

The Impact of Social Networking Sites on Feminism in China

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Abstract

What is the role of Social Networking Sites in feminism in China? Feminism is a very complicated problem. First, it has experienced different stages of development. Second, it is inclusive both in theory and in practice. With the rise of Social Networking Sites in China, female self consciousness has risen. First, we should regard feminism as an integral issue. Secondly, the feminism issues still need to be based on the economy. Thirdly, we should establish our values on the basis of historical materialism.

Key words: Feminism; Entirety; Historical materialism

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INTRODUCTION

What is the role of Social Networking Sites in Feminism popular culture? In this thesis, I try to make a proposition that Social Networking Sites rise female self consciousness. We can see the context and logic of feminism present more and more clear. I try to divide my statement into three parts. The first part is to explain feminism popular culture on the Social Networking Sites. The second part is to illustrate the context and logic of feminism. The third part is to analyze the important role of Social Networking Sites in Feminism popular culture.

1. THE PRESENT SITUATION OF FEMINISM IN CHINA

With the rise of Social Networking Sites in China, female self consciousness has risen. Women's identity is enhanced, and they have higher expectations for themselves and the society. They want to get the recognition in society equally with men. The differences between the sexes should not be the source of the power balance, but should be reflected in the satisfaction of the personal demands. According to the genetic biology, the individual intelligence depends mainly on the mother. The mother played the most important role in the child's growth stage, because they accompany for the child the longest time. The child's temperament, the style of life and the way of the future development will be influenced by the mother. Beyond the families can provide material conditions, we obtain the spirit is more important. In the society of male power as the traditional culture, the development of feminism in China must be emphasized.

The power of female in society becomes the theme of the cultural field and the artistic field in China. For example, the fashion magazine hosted 2013 women's role model of "fashion leader" in China. It is the perspective of fashion which is the influence of female to social spirit, the pursuit of quality of life and the perception of happiness. Women's role model should show the courage to create a future and unparalleled confidence of the beautiful character. Women have shown their own ability and strength in every field, and Female topic has become a hot issue in society. We can see more and more films and TV programs from the perspective of female, and they have caused a high concern. It can be said that the development of feminism in China provides a new perspective for people. But what we need to note is that the value of the feminism culture is right or not. At the same, we must reflect whether it can guide the development of feminism in China. The development of

feminism in China starts late, and is influenced by the theory and movement of the modern feminism, so there are some problems we must to resolve. We should clarify the development of feminism and guide the development of this trend according to China's reality.

2. THE DEVELOPMENT STAGE OF FEMINISM

Development of the suppression of women at about 8,000 years ago, duration in the stone age, plow tillage agriculture instead of the hoe planting agriculture and as the main mode of production of hunting and harvesting of plants. The word "feminism" became a vocabulary in French language from 1837. "Robert dictionary" in French defined feminism as that advocating women's role and rights in society. Since the notion of feminism rise in France, the action of expanding the role and the rights of women in society has been followed. For the feminism, the supremacy of the male is not only superiority, but also a kind of system. This system is openly, or cleverly using it can dominate all system and ideology, such as legal, political, economic, moral, science, medicine, fashion, culture, education and the mass media to show man for woman's superior position. The feminism issue is a very complicated problem. First, from the point of view of its origin, its production was born in the 18th century, after the two stages of liberal feminism and radical feminism, to the development of modern feminism. In the period of liberalism feminism, the female of the major capitalist countries in the west gets the right to vote. In the radical feminism stage, the capitalist countries rise of men and women equal pay for equal work, moral concept of equality of men and women as the target movement. Postmodern feminism by modern theory against grand narrative theory which was opposed to the macroscopic theoretical system of everything to the law of development of human society, the idea spread, the local micro theory, and focus on the right to speak. The feminism wave related to the field of culture and ideology. Still, the situation of the suppression of women is not of capitalism, and women's movement is earlier than capitalism. During the middle Neolithic, the balance between man and nature, man and man was broken, and the division of labor between the sexes was not dependent on the exploitation of the division of labor was also broken. From this time, the situation of women was getting worse and worse. Feminism thought was developed with the appearance of the Renaissance. Capitalism had deepened the oppression of women. When Europe's influence stretched to the rest of the world, the military force was a factor in European civilization. Wealth concentrated on Europe and made other regions (Asia, Africa), etc., to become needy, coupled with the trafficking of slaves, and quickly worsened the situation of Asian or African women. The

situation in the West had not been improved, and women workers were excluded from the same trade. Although capitalism is not a woman's full condition of oppression, it has worsened the situation of women. Second, the feminism theory is both theoretically and practically inclusive. One of the constant features of the feminism action is the struggle for peace. They believe that if not through the unfair social things struggle, the struggle for peace is invalid, because social and international unfair is the cause of civil war and international war. The feminism movements have the whole horizon. For example, in July 1985 sponsored by the United Nations, non-governmental women's organizations in Nairobi, Kenya held "International Forum". African women accused foreign power on the continent new colonial rule. They also often support environmental issues, homosexuality, and ethnic issues. All that belong to humanity belongs to the range of feminism.

At present, China is in the stage of post modernist feminism. The fragmentation of social development makes people start to pay attention to individual and culture. The postmodern feminism tries to deconstruct the discourse power of male hegemony as the key to eliminate the inequality between the sexes. In the traditional culture, male discourse is the cornerstone of the construction of culture, the male has been the master of the culture, while the female is in the aphasia state. The ideological discourse can be traced back to Plato and Aristotle. The women tied to housework service, excluded from public life and the rationality and objectivity of the sound. In the first two stages of the development of feminism, Marxism acted as a powerful weapon for women to fight for the right. The postmodern feminism stage is the deconstruction of the Marxism. It holds that the Marx's class theory ignored the importance of female liberation. In fact, although Marx did not have a special writing to feminism ideas, but Marx's class theory has analyzed the reasons for women in the capitalist society are treated by unequal treatment. He believes that the root cause of the oppression of women is private ownership, and the nature of oppression is caused by the class opposition. In the "critique of Hegel's philosophy", when Marx discussed the relationship between state and citizen, he pays attention to the relationship between the sexes. "Men and women constitute the same class, the same nature - the essence of man." (Marx & Engels, 1975, p.355) In "sacred family" in Chapter 8, "exposing the secret of women's liberation, or Louisa - Morel", Marx of women's liberation are devoted. Insult women civilization is not only the essential characteristics and brutal nature, the only difference is that: "savage in the simple form committed sins, civilization is assigned to complex, ambiguous and two sides, the hypocrisy of form... For women to be slaves to this thing, the man himself is better than anyone should be punished." (Ibid., p.105) This shows that the liberation of women is never isolated, but is integrated with the

liberation of human beings. The German Ideology is the important to deepen the liberation of women, and the socialist society is the society that men and women get the full and free development. From the perspective of historical materialism, Marx analyzes the causes of female oppression through the study of relationship between family relationship, person and person, relationship between parents and children. The class theory of Marx was related to the sharp class relationship. At present, Class contradiction is no longer the central conflict, with environmental problems appearing in the development of globalization, women's issues such as postmodern social problems emerge in endlessly. So we should face up to these problems in the historical materialism foundation.

3. POST MODERNIST FEMINISM FROM THE PERSPECTIVE OF MARXISM

The combination of postmodern feminism and Marxism does not mean the path of post-Marxism feminism. If feminism developed to the post-modern feminism stage is objective necessity, then how to guide its development is subjective choice. The postmodern feminism and the post-Marxism feminism are two distinct concepts. Post-Marxism feminism is critical to the philosophy of Marxism, which holds that Marxism is male power centralism. Heidi Hartmann once said

Although early Marxism realized that the women were exploited, they did not pay attention to the differences between men and women under the capitalist system. They did not pay attention to the issue of feminism, that is, how and why the oppressed become a woman. (Sim, 1988, p.158)

In the view of the Post-Marxism feminism, Marx simply regarded women as a class problem and had never been stressed as an important issue. The feminism of the Post-Marxism feminism does not agree with the view that the capitalist system makes the women in the subordinate status of oppression. Instead, it believes that man is the source of oppression. It opposes the emphasis on gender differences because "gender differences are helpful in maintaining the status of male domination." (Kinnon, 1988, p.3) The female is not the natural product, but the culture mold, this kind is the masculine value manifestation. Foucault in "discipline and punish", pointed out that the barracks, schools, prisons, factories, hospitals and other institutions are using various rules control, invades the body of disciplinary institution, the purpose of which is to create "tame" body. Based on Foucault's inspiration, the Post-Marxism feminism believes that the unique physical form of female is also the product of the discipline. The female posture, the appearance, the physique, the attire, the makings, the manner, the diet custom, the manner and so on are all kinds of discipline practice result. The power of discipline penetration in every corner of the society, the lives of

women in the framework of male chauvinism, and even aesthetic are not out of their subject feelings, popular for women of diet, health, fashion, cosmetic, health, beauty, make-up and so on, carrying out invariably female acclimation of intention. Although the Post-Marxism feminism has its positive side, as its own creed: it is essential to explain the discipline practice and the training power of the female. So it does not do it themselves. Deconstruction is not beneficial for the development of feminism, but feminism is pushed into the wrong path, because it did not make the right position for women. The Post-Marxism feminism not only wants to structure the male center, but also to the deconstruction of all the female characters, such as the hatred of the men and the hostility to the female characters. Its extreme behavior has caused the majority of women in the West dissatisfaction. Hof Sommers Christina's research points out, "Today, there are more than 70% of women in American who refused feminist label, to a large extent because the label was occupied by those who deny the femininity. Although the Post-Marxism feminism seems radical, it is only the pursuit of their own personality, this radicalism just to hope that women can have power as men. It is not really concerned about the fate of women, but that the extreme liberation of personality means the complete liberation of women. The goal is even to make women more like men. This trend also began to affect the contemporary Chinese society. Currently popular network culture reflects women's dislike of their own characteristics, they tend to male characteristics of their own pride, and the proud just reflects the deep-rooted patriarchal ideology. By many women's consciousness, the male characteristic is a kind of outstanding character compared with the female characteristic. In fact, resolute, frank character does not only belong to men, they are excellent character belongs to the whole mankind. The reason why men and women are different is not from nature, but because of the different education of the sexes. Women could not exceed the secondary status of her family, work and society. Thus, the dominant position of man in the role of the political economy and the formation of the subsidiary status of women in the housework becomes a fact. Therefore, if feminism wants to change this system, it must jump out of the role and framework in the economy and culture. It is imperative that the development of feminism is guided by Marxism.

First, we must regard the feminism issue as a global issue. This involves the philosophy of "personality", which means that there is no discrimination between men and women, and that there is no discrimination between different classes and races; there is no discrimination between different classes or groups, and that means non discrimination against women. Therefore, the feminism issue cannot be divorced from the problem of class and race. At present, the class problem is not a major problem, but it does not mean that it does not exist. The complexity

of all feminism movements is that women belonging to feminist movements are of different class and race or have different sexual preferences. The phenomenon of this contradiction has been planted in the last centuries, while the women's exposure to the environment has not been deeply eliminated. In fact, women have some inferior class in society, they support or promote the struggle first of all in order to obtain bread and love, and then ask women's right. Some women belong to the ruling class, even though they feel the male law is deprived of female rights under this situation, but they are not necessarily united with the inferior class women. This is the difficulty of the Western feminism movements for centuries. To resolve these contradictions, feminism must pay more attention to the problem of pluralism.

Secondly, feminist issues still need to be based on the economy. From the distinction between the public sphere and private sphere, women are oppressed by different economics. Beauvior in the "secondary" pointed out, the differences between male and female are given, and on the right is not equal. This difference does not necessarily produce a class system itself, but the process of the reproduction of these differences generated the class system. Male power is based on the male to female labor control as its material basis. Men don't let women approach basic productive resources and restrict women's gender patterns to maintain this control. Men controls women's labor, and allow them to serve men through many personal and sexual ways, and raise children. Male employers and workers in women excluded from the male label affixed to a post, their own considerations are in order to maintain gender differences and to keep men in all areas of privilege. The family division of labor means that women choose to attend to housework and raise children, and this is all her business. The division of labor causes the families to distribute injustice, which leads to the labor that women pay for the family. At the same time, the family will restrict women in traditional roles and subsidiary economic, men in the family enjoy different in women's rights, and has decided to work, leisure and consumption of power, also has the authority to violence in the family.

Finally, the development of feminism needs to change the values. Feminism has been confined to a specific role frame in the society of male civilization. Female character traits and physiological characteristics was seen as women were in a weak position of the root causes, so female cast aside their own qualities, hope to have the personality traits of men. This kind of values should need to change, although breaking a traditional culture idea is very difficult. We should see that a certain trait is not exclusive to men or women, but a result of the innate and acquired environment. With the rise of network culture, people in a kaleidoscope of sights of the world, so with the help of network change people's value concept is imperative. Women to be creative and not say that women

have no right to become spouses and mothers, but that they cannot be limited to these roles, to the instilled the notion of a so-called "characteristic of women" as an excuse, and prohibited from engaging in other roles. This value not only men to remember, women also must keep in mind.

The emergence and development of feminism in Social Networking Sites is not only the opportunity for the development of feminism but also the challenge. In the propaganda of feminism culture, we must also see that this is a complicated social problem. Because the weak status of women comes from the change in production mode, if we can't solve the problems women in the economy, then the feminism movements will not have any breakthrough. Contemporary society is in phase with the variation of the rapid development of culture. Maybe we should put all the values and norms of civilization all men upside down is the right path. The future and the development of feminism depend on whether the historical materialism is the basis and pays more attention to multicultural issues. The development of Postmodern Theory contributed to the awakening of feminism consciousness in the world, while the combination of feminism and Marxism pushed the change of global economy, politics and culture. Heterogeneity, difference and micro politics are emphasized in the west, and it can directly promote the realization of the feminism target or other radical political plan. Women gathered in the "political identity" and "differences in politics" to clarify their own special needs and interests. Relative to the feminism consciousness in the dominant development of foreign, the Chinese feminism consciousness began to show a subtle development of the implicit. With the development of the media and the network, the feminism consciousness of the mass begins to awaken. From the female to male character praise can get a glimpse of the general. Therefore, how to guide the development of feminism in China is very important.

CONCLUSION

Starting from the distinction between public domain and private field, the temperament and character of man and woman are distinguished, and women's family life requires that they have intuition, emotion and special temperament. From the moral sentiments, the woman's moral standard, value and morality are the concern and responsibility. Men's public society requires that they have the qualities of reason, justice and non-affection. From the moral sentiments, man's moral standard, value and morality are just and right. From the relationship between caring ethics and justice ethics, the man is concerned with the "justice and power", while the woman is concerned with "love and interpersonal relationship." Women pay more attention to how to protect social relations. The caring theory mainly through three aspects: first, the moral

ability: the study morals principle and the development morals makings; second, moral thinking: through the search for the principle of universal significance to solve the moral problem and in special circumstances to find the appropriate response; Third. Moral concepts: the concern of the rights and the fairness and the concern of the relationship. Caring theory should become the ethics of feminism not only to recognize the value of the act of caring for women, but also to ensure that women are not at the expense of losing freedom and equality, and then to ensure that the full participation of women in public life and political life, and to provide equal access to the women. From the perspective of feminism, the social system, political economy, legal culture, political ideology and so on is reflected by freedom, equality and justice value. Through gender dialogue, re-establishing social rules, reconstructing political and legal culture, creating gender equality environment, creating gender equality conditions, so that the male mode of thinking and female thinking overlap, the consensus reached a gender equality compliance rules. Then this society can not only achieve gender equality, but also can truly achieve equality of all. Of course, there are also flaws in feminism, and many of them are derived from the mainstream of criticism of men. If the male mainstream theory has the European Central suspicion, then the feminine theory and the idea still have the European central theory suspicion. If the male mainstream theories in western countries occupy the dominant position, and then produced by feminism in the critical theory of male mainstream theories and viewpoints could not impact center, will be on the edge of the mainstream theory.

Gender differences are indeed an important aspect of inequality, which is different in concept and in class, and not limited to capitalist society. In real life, however, they are intertwined, strengthening class results, not weakening them. Once in the labor market, women and men face the same inequality. The difference between income and working conditions is the same as the employment of women and in the employment of men, which is determined by the work of the class. There is not much difference between the promotion opportunity and the risk of the downgrade between women and

men, which is determined by the level of work and the starting point of the individual in the class structure. The difference is that women often have worse than their male counterparts at all levels. In each level, their income was more likely to less, their pension tendency to lower, their career opportunities more limited, a greater risk they face common level of imprisonment and degraded. In all of this, however, none of them has stopped the effect of class structure on economic life. The class structure of the labor market is the same for women and for men. In this sense, they are the same system. The difference is that women have to be more forced to be fixed in everyday positions than men. Radical feminist sometimes feel the need to put together and regard women as a class with class oppression and concept, the reason lies in the radical social theory with Marxist historical in nature. Many Marx insist that at least, it is implicitly considered that the class is the only important type of oppression. Class struggle is the only real change possible struggle. According to this special reasoning, the only way to make women free of struggle is to see women's liberation as a type of class struggle. However, the assimilation of women and class has caused two consequences. The particularity of the oppression of women and the theory of the consistency of the class concept is also reduced. To study the relationship between gender and class, try to establish the dynamic theory of the interaction between the changing conditions. This situation requires us to combine the concrete methodology and individualism methodology. On the basis of this, we should also pay attention to the different individual needs.

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