

A Review Investigating Women's Marital Freedom and Reproductive Freedom

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Abstract. In China, in many social situations, there is implicit discrimination against women. In a narrow sense, from the perspective of young people's entertainment projects, many bars have the phenomenon of "cutting cabbage", which means "boys get a lot of money, girls get free". In a broad sense, in China, many housewives live in unhappy places, and many female groups do not have the right to acquire real freedom of marriage and childbearing. The inadequacy in the gender equality field and many other disciplines is that researchers only analyze problems from a single standpoint, which is too absolutistic. To explore gender equality issues targeting childbearing in the current society, the author analyzes the current marriage status for women in China and investigates several social contexts in which women may suffer gender discrimination. Regarding the origin of several childbearing issues, the author also draws insight from the "heartbeat act" in the United States and evaluates the current status of the application of a few fertilization technologies that support women's childbearing. With in-depth analysis, this paper concludes that government and the judicial system should step in and give more standardized and legalized protection for women's right to childbearing freedom.

Keywords: Stereotypes, Audience crowd, Recessiveness, Woman's rights.

1. Introduction

In today's social situation, whether women have the right to freedom of reproduction has attracted much attention. In China, the National People's Congress and the Chinese People's Political Consultative Conference have proposed the issue of women's equal reproductive rights. Whether it is discrimination against women in entertainment places, or the workplace environment is not very friendly to women's employment, there are also many problems in the definition of lawsuits involving employment discrimination. Women are born free and want to have all the rights of freedom and equality. The current study aims to explore gender equality issues targeting childbearing in the current society by analyzing the current marriage status for women, gender discrimination women suffer in different social contexts, and relevant laws that address women's childbearing rights.

2. Marriage Status of Chinese Women

According to the survey in the literature, influenced by Chinese traditional culture, some women believe that marriage is their destination [1]. However, with change in times, the concept of marriage between men and women is not synchronized with changes in times, and the phenomenon of late marriage is getting worse. Such an issue is related to the change in women's education status. Women's overall status has been generally improved. The economic foundation determines the superstructure. The economic level of women has even surpassed that of men in some aspects. From 1990 to 2000, the married rate of women aged 15-19 declined from 4.7% to 1.2%, but rebounded to 2.1% in 2010 [2]. According to the literature survey on women's economic independence, the research results show that economic independence after marriage can improve women's voice, and economic independence can significantly improve women's happiness after marriage, and this effect is more obvious among urban women.

3. Implicit discrimination toward women in different contexts

As the problem of gender discrimination is prevalent in many countries, addressing gender inequality in the workplace is a global challenge. According to Wu and Cheng, this social gap is particularly serious in developing countries [3]. The researchers analyzed Chile's labor market and pointed out that the current indicator of male employees is 80%, which is an obvious result of the existing inequality policy [3]. Appropriate interventions will not only help to solve this problem, but also help to strengthen the economy, which is a valuable prospect for developing countries. At the same time, this issue is also relevant to developed countries. For example, Hideg and Ferris considered gender inequality in the powerful EU economy [4]. The author cites the term "merciful sexism", which means an implicit but clear stereotype of the work responsibilities and opportunities of men and women [4]. Therefore, although developing countries are considering the seriousness of this problem, it is related to different economic and social environments and can be shown openly and covertly. However, one thing contemporary women need to face is that in the current workplace, gender discrimination is different from that of mothers, and the income gap between men and women has decreased. The gender composition and relative status of female managers will affect the inequality of their subordinate non-managers. The results of the three-level hierarchical linear model estimated based on a unique nested data set from the 2000 census show that the increase in the representation of women in management has indeed narrowed the gender wage gap. However, the model predicts that the existence of high-level female managers has a much greater impact on gender wage inequality. One conclusion is drawn that the promotion of women to management positions may benefit all women, but the premise is that women managers must reach a relatively high position [5]. The situation of "men pay more to express love", becomes tantamount to a disguised recognition of the low potential of economic equality between women and men. Another scenario also reveals gender inequality. For instance, in a chemistry class, if men help women adjust reagents and claimed their behaviors are performed to protect women, many people would still pay for this vulgar romantic novel routine. However, in this scenario, an underlying line exists. Males choose to help females for they believe females do not have the ability to protect themselves or adjust reagents by themselves. The so-called men paying for daily entertainment and the so-called men protecting women are ways to increase male masculinity. Although the masculinity and femininity of men and women should be developed separately, the way to increase masculinity may be hegemonic. In this way, male masculinity may develop into toxic masculinity [5].

With regard to the matter that some women just want to get a card without spending money and treat themselves as a trade product, the victim becomes the one to be blamed. People do not consider the motivation behind girls' card swiping. Meanwhile, the public will criticize women for wanting to get a card and spending money on their own. This financial conflict finally leads to a war between different sexes. Men typically will treat spending money on women as a way to get sex services. However, in such a situation, no sexual consent is presented. This problem, indeed, if a girl wants to get a card and agrees to get sex with a man, it is ostensibly to get what she needs, but behind this "getting what she needs" is the exploitation of women by men. The existence of such "hidden rules" reveals implicit gender discrimination and does not mean that these rules should be rationalized.

Perhaps the most troubling of China's educational system is the fact that systematic gender discrimination exists at the institutional level, which has been exacerbated by economic reforms in recent decades.

Educational institutions promote this adversity policy in part because the marketization of women upon graduation is not as promising as that of men. Hooper notes that higher education institutions have set quotas for female student enrollment far lower than for boys. To meet the quotas, they set different criteria for the quota of students of both genders. This institutional discrimination is a major cause of under representation of women in higher education institutions, especially in the field of science and technology. For example, in 1982 and 1988, respectively, women accounted for only 16.5% of Tsinghua University and 20% of Peking University, which are two of the most prestigious Chinese higher education institutions [6].

4. Rural Feminism and Feminism

The patriarchal movement originated about 60 years ago. Feminism, or the feminist movement, originated nearly three centuries ago. Patriarchy is the concept put forward by feminism, which describes feudal society. In the society of "male chauvinism" and "male chauvinism", in order to stigmatize the concept of male chauvinism, the synonym of patriarchy appeared after the birth of the male chauvinism movement [3]. The term "patriarchal society" belongs to pastoral feminism. It is interpreted differently, taken out of context and confuses the public. In fact, since ancient times, men have rarely reached a "patriarchal society", and men have never been a community that transcends country, race and class. There has always been a "feminist society". Feminism has created many gender stereotypes, forcibly sacrificing men, giving preferential treatment to women, making use of the possibility and contribution of men to create brilliant civilization, and shaping men and women into opposites. It is necessary to settle accounts for a small profit to men. At the same time, feminism attempts to construct a "female community" based on gender, believing that women's rights are oppressed by the "male community". This statement is far from evidence, but due to the erosion of the feminist ideology, the "feminist community" is rising, and there is no "male community" to compete with it. Feminism supporters continue to fully grasp the media and education, and casually claim that a society in which only men are forced to register for military service, and men cannot get input from public welfare social resources, can be defined as a patriarchal society. "Men's rights" have never expressed themselves to the public. Since the birth of the men's rights movement, it has been under the joint strangulation and persecution of women's rights and capitalists. "Men's rights" can only be expressed and discussed by women's rights. In patriarchal works, as in modern culture, there is a pervasive derogation of men. The biggest consequence of the lack of discourse power is that feminists can rightfully ask opponents to "look up definitions", because men and male rights have no discourse power at all. All concepts related to male rights are defined by feminism. Male rights are always "defined", including all kinds of quotations and historical materials of feminists. In addition, women's rights have committed atrocities for a long time in history, and women's rights also want to fabricate and distort history to wash away the white. The female centered self-interest nature of women's rights has long been pointed out by scholars. Feminists will be guilty of saying, "You do not have women's rights", "Go to school" and "Go to Baidu" [5]. Corresponding to feminists claiming that Uncle Chuan's supporters are "deployable", feminists always believe that opponents have not fully understood the feminist dogma and do not understand "what feminism pursues is equal rights.

5. Fetal heartbeat bill

The strictest anti-abortion act in the United States is Senate Bill 8, which is also called the "Heartbeat Act". In May 2021, the Texas Senate passed Texas Bill 8 (SB8), which stipulates that abortion is prohibited after a pregnant woman has been pregnant for six weeks, and it will take effect from September.

In the following five months, SB8 has caused great controversy in the United States and even around the world. Supporters and opposition parties have their own opinions. The only consensus they can reach is that SB8 is the strictest anti abortion law in the United States.

SB8 has no exemption for pregnancy caused by rape or incest, and the only exemption is "pregnancy endangers the life of pregnant women or causes serious and irreversible damage to major physical functions"[7].

"But these are very extreme exceptions, and they do not cover all the risks that pregnant women may face", said Dr. Jennifer Villavicencio, director of the American College of Obstetricians and Gynecologists in an interview.

Dr. Villavicencio also said that "According to the medical definition, when a woman finds that she is not menstruating and is considered pregnant, she has been pregnant for 4 weeks. In reality, it is very likely that she does not know she is pregnant after 6 weeks of pregnancy, and it is very common."

According to previous statistics, 85% of Texas women had abortions after six weeks of pregnancy. In cooperation with SB8, the Texas government also introduced a reporting mechanism to authorize citizens to prosecute any "person who performs abortion and aids or abets female abortion", including but not limited to: doctors, nurses, relatives and friends accompanying pregnant women to have abortions, and taxi drivers who take pregnant women to have abortions. Once the prosecution is successful, the plaintiff can obtain a bonus of at least 10000 dollars paid by the defendant. If the prosecution fails, the plaintiff will not bear any losses and liabilities. When the uterus can be leased, it means that the uterus is linked to money and interests.

Is the Heartbeat Act a consent replacement for "prohibition of abortion"? The Second Sex wrote: "There is nothing more absurd than the argument against the legalization of abortion [8]. Being forced to be a mother will only bring unfortunate babies into the world, and their parents will not be able to support them. They will become people who live on social relief, or 'child martyrs'. It must be pointed out that although society pays great attention to protecting the rights of the fetus, it will be indifferent to children once they are born." The "Heartbeat Act" seems to respect life; however, it is indifferent to the encounter and situation of the mother who gave birth to the fetus. There is a long-discussed issue related to whether In-vitro fertilization (IVF) and surrogacy are reasonable. From the perspective of women, surrogacy, as a medical means, brings the last gospel and hope to countless unfortunate people who cannot bear children.

According to statistics, infertility has become the third largest disease after cancer and cardiovascular diseases [9]. There are about 240 million couples of childbearing age in China, and the infertility rate is as high as 15%. There is one infertility patient in every eight couples of childbearing age, and nearly 90% of women over 45 years old in China are infertile, and tens of millions of families have lost their independence. However, the success rate of IVF is less than half, and the success rate of artificial insemination is less than 20%. The emergence of surrogacy has enabled these desperate people to seize the last hope.

In addition, due to the lack of legal regulation, there are many social problems in the existing surrogacy process, which urgently need legal responses to support surrogacy legalization.

The social problem of surrogacy has been in a vacuum in the law, so people with ulterior motives have been probing the edge of the law. The price of the black intermediary is getting higher and higher, and the derivative crime is getting worse and worse. The emergence of the Qianjiang surrogate village in Hubei Province is a true portrayal of women's instrumentalization in exchange for interests. The legalization of surrogacy will lead to the strengthening of women's reproductive function and the materialization of their value. The purpose of human trafficking in the future will add a new legal demand - surrogacy. In addition, surrogacy, as a disposition of human organs, involves not only individual rights, but also public law related to criminal law. Legislation allowing surrogacy to harm others is to deny the existing legal system and harm the whole society.

Who will protect the legal rights of children born through surrogacy has not been determined. Few empirical studies and governmental papers have been done to address this issue. It can be seen that the absence of laws cannot fundamentally eliminate the occurrence of surrogacy, but will only make many people in need have no access to medical care and no results, making the surrogacy market more mercenary. If surrogacy is always ignored and suspended, social needs will not be responded to, social care will not be conveyed, and social chaos will not be solved. The law should face social problems directly, should not escape, and should not be absent.

Besides, the process of legalization of surrogacy is the process of standardization [10]. A part of the public population demonizes surrogacy and thinks it is a monstrous act. Surrogate itself is only an artificial assisted reproductive technology, which provides a possibility. The real concern behind it is the fair reproductive rights of every citizen, and the realization of the inner call of individuals and the development and reproduction of groups. When referring legalization of surrogacy, protagonists of it demonstrate an attitude towards new technology on the premise of free and voluntary. What society should do is to lock surrogacy in the cage of the system and the rule of law

to examine and screen it from the perspective of legalization. In the process of legalization, the bad will be removed and the good will be retained and the goal of standardization will finally be achieved.

6. Conclusion

The current paper explored gender equality issues targeting childbearing in the current society. The author first analyzed the current marriage status for women in China and then investigated several social contexts in which women may suffer gender discrimination. It is found that women are still suffering implicit gender discrimination under different social circumstances. Through analysis, it is found that a few so-called feminists claim to have rights over the other gender populations, which in fact replicates the abuse of power. What real feminism claims is pursuing equal rights. The author also evaluated the applications of several childbearing supportive technologies and it is revealed that the implementation of these technologies requires to be legalized and standardized to protect both women and their offspring. The current study emphasizes gender inequality issues targeting childbearing. Future research can focus on other aspects of women's rights to achieve gender equality in society comprehensively.

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