

The Development of Contemporary Women's Issues

Song Jialu^{1,2,*}

¹ University of Hong Kong, 999077 Pokfulam, Hong Kong, China

² Song Jialu, University of Hong Kong, Pokfulam, Hong Kong, China

Abstract: With the rapid development of the world economy, human thinking and ideas are also progressing. Today's society should break the gender dichotomy and popularize women's right to education. Compared with the feudal society, women's issues in today's society have made great progress, but there are still some serious social problems. This paper discusses women's issues in education, reproduction and gender, and how contemporary women's issues have evolved. In order to solve the problem of women, we should first eliminate the influence of the patriarchal culture. Although gender culture has a certain lag, its development needs the joint efforts of the whole society. After the whole society generally pays attention to women's issues, there will be more outstanding women, which is more conducive to the development of the society.

1. Introduction

In ancient times, women often became victims of politics. The feudal states became political alliances through marriage to consolidate the imperial power, which was related to political stability. In a male-dominated society, only women married far away from the union. Men rarely married far away into the family, so women became the victims of this political deal. Moreover, it is ironic that in a polygamous society, a wonderful woman who marries far away may be married to an older man who is too old for his age. One of the most famous political marriages in Chinese history was the marriage of the Wencheng Princess of the Tang dynasty to the 73-year-old Songzan Ganbu, whose positive impact on the cultural exchange cannot be overlooked, but how sad for a woman. Women had little voice in feudal society, and even in modern times, women are still subject to the influence of a male-dominated society with many restrictions. As women's reform continues, more women's issues have surfaced. Examples include female employment difficulties, political participation crisis, female layoffs, and girls missing out on school. Corrupt gender stereotypes have exacerbated women's tragedy under the market economy's influence. Therefore, today's society should break the gender dichotomy and universalize women's right to education instead of shouting slogans under the banner of feminism and gender equality. It must be admitted that women's issues in today's society have made significant progress compared to feudal society, but they are still severe social problems. A truly equal society would not want to pursue equality, just as a free man would not desire freedom. People will only desire something when they lack it. Even if men and women are equal in law, there is still a need to please the stereotypes in human governance. This paper will discuss feminine issues in education,

reproduction, and gender and how contemporary feminine issues are evolving.

2. Results & Discussion

The fight against gender discrimination is the essential practical goal of women's issues. However, the concept of difference exists in gender itself, and gender difference is the logical basis of gender discrimination. In the view of feminists, masculinity overemphasizes the differences between men and women, and they assume some natural superiority of men based on these differences. Feminists see this expression of superiority as a form of sexism. Gender difference is a neutral theoretical concept. In nature, such differences are like the differences between species but do not have a particular social significance. Masculinity is as blindly confident as the existence of anthropocentrism. In the context of this theory of sociality, the meaning of difference is then influenced and driven by value orientations and political purposes. Thus, strictly speaking, there is a difference between sexuality and gender, with "sexuality" being descriptive and "gender" inevitably having a particular value orientation. Although Darwin revealed the superiority of men in his theory of biological evolution, the expression of this superiority is only an expression of natural differences. It does not carry the value of sexism and gender oppression in the sense of political purposes. Men are more powerful than women, but this is a biological difference. Physiological superiority is not a logical basis for gender discrimination. In *Le Deuxième Sexe*, Simone Beauvoir mentions that the word "female" is derogatory, not because it roots women in nature, but because it confines. It is because it confines the woman to her sex. Wittig cites the idea of Colette Guillaumin as an example. Studies on race indicate that the concept of race as perceived in modern society did not

Tel:15253556196, E-mail: ardensong@qq.com

exist prior to the formation of the black economic system, or at least was not constituted in a modern understanding. Following this theoretical analysis, it is ironic that black rights were preached in white supremacist America. Feminism should think outside the box to consider women's issues, rather than making unnecessary arguments under the influence of a patriarchal society.

Women worldwide are in a situation that is not comparable to that of men simply because of their gender. For minority women, older women, women with disabilities, and female immigrants and refugees, the situation is even direr. While women's rights have come a long way in recent decades, with discriminatory laws being repealed and the number of girls in schools increasing, we now face strong resistance. Some countries are weakening legal protections against rape and domestic abuse, while others are pursuing policies that punish women, such as austerity and forced childbirth. Women's sexual and reproductive rights are under threat from all sides. Women are still excluded from the top, from the government to state-owned enterprises to the private sector. Women leaders and public figures are harassed, threatened, and abused online and offline. This power gender gap manifests itself through the gender gap in pay. Some of society's data is also often based on "default male" data. Men are the norm. Women are the exception. Women also struggle with centuries of misogyny and the erasure of female achievement. Women are ridiculed for their sensuality and emotional volatility. Society needs to use women's sensuality wisely. It is no coincidence that women-led governments are incorporating well-being and sustainable development into new definitions of economic success.

We should stop trying to change women and change the systems that prevent women from reaching their potential. Women face gender discrimination and deception all the time and are blamed as victims. Various factors affect women profoundly and have become obstacles to overcoming today's many challenges and threats. To achieve a fair globalization that works for everyone, we must base our policies on genuine consideration of women's issues. Gender imbalances continue to exist in every sector of the world today. There is a straight line between violence against women, domestic oppression, and conflict. How a society treats women, who are half its population, is an essential indicator of how that society treats other groups. Even in peaceful societies, many women do not escape mortal danger in their homes. Because of biological differences, women are less powerful than men, and domestic violence becomes one of the significant issues that put women at risk. It is sad that in times of peace, no women die in war, but many die in domestic violence.

Schooling is often a prerequisite for women to stand up against inequality and be integrated into the market economy. In many Asian and Latin African countries, religious and cultural practices and poverty have resulted in women being unable to get an education like men. Because a family is usually unable to provide education for all their children, they leave priority to their sons, even if their son is a fool. There we see sexism, sexual violence, misogynistic values, domestic violence, virginity, and

other phenomena that leave women as if they were still in the purgatory of the 18th and 19th centuries. WuDunn in *Half the Sky* mentions that more girls have been killed worldwide in the last 50 years than men in all the wars of the entire 20th century. Simply because of their gender. The truth is that when girls drop out of school early, they are faced with working for their families and getting married early. It is a vicious cycle for them; only studying can change their fate. In India, for example, some rural girls who have not studied are cheated or trafficked to brothels and forced into prostitution. If they were educated, it would reduce their chances of being cheated. If the education level of the whole society is increased, it will also increase society's concern for women's safety. It is inconceivable that in the 21st century, there will be women kidnapped, trafficked, raped, and abused just like the "black slaves" were 200 years ago. The technical means and political will to crush modern enslaved people are not lacking; what is lacking is the mass awareness to protect women. Influenced by thousands of years of traditional thinking about the superiority of men over women, women seem to have been in the position of victims. Women never belonged to themselves in Asian and African countries and even in ancient Europe. Only the widespread education of women and the rise of feminism changed women's status in Europe.

Although modern Europe and the United States have unanimously promoted freedom and equality, the 2022 U.S. abortion law still makes much noise. Is it free and equal for women to be unable to make their own decisions about reproductive rights? Although Christianity views the embryo as an independent life, shouldn't the mother have the right to terminate this pregnancy when the fetus is not well developed? When women are raped involuntarily and become pregnant, and they are legally forced to give birth to this child, is this not a double whammy for the victim? Even if one is trying to encourage childbirth, such behavior cannot help but feel disrespectful to women. Women have never been instruments of procreation. The study found that support for abortion depended on the person's age, religious beliefs, Etc., and that they would be opposed to abortion if they supported conservatism and sexism. In the afternoon of November 21, 2007, Li Liyun, who was 41 weeks pregnant, was admitted to the hospital for a difficult delivery. Her husband, Xiao Zhijun, did not agree to a C-section and refused to sign the consent form for the operation. After three hours of routine resuscitation, the doctor pronounced Li Liyun dead. Whatever the reason for Xiao Zhijun's reluctance to sign his wife's consent form for surgery, the fact remains that his lack of cooperation resulted in the death of both his wife and child on the operating table. Pregnancy and childbirth are seen as a rebirth for women. It is impossible to imagine how women could have seven or eight children in a lifetime once upon a time when medical facilities were not perfect. Family planning has not just controlled our population. It has been nothing short of a boon for women. This argument precludes many rural areas from having many children at the risk of being fined for having sons to "carry on the family tradition." This issue comes back to the topic of education. Often people with higher education will change their mindset

about this tradition, and only in rural areas where education is not widespread is there a preference for sons over daughters. Since it is illegal for doctors to tell the sex of an embryo in advance, many female babies are abandoned after birth. In this case, the law cannot eliminate this situation, and the most important thing is to change people's perceptions.

Simone De Beauvoir believes that "one is not born a woman, but becomes one" "Women" and "men" are not natural gender being but social class, a political and economic category, rather than eternal. Wittig's perspective breaks down the gender binary. It is extended from her perspective to discuss how contemporary female sexuality is addressed. The gender division of labor has been a universal phenomenon throughout human history. After the Industrial Revolution, with the development of science and technology, the gender advantage of men gradually diminished. Women can perform the same work as men with the help of tools. Although the traditional social division of labor has been transformed, it has remained intact. It has reappeared in a complex and diverse form, and the hierarchical social division of labor has severely constrained women's development. The influence of a patriarchal that has existed for thousands of years has turned into a barrier to the women's development. For example, in negative news coverage, the female gender is frequently and purposefully highlighted whereas the male gender is more frequently invisible. In the framing of stories, women's age, appearance and physical characteristics are emphasized more as landscapes to be gazed at than men's. Women become the central focus of the news, even in cases where women are victims. While there is no shortage of female characters and viewpoints in the news, all of these examples show that the emphasis is always on the wrong perspective.

According to the "Survey Report on the Status of Chinese Women's Workplace in 2021" released by Smartlink Recruitment, 55.8% of women were asked about their marital and maternity status during the job search process. Employers restricted 29.6% of women during the job search process due to gender issues. 18.2% of women were forced to give up their career development to care for their families. From the data, employment is not friendly to women. The first thing that companies consider when hiring women is still women because of family care brought about by the decline in production capacity. The first law of survival of enterprises is profit. A decline in production capacity will inevitably result in reduced profits, so companies are very scrupulous about married women. When they first enter the workplace, there is not much difference between the income levels of men and women. However, their income will decline significantly after women become pregnant and have children. From the day women get pregnant, they have to face the fixed process of pregnancy, menstruation and taking care of the child, and when the child is older and can be taken by parents, they have missed two years of promotion in the workplace. Most women in contemporary China will seek stability after marriage. However, the more they indulge in instability, the more crisis-ridden they are because the enterprise will eliminate them at any time. In the past, the division of labor was

"male dominant, female dominant," while contemporary women need to be "both inside and outside." According to a survey conducted by the U.S. National Bureau of Statistics on the total working population and the labor force participation rate of each country, Chinese men's labor force participation rate is as high as 80%. Chinese men's labor force participation rate is as high as 80%. Chinese women's labor force participation rate is 70%, which is higher than that of men in some countries. More and more women are entering the workplace and paying quietly for the family economy. However, their household chores time has remained the same.

Women should not be treated differently. The equalization of the social division of labor is a prerequisite for women's development. Society should give more opportunities to women and not affect their performance in the workplace just because of their reproductive rights. Housewives should be paid a "wage" for their domestic work because they pay the same social value. The dissemination of gender culture is essential to addressing contemporary women's issues, and gender equality education programs should be developed. Students should be educated early on about progressive ideas rather than the influence of traditional ideas passed down from generation to generation. This shows that women's existence is not as sunny as they think. Furthermore, the rise of feminism is also a backlash against the survival situation, but both men's and women's rights benefit one side. We should all clearly understand that affirmative action is the only way. To pursue gender equality, we should make gender equality a common pursuit for all people. Both men and women should put themselves in the correct position and put aside all unequal ideas about gender before pursuing common equality.

It is easy to see the benefits of gender equality for women, more leadership positions, better treatment, and more support at work and home. Men may worry that as women become more established, they will be less established. However, surprisingly, in truth, gender equality is suitable for men, too. Gender equality is not just a women's issue. It requires the efforts of not only women but men as well. Boys will benefit if their mothers play an essential role in the work. It is not just about the impact in the present but about the issues that will affect the next generation. Because an equal family will raise a child with a more cheerful personality than a child raised in an unequal family, to make gender equality a reality, we must change how we advocate for it. Often the focus is on equity. In order to achieve justice, we must provide equal opportunities for women. Men who support gender equality must also stand up and speak out for women.

3. Conclusions

In today's society, although the feudal idea of male power is no longer a hard and fast rule to bind women, its values have been deeply implanted in people's hearts, constituting a deep-rooted value, emotion, and ideological orientation. This invisible and untouchable invisible force binds both men and women. Under market economy conditions, the traditional gender concept still influences

social opinion. Therefore, to solve women's problems, we must first eliminate the influence of male-dominated culture. Whether feminist or patriarchal, an excessive emphasis on the opposite side of the development is extreme. A free and equal society should be gender-neutral. The suitability of a job should depend on a person's ability, not on that person's gender. The formation of culture itself is a long historical process that needs to be precipitated and solidified. The economy and technology are the first to develop in the process of social development. In comparison, gender culture has a certain lag. Its development requires the joint efforts of the whole society. Although women have been maltreated throughout history, one cannot ignore the role women have played in the development of history. Both women and men are an integral part of human development. The rise of women is not an end in itself but a process. This process is full of hope. Even in ancient China, where the status of women was low, there were still many outstanding women, such as Fuhao, Wu Zetian, Li Qingzhao, Wencheng Princess, Etc. So after paying attention to women's issues, more excellent women will emerge. This is beneficial to the development of society.

References

1. Wittig, M. (1993). One is not Born a Woman. *Feminist Issues*, 245-251.
2. Moi, T. (1994) *Simone de Beauvoir: the making of an intellectual woman*. Blackwell.
3. Kristof, N. D., Kristof, N. D., *TB/Politikwissenschaft*. (2010). Half the sky. Random House Inc, 124(8), 398-399.
4. Ota, T., Masuda, S., Kido, M., et al. (2009). Half the sky: turning oppression into opportunity for women worldwide, nicholas d. kristof and sheryl wudunn (new york: alfred a. knopf, 2009), 320pp. \$28 cloth. *Ethics & International Affairs*, 23(11), 76-92.
5. Hadi, M. (2019). Feminism: a tool to analyze literature. *Transylvanian Review*, XXVII, 1012-1018.
6. Henderson, K. A. (1991). The contribution of feminism to an understanding of leisure constraints. *Journal of Leisure Research*, 23(4), 363-377.
7. Jelena, I., Emanuele, N., Maurizio M. A., et al. (2009). Transplacental transfer of antiretroviral drugs and newborn birth weight in HIV-infected pregnant women. *Current Hiv Research*, 7(6), 620-625.
8. Tyler, M. (2005). Women in change management: Simone De Beauvoir and the co-optation of women's Otherness. *Journal of Organizational Change Management*, 18(6), 561-577.
9. Hengehold, L., Bauer, N. (2017). A companion to Simone de Beauvoir and the race. *Gender Analogy in The Second Sex Revisited*. 47-58.
10. Direk, Z. (2011). Immanence and abjection in Simone de beauvoir. *Southern Journal of Philosophy*, 49(1), 49-72.