

Practice and Value of the Women's Anti-Japanese National Salvation Association in the Jincha Ji Border Region from the Perspective of Ideological and Political Education (1937-1945)

Rixin Sun

*School of Marxism, China University of Petroleum-Beijing at Karama, Karama, China
18518604700@163.com*

Abstract. From 1937 to 1945, the Women's Anti-Japanese National Salvation Association in the Jincha Ji Border Region performed core duties including women mobilization, ideological enlightenment and social integration during the behind-the-enemy-lines War of Resistance against Japanese Aggression. From the perspective of ideological and political education, this organization relied on a sound grassroots network, combined political guidance, cultural education and production practice, and established a mobilization system adapted to rural society and the real conditions of local women. Its content design oriented by women's practical demands, hierarchical and categorized mobilization approaches, as well as multi-party coordinated guarantee mechanisms effectively prompted women in the border region to step out of families into public society and shift from passive acceptance to active participation in the War of Resistance against Japanese Aggression. The relevant practices not only provided solid support for the victory of the War of Resistance against Japanese Aggression, but also offered historical references and practical experience for grassroots ideological and political guidance for women, targeted service delivery and innovation of mass work in the new era.

Keywords: Jincha Ji Border Region, Women's Anti-Japanese National Salvation Association, publicity and mobilization, organizational operation, ideological and political education, practical experience

1. Introduction

1.1. Research background and significance

The War of Resistance against Japanese Aggression was the largest, longest-lasting and most costly national liberation war waged by the Chinese nation against foreign aggression in modern history. It was not only a life-and-death military confrontation, but also a profound movement of social transformation and national awakening. Faced with the peril of national subjugation, the Communist Party of China adhered to the policy of all-out resistance against Japanese aggression and actively

mobilized the general public to join the national salvation movement. As an indispensable major force, women gradually moved from the margins of traditional society to the center of the historical stage.

The Jincha Ji Border Region was located in the hinterland of North China, bordering the Bohai Sea to the east, Shanxi to the west, Inner Mongolia to the north and the North China Plain to the south. It served as a hub connecting all anti-Japanese base areas in North China and became a key target of the Japanese army's mopping-up and suppression campaigns. In November 1937, the government of the Jincha Ji Border Region was formally established. It was the first provincial-level anti-Japanese political power set up by the Communist Party of China in the behind-the-enemy-lines areas of North China, and was hailed as a *Model Anti-Japanese Base Area Behind Enemy Lines*. Amid the arduous wartime conditions, the border region had to cope with frequent military attacks from the Japanese army and tackle various difficulties in base area construction. Among these challenges, labor shortage and insufficient mass mobilization greatly restricted the development of the base area and the progress of the resistance war.

Women accounted for roughly half of the total population in the border region. For a long time, they suffered severe oppression and bondage under feudal ethics. Traditional concepts such as "men being superior to women" and "the three obediences and four virtues" were deeply rooted in people's minds. Confined to household chores, women were denied access to basic cultural education and social participation, and held an extremely low social status. Nevertheless, this large group contained enormous potential to sustain and advance the resistance war. Women could take part in agricultural production, material collection, wounded soldier rescue, publicity and mobilization and other work, making them an irreplaceable force in the behind-the-enemy-lines resistance.

Effectively organizing and mobilizing women, breaking the fetters of feudal ethics, and realizing women's ideological awakening and self-liberation were not only practical requirements to persist in the behind-the-enemy-lines resistance and consolidate the anti-Japanese base areas, but also an important path to promote the transformation of China's social structure and national rejuvenation. As the core organizational carrier for the Communist Party of China to carry out women's work in the base area, the Women's Anti-Japanese National Salvation Association of the Jincha Ji Border Region was founded in 1937. Under the leadership of the Party, it grew steadily through eight years of arduous struggles, built an organizational network covering all villages across the border region, and carried out a series of effective mobilization and education work. It drove numerous local women to transform from "housewives" into "anti-Japanese fighters".

In terms of academic value, a systematic review of the operation of the Women's Anti-Japanese National Salvation Association in the Jincha Ji Border Region from 1937 to 1945, as well as an in-depth analysis of its organizational structure, operation mechanisms and practical paths, can enrich research on the women's movement history and social history of anti-Japanese base areas during the resistance war, fill the academic gap of studying the association's practices from the perspective of ideological and political education, and deepen the understanding of the mass line and ideological and political education methods of the Communist Party of China. In terms of practical significance, the experience accumulated by the association, including staying close to the masses, conducting targeted mobilization and promoting coordinated efforts, provides important references for grassroots ideological and political guidance for women, delivering targeted services to women and innovating mass work methods in the new era. It can also offer valuable insights for advancing the high-quality development of women's causes and uniting women to contribute to national development in the new era.

1.2. Domestic and overseas research status

With the further development of research on the history of the War of Resistance against Japanese Aggression and the women's movement, academic circles have produced abundant research achievements on the history of the Jincha Ji Border Region and the women's movement in anti-Japanese base areas, laying a solid foundation for this study. Existing studies mainly fall into three categories.

The first category focuses on the overall construction of the Jincha Ji Border Region. Most of these studies adopt a macro perspective to discuss the practices of political power building, economic policies, cultural education and military struggles in the border region, and some of them touch upon women's work. For example, some scholars mentioned the role of the Women's Anti-Japanese National Salvation Association in mobilizing women to participate in base area construction and safeguard women's rights when studying political power building of the border region. Research on the economic construction of the border region also pays attention to women's contributions to agricultural production and textile industry development. Such studies provide an important macro background for understanding the work of the Women's Anti-Japanese National Salvation Association, but they lack in-depth exploration of the association's organizational operation and specific practices.

The second category consists of special research on the women's movement in the border region. These studies focus on the development process, main contents and historical significance of the women's movement in the Jincha Ji Border Region, and sort out the founding background, organizational development and major activities of the Women's Anti-Japanese National Salvation Association. Taking *Jincha Ji Daily* as the research object, Sun Lu systematically analyzed the publicity content, methods and effects of the newspaper in women's mobilization, and revealed the internal connection between media publicity and women mobilization [1]. Hou Zhen and Zhang Hongwei divided the development of the women's movement in the Jincha Ji Border Region into the initial stage, development stage and consolidation stage, and sorted out the basic context of the evolution of the Women's Anti-Japanese National Salvation Association [2]. Some other scholars explored the process of women's liberation in the border region and discussed the association's practices in abolishing the feudal marriage system, improving women's literacy and protecting women's legitimate rights and interests.

The third category explores the theories and practices of women mobilization of the Communist Party of China. From a broader perspective, these studies discuss the theories, policies and practices of women mobilization implemented by the Communist Party of China during the New Democratic Revolution. Some of them take the Jincha Ji Border Region as a case to analyze the mobilization strategies and methods of the Women's Anti-Japanese National Salvation Association. Centering on *Chinese Women* magazine, Ma Jing explored the mobilization concepts and practical paths of the Communist Party of China's women's movement during the War of Resistance against Japanese Aggression, including relevant practices of the Women's Anti-Japanese National Salvation Association in the Jincha Ji Border Region [3]. From the perspective of women's education, Sui Yue analyzed the propositions and practices of women's education of the Communist Party of China during the New Democratic Revolution, covering the cultural and educational work carried out by the Women's Anti-Japanese National Salvation Association in the Jincha Ji Border Region [4].

Overall, though existing studies have yielded fruitful results, they still have shortcomings. First, most studies adopt a relatively single perspective, focusing on sorting out historical facts and describing phenomena, while few conduct comprehensive and systematic analysis on the

mobilization logic, education mechanisms and value orientation of the Women's Anti-Japanese National Salvation Association from the perspective of ideological and political education. Second, the research depth is insufficient. Current studies mostly focus on the specific activities of the association, but fail to delve deeply into its organizational operation mechanisms and the implementation paths and inherent laws of ideological and political education. Third, existing research has weak practical relevance. Few studies combine the historical practices of the Women's Anti-Japanese National Salvation Association with contemporary women's work, and fail to fully explore the practical value of its historical experience. Against this background, this paper studies the practical activities of the Women's Anti-Japanese National Salvation Association in the Jincha Ji Border Region from the perspective of ideological and political education, analyzes its organizational structure, operation mechanisms and practical paths, and summarizes its valuable experience and practical implications, so as to make up for the deficiencies of existing research.

1.3. Research ideas and methods

Guided by historical materialism and based on the disciplinary perspective of ideological and political education, this paper places the practices of the Women's Anti-Japanese National Salvation Association of the Jincha Ji Border Region in the historical context of the all-out War of Resistance against Japanese Aggression. Following the logical thread of "organizational structure — operation mechanism — practical path — contemporary value", this paper attempts to fully and systematically restore the specific process of ideological and political education and women mobilization carried out by the association, and summarize its unique experience and practical implications in ideological and political education.

This paper mainly adopts two research methods.

The first is the historical analysis method. By sorting out historical archives, newspaper materials, compiled historical documents and oral records related to the Women's Anti-Japanese National Salvation Association of the Jincha Ji Border Region, this paper fully restores the founding background, organizational development, operation mechanisms and practical activities of the association. It also analyzes the work priorities and characteristics of the association in different historical stages, and summarizes the historical laws of its development and evolution. Combined with the general background of the all-out War of Resistance against Japanese Aggression, this paper analyzes the internal correlation between the association's practices and the wartime situation as well as base area construction, and objectively evaluates its historical status and role.

The second is the literature research method. This paper systematically collects and sorts out academic papers, monographs and compiled historical documents concerning the Women's Anti-Japanese National Salvation Association of the Jincha Ji Border Region, the women's movement and ideological and political education, including historical materials such as *Selected Historical Materials on the Women's Movement in Hebei Province (Volume 4)* [5] and *Historical Materials on Women's Anti-Japanese Struggles in Beiyue Area of the Jincha Ji Border Region* [6], as well as relevant research achievements in academic circles in recent years. By sorting, analyzing and summarizing literature materials, this paper draws on reasonable viewpoints from previous studies, defines the research focus and innovation points, and lays a solid theoretical and historical foundation for this research.

2. Founding background of the women's anti-Japanese national salvation association in the Jincha Ji Border Region

The emergence of the Women's Anti-Japanese National Salvation Association in the Jincha Ji Border Region was not accidental. It was the joint result of the practical demands for wartime mobilization during the all-out War of Resistance against Japanese Aggression, the internal needs for women's liberation in the border region and the policy orientation of the Communist Party of China, which embodied profound historical inevitability. At the critical moment of national peril, the founding of the association was not only a realistic choice to respond to the wartime crisis and consolidate the anti-Japanese base areas, but also an important measure to promote women's liberation and rally strength for the resistance war.

2.1. Practical demands for wartime mobilization during the all-out war of resistance against Japanese aggression

After the Marco Polo Bridge Incident in 1937, most areas of North China became behind-the-enemy-lines battlefields, and the Jincha Ji Border Region was established under harsh conditions. The Japanese army frequently launched mopping-up operations and implemented the Three Alls Policy, putting the base area under severe survival pressure. A large number of male laborers joined the army or died in the war, resulting in a severe labor shortage in agricultural production, material collection and wounded soldier rescue. Under such circumstances, mobilizing women to participate in production and frontline support became a key measure to maintain the operation of the base area and sustain the long-term resistance war.

In traditional rural society, women were confined to family life with limited access to public participation. Spontaneous and scattered mobilization could not form a stable and reliable force. Therefore, establishing a top-down grassroots women's organization to realize systematic mobilization of women became a necessary choice to address the wartime crisis and consolidate the anti-Japanese base areas.

2.2. Internal needs to resolve women's ideological dilemmas

In the early stage of the War of Resistance against Japanese Aggression, women in the border region generally suffered from low literacy levels, deep ideological fetters and inadequate political awareness. Most women were illiterate and failed to understand the national crisis and the significance of the resistance war. Traditional concepts such as "men being superior to women" and "the three obediences and four virtues" were deeply rooted, making women reluctant and incapable of participating in public affairs. Some women separated family interests from national interests and failed to recognize the close connection between the resistance war and their own destinies. These problems hindered women's self-liberation and restricted the further progress of wartime mobilization.

Breaking ideological shackles and awakening women's subjective consciousness required continuous guidance that fit women's daily lives and acceptance habits. The founding of the Women's Anti-Japanese National Salvation Association aimed to reach out to grassroots women, respond to their demands, and carry out regular and life-oriented ideological enlightenment and political mobilization.

2.3. Policy orientation for the all-nation war of resistance against Japanese aggression

The Communist Party of China has always attached great importance to women's liberation and women mobilization. After the outbreak of the all-out War of Resistance against Japanese Aggression, the Party further incorporated women's work into the framework of the Anti-Japanese National United Front. In September 1937, the Central Committee of the Communist Party of China issued *Outline of Women's Work* [7], which clearly set the goal of mobilizing women to join the resistance war and promoting gender equality in the process of national liberation, providing policy basis for women's work across the country.

In January 1938, the Military, Political and Civilian Congress of the Jincha Ji Border Region adopted *Resolution on Women's Issues* [8]. Combining the actual situation of the border region, the resolution put forward specific measures to improve women's cultural and political quality, protect women's rights and abolish the feudal marriage system. The implementation of policies required corresponding organizational carriers. The founding of the Women's Anti-Japanese National Salvation Association translated the Party's guiding principles for women's work from top-level design into grassroots practices, and provided organizational guarantee for the Party's leadership over the women's movement.

3. Organizational structure and operation mechanism of the women's anti-Japanese national salvation association in the Jincha Ji Border Region

To adapt to the wartime environment and grassroots mobilization needs, the Women's Anti-Japanese National Salvation Association formed a well-structured and efficiently operated organizational system and operation mechanism.

3.1. Organizational structure: a vertically penetrating network system

3.1.1. Establishment and evolution of the organizational system

Following the principle of unified leadership and hierarchical accountability, the association built a four-level organizational system covering the border region, county, district and village. In March 1938, the First Women's Congress of the Jincha Ji Border Region was held in Fuping, marking the official founding of the Women's Anti-Japanese National Salvation Association of the Jincha Ji Border Region and the institutionalization of women's work. The association at the border region level took charge of overall planning and policy formulation. County-level branches undertook the task of policy transmission and implementation. Village-level branches worked directly with women masses and served as the frontline of mobilization and service.

By the victory of the War of Resistance against Japanese Aggression, the organizational network of the association had basically covered all villages in the border region. With auxiliary forms such as literacy classes, production groups and mutual aid groups, it developed into a grassroots network closely connected with the masses, effectively expanding the coverage and executive capacity of mobilization work.

3.1.2. Definition of core functions

From the perspective of ideological and political education, the association performed three core functions. First, the function of political communication. As a bridge linking the Communist Party of China and women masses, it conveyed the Party's propositions on the resistance war and the ideas

of women's liberation to grassroots women via newspapers and other media [3]. Second, the function of cultural education. Targeting the high illiteracy rate among women, the association combined literacy learning with ideological guidance through winter schools and literacy classes, so as to improve women's cognitive ability and political awareness [4]. Third, the function of production organization. It mobilized women to engage in textile work, farming, military supplies production and other labor activities, linked economic production to the overall cause of the resistance war, and strengthened women's sense of responsibility and subjective identity through labor practice.

3.2. Operation mechanism: a mobilization logic based on demand-supply matching

Against the complex background of the behind-the-enemy-lines resistance war, the Women's Anti-Japanese National Salvation Association explored an operation mechanism featuring content adaptation, hierarchical empowerment and multi-party coordinated guarantee in accordance with the characteristics and demands of local women. This mechanism broke the limitations of traditional mobilization modes, realized accurate docking between ideological and political education and women mobilization, and improved work efficiency.

3.2.1. Content adaptation mechanism: centered on women's demands

The association avoided empty preaching in mobilization work and designed work contents based on women's vital interests. It interpreted the call of "resisting Japanese aggression and saving the nation" as the simple goal of protecting families and homelands, and turned the concept of "gender equality" into a practical path for increasing income through labor and realizing economic independence. It closely integrated national righteousness with personal interests, and effectively stimulated women's internal motivation to participate in the resistance war.

3.2.2. Hierarchical empowerment mechanism: targeted mobilization for different groups

Women groups in the Jincha Ji Border Region were highly diverse. Women of different ages, social strata and literacy levels had distinct demands, cognitive characteristics and participation capacities. A one-size-fits-all mobilization mode could hardly meet the needs of different women groups or achieve effective mobilization. For this reason, the association abandoned the extensive mobilization mode and adopted a targeted mobilization strategy of teaching students in accordance with their aptitude and conducting hierarchical empowerment. It formulated differentiated mobilization plans and education programs for different women groups to ensure that all women could give full play to their strengths and participate in the resistance work.

Young women were taken as key training targets, with work focusing on political education and skill training to cultivate core women backbones. Young women had relatively higher literacy levels, accepted new ideas more easily, were energetic and held strong patriotic enthusiasm and willingness to participate in public affairs. The association set up training courses for women backbones and reading groups for young women to spread Marxist views on women and the Party's policies on the resistance war, so as to elevate their political quality and ideological awareness. Meanwhile, it provided skill training in textile work, casualty rescue and publicity, enabling young women to master practical skills for resistance work and grow into the core force of the Women's Anti-Japanese National Salvation Association. Many young women took up posts in publicity, casualty rescue and production organization after receiving training, becoming the backbone of the national

salvation movement. Some outstanding young women even joined the Communist Party of China and grew into grassroots Party cadres.

For middle-aged women, the association focused on production mobilization and family service, supporting them to balance household duties and social labor. Most middle-aged women had to take care of the elderly and children and bore heavy family burdens, leaving them limited time and energy for social activities. However, they possessed rich life experience and production skills and were an important labor force. The association organized middle-aged women to take part in agricultural production, textile industry and military supplies manufacturing, and set up mutual aid production groups to allow them to engage in production and gain income while attending to household chores. It also carried out education on family ethics and popularized health knowledge to help middle-aged women improve family management and living conditions. These measures made middle-aged women recognize the value of participating in production and social activities and aroused their enthusiasm for supporting the resistance war.

For elderly women, the association gave full play to their role in guiding public opinion and setting ethical examples in families and rural communities. Elderly women enjoyed high prestige in rural areas, and their words and deeds exerted great influence on family members and neighbors. The association guided elderly women to spread anti-Japanese ideas and positive values, and encouraged them to persuade their children and relatives to join the army and support the resistance war. In addition, elderly women were organized to take part in childcare and publicity work, look after wounded soldiers and children, and contribute to the resistance cause. The participation of elderly women not only expanded the coverage of mobilization, but also drove the whole families and villages to join the anti-Japanese movement, creating an atmosphere of "whole families and the whole nation fighting the Japanese invaders".

3.2.3. Coordinated guarantee mechanism: multi-subject collaboration

The association built a multi-party coordination pattern in practical work. The border region government provided policy, legal and material support. Media organizations created a positive public opinion atmosphere and promoted advanced models [1]. Grassroots residents carried out paired mobilization and emotional communication based on acquaintance networks. Joint efforts reduced mobilization costs, improved work efficiency and guaranteed the sustainable development of women's work.

4. Practical experience of the women's anti-Japanese national salvation association in the Jincha Ji Border Region

In long-term practice, the association formed a progressive mobilization path of cognition shaping, emotional identification and behavioral transformation.

4.1. Content design: discourse transformation and cognition remodeling

The association focused on transforming political discourse into daily language and conducting ideological enlightenment in an easy-to-understand way. It told real stories about the atrocities committed by the Japanese army and the destruction of homelands to help women understand the inseparable bond between family and nation. Compiled literacy textbooks and popular reading materials integrated anti-Japanese ideas into daily learning [5]. Ballads, allegros, dramas and other

artistic forms were adopted to convey values in recreational activities and achieve subtle ideological guidance.

4.2. Emotional stimulation: local carriers and emotional resonance

Emotional mobilization served as a vital link connecting ideological recognition and practical actions. The association made full use of local folk art forms such as shadow puppetry and dagu storytelling, and adapted traditional stories into anti-Japanese tales to enhance artistic appeal. It promoted local models who supported the army and the frontline, and aroused emotional resonance among women with credible and exemplary figures. Activities such as exchanging family letters and offering condolences to families of anti-Japanese soldiers were held on festivals to strengthen the combination of family affection and patriotism, and enhance women's sense of belonging to the political power of the base area and the anti-Japanese cause.

4.3. Behavioral transformation: differentiated practice and incentive guidance

To translate ideological recognition into practical actions, the association assigned different tasks according to women's age and capabilities, including casualty rescue, production, publicity and childcare, ensuring the feasibility and effectiveness of work. It adopted a combination of material and spiritual incentives. Grain, cloth and other supplies were given to recognize labor contributions, while commending outstanding models and publicizing their deeds boosted women's sense of honor. These measures continuously mobilized women's enthusiasm for participating in the resistance war.

5. Practical implications of the historical practices

Though the practices of the Women's Anti-Japanese National Salvation Association took place in the arduous wartime years, its concepts of ideological and political education, mass work methods and organizational operation experience have lasting practical value. Currently, women's causes in China are advancing toward high-quality development, and grassroots ideological and political guidance for women is facing new situations and challenges. The valuable experience of the Women's Anti-Japanese National Salvation Association provides important implications for conducting grassroots ideological and political guidance for women, delivering targeted services to women and innovating mass work methods in the new era.

5.1. Adhere to demand orientation, stay close to daily life and eliminate formalism

The practices of the Women's Anti-Japanese National Salvation Association prove that effective ideological and political education and mass work must be oriented toward the masses' real demands, stay close to people's daily lives and abandon empty preaching and formalism. At present, grassroots ideological and political guidance for women faces problems such as being active at higher levels but inactive at the grassroots and rampant formalism. The core reason lies in the disconnection between work contents and women's real needs, as well as rigid and monotonous work methods.

Drawing on the experience of the Women's Anti-Japanese National Salvation Association, contemporary grassroots ideological and political guidance for women should first go deep into grassroots communities, understand the practical demands and psychological needs of different women groups, and integrate ideological and political guidance with women's vital interests. Empty theoretical preaching should be discarded. The overall national development strategy should be

closely combined with women's concerns such as employment and income growth, children's education, family development and rights protection. Women will gain ideological recognition while their practical problems are solved, and truly feel the care from the Party. For example, vocational skill training and entrepreneurship guidance can be provided to meet young women's demand for career development, and integrate ideological and political guidance into career services. For middle-aged women burdened with family affairs, family service and psychological counseling can be offered to relieve their pressure and spread positive values. For elderly women with insufficient spiritual life, cultural and recreational activities and health preservation courses can be organized to enrich their spiritual life and guide them to contribute to social development.

In addition, work methods should be innovated to carry out ideological and political guidance via forms popular among women. Learning from the association's practice of using popular and daily language and activities, rigid publicity modes should be abandoned. New media, short videos, artistic performances and other popular forms can be used to spread the Party's policies and positive values. Relying on community and rural grassroots positions, workers can communicate with women face to face and chat casually to build close bonds with women masses and improve the affinity and effectiveness of ideological and political guidance. Local outstanding women models should be selected and publicized to influence women with real people and real stories, and guide women to practice core socialist values consciously.

5.2. Adhere to targeted policies and conduct hierarchical empowerment to meet diverse demands

The hierarchical empowerment mechanism adopted by the Women's Anti-Japanese National Salvation Association fully embodies the work philosophy of respecting differences and implementing targeted policies, which offers important references for contemporary women's work. Nowadays, women groups in China are highly diversified. Women of different ages, social strata and occupations have different characteristics, demands and aspirations, so the extensive work mode can no longer adapt to contemporary women's work.

Contemporary grassroots women's work should learn from the association's experience of hierarchical mobilization, implement targeted policies and hierarchical empowerment, and formulate differentiated work plans and service schemes for different women groups to satisfy their diverse development needs. For young women, work should focus on career development and self-fulfillment. Vocational skill training, entrepreneurship support and ideological guidance can be carried out to help young women establish correct professional outlooks and values, stimulate their innovation and creativity, and encourage them to give play to the strength of women in national construction. For middle-aged women, attention should be paid to their family burdens and social participation. Support in family service, rights protection and psychological counseling can help them balance family and work, improve their ability to participate in social activities, and realize both family value and social value. For elderly women, work should focus on meeting their spiritual needs and helping them realize self-worth. Cultural and recreational activities, health preservation courses and volunteer services can be organized to guide elderly women to take part in community governance and cultural inheritance, so that they can enjoy their later years and make contributions to society.

Meanwhile, efforts should be made to cultivate women backbones and give play to their exemplary leading role. Following the experience of the Women's Anti-Japanese National Salvation Association in training women backbones, women with sound political quality, good mass foundation and strong working ability should be selected and trained. They can act as a bridge

connecting the Party and women masses and drive more women to participate in social construction and achieve self-development. Through hierarchical empowerment and backbone guidance, women of all groups can gain support and realize self-worth, so as to promote the high-quality development of women's causes.

5.3. Adhere to collaborative linkage and integrate resources to form joint work forces

Women's work is systematic and comprehensive. It is necessary to build a work pattern led by the Party committee, supported by the government, coordinated by women's federations and participated by all sectors of society. Efforts should be made to integrate resources and build platforms, promote the integration of online and offline services, improve the professionalism of service delivery, and provide lasting impetus for the high-quality development of women's causes.

6. Conclusion

From 1937 to 1945, the Women's Anti-Japanese National Salvation Association in the Jincha Ji Border Region carried out women mobilization and ideological guidance in an organized and systematic way amid harsh wartime conditions. It encouraged numerous women to step out of families and devote themselves to the resistance war, and promoted their growth and progress in the process of national liberation. Its work philosophy of rooting in grassroots and staying close to the masses, work methods of demand orientation and targeted implementation, as well as multi-party coordination and result-oriented operation mechanism not only made important contributions to the victory of the War of Resistance against Japanese Aggression, but also accumulated valuable experience for the Party's mass work and ideological and political education for women. To advance women's work in the new era, we should inherit and carry forward this fine historical tradition, continuously innovate work concepts, paths and carriers, and better unite and guide women to play a greater role in national construction.

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