

Modern Value of Taoist Female Ethics

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Abstract: The social status of women has always been a concern within society. Taoism has its own and different approach to women and their role, from the traditional Confucian patriarchal side. The concept, "Yin and Yang", refers to the status and value of women in society. Unfortunately, in today's society, issues surrounding women and their role in the community continue. Taoism seeks to convey ethical thoughts about women and their role in modern society, providing scholars and theorists a positive reference value for identifying the worth of today's women and recognizing their contributions to the family unit and the community.

Keywords: Taoism, Female Ethics, modern value.

INTRODUCTION

The female is an inevitable and indispensable part of human society. The realization of social identity, acknowledging the value of oneself and the value of women's status is a central issue in today's modern society. Based on traditional Chinese Taoist Culture - Taoism is used a research concept to explore Taoist Ethics [5]. Particularly, Taoist ethics regarding women and the positive recognition of women in modern society will be explored, to clarify the thoughts and beliefs of harmony in the construction of a harmonious society.

MODERN WOMEN SUFFER UNEQUAL TREATMENT

In modern times, the status of Chinese women has gained much attention from within all sectors of society. The status of women today, compared to the past, is different because there were previous restrictions on the role of women by Confucian traditions within Chinese feudal society and institutions. However, in today's society, the status of Chinese women status has been greatly improved. Gender inequality still exists, but it can generally be attributed to the following aspects: political, economic, cultural, social, marriage and family [6]. I will briefly discuss each of these areas.

Inequality in regards to political status, was established in ancient times, so it is an ingrained thought in many people. Historically, "women could not be in politics," [6] said a woman who was trying demonstrate a political stance, but she held no position of authority at all. Although contemporary society has seen some improvement in regards to inequality for women, many still feel powerless. From national leaders to government officials at all levels, the

numbers of men in positions of power occupy positions that give them absolute advantage. So, the opportunities for women to speak out are few, with their views often repressed despite officials claiming they are improving women's rights.

Economic inequality towards women is unfortunately very common in contemporary society. The business community still does not have a lot of "woman" in positions of authority. Men still occupy the leading position in the household, so "men bring home the bacon." This is a phenomenon that still determines the status of men and women in most Chinese families.

Cultural and educational inequality, a phenomenon found less in urban areas, is no less clearly demonstrated and quite influential in rural China. The old saying a "woman's virtue," is still embraced among older generations of Chinese.

The proportion of men to women in various universities throughout China, also demonstrates the cultural and educational inequalities that still exist between men and women in China. There is a tale that says that people are divided into three categories: one man, one woman, there is another specific class - doctoral students [1]. This is an unusual category that refers only to doctoral students, however, it also reveals conventional thinking of people in regards to education and status. Men should get a better and a higher education than women, and a woman's attempt to gain high degree suggests that it is "alien" to what society accepts and tolerates.

Inequalities, in regards to social production, is a familiar concept to most people. According to one survey: throughout China, the social production and

proportion of men to women, suggest that men are more sought after than women for employment. This is despite the fact that overall there is not a higher proportion of men to women in China. A common phenomenon is that men are more popular, although there may have been better qualified female. In today's China, many industries claim there is great pressure on them to employ women.

Marriage inequality and family relations, can be very easy to overlook. But, in contemporary Chinese society, it has become increasingly evident that marriage and family inequality exists. "Men, and women small" mode of marriage, "men, women inside [2]," which refers to the division of labor in the home, and "patriarchal" concept of fertility, is still a big problem in China.

A British historian Sir Henry Maine states that "Ancient Law" expresses: changing the status of women is a measure of social progress, and should be the biggest focus. Women are human beings, and to some extent they are weak. They should be considerate and caring.

SECOND, FEMALE TAOIST ETHICS THOUGHT

Taoism refers to the "Road" as the core of its belief. This road talks about the inaction of Heaven, it advocates an imitation of nature, and suggests there be laws to keep males and female separate. There should also be firmness and flexibility with political and military strategies. Simple dialectic thoughts came from "philosophers" in a very important philosophical schools [3], that developed a Chinese presence in various cultural fields. As a result, Chinese culture has had a tremendous impact around the world. Women ethics refers to the specific circumstances of feminist scholarship and their corresponding ethical issues. There are special moral contradictions that women face regarding gender roles, but also there are special requirements within social ethics of women.

(A)The status and the status of the value of women in

Taoism advocates "both yin and yang [4]," with the "Road" based on a metaphysical construct, that gives women equal status with men. "Road" is the highest category of Taoism. Taoists believe that a world that includes men and women, alongside the universe resulted in the birth of "Road". "Road", will spread over all living things (all things within the "Road" are called "virtues"). Since men and women live by "Road", they were born, and they have sex with the "road", in principle they should have the same social value. According to their social value, their status is equal and they should enjoy equal rights such as survival and personal development. Taoism also values and treats both sexes equally, which provides a factual basis for equality of the sexes.

(B) Female personality requirements and evaluation

Taoism advocates both "yin and yang" thinking. Although Taoism does not explicitly propose that women should have an independent personality, it has expressed appreciation for the female consciousness. Advocates of "yin and yang" speak highly of the Taoist female personality. Lao Tzu, founder of Taoism and the use of analogical reasoning, uses the "cow dagger", "stop Kui", "mother" and other negative words to demonstrate their support, express their praise and show their appreciation for the female character. For example, "I" Chapter 51 says: "old course students of Germany's livestock; the length of education; poison of the pavilion; the raising of the cover of the students have not, to not rely long without slaughter [2]. It is that the Xuande, "" Supreme ", that is the most far-reaching Germany. In this I praise the mother gave birth without some broad tolerance. "I" forty-third chapter says: "the world's Zhirou, ride the world matter to Kennedy." I here expressed its appreciation for the flexible female character. "I" sixty-seventh chapter says: "I have three treasures, holding a while Yasuyuki said Chi, second is frugal, third is not first in the word". These three virtues are about women in family life and long-term social life form. I tried to praise them and sublimation of law and human and branded keep silent. Taoism also Acura female personality, its shape towering fairy are all true, the good, off the incarnation as female silkworm "eating mulberry leaves into line with woven cocoon Luo Qi is delicate, with clothing in the world".

(C) Attitudes towards female "chastity" and relations between the sexes

Taoists respected women in bondage under the feudal ethics of compassion and mercy, and the inclusion of women who provide love and affection from the heart. "Zi-day operation" says: "Ka Ruzi and sad woman" and therefore, the female "chastity" problem compared to Confucianism is more tolerant in Taoism.

(D) of the female reproductive ethics opinion

Taoist regimen has focused on policies against more children and it is a birth control advocate. This is because uncontrolled fertility cause financial depletion including monetary fine, it wounds a society's strength, it can cut years off a 'mans' life, and is fundamentally not conducive to positive human health. Greed indulgence plagues will follow the ideas of Taoism, as women do not have to have too many sons. Parenthood is a moral responsibility. At the same time, Taoism is also firmly opposed to patriarchal fertility behavior. In Taoist culture, women are no longer at the mercy of their husband and they are not merely a reproductive machine. Women are worthy of a divine life and children should not be change a woman's life. A baby should be worthy of the same respect and have a cherished life as that of his or her parents.

(E) Taoism, in regards to human relations and etiquette

An extreme representative of Taoism, Chuang, opposes Confucius and Mencius's claims "of faithful service, the body do justice, ornaments, music, making human relations, the primary loyalty to the world, next to Yu Qi of the people" ("Zhuangzi • Fisherman" [4]) and suggests it results in artificial practices. In his view, so-called Confucian virtues and etiquette are in the form of tables, they are severely constrained, and they result in the destruction of human authenticity. "Zi • Gengsang Chu" contains old disciple Gengsang Chu, who indulges his maid for a different attitude and righteousness. This approach is usually reserved for their alienation, and only an honest person could live with that: "However, the catch of his concubine the benevolent away; hold it with swollen ranks. " With Gengsang Chu Zi, having a maid with a different attitude, suggests that women should follow the etiquette of human relations and human values. He believes that women should pursue the truth Koji loyalty, freedom and personal liberation of the soul.

MODERN SIGNIFICANCE THREE FEMALE TAOIST ETHICS

Taoism in women's ethics supports a spiritual civilization, promotes gender equality, and today we have a much more positive reference value.

(A) Today's patriarchal social phenomenon can be seen everywhere, through the traditional influence of Confucianism. The status of women in China, and throughout the world in general, is relatively low. Women politicians seem to have little real power and lack performance skills, with few NPC or party women representatives. Although women do the same work as men they are often treated differently, and there is a lower proportion of senior female intellectuals. Many people reflect the phenomenon of sexual discrimination in employment and the workplace. Taoist "yin and yang" advocate for improving a woman's status and value. To some extent, Taoism balances the unlimited expansion of Chinese traditional thought of "patriarchal" "men from the women".

(B) Subject to ideological influences from a very traditional patriarchal feudal society, Chinese woman still experience a low social status. Patriarchal means there is more attention to men, and an underestimation of the role of women. In society, there seems to be more attention paid to the status of men. Women are often regarded as a mans 'accessory', which limits their opportunities for personal development.

In real life, many girls are no longer lagging behind boys due to education, societal change, and the recognition of "women's virtues". Taoism praises the attitudes of feminine personalities. Despite traditional

thoughts that belittled female personality defects, a new awareness of women and their invaluable qualities and contributions is largely due to Taoist beliefs.

(C) The promotion women of in ancient texts, referred to women at the time of her husband's death. If you have children from your marriage, it is necessary to engage with your adult children obligated to provide support to you in your time of need. Although a husband has died, continuation of that relationship is the most important purpose of marriage. Despite the death, her connection to her husband cannot be broken. Therefore, "Lijie finished alone". This is the most blessed woman, with a child believing that his mother would be regarded as a patient wife in life and death. Although there have been fundamental changes in modern society, the influence of traditional and social ideas regarding female chastity is very conservative. As an example, in a divorce situation, men are free to marry after the divorce, while women will most likely have to remarry someone inferior, making life difficult and possibly depressing and even suppressed. Taoism has a tolerant attitude to women's "chastity" and it also has a liberal attitude towards exchanges between men and women. Putting too much emphasis on the traditional ideas regarding female "chastity" and preventing contemporary attitudes of men and women, affects the ability of people to correct their archaic views about equality and the roles of men and women in society.

(D) Agricultural societies that have lower costs of living see many people still living on arable land. This type of lifestyle is mainly manual labor, so the son of families take on this role, and food is largely produced. In the former patriarchal society, a daughter was expected to marry a man from their home town, which would result in one more person working on the farm. After the birth of multiple son's it is likely this will result in more grandsons with the family thriving. There is also a probability and promise of more children and many more sons. Despite changes due to modern times, many rural areas are still patriarchal, with sons still very important. Taoist "birth control" and reproductive ethics, is undoubtedly more a traditional way of thinking with the attitude of having 'many sons' an outdated notion. This is why engaging in a socialist spiritual civilization is an important part of the national policy of family planning. We must seek to advocate fewer and healthier children, whether they are a boy or a girl. They are both important to families and society and should be treated the same.

All in all, whether female or male, people are human beings. This is the most important thing and we should take this more seriously. As human beings, they should be treated impartially. To build a socialist and harmonious society, "gender harmony" should be part of the national agenda and treated with great respect.

The emancipation and the development of women is a measure of the degree of social development and the liberation of an important point of reference for society. Only with real female liberation, can men get to a real liberation as well.

Taoism has many positive ideas in regards to ethical attitudes toward. I believe we can learn a lot from Taoism. If the Taoist emphasis on women cannot trickle through society, I am afraid it cannot successfully form an affirmative society for both women and men, and cannot address inequality issues that have gained widespread attention.

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