

Research on the Development of Feminism in China under the Influence of Western Feminist Movement

Mingxin Lou

MET College, Boston University, Boston MA, 02115, U.S.

lmingxin@bu.edu.

Abstract

The Western feminist movement has a long history and is still in the ascendant. It can be roughly divided into the "seeking similarities" stage from the 18th century to the 20th century, the "seeking differences" stage in the 1970s, and the "seeking harmony" stage after the 1980s. From the perspective of its development process, whether it is the stage of political struggle or the stage of theoretical achievement, both are attempting to subvert mainstream culture, striving to change marginal situations, and achieving remarkable and fruitful results. The two bring a glimmer of hope to vulnerable groups, especially women, illuminating the dusty and overshadowed culture and history. It has made us increasingly realize that the issue of women is not simply a matter of gender relations or equal power between men and women. In China, the existing cultural, social, economic, and legal differences between men and women are seen as products of male rule. The feminist movement can only achieve true victory after first breaking through male rule.

Keywords

Western feminist movement, Feminism, Develop.

1. Introduction

Feminist socialism is a kind of social ideological trend with extensive influence in modern western countries, which is the product of the combination of feminist ideological trend and socialism in western countries and reflects the influence of Marxism on feminism. If the contemporary western "feminist criticism is one of the daughters of the women's movement", then feminist theology may as well be one of the daughters of the women's movement[1]. The western feminist movement has a long history and is still in the ascendant. It can be roughly divided into "seeking common ground" in 1960s from 18th century to 20th century, "seeking difference" in 1970s and "seeking harmony" after 1980s. Feminist theology and feminist criticism are part of contemporary western feminist thought, both of which originated from the second wave of feminist movement in the West in the 1960s and 1970s. They are dynamic, pluralistic, open and subversive, especially with strong political color and practical significance [2]. Liberal feminism is an early theoretical expression of feminism, which advocates rationality and advocates that men and women are born equal. The subject of behavior is only an individual's internal subjective will, not a universal objective will, so it may become a subjective and one-sided thing. Third, the ethical stage. Free will, that is, through external things and through the heart, is fully realistic, which is ethics. Ethics is the concept of freedom that becomes the nature of the existing world and self-consciousness. Liberal feminism ignores the reality of male power and male domination, thus weakening the fundamental potential of feminism. If they think that the existing differences between men and women in culture, society, economy and law should be regarded as the product of male domination, the feminist movement can only achieve real victory after breaking the male domination first. Judging from

its development process, both of them are trying to subvert the mainstream culture and try to change the marginal situation, and have achieved remarkable results. Both of them bring the dawn of hope to the disadvantaged groups, especially women, and illuminate the dusty and covered culture and history, which makes us realize more and more: "Women's issues are not simply gender relations or equality of power between men and women, but relate to our overall view and all explanations of history [3-4]. Influenced by the French Revolution, the main task of this stage is to overthrow the feudal hierarchy and the oppression of the feudal class, achieve class liberation with men, and strive for equality between men and women in this process. The goal of the movement is mainly to strive for equal political rights with men. However, the theory of gender equality, which encourages women to take men as the standard and model, implies that men are superior to women in value judgment, which is in line with the male-centered cultural tradition. Feminism, on the other hand, focuses on a series of unequal status and roots of women in society and strives for women's rights and liberation. Through the understanding of feminist socialism, we have a more comprehensive analysis of the development of women in China.

2. Seeking Similarity "- The Stage of Liberal Feminism

The so-called 'seeking common ground' refers to women being on par with men and demanding the same rights as men in all aspects. This beautiful wish of women originated first from the Enlightenment in the 18th century and the French Revolution. After the Second World War, various contradictions re lined up and feminism also took up the banner. The main idea of Marxist feminism is to demand equality between women and men in terms of economy and Class conflict, and to demand women's status in material matters: while "radical feminism" and "liberal feminism" liberal feminism demand women's liberation in terms of "sex" and challenge the entire male society [5]. Enlightenment thinkers, representing emerging bourgeois forces, declared that "freedom, equality, and fraternity" were equally applicable to men and women in order to encourage women to join the struggle against feudal stubborn forces. They also depicted a bourgeois kingdom paradise for women with a series of tempting slogans such as "everyone is born equal", "innate human rights", and "sovereignty belongs to the people"[6]. As shown in Figure 1, the "Declaration on Women's Rights" issued by the pioneers of the French feminist movement deeply touched middle-class women in England, causing them to start thinking about the true status and rights of women. In 1792, Ms. Mary Wollstonecraft of Britain published the "Advocacy of Women's Rights", also known as the "Defense of Women's Rights", which described in detail the unfair treatment of women in society for a long time, demanding the development of women's intelligence and equal rights in all aspects.



Figure 1 Western Feminist Movement

The common sphere is the sky of men, which confines women to the Private sphere. For thousands of years, many people, including women, have embedded it in their consciousness as a culture and an idea. Without breaking the mental shackles and the division between the public sphere and the Private sphere, women's complete liberation is impossible. If women have no right to sign important contracts or testify for wills; A wife must obtain approval from her husband before engaging in litigation, business, inheritance, gift, acquisition, disposal, or mortgage of property, and engage in professional activities[7].

3. "Seeking Difference" —— Radical Feminism Stage

The so-called "seeking difference", that is, pursuing the uniqueness and superiority of women different from men, refers to the rise of radical feminism in the United States and its uniqueness in theory and movement. The root of women's oppression lies not only in patriarchy, but also in capitalism and the combination of capitalism and patriarchy. There is a close cooperative relationship between patriarchy and capitalism. In order to protect their parental privileges, men use the capitalist system to strengthen the restrictions on women's rights, making them economically obedient and dependent on men [8-9]. The western capitalist world has entered a period of relatively stable development, with the rapid development of modern science and technology in aerospace, computer, biological genetic engineering, new energy, new materials and other fields, the emergence of high-tech and industries, the increasing social wealth and the continuous development of cultural and educational undertakings.

No matter what labels feminist thoughts are labeled, their spiritual and political obligations to women are the same. These labels are just the theories that feminists are formed from gender, class, race, city, age, personality, sexual orientation, etc. Why women are oppressed and various solutions to eliminate this social phenomenon are put forward. As shown in Figure 2, in the 1820s and 1930s, due to the development of the British industrial revolution, more women participated in industrial labor and social activities, and first launched a campaign for political rights. In 1832, when the electoral law was amended, British women began to fight for their social status [10]. After 1860, British women began to participate in politics effectively. At the same time, various women's organizations for political participation have been established. In 1889, Emmeline Pankhurst, the leader of feminist movement with practical spirit, established the "Feminist League".



Figure 2 Women's Political Participation Movement

Radical feminism is based on the opposition to liberal feminism, pointing out that the gender "equality" and "justice" pursued by liberal feminism is not value neutrality at all, but a game centered on male power, because the whole Binary opposition world view is a complete set of male standards.

4. Enlightenment of Western Feminist Movement on the Development of Women in China

4.1. Economic independence

Although the discourse of modern rights provides a theoretical tool for women to voice their opposition to gender tyranny, we have to admit that women's various movements for their rights and their awareness of their rights have not yet reached consciousness. Men and women should have equal opportunities for competition. Its core idea still does not get rid of the concept of male-centered, and still takes men's norms as the standard, requiring women to become like men, invisibly treating women as social objects, thus ignoring the unique value of women's quality, the interests of women's healthy groups and the strength of groups. In China, women should actively participate in social production, and have their own jobs. With certain social occupations, they will have certain economic income, and they will no longer be completely dependent on their husbands as in the past, thus improving their status in the family and gaining economic independence.

4.2. The awakening of self-awareness

Traditional gender consciousness such as "strong men and weak women" influences women's thinking intentions and behavioral patterns, causing them to exhibit a certain degree of personality attachment. The loss of women's essential characteristics when launching the women's movement is a result of the response of men's unique culture in attacking women and using male weapons to fight against women, "For a long time, when determining cultural purposes, the characteristics of women's legal rights in public life and women's independent participation have not been recognized. As far as the factions of feminist movement are concerned, they can be generally divided into four groups. First, liberal feminism. As shown in Figure 3, in July 1848, the first American Women's Rights Conference was held under the auspices of Mrs. In the late 19th century, fighting for women's suffrage became the main purpose of the women's movement in the United States. Many bourgeois women have established women's political participation groups and actively carried out campaigns for women's suffrage.



Figure 3 Shows women fighting for power

Based on the basic idea of liberalism, that is, human beings are created equal, this school proposes that women naturally have the same basic rights and privileges as men, and opposes the argument that women enjoy complete rights and privileges that are denied structurally.

4.3. Equal political rights

We should get equal political rights in law, so that women can actively participate in the social and political fields, participate in and discuss politics as much as possible, give full play to women's role, bring their potential into play, and be politically liberated. Influenced by the French Revolution, the main task of this stage is to overthrow the feudal hierarchy and the oppression of the feudal class, achieve class liberation with men, and strive for equality between men and women in this process. The goal of the movement is mainly to strive for equal political rights with men. However, the theory of gender equality, which encourages women to take men as the standard and model, implies that men are superior to women in value judgment, which is in line with the male-centered cultural tradition. It ignores the physiological differences between the two sexes and ignores the unique value of women's quality. Liberal feminism ignores the reality of male power and male domination, thus weakening the fundamental potential of feminism. If they think that the existing differences between men and women in culture, society, economy and law should be regarded as the product of male domination, the feminist movement can only achieve real victory after breaking the male domination first.

5. Conclusions

Western feminism has always upheld the idea of enlightenment as the norm. The enlightenment thought, such as universality and Gender neutrality, was once the goal of feminism. The Enlightenment ideology and modernist superstition of "technological progress" believe that with "rationality", humanity can ultimately establish "objective knowledge" and "absolute truth", thereby reaching the happy shore of the Great Harmony world. The reason for categorizing the feminist movement into the Western postmodern trend from the perspective of ideological history. However, if this subversion is to truly have sufficient power, feminists and even the entire female community must unite into an internally consistent and homogeneous entity. Not to mention. The liberal discourse of modernity is so powerful that even under the impact of postmodern trends, it still maintains its vigorous vitality. For this discipline of "men and women cannot be the same", the women's movement proposed that "men and women are the same", criticized the stereotype of masculinity and Femininity, and provided the most powerful challenge weapon for feminism. In China, when Liberal feminism cross that stereotype, they will get a sense of liberated freedom. Like feminist anthropology, feminism itself must also face differences. In the final analysis, Feminist anthropology's contribution to contemporary feminism is to point out the value of comparison and the importance of recognizing differences, which also reflects the characteristics of the prosperity and development of Feminist anthropology in this period.

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