

# Study on the Self Growth of the Protagonist Xiao Qing in White Snake 2: The Robbery of the Green Snake from Feminism

**Xu Jiang**

School of Data Science and Computer, Shandong Women's University, Jinan, China

**Email address:**

[jx0228@126.com](mailto:jx0228@126.com)

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**Abstract:** Films reflect human social life, meet people's spiritual needs, and are closely related to human social life. The same is true of animated films. Judging from the animated films released in China in recent years, "White Snake 2: the robbery of the green snake" is a fantastic and magnificent new story in the new era, endowing Chinese animation with a new soul and unique artistic charm. This paper takes the heroine Xiao Qing in the Chinese animation White Snake 2: the robbery of the green snake as the research object, and discusses the self-growth of the heroine Xiao Qing in white snake 2 from feminism. Although the film has many deficiencies in script design, script rhythm and characterization. However, the true and sincere independent female characters expressed in the film urge people to think in multiple ways. That is, how women can grow under the influence of feminism. Moreover, not only the self growth path of Xiaoqing discussed in this paper, the help of other female characters to Xiaoqing on the growth path of Xiaoqing, the growth of other characters themselves, and the direct and sincere sisterhood of green snake and white snake will cause extensive discussion and bring moving tears. In short, the changing female roles in animated films reflect women's right to live and strive for social equality and justice, fully reflect the progress of society and the continuous change of people's consciousness, and are conducive to the improvement of social civilization.

**Keywords:** Animated Film, Feminism, Female Character, Self Growth

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## 1. Introduction

From oral communication to storytelling and comment, from opera performance to film and television adaptation, the spread of white snake for nearly a thousand years has made it a well-known legend in China. As an explorer of Chinese animation, chasing light animation took the lead in adapting a new animation story based on the legend of the white snake. In the first white snake series film "White Snake: Origin", the production team created Xu Xuan, a brand-new character in Xu Xian's previous life, and told the love story of his acquaintance and love with the white lady. He was called the most kind of "Xu Xian" in history by netizens. Xu Xuan's character of daring to love and hate and fearing no power won the favor of a large number of audiences. In the summer of 2021, white snake 2: the robbery of the green snake, the light chasing animation made bold innovations, once again

jumped out of the basic framework of the biography of the White Snake, created Xiaoqing, the first female master in Chinese animated films, and told the story of Xiaoqing's adventure and growth after she was broken into Shura road by Fahai. From the perspective of Xiaoqing, the protagonist, the film leads the audience to explore a magnificent, plain and sincere picture, that is, Xiaoqing's road of self-growth. The film carries out a new interpretation and shaping of traditional stories and characters, and endows the new connotation of the times to its appearance, form and spiritual core. Taking the self growth of the protagonist green snake as the main line and the story of Shura city and the changes as the double line, this paper discusses the oppression brought by patriarchal rule to women, and discusses the breakthrough of women's self growth in this environment by Xiaoqing's hand. The film gives a new soul to this ancient legend and raises Chinese animation to a new height [1-3].

The story begins when the water is all over the golden mountain and the white lady is under the Leifeng Tower in the town. At the beginning of the film, Fahai is the first character to symbolize the oppression of patriarchal rule. Xiaoqing asked Fahai, "Fahai, you're ridiculous. Lust Caution has committed everything to kill yourself. What qualifications do you have to catch demons and eliminate demons! We live a good life, don't harm people, don't hurt people, you have to destroy it!" However, Fahai began to preach with an indifferent face and full of Buddhist righteousness, regardless of his suspicion and oppression of the weak, especially women. At this time, Xu Xuan's reincarnation, Xu Xian leaned over and begged for mercy from Fahai, which aroused Xiaoqing's dissatisfaction with Xu Xian's cowardice and incompetence, and scolded Xu Xian for not having the strength to protect her sister Xiaobai. But Xiaoqing was unwilling to leave, drew his sword and rushed to the Fahai, but he was knocked down because of the great disparity of strength, but fell into the Shura path because of his obsession [4-5].

"Obsession" is a secular Buddhist term. In Buddhist classics, it is generally referred to as "I hold" or "I see". It refers to clinging to me, wanting it, but can't let it go. It is regarded as the source of trouble. At the beginning of the film, the great treasure collection Sutra is quoted: "all living beings in the world, I am obsessed, angry and aggressive, and fall into the Shura road." Obsession is too deep. After death, he falls into Shura city. The protagonist Xiaoqing begins to strengthen himself and explore the road of self-cultivation in Shura city.

## 2. Seek Shelter and Rely on the Strong

In the millennium of Xiaoqing's cultivation, Xiaoqing has always been dependent on her sister Xiaobai. It is not difficult to see that Xiaobai has been Xiaoqing's dependence for thousands of years, but when this calm was broken by the powerful power Fahai, Xiaoqing came up with the idea of "like and like a powerful person". At the beginning of the film, it shows that Shura city is a world of the jungle. If it is not strong enough, it can't live. The strength of the power promotes the construction of social order. Obviously, the order of Shura City coincides with Xiaoqing's view when he first came to the city. Shura city is divided into two major gangs and some small families. The two major gangs are Niutou gang and Luocha sect [6]. The Luocha sect recommends a powerful human horse commander who is not a Luocha as the sect leader. The Tauren sect is wearing a mask of Tauren head and horse face, shirtless and upper body, which obviously shows its absolute respect for power. When members complete the task, they will get a new mask given by the sect leader and become more powerful Tauren head and horse face people. It can be seen that the power is supreme, the gang struggle is continuous, and the killing has become crazy in Shura city. The male order has degenerated into a simple and crude male hegemony. Women are struggling here. They don't want to become a vassal of

powerful men, and they are always facing the aggression of men. The film uses the most primitive but realistic male oppression - power oppression to accuse him of bullying the weak. Discuss with the audience whether women can get real stability and shelter under the absolute male hegemony, and whether it's OK to find someone strong enough to protect you, as Xiaoqing thinks at this time?

When she first arrived at Shura City, Xiaoqing got the help of sister sun and lived with her under the protection of big squid. After sister sun was killed by Niutou Gang, she was rescued by Sima, the leader of Luocha gang. Obviously, Xiaoqing has been looking for a stronger shelter subconsciously. And Xiaoqing began to be a monster who practiced until the Song Dynasty, with strong men and weak women. It's normal to rely on men's values. On the way to exchange supplies, Xiaoqing complains to Sima about her sister "She actually likes such a weak and useless person. If she really likes it, she should like a man strong enough to protect her. Then the two were chased and killed, and Sima solved the crisis with strong force. In the film, it is not difficult to see that Xiaoqing has become dependent on Sima. She does not reject Sima, who has only met for less than a day, holding her hand and giving her safety. Feel, give her shelter. After the fire robbery, Xiaoqing sighed that "the heart is good and the power is weak, harming others and himself" because she witnessed the scene of masked people saving people and being harmed by others. At this time, Xiaoqing is still very firm in his position of "people strong enough can protect you" [7].

However, Shura city changed rapidly. The Niutougang destroyed the Luocha gate when Sima was away. Xiaoqing, Sima and masked people suffered one of the four disasters of Shura city - water robbery. The masked man was unfortunately pressed under the car. Xiaoqing wanted to save him, but Sima stopped him. Sima promised Xiaoqing that they would make a comeback together. But when Xiaoqing insisted on saving the masked man, Sima Yi, as the embodiment of male power, abandoned her without hesitation. This is the first turning point in the growth of Xiaoqing's female consciousness, abandoned by the strong. After being abandoned by Sima, Xiaoqing angrily knocked on the iron door. After venting, he fell down on the ground and sighed, "whether a man is strong or weak, he escaped at a critical juncture.". Xiaoqing's world outlook, which she had always believed in, collapsed for the first time. She began to have nothing to do and began to doubt whether she still needed to live. Obviously, at this time, Xiaoqing decided not to have a correct self-awareness, or even realize the significance of being an independent individual. The order of patriarchal society suppresses women into symbolic objects and plays the role expected by the society without independent individual identity. Even though Xiaoqing can fight independently, she is still a model obedient under the patriarchal order when she is uncertain and confused about her own subjectivity. That is, after being abandoned by the patriarchal order, I can't recognize myself or even deny myself. For example, Xiaoqing said, "why did I fall into Shura city and linger for these days? What if I'm so unwilling", and then

become a victim under the order. As like as two peas were trying to die, the masked man opened his face mask and exposed his face as if it were the same as Xiao Bai. Xiaoqing is shocked, knocks down the monster and tries his best to save Zhuanxing Xiaobai. They escape the crisis [8].

### 3. Longing for Sincerity and Trusting Others

Xiaoqing and zhuanxing Xiaobai escape to the edge of the cliff. Xiaoqing is very happy to meet him. When asked about the true identity of zhuanxing Xiaobai, Xiaoqing relies on him very much because he has Xiaobai's face, and even wants to scratch her with the cloth belt left by Xiaobai, which shows the inner change Xiaoqing wants to be close to. After that, Xiaoqing began to talk about his second idea, "it's enough to have a sincere person who won't deliberately cheat you". After the strong were sentenced, Xiaoqing's "theory of strength" became "theory of sincerity". Although Xiaoqing at this time was no longer attached to the order built by the patriarchal society of "the strong is everything", he still entrusted his heart to others. Xiaoqing lamented that "Xiaobai, anyway, in Shura City, we can be together again". Trans Xiaobai has become a new backbone in Xiaoqing's life [9].

After finishing up, they went to Wanyi supermarket and asked the old owner little fox for a way to escape from Shura city. They learned that they could leave Shura city by jumping into Wuchi and forgetting their obsession. Or through resistance and cultivation, make yourself strong, through the tail of Shura City, snake tail on the bridge, and walk out of Shura city with memory. Strangely, they met the marshal who was determined to avenge the luoshamen at the edge of the no pool. This scene clearly expresses that under the patriarchal order, when the strong once ruled becomes the relatively weak existence of the relatively strongest, it still cannot obtain security and becomes the general existence of the weak. When the crisis came, the Tauren Gang entered Wanyi supermarket and wanted to unify Shura city. People can only come out to defend. However, they were outnumbered, and they were forced to the edge of the pool. To everyone's surprise, Sima, who was taken away by the leader and became a weak man, sacrificed his life to resist the leader of Niutou sect. In the fight, zhuanxing Xiaobai was torn off his human skin mask because he helped Xiaoqing. Then Xiaoqing was shocked. Although she was not strong, she saved her and water and fire again and again and treated her sincerely. Xiaobai was actually an undercover of the Tauren gang and an "accomplice" who plunged them into the crisis.

### 4. Awakening True Self and Self-Support

Xiaoqing shouted out "how can I believe you are Xiaobai" under extreme sadness. Xiaoqing's concept collapsed for the second time. The owner of the workshop jumped into the no pool and repelled the Niutou gang with the no pool water. Xiaoqing and zhuanxing Xiaobai drifted to the shore. At this

time, Xiaoqing's state of mind changed for the third time. Xiaoqing lamented that "what about the strong? The strong will cheat you, and the weak will cheat you". The successive collapse of "strength theory" and "sincerity theory" made Xiaoqing start to think independently to obtain correct cognition. Before entering Shura City, her sister Xiaobai was Xiaoqing's backbone. After being driven into Shura City, he first followed sister sun to escape, then followed Sima's command, and then relied heavily on zhuanxing Xiaobai in his heart. At the beginning, the influence of others on Xiaoqing was far greater than Xiaoqing's thinking about herself. The highlight of the film white snake 2: the green snake robbed is that when Xiaoqing began to enter self reflection and began self construction, he actually said the words "I understand, it's my own fault" to zhuanxing Xiaobai, which may be beyond the reach of many viewers. In fact, looking back at the previous story, it is not difficult to find that Sima abandoned Xiaoqing and deceived Xiaoqing when he was a strong man, but stood up after he was weak; Zhuanxing Xiaobai protects Xiaoqing everywhere when he is a weak person, but when he really treats Xiaoqing, he turns into a betrayer, but he still holds Xiaoqing's hand tightly when there is no pool, even if he is beaten. After various events, Xiaoqing found that human nature is very complex after independent and calm thinking. She can't ask others to give priority to herself in everything, nor can she ask others to live the way they want, and then live by them. People should carry out self awakening and self growth in thinking, without seeking the protection of other people's strong and weak forces or emotional trust. Appeal to yourself, think, choose and bear all things by yourself, so as not to worry about gain and loss, so as to obtain a real sense of security, real inner peace and real self-growth [10].

After "apologizing" to zhuanxing Xiaobai, Xiaoqing sighed, "how can I count on others? I should have understood that there is only myself together." Xiaoqing abandoned the gaze under the patriarchal order and broke the discipline of the other's gaze on women. Women should not be the object waiting to be rescued by men, but an independent individual with subject consciousness. In the patriarchal society, women are forced to give the gaze of others, or the weak are forcibly suppressed by the patriarchal order. For example, after being given a new mask by the guild leader, the transgender Xiaobai did not look like an ox head Dharma protector, but still looked like Xiaobai, which also expressed the weak man's thinking about himself and his true self and his resistance to the patriarchal gaze. Ironically, the oppression of male order will eventually be countered, and exploitation and regulation cannot stop women's conscious thinking and awakening growth. And the sentence after Xiaoqing: "if I am strong enough, I can kill the Fahai with one hand, overturn the tower with one hand and step out of the Shura city with one step!" It is the cry of the awakening of female subject consciousness.

At first, Xiaoqing agreed with the owner to take away the obsession. Later, the story Xiaoqing chose to repel the obstacles in Heifeng cave and rely on herself to escape Shura

city. In this big female film, Xiaoqing's growth is gradual and traceable. Feminism has a myriad of theories. In the final analysis, it is to realize gender equality in all mankind. Xiaoqing is not a "super woman" who only chants slogans to belittle men, but a big woman who returns the pain of women under the male order to men. It is a big woman who truly realizes self-awakening in struggle and progress through her own experience and thinking, so as to make a leap in self-growth, and this is the most sincere and real independent woman worthy of thinking and discussion by the audience in front of the screen. The path of Xiaoqing's self-growth is covered with her sweat, tears and blood. Xiaoqing and zhuanxing Xiaobai come to the entrance of Heifeng cave together. The cave owner tells Xiaoqing to "practice in the cave is extremely dangerous, lack of perseverance, and turn into ash in an instant". That is, as long as the perseverance is insufficient, it will immediately escape into samsara, and the obsession will float away with the wind. Xiaoqing meets Fahai, the enemy of his life, in the cave, and still chooses to enter the cave again and again. As the biggest embodiment of male oppression in this film, Fahai not only oppresses the weak in humanity, but also lends the strength of Niutou gang leader in Shura. Niutou sect leader bullies the weak in the city, helps Fahai to eliminate the obsession of all sentient beings, and passively makes all sentient beings give up their self and true self. On the surface, it is a good thing for all sentient beings to enter the reincarnation early, but in fact, it denies everyone's true self, which is reflected in the suppression of powerful men's power. People's weak, especially women, are regulated and exploited, erase their thinking on self-growth, and try to assimilate in order to "complete the great cause". But Xiaoqing has grown up and is no longer an easy compromise. With the support of strong heart and perseverance, Xiaoqing finally defeated Fahai through her own struggle and completed the existence of women breaking away from men and becoming strong. The collapse of Leifeng Tower directly symbolizes the failure and collapse of male authority. Xiaoqing and zhuanxing Xiaobai leave Heifeng cave, and Shura city becomes even more dilapidated under the reincarnation of the four robberies, as if suggesting the end of patriarchal exploitation [11].

Xiaoqing defeats Fahai and breaks the barrier. If the bridge grows, they are ready to jump out of Shura city at the snake tail of Shura city. The leader of Niutou sect escaped from the battle with the workshop leader because of the protection of Fahai. He was unwilling to stop them, and he also wanted to jump the bridge and leave Shura city. The three experienced a fierce battle. At the critical moment of success between Xiaoqing and zhuanxing Xiaobai, zhuanxing Xiaobai was caught by the leader of Niutou guild and fell down. Seeing this, Xiaoqing jumped down without hesitation to save Xiaobai. Here, Xiaoqing's growth has been further sublimated. Xiaoqing doesn't just focus on self strength and success, but chooses to make free choices and follow her heart. This is similar to Rochester, the protagonist of Jane Eyre in the famous feminist work Jane Eyre, who took the initiative to leave and found that he didn't mind his disability

for a new love. It is an image of unyielding and reluctance, and makes independent choices from the inner point of view. In fact, Xiaoqing began to rely on herself when she awakened herself, and made a choice from the bottom of her heart that relying on others is better than relying on herself. However, Xiaoqing gives up the opportunity to choose to save Xiaobai, which is also an important embodiment of her further strength.

## 5. Conclusion

As the first attempt to tell the story from a female perspective, the Chinese animation "White Snake 2: the robbery of the green snake", the light chasing animation challenges the innovative integration of the legendary story and feminism, integrates the female independent spirit into the legendary character green snake, creates a sincere and real image of a big lady, and spare no effort to draw the outline of the patriarchal social exploitation in the virtual space-time Shura city, Trying to arouse the audience's discussion. "White Snake 2: the green snake snatches up" is a new and fantastic story in the new era. It gives Chinese animation a new soul and has a unique artistic charm. Admittedly, there are still many deficiencies in script design, script rhythm and characterization. However, the true and sincere independent female characters expressed in the film urge people to think in multiple ways. That is, how women can grow under the influence of feminism. Moreover, not only the self growth path of Xiaoqing discussed in this paper, the help of other female characters to Xiaoqing on the growth path of Xiaoqing, the growth of other characters themselves, and the direct and sincere sisterhood of green snake and white snake will cause extensive discussion and bring moving tears.

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