

Review of Feminism Research and Analysis of Deviation in Contemporary Development

Zhenglun Hu

Zhengzhou Foreign Language School
Zhenglun Hu. Email: zhenglunhu@outlook.com

ABSTRACT

The development of feminism is a new consideration on the rights of male and female throughout the world. No matter in philosophy, culture, society, politics, economy, etc., the research of feminism is of great significance. While contemporary feminism is constantly developing and enriching, the development deviation encountered has also triggered the public consideration about feminism. In this regard, on the basis of an in-depth analysis of the historical concept of feminism, the current research checks the development schools of feminism at home and abroad as well as their core concepts, analyzes the current development of feminism in China and puts forward corresponding suggestions, with an expectation of providing some reference for the development of feminism in China.

Keywords: *Feminism, economic culture, history.*

1. INTRODUCTION

Feminism originated in France in the 19th century. It came out as a woman movement for ideological liberation. Later, feminism was promoted in Europe, America and other countries, and became popular in Britain, America and other countries and even around the world. In English, Feminism comes from the term feminism, but it is obviously different from feminism. Feminism mainly negates some female derogatory terms in traditional male culture. Although Feminism originated from feminism, its connotation can be sufficiently “anti-traditional.” As a typical representative of the female ideological emancipation, the initial feminism not only liberated a large number of women from long-term enslavement and rule, but also helped people learn to re-examine themselves throughout the development of ideological civilization, and provided important ideological and cultural resources for them to view human development issues from multiple perspectives. In this process, the theory of feminism has also been deepening, and has been enriched and developed with the change of female culture and social background. During the May Fourth New Culture Movement, feminism was introduced into China and translated into “Feminism”. At the initial stage, feminism was resisted by the Chinese people, and was even regarded as a “deviant or scourge” by people. Therefore, in order to alleviate this prejudice, some

scholars re-examined foreign feminism, and made some changes in the ideological connotation based on the national conditions, promoting it to be more accepted and developed by the people of the country [1].

Until nowadays, feminism has been developing constantly in China. Its connotation has broken through the ideological emancipation and power struggle fields of the initial stage. It began to criticize the traditional male chauvinism and even the male-dominated society, thus trying to re-organize the traditional social ethnics and culture system [2]. In this process, the feminist theory is also constantly improving the awareness of women and social issues. From a certain perspective, these issues are not only inevitable from the development of feminism, but also need to be addressed squarely by feminist thinking. Nowadays, domestic feminism has formed a complete ideological and theoretical system. Although it provides valuable ideological reference for the development of the Chinese ideology and culture, development deviations have also appeared to a certain extent. It is necessary to analyze its causes and correct it in time to ensure the correct development of feminism.

2. HISTORICAL CONCEPT AND CHARACTERISTIC ANALYSIS OF FEMINISM

2.1 Analysis of the traditional concepts of feminism

There are also obvious differences in the analysis and understanding of feminism in different periods and different groups of people. The opponents of feminism have the below impression of feminism, which are usually “rigid, extreme, and deviant.” Even feminists have different understandings of their own concepts. The following are several representative concepts: 1. Feminism includes gender equality, opposes all gender discrimination in the economic and political fields, and hopes that women enjoy equal rights; 2. Feminism wants to improve the status of women in the the political or economic fields of the state, and is a tool of struggle in the political and economic fields. 3. As an ideology, feminism not only wants to help women eliminate discrimination, but also needs to overthrow the patriarchal society; 4. Feminism not only includes women, but also refers to all men and women who overthrow oppressive movements and truly devote themselves to the social goal of equal living [3].

Feminism originated in the West. Some more authoritative works in Western society have also made the following interpretations of feminism: 1. Feminism means that women can enjoy the same rights as men economically and politically. The connotation is that women have realized their unfair treatment and worked hard to eliminate this inequality. The second is that feminism affirms the own values of women, including cultural contributions in humanities and history. 2. Feminism includes the philosophical and ethical discussion of human beings from the perspective of women. Feminism also strives to eliminate prejudice against women; 3. Feminism strives to allow women to enjoy all high political rights, including careers and political status of their own choice.

2.2 An Analysis of the Historical Features of Feminism

As mentioned above, feminism originated from the West and it exists as a kind of social thought. With the development of time and history, the historical characteristics of feminism have also changed significantly [4]. Through the analysis of the above-mentioned concept of feminism, it can be seen that feminism encompasses many fields such as politics, economy, and thought. From a political perspective, feminism classifies inequality between men and women as a political issue. However, the popularization and expansion of feminism is an ideological struggle to improve the political rights of women. From an

economic and ideological point of view, feminism is more of a brand-new ideological and theoretical perspective. It strives to emphasize the balance between the sexes and affirm the value of thoughts or methodological principles of women. Its core is not abstract academic knowledge, but political time norms. It can be seen as a female liberation movement. Therefore, feminism is prone to internal development differences and even development deviations [5].

According to the analysis of the concept of feminism, the historical characteristics of feminism can be defined as follows: First of all, the core of feminism is not static, instead it has distinct characteristics of fluidity. This is because feminism or initial feminism was not an independent subject of traditional history from the beginning. For a long time, feminism had only opinions but held corresponding theoretical and academic political connections. Secondly, feminism has distinct historical characteristics. Whether as an ideological emancipation movement or a revolution in social and political rights, the goal of feminism is to seek political and economic rights for women. However, with the development of history, the development goals and emancipation process of feminism are also significantly different. Furthermore, feminism can be regarded as an abstract political program. Both rights and doctrines have political strategies and regard them as principles of thinking and action. Finally, feminism at this stage is a product of diversified thoughts. The guidance of feminism to women in different societies and different periods is not the same. No academic thought authority can interpret and define it with a fixed concept.

3. DEVELOPMENT SCHOOL OF FEMINISM

According to the development of feminism, this research has made a rough combing of feminism based on historical background. Because of different initial concerns, Western feminism can be divided into two stages. The first stage is the initial stage of feminism, which was born in the middle of the 19th century. At this time, feminism was rooted in political action and power struggle. It holds the view that the value of women needs to be reflected in the social and public spheres and encourage women to obtain equal and free political and economic rights. In the 1960s, feminism reached its peak again. At this time, under the influence of Marxist thought, feminism emphasized its own difference and independence. It no longer regards men and women as independent individuals, but ascends to an ideological level, challenging gender prejudices from new perspectives such as law and philosophy. At that time, the slogan “individual is politics” was once put forward. Under the guidance of this kind of thinking, women are advocated to survive like men. Up to now, feminism has also been given new connotations in the

new historical development. From ancient times to the present, the development of feminism has mainly the following factions.

3.1 Feminism under liberalism

This theory was born in the 18th and 19th centuries. Representatives of this theory are Mary Wollstonecraft and John Stuart. Mainly influenced by the corresponding political freedom theory, liberal feminism believes that human rationality is common, and the natural potential of individual exists by transcending all things, and that everyone is equal and individual is free. Feminism influenced by liberalism emphasizes the protection of female rights. This view holds that men and women under these rights should be the same and equal. The reason for this demand is that some traditional laws and social rules in the society at that time inhibited female talents and seriously hindered historical development. In this regard, the core demands of feminism under liberalism are to eliminate discrimination and fight for women's right to vote, personal finances, and education.

3.2 Feminism under Marxism

The representative of Marxist feminism is Nancy Hasoko. This genre of feminism originated from the theory of the origin of gender inequality proposed by Marx and Engels. It believes that private ownership is the core reason why women are oppressed. Private ownership leads to the concentration of wealth in a few people, and most of them are men, which creates class oppression and female enslavement. Representatives of this behavior are capitalism and imperialism. Therefore, the oppression of women is not only caused by patriarchy, but also a product of capitalism.

Nancy Hasoko made full use of this theory to construct a new kind of feminism. For a long time, there has been a large gap between the trajectory of female activity and that of male. As Marx emphasized, social emancipation requires the same labor experience and labor practice, which leads to the urgency of equal female rights. From that perspective, Marxist feminism even extends to the patriarchal nature of ideology. In other words, the oppressive system that allows men to rule women is labor and exploitation. In addition, feminism does not fully accept Marxism. It holds the view that that Marxism pays more attention to the struggle of the right class, while ignoring the influence of the patriarchal society.

3.3 Feminism under radicalism

This theory directly denies the feminist idea that the oppression of women under liberalism stems from unequal rights, and it also expresses disapproval of the class issue of Marxist feminism. They believe that the

core reason for the oppression of women is the core dominance of men, and even the oppression of women has extended to various fields such as family, society, and school. A very few radicals disagree with Marxist views on class oppression. They believe that women want to be liberated not only to destroy the legal structure of the patriarchal system, but also to achieve political and economic integration. They even believe that only by applying modern science to end the "fundamental inequality" of "giving birth and raising children" can women be fundamentally liberated through artificial breeding. They named this concept the "biological revolution."

This school even opposes heterosexuality. Through in-depth analysis of the social problems women suffer from, such as sexual harassment, rape, abortion, contraception, etc., they believe that the core of all types of violence is heterosexuality. Therefore, they advocate the establishment of a culture of yin and yang and reject heterosexuality through separatism. Because they put forward a very extreme idea of female liberation, that is, they believe that the overthrow of women oppression cannot be accomplished only in terms of political rights and economic systems, and that methods such as gender elimination must be used to establish a new culture of men and women.

3.4 Feminism under postmodernism

Postmodern feminism is more sensible. This theory opposes all remarks against the laws of development of human society and can be regarded as the prerequisite for the development of modern feminism. Postmodern feminism has returned to the perspective of ideological emancipation, taking the ideological emancipation of French initial feminism as the core and deconstructing it. It no longer takes the struggle for rights as the perspective, but advocates women to combine the differences and commonalities with men, and promotes feminist networks. However, how to treat differences reasonably and establish a feminist network suitable for social development is still the main challenge facing postmodernism at this stage.

4. RESEARCH ON THE DEVELOPMENT PROBLEMS AND DEVIATIONS OF CONTEMPORARY FEMINISM IN CHINA

4.1 The development of feminism in China

Compared with the feminist movement in the West, the feminist theories in China have always been in a certain passive position in the struggle for legitimate rights. During the Meiji Restoration period, Kang and Liang, as the leaders of the reform, proposed the idea of female emancipation for the first time in modern times. However, in the Xinhai Revolution of the 20th century,

Sun Yat-sen also linked female liberation with national salvation and regarded it as a core task of the revolution. He believes that men and women are equal, and use this theory as an important symbol of national democracy. Whether it is Kang, Liang or Sun Yat-sen, although they have put forward the protection of women rights, they have not truly guaranteed the full implementation of women rights. It was not until the outbreak of the May Fourth Movement in China and the establishment of the Communist Party that the majority of female compatriots obtained the most basic rights and interests of women, including the right to education, land ownership, and inheritance rights. Unlike Western feminism, the feminist movement in China is more focused on the ingestion of legitimate rights and does not involve class struggle and extremism. After the founding of New China, Chinese leaders focused on the issue of domestic female rights and abandoned the oppression of female rights left over from feudalism. In 1949, the People's Political Consultative Conference of our country was held in the background for the first time. The meeting passed the Common Program of the Chinese People's Political Consultative Conference with a constitutional nature, which clearly states that women enjoy equal rights with men in political, economic, cultural and educational aspects. The Election Law of the People's Republic of China promulgated in 1953 stipulates that women in China have the same right to vote and stand for election as men. On August 28, 2005, China amended the relevant legal provisions on the protection of women, explicitly making gender equality one of the basic national policies in China. This behavior marked the harmonious development of feminism in China.

4.2 Development deviation of modern feminism

In recent years, with the development of social economy, the feminism in China has also been enriched. Although this has protected the legitimate rights and interests of women to a certain extent, there have also been development deviations due to various reasons. Its core appearance has the following aspects. The first is that there is a big gap between the proportion of female participation in politics and the proportion of male participation in politics. Although the rights of women to participate in politics are generally recognized in law in China, in many cases they have not really obtained equal rights with men. This is not only because the awareness of women in political participation is very weak, but also because of the constraints of social and political development. From the perspective of the proportion of political participation, the proportion of female participation in politics in China is also significantly lower than that of developed countries such as Europe and the United States. According to statistics, from the four-level planning of provinces, cities, counties, and townships, among local leading cadres in

China, the proportion of women in full-time positions is 1.7%, 6.5%, 7.05%, and 3.4%, respectively, and the ratio of men to women is obviously out of balance. The second is the insufficient realization of the right to education. In some remote and underdeveloped areas of our country, it is still difficult for girls to receive education, and the proportion of women who are illiterate is much higher than that of men. The third is gender discrimination in employment. The Chinese law clearly stipulates that men and women have equal employment rights. However, in modern society, the re-employment ratio of laid-off female workers in our country is much lower than that of males, and it is not uncommon for female college students to find employment difficulties. In the 2016 Shanghai Pudong Talent Recruitment Fair, more than 70% of the applicants were women, but 80% of the jobs required men, showing a significant difference in job supply and demand. The last point is the development of extreme feminism. With the continuous progress of network technology, the emergence of self-media has brought a lot of data and information to people's daily life. Under the influence of some extreme ideas, some feminists in our country have sprouts of extreme ideas, and contradictions continue to intensify. This includes criticism of the injustice of reality, but it is more of an extreme conflict of ideas. This has also affected the social stability of our country to a certain extent.

4.3 Feminism development countermeasure in China

In response to the above development deviations, some viewpoints based on the actual situation in China have been proposed.

1. Vigorously develop social production. Social productivity is the foundation of rights protection. All superstructures cannot be realized without the support of economic foundation. The stereotype of the small peasant economy that has lasted for thousands of years in China has also been continuously adjusted in the context of backward economic development and social production. As the Chinese economy continues to prosper, the development of the tertiary industry provides a better platform for women in China. The physical strength and weakness of women no longer become disadvantages for employment in the society. Only the continuous improvement of productivity can help women get out of the predicament of discrimination.

2. Improve the politics participation system of women. The realization of women participation in politics is an interactive process. Both the party and the state need to continuously implement the rational selection of female cadres from the perspective of institutional measures, and adjust the promotion and appointment standards that mainly include male cadres.

When necessary, open selection, competition and employment can be adopted to provide a broad platform and more reasonable guarantees for women participating in politics. In addition, it is necessary to respect female rights and personal wishes in political activities. When women have political rights in the community, they also need to acknowledge the social pressure that men face, and provide understanding and help to achieve the harmonious development of men and women.

3. Eliminate bad media and increase positive publicity. Under the media age, some bad media is continuing to provoke contradictions between men and women in order to attract attention, trying to persuade women to deny male pressure or induce men to despise female rights. They blindly promote to cater to one party and achieve short-term economic benefits. Women should correctly understand themselves, clarify their status and value as subjects in the objective world, and achieve both rights and obligations. The government should also issue corresponding policies to eliminate bad media and provide a good information and information environment.

5. CONCLUSION

All signs show that feminism, as a new social thought in the world, has greatly promoted the progress and development of mankind. Especially for female liberation, it has made an indelible contribution. At the same time, feminism, as a new right framework ideology and spiritual position, has enriched the spiritual level of mankind in many aspects such as society, economy, culture, and politics, and has become a necessary prerequisite for the harmonious development of mankind.

REFERENCES

- [1] Ni Zhijuan, Historical Review and Contemporary Development of Feminist Research[J]. Jiangxi Social Sciences, 2005, 000(006):135-141.
- [2] Zhang Jie, Reflection and Transcendence: A Summary of Contemporary Feminism Research [J], Journal of the Party School of Shanxi Provincial Committee of the Communist Party of China, 2011, (006): 122-125.
- [3] Chong Yige, Research on the Gender History of the Republic from the Perspective of Contemporary Marxism-Feminism Theory[J], Tsinghua Sociology Review, 2017, (001): P.43-59.
- [4] Jia Ni, The Developing Feminist Movement and Its Realistic Dilemma: Reflection on the Theory and Practice of Feminism [J]. 2021, 1(2014-2): 68-70.
- [5] Li Juan, Review and reflection: Atwood Research from the Perspective of Feminism [J], Journal of

China Women's University, 2007, 5(02): 63-67.