

Reflection and Construction of Chinese Traditional Gender Philosophy from the Perspective of Modernity

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Abstract: In the background and horizon of modernity, and with gender studies in the West as the mirror, this paper reflects on the construction of Chinese traditional gender philosophy from perspectives of traditional Chinese Confucian, Taoist and Buddhist culture, thus criticizes the pernicious parts and cultivates the valuable parts, such as criticizing the Confucian cultural concepts of "three outlines, five constants" and "men are superior to women", and advocating Taoist Buddhist scriptures. In the process of development of dialectical rationality, the advantages and disadvantages of binary opposition thinking are examined, so as to transcend rational and irrational "middle way" thinking and to put forward "contemplative ethics" in an attempt to construct a new way of thinking and future direction of the development of gender philosophy.

一、 Vision and Background

The development of contemporary gender philosophy is in the following horizons and referential backgrounds.

Firstly, the rational spirit of rebellion against Christianity, which is based on God and opens up people-oriented thoughts advocating independence, freedom and equality, which is an important spiritual resource for both the development of philosophy and the development of gender philosophy.

Secondly, after the development of modernization in the West, the development of instrumental rationality has also made rationalism develop to the extreme to the rigidity of thinking, highlighting the problems and drawbacks with it, thus forming the reflection and rebellion on the confrontation orientation of philosophical duality dialectical thinking and their respective orientations. From the creative transformation of cultural tradition to find a way out , showing a diversified direction of development.

1. Modernity Perspective:

Western culture and institutional construction has always been the mirror image of the country in the process of modernization. In the methodological sense, Western modernity implies the development and Realization of rational thinking from ignorance to maturity. Western philosophy began from ancient Greece with the dialectical thinking of seeking knowledge in the early stage of human beings. On the one hand, it is the opening and subdivision of human intellectuality. The development of Richter's virtue ethics; On the other hand, the development of virtue rationality initiated by Confucius and Laozi, the same old Oriental philosophers; the most important feature of Western dialectical rational thinking is that the knowledge of objective truth of the world is realized by the dichotomy of subject and object; while in China, there is little development of knowledge rationality, but by human beings. The consciousness of literary rationality opens up moral rationality, which differs from the western countries in that it is the "middle way" and "neutralization" of rational and irrational thinking methods based on the introspective perception of the unity of heaven and man to transcend the inner spiritual world.

After the religion rule in the Middle Ages, the Western has brought about the rebellion against the divine rule, which has restored the existence and development of human rationality independently and consciously, reflecting the cultural spirit of human rationality. The dialectics of thinking has gradually matured in the later development of Philosophy in Britain, France and Germany, especially the dialectics of Hegel's philosophy is the duality of rationality. Philosophical thinking developed to the extreme. This is followed by the irrational reactions of the mature rational thinking of modernity, marked by diversity and pluralism.

Rationalism, reflected in gender philosophy, constructed dialectical dualistic thinking and value judgment of gender superiority and inferiority. History is a long river of infinite development, and the development of cultural thoughts is also a rational cultural River constructed by philosophers. The understanding and self-reflection of the dialectical dualistic thinking mode of Western rational thinking are the root and mutation outlet of gender philosophy. This is the Enlightenment of gender philosophy research on the generation and perspective of gender theory and the application of methodology.

Looking back at the social development of China's modernization, taking the process of modernization as the background, we consciously think about the dual thinking method of the development of gender philosophy and the formation of dialectical rationality. We can clarify the role of philosophical rational and dialectical dualistic thinking perspective in the construction of gender relations, so as to find the thinking direction of establishing equal and harmonious gender relations.

The theory of gender originates from contemporary western feminism's reflection on traditional feminist studies and its reflection on modernity. Firstly, it is based on the questioning of traditional natural physiological determinism of gender, resulting in the social system including the construction of cultural awareness of women and gender relations; secondly, it is based on the long-standing research perspective of women. Reflections on the dualistic opposition between men and women formed in the field of research and the treatment and concepts of transcendental gender equality relations.

The significance and value of gender research is also reflected in the breakthrough of traditional dialectical dualistic thinking. The change of philosophical thinking method has become a historical necessity. The dualistic thinking mode gradually changes and leads people's value and thinking to diversification. Diversified and diversified thinking is of great philosophical significance for gender equality and opposition.

2. From Female Studies to Gender Studies:

It makes gender studies have different concerns and characteristics on different historical and cultural backgrounds in the East and the West. But in the original sense, that is, the original intention and purpose, gender studies have the same purpose, showing the awakening of female subjects and standing in the perspective of gender relations in different cultural backgrounds. The angle completes the historical and cultural self-reflection on gender construction of single gender concern. The profound reflection of western culture leads women's research to re-recognize and clean up the gender inequality in the past cultural construction from the perspective and methods of gender in various disciplines (historical sociology, literary psychology, etc.). It is a sign of the continuous development and progress of women's liberation movement

since the last century. It is also the result of conscious reflection and awakening of women's theory and practice.

The perspective of this study is equally important for the study of women in China. The introduction of gender theory in the 1980s and 1990s has brought western cultural resources to the study of Chinese women since the 1980s, and has injected new vitality and vitality into the research perspective and methods. Chinese women's research had been burdened with thousands of years of historical burdens, which are too heavy in theory and research methods. It also needs a new academic perspective to recognize and reflect on the relationship between Chinese traditional culture and gender concept from the perspective of gender constructed by social culture. In fact, it is also for a new construction in the future.

3. Mutual mirror of eastern and Western cultures: the stone of other mountains and the local situation, the integration of gender theory and the analysis of Chinese women's situation, and the proposition of future gender philosophy have new ideas of the times.

Just as we mentioned earlier, the course of western modernization is our mirror image. There is a common road for human exploration, but also the unique cultural characteristics and historical experience of different countries and nationalities. Only when the stone of other mountains is properly combined with the local situation can walk out of its own road of freedom and liberation. Therefore, mutual mirror and mutual learning are the preferable way of methodology.

Chinese traditional culture mainly refers to the Confucianism, Taoism and Buddhism which formed during the pre-qin period. It is of great significance to establish a new gender culture to reflect on the construction of gender of Confucianism, Taoism and Buddhism culture and how to complete the critics of culture, inheritance of culture, development of culture and finally the transformation of cultural form.

二、 The different construction of gender in Chinese traditional cultural philosophy

1. The construction of gender in Confucian culture:

a. The background of Confucian construction: the agrarian society-the gender culture of family and social morals-is attached to the scope of family ethics.

b. The spiritual temperament of Confucianism: the realization of human value in ethical relations;

First, the hierarchical relationship between master and servant established by the relationship between monarch and minister;

The second is the filial inheritance relationship formed by the relationship between father and son. Third, the relationship between husband and wife;

c. Gender relations: Firstly, the internal and external relations in social relations, the division of public and private spheres (male dominated outside and female dominated inside); Secondly, the hierarchical relationship between men and women (male superiority to female inferiority) (mother superiority in filial piety); Thirdly, there is the social hierarchical relationship between benevolence and benevolence (the five relations of benevolence: the husband, son, husband, wife, brother and friend);

2. The construction of gender in Dao culture:

a. The philosophical noumenon and value system opposite to Confucianism: natural Taoism and law, neutral, return to uncut jade and return to the truth, etc.

b. Different spiritual climate between Taoism culture and Confucian culture:

The cultural philosophy system constructed with nature as the core: from ontology to social ethics and morality: the nature of Taoism and law -- against the construction of etiquette and morality norms --- the alienation of man and society against natural laws and social ethics will lead to the loss of virtue and the advocacy of moral norms.

c. The difference of gender concepts in philosophical culture:

Yin and Yang: inheriting the yi jing suo yun: "one Yin and one Yang is the way".

The tao is the mother of all things. Adoration of mother but still soft: weak is stronger than strong;

The mother of "tao" is loving all things. She advocates the idea that love exists in all things and there is no difference in love.

d. Equality of qi and things: from Zhuangzi's concept of equality of qi and everything wins the argument, the concept of equality reaches the free and unfettered realm of unity with heaven and tao.

Buddhist culture was introduced into China from India in the Han Dynasty. After the "Ge Yi" of the Northern and Southern Dynasties, Buddhism gradually formed an independent religious and cultural form. Buddhism has a huge cultural value system, including cosmology, life values and methodology. The main points are as follows:

Firstly, Buddhism's ontological world outlook of "harmony of cause and reason" and "midway" outlook of cultivation methodology;

Second, the concept of equality of all living beings and compassion for all things;

The main aspect of the harmony between Buddhism and Chinese culture is the Buddhist theory of mind. Buddhism believes that all sentient and living beings have Buddhist nature, that is, the nature of awakening. From this, it comes to the idea that all beings are equal and compassionate to all things. On the one hand, all beings refer to the men and women who believe in Buddhism, and from the perspective of gender distinction. In addition, Buddha and Bodhisattva have equal beings and rational personality beyond the gender perspective in the pursuit of the highest ideal personality of Buddhism's inner self-cultivation.

Thirdly, all living beings can become Buddhas, that is, the enlightened, the wise and the liberated individual life.

In Buddhist culture, it is believed that the spiritual cultivation of human beings can make people realize the lofty realm of freedom from suffering and joy, life and death. One of the ways is to eradicate greed and dementia by practicing precepts and wisdom. There is still gender disdain in the precepts, and women have more precepts than men. But in the fundamental sense of Buddha, the non-subjectivity and emptiness of teaching ontological meaning is the cultural value orientation beyond gender in the basic direction of ethics;

三、 Critics and sublation ----- Chinese culture encounters the dross and contribution of contemporary feminist culture

1. Critique of traditional Confucian culture:

a. The historical review of Confucian gender construction: from the absence and neglect of ontology in pre-qin to the harmony between heaven and humanity of dong zhongshu in the han dynasty (harmony between heaven and man), to the construction of the song dynasty's society from ontology to ethics.

b. Reflection and criticism on the social gender system: to eliminate the inequality in the construction of social order: social inferior order, such as gender inequality in the concept of "three principles and five principles";

c. Reflection and elimination of the cultural foundation of family ethics: it mainly refers to the disadvantages caused by the restriction of women in the family ethics system.

d. The concept reversal in gender culture requires the modern interpretation of Confucian gender system culture and gender view:

First, the concept of gender equality replaces the concept of male superiority and female inferiority.

Second, the reconstruction of human, human and nature in social relations: from the official standard to the five principles and equality to the people of benevolence;

Third, modern interpretation and development of the relationship between Taoism and Buddhism culture and gender (omitted);

2.The contribution of Taoist and buddhist culture to gender equality:

A.Social and historical background: the malpractice of mainstream culture and the change of gender culture

Confucianism dominated for a long time, until the rise of the May 4th movement and MAO zedong proposed that "women can hold up half the sky" in 1949.

B.Background and problems of cultural change:

The first is that the Confucian cultural gender view has been impacted and the traditional cultural Confucian gender ethics view has been changed.Chinese women were liberated in the political and cultural shock.The entry of women into society dilutes the division between public and private spheres.

Second, it raises new questions: does ignoring gender differences mean women are truly liberated?Women are burdened with heavy work in the public and private sectors and do not really gain autonomy and independence.

Third, the construction value of Chinese Taoism to gender culture:

C.The metaphysical promotion and the value of Taoism and Buddhism culture: integrating the natural law of tao and Buddha into the Confucian ontology;

a.Natural gender interpretation: there are differences between Yin and Yang of "tao", there are differences between male and female, and the harmony between "tao" : Yin and Yang are compatible but not unequal.

b. Basis of equality: restoring the natural existence of women;

c. The significance of respecting mother and being gentle to the correction of Confucian culture;

d. Modern value and significance of the concept of homogeneous property equality;

e. The modern significance of the zen Buddha's view of "all beings are equal";

四、 Conflict and transcendence ----- conflict, connection and transcendence between Chinese and western cultures

1. The way of Yin and Yang in China: "one Yin and one Yang is the way of tao" contains the change way of gender ontology, the way of neutralization and the way of gender equality.

2. The gender concept of Taoist culture: nature - loving everything - equality of all things;

3. Reflection, revolution and construction of the "dichotomy" formed by thinking mode dualistic opposition: advocating the value of "middle way" in zen Buddhism.

Reflections on the "dichotomy" formed by the dualistic opposition of thinking mode and the way to construct a new gender outlook:

Firstly, the value of the "Middle way" thinking in Zen Buddhism.

The thought of " Middle way " has rich its connotations and it is an important concept of Zen Buddhism. It mainly refers to the way that we get the knowledge of truth and revision by keeping away from the extreme thinking on both sides. The way of thinking in the middle way has the characteristics of contemporary way of thinking, wisdom concern, transcendence and harmony of eliminating paranoia, and equality of thinking. The way of thinking in the middle way can correct the shortcomings of the dualistic thinking in governance and lead people out of the predicament of modernity. It can correct the extreme rationalism or irrationalism in the way of thinking, the misreading and misuse of dialectics, the dichotomous opposition tendency in the way of thinking, and the dualistic opposition tendency of superiority and inferiority which is based on "my opinions" in the judgment of value. In short, the middle way thinking has contemporary value and is a new perspective for human thinking to solve many contemporary problems, including gender dilemma.

Secondly, the value of gender construction of the "three-thirds" of Taoism.

Lao Tzu of China said, "Tao gives birth to one, to two, to three, and to all things." Dichotomy is an important transitional stage in the derivation of Tao, but the three meanings can not be ignored. There are three things that make the world more peaceful. The traditional way of thinking emphasizes too much on dividing into two, ignoring the meaning of "three" and "many". Dichotomy means that disrespect but is inferiority, weakness but is strong, and the middle way of Trichotomy means transcendence of thinking: that is, recognizing that people and things can be strong or weak, the strong one will be or strong, the weak one will be weak, and that is true to restore and return to the original face of people and things. This is the value orientation and foundation of the way of thinking in building a new gender system.

4. Chinese and western cultural concepts and thinking methods: different paths lead to the same destination

The western dualistic thinking of "men and women", "men and women", "respect and inferiority" and "strength and weakness" has led to the construction of gender inequality in the philosophy culture. Confucianism, which also adheres to the social system system and occupies the mainstream in China, has also constructed the entire social order, and thus the unequal gender culture system of respect and inferiority.

In the traditional gender concept of Chinese and western cultural philosophy, "Yin" mostly refers to female characteristics, such as flexibility, while "Yang" mostly refers to male characteristics. This is related to and different from the biological sex. The ontological dichotomy of sex and the decisive temperament dichotomy are the root of the concept of gender inequality.

In the comparison with the dual opposite thinking of western culture, we advocate the way of Yin and Yang in China. In Chinese culture, "one Yin and one Yang is the tao", Yin and Yang are not definite Yin or female, Yang is male, but Yin and Yang are two aspects of things. In time and space, Yin and Yang have no front or back, no inside or outside, no respect or inferiority.

Also we need to rethink the ways of thinking between Chinese and western culture, in the west the dialectical method (duality thinking) the foundation of constructing gender conflicts, to break the gender differentiation and junior level of the relationship between the opportunity of breakthrough in the understanding of the thinking method to and change, is an effective cognitive things thinking method of dualism, but the division of dualism also creates many disadvantages, opposition and the direction of the fight is not gender development, and the Chinese culture of "neutralization" and "tathagata" indicates the direction of future development and gender philosophy, and built the foundation of a new system of gender. It also shows that the cultural difference is the same as the return to the same destination. To correct the deviation of duality thinking with "neutralization" and "middle way" is the basis of gender development and the universal value of Chinese gender culture.

My paper: the modern value of the "middle way" thinking of zen Buddhism, study on Buddhism culture and justice, religious culture press, October 2017

五、 the ethical dilemma of modernity, its construction and the future development of gender relations:

1. The dilemma and root of modernity ethics:

In the perspective of modernity, the trajectory of human social development from ancient times to the present indicates many difficulties and crises, such as: contradictions and conflicts of politics, economy and culture between countries; contradictions and conflicts between nations; contradictions and conflicts between people and nature; gender conflicts;

2. Roots:

Firstly, the war of nation, country, gender and natural disasters are mainly the predicament that human self-esteem is man-made.

The second is the conflict of opposites and the orientation of hostile thinking in the binary relationship, and the paranoid orientation of the opposite thinking in the practice of human communication, which embodies the ethical social relations and the misunderstanding of the binary opposite thinking in the gender relationship.

3. New method: to deal with the misunderstanding of the value orientation of traditional ethics:

Firstly, it draws on the methodology of Buddhism's "Middle Way";

Second, we propose a new ethics, namely, the ethics of observation. That is to say, taking the existence and circumstances of caring for each other as the method of ethical and moral cultivation, which produces the practice of caring for each other between man, nature and society.

There is a special discussion in my national topic "Research on Traditional Ethical Spirit and Construction of Ethical Morality". Restatement in limited space.

4. The antagonism, transcendence and restoration of gender relations coexist harmoniously in life.

On the contrary, both eastern and western cultures have excellent cultural resources. Chinese traditional Taoist and Buddhist cultural philosophy inspires us to explore a new direction for the future development of gender. At the same time, we also realize that the truth of thought lies not only in the acquisition of limited knowledge, but also in the wisdom of grasping the practice of the "Way of Life", and the "Way of Life" lies in the "settle down" and the happiness of life of human beings, growing up in opposition and living in harmony with each other in your and my existence. This is the original intention of philosophical and cultural thinking, as well as the ultimate concern for human beings - the world of men and women. Of course, it is also the ultimate concern for the future ideal development of gender philosophy. That is to say, to enable men and women to have an open and free thinking perspective, to create an open, real and comfortable world in the knowledge of their sexuality, so that they can get their own opposition, do their best and enjoy themselves.

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