

# *The Influence of the Western Feminist Movement on the Chinese Feminist Movement through the Mass Media*

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**Abstract:** The feminist movement has its roots in Western progressivism. The basic feature is the struggle for women's rights and the demand to protect and expand the rights they deserve. Feminism is currently gaining significant influence in the West and in modern China. However, the development of feminism in China has more obvious differences from the West. Chinese feminists acknowledge the existence of patriarchy, demand their own voice, and hope to express the situation and thoughts of women through writing and media communication. The ultimate goal is to achieve true equality with men, to stop being dependent on them, to stop being their toys and slaves.

## 1. Introduction

The term feminism first appeared in France, implying the emancipation of women, and later spread to England and the United States, where it gradually became popular. It was introduced to China during the May Fourth Movement.

The feminist movement has its roots in Western progressivism, especially in the reform movements of the 19th century. Western feminism is divided into three stages: 1. first-generation feminism, 2. modern feminism, and 3. postmodern feminism.

First-generation feminism originated after the French bourgeois revolution and the Enlightenment, and coincided with the industrial revolution in Europe. The initial demand was that women should be equal to men in economic, educational and legislative terms, seeking women's emancipation mainly from the economic aspect. The feminist movement in China from the 1920s to the 1940s was mainly influenced by the same first generation of feminism. Feminism in this period did not rise to the level of theory, but was mainly a matter of practical activities. The second generation of feminism emerged in the early 20th century to the 1960s. During this period, the people of the world experienced two world wars, the collapse of colonialism, and a reshuffling of the major conflicts facing people. Feminism began to challenge "class" institutions. The third generation of feminism placed greater emphasis on philosophical thinking beyond the feminine, and became more socialist and sexually liberal. Feminism's basic characteristic was the struggle for women's rights and the demand for the protection and expansion of their entitlements. It is believed that women have always been discriminated against and restricted by customary forces and laws, and do not enjoy the same political, economic, cultural and social status as men. However, feminism has so far been more socially influential and less politically influential.

The development of feminism in China has had a social impact at different times. The

development of feminism in China has been influenced by historical reasons, and the modern mass media have guided and helped in the formation and evolution of feminist consciousness.

Today, the mass media has penetrated into the daily life of almost everyone. The cultural values constructed by the mass media inevitably have a significant impact on the shaping of gender concepts. The concern for women's development and the search for the root causes of gender discrimination must penetrate into the field of communication. The call for gender equality in the mass media is not an extreme feminist demand, but a human rights issue and an important part of the struggle for democracy in society.

## **2. Literature review**

### **2.1 Definition and goal of Feminism**

Feminism is a social theory and political movement that is primarily informed and motivated by the female experience. It is a political movement about women's oppression and the ways and means to empower them. Feminism encompasses "women's right" and "women's perspective". It refers to all practical activities and theoretical ideas of people who work for the elimination of discrimination against women and for the equality of men and women. Feminism is a combination of theory and practice, a belief and political form of equality between men and women, which aims to oppose all inequalities, including gender discrimination. "Let women share in the rights and they will compete with men in virtue"[1].

### **2.2 The history and development of Feminism**

Feminism began with the Enlightenment and the French Revolution, and its formation was marked by the publication of M. Wollstonecraft's work "A Defense of Feminism" in 1792. Starting around 1870, feminism made two waves within a century. From around 1870 to around 1920. The main schools were liberal feminism (or mainstream feminism), which pursued individual rights, and romantic feminism, which emphasized happiness through personal love. Most of the main representatives of this period came from the middle class and were not very theoretically well educated. Attempts were made to follow the path of reformism. This was the classical era of feminism, so it is called the "Old Climax". At the same time, feminism was gradually transformed into an organized social activity in the 19th century. This was because there was a growing belief that women were being treated unequally in a male-dominated society.

A second surge occurred in the 1960s and 1970s, peaking in the late 1960s and spreading to most Western countries. The main schools of thought were radical feminism, which believed in female superiority and aspired to be free of men, social feminism, which demanded the abolition of capitalist relations of production, and cultural feminism, which focused on transforming traditional macho culture. The main representatives came from all walks of life, had high cultural and theoretical literacy, and advanced feminism considerably in terms of theoretical scholarship. Influenced by the New Left movement, these individuals came on the scene with a rather radical face. A feminist revolution was called for to revolutionize the reality of society. To remove the power of patriarchy in all fields and create a new "feminized" world of compassion and love. This wave, known as the "New Wave," marked the beginning of the modern era of feminism.

### **2.3 Classification of Feminism**

Feminism in the West can be divided geographically into two major schools:

1) Anglo-American School: The evolution of feminist aesthetics from the 1960s to the

comparative study of gender differences in the 1980s reflects the uniqueness of the female perspective. 2) French school: deeply influenced by Derrida's structuralism and Lacan's psychoanalysis, its theories have obvious structural overtones.

Feminists have always had different opinions on the issue of "gender inequality". Based on this phenomenon, feminism can be divided into different factions through different opinions [2]. At the same time, any feminist can integrate multiple perspectives [3].

They are: liberal feminism. The oldest feminism. Liberal feminism does not attribute the cause of women's oppression to a certain system: such as patriarchy or capitalism. They believe that gender inequality is the result of male prejudice against women [4]. Liberal feminists are reformists and seek to gain equal rights and freedoms within the capitalist system. Socialist feminism, also known as the Marxist school. Believes that the root cause of female oppression is the capitalist system. It believes that the economic structure and profit orientation of capitalism has shaped a set of concepts that meet economic needs but marginalize women, and that the key to solving the problem is to overthrow the capitalist system. They want legislation to protect women. Radical feminism, on the other hand, sees the oppression of women as a problem of patriarchy, a system that gives men the right to dominate women. They hope to counteract the violence and inequality against women in a patriarchal society by forming a non-hierarchical space to support women. They hope to resist the violence and inequality against women in a patriarchal society by forming a non-hierarchical space to support women [5].

Liberal, social, and radical feminism all agree that women are a unique group distinct from men, a positive factor rooted in the real world. Therefore, women in patriarchal societies are more likely to give human beings a more human and moral mode of existence than men.

At the same time, there are several major schools of feminism: post-structuralist feminism: the view that women are not independent of patriarchal society, but integrated into it. Postmodernism: advocates deconstructing the male-dominated system, constructing a linguistic order that highlights the female perspective, promoting value pluralism advocating value pluralism, and emphasizing the complementary relationship between men and women. Developmental feminism: argues that the mode of production and kinship rules that control the distribution of surplus are determinants of the relative status of men and women. They want to make women economically independent through education and work to ensure their equal status[6].

### **3. Feminism in the Mass Media**

Feminism has had a significant impact in the West and modern China, including the right to vote, the emergence of active divorce and "no-fault divorce," the right to safe abortion and sterilization, and the right to a college education[1]. These changes should not only affect real life, but are also reflected in literature and art. With the development of mass media, literary works are reaching a wider audience, and feminism is expanding its influence in the attention of these new audiences. The mass media reacted to the changing status of women in society through dramatic programs such as television and movies. Diana Meehan believed that television programs should not have sexist images of women slavishly portraying female viewers[7]. If sexism in communication activities is not completely eradicated, women's emancipation will remain elusive and the social life of a nation will be deficient.

#### **3.1 Different audiences, purposes and development of media works**

##### **3.1.1 Feminist Perspectives on Television**

Laura Mulvey, in her analysis of popular cinema, writes that the most powerful weapon is to

destroy the audience's pleasure in "voyeurism" and male "fetishism" and to free women from their exploitative and oppressive status. Abandoning the illusionary techniques of popular cinema allows the viewer to have a dialectical view of the film, rather than treating women (passively) as material for male (active) voyeurism. Tania Modleski argues that soap operas and commercials alternately reveal the dual identity of the female viewer - both as a spiritual and moral guide and as a slave to domesticity. Radical feminist Carol Ashur: TV's portrayal of domestic life tries to enslave female viewers in order to preserve male domination. Women should discover themselves, break away from men, unite with other women, and leave the situation of being degraded and discriminated against by men. This is a poignant exposé of the patriarchal order promoted by television shows, and partly reveals the situation and root causes of discrimination against women.

### 3.1.2 Feminism and Literature

The second coming of the feminist movement was marked by women's demands for equality and emancipation on the one hand, and the greater enthusiasm of readers for romantic fiction on the other. The romance novel had many intentions of discriminating against and subjugating women. Jennis Radway points out that it was both a "mild resistance" and a "suppression of women's sense of resistance. Romantic fiction meets the specific needs of female readers (to escape temporarily from the reality of discrimination and oppression and to seek relief and identity from the virtual world. Some techniques are used to give pleasure to the female reader, and ultimately to lose the spirit of struggle against patriarchal oppression. Women communicators have long been disadvantaged in the mass media [8]. Because women's work is largely confined to the "private sphere," they have little access to decision-making power and are easy prey to sexism. Therefore, feminism should actively use the mass media to expand its audience, study the entire audience field from a female perspective, and explore ways to communicate women's liberation and gender equality from a multidisciplinary perspective.

### 3.2 Feminism in China

In August 1903, *The Women's World Bell* was published by the Shanghai Patriotic Girls' School, the first monograph on women's issues in modern China, and the first slogan of "Long Live Women's Rights"[9]. Although the slogan of female emancipation was put forward for men, the purpose was still because men wanted to enjoy women. Men in the early Republican period were eager to pursue like-minded love after improving their own horizons and wanted to have educated female partners. The germ and driving force of feminism in modern China was the inferiority complex of men under the impact of imperialism.

The twentieth century was a century in which the status of women in China improved by leaps and bounds, and the development of feminist literature can demonstrate this change. During the May Fourth Enlightenment, people proposed "emancipation of individuality" and "democracy and freedom". From the late 1970s to the early 1980s, with the transformation of the overall humanistic discourse in the new era, the second climax of Chinese women's literature and research emerged, which promoted the awakening of women's consciousness. Literary theory was mainly characterized by a concern for the growing prosperity of women writers and the initial absorption and utilization of Western feminist critical theory. The emergence of the market economy in the mid-to-late 1980s and early 1990s led to the publication of women's literature in various series, and in 1995, when the World Conference on Women was held in Beijing, the number of women's literature published reached an all-time high. With the gradual introduction of major Western feminist theories, there has been a new breakthrough in the meaning and understanding of women's literature. The main manifestation is the introduction of the concept of "feminism".

The development of feminism in China has a distinctive feature: it is first and foremost driven by men and is very pragmatic. Chinese feminists acknowledge the existence of patriarchy, demand their own voice, and wish to express the situation and thoughts of women through writing and media communication.

In the long term, the goal should be to move from striving for the harmonious development of both sexes to the blurring of gender boundaries, ultimately making gender less and less important as a factor in social stratification. All people will be able to allow their individuality to develop and be realized to the fullest, thus achieving not only gender equality, but also retaining individual differences to a great extent. The ultimate goal of feminism is to achieve equality with men in the true sense of the word, to stop being dependent on them, to stop being their toys and slaves.

Although given equal rights under the law under China's unique historical conditions. However, Chinese women's feminist consciousness, group concept and theme concept are weaker than Western women. This affects the way they experience and react to mass media interpretations. For a long time, Chinese women have been marginalized and "silenced" without a voice of their own. There are many reasons for this situation. For one thing, in some economically underdeveloped areas, girls do not have the same access to education as boys. On the other hand, the female audience is willing or obliged to devote more time and experience to household chores, which is partly due to the inertia of the patriarchal culture, and partly due to the self-weakening and implication of women's inherent weakness in education and their acquired suppressed monitoring and restriction.

## **4. Western Feminism and Feminism with Chinese Characteristics**

### **4.1 The similarities between Western feminism and Chinese feminism.**

First, the theoretical cornerstones of Western feminism and Chinese feminism are the same. Western feminists' discourse on gender theory contains deep historical materialist implications and shows the general influence of the Marxist view of history and mannerism on Western values. Second, the goal of struggle is all the way. Both Chinese and Western feminism take the subordination of women's rights and interests to men's rights and interests as a political premise, and are concerned with the possibilities and ways of women's emancipation. Finally, the research contents of Western feminism and Chinese feminism are the same. Both Western and Chinese feminism take women as their research objects, "a critical interpretation of women's subordinate status."

After the 1995 Beijing World Conference on Feminism, some experts and scholars, by translating the original works of Western feminism and introducing the research efficacy of Western feminism, applied the theoretical approach and conceptual scope of feminism to study and explore the history and current situation of Chinese women. They have been using feminist theoretical approaches and conceptual scope to deeply research and explore the history and current situation of women in China, seeking to bring into play the role of feminism as a rupture, subversion and deconstruction of mainstream culture.

### **4.2 Differences between Chinese feminism and Western feminism**

Since Chinese and Western feminism emerged in completely different lands, the differences in economic progress, social conditions, and cultural origins of the two societies have determined that Chinese feminism and Western feminism must have obvious differences.

First, the mode of progress is different. The two waves of feminism promoted the progress of feminist theory in the West, and the process of women's emancipation prompted feminism to go



beyond mere political acts, and multiple schools of feminist theory were put into practice, further deepening feminist scholarship and politics. The progress of feminism through social revolution into an independent feminist movement led and dominated by women and focusing on the construction of reason is the characteristic of Western feminism. The Chinese women's liberation movement was only a part of the Chinese social revolution advocated and organized by men. Influenced by a deeply patriarchal culture, Chinese feminism is characterized by a lack of rational reflection and a weakness in male criticism, and the establishment of female self-awareness and independent practice has been slow.

Second, the depth of thought is different. Western feminism has a history of hundreds of years of social thinking, and has developed into a mature theory and knowledge system with rich connotations, becoming a part of Western philosophical thought. Chinese feminism has only been explored for a few decades, and due to the limitations of its research conditions and history of progress, it has mostly started from practical issues and rarely formed an independent and complete theoretical system from a philosophical perspective. Chinese feminist researchers lack specialization and systematic discourse. In a strict sense, Chinese theory cannot be called "feminism" but only "female consciousness" or "gender consciousness".

Again, gender relations are different. Western feminism, rooted in an essentialist cultural tradition, has established a strong sense of female community in the process of progress, and women's liberation means women's liberation from male domination. In contrast, Chinese feminist traditions are always tied to the group cultural spirit, and women's liberation is given a politicized ideological meaning.

Finally, the social influence is different. Since its emergence, Western feminism has not only led to the rapid progress of female subject consciousness in the West and the formation of independent feminist theories and social actions, but also produced a large number of feminists with worldwide influence and theoretical efficacy, and has had a huge guiding and promoting effect on many fields, feminist research has entered the academic mainstream, and gender consciousness has been incorporated into the mainstream of social decision-making and progress. Since the 1980s, feminist studies have emerged from the beginning in China and have done a lot of work for the progress of Chinese women and for gender equality in all aspects, and have had a definite impact on public policies, academics and people's perceptions. However, compared with the Western countries, feminism in China has not been recognized by the mainstream society in the external dialogue; in the internal dialogue, there are still ambiguities and lack of consensus on some general issues, and this kind of research is mostly confined to intellectual women in most professional research institutions in the city, but has not triggered the response of the general women's group, and is also very immature in terms of discipline construction.

From the above three comparisons, we can conclude that Chinese feminism has a great gap with Western feminism in both theory and practice.

## **5. The impact of modern mass media on feminism**

With the development of the Internet the development of the Internet has brought attention and discussion to the issue of gender inequality. In order to defend women's equal rights, feminists have consciously made their voices heard through the Internet and other channels. Chinese women have been influenced by the media to varying degrees. In recent years, there has been a proliferation of news about the differential treatment of the sexes. This has led to a growing call for the development of feminism in the media.

After the founding of New China, books on feminism were translated into the Chinese market, and an expanding readership continues to provide fresh ideas, new feminists, and new social

organizing forces for feminism in China.

## **5.1 Western women in social news**

### **5.1.1 Women's Voices in Roe v. Wade**

The debate over Roe v. Wade has existed in the West for recent decades. The cultural fissures created by the debate over birth control and abortion have a long and painful history. As news of today's Roe v. Wade reversal continues to fester, more and more women are using the internet and social media to express their views. It is not just American women who are outraged in this moment because everyone realizes that the fate of humanity or women is ultimately communal.

Essentially, anti-abortion rights are the consolidation of power in a patriarchal society. Anti-abortion is essentially a disregard for women's lives and a denial of women's autonomy over their bodies. It is yet another insult to women accomplished under a patriarchal hegemonic society. In fact, those who shout that abortion is illegal don't care about the real impact abortion has on women, they only care about their own interests and rules. It is not just women who ultimately suffer from such a change, but all vulnerable groups. Today it is women who are oppressed, so tomorrow the subjects can be sexual minorities, or ethnic minorities. This is ultimately an oppression of the vulnerable. If all decisions are made without people challenging or fighting for their rights, it is still the disadvantaged who will struggle in the mud of suffering, who will be scrutinized, and who will be decided.

### **5.1.2 Human Trafficking Across National Borders**

Many people may not imagine that, at a time when slavery has been abolished in most countries, there are still many people being sold as slaves. According to Foreign Affairs magazine, "The modern global slave trade is definitely larger than the Atlantic slave trade of the 18th and 19th centuries." A modern-day slave is being quietly born in the surging tide of globalization. Women, like livestock, are being resold over and over again, with the difference ballooning into hundreds of billions of dollars in profits, making human trafficking the third largest black trade after drugs and arms. In early 2022, the United Nations Office on Drugs and Crime released the Global Report on Human Trafficking report indicating that in 2020, there were 46,850 victims of human trafficking worldwide. And due to the Covid-19 epidemic, human trafficking is extremely hidden, and the actual number of victims is much more than that. According to a survey published by the International Labor Organization: 50 million people will be living in modern slavery worldwide in 2021. Every year, the global profit of human trafficking is about \$150 billion, of which, \$99 billion comes from gender exploitation. This also means that the main target of human trafficking and slavery is women. Missing women around the world are auctioned off and reduced to prostitution and sex slavery. They are imprisoned, exploited, oppressed and deprived of their birthright. The global trafficking of women stomps on the lives and dignity of women.

The extremely low threshold and high profit inevitably invites rampant crime. Stepping on women's bodies and lives, this black industrial chain is increasingly thriving. The global crime resurrects slavery, which has long been abolished in plain sight, with a new face. Behind each beautiful figure is a line of enslaved, living lives. Disappearing women are working for capital in the underground world, and a bloody primitive accumulation is uprooting from women's bodies. The global trafficking of women is stepping on women's lives and dignity to expand indiscriminately.

### 5.1.3 The Hijab in Iran

The Iranian Revolutionary Street Girls movement, a series of demonstrations against the compulsory hijab for women in Iran and part of the Iranian democracy movement, resumed in September 2022 when mass demonstrations broke out in Iran over the death of Masha Amini and against the compulsory hijab law.

Is putting religious headscarves and clothing on women a manifestation of faith? Not at all, it has nothing to do with faith, it is still driven by profit. The religious headscarf and dress are only a tool and a means to exploit women, a sign that declares women as private property, from which all the evils unfold: marriage of girls, circumcision, rape, domestic violence, deprivation of women of all their rights as human beings. The aim is not to present the woman as an independent and autonomous individual, but to cut off her existential transcendence, to offer her as a prey to the man to satisfy his desires; society does not intend to help her conceive of existence, but rather to obstruct it. They will sanctify these reactionary things to gain the power to exploit women, to enslave them, and naturally to embrace their godfathers beyond measure, in order to preserve the privilege of being a community of men, which has nothing to do with faith

## 5.2 Chinese women in social news

### 5.2.1 The "She" Who Was Gazed At

Recently, there have been a lot of news about the absurdity of female victims on social media in China. The reason for this is that in East Asian patriarchal societies, people generally have more unreasonable demands on women, which implies a patriarchal society's discipline of women. Every once in a while, there is a "witch hunt" on the Internet, where women are rounded up and humiliated over and over again.

It is particularly easy for a woman to be on the right side of an argument. As a victim, it is easy to prove your innocence before you can hold your perpetrator accountable. And that harsh scrutiny stays with you for the rest of your life. In reality, however, even in the case of unfair treatment, women often need to work hard to suppress their anger and avoid "emotional" expressions. Once the emotional taunts are displayed, they are all over the place. Once in the news, some assertive men are already preoccupied with mocking women's appearance while making morally distorted guesses about women's economic conditions. What's more, they are keen to create rumor after rumor for women in terms of gender.

Calling a woman a prostitute and a slut is the fastest way to bring about her social death, and many don't even care if it's true or not. The men who slut-shame women are giving them power over an entire male-dominated society. What we ordinary women can do is to fight the slut-shaming of this society and not let sexual relationships become a deadly threat to women.

### 5.2.2 The Harassed "She"

This year there is a documentary from the BBC called "bbc eye: tracking down the demented: who is selling sexually assaulting videos from China and Japan" which introduces a group in Chinese mainland that specializes in filming "public indecency with women's bodies". In these clandestine videos, unsuspecting girls act as sexual vessels for all the dirty gazes and masturbations.

In a male-dominated world, men's ever-expanding desires are never questioned or regulated, they are only constantly satisfied and pleased by the whole rule that they are the center of the world and the world can always give the green light to men's desires. From beginning to end, women are wrapped up in this vast chain of clandestine filming, placed prominently at the center of the shelf, but neither the consumers nor the producers of these illegal videos ever treat women as human beings.



It's not just clandestine filming; women face all kinds of sexual harassment in real life. This is a maneuver to separate domination of women by men. Men are thus declaring that women are not valued as human beings, but only as sexual beings. As with rape, the perpetrators of sexual harassment act, not because of sexual desire, but because of misogyny.

In a time when patriarchy is still dominant, men are taught from an early age to "hit on" women with a gaze, objectification and sexualization. This misguided education recognizes that men have the right to court whenever and wherever they want, without regard for the other person's feelings. Few people realize that the scope of sexual harassment should only be measured in terms of how women feel about it. Sexual harassment is not just about sex but about power, but power is not just the dumping of a superior on an inferior in a certain circle. There is also the acquiescence to sexual hunters (usually men) in the wider social space, and the denial of the subjectivity of sexual resources.

### 5.2.3 Misogynistic Culture in Context

For thousands of years, women have suffered countless inequalities under the inertia of a patriarchal society, and even people have been conditioned to cause secondary harm to women's situation in their verbal utterances and wording. Misogynistic ideas are everywhere in a patriarchal society. For example, stigmatizing women, such as limiting the threshold for women to move up, and many companies rejecting unmarried and infertile women. Another example is the downgrading of points for male-specific admissions, and many more common stereotypes that limit and block women's power.

The positioning of women in society is actually very unjustified, and "gender" is an acquired status that is "constructed through mental, cultural and social means [10]. Many people subconsciously feel that a woman's place is in the family and that their value can only be realized through marriage. This has led to a constant passivity of women. Now in an attempt to save fertility and marriage rates, the invisible misogyny in the news is starting to become louder and louder. Society is always narrowing the path of advancement for women on the right path while raising the whip to abuse women who overtake the trail until there is no way out for women.

The misogynistic clamor is not only in the media, but also in the verbal expressions and applications of daily life, which can be seen in the mental discipline of women in society. And the profanity that comes out of people's mouths is always given a sexist tone. Because the root behind verbal shaming is a masculine gaze, a subconscious automatic treatment of women as objects, the gaze is constantly condensed and consolidated by the patriarchal system of women's subordination to men. The patriarchal system, in turn, limits the evaluation of women very singularly to biological sex, and no matter how good she is, still only evaluates her reproductive value, sexual resources and caregiving labor. Under this fraught set of objectifying standards, girls must tailor themselves to become a good girl who meets the world's standards. At the same time, new degrading terms are being created, and one by one, words that praise women are being contaminated, each one a sharp weapon to round up girls without distinction.

In "Women and Power," Mary Beard points out that these attitudes, assumptions and prejudices are ingrained in our thinking. They do not exist in our brains, but in our culture, our language, and our thousands of years of history. Behind the habitual insults to women is profound misogyny. The verbal insults are meant to mentally discipline women. This traditional language against women is a legacy of the old patriarchal society that remains to this day. It is not a verbal violence suffered by women in a day or two, but a trauma that has been passed from generation to generation throughout a long history. A culture that dwarfs women. What is rewritten is the subconscious and behavioral habits. Language that demeans women also domesticates the female body and mind.

Sadly, the culture and language of degrading women, tied to power, is still prevalent to the present location. Pop culture goes to great lengths to portray negative images of women, reaching a

misogynistic resonance and orgy with its audience over and over again. There are more and more derogatory words, and the positive words are so polluted that they can no longer be used.

## 6. Results and Discussion

The development of Chinese feminism was shorter than in the West, feminism was initiated by men, and the development of Chinese feminism was often influenced by feminist movements and thinking in Europe and the United States. China has rarely had a feminist movement of its own, but has more often been subliminally influenced by foreign ideas to change its gender perceptions.

The cause of these problems boils down to the fact that women are too easily deprived of their right to education. This stems from the perceptions of people influenced by thousands of years of patriarchal rule, and in China, too many forces are working together to deny girls the opportunity to be wise.

In recent years, we can find in our lives that women are starting to go to school and get educated just like men. Only with adequate education of the mind can women become aware of the importance of their rights. The fact that women are starting to work in the same way as men in society means that women are by and large economically dependent on men, and henceforth they are not subordinate to men. The fundamental reason for the change in women's status is that women have the same access to jobs and social resources as men after education.

On the whole, China has overturned the patriarchal gender system of the past, but at present China can only be described as a "semi-masculine society" and women are still socially disadvantaged. In the political and economic spheres, men tend to dominate. Women are still very much underrepresented among politicians, corporate executives, and scientists. Women have a much harder time growing up and are trapped by a set of invisible chains and standards under the influence of traditional patriarchal attitudes. Because society places a heavy burden on men and tilts resources toward them, women are often asked to block their strengths, and then women as a whole tend to get frustrated and deny their strengths and abilities.

We need to break this bondage and be wary of the sugar coating of a patriarchal society and the shaming and aesthetic suppression of degrading words for women. Be wary of downward freedom.

## 7. Conclusion

True emancipation of women does not mean a return to the oppression of men from the standpoint of gender antagonism, but rather a state of natural harmony, equality and mutual respect between the sexes. Gender inequality is based on marriage and family organization, on work and economic, political, religious, artistic and other cultural products. At present, we still live on a patriarchal soil, and all rules and institutions are designed to "make men all human beings by default". Any seemingly technology-neutral thing placed in a misogynistic environment is in fact very likely to have gender bias, which leads to gender discrimination everywhere but invisible. Therefore, achieving gender equality requires the concerted efforts of all sectors of society.

In the light of the trend of globalization and peace and development, feminism formally emphasizes cultural pluralism and harmonious coexistence, on the basis of which a new multicultural form is created, which not only shows the creativity of women's culture, not only creating theoretical and organizational forms for women's development, but also making organic grasp for the forward development of humanity as a whole. Because in the concept of patriarchy and male domination, it is often a single mind that is used to maintain a single gender domination, and it often uses extreme methods that are harmful to humanity such as war and violence to solve problems. Feminism, on the contrary, adopts female discursive power and discourse, blends the fruits of various cultures, unites various creative forces, and brings about a new vision of women's development and human

development. Feminists hope and change the world so that it can begin to listen to women, see women's work, and give women space.

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