

## Women in China, Korea and Vietnam

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### ABSTRACT

While the concept of Taoism generated *taili*, which consisted of complementary elements of yin and yang. Following this line, the woman is yin, or a symbol of passivity, darkness, ak-complement activity and brightness represented by a male (yang). However, the image of women in Chinese society is not a clear-cut. A completely different picture emerges from the mythological messages that women often bestow superhuman abilities. On the other hand, Confucian orthodoxy demanded of women 3 total dedication to the principles of obedience at home - her father, and later her husband, and after his death - the eldest son. Despite China's geographical proximity and cultural and religious similarities, it seems that in Vietnam operates a completely different mentality. You can find there are many examples of the existence of matriarchy.

**Keywords:** China; Korea; Vietnam; women

### 1. CHINA

The perception of women in Chinese society was determined by two native religions of powers - Confucianism and Taoism. For Confucians, the woman had a precise place in the patriarchal family and social structure. While the concept of Taoism generated *taili*, which consisted of complementary elements of yin and yang. Following this line, the woman is yin, or a symbol of passivity, darkness, ak-complement activity and brightness represented by a male (yang).

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Birth control policy in China, practiced since the late 70th century led to a huge gender imbalance in the Middle Kingdom. For about forty years to have children is prohibited in amounts greater than one, of which are very undesirable birth of a girl. The birth of a son, in turn, makes the social status of women is significantly improved. In rural areas still cultivates

tradition according to which the birth of a son is a true happiness ("gender-pressure or be a woman in China", China Radio International).

Chinese contemporary image of women is far from the harsh's sad. They are increasingly emancipated, but it certainly is not easy to reconcile lasting millennia society's expectations towards the fair sex representatives of twenty-first century standards. The situation of women in China today writes journalist Xinran Xue in his book *Good Women of China*. Voices from hiding.

This book is the result of many years of research of the author, and talking with women, carried out during several years of residence in the Middle Kingdom. One of the heroines of the story the journalist on the question of whether it is a good woman, responds in the negative: I'm not gentle enough not mandatory. Good Chinese women are taught to behave gently and meekly, and transfer these behaviors to bed. As a result, their husbands say they lack sex appeal, and women submit to oppression, convinced that it was all their fault. Have to endure the pain of menstruation and childbirth, and for this to work as much as men, to keep the family when the men do not earn enough. Men hang himself over the bed photos of beautiful women that excite them, while their wives blame themselves for their tired bodies. Besides, from the point of view of a man good women do not exist.

Equally moving portion of the publication is the statement of Xinran Xue love with a young girl who is unable to meet the expectations of parents and the community in which it came to live, committed suicide: (...) I love him, but he never did anything wrong. I never touched, but a neighbor saw how he kissed me on the forehead and told everyone that I was a bad girl. My mother and father so ashamed. I love my parents. Even when I was a small child, I was hoping that they will be proud of me and happy to have a smart and pretty daughter, and they do not feel inferior because of this, that he was not born a son. Now disappointed in their hopes and I caused that they lost face (...).

## **2. KOREA**

The status of women in Korea was dependent on historical periods and forms of governance by the authorities. Of course there were times when heavily discriminated against women, due to be implemented in the life of an orthodox system con-fucjanism. However, there were also times in which women played an important role in society, as well illustrated by the example of your Shilla (57 BC - 835 AD) During this time, three women served as a ruler.

Another example of relative equality are times Koryo Kingdom (918 r. -1392 R.). There were then no restrictive regulation in relation to marriages. This period is also known for the practice of polygamy, which is reflected in the other countries that were under bye-tioning of the Chinese empire, but you have to remember that practicing polygamy was mainly among aristocratic families. At that time, the conclusion of assisting-netic meant for a woman many economic profits since then inherit the land and slaves.

With the change of the ruling elite in Korea, namely the reign of the dynasty, Li situation of women has deteriorated diametralnemu. The rulers of this dynasty scene promoting any principle, according to which the functions of a woman confined to uro-tion of the child, the best son (girls were unwanted) and occupy the home - that is generally to ensure that the spouse wider quality of life. Women are not working life and could not perform official duties, or occupy senior positions.

Interestingly, in Korea, often practiced entering juvenile marriages. After the formal conclusion of the relationship the couple were admitted to the in-laws house where blamed their new responsibilities. Therefore, it is not difficult to imagine that such circumstances led to many abuses by-laws. Spouses consume their compounds after reaching maturity.

The rulers of the dynasty, Li formulated strict and very precise rules on the responsibilities of girls and boys after completing seven years of age. From that moment began the process of raising children to such roles in the society that you their gender (H. Stump-Czozj in: *Being a woman ...*).

Therefore, a girl brought up in a house specially designated areas, away from the space occupied by the boys. They are taught how to be a good daughter, wife and mother, as these three aspects of social life were the most important. A woman does not have to be smart, capable and beautiful. Qualities that most required of young girls is primarily obedience, diligence and fidelity. If a woman failing to fulfill their duties with, same reason to divorce her husband. Undisputed cause of divorce could be the inability to have children by her.

In the contemporary Korean society woman enjoyed relative freedom only when you decided to become a courtesan. Only then could move beyond the domestic fowl and man the second category. In this way, women could influence the improvement of their status. Today in Korea there is equally-right, although undoubtedly history and tradition have a significant impact on the shape of relationships in Korean society.

### **3. VIETNAM**

Despite China's geographical proximity and cultural and religious similarities, it seems that in Vietnam operates a completely different mentality. You can find there are many examples of the existence of matriarchy. With numerous texts that Vietnamese society woman she was very important functions, including was responsible for the exercise of religious worship. Such a situation occurred mainly in rural areas, agriculture.

The relatively privileged position of women in Vietnam indicate mythological messages that really accentuate femininity. During the "make friends with the ghosts" (*Than ai huu*) women dressed as men chaired religious. Frequently some time to initiate sex. Symptomatic of the religiosity of the Vietnamese was that some of the rituals may be exercised only by women. In the pantheon of gods in Vietnam dominated the female deities, sacred and holy immortal mother. The importance of women is also highlighted in mythology, according to which man was to be the work of 12 goddesses, called *Ba Mu*.

With the Vietnamese mythology and legendary applications emerges very one-significant image of a woman. It was she who had the opportunity to make decisions. She was brave, imperious, entrepreneurial and aware of their role in society. Social relations in Vietnam changed significantly with the advent of the reign of the Chinese people. For about 1000 years Vietnam subject The Chinese Empire. Consequently, the residents Confucian imposed rules that have been adapted, in particular noble environments. Matriarchal type of perception of femininity survived in rural communities.

Characteristic of the Vietnamese population was much weight to assign positions widow. It became a respected member of society. In a different situation, while women were divorced, they lost virtually all social rights of the family forbade its members to exchange their names: the villages from which they were derived, their names from the register of residents. The only role that they can play a role was in the monasteries of nuns (T. Halik in: *Being a woman ...*)

Just as in the case of other countries in the Far East, today in Vietnam, women's rights are at least theoretically aligned with the rules of men. However, it is noticeable that the Confucian model of a strict division of roles in the civility hard to eradicate, especially with the mentality of old people. There is talk of a conflict of generations, in which entangled professing to be older still principles and the younger generation, who are taught to Western values. However, as a result of the events of the last century, women often taking over the role traditionally assigned to men. During the war, when the men took up arms, women often engage in ideological struggle, and sometimes even in warfare.

A famous example of such a national liberation uprising was anti-Chinese uprising, which was chaired by Trung sisters. To this day gives them honor as national heroines.

#### **4. CONCLUSIONS**

The perception of women in Chinese society was determined by two native religions of powers - Confucianism and Taoism. For Confucians, the woman had a precise place in the patriarchal family and social structure. While the concept of Taoism generated *taili*, which consisted of complementary elements of yin and yang. Following this line, the woman is yin, or a symbol of passivity, darkness, *ak-complement* activity and brightness represented by a male (yang).

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