

SUMMARY	
TITLE	The Establishment and Development of Feminism In China Through the Writings of Ding Ling
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<p>The first wave of feminism swept the world in the post World War I period, during the time of the May Fourth Era in China, and left its impact on China. The May Fourth Era had in fact given way to women's liberation because there was a spectrum of social problems (such as criticism of age-old morals, the equality of education, inheritance rights, the right to vote, economic independence, and the problem of the abolition of prostitution). Since then some 70 years have elapsed, and there is a large gap between that first wave of women's liberation movement and the current situation, where women of China today are unified by the state. The purpose of this dissertation was to explain about this large gap.</p> <p>Taken from a number of Women's Liberation Theories of the May Fourth Era, Chapter One dealt with the Theory of Romantic Love, a subject repeatedly discussed in magazines and newspapers in those days. The reason for this was that, the Theory of Romance was not only greatly discussed as a women's liberation theory, it also changed the ideology of young people of the time and went further on to bring on the reality that a social reform is a direct association with oneself and often leads to bold actions. The concept of Romantic Love was closely related to the criticism of the traditional family system and the freedom of marriage, and as a modern idea it received great attention. Young people, especially young women, who upon being given an impulse to act by this Theory of Romantic Love, had a tendency to refuse marriages decided by their parents, run away from home, or even commit suicide. This was a much discussed subject in articles and literary works in magazines and newspapers. The search for the freedom of Romantic Love and running away from home signify the liberation of oneself from the traditional family system, and had a direct connection with the emancipation of women who suffered the most from the ancient family system. However, after a re-look at the Theory of Romantic Love (so popularly advocated during the May Fourth Era) from the perspective of feminism that, it became clear that there are actually 2 aspects to this theory: one of liberation, and one of subordinate nature. By analyzing these two aspects, it is possible to make clear how women were included in and reorganized by the modern era. To achieve this an analysis of the Theory of Romantic Love widely discussed in representative publications of enlightenment such as 'Shin Ching Nien' (New Youth), and the women magazine 'Fu Nu Za Zhi' (Women's Magazine).</p> <p>As many women in the late twenties left home in search of the Women's Liberation Theories of the May Fourth Era, in particular the freedom of Romantic Love, they began to confront</p>	

reality and it was within that confrontation that feminism was born. From Chapter Two focus is placed upon the novelist Ding Ling for the purpose of examining feminism in modern China which was created after the May Fourth Era. Ding Ling was chosen as a subject because her works fit in perfectly with my research, which is to aim to explain the gap between the emergence of feminism during the May Fourth Era and today's situation where women of China today are unified by the state.

By analyzing the works of Ding Ling from the perspective of feminism, her works can be divided into three stages: the early period, the middle period, and the late period. Chapter Two is entirely dedicated to the overall study of Ding Ling's background.

In Chapter Three Ding Ling's early works are analyzed. Despite the fact that since her early works were first published the nature of feminism was discussed, questions and problems which she personally perceived was never made clear. It is impossible to analyze subject matters which Ding Ling took to write about without first understanding the nature of discrimination against women, an existing part of the modern society that has been theorized by feminism. For instance, patriarchy, exploitation of women via commercialization, discrimination against prostitutes are among many double standards created due to the differences of both sexes. By re-reading Ding Ling's early works with the outline of these type of theories, it becomes clear that Ding Ling possessed an excellent sensibility of being able to question discrimination against women in the growing modern society. (Discrimination against women were eventually questioned by the seventies.) Her works written between 1929 and 1930 are seen as a representation of the diminishing feminism or of the uprising of a revolution, and it can be seen as a switch from her concern about women to her interest towards revolution. However, I believe this to be her tactics for survival, taken upon encountering changes at this time which she saw as a national crisis. That is to say, it was her attempt at women's liberation as a loyal national of China, a nation which stood in the face of a crisis brought on by imperialism. One could say that Ding Ling chose to reinvent the meaning of women as nationals of China. Chapter Four examines and makes comparison of her works from the middle period (Yien An Period) and the political situation.

With an understanding that the tide had turned toward revolutionary literature in the thirties, there were constructions in present researches. Ding Ling's works went from describing women (Sha Fei) who sought self-liberation of the lower middle class to those who as fighters of socialism achieved self-alteration (Lao-tai Chen, Zhen Zhen), and were seen as works that questioned the vestiges of feudalism which were a hindrance of socialistic revolution. Under these circumstances it was only natural that women's liberation should be achieved under socialistic revolution, and therefore, it is socialistic revolution which is important and not women's liberation. For that reason, it is seen that Ding Ling also attempted to remove the awareness of feudalism in order to achieve socialistic revolution, rather than advocating women's liberation. On the other hand, it is also said that while the viewpoints of the one-time

intellectuals of the Yien An Period were being restored, Ding Ling also attempted to restore the viewpoints of women, though it was not a complete restoration. Sachiko Egami of Japan has made it clear that seen from the perspective of feminism, the situation where Chinese women who were exposed to wartime rape and were once again made to suffer under the ideologies of Confucianism was questioned (in Ding Ling's works). However, while there is a connection between her childbirth experience during the Nanking Era (the period from 1933 to 1936 when she was under house arrest by the Nationalists) and her works written during the Yien An Period, it seems that the much broader awareness of problems involved, as seen in her works, has been overlooked. Since early on, in western researches tried to understand Ding Ling as a feminist. During the panel discussion meeting on 'Chinese Literature During the Resistance Era' held in Paris in 1980, through the presentation of "Thoughts On March Eight" and Ding Ling's feminism as expressed therein, Ding Ling's works (from the Early Period and the Middle Period) were analyzed consistently from the perspective of feminism. On the other hand, Lo Bai, who presented the paper, described that the rural family system made it difficult for the women to even possess a sense of self. Due to the fact that works from the Yien An Period are also seen as a conflict with such traditional family system, there is a limitation where one cannot fully explain the entangled relationship of feminism with the nation or the people. While in the West "Thoughts On March Eight" has been regarded as the product of the confrontation between feminism and Marxism. In particular, while Johnson's assertions of doubts on whether demands from feminists during the war and the economic crisis were put off was regarded as narrow-minded, it is being argued that Ding Ling wrote works criticizing the society of the Yien An Period. Johnson's research gives many suggestions to the understanding of Ding Ling's works from the Yien An Period. This thesis aimed to criticize and carry on the questioning of the above mentioned problems while an analysis on works from the Yien An Period was made. At this point, Geertz's "Theory of Culture", Anderson's "Theory of Nationalism", Nishigawa's "Theory of People and State" and Ueno's "Theory of Making Women As People of A Nation" received great acclaim.

As a people and class group, communism saw among growing gender issues Ding Ling's advocacy as serving the interests of the enemy. This criticism was made during the movement of silencing ideology known as 'Zheng Feng Movement' (movement which sets to put the society in order). In Chapter Five the historical background of how Ding Ling's advocacy came to be seen as serving the interests of the enemy is discussed. This was done by re-reading 'Zhen Feng Movement' as having been seen from feminism from different perspectives such as political and military, and by discussing the dilemma faced by feminism for having chosen to 'make women people of a nation'.

In the conclusion chapter, the discord between the activities of the independent feminism groups with Xiao-Jiang Li of Zhen Zhou University (He Nan Province) as the centre figure, and the state and feminism groups in discord concerning the International Women's Meeting is

discussed. The most serious problem which feminism in modern China faces is while under the power of the state how much freedom is allowed for one to speak of one's own problems, and whether one can find one's own way out. This entangled relationship between state power and feminism began with the relationship between the communism party and the feminism of the Yien An Period. Thesis has come to the conclusion that the understanding of the process of feminism in China from the establishment in the twenties to the period thereafter may very well be the key to solving problems of feminism of today.

If further research on the characteristics of modern Chinese politics is not carried out, there will remain a grave problem for this thesis, such as not being able to make any argument on issues concerning feminism and the state completely. Incidentally, it was announced that the diary and other works written by Ding Ling herself are to be published. When these works are published, the awareness of problems concerning culture, society and politics as perceived by Ding Ling, as a feminist who was in a position closest to the core of political power, may become much clearer. While admitting that this thesis does focus on these problems, I believe this thesis may be the first of its kind to have made clear the road to feminism of modern China by looking at Ding Ling's approach of attempting to orient herself as a feminist rather than a literary writer, and has included problems of feminism which modern China faces, basing on the theory of women's liberation, an important work from the May Fourth Era.