



## Insight, Reconstruction, and Change: A Qualitative Study of Gender-Based Violence in China

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### **Abstract**

This article attempts to gain insight into the manifestation of Chinese gender violence, reveal the current situation of Chinese women experiencing gender violence and the underlying reasons through qualitative research by means of interviews and surveys, then provide solutions to the problem of Chinese women suffering from violence from the perspective of rebuilding a long-term mechanism for protecting women's rights, changing unreasonable legal systems as well as modern public opinion management and justice support systems. This study will provide solutions to the problem of violence against women in China, and ultimately to enhance the basic rights of Chinese women.

**Keywords:** *Gender; Gender Equality; Gender Violence; Gender Relations; Chinese Society*

### **Introduction**

On June 12, 2022, a vicious clash occurred at a barbecue restaurant on Airport Road in Tangshan City, Hebei Province, China. According to surveillance footage, the incident involved several men brutally beating several women, and at one point dragging the women out of the store to continue the siege, and the scene was once chaotic. The video has since been widely distributed on the internet and has caused a public outcry.

The serious social impact of the vicious beating did not die down with the arrest of several thugs. People successively noted that the main suspect was once a fugitive from criminal detention; the thugs were able to quickly escape across the province, the police force was completely passive at the beginning; China's anti-corruption, anti-blackness, special rectification, Tangshan City, Hebei Province, there was such public sexual harassment failed and even painful acts; whether the power behind these murderers "umbrella", and some netizens pointed out that if this matter did not get the fermentation of the network and great attention, and what would be the unpredictable end?

All kinds of boiling public opinion voices are by no means only anger and cries for this incident of women being beaten in Tangshan City, Hebei Province, China, but also heavy reflections and realistic calls for Chinese-style gender violence. With the rapid development of China's economy, the education level of women is increasing, and the social and political status of women is improving, however, sexual

violence, domestic violence, and gender discrimination have not been completely solved by the progress and awakening of women, and have even become more serious conflicts and confrontations. According to the Quantitative Survey Report on Gender Violence and Masculinity in China, 1 in 10 women who have had or have a current partner report having been sexually raped by a male partner. Approximately 62% of the women who had been raped were by a male partner. In addition to this, 1 in 7 women reported having been raped and sexually violated by a non-partner. 2021, Beijing, China, mentioned in the "Beijing Municipal Judicial Big Data Analysis Report on Cases Involving Domestic Violence" that according to the third China Women's Social Status Survey of Chinese Women by the China Women's Federation and the National Bureau of Statistics, domestic violence exists in about 24.7% of the 270 million households across China, of which 90% of the victims are women. However, Beijing has recorded less than 0.01% of domestic violence-related cases from 2016 to 2021. This shows that victims of domestic violence are still not fully aware of their rights, and reveals that women's groups are holding back and silent about domestic violence due to various concerns.

Although men also have the possibility of "being violated", women face more serious violence. Take workplace harassment as an example, according to the 2018 China Workplace Sexual Harassment Survey Report, among 233 interviewees working mainly in first-tier cities, 66.5% had experienced sexual harassment in the workplace; while the Report on the Prevention and Control of Sexual Harassment Law and Judicial Trial Case Study (2019-2021) shows that the percentage of women harassed in the workplace or workplace relationship is as high as 62.27%; and The "Survey on Sexual Harassment Experiences of Chinese University Students and Graduates" published in 2019, through statistical analysis of 6,592 questionnaires, shows that nearly 70% of the interviewees' layer been sexually harassed, and among them, the proportion of women experiencing sexual harassment is 75%.

The issue of gender violence in China, from the Xuzhou "Eight Children" Mother incident at the beginning of the year to the Tangshan vicious fights and brawls nowadays, has not only formed a strong public opinion field in China, but also had a great impact on the profound patriarchal background. Although the official implementation of the Chinese Law Against Domestic Violence in 2016 marked the further rise of women's rights and attention to women's health and domestic violence, more hidden incidents and the reasons behind them have not been fully addressed and exposed. Moreover, in recent years, a wave of rhetoric has been formed in Chinese social media to instigate gender confrontation and weaken the main causes of incidents, leading to a difficult situation for women's rights protection. In addition, because the gap between urban and rural areas is still too large and the process of gender equality awareness is relatively slow, the gap between rural and urban women in terms of fighting for their rights and defending their rights is also widening; however, this does not mean that the problem of gender violence against urban women has been adequately solved, and due to the negligence of the law and the indifference of the masses, the violence against urban women also presents a more diverse and profound reality.

*"Women can hold up half the sky."*

*"Gender equality, how far is the reality from the dream?"*

The vicious incident in Tangshan, Hebei Province, China, while shocking people's minds, raise new questions and challenges for us: How should we understand this Chinese-style gender violence problem from a Chinese perspective and even from a global perspective? Does Chinese-style female violence require insights from the Chinese-style feminist movement? How should we observe the opportunities and crises of women's rights protection during this Chinese-style gender violence, to provide motivation and support for future social change? This is the context in which this paper will reflect and ask questions, and in doing so it will attempt to show that it will take a long time for China to further realize the reality of "women holding up half of the sky".

Accordingly, this paper explores the social situation and governance dilemmas of this Chinese-style female violence in the context of a vicious incident at a barbecue restaurant in Tangshan, Hebei Province, China, and further reflects on the gender inequality and the profound causes of female violence behind this incident.

The second part of the paper will review the literature on women's violence to gain further insight into the difficult situation and struggle for survival of the reality of Chinese-style women's violence; the third part will present the specific results of the interviews to show the responses of different people to the Tangshan incident and to gain further insight into their views on women's violence; the fourth part of the paper will examine the above situation in general and discuss it further, thus trying to reveal the reality and hidden roots of Chinese female violence from four aspects, and conclude the paper with a final discussion and explanation, proposing the necessary support for justice, legal support and public opinion on Chinese female violence.

## ***Review of Literature***

Domestic research on violence against women has initially focused on the field of domestic violence. Most of the studies on violence against women in the field of domestic violence reveal the phenomenon from the sociological and gender perspectives, or make jurisprudential discussions against domestic violence from the jurisprudential perspective. For example, Li (2005), based on the gender perspective, provides care and support for the three types of domestic violence - physical violence, sexual violence, and mental violence; Zhou (2001), He and Song (2008) analyze the causes of domestic violence and the current situation of domestic violence from the perspective of public policy and gender, respectively. Zhou (2001), He and Song (2008) analyzed and explained the causes of domestic violence and the current situation of domestic violence from the perspectives of public policy and gender, respectively. And He and Lin (2008) analyzed the root causes of domestic violence against women in China from the perspective of Marxist alienation theory, and concluded that the fixation on gender roles is the main root cause of domestic violence against women, while patriarchy is the ultimate root cause.

With the further development of the anti-female violence movement and the rise of feminist thinking, Chinese scholars' research on women's exposure to violence has gradually begun to expand outward from the domestic sphere. Li and Jin (2012) focused on marital violence among the migrant worker population in China and demonstrated through quantitative methods that the economic power structure and emotional relationship between migrant worker couples would have a significant impact on marital violence. Yang and Yi (2016) reflect on and analyze the plight of abducted women by combining contemporary Chinese literature, and point out that the contradiction between traditional Chinese ethics and the modern legal system is an important factor that causes women to encounter gender violence and gender dilemmas. Wang and Liu (2010) analyze the problem of gender exploitation in the current society by using the current situation of women's popularity on the Internet, thus suggesting that the violence against women may be reduced to a "commodity" in a modern civilized society. Xiao and Feng (2014) examined the reality of violence against women from the perspectives of mental, physical and sexual violence based on the data of the third survey on the social status of women in China in 2010, and fully combined the daily communication between men and women, family status and personal satisfaction, religious beliefs and legal interventions to show the important role of social capital in gender violence.

As for the causes of female violence in China, scholars mostly look for answers at the level of social gender and historical dimensions. With the help of D. Smith's feminist position theory, Tong (2000) argues that the reality of women's deprivation is deeply embedded in the patriarchal order. The violence suffered by women does not end, and the production and reproduction of this gender inequality originate from the structure of gender inequality in Chinese society itself, thus cycling through daily life. Through

multiple perspectives on the root causes of gender inequality, Wang (2004) argues that patriarchal social culture is the basic soil of violence against women, and that private ownership is a decisive factor in creating gender inequality and exacerbating violence against women. The Institute of Sexuality and Gender Studies at Beijing Forestry University and the China Network Against Domestic Violence surveyed of 1017 men and 1103 women in a county in central China in 2013 and concluded that the unequal power relations between men and women are rooted in gender norms, which is the root cause of gender violence. It is the definition of "true masculinity" (toughness, strength, sexuality, decision maker, and in some cases violence) that has created gender cultural stereotypes and thus unequal gender norms; other literature, based on research conducted in a county in central China, argues for Other literature, based on a study conducted in a county in central China, suggests that "masculinity" should be redefined and that there is a need to develop a new type of "masculinity" in men that is more equitable and non-violent (Wang et al., 2019). In addition, violence against women is also importantly related to the family of the abusive male, and this study confirmed through quantitative methods that abusers are more likely to experience violence from family, classmates, and teachers during childhood. Dong (2021) makes use of the "hot search" topic of Chinese social media Weibo to comment on gender conflict and patriarchal ideology, revealing the hidden status of female exploitation and unequal gender power relations behind the online gender discourse, which has certain contemporary significance and practical value.

Since the Fourth World Conference on Women was held in China, domestic research on solutions, prevention, and remedies for violence against women has received a lot of attention, and related solutions and studies have emerged. In addition to legal support for women who have suffered violence, social networks, and social capital support have also been the focus of domestic scholars. Zhu (1995) argues that social support is an important way to help the weak in modern society. In addition to the government as the leading force to help the weak, all social classes should consciously or unconsciously help the weak, which is also a way to support women on the weaker side of the violence. Zhang and Qi (2008) propose a hierarchical and complementary social support network system to dissipate the problems faced by vulnerable women through a survey of vulnerable women in the Z district of Shanghai, China. Xiao (2009) argues that a social support network should play a role in developing women's social work and addressing violence against women. This support network should consist of parents, spouses, children, siblings, friends, relatives, neighbors, religious communities, and units, and play a strong supportive role in the social network while gradually raising women's awareness of social progress.

Although feminist thinking in China has grown from its infancy since the reform and opening up of China in 1978, it is still in its infancy compared to the history of feminist thinking in Western countries. Feminists now play an important role in recommending employment equity, eliminating gender discrimination, calling for the prevention of sexual harassment, and promoting the establishment of anti-domestic violence laws, but they still sometimes become synonymous with "gender antagonism" in social media, and social support is still low, and the arbitrary erosion of women's rights by the patriarchy happens from time to time, and bad The patriarchy's casual erosion of women's rights occurs, and bad incidents are frequent. However, relevant studies show that feminist thinking in Chinese society has not ended, but is still on the path of awakening and breaking through with the hope of achieving gender equality. In the face of violence, women continue to fight bravely, and thus, domestic research suggests that the general awakening of women and the vision of eventual gender equality in society are bound to be realized.

## **Methods**

This paper explores the perceptions and opinions on Chinese-style violence against women in light of the current Tangshan incident, and further explores and explains the causes of such violence against women.

Due to the impact of the New Crown epidemic on the fieldwork, we used a network randomized interview method to interview a total of 15 people from the network after the Tangshan incident.

The selection of people for this interview varied in age, occupation, education level, and region (differentiated by the IP of Chinese social media microblogs), but they were all Chinese citizens who were active on the Internet and who had paid attention to important social events (commenting on social events, having personal opinions, and posting personal opinions on microblogs for several years in a row). The specific statistics are shown in the table below.

Table 1 Basic information of the Interviewees

	Gender M/F	Age Range	Job	Marry Y/N	Have encountered domestic violence	Have encountered other sexual violence (sexism, gender slurs, sexual harassment, etc.)	Basic measures to confront gender- based violence
<b>Interviewee Number</b>							
A	F	41-50	Housewife	Y	Y	Y	Hope to mediate Not come forward
B	F	31-40	Self-media	N	Y	Y	Call the police Will come forward
C	F	21-30	Illustrator	Y	Y	Y	Call the police Will come forward
D	F	21-30	Student	N	N	Y	Call the police Will come forward
E	M	21-30	Online shop owner	N	Y	Y	Will come forward
F	M	41-50	Lawyer	Y	N	N	Call the police Will come forward
G	M	18-20	Student	N	Y	N	Will come forward
H	F	51-60	Teacher	Y	Y	N	Call the police Will come forward
I	M	31-40	Self-media	Y	N	N	Video evidence; Call the police Not come forward
J	M	41-50	Store owner	Y	N	Y	Will come forward
K	M	41-50	Writer	Y	Y	Y	Call the police Will come forward
L	M	21-30	Student	Y	N	Y	Call the police Will come forward
M	F	18-20	Student	N	N	N	Call the police Will come forward
N	M	31-40	Nurse	Y	N	Y	Hope to mediate Not come forward
O	M	21-30	Journalist	N	N	Y	Will come forward

In this scaled interview, there were 9 males and 6 females, ranging in age from 18 to 60 years old. All of the interviewees did not show emotion, but were the most objective and rational, and were able to further explain the issue of female violence and the reasons behind it based on the background events.

Among the interviewees, several of the women had experienced domestic violence in different situations. This allowed several of the interviewees to speak about violence against women and the exploitation of women in a more realistic way than those who had not experienced violence. They were happy to talk openly about themselves, and we have withheld their real names and most of their experiences here to ensure their privacy.

A and B, both from third-tier coastal cities in China, have both experienced domestic violence,



but with different outcomes, with A choosing to stay married and B choosing to end her previous marriage. Talking about the Tangshan incident, Xiao A believes that the "inaction" of the surrounding men is the key to this tragedy.

*"They were watching, but no one rushed up ... their girlfriends instead rushed up."*

B is still in a state of fear of marriage. She no longer has the luxury of marriage, and when she talks about the violence against women, she argues.

*"We are always the silent majority ... always fearful, think what will be lost, have to choose to live in obedience ... sometimes I will think about what I do next, but I also do not have the courage."*

C is different from the above two. C comes from a first-tier city, with a good family education and schooling; she is avant-garde, often active on the Internet, and always shows a cynical "chivalrous" style. However, her marriage is often caught in "cold violence" with her husband. There is a lack of communication between the two of them, and her husband often chooses to be silent because of differences in opinion and does not communicate with C for days on end, which makes C subconsciously very painful. She believes that this violence has a greater impact on her life.

*"Men should always reflect on themselves ... Some men always feel that women are 'objects' and can be 'manipulated' at will ... Society has developed too many stereotypes that women should just listen to their husbands or be good housewives ... want a better sounding board of public opinion that amplifies evil at all times... ...With oversight, both men and women will become more self-aware."*

In addition, the group of interviewees included a lawyer who had a more profound insight into this phenomenon. In addition to legal provisions and sentences, he also gave some self-reflection on female violence.

*"The people around did not dare to intervene ... to help sometimes it is necessary for society to give important support, this is very important ... the general environment of courageousness is not very good, which needs to be exempted from the worries of the courageous."*

*"In addition, society needs a stronger support system. I mean, support institutions that can take decisive measures against violence."*

D, a female student studying criminal law at a "211" university, generously revealed her childhood experience of sexual harassment on a bus. The other party's touch on its body at the time made D doubly suspicious, in today's thinking sexual harassment.

*"At that time did not tell the family ah ... now know that it is sexual harassment ... This is not uncommon, my friends, when communicating with me, they have similar experiences ... ...The lack of sex education makes us look ignorant when we're young, right? And yet ... we have a long way to go in this matter of protecting women."*

*"I watched that video ... If I had been there, I would have rushed up there ... Are you saying I would have been beaten up too? That situation, can help a hand is a hand ... I will always pay attention to this matter, in the name of my law students ... watch this group of social scum to be sanctioned!"*

Peng is the owner of the store, he often live-streams his store goods on Chinese social media such as Weibo and TikTok, or follows national events. Tangshan incident happened he is also the first time to pay attention.

*"I'm a little disappointed in these men ... but I also understand that they ... are after all triad harassment, if it were me, I would be worried, don't you think? Who does not know if there will be retaliation for ... very chilling, several girls are too poor ... law must give them justice. Lawlessness, follow-up reports say that this group of people violent actions are repeat offenders ... masses need a statement, otherwise who will not worry about fear in the future?"*

As a writer on the Internet, Mr. K is the first to criticize and reflect on the current status quo of "gender dichotomy" and "women's rights".

*"(Tangshan) this incident is full of sex crimes and black power ... both cannot be ignored, cannot be biased suspicion. Some reports have intentionally downplayed the keywords of this incident, downplaying 'assault' to 'confrontation', which is interesting ... acknowledging the black and evil forces while acknowledging that this was an obvious sexual crime, the two are not in conflict, brave to admit!"*

At the end of the interview, we incidentally asked the interviewees about their confidence in social expectations and female protection. All the interviewees, without exception, were full of enduring trust in social justice and expressed their determination to continue to stand up for justice and continue to lend a helping hand to others in times of distress from different perspectives.

*"To help them is to help myself. ... The next time something comes up, why wouldn't I step up?"*

*"I'm still going to do my part. I'll still choose to rush up, no matter what the next incident is ... but I hope my act of justice is backed by the law and I'll become more grounded."*

*"This kind of thing, even if I am sixty years old, I will stand up for myself!"*

*"I am a journalist and I will stand up for justice, whether it's my pen or my actions."*

## Results

We analyzed the results of all the interviews and summarized and analyzed them. We found that all the interviewees' expressions about the social ferment of public opinion, judicial treatment, and subsequent extension of this Chinese-style gender violence were related to three aspects in different degrees; and among this 15-person interview, "violence" "gender" "conflict", and "justice" "culture" "law" and "public opinion" appeared more frequently; the women interviewed were particularly concerned about women's rights, believing that the protection of women's rights is under great threat, and criticized the patriarchy and the degree of lag in the maintenance of justice by law. They all expressed their concern about public opinion supervision, believing that once it is missing, more truth will be covered up. In addition, they all strongly urge women to strengthen their self-protection. At the same time, most of them are willing to bravely stand up to stop or confront gender violence beyond the usual response of calling the police.

*"They say that girls protect girls ... but can girls protect girls?"*

Men expressed concern about men coming forward in this case, although "it's heroic nature to protect women." But "it is very difficult for a man to stand up for himself in that situation." The deterrent punishment of the law and the ultimate realization of gender equality were the views expressed by the interviewed men, and they also hope that the moral construction and the guidance of the correct values of the whole society can be further strengthened. Accordingly, insight into this vicious wounding incident in Tangshan, Hebei, China, we should think deeply from the following dimensions and believe that solutions to the following aspects will have a significant contribution to the solution of the problem of gender

violence in China.

#### 4.1 "Chunqiu Writing" and "Cultural Violence"

Some social media posts in China are often labeled by readers as Chunqiu Writing, which refers to side-splitting and side-tracking, and which subtly influences readers' likes and dislikes, and preferences by not directly stating their views on the facts. Galtung (1969) has suggested that there is a less visible, less visible, but widespread violence that encompasses many structural issues such as political exclusion, wealth disparity, ethnocultural bias, and social injustice, with a significant impact on vulnerable groups in society. The headline article commenting on the Tangshan incident, in particular, casually described the assailant's "sexual harassment" of the woman as "a struggle between a man and a woman, followed by a confrontation between other men and several women." This description has caused an uproar in public opinion. This disregard for the truth, understatement, or even a strong subjective bias of the "Chunqiu Writing", seriously downplayed the real situation of the scene of violence, and even the black and evil forces on the ordinary people's brutality simply attributed to the "confrontation between men and women", which is not only a serious This not only distorts the facts, but also uses gender antagonism to cover up the more serious violence, which condones the scene of violence, but also uses public opinion to provoke "gender antagonism" and further aggravate the already contradictory gender antagonism in China's Internet ecology.

When looking at Chinese social media topics, it is not uncommon for gender violence to be caused by such "Chunqiu Writing". Interviewees admitted that they are more or less disturbed by such information in their daily work, study, and spare time, and are often caught in the vortex of "gender dichotomy". Whenever there are cases of violence and assault against women, there are always comments in the discussion forum, intentionally or unintentionally, such as:

*"How can such a case be a substitute for the whole?"*

*"Don't beat all men to death with one stick!"*

Thus, male violence, which should be condemned as a criminal, sexual harassment, and bad moral character, is "legitimized" as seemingly normal, occasional, and non-destructive behavior, which is not only a suspicion of trying to normalize violence, but also a serious distortion of gender equality. The original violence has been distorted into the "confrontation between men and women" and "feminist bullying" of the comments section, while the focus on the illegal behavior behind it has been completely blurred. This "Chunqiu Writing" is itself tainted with profound sexism and ignorance of violent male violations, but also indifference and trampling on the law!

In addition, this cultural violence is also reflected in the cyberbullying of women on social media. According to Chen et al. (2022), social media bullying of women's speech is invisible cultural discrimination. The authors provide reflective and critical descriptions from the perspective of cultural traditions, respectively Male Gaze, Chinese traditional concepts, and "Mianzi" (face). Male Gaze makes women lack a voice to defend themselves, while men are used to accusing and evaluating women due to their "higher status" for a long time. In his paper, Chen also mentions the historical Chinese tradition of women's dress code and body shaming and prejudices that women should not be overdressed and use this to commit cyber violence; in addition, Chen also mentions that China's "face culture" makes people judge too freely in anonymous situations because "face culture" can effectively. In addition, Chen also mentioned that China's "face culture" allows people to judge too freely in anonymous situations because "face culture" can effectively prevent people from criticizing others in public. As we can see, the unfriendly voice of the Tangshan girl victim on the Internet reflects the fact that a significant portion of the population is not ashamed of their ignorant comments.



Therefore, being alert to potentially formed cultural or symbolic violence should be one of the reflections of this vicious Tangshan incident. Cultural violence itself refers to the cultural aspects that justify and legitimize violence. To be wary of the depiction of "Chunqiu Writing" and to ignore both the aggression of black and evil forces against women and the vulnerability of women themselves are both perfunctory and glorifying violence. We should know that in this case, neither the discussion of black and evil forces nor the discussion of women's vulnerability in daily life is contradictory; what is frightening and outrageous is the intentional blurring of focus and avoidance of emphasis, the attempt to confuse gender contradictions with male and female contradictions, and the attempt to cover up the whole picture with one corner of the story, which is extreme persecution of women's power and a serious violation of individual rights. Once the biased "Chunqiu Writing" is expanded, it may infiltrate all aspects of violence, trying to settle the matter and minimize the big issues, to maintain the original "image project", resulting in the real evil infinite invisible, the victims are tired of running, gender confrontation Further aggravation, instead of solving the problem, it is more likely to accumulate conflicts, and again even worse outbreak.

#### *4.2 "Public Opinion Ripples" and "National Governance"*

All interviewees in this interview process expressed both support and varying degrees of concern about public opinion.

It is undeniable that the vicious Tangshan incident experienced the ignition of public opinion, which successfully attracted domestic and international attention and was an important driving force behind the subsequent prompt arrest of the suspect by the police. The reality of the incident reports that after the early morning beating, the suspect could flee across the province with time to avoid police pursuit, a series of mind-boggling operations is truly unbelievable. Once the violent video was aired, it immediately caused a public outcry, and everyone was the first to express their anger at the killer, their sympathy for the victim, and their disappointment at the police's inaction in the first place on the internet.

China's Discipline Inspection and Supervision Newspaper have publicly published a commentary stating, "With some officials, they have recited a distorted scripture, refusing to accept supervision and resisting and suppressing public opinion supervision because positive propaganda is the main reason." Thus, it can be seen that online public opinion plays a significant role in monitoring officials' behavior, promoting social justice, and reducing violence against them. Zhao (2009) argues that network anti-corruption, as a term of the times in China's new century, has the advantages of being more open, transparent, fast, and efficient compared with traditional anti-corruption methods; however, once the utilization is not regulated, it may fall into the point of invading privacy and retaliating against victims. As can be seen, the timeliness and spread of today's online opinion regulation make it difficult to cover up unexpected events the first time, thus making some black and evil forces and violent actions are more easily known compared with traditional society.

Interviewees in the survey expressed varying degrees of support and affirmation for the public reaction to the incident, believing that the spread of public opinion was the impetus for the police to further arrest the perpetrators, and also highlighted the concern of the whole society for extreme violence. However, interviewees also expressed concerns about the public opinion environment to varying degrees, most notably, they were skeptical of "public opinion policing" to varying degrees, especially after the Tangshan violence, the city of Tangshan launched a special operation to "eliminate black and evil", and even launched a continuous campaign to "eliminate black and evil". The "special action", and even continuous night patrol activities, the status of "defend the barbecue stalls". Such a move to gather the hearts of the people and ensure peace is worthy of praise, but it makes people think: from the start of "public opinion ripples" to "state intervention in governance", it seems to be a waterfall, but imagine, if public opinion does not burn up, but is silenced or not paid attention to, then I'm afraid that "public opinion supervision" to "judicial intervention" has become extremely passive, and the justice that women

who suffer from violence hope for will come later; if the whole thing is not exposed from the uploaded video, then "public opinion supervision If the whole thing is not exposed from the uploaded video, then "public opinion regulation" may become a different scene: women eating barbecue at night may become the object of criticism; "women's rights" shouted for women may again attract questions, and the confrontation between men and women may again intensify.

From "public opinion ripples" to "judicial intervention", it seems that the freedom of online public opinion is supported by law and jurisprudence, but it also shows the passivity and unsustainable inevitability of the practice hidden behind this transmission chain.

The passivity and unsustainability of the so-called "practice" here are manifested externally in the action of resisting female violence and internally in the social support network system. From the external point of view, it is difficult to form a long-term mechanism because of the huge maintenance cost of the follow-up special action; the "surprise" is not sustainable, and is inevitably criticized as a "show". The social culture cannot be formed, which puts a higher demand on the support network system of the whole society. Only gender equality violence is fully penetrated the hearts and minds of every member of society can lead by example, improve personal moral and ethical cultivation, strict discipline, and develop a good concept of the rule of law, rather than talking about women and men, is a natural difference, the stereotypical "male inferiority", resulting in more intense conflicts between men and women. Tangshan beating incident, we should note that there are black and evil forces bullying, carefree, more male and female conflict "white-hot", correctly guide the construction of public opinion, with judicial assistance to correct, it is possible to further dissolve the conflict between men and women against each other, resistance to female violence and injustice.

#### *4.3 "Lack of Law" and "Incentives for Justice"*

The last point that the interviewees made was their indignation at the "lack of laws" for women and their helplessness that justice is often not strongly supported.

China Southern People Weekly did a follow-up survey on the implementation of the Anti-Domestic Violence Law and found that the law against domestic violence "still has legislative lags and loopholes" and that "the concept and practical skills of justice and law enforcement cannot keep up with the reality of the dilemma". "Victims have difficulty in proving their case, and the potential of the personal safety protection order and caution system is far from being fully utilized." In addition, in addition to domestic violence, the problem of sexual assault against women, and even sexual assault and harassment of underage women, is far from being fully addressed. This suggests that achieving resistance to female violence, realizing women's rights, eliminating female discrimination, and dissolving gender conflicts still face a long legal road.

The "lack of law" discussed here is more about the hope that the law can illuminate the dark corners, see the darkness, and change the unreasonable and unjust system; it can punish the evil and promote the good based on the existing gender injustice, and guide gender relations to abandon differences and move toward reconciliation. The sexual violence suffered by women is a serious violation of women's physical and mental health and human dignity, thus aggravating the physical and mental pressure and pain of the victimized women. The fact that public opinion is suspicious of the law and police inaction reflects the inadequacy and imperfection of the law itself, as well as the lack of understanding and suspicion of the law, and even fear and panic of law enforcement officers. The law must play a strong role in keeping openness, fairness, and impartiality to the maximum extent possible, and confining power firmly in a cage, to completely break the existing gender contradictions and gender injustice in society. If, in the long run, legal consciousness gradually penetrates all aspects of life, thus forming a strong awareness of gender equality among law enforcers and the people and making a big

difference, it will inevitably raise the awareness of the rights and interests of the whole society and the rule of law, thus dissolving the mistrust and confrontation between men and women, and eventually forming a peaceful and secure atmosphere and environment.

When the law endorses justice, malice will not be emboldened. The "indifferent spectators" of the Tangshan incident showed the so-called "condoning violence, avoiding violence", but in fact, it is the fear of the black and evil forces - fear of retaliation afterward, which is also a call for the "most just" channel - it is easy to see that Chinese social media shows the urgency of justice for those in power when major events occur. This simple and uncomplicated quest is the long-standing call of Chinese culture for "Bao Qingtian (Namely, Bao Zheng; today, Bao Zheng is known as a cultural symbol of justice in Chinese society)" to administer justice and to trust in a higher authority that symbolizes justice and represents the people. In this way, in the face of such sincere and hopeful people and the traditional Chinese culture's "justice" tradition of helping people and helping them when they see injustice, the law today should endorse the righteous, so that justice will no longer be fearful, but will become an important social force in the fight against female violence and the reconciliation for gender equality. The interviewees' call is for the law to become a more supportive force in the fight against female violence and for reconciliation for gender equality. The justice that the interviewees are calling for is not only the fairness and justice of the authorities and the protection of the weak, but also the natural and simple Chinese national ethos that all bystanders with justice in their hearts can stand up for women in times of violence without fear.

### ***Discussion***

At this point, some questions about the vicious beating incident in Tangshan, Hebei Province, seem to have been answered. Du (2001) has pointed out that gender (the concept) is both an institutional system, an ideology, and a value system, as well as a power operation and custom that manifests itself in multiple forces, and even a powerful inert force of the collective unconscious. The Tangshan incident has unveiled at least a few things: the "provocative gender conflict" on the Internet has been magnified in reality, and the rift between different gender groups is getting bigger and bigger, and this problem needs to be solved urgently; women's rights and interests have been called for so long, but the gap between the ideal and the reality is too big, which inevitably makes women's rights and interests protectors run around with no power. The most important point is that women's subjectivity is still neglected, and even the Women's Federation system still regards women as "vulnerable" and "helpers". The most important point is that women's subjectivity is still neglected, and even the women's federation system, including the women's federation, still regards women as "vulnerable" and "objects of help" rather than as an independent and complete individual.

Self-media, "publicists" or some individuals in society always stand on the moral high ground and criticize "women's rights", and even jokingly call them "women's fists", saying that they do not know how to reflect, and they just want to provoke the confrontation between men and women. They are said to be unreflective, and to be stirring up a confrontation between men and women, but they do not see the interests and gender injustice behind it. Gender conflicts exist objectively, but the key to preventing violence against women in China is how to eliminate the gender dichotomy and correct the strained relationships between men and women in China.

In addition, we call for more support from the Chinese social support system for women who are victims of violence. The support we are talking about here comes from more formal anti-violence institutions. Often women will contact their families after the violence, but family members do not always respond with understanding and support, and overemphasis and blame can even further undermine the victim's psyche. Thus, the provision of formal social institutional support is particularly important.

In addition, this paper notes that there has been more discussion in recent years about involving men in the process of preventing and reducing gender-based violence. For example, Casey et al. (2016)

assess engaging men in gender change approaches through a conceptual model as an increasingly important part of the institutionalization process to eliminate GBV; argue that ending female exposure to violence can be informed by cases of gender change such as HIV prevention (Dworkin et al., 2013); and then Moskowitz, Wagner and Miller (2019) demonstrate the effectiveness and feasibility of male involvement in prevention and GBV reduction groups in their analysis of relevant pre-programs and male models from the Vera House nonprofit; Munoz and Breanne (2022) similarly argue that men should be involved in GBV prevention efforts while encouraging gender inclusion and discuss Munoz and Breanne (2022) similarly argue that men should be involved in GBV prevention while encouraging gender inclusion and discuss sexual violence prevention including masculinity. However, according to Wang et al. (2019), research on the relationship between masculinity, "masculinity," and GBV is often overlooked by gender studies in China. Accordingly, this paper strongly calls for the establishment of appropriate prevention mechanisms for men's participation in violence against women in China, especially the establishment of special masculinity guidance and discussion groups or related institutions to emphasize the real relationship between masculinity, gender roles, and violence, and to bring into play real "masculinity" that resists gender inequality and the current situation of violence against women. " To foster healthy family and social behavioral relationships between men and boys, and to learn from each other in relevant mechanisms and groups, we will gradually encourage men who oppose gender inequality and violence against women to expand their influence based on the development of gender inclusion. Only in this way can equal rights between men and women be further realized, and more responsible men will join in defending the feminist "silhouette".

We start from a gender perspective to show the gender incident of violence against women in Chinese style because of the bad influence of this incident. A utopian " Women's Kingdom " is impossible to achieve. Insight into the entire history of violence against women in China, the reconstruction of gender relations between men and women, the dissolution of gender conflicts between men and women, and ultimately gender reconciliation is one of the revelations of the Tangshan vicious incident. When we put these perspectives on the agenda, change the conservative patriarchal system hidden in the dark depths of society, change the unjust institutional arrangements and remedy the unfair legal status quo, to praise justice greatly, let justice and public opinion make strong support for gender reconciliation, thus mobilizing the social network to defend gender rights and interests together, thus establishing a long-term mechanism to defend women's rights and interests and promote gender reconciliation, and combining the Chinese to rebuild good gender relations, change the unreasonable old system, and promote social harmony and people's harmony, we will carry forward the spirit of traditional Chinese virtue and national morality, rescue women who are trapped in the mire, punish evil and promote good, and eliminate violence.

## Notes

1. We would like to thank all interviewees who were willing to speak up for the Tangshan incident. Despite the onslaught of the new crown epidemic, fieldwork seemed extremely difficult, yet they were happy to participate in this web-based study. Everyone expressed their most sincere opinions and suggestions for the future and betterment of this country.
2. When we completed this research paper, the violence against women in Tangshan was not over, and everyone was waiting for the final outcome. The Chinese social media Weibo entry "Follow-up on the battered girl in Tangshan" has been read by more than 200 million people. The Tangshan incident has also caused a "demonstration effect" of reporting black and evil forces, with many aggrieved whistleblowers bravely confronting the pain of their past and choosing to voice their demands on the Internet in the hope of justice. We sincerely hope that the law will see the truth, dare to fight against the evil forces, and return justice to the people.

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*No potential competing interest was reported by the authors.*

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*All responsibility belongs to the researchers. All parties were involved in the research of their own free will.*

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