

# On the Independent Personality of Chinese Women -- From the Perspective of Philosophy

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## ABSTRACT

This article will discuss the problem of shaping female independent personality from the perspective of philosophy. This paper first discusses the causes of the formation of women's non independent personality: one is the profound social and historical reasons; the second is the reason of women themselves; the third is the prejudice of male groups on women. In fact, this paper discusses the interactive relationship between the formation of women's independent personality and social development: first, it mentions that the continuous improvement of women's status is the inevitable result of social development; second, it discusses the great role of women in creating human civilization and promoting social development; third, it discusses the shaping of modern women's independent personality, which needs not only the high development of social civilization, but also the continuous renewal of social concepts. It also needs the unremitting efforts of women themselves. To sum up, the shaping of Chinese women's independent personality needs to be placed in the history, treated and analyzed from the perspective of the development of the times. On the basis of analysis and discussion, the shaping of women's independent personality should be promoted.

**Keywords:** *female independent personality; molding; philosophical discussion*

## 1. INTRODUCTION

In the history, Chinese women had no independent personality, and men were the reference coordinates of female personality. But this phenomenon is only the product of certain historical conditions. With the progress of society, women's self-consciousness is gradually awakening and independent personality is forming. However, the real shaping of Chinese women's independent personality still needs the joint efforts of female and male groups, reflecting on the difficult steps of female personality development, seizing the opportunity to reshape the independent and perfect modern female personality.

## 2. THE CAUSES OF THE FORMATION OF WOMEN'S NON INDEPENDENT PERSONALITY

### 2.1 Historical reasons

Women had a glorious period of goddess in human development. However, with the progress of production mode, the low productivity of ancient human beings and

the dangerous natural environment faced by human beings played a natural complementary role in the division of human gender, and the superiority of men was gradually revealed. Men are becoming more and more humanized in the process of material production, while women are gradually alienated from the "complete human being. As human producers, they stay at the stage of conscious things, and have no personality at all. <sup>[1]</sup>In China, the long history of feudalism, thousands of years of customs and traditional sedimentary constraints have led to the male centered power rule. From Confucius' advocacy of "only villains and women are difficult to raise", to Zhu xi's formulation of "three cardinal principles and five constancies" from the perspective of philosophy, has always regarded men's superiority over women's inferiority as a matter of course. The self-sufficient natural economy with family as the unit in feudal society strengthened the natural attribute of female fertility carrier day by day. However, its social attribute, that is, the social subjectivity as the essence of human being, was lost and became the vassal of men. This traditional consciousness of men being superior to women is not only deeply rooted in men's personality psychology, but also rooted in women's personality

psychology, becoming what Jung called "collective unconsciousness". What's more, it has become the basic principle that the oppressed and enslaved women consciously accept and follow, and even affect the survival choice and practice spirit of the whole nation.

## **2.2 Current social reasons**

With the establishment of socialist system, women have realized their independent status in law. However, in real life, feudal cultural concepts such as "men are superior to women", "men are in charge of women and women are subordinate" are still binding on some people's behaviors and become the impediment of shaping women's independent personality. First of all, "men in charge" is still some women's own choice. The intention to choose a spouse reflects the self-orientation of some men and women in the future family. In recent years, relevant surveys show that a large number of female college students pay more attention to the return of traditional female roles.<sup>[2]</sup> They think that the equality between men and women advocated by women's Liberation in the past is the equality with protective significance in the competition for survival. This liberation is a heavy price for the loose marriage and family and the loss of female charm. Now they don't want to pay that price again. Some girls want to train themselves into future housewives as soon as they enter the school, learning to make up, cut and cook. The girl Minister of a school declared: "the purpose of the Department of girls is to train girls to be good wives and good mothers in the future." Second, there is a sense that "men are stronger than women" in the social evaluation standards of women. China is one of the countries with the highest legal status of women in the world, but there is a big gap between women's legal status and their actual status. In particular, the problems that were originally thought to be solved, such as the difficulty of women's employment, political participation, and different pay for the same work, still appeared one after another. Therefore, 89.2% of the respondents believed that there was inequality between men and women around them.

Third, although women in socialist society enjoy independent personality and obtain their material and spiritual dependence from the welfare security provided by units and collectives, some women's psychological dependence on men and their dependence on society has not been eliminated. In the face of the merciless market, they often lack adaptability and psychological preparation than men. When they encounter difficulties and conflicts, they are not looking for self-help, but looking for the object to rely on, and still have not changed their fate of depending on others. Fourth, due to the influence of traditional social culture, people are more accustomed to examine the female image from the perspective of male center. For example, the female

images in advertisements are gradually being alienated and materialized, becoming the symbol of certain commodity grade and consumption grade. Fifth, the prejudice of the mainstream discourse of male centered culture on "gender equality". From the early 1980s to today, the voice of "let women go home" has been constantly heard.<sup>[3]</sup> In the face of labor surplus, male economists and sociologists have offered advice to the government, citing classics to create legitimacy for "let women go home". Some resort to "physiological determinism", emphasizing that women are born weak and most suitable for housework, while others call on Chinese women to learn from Japanese women and make sacrifices for modernization.

## **3. THE INTERACTION BETWEEN THE FORMATION OF FEMALE INDEPENDENT PERSONALITY AND SOCIAL DEVELOPMENT**

### ***3.1 The continuous improvement of women's status is the inevitable result of social development***

As the creator and receiver of social civilization progress, the all-round development of human beings is the inevitable trend of social development. Similarly, as the main part of human beings, the status of women has gradually improved and the formation of women's independent personality is also inevitable. From the perspective of China's development history, the traditional Chinese psychological consciousness of "women's ignorance of state affairs" for thousands of years led to the fact that men became the backbone of social and political movements and the leading force to save the national crisis and call for social equality in modern China. In the period of the old democratic revolution, the national bourgeoisie first criticized the oppression and destruction of women by feudal system and feudal culture from the historical height of national subjugation and extermination.<sup>[4]</sup> Among them, Kang Youwei and Tan Sitong, the "reformers with lofty ideals", were the most acute and fierce. Kang Youwei discussed women's problems with considerable length in *Datong Shu* and called for women's liberation. He said that both men and women are born human beings, but the old culture oppressed women and made them "unable to stand on their own feet, be engaged in official duties, serve as officials, serve as citizens, prepare for parliament, or even engage in learning, or become famous..." Liang Qichao also advocated that "women should have their own rights". During the revolution of 1911, the bourgeois revolutionaries represented by Sun Yat Sen consciously realized that women's liberation was an important task of bourgeois democratic revolution. They publicized the equality of men and women and opposed family autocracy. The period of the

May 4th movement is the initial awakening period of Chinese women's consciousness. Its main sign is to strive for the independence of personality. As the vanguard and protagonist of the new culture movement, Li Dazhao, with the theory of class struggle as a weapon, placed the development of women in the development of human beings, and actively remolded women's personality.<sup>[5]</sup> He called for "women are also human beings and should have independent personality", advocated "restoring independent personality", and used historical materialism to analyze the root causes of women's low status economically. The establishment of new China, for the first time in Chinese history, established the qualification of women as the main body of society as men, with the same personality and dignity as men. The Chinese government uses legal, administrative and educational means to eliminate all kinds of discrimination against women and protect their special rights and interests. Chinese women have enjoyed the equal rights that Chinese society has never achieved for thousands of years, which many developed countries have enjoyed for hundreds of years. Today, with the transformation from traditional society to modern society, the changes in politics, economy, culture, daily life and other fields in Chinese society have provided practical opportunities to change female sexism. It is very important for Chinese women to breed and form a perfect life form and personality form of modern women.

### ***3.2 The great role of women in creating human civilization and promoting social development***

Women and men are both the propellers of human history and the creators of material and spiritual civilization. Comrade Mao Zedong has a famous saying full of philosophy and passion: the day when the women of the whole country get up is the time of the victory of the Chinese revolution. This is an ardent expectation for Chinese women to rise to the revolution, and it is also a warm praise for their revolutionary historical role. In the long-term revolutionary war, Chinese women have integrated their struggle for their own liberation with the liberation of the proletariat and the masses of the people, and with the liberation of the Chinese nation. They have fought bravely and have made unremitting contributions to history. Participation in social labor is an important prerequisite for women's liberation. Under the socialist system, women of all ethnic groups in China have been greatly released from their intelligence. They gave full play to the spirit of national masters, actively engaged in the struggle to eradicate the remnants of feudalism, and extensively participated in socialist construction and other social activities. It has played an irreplaceable role in industrial and agricultural production, science, culture, health, education and other undertakings. In today's China, which is marching towards modernization, the majority of women further

emancipate their minds, stand on their own feet, and devote themselves to the great practice of socialist modernization and reform and opening up. They have made outstanding contributions to the development of national economy, the improvement of the level of social productivity, the prosperity of science, culture and education, and the construction of socialist spiritual civilization.

## **4. IMPROVE THEIR OWN QUALITY AND SHAPE MODERN FEMALE PERSONALITY**

### ***4.1 Self-confidence and self-improvement, get rid of attachment psychology***

Self-confidence is the guarantee of women's success. The ancients said, "self-knowledge is the best, and self-confidence is the strongest." In the face of ruthless market competition, women may lose their old special organizational care. Therefore, it is necessary to renew the concept, get rid of the dependent psychology, set up the self-consciousness of emancipating oneself, and participate in the social life with the attitude of subjectivity. Because the state and society can only provide assistance for the equality of men and women at best, which cannot replace the ultimate realization of women's values.

### ***4.2 Improve women's quality and shape the perfect female personality***

In the final analysis, competition in society is about quality and talents. Without the overall improvement of women's quality, it will be difficult for women to get rid of the fate of letting others liberate themselves. There is no denying the fact that quite a few enterprises have their own reasons in the process of labor optimization, enterprise transformation and personnel reduction. To change this situation, although it is inseparable from the social security system and the state's intervention in the behavior of discrimination against women, what is more important is whether women themselves have the quality to participate in fair competition. Self - quality is the foundation of realizing self - value to the greatest extent. However, the improvement of modern women's quality and the shaping of independent personality are not the alienation of feminine temperament. Women's professionalism cannot replace women's life characteristics. Otherwise, it is not the independence of female personality, but the alienation of female personality. They should seek a kind of coordination between professional sex and female temperament, become an independent social practice subject. Women should maintain the connotation of female temperament, have the modern personality style such as rational, steady, agile, open-minded, and decisive, reserved the

glamour such as gentle, virtuous. The fusion of the two, which we call the female quality of the combination of rigidity and flexibility, will be regarded by most women as a relatively perfect modern female life form and personality form.

## 5. CONCLUSION

The evolution of personality is an important symbol of the degree of human liberation. Through the discussion of Chinese women's independent personality pursuit, we can see that Chinese contemporary women have made a new leap in the pursuit of personality, and will get further development. Although there will still be many difficulties and twists and turns on the road of their liberation, we can firmly believe that with the development of economy and the overall progress of society, Chinese professional women's pursuit of independent personality is bound to become more and more intense, and the spiritual connotation of this pursuit is bound to be more and more rich, thus showing a comprehensive and integrated trend. This is in line with the inevitable requirements of women's Liberation and the progress of the entire human history. As a special group of human beings, women's Liberation and personality development are not carried out in isolation, but closely linked with the male group and the whole human liberation and personality development. Therefore, we must conscientiously summarize and explore the law of women's group liberation and personality development, and create realistic social conditions for their personality independence and the generation of "complete person", so that when they realize the comprehensive and free development of their personality, the whole human beings will be truly and thoroughly liberated. This is the significance of our discussion on female personality liberation.

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