

The Education Effect of Women Consciousness, Feminism

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Abstract

As from the rise of recent Me Too Movement, A trend of Feminism had emerged worldwide; An incremental number of Female are being aware of their charming characteristics and their plight under the male power, and are initiating self-elaborate movement as well as anti-gender discrimination movement to seek opportunity of change. But what on earth is the Feminism? What is the difference between the Feminism and the Female-consciousness? And what should we do to support it in order to guarantee this long-term movement a brighter future? This research dives into and discusses over the three main waves of Feminism with respect to patriarchy, generalizes and defines the Feminism. Secondly the research shows, in three aspects, which are respectively home education, school education and social education, that if education could raise the female consciousness of female and influence the equal-right consciousness of male by interviewing the males and females of the Z-generation.

Keywords

Women consciousness; Feminism; Impact of education

Introduction

The "Me Too" movement (Bhattacharyya,R.2018), a social campaign

against sexual abuse, harassment, and rape culture, has gained widespread attention in recent years. Women have joined this movement in droves, recognizing the importance and necessity of protecting their rights and equity. However, our current patriarchal society (Lerner,G. 1986) asserts that males are inherently dominant and superior to everything. Despite this, most people, particularly women, fail to realize that gender is a form of imitation (Butler, J. 2015). This means that society's power is exerted through the imposition of social norms, and our gender and sexuality are shaped by the culture we live in. In other words, our gender characteristics are defined by culture and the dominant groups in society. For instance, in many cultures, women are portrayed as vulnerable, emotional, and focused on the home. Even more intriguing, female students often take on ancillary roles in co-ed school student unions, defining themselves subconsciously as scrupulous and less influential instead of decisive decision-makers. From an early age, girls are told to prefer pink to blue or black and play with Barbie dolls instead of car models or toy guns. Are these examples real? Should women be labeled as "pink" instead of "blue"? Should women be considered unable to undertake decision-making positions?

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Beauvoir's empirical work "The Second Sex" (2010), highlights that men are typically viewed as the human subjects, while women are the relative "second sex" in society. She argued that women are not born as women but rather shaped by the economic and cultural influences of society. In other words, women perceive themselves as women due to the continuous reinforcement of gendered roles, such as wearing female clothing. Gender, therefore, is an impersonation, where becoming gendered involves imitating an ideal that nobody actually embodies (Butler, J.2004). But how can women's consciousness be raised in the modern world? If we are always living in a "Truman Show," how can our identity be awakened? I propose that access to education is essential for women to gain knowledge about women's consciousness. Through family education, school education and social education, women can access relevant information and resources that will help them understand their rights, equity, and gender roles in society. This can lead to a greater awareness of the social constructions of gender and the means to challenge and resist oppressive societal norms. Ultimately, educating women will lead to greater empowerment and the dismantling of patriarchal structures that continue to perpetuate gender inequality.

Women's consciousness (Rowbotham, S. 2015) refers to women's recognition and acceptance of the culturally defined gender roles imposed on them, which inspires women to pursue social independence and inherent motivation for initiative and creativity. However, before delving into the ideology of women's consciousness, it is important to distinguish between two related concepts: feminism and women's consciousness. 'What is feminism?' is a question of deceptive simplicity. Feminist theory, like feminism itself, is multifaceted and complex (Sandra Acker). Feminism seeks to reveal how women, both individually and collectively, questioned and challenged their rights, roles, and status in pre-modern society. It emphasizes respect for diverse women's experiences, identities, knowledge, and strengths, striving to empower all women to realize their full rights. On the other hand, women's

consciousness focuses on the individual woman's recognition and understanding of the cultural and societal constructs that shape her gender identity. Based on the comparison of these two definitions, it is clear that the feminist movement is more aggressive and harder to achieve. The emphasis of feminism is on women's rights and equity, while women's consciousness is more about helping women become aware of themselves and their gender identities. Feminism and women's consciousness are related and complementary concepts that both contribute to the goal of gender equality. However, while feminism focuses on activism and social change, women's consciousness is an individual journey of self-awareness and self-empowerment.

It is well-known that patriarchal societies have ruled the world for thousands of years, and in some areas, such as Iran, the culture and society are still steeped in hegemonic masculinity. The question arises, how did female consciousness come into being, and how did most women realize that they must fight for their rights? Existing research suggests that education plays a crucial role in helping women build their gender consciousness. The power of education in this regard is generated from two parts - a great majority of it is from higher education, and a small portion comes from compulsory education. Studies have shown that higher education, in particular, has the potential to influence the development of women's consciousness and reconstruct their social and family relationships (Webber, 2015). Furthermore, the availability of family planning and mass education has been theorized as essential for women to enter the workforce (Terri C, 2007). Women equipped with knowledge have more opportunities to compete with men for their own rights and power. It is through education that women can gain knowledge about their rights, equality, and gender roles in society. Education can lead to greater awareness of the social constructions of gender and the means to challenge and resist oppressive societal norms. This can result in greater empowerment and the dismantling of patriarchal structures that continue to perpetuate gender inequality. Thus, education plays a crucial role in the development of female

consciousness, which in turn can lead to the fight for women's rights and the promotion of gender equality.

In this study, the main question to be addressed is: How does education, family education, school education, social education, affect women's identity reconstruction, raise their consciousness, and enable them to fight for their rights and equity? Against this backdrop, this research aims to answer several related questions, including: How does patriarchal society restrict women? What is the concept of women's consciousness in general, and in reality? How does women's consciousness differ from feminism? Where did this concept originate in the Western world, and how did it develop throughout history? How did it influence the Asian region, especially the East? What is the process of education development, and what is the relationship between education and women's consciousness? How does education influence women and awaken their self-awareness? How can education promote the acceptance and recognition of this concept instead of aversion and resistance? Lastly, how can women in male-dominant societies escape the trap of conservative portrayals of women? These research questions are currently of interest to people worldwide, and education is recognized as the easiest way for women to recognize and fight against inequality, as this idea is locked by patriarchy, and the only way to break this lock is through education, which includes both compulsory and higher education. This paper will proceed in the following steps. Firstly, it will provide a broad overview of the concept of women's consciousness under a patriarchal society and the differences between "women's consciousness" and "feminism." After this overview, the paper will clearly examine the origin and development of Western feminism and how this concept was propagated into Asian countries, specifically analyzing the development process in China. Additionally, the paper will analyze the modern history of changes in education concepts in both compulsory and higher education. In the discussion section, the paper will define the relationship between education and women's consciousness and how it can influence the reconstruction of women's

identity. The paper will also suggest some methods for women to resist the trap of male-defined portrayals of women in dominant societies. Finally, the paper will explore how women can maintain an independent consciousness and personality in the modern world.

Literature review

Patriarchy Society

Previous paragraphs have repeatedly referred to the concept of a patriarchal society and discussed the stereotypes that emerge from this pattern of social inequality. However, what does the term patriarchy actually mean, and how does this societal structure influence the broader population?

Bell Hooks, a US social activist, defined patriarchy as "a political-social system that insists males are inherently dominating, superior to everything, and endowed with the right to dominate and rule over the weak, maintaining their dominance through various forms of psychological terrorism and violence." Under this social power, gender is defined by "patriarchal gender roles," which dictate that men must be strong and provide for their families, while women always play a supportive role. If these patterns are challenged, the individual may face cold stares or mockery from their peers, which can serve to reinforce traditional gender roles. For instance, a crying boy or an angry girl may quickly realize they have violated their gender-defined roles in society. Additionally, according to Hooks, one of the most insidious aspects of patriarchy is that we cannot dismantle it as long as we are in "collective denial about its impact on our lives." Men, despite rigidly enforcing patriarchal rules, often do not use the word "patriarchy" in everyday life and may not fully understand its meaning (Arnot, M.1982). Boys and girls are regulated by social norms and taught to follow their fathers' rules, leaving them unaware of what is happening and why it is considered "right."

In 1990, British sociologist Sylvia Walby argued that "patriarchy" is a highly complex phenomenon consisting of multiple intersecting

forces. Unlike earlier feminists who focused on identifying a single cause of patriarchy within a particular historical era or culture, Walby (1990) defined patriarchy as "a system of social structures and practices in which men dominate, oppress, and exploit women." She identified six interacting structures - family households, paid work, the state, male violence, sexuality, and cultural institutions - that contribute to patriarchy. In the following paragraphs, I will illustrate each of these structures to explain Walby's (1990) theory of the patriarchal society.

In the 19th and early 20th centuries, married women were excluded from paid work and not allowed to be employed. As a result, the patriarchal system was limited to individual families. In a typical family, men played the role of husband and father and held the highest position as the direct oppressor and beneficiary of the subordination of women, including their wives. This was because women did not have a private sphere and lacked the right to vote or own property. They also could not access high-level education and suffered from violence from their husbands, as they were expected to serve men and had no opportunity to transgress conventional social norms. As a result, women were subjected to patriarchal domestication and relegated to the role of housewives, which was considered undervalued by society while being apparently valued only within this role (i.e., the "right place for women"). Marxists also argue that housewives are part of the producing class, but men are the class that benefits "individually and directly" from women's unpaid labor.

In the second structure of patriarchy, a conflict arises between women and the patriarchal system of paid work in the context of capitalism (Hamilton, R. 2012). By the 20th century, capitalism had become the dominant global economic model, characterized by private or corporate ownership of goods and firms with control over prices and labor forces. With the growth of capitalism, women were offered jobs and entered the workforce. However, Walby (1990) argues that they were placed in a disadvantaged position in two ways: first, through vertical segregation which limited

women to low-paying jobs, and second, through horizontal segregation which restricted women to certain areas of work. Walby (1990) concluded that these phenomena contribute to "patriarchal relations in paid work," which offer men higher opportunities for employment and career advancement.

Walby (1990) also suggests that an interesting conflict began to arise between patriarchy and capitalism because women were seen as a rival to both of these structures. In simple terms, if women were working for capitalists, they had less time to devote to their household duties, including taking care of their husbands. This conflict between patriarchy and capitalism is typically resolved through state intervention. For instance, during World War II, when most men were recruited to fight, capitalists in the UK had to employ women in munitions factories. However, trade unions were dissatisfied with this and lobbied the government to introduce legislation that would force women to return to their homes at the end of the war, as seen in the Restoration of the Pre-War Practices Act of 1942. This act ignored women's preferences and forced them back into domestic service, while the state and capitalists claimed to be promoting gender equality and women's rights. Despite such measures, little progress was made in practice, and women continued to earn less than men and suffer from male oppression in public life. Therefore, Walby (1990) argues that the state, like capitalism and racism, is also patriarchal.

The fourth of Walby's sixth structures is male violence against women. Domestic violence encompasses controlling or threatening behavior, as well as violence or abuse between intimate partners or family members. Intimate relationships are organized through a set of arrangements whereby one partner controls the other. Men's violence plays a crucial role in controlling and dominating women, whether in an intimate relationship or as family members. Male violence leads to the oppression and subjugation of women, as men seek to protect their patriarchal structure (Dutton, D. G. 2011). Walby emphasizes that male violence against

women is prevalent and repetitive enough to constitute a social structure.

The fifth structure identified by Walby is sexuality, which she argues is a major area in which men dominate women by imposing their ideas of femininity and constructing sexual practices that revolve around male desires. Heterosexual relationships are often regarded as the only permissible option in some societies, further reinforcing patriarchal norms.

The final structure identified by Walby is culture, specifically cultural institutions such as education, religion, government, and media, which she argues perpetuate patriarchy by representing women through a patriarchal gaze. For instance, co-ed schools often see women taking ancillary positions, while religions often exclude women from positions of power and relegate them to caregiving roles without true power or rights. Overall, these structures have been identified as key components of patriarchy, perpetuating its dominance over women in various spheres of society.

However, According to Walby's book 'Theorizing Patriarchy', women in the West today have shifted from experiencing private patriarchy, such as oppression from their fathers or husbands, to facing greater levels of public patriarchy through their encounters with men collectively in the workplace, the state, and cultural institutions. Central to Walby's examination of patriarchy is her insistence that we see it neither purely as a structural phenomenon, which would trap women in subordinate positions within cultural institutions, nor purely as an issue of individual agency. She argues that if we view patriarchy as primarily a structural issue, we risk seeing women as passive victims, while if we view women as voluntarily colluding with their own oppression within patriarchy, we risk blaming them for their own subjugation.

Yes, that is correct. Walby argues that to achieve meaningful progress in eliminating patriarchy, both structural and individual agency aspects need to be addressed. It is not enough to simply

focus on changing structural systems or individual attitudes; rather, both must be addressed simultaneously. This requires a concerted effort from both women themselves and the society and cultures that surround them. Only then can real change be achieved in dismantling patriarchal systems of oppression and promoting gender equality.

According to the book "Masculinities", written by R. Connell in 1995, men's interest in patriarchy is condensed in hegemonic masculinity. Masculinity has multiple definitions within multicultural societies, but in most societies, hegemonic masculinity is often regarded as the best and most effective way to "be a man". Its characteristics, such as strength and power, are attributed to masculinity. The patriarchy is a power system that empowers men and enables their domination of women, while hegemonic masculinity is a power system that ranks "male" men above those who display "feminine" traits. Both of these systems value and empower men above women, according to Connell (1995). She also claims that the European and American hegemonic form, which is closely correlated to the patriarchal ideal of powerful, aggressive, unemotional males who will often use violence to get their way, is often glamorized by the media through adulation of ruthless billionaire entrepreneurs and fighting-fit, contact-sports stars.

According to Connell, women are also involved in perpetuating the hierarchy of masculinities by recognizing and accepting it. Their loyalty to patriarchal religions and romantic narratives, and their role in perpetuating gender expectations for children, all contribute to sustaining the power of the patriarchal ideal and the hegemonic masculinity associated with it. To eliminate the patriarchal and masculine society, Connell argues that a shift towards establishing a version of masculinity that is open to equality with women would be a positive step towards creating a new, more equal hegemony.

Women consciousness and feminism

According to Sheila Rowbotham (2015) in *Woman's Consciousness, Man 's World*, the

concept of male hegemony, like that of female oppression, is not new, but then as she also points out, it is one thing to encounter a concept, quite another to understand it. In contemporary society, more and more people, especially women, are expressing their feelings of unfairness and discrimination in their lives. However, there is often a distinction made between "women's consciousness" and "feminism." While women's consciousness refers to an awareness and recognition of the limitations and conflicts imposed by culturally defined gender roles, feminism is an ideology and principle in the fight for women's rights and equality. Women's consciousness inspires women to pursue social independence, initiative, and creativity, while feminism seeks to challenge the patriarchal society and emancipate women from cultural and social limitations, advocating for equal rights with men. Feminism aims to eliminate sex discrimination and empower women to reach the same level of rights and opportunities as men (Delmar, R.2018). Despite the distinction between these two concepts, they share a common goal of advocating for gender equality and promoting women's empowerment.

Beauvoir was the first scholar to propose the issue of gender. According to her, "a human is not born as a woman but becomes a woman." She differentiates between sex and gender, defining the former as being based on biology and science and inherent in nature, while the latter is a social construct that is built by society and culture and is not innate to human beings. Her findings shocked society in the 1930s, but people at the time generally regarded her theory as a social phenomenon rather than deviant behavior. Sociologist Judith Butler takes Beauvoir's theory even further, arguing that gender is fluid, and that traditional feminism ignores the wider implications of this notion. Instead of changing gender and sex, which reinforces male and female stereotypes, Butler believes that gender is "something one does" rather than "something one is." For example, the culture portrays women as good at parenting or doing household chores, which keeps them confined within the family, and this stereotype excludes women from society. Another common constraint placed on women is

the belief that they are more sensitive and meeker than men, which suggests that women are irrational and timid.

In nature, some animals such as birds and reptiles exhibit distinct differences between males and females. However, in mammals, which includes humans, the concept of maternity is present. Thus, even biological and scientific terminology is influenced by the sex hierarchy in patriarchal society. Women are widely defined by society and have been subjected to rigid stereotypes regardless of race, geography or religion. Therefore, the core of women's consciousness is to break free from gender identity and build a diverse range of identities that empower them to show their personality and be themselves. Women's consciousness is the foundation of feminism because only by being aware of their rights can they be encouraged to fight for equality and pursue their own identity, ultimately achieving the main goal of feminism.

Three Waves in Feminism.

First-wave feminism

The first-wave feminism movement emerged during the 19th and early 20th centuries in Europe and the United States. At that time, married women were deprived of paid employment opportunities and were subjected to oppression within the confines of their family and households, where men enjoyed direct benefits from the subordination of women. As a result, the primary focus of first-wave feminism was on the private domain, with the aim of resisting the nature of patriarchy. Middle-class women were mostly confined to the private realm, which meant that they were not allowed to vote in public, own personal property or pursue higher education. Moreover, they were often victims of sanctioned violence from their husbands. The first-wave feminists aimed to change the legal and social status of women, advocating for women's suffrage, property rights, access to education, and the end of domestic violence.

In 1792, Mary Wollstonecraft, a feminist from the UK, published her seminal work, *A Vindication of the Rights of Woman*. This book

is considered to be the earliest manifesto of the modern feminist movement. Wollstonecraft argued that women have the same rational potential as men and that education should enable women to achieve economic independence, personal freedom, and dignity, rather than just teaching them how to attract a desirable husband. Her influential ideas inspired the feminist movement to spread globally. The first Women's Rights Convention was held in Seneca Falls, New York, in 1848. Elizabeth Cady Stanton, an advocate of feminism, published her "Declaration of Sentiments" during the meeting, which declared that women were receiving unequal treatment in areas such as education, religion, job opportunities, property rights, marriage, and elections. The Convention had a huge impact in the mid-19th century in Western countries and became the defining event of the First Wave feminism.

Seventy years later, in 1920, American women were granted the right to vote through the 19th amendment to the United States Constitution. After American women obtained the right to vote, American feminists continued to strive for equal rights in women's politics, economy, and social life. However, feminism as a powerful social movement gradually entered a low tide.

Second-wave feminism

After World War II, women were pushed out of employment in governments and institutions and were relegated to low-paid and basic jobs, such as typists, receptionists, and sales positions. This phenomenon left ambitious women who wanted to do substantive work dissatisfied with the sexist tendencies in these institutions. As a result, a series of social and political movements emerged, demanding gender equality in Europe and the United States, setting off the second wave of the feminist movement.

The pioneer of the second wave of American feminism was Betty Friedan, whose book *The Feminine Mystique* criticized the status quo of middle-class white American women who were addicted to comfortable family life after World War II and only wanted to be "happy housewives". Friedan further pointed out that housewives, instead of having happily ever after

marriages, actually suffered from extreme emptiness and depression because there was no future for them. The book ignited the torch of the second wave of feminism as noted by *The New York Times*, and raised the second-wave feminist movement in Western countries. In 1966, the National Organization for Women (NOW) was founded in the United States, and Friedan became the president. NOW contributed to advancing the women's rights movement and further spread the second-wave feminist movement. The major slogan of the second wave feminism movement was "the personal is political", which meant that political power operates on both the social and individual level.

Third-wave feminism

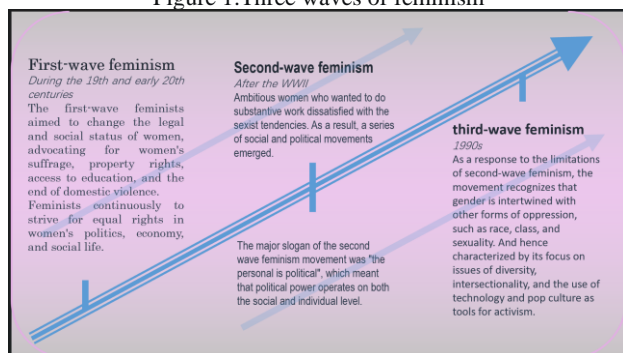
The third-wave feminism movement emerged in the 1990s as a response to the perceived limitations of second-wave feminism. The movement is characterized by its focus on issues of diversity, intersectionality, and the use of technology and pop culture as tools for activism. One key aspect of third-wave feminism is its emphasis on the intersectionality of different forms of oppression. Unlike second-wave feminism, which focused primarily on issues of gender inequality, third-wave feminism recognizes that gender is intertwined with other forms of oppression, such as race, class, and sexuality. This recognition has led to the development of new strategies for activism that address these intersections.

Another notable aspect of third-wave feminism is the use of technology and popular culture as tools for activism. The rise of the internet and social media has enabled feminist activists to connect with each other and share their ideas and experiences in new and powerful ways. Additionally, popular culture, including music, film, and television, has been embraced as a means of promoting feminist values and challenging harmful stereotypes.

Third-wave feminism has also been characterized by a more diverse range of voices and perspectives. While second-wave feminism was largely dominated by middle-class, white women, third-wave feminism has seen the

emergence of feminist voices from a wider range of backgrounds and experiences. This diversity has led to a more nuanced and inclusive understanding of feminism and its goals. Overall, the third-wave feminism movement represents an evolution in feminist thought and activism. It emphasizes the intersectionality of different forms of oppression, embraces technology and popular culture as tools for activism, and values a more diverse range of voices and perspectives.

Figure 1. Three waves of feminism



Discussion

The impact of education on women's consciousness

The impact of education on women's consciousness in contemporary society is a topic of great interest in feminist studies. In recent years, there has been a growing awareness that education plays a crucial role in shaping women's attitudes, beliefs and values. Through education, women are able to gain access to knowledge and skills that enable them to challenge the patriarchal structures of society and to develop their own sense of agency and autonomy (Talbot, M. 1910).

In order to achieve these goals, education needs to be based on a feminist pedagogy that recognizes the social and cultural context in which women live. This means that education needs to be designed to empower women and to provide them with the skills and knowledge they need to participate fully in social and political life. It also means that education needs to be sensitive to the diverse experiences of women and to the ways in which gender intersects with other forms of inequality, such as race, class and sexuality.

One of the key ways in which education can impact women's consciousness is by providing them with access to feminist theory and scholarship. By studying feminist theory, women can gain a deeper understanding of the ways in which patriarchy operates and how gender inequality is perpetuated in society. They can also learn about the history of the feminist movement and the struggles that women have faced in their quest for equality. Through feminist scholarship, women can also gain insights into the ways in which gender intersects with other forms of oppression, such as racism, homophobia and ableism.

Education can also impact women's consciousness by providing them with opportunities to participate in activism and advocacy. By engaging in social and political movements, women can gain a sense of empowerment and agency. They can also develop the skills and knowledge they need to challenge patriarchal structures and to advocate for their own rights and the rights of other marginalized groups. By participating in feminist activism, women can also build solidarity and support networks with other women, which can be crucial for sustaining their activism over the long term.

In conclusion, the impact of education on women's consciousness in contemporary society is complex and multifaceted. By providing women with access to feminist theory and scholarship, opportunities to participate in activism and advocacy, and by designing education to be sensitive to the diverse experiences of women, education can be a powerful tool for empowering women and challenging patriarchal structures. Ultimately, the goal of education should be to enable women to develop their own sense of agency and autonomy, and to participate fully in social and political life.

And I did a survey within 30 students in Z-generation to ask about their perspective on the effect of education on feminism.

Closed questions:

1. Have you ever thought about this view before? Yes/No
2. In which way you get to know feminism: school education, social media, households education, hear it from your friends.
3. Have you ever posted your own feminism view online? Yes/no
4. When you posted feminism comments, do you feel fear or anxiety? Yes/No
5. Have you ever said to your friends or family member about feminism?
6. Which place do you think have the biggest role in addressing people's women consciousness. Society, households, school.

Open questions:

1. What's the meaning of feminism in your own understanding?
2. And what's the first time you know this concept?
3. To what extent do you agree with the theory that 'education can have effect on the arousal of women consciousness'.
4. Have you ever realized that some tags touted to us is due to the effect of patriarchal society?
5. As a feminist, in which aspect would you do in the future to arouse people's women consciousness.

Figure.2. The data of the way getting to know feminism

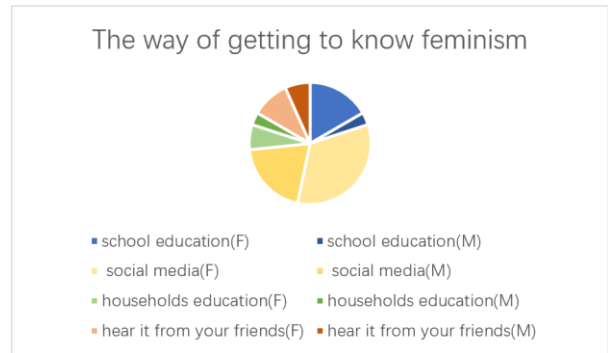


Figure 3. Whether feel anxiety when they post feminism comments

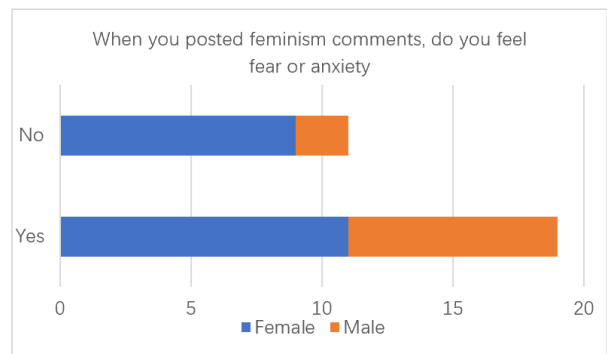
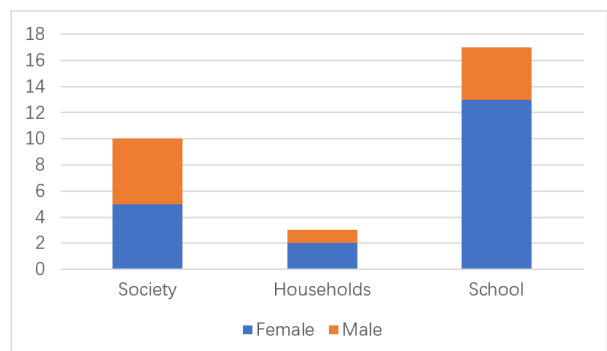


Figure 4. Which is the best way of education to arouse people's women consciousness



According to the analysis of the interview sample, We can easily find that over around 90% of people think they education can have the effect on the arousal of women consciousness. And most of them claim that school education has the biggest effect of enabling people to aware the women consciousness.

The effects of education on arousing women consciousness

The contemporary changes in social and family structures have created more opportunities for women to engage in paid employment and for men to take on household responsibilities. This shift in gender roles is leading to a change in children's perceptions about traditional gender roles. Children are now less likely to view the mother's role as being limited to staying at home and the father's role as being limited to working outside the home. Despite the fact that there is still an income gap between men and women, the number of women participating in the workforce is steadily increasing. Moreover, the traditional stereotype of the mother as being the one who is feared in the family has also changed in contemporary times.

Home education has also evolved to focus on the holistic development of children, allowing them to explore their interests and passions beyond societal limitations and stereotypes. Middle-class and above families often provide their children with a wide range of extracurricular activities, such as piano, ballet, figure skating, calligraphy, and more. By not prioritizing gender when developing their children's interests and hobbies, parents can help reduce the sexual stereotyping of children. This will have a positive impact on children's perception of gender division and function in the long run.

School Education. Many countries have started offering gender studies courses in high school and college-level curriculums to promote gender equality. These courses expose students to the concept of gender diversity and help them understand the importance of human rights, making them more aware of gender discrimination from an early age. This has led to more young women joining the feminist movement and actively working towards gender equality. This trend is expected to continue in the future, leading to a more gender-equal society.

Moreover, the increasing number of female teachers in schools has played a vital role in changing the image of women in the minds of students. As female teachers are respected and admired in society, their presence in schools

helps in breaking down gender stereotypes and encourages students to respect women's roles in education and society.

The popularization of higher education has provided women with equal opportunities to receive higher education, leading to higher qualifications and greater economic independence for women. Studies have shown that the more educated women are, the more economically independent they become. This has enabled women to find jobs with higher salaries, and not rely on the male role in the family for financial support, thus leading to a more gender-equal society.

Social education. In recent years, the feminist movement has gained momentum, especially after the "MeToo" movement in 2017. More and more women have joined the movement to oppose sexual harassment and discrimination. For instance, women may feel nervous and fearful walking alone on the streets at midnight, fearing they may be assaulted. Additionally, when women post pictures of themselves online, they may face comments from men about being "explicit" or "immoral". Such comments reflect men's dominance in society and their attempts to deprive women of their consciousness. In response, many women are becoming more aware of gender inequality and speaking up for their gender in the ongoing quest for gender equality.

Many Western countries now view gender equality as politically correct and a national goal, leading to more women reaping the benefits and liberty of society. This makes them more willing to express themselves, create and enjoy their own value, and creates better conditions for their spiritual cultivation. In today's society, social media is flourishing, providing a platform for people to express their opinions. The increasing use of social media enables more people to communicate and learn regardless of which country or time zone they live in. This is more conducive to the spread of female consciousness. For example, social media can help women in remote and backward areas, where feudal patriarchal ideology is still dominant and good

social and educational resources are scarce, to learn about women's rights and consciousness, speak up for themselves, and gain spiritual freedom at a lower cost.

Discussion on counter arguments

However, the discussions above are limited to the middle and upper class societies of countries with a strong economy, and may not contribute to raising the consciousness of women in all walks of life. Although education is a significant factor in enhancing female consciousness and reducing gender discrimination, the development of feminist awareness is not solely reliant on education.

Firstly, the economic foundation determines the social structure, which implies that economic progress has an impact on the functioning and structure of society. Furthermore, we can objectively observe that the developed countries with strong economies are more advanced in terms of feminism and feminist movements compared to developing countries with weaker economies. For instance, in an economically underdeveloped mountainous village, the inhabitants struggle to obtain basic survival necessities, such as a stable food supply, safe housing, and income to support daily expenses. They also lack close contact with the outside world and are oppressed by feudal ideology. As a result, it is challenging for them to address human rights or women's rights issues in their daily lives.

Secondly, there is an argument that women's rights are an objective law in the development of society. Although this argument is not completely valid, it has some rationality. Therefore, the awakening of feminism also depends on the development of social consciousness. To take a simple example, in the Tang Dynasty of China, which was more than 1,000 years ago, the economic level at that time was much higher than the current economic level of China. However, the social system in the Tang Dynasty was a feudal autocracy, and at that time, Confucianism was used as the textbook. Therefore, women were deeply influenced by the way of thinking that only men were superior. As

a result, the social atmosphere at that time was that only men and the daughters of some nobles could have the right to read books and take examinations, while women were restricted to giving birth to children at home, washing clothes, and cooking meals. The social system of modern China is an open socialist country, where people are pursuing human rights, freedom, and equality.

And now, the feminist movement and the awakening of women's consciousness are being affected by various social pressures, the most important of which is the repression of a patriarchal society that has not completely broken down. In recent years, the growth of the "MeToo" movement has brought a series of contradictions and conflicts, as men have begun to criticize the feminist movement both online and in real life, realizing that their dominance is crumbling. For example, Andrew Tate, an internet influencer who has posted many misogynistic claims on social media, has gained millions of supporters from his views. His views include "women should make coffee at home and wait for men to come home" and "women should take responsibility for being raped." Many men, especially young boys, have started to follow and spread his views due to their dissatisfaction with the future of the feminist movement, where their position will be replaced by more eminent women, and their economic and social status is declining. People like Andrew Tate, who help them maintain their social status. This, combined with social hierarchy, often puts more pressure on those in the lower classes. For example, according to Belles, a black woman in the lower class is often in a crossroads position, facing pressure from three forms of oppression: capitalism, patriarchy, and sex discrimination. So, they tend to experience more discrimination than a rich white woman, and it is often harder for them to awaken their sense of femininity.

Conclusion

This study mainly focused on analyzing six structures in patriarchy society and three waves in feminism, and then I concluded the feature of modern feminism and women consciousness. According to the interview to Z-generation students as well as the detailed review of

previous feminism movements, I found that one way in arousing people's women consciousness and men's awareness of parity is education, including three aspects of education: households education, school education and social education. Even though previous study by academy also deeply researched of feminism, but my research mainly focused on the analyse of modern women consciousness and the educational effect on the arousal of women consciousness.

Theoretical contribution

Firstly, we concluded three time point of feminism movement, main initiator and representative personage and their claim.

Through the detailed research, I found the whole progress of feminism movement and the effect of gradually awakening in women consciousness on the whole society. According to this study, women consciousness were widely aroused nowadays compared to the past as the fight for rights liverty and independence by feminists played significant role to most of women, and the status of women in social structure, no matter in employment or in social hierarchy, have been improved nowadays.

Secondly, I interviewed several classmates and people within Z-generation about their opinion in the feminism and education, and I found that extra curriculum such as talent class and interest lessons, as well as the behaviour of family members both have positive effect on people's women consciousness as the environment they contact is filled with liberty and equity, so most of them are without sex discrimination.

Lastly, our interview has some questions and discussion about the arousal of women consciousness. During this interview, many young girls who previously do not know much about the feminism and women consciousness are now being implanted this view, and help some young boy who thinks this topic is a taboo to eliminate this view and help them aware of the importance of being parity in the society. So it help some young generation, both boys and girls, to realize the importance of feminism and parity and fill this blank in previous

Practical contribution

Even though the people around me are now realizing the importance of feminism, it still a problem of niche. Women still have under discrimination and problem in many aspects of life. For example, some women who post their beauty online will often incur harass with bad intentions from men, and in many companies, women are also facing the difficulties in promotion than men as the men are inherently dominating the run of the society. In this essay, I pointed out the difficulties they are facing and put our figures on the discrimination we are in to arouse the consciousness for women to let them realize that they are truly under the social inequality instead of the mormal social organization. Secondly, this study mainly in the angle of young people who are now in high school, so it is better to let them realize the social inequality and allow them fight for their rights as early as possible. As a result, they can make effort in the fight of parity and equity earlier to facilitate the construction of sex equity. At the same time, it allows young man learn to respect women and help to reach the social equality.

Limitation

But my study also has some limitations as the participants in my interview are all students born in 21th century, so they cannot represent the people in all ages. Secondly, As I mentioned the importance of feminism, but I have not conduct quantitative research in exploring the cause and effect of women consciousness and education. Thirdly, I only interview the students in China instead of all over the world, so the answer may have preference and limitation.

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