

A Comparative Study of the Female Figures of Bailing and Tian Xiao'e in "White Deer Plain"

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Abstract

In the feudal period of old China, it was often male-centered, and the idea of male superiority and female inferiority existed for a long time, and women were in a difficult situation. The novel "White Deer Plain" depicts a rich female subject image, of which the female subject images of Tian Xiao'e and Bai Ling are the most obvious. In the context of a specific era, although they all have different ways of rebellion and different life experiences, they will never escape the tragic fate of death. She is a typical representative of Chinese women under the alternation of culture in the new and old Chinese eras and the dual struggle between new and old traditional cultures. This article will conduct a comparative study of Tian Xiao'e and Lark from three aspects, and analyze the social situation and tragic ending of women at that time.

Keywords

White Deer Plain; Female image; Rebellion; Tragic.

1. Introduction

White Deer Plain is called "the secret history of the nation", telling the history of the development and change of the Wei he Plain in northern Shaanxi for decades, that is, there is a feudal society and a new period, and in the era of alternating between the old and the new, women have been pursuing the same equal status as men. On the White Deer Plain, there are both women who are willing to dedicate themselves to feudal etiquette and women who want to break through feudal etiquette. In the same era, with different destinies, Tian Xiao'e and Bailing are a group of typical Figures and representatives of modern Chinese women who rebelled against feudalism in China. Their tragic fate is not only a typical representative of the society at that time, but also a microcosm of the tragic fate of women in China's feudal society. Exploring the tragedy of women's fate under the patriarchal society, the pursuit of a more equal and free society, is the pursuit of society.

2. A Different Kind of Rebellion: Initiative and Self-Awareness

In "White Deer Plain", their resistance is different, some conscious, some active. In the book, Tian Xiao'e is a beautiful and full of modern love and romantic tragedies, a typical representative female figure, and a modern Chinese female iconic figure. Tian Xiao'e was born into a Xiucai family, and because of the family's poverty, she was promised by her father to be a concubine to the 70-year-old Guo Juren. The yellow flower girl made a concubine for an old man at the same age as the flower, and presented a tragic fate at the beginning. What is even more tragic is that it is said that "the person who married the second room is not to sleep and ask for a baby, but to make dates for him", and the people treat Tian Xiao'e as a tool for "returning to old age and childhood". Tian Xiao'e's life in Guo Ju's family seems to be worry-free, in fact, she is just a special slave under the golden clothes and jade food, without any self-esteem and rights in life that she deserves. In the tragic and depressing family life environment of Guo Ju's family, the existence of Heiwa will undoubtedly make Tian Xiao'e see a glimmer of hope in

it, and also inspire her love for life and her own pursuit, and her young heart has also begun to jump, and she has also begun to try to escape the tragic life in front of her. In this situation, due to Tian Xiao'e's non-observance of women's morality, being with Heiwa can be considered to be her first active rebellion against thousands of years of feudal etiquette. Later, in order to save Heiwa, Tian Xiao'e did not hesitate to commit herself to Lu Zilin, and received Lu Zilin's deception and became Lu Zilin's little plaything. Later, Tian Xiao'e listened to Lu Zilin's words and murdered the dog egg that liked her, and she was also punished by the clan rules for this. What is infuriating is that the patriarch Bai Jiaxuan tried her best to excuse Lu Zilin, which made her completely despair of the patriarchal society maintained by the patriarch Bai Jiaxuan. Tian Xiao'e, with hatred, opened a personal counterattack, she first pulled Bai Xiaowen out of the "hell", and then peed on Lu Zilin's face, she completed a "revenge" against Lu Zilin in her own way. This is also the second time that Tian Xiao'e has taken the initiative to resist for love. A series of tragedies are presented in Tian Xiao'e, and the root cause of Tian Xiao'e's tragic fate of "red face and water disaster" is that in the patriarchal society where women are male appendages, she is dissatisfied with her own status and repeatedly challenges male authority and dignity. [1] Tian Xiao'e's rebellions are all instinctive rebellions after being treated unfairly by society and full of disappointment in society.

Bai Ling is the most depicted female figure in the novel, she is considered the ideal woman in the novel, and many articles refer to her as an alternative young woman under feudal etiquette. She came from a white family with strong feudal ideas, but she was a rebel and rebel against the patriarchal system. [2] In Bai Ling's body, it is difficult to find a kind of obedience like Wu Xiancao to traditional Chinese feudal society, she is special. The way the women of Lark rebelled was different from Tian Xiao'e. Bai Ling is consciously, is born different. Tian Xiao'e was oppressed, her own interests were damaged, and her instincts made her rebel. The Lark began to ask questions and think from birth, consciously rebelling against male power. Lark did not like to wear shoes and did not wrap her feet since she was a child, her father sent her to a local private school to study, she broke away from her father and quietly went to school in the city, her father wanted to find her back, and Lark was forced to die. After going to school in the city and accepting new ideas, Bai Ling embarked on the revolutionary road, and accepted the dual cultural baptism of traditional Chinese women's education and China's new democratic revolutionary thought, and the impact of the two cultures made Bai Ling have a full "resistance" ideological and cultural foundation. Bai Ling accepted the new culture, rebelled against the arranged marriage arranged for her by her father, fell in love freely, and decided to take the special life path of the democratic revolution. In the face of feudal etiquette, in the face of the new era, she was thinking from the beginning, instinctively rebelling against unfair treatment. The instinctive rebellion of the Lark is the author's arrangement and the need of the times.

Tian Xiao'e is an active rebel against the patriarchal world and feudal society, while Lark consciously rebels against everything she does not like.

3. Section Headings

The impact of the environment on people is huge, different living environments shape different lives, and different life experiences create different female images. Tian Xiao'e is a victim of the feudal patriarchal society, and the Lark is a free person in the new era. As the main female figure in the book, Tian Xiao'e is inextricably linked to the males in the novel, Heiwa, Bai Xiaowen, and Lu Zilin. Under the feudal etiquette of patriarchal society and ethnic patriarchy, Tian Xiao'e was regarded as an adulterer in the White Deer Plain, known as a "demon woman", and her presence broke the traditional etiquette of the White Deer Village, and was widely spurned and insulted by the people on the White Deer Plain. It is undeniable that Tian Xiao'e's crazy crime of fornication is inseparable from Heiwa, Bai Xiaowen, Lu Zilin, etc. For the destruction of the traditional etiquette of Bailu Village, compared with Heiwa, Bai Xiaowen and Lu Zilin, the

impact can be said to be even greater. Heiwa smashed the monument inside the Bai Ancestral Hall, robbed the house, and even broke Bai Jiaxuan's waist pole; Bai Xiaowen once killed people, starved his wife and children, and smoked opium. They had all frantically destroyed the traditional etiquette of Bailu Village, and when they had all become battalion commanders and county chiefs, they were invited to the Ancestral Hall of Bailu Village by the local government, and were warmly welcomed by all the Bailuyuan families, and the crimes they had committed in the past seemed to be forgotten because of their current honors. This is how men and women were treated differently in the society of the time. As an important female figure in the novel, Tian Xiao'e is active in the feudal male world, like a lioness, whispering and roaring in rebellion. [3] After her death, Tian Xiao'e was even more deplorable, burned to ashes, suppressed under the six-sided brick tower, and wanted her to never be reborn. Her soul issued such a rebuke through the mouth of her father-in-law: "Who did I provoke when I went to the White Deer Village?" I didn't steal a cotton from someone else, I didn't steal a handful of wheat straw from someone else, I didn't scold an elder, and I didn't poke a doll. Oh, I don't recognize you when I enter your house, I didn't take a handful of rice when I left your house, I didn't share an artemisia stick, why do you still have to take a dart blade and stab me? Oh, you're so fierce...". [4] Tian Xiao'e has completely become a victim of male feudal society, whether as a rebel, rebel or victim, her tragic life is finally frozen in the town demon tower. Tian Xiao'e's life and death in Bailuyuan seemed to matter, and no one cared about such a "slut". Tian Xiao'e is a victim of feudal society and a tragic female figure.

The life experiences of Lark and Tian Xiao'e are different. The lark is different from birth, she is considered to be the embodiment of beauty, the embodiment of justice, the artistic symbol of the white deer. In Mr. Zhu's eyes, Bai Ling's "wen can govern the country and the country" and "wu can command thousands of troops and horses", representing a new generation of young people, the beginning of breaking through feudalism and accepting new things, and is a female image in a new era. [5] Bai Ling was one of the few liberals in feudal society at that time, which was closely related to her life experience. In "White Deer Plain", Bai Ling is an independent and beautiful woman. Bai Ling is the daughter of the Bai family, when she was born, her mother suddenly saw the magpie crying, teased Mr. Xu when she went to the toilet, and wrote the couplet to see the first to see, which all foreshadowed Bai Ling's difference and cast a layer of fantasy on her life. [6] The lark is a free man, free in thought and choice of path, and although there are obstacles, they all break through in the end. In marriage, larks are free. Bai Ling's firm will to escape arranged marriages brought her back to the path of love life about the Xinhai Revolution. In this revolutionary struggle, Bai Ling and Lu Zhaohai produced love and revolutionary sparks respectively, and they rushed together without the knowledge of the parents of both sides in order to break through the various shackles of ancient feudal etiquette. This kind of free love is the opposite of Tian Xiao'e's arranged marriage. After Bai Ling accidentally learned that his friend Lu Zhaohai had joined a newly established Taiwan Democratic Kuomintang, Bai Ling resolutely chose to propose a peaceful breakup, and finally merged with his friend Lu Zhaopeng to form a "family". In the choice of lover, Bai Ling showed such independence and enthusiasm, and this warm revolutionary emotion like the enthusiasm of the national revolution suddenly burst out in her heart. Lark's life experience is rich, and it is the representative of the new women in the old and new society. Tian Xiao'e is still in the old society, her life experience is tragic, and she is a representative of the tragic women in feudal society.

Tian Xiao'e and Lark are in the same social background, different in marriage, education and other aspects, different life experiences have different sacrifices, Tian Xiao'e became the victim of feudal etiquette, and Lark became a free person in the new era.

4. The Same Ending: Death

Tian Xiao'e and Bailing had different rebellions in feudal society, and their life experiences were different, but the final outcome was "death". Tian Xiao'e died of rebellion against fate, and Lark died of her own great ideals.

Tian Xiao'e is a representative of the embryonic stage of female consciousness, she lives a life of humiliation in a repressive environment, she longs to get rid of the shackles of feudal etiquette on women, longs to have an equal life, and longs to have independent personal dignity. [7] Tian Xiao'e has been resisting, using her fragile body to fight against feudal etiquette. However, she always had illusions about the feudal patriarchal society and could not fully realize the harm of the feudal patriarchal society to women, so her resistance was not thorough enough, so that she still pushed herself to the road of no return, and finally ended her tragic life in a tragic way. Bai Ling is a typical representative of the growth and growth stage of modern feminist consciousness, and she lives the free life she pursues in a relatively free environment. She lived the free life she longed for in a relatively free environment. The lark dominated the action with his will, won for himself the power to master knowledge, and after obtaining the right to marry, he also threw himself into the revolutionary ranks according to his own will. However, the most tragic result was that they could not save their lives, Tian Xiao'e died of the sharp blade of feudal etiquette, and Lark died of an unexpected political movement. The tragic end of their ending shows the reality of our modern country in a period of important economic and social transition: a modern society that pays attention to the lives and individual wills of others is far from emerging, and women's liberation is far from being realized.

Tian Xiao'e's death did not bring any fluctuations to the lives of the people on the White Deer Plain, which shows the indifference of the society at that time. The root cause of the tragedy of Tian Xiao'e's fate lies in the ancient feudal society, women as male vassals, Tian Xiao'e's own rebelliousness constantly challenges the dignity of the patriarchal society, and finally only once she dies, she is liberated. [8] Tian Xiao'e was not allowed to live peacefully until her death, and after her death she was called a "scourge". Larks also cannot escape the fate of death. The image of Bai Ling as a rebel seems to be doomed to extinction, and in this feudal and ritualistic society, all resistance and rebellion seem to be unable to break through the curse of holding on to the millennium, and will appear in another disillusioned way. [9] In the author's pen, Bai Ling is a female representative of the new era, and still cannot control the direction of his own destiny, in the struggle within the party, Bai Ling's fate has been completely rejected by the comrades of the league and buried alive, and finally died.

In summary, Tian Xiao'e is called "demon woman", lark is called "angel", in the same social context, they have different resistance, Tian Xiao'e is an oppressed rebellion, lark from birth with legendary color, from childhood began to challenge feudal society, destined to be different. Their life experiences are different, their pursuits are different, and Tian Xiao'e is a victim of feudal etiquette, a victim, and a person who is spurned by people. Lark was a free person in feudal society, and in that feudal era, when marriage was arranged by her parents, she was free to choose love and marriage, which was a great freedom. But in the end, it was all death, which shows the tragic fate of women in the society at that time. It can be seen that the analysis of women's tragedies and the pursuit of women's equal status are our unremitting pursuits.

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