the contemporary development of the feminist movement is concerned, it has indeed broken through the field of struggle for political and legal rights. It began to comprehensively criticize the oppression and discrimination against women by traditional patriarchal culture in an all-round way and then attempted to deconstruct the old whole cultural knowledge system of humanity and establish a new theoretical system of gender equality. From this point of view, feminism is more appropriate than feminism. Of course, in the process of changing the word from feminism to feminism, the feminism also reveals a certain national character of China, which indicates that Chinese feminism has a more complex and difficult situation than the western feminism.

Table 1. Main schools of feminism and their views

Feminist School	Main points of view	Representative figure
Liberal feminism	<ol style="list-style-type: none"> 1. Both men and women are independent individuals. 2. Only when women get rid of the shackles of traditional concepts can they achieve equality between men and women in the social sphere. 3. Women must have the same educational opportunities as men. 4. Women have the right to choose their own child-bearing freely, and make men and women share family responsibilities. 	Mary Wollstonecraft, John Stuart Muller and Betty Friedan.
Marxist feminism	<ol style="list-style-type: none"> 1. Women's subordinate status and their exploitation and oppression must be explained according to their status in production relations. 2. If women want to be liberated, they must replace capitalism with socialism, realize the ownership of the means of production by the whole people, and make women economically independent. 3. We must oppose both patriarchy and capitalism. 	Shulamith Firestone Sylvia Federick
Radical feminism	<ol style="list-style-type: none"> 1. Gender oppression is the core and foundation of other social oppression. 2. The key to women's liberation lies in the crushing of patriarchy. 3. The state is the manifestation of patriarchy, and the family is a social system. In this social system, the female labor force is exploited by the male. 	Kate Milet, Gemman Grier and Schmiras Felstone
Ecofeminism	<ol style="list-style-type: none"> 1. Women's gender roles in nurturing life and offspring make them have a special affinity with the nature that nurtures all things. 2. While oppressing the "naturalized women", the patriarchal rulers are also oppressing the "feminized nature". 3. Advocate the creation of a new female culture to encourage and promote women's unique nature 	Caroline Mokent, Stahak and Vandana Shiva
Postmodern feminism	<ol style="list-style-type: none"> 1. It resolutely rejects all large-scale theoretical systems concerning the law of human social development and advocates that only decentralized and local small-scale theories are effective. 2. Human subjectivity is not rigid and unchangeable, but mobile and changeable. It is composed of society and the concept of social discourse. 3. Oppose dualism and advocate pluralism, and try to bring the relationship between men and women back to zero equality. 	Linda Orkoff and Elena Cisu
Postcolonial feminism	<ol style="list-style-type: none"> 1. Women in the Third World are blind and misunderstanding in theoretical discourse. 2. It adheres to the principle of difference and criticizes the homogeneity of capitalism towards today's world. 3. Combining the perspectives of race and gender, this paper raises the particularity of women in the Third World as a group. 	Gramsci, Farnon, Foucault, Said, Spivak,

2. Analysis of Traditional Women's Social Status

2.1 The Social Basis of Patriarchy

Feminists used the "longest revolution" to describe the resistance to patriarchy.

With the continuous invention of copper, the iron, tin and the plow tools and their continuous use in the field of agricultural work, productivity has been greatly developed, production materials have also been greatly enriched, and the material living standards in social life have been continuously improved. Because of their inherent advantages such as "strong and powerful", men have gradually become the main labor force, and become the owner of the land. Women depend on their husbands to teach their sons and become "adducts" controlled by men, and their paternity is hereditary. Over time, men became the masters of women. The dominant social male also enjoys more "privileges", the supreme social form of patriarchy is gradually formed, and the status of women has become more humble due to the implementation of polygamy.

Therefore, patriarchy and private ownership are the main causes of female sexual oppression and bullying. China's patriarchal society has a history of 5000 years, while the equality of men and women is only about 100 years. The concept of the patriarchal model inevitably disrupts people's ideology and habits. The emancipation of men means the emancipation of labor at first. Only by changing the whole social structure and overthrowing the supremacy of patriarchy, women can get rid of the shackles of feudal ideology, enter the labor market and achieve economic independence. Only in this way can we finally achieve our liberation and realize the real freedom and achieve economic independence.

2.2 The Influences of Feudal Ideas

2.2.1 Feudal Concept of Male Superiority to Female Inferiority

In the course of the millennium history of the Chinese nation, the second position of women ran through. In order to safeguard their rights, realize the male-centered feudal system and restrain people's ideas, the ruling class gradually formed the feudal ethics with "three elements and five permanents" as its core idea. It also clearly stipulated that women should abide by the moral norms and codes of conduct of the "three from four virtues".

It means that women should strictly abide by the shackles of feudal ethics in terms of morality, speech and manners, appearance and attitude, and housework. Social women do not have the right to produce materials, economic, cultural and social status, etc. depending on the men they follow. In principle, they should obey the men's arrangement in their daily life.

2.2.2 Feudal Ideas of Strong Men and Weak Women

For a long time, men have shouldered the economic responsibility of the family. People's thoughts are deeply rooted in the notion that men are the masters and women are the accessory. Men can be judged to be "successful" as long as they achieve the corresponding achievements in their careers. The most important role of women is to give up outside work, take over the family responsibilities, help their husbands and teach children and accept the test of the standard of "good wife and good mother" in traditional families. Women must strictly abide by the "three obedience and four virtues" and follow a series of feudal laws and regulations in marriage, family and customs. Women should be tolerant and obedient to our elders, loyal to their husbands, educating their children properly, and playing various moral roles such as daughter, wife, daughter-in-law and mother.

With the continuous progress and development of society, traditional concepts such as "male dominates inside, male dominates outside" gradually disappear, and the social phenomenon of male superiority to female inferiority gradually disappears. However, in some remote and backward areas, due to the weak awareness of women's rights protection and the closed regional ideology, the unfair and unreasonable feudal ideology of "men are superior to women" is still difficult to breakthrough, as are feudal concepts, The social status of men and women are unequal. This deep-rooted idea is

also one of the important reasons that lead to the underground status of women and restrict their development.

3. The Enlightenment of Western Feminism on the Development of Chinese Women

Since the constraints of Chinese feudal ethics and semi-feudal social conditions have lasted for thousands of years, it is difficult for China to produce such congenial conditions as western feminism to a certain extent. Chinese women have always been bound by oppressed and bullied feudal ideology. As a part of the national revolution, women's liberation emphasizes women's realization of their "free and comprehensive development". At the same time, the Western Women's Liberation Movement has also brought a glimmer of hope to Chinese women. In contrast, the liberation of Chinese women seeks to live in harmony with men and subordinate individual rights to collective interests, which is completely different from Western feminism based on the development of female individuals. However, it is undeniable that the development of western feminism has provided a breakthrough for the Chinese women's free emancipation process.

3.1 To Change Traditional Gender Concepts and Achieve Gender Equality and Harmonious Development

3.1.1 Remove Traditional Ideas

In traditional social development, the concept of male superiority and female inferiority is deeply rooted in the hearts of the people. For a long time, in people's ideology, women's gentleness and delicacy are the models of society, while men should be strong, brave and rational. However, this kind of gender discrimination advocates that men are stronger than women, and men dominate and women dominate outside, which seriously hampers the free development of individual nature and also creates a state of inequality between the sexes.

In the long process of historical development, the Confucian ideas of "three principles, five constants" and "three obediences and four virtues" have gradually become the social code of conduct followed by the society. Moreover, in the process of social development, it is not only the "single practice" of men but also the important role of women. Without women, it is difficult to achieve balanced social development. Nowadays, the individual development of women in modern society will inevitably be influenced by Chinese traditional concepts. Chinese traditional culture is profound and runs through the development of the country. The feudal ideology that is not conducive to equality between men and women, such as the "three mainstays and five permanents", is inevitably integrated into the concept of ruling the country.

3.1.2 Accept New Ideas

Therefore, in this cultural background, it is necessary to integrate Chinese traditional culture and women's liberation reasonably and effectively, and realize the liberation of women's overall ideology in the true sense. In addition, realizing women's free and overall development and giving women their due social status does not mean that women have the right to outperform men, but that men and women can respect each other on the basis of seeing their gender differences and "choose the good and follow it, and change the bad". Therefore, it is necessary to realize the rational infiltration of the essence of Chinese traditional culture and the development of modern female personality, respect gender differences on the basis of maintaining advantages, and actively learn from each other's advantages and peaceful cooperation. It is an important measure to build up women's courage to break through their courage, and to build up the consciousness of safeguarding their rights, so as to realize the real equality between men and women.

3.2 Legal Protection of Substantive Equality Between Men and Women

3.2.1 Necessity of Legal Guarantee

In 1954, equality between men and women was written into the Constitution of China, which clearly states that "men and women in the People's Republic of China enjoy equal rights in all aspects of political, economic, cultural, social and family life".

With the deepening of reform and opening-up and the continuous development of social productivity, the material living standards of our people have been greatly improved, the awareness of women's rights protection has been deepened, the people's minds have been further emancipated and improved, and women's individual consciousness and independent ability have been improved. However, in the new era, people still rely on things to a high degree. At this time, the relationship between man and nature, man and society, man and self is unbalanced. The development of material civilization has failed to drive the synchronous development of spiritual civilization in time. There are still many social phenomena that are not conducive to the development of women in society. Many violations of women's rights and interests and discrimination against women's gender are common. Occupational restrictions that exclude women from the workplace can also be seen anywhere. It is also important to introduce appropriate policies to adjust management.

3.2.2 Laws Promulgated

In response to this phenomenon, and formulated and implemented laws and regulations to enable women in the public sphere to achieve gender equality. In November 2012, the Eighteenth Congress of the Communist Party of China (CPC) first included "equality between men and women" as a basic national policy in its report. In addition, paying attention to the unequal treatment of women in the private sphere is also an important part of protecting women's rights and interests. Effective protection of women's rights and interests, safeguarding women's rights and interests, and raising women's rights protection awareness not only require clear laws and regulations, clear protection methods and means, but also an important measure to protect women's rights and interests.

4. Conclusion

Exploring the essence of Western feminism is of great significance to promoting the development of Chinese women and social progress. However, we must realize that in the process of social development, Western feminism emerged under the capitalist environment and applied to white women of the middle class, which is quite different from the specific national conditions of our country. Therefore, as a socialist country, while drawing lessons from the beneficial parts of Western feminism, we should base on China's basic national conditions and analyze and explore the practical problems faced by Chinese women in the process of their development. From the pursuit of women's "comprehensive and free" liberation to the realization of equality and harmonious development between men and women. Men and women have different physiological structures, which does not mean that their value of life can be distinguished between high and low. Not only should we identify with the equality of men and women ideologically, but also we should keep the differences of individual characteristics between men and women. Only in this way can we fully realize our potential and realize the all-round development of individual freedom.

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