

An Analysis on the Equality Concept of Western Feminism

Zhou Xuqing¹, Zhang Xiaojuan²

¹(Guizhou Education University, China)

²(Guizhou Education University, China)

ABSTRACT: Since the rise of Western feminism for more than a century, it has made great achievements both in theory and in practice, which has effectively promoted the process of women's emancipation. However, in order to achieve the ultimate goal of feminism ---equality between men and women, it still has a long way to go. Tracing the development course of Western feminism, its concept of equality mainly goes through three stages, they are the equality of identity, the equality of difference and that of humanity respectively. This thesis aims to sort out and elaborate the three stages of the development of feminist equality, in hope for making contribution to enlightening women's studies in China.

KEY WORDS: *Western Feminism, Concept of Equality, Identity, Differences, Human*

I. INTRODUCTION

Western feminism takes gender relations as the central topic of political research, opposing gender discrimination, oppression and exploitation, and in pursuit of gender equality and women's liberation. According to the textual research of Western scholars, Western feminism was enlightened in the Middle Ages. The first feminist in the world was Cristine de Pisan, born in 1364 and died 1430.^{[1]P72} Feminism Trend of thought did not emerge in the process of women's liberation movement in France until the end of the nineteenth century, and then spread in the United States, Britain and the rest of the world. Since the rise of feminism in the West for more than a century, it has experienced three major waves. The first big wave lasted from the end of the nineteenth century to the forties of the twentieth century. In this period, feminism took men as the standard and then neglected the differences between men and women and strived for equal rights with men. The author summarized the concept of equality in this period as the concept of sameness equality, and its representative school was liberal feminism. From the 1960s to the 1970s, feminism began to pay attention to the differences between men and women, stressing the study of the causes of gender inequality, and then explore the relevant strategies to eradicate gender inequality. The author summarized the concept of equality in this period as the concept of difference equality, and its representative schools were radical feminism and socialist feminism. The third wave was from the eighties to nineties of the twentieth century, Feminism in this period surpassed the sexual relationship between men and women, pushing both sexes back to zero starting point, and explored the existence of those women who were concealed and suppressed by history, then advocated the use of female experience and female discourse to describe the existence of women as human beings, and placed women entirely on the human level rather than the opposition of men. The author calls the equality of the sexes in this period the equality of human nature, and its representative school is postmodern feminism. As a result, the Western feminist concept of equality has gradually deepened and matured under the impetus of the feminist wave. This paper mainly elaborates, combs and evaluates the three stages of the development of feminism equality view, with a view to providing some reference and inspiration for the study of Chinese women.

II. EQUALITY BASED ON MASCULINE STANDARDS

In the history of the West, whether in the period of ancient Greece when democracy was prosperous or in the dark of the Middle Ages, women were seriously absent from the political arena. It was not until the 18th century that the unprecedented enlightenment movement in Europe broke the silence of women's world. The craze of "natural human rights" and "freedom and equality for all" baptized women's hearts revolutionarily. Under the impetus of the vigorous French Revolution, feminism came into being. Liberal feminism originating from bourgeois liberalism is the pioneer of feminism. They pushed the core values of classical liberalism - rationality, freedom, equality, individualism and so on to women themselves, looking for a breakthrough for women's disadvantage.

First of all, liberal feminists advocate "rationality" and agree that women have the same rationality as men,

so they should enjoy the same rights of free choice, equal opportunity and fair competition, and have the right to exert their potential and realize their own value. Secondly, liberal feminists agree with the dichotomy of liberalism based on “rational” thinking, that is, dividing human activities into two corresponding aspects, rationality and sensibility, public sphere and private sphere, and the former is always better than the latter, but they strongly oppose the exclusion of women from the public sphere, advocating that women should go out of the family and go to society to strive for equality with men. Thirdly, liberal feminists attribute women's disadvantageous position in the family and society to the fact that women do not receive equal education as men, which makes their rationality and potential unsuitable for the development of society. Finally, because liberal feminists advocate individualism, they oppose government intervention and women's protection policies, advocating equality before the state system and the law, and should treat women as men do. In a word, liberal feminists' equality goal mainly strives for equal freedom, education, employment and political participation with men in the public sphere. They firmly believe that gender is not important, as long as opportunities are given, women will do as well as men.

Of all the rights, having the same right to education as men do was put on the agenda firstly. Only when a woman is educated like a man can she engage in political, economic and cultural work as a man with knowledge and reason. M.Wollstonecraft, the founder of modern feminism in Britain, pointed out in her book “Defense of Women's Rights” that in order to make human beings happier, men and women must act in accordance with the same principles... And in order to spread the only progressive principles that can improve human destiny, women must be allowed to build their virtues on the basis of knowledge; but if they are not educated for the same purpose as men, it is almost impossible to do so. ^{[2] P231-232} Wollstonecraft not only strongly advocated women's right to education, but also criticized the education system at that time ruthlessly. She believed that women's education then made them in a state of “ignorance and slave-affiliation” and became “insignificant object of desire”, which was the main culprit of women's inferiority. Therefore, she calls for the liberation of women from all restraints, allowing them to share the inherent rights of human beings. She is convinced that once women are liberated, they will become as rational and noble as men. In his book “The Conquest of Women”, Mill argues that there is no reason to exclude women from leadership positions, and points out that only when women have freedom of choice can they know what their “natural” abilities are. He advocated giving women the right to vote. Women's right to employment is also the focus of this period. Feminists in this period also believed that economic independence is an important factor in women's dependence. They advocated that all women should go out of their families, compete freely and equally with men in the labor market, and strive for equal pay for equal work. In her book “The Woman's Mystery”, Betty Friedan emphasizes that the most pressing problem for women is to get out of the family and work - no longer just housewives anymore.

There is no doubt that liberal feminists have made great contributions to individual struggle for legal and political rights. Some liberal democracies have also fixed anti-discrimination laws to ensure equal access to education, work and politics for women. At the same time, liberal feminism has opened the way for women's liberation, questioned the rationality of traditional status of men and women, promoted women's personality, improved women's disadvantage, and promoted the process of women's liberation. However, it is not difficult to see that the equality pursued by liberal feminism totally neglects the equality of gender differences. They identify the “human” of “natural human rights” and “freedom and equality for all” as men, and equate women with men to strive for the rights already belonging to men. They regard the rights of men as the standard of women's rights, and then completely ignore the particularity of men and women respectively, especially the fact that women themselves are in a disadvantaged position. Such equality is only a kind of formal uniform equality. Applying it to reality will lead to de facto inequality, and formal gender equality will more conceal de facto inequality and make de facto inequality more legitimate, which runs counter to the original intention of feminism to strive for gender equality.

For example, while challenging the rights system in the public sphere, liberal feminists have not questioned the traditional gender division of labor, which puts women at a disadvantage in social competition. As a result, they have also reinforced the traditional idea that women are only suitable for the private sphere and care for their families and children. Once they enter the public sphere, their work will never be as serious, reliance, potential and due diligence as that of men. Women are always struggling to extricate themselves from these shames. When she was single, the employer was afraid that she would resign as soon as she got married; when she got married, the employer was afraid that she would resign as soon as she had a child or follow her husband to a better company; if she had children, the employer was afraid that she would take a long vacation to take care of her children; if she was older and her children were independent, she might think that she was too old for some jobs. The real fact is that women never take more leave than men, although most of them have their first childcare experience ^{[3] P227}. In this way, women not only have narrow, temporary, low-income jobs, but also have to undertake all the housework. This equality view of identity standard puts women in the public sphere of

life, but does not call men into the private sphere ^{[4] P34}. Women's previous burden has been aggravated by a new one. Low-income jobs have not freed women from the burden of housework and child-rearing. Instead, they have doubled their work and created new inequalities. Moreover, even if a woman demonstrates her masculinity, she may not really be accepted in a male-dominated profession. She will also be rejected when she is together with others, or at least when she decides to promote, cooperate and use her tenure to research empowerment and co-editor in the scope of her thinking, leaving the power network that makes the difference ^{[5] P217}. Thus, the equal right to ignore individual differences is actually an unequal right. In order to achieve gender equality, feminism has to consider the differences between the sexes. As a result, the Western feminism concept of equality has entered the second stage - the concept of differential equality.

III. EQUALITY FOCUSING ON GENDER DIFFERENCES

From the beginning of the 20th century to the 1960s, the world experienced a series of events, such as the two world wars, the collapse of the colonial system, and the vigorous development of various liberation movements worldwide. In this turbulent period, western feminism also raised banners and surged. The rise of the American civil rights movement in the 1960s and 1970s and the anti-war movement in Britain made feminists deeply aware of their real situation, seeing the arrogance and irrationality of male radicals towards women, the fervor of male warmongers, and even believed that the cruelty and power desire of men were the root causes of war and brought disaster to the world. In the process of participating in the movement and theoretical reflection, feminists criticized the shortcomings of the early liberal feminists in their pursuit of equality between men and women on the basis of gender equality. They agreed that the pursuit of gender equality must take into account the differences between men and women, and actively explored the causes of gender differences and women's disadvantage, so as to realize the equality between men and women fundamentally. The main representatives are radical feminism and socialist feminism.

Radical feminism believes that “patriarchy” is the main cause of gender inequality. Patriarchy includes two aspects: one is male domination of women, and the other is male elder domination of the younger generation. It is also argued that women are not born second sex, but patriarchy is mainly achieved by “inner colonization”, i.e., socialization of the family, and the spread of social values in education, culture and religion, and by means of economic exploitation and violent repression, including domestic violence and sexual violence ^{[5] P374}. Patriarchy has become the “most common ideology” everywhere all the time, resulting in women as a class collectively being oppressed by the long-term domination of men, which seems naturally and difficult to find. Therefore, they advocate taking family as the main battlefield, breaking the traditional distinction between public and private spheres, and advocating “individual is politics” to completely destroy patriarchy. In “Sexual Politics”, Millet reveals the political relationship in the field of individuality by describing the sexual humiliation suffered by some women, namely “Sexual Politics”. She profoundly points out that family is the main place where patriarchal ideology is instilled. It enables young people to internalize the different demands of patriarchal ideology on different roles, temperaments and positions. Thus, the reproduction of patriarchy is maintained “consciously and voluntarily”. ^[6] In addition, the national institutions and systems of this male-dominated system are designed entirely according to the intentions of men and are tools of male-dominated rule. In order to achieve gender equality, it is impossible to follow the old road of petition and election through reform or following the conventions of traditional Western politics. It must also be uprooted and thoroughly destroyed by means of violence, such as arson.

The radicality of Radical Feminism lies in deducing the physiological differences between men and women to the extreme. Firestone holds that the material basis of women's oppression is not economic, but biological and physiological attributes. Firestone also views that women's reproductive function causes the division of labor between the sexes and maintains the development of patriarchy and ideology. Women's physiological structure leads them to think that they are born to do things that are subordinate to men, such as childbearing, childcaring, sexual intercourse, etc. Among them, fertility is the main reason for women's oppression. Therefore, it advocates that through advanced science and technology such as artificial insemination, in vitro infants and asexual reproduction, women should be liberated from the physiological function of reproduction which oppresses them, so that women's situation can be substantially improved. Some extremists even advocate eliminating families, getting rid of male and female affairs, creating a unique female sex independently through celibacy, or getting rid of male domination and oppression through homosexuality. Because as long as the distinction between the sexes persists physically and socially, women will never get rid of their oppressive status; in order to eliminate inequality and gender discrimination between the sexes, their physiological basis must be eradicated.

Radical feminism challenges the traditional patriarchal system, and it is of positive significance to explore

the subordinate status of women from the perspective of system and cultural consciousness. As Beauvoir said, "Women are not born to be women, but to become women." The formation and development of this group of women is indeed marked by history and culture. However, radical feminism is totally antagonistic to men, taking women as friends and adopting a totally confrontational attitude and even violence to strive for women's equality, which arouses men's disgust and makes many women dissatisfied and strongly criticized. Moreover, the disadvantage of women is attributed to the physiological aspects, and then advocates the liberation of women by developing biotechnology instead of women's uterus. Besides arousing people's attention and thinking, the extreme point of view is in fact inadvisable and impossible as a way to strive for gender equality. Female reproduction itself is not humble. From the perspective of human life development, it should also be a great glorious right, and the disadvantage of female reproduction should be the disadvantage of society. We can strive for some favorable conditions for women's reproductive rights, such as the length of maternity leave, the benefits during maternity leave and the inability to deprive women of their employment rights on the grounds of maternity leave, rather than starting from itself. Moreover, from the economic point of view and the perspective that the people who master high-tech are basically men, using high-tech technology to replace women's fertility is not equal to women themselves.

Socialist feminists abandoned the view that the physiological differences of radical feminists caused inequality and accepted their patriarchal view. It also holds that capitalism and patriarchy together constitute the root cause of gender inequality. They believe that capitalism and patriarchy are partnerships, and they collude with each other to make women an oppressed class. Julie Mitchell pointed out that capitalism oppresses women in economic mode, while patriarchy oppresses women in spiritual consciousness, which can be summarized as four oppressions: production, reproduction, sex and socialization of children. She believes that only by changing the four structures closely linked together can women truly be liberated. If one structure is changed, it will be canceled out by the reinforcement of the other.^{[7] P31}, she analyzed Engels' proposal that "women's liberation is possible only when women can participate in production on a large scale and on a social scale, and housework only takes up a very small part of their time"^{[8] P158}, and thought Engels' conclusion was too optimistic. Because if we do not solve the four interrelated structural relationships, women will undoubtedly have to bear the dual pressure of housework and social work to participate in social job and cannot achieve real liberation. Heidi Hartman believes that industrial capitalism separates production from family and forms a gender division of labor. Women's housework belongs to creating and using value. Capitalism pays more attention to the former in the exchange value and use value of commodities. Therefore, it forms a gender consciousness that despises women. Children grow up in such an environment and gradually form their own consciousness and identity. Her or his gender identity and gender consciousness further form social consciousness: male characteristics are competitive, rational, manipulative and dominant desire. At the same time, men take various actions to strengthen the division of labor which is beneficial to themselves. Therefore, in order to obtain women's freedom, we must oppose the capitalist system, the male patriarchal rule and the division of labor between the sexes. From the perspective of "gender system", Lubing analyzed the male-centered politics, culture and religion. He believed that human reproduction, human sexual life and human reproduction restrict people's views on gender, morality and ways of raising children. In this system, men are dominant and women are victims. Therefore, the emancipation of women should build an advanced gender culture, making a reasonable division of labor in the field of social reproduction, and let both men and women raise children together. He suggested that our goal should not be to eliminate men, but to eliminate the social system that created gender discrimination and gender.

Obviously, socialist feminism holds that patriarchy, capitalism and gender division of labor resulting from the two systems lead to differences between men and women, and emphasizes that capitalism, because of its pursuit of economic interests, requires men to create economic value for it in the social sphere and women to educate children in the private sphere and take care of men so as to be able to provide capital. Doctrine cultivates better and healthier men to create surplus labor value for them. Therefore, it advocates that women should take part in the class struggle against capitalism, entering the paid labor market and striving for employment opportunities, which undoubtedly has the tendency of emphasizing class oppression rather than gender oppression, and weakens the power of women's anti-patriarchy. Moreover, socialist feminism attributes the oppression of patriarchy to women's physiological and psychological differences. Although it does not appeal to eradicate the physiological differences as radical feminism does, it also believes that women's physiological differences lead to women's disadvantage, and it also sets men as the standard to judge women. There are even some socialist feminists who emphasize that women are systematically disadvantaged in all aspects of life, not because of their individual abilities, but because of historical and social reasons. Therefore, to change women's disadvantaged position, we should not only rely on individual efforts and so-called "fair competition", but also strive for special protective legislation for women. And all kinds of special measures should be taken to help vulnerable groups so as to strive for equal status with men^{[1] P103}. This view has aroused

great controversy among feminists. For women, measures designed to protect women in particular have prevented them from getting the treatment that men enjoy. For example, prohibiting women from engaging in so-called industries that are dangerous to women may improve women's health and safety, but these provisions also exclude women from certain industries and create a distinct gender division of labour. Even in so-called women-only fields of work, there will be a surplus of labor, and women will only get low wages. Gender discrimination has also brought about a problem, that is, it strengthens the traditional gender stereotype and promotes prejudice against women; it consolidates and continues the thinking mode that regards women as natural adherents of men.

It can be seen that the equality view of identity put forward by liberal feminism and the equality view of difference put forward by radical feminists are in a dilemma. On the one hand, if equality is at the cost of eliminating gender differences and assimilating men's social and cultural values, it violates the principle of equality of human rights. On the other hand, strengthening differences is tantamount to affirming the rationality of gender inequality in men's society and violating the principle of equality.^[9] At that time, feminism urgently needed a new theory to lead feminism out of its predicament. Postmodern feminism emerged at the historic moment.

IV. EQUALITY BEYOND THE BINARY OPPOSITION OF THE SEXES

In the 1980s, the influence of Post-modernism on the West reached its peak. Its questioning of the scientific, rational and objective truth that the West has always worshipped, its advocacy of the polysemy of texts and discourses, and its emphasis on things that are marginalized, negated, excluded, repressed have had an enlightening impact on feminist research. It breaks through the way of thinking and the form of expression of traditional feminist research. The encounter, collision and interpenetration of feminist research and postmodernism gave birth to the rise of postmodern feminist research in the 1980s and formed the third wave of feminist development.

Postmodern feminism mainly absorbs the theoretical viewpoints of postmodernism, which is subversive and challenging. First of all, it negates all the grand theoretical systems and advocates decentralized local small-scale theories. From the point of view of postmodern feminists, all the grand theoretical systems with universality and gender neutrality from the enlightenment point of view, in fact, are based on men and completely ignore the existence of women. They are not of universal value at all, nor can they be widely used by women's liberation research institutes. In fact, after the entry of the West into the post-industrial society, the general discourse on the law of human social development and the large-scale theory with universality have been questioned. Therefore, postmodern feminism opposes the macro-analysis of race, nationality, class and gender. It holds that these classifications are too general, and they even doubt the concepts of "women" and "patriarchy", because the inner parts of each category are very different in fact. Just like women, because of their different status, the situation is different, such as the white. The situation of middle-class women, poor working women, women of color and lesbians is totally different. Therefore, postmodern feminist theory is not universal to feminism as a whole, but should be a historical theory. It should replace the single concept of "female" and "gender identity of femininity" with the concept of social identity constructed by pluralism and comprehensiveness; it should regard gender as one of many other concepts, while paying attention to class, race and nationality. Age and sexual orientation.^[10] Postmodern feminism abandoned the abstract study of women's grand poems as a whole, reminding people of paying attention to the differences among women of different colors, races, classes, preferences, nationalities and regions, and to the particularities of women in different regions, so as to avoid the universal conceptual model and avoid the uniform Abstract classification. Although it is generally accepted, its challenge to the gender concept of "women" has been sharply criticized within feminism, which undoubtedly negates the concept of gender as a meaningful and common social and political category, and makes feminist critics and theorists have no roots in it. At the same time, gender and other inequalities are put on equal footing. It is easy to dilute feminism's goal of pursuing gender equality and confuse priority with subordination.

Secondly, we should oppose the traditional thinking mode of binary opposition and break the logocentrism. Logos is the internal rationality of language as well as the rationality of human beings and nature. The dualistic opposition between language and text has evolved into the dualistic opposition between spirit and matter, subject and object, mind and body, essence and phenomenon, self-reliance and freedom, meaning and text, male and female in the western philosophical tradition.^[11] In each pair of words mentioned above, the first word is more important than the second one. It is in the central position of priority, while the second word is the supplement and appendage of the first word, and it is in the marginal position. For example, in the couple of men and women, men are always associated with those who are positive, civilized, bright, noble and optimistic, while women are always associated with those who are negative, natural, dark, humble and pessimistic. And the first term of the dichotomy of men and women is separated or deviated from the second term. The

characteristics of women do not exist in the place where men do not respond to women. Therefore, postmodern feminism holds that the traditional feminist theory of “equality between men and women” requires women by the criterion of men, ignoring the subjectivity of women themselves. It is the continuation of patriarchal thinking and a “masculine logo-centric” mode of thinking, and should disintegrate the establishment of patriarchy through the deconstruction of the dualistic opposition of men and women.

Finally, discourse is power, and attention should be paid to and grasp the right to speak. It is widely believed that women value things rather than words, and women are less concerned about their position in the historical literature. For example, as a starting point for scientific research, or as a source of evidence to support or oppose knowledge claims, women's different lives have been mistakenly devalued and ignored; for social order, women are valuable “strangers”. Females, especially female researchers, are “outsiders in the field”, etc.^{[12] P520-530}. Thus, postmodern feminists advocate a “model shift” within the female movement, from focusing only on things to discourse. Because the most fundamental factor influencing and controlling the movement of discourse is power, and the power with real special effects is also carried out through discourse. People's social order as a social existence is a power system that enters people's discourse. Power is always expressed through words. This is exactly the case. In the long trace of history, women are often under the cover of history, treated as a dying person and absentee in the patriarchal mythology. They can only drift as a subculture group on the edge of the patriarchal system, becoming a companion to the patriarchal system for a long period. Women have lost not only their self in history but also their culture and basic character. In the cultural field of patriarchal society, men have the right to operate the cultural symbol system and to create discourse theory to interpret linguistic meaning. For women who are marginalized, in order to obtain this right of discourse, they must lose themselves as the main body of women, discarding themselves as the unique way of life, experience and way of speaking, having no choice but to use the rigid, institutionalized, rationalized voices, vocabulary, intentions, and symbols of the male society to speak, thus losing some of their feminine characteristics in order to enter the quasi-male discourse mechanism.^[11] It can be said that in a long period of time, women have lost their cultural and spiritual gender despite their biological sex. Influenced by the masters of postmodern thought, one of the ambitions of postmodern feminism is to invent women's words. The so-called female discourse is closely related to the physical and psychological experience of women's bodies and women. They hope that this female language will free women from male hegemonic discourse. The female writer Irene Shisu initiated the establishment of a negative writing center for this purpose, and her own work became the earliest example of negative writing. In her view, language is the power that controls the way culture and the subject think. To overthrow the patriarchal control, we must start with the criticism of language. Through the language practice of “writing”, the stability of the dual structure is shaken to subvert the privilege of the male central subject. In postmodern feminism, there has been a new view on writing that women can only understand and grasp themselves deeply by writing themselves, and women use their “rebel writing”. The language of writing your own body, writing every delicate feeling of your own and subtle changes of the mind into the text, so that it is possible to prevent yourself from disappearing in the boundless time and space, nor becoming a role for the other in the male discourse. Only in this way is it possible to create a unique language to replace the commonly used male written discourse, that is, the orderly, calm, conceptual, rational, institutional, and cold language.^[11] In a nutshell, women can only write themselves through their own writing and the new recognition of their own body, it is possible to achieve a certain degree of unity between their own emotions and their pens, thus writing has become a kind of flow of vitality and inspiration communication that originates from the inner world of women's body. Women only need to grasp the flow of their inner vitality, which is enough to show the vitality of life. Of course, the purpose of postmodern feminism in inventing female discourse is not to compete with men for dominant discourse, but to hope for the transition from conflict to dialogue to complement each other, and reach consensus so as to obliterate a single central language of women, forming a kind of Multiple gender discourse fields.^[11]

Although postmodern feminism has been blamed by many parties, such as non-political tendencies, subjectivity disappearance, academic style, etc., the author believes that the equality view of postmodern feminist appeal is the “people-oriented” human equality in the true sense. It is an ideal model for the pursuit of gender equality. First of all, the research ideas of postmodern feminism are very different from traditional feminism. Whether equality of identity or equality of difference, it is undoubtedly an equality of male thinking. It is the right to seek women in the framework of men. Equality on the basis of male superiority completely ignores the historical vision of women. Just as Sun Wukong can't escape the palm of the Buddha, no matter how versatile, traditional feminism is pursuing women's individuality and pursuing women's rights. The aspect is indispensable, but to seek equality in the ultimate sense of both sexes, it is the wrong direction. Postmodernism is a kind of “female” thinking. The women here are not women who are traditionally corresponding to men, but those who have eliminated all historical and cultural factors and returned to zero. Women are human beings only not referring to male standards. In order to discover their natural needs and development direction, it is the

natural growth of women that does not distort the growth of men. Secondly, in the research content, the traditional feminist equality concept is to strive for the equality of women in the existing phenomenon, and postmodern feminism also seeks to explore the existence of the female characteristics that have been rejected, suppressed and hidden by men in history, which is more conducive to the study of women as a completely true human. Finally, the concept of equality advocated by post-modern feminism is not an equality view based on men or women, but an equality view of a harmonious dialogue between men and women, and a true concept of equality in human nature. It has a good reference for women's studies in China. The ultimate equality of human beings is also marked by the ultimate liberation of women. Therefore, in the process of focusing on realistic and specific equality issues, it is necessary to look to the ideal and promising future.

V. CONCLUSION

In summary, the Western feminist equality concept has experienced three evolution of the equality of identity, the equality of difference and equality of humanity. Feminists have explored the equality of women and gradually matured. Although the concept of humanity equality has ideal models and ideas for the ultimate meaning of gender equality, ideals must be in line with reality. Otherwise, it is a fantasy. Therefore, Western feminism has not fundamentally solved the problem of gender equality and needs to be explored, it still has a long way to go. However, the author believes that gender equality and women's liberation are the inevitable development of history, and this goal can certainly be achieved. As an oppressed object, women must realize the ultimate liberation not only as a feminist but as a whole human being. It requires all women and men to participate and work together to achieve this human civilization goal.

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