

Changing Perceptions of Chinese People toward Unmarried Women Giving Birth along with Social Development—An Analysis and Improvement of the Social Status of Unmarried Women Giving Birth through a Questionnaire Survey

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Abstract: This thesis takes as a starting point the gradual reduction of the traditional Chinese patriarchal society that is deeply rooted in the minds of Chinese people in today's Chinese society. Discuss why do men still hold extreme views on unmarried women and discriminate against unmarried women in Chinese society. To explore the influence of Confucianism on male chauvinization in Chinese society. It is concluded that the attitudes of modern Chinese society toward unmarried women who give birth to children have changed, Some men are increasing their inclusiveness for unmarried mothers through social education for the new era. But the overall attitudes are still not optimistic, Unmarried women in China should have more development space and employment space in the future. In the future, social discrimination against unmarried women and against their children should be reduced. These should be improved as a direction for future efforts in order to realize women's true self-worth.

Keywords: Social welfare, unmarried women giving birth, changing public perceptions, public

1. Introduction

The U.S. Supreme Court's reversal of *Roe v. Wade*, which struck down the constitutional right to abortion, has put the United States in the spotlight. It has also led to a heated global debate about women's reproductive rights, with data showing that unmarried women who give birth have always been at a social disadvantage, and that this group often suffers from heavy social pressure. Even though more and more countries are focusing on protecting everyone's basic rights and society is becoming more inclusive and equal, there is still a small minority of people who are prejudiced against unmarried women due to the long-standing traditional patriarchal ideology of society. Unmarried women are the group of women who have given birth before marriage. This group of women is often subjected to many economic, interpersonal, psychological, and social security pressures. e.g. [1]. In recent years, there has been a growing body of research on unmarried women

who have given birth, influenced by the world trend toward human harmony. Many studies on the reproductive rights and social status of unmarried women have brought widespread attention to unmarried women who have given birth to children and have contributed to the respect and social welfare of this group.

However, there is still a lack of in-depth analysis of the trends in the perceptions of unmarried women in society as a whole. Our group aims to demonstrate that the public's tolerance of unmarried women increases with social development and age, as well as with other external factors, and to analyze the prejudices of unmarried women in order to change their perceptions and create a more friendly social environment for unmarried women. The shackles of the feudal patriarchal society for women are very huge, take the feudal dregs of "The Four Books of Women" e.g. [2]. as an example, the text is divided into seven major parts, namely, humility, couple, respect and prudence, women's Conduct, Concentration, Qu obedience and Shumei. This is the exploitation and oppression of women's personal power, and women's reproductive rights are even more famous and unreal. The good news is that in the Asian region, which is also a Confucian cultural sphere, China has reached an important point since 1962, when the fertility rate doubled in 1961, and has continued to soar since the reform and opening up, while reaching a new stage in 2022. The Chinese public has become much more tolerant of unmarried women who give birth. For example, in 2022, our group surveyed Chinese citizens on the issue of whether unmarried women should be condemned, and 96.8% of Chinese citizens believed that unmarried women should not be condemned, while only 3.2% responded that unmarried women should be condemned. e.g. [3]. Based on the data from the Survey on Attitudes toward Unmarried Mothers in the Public Perspective, our group conducted a quantitative analysis and then studied the determination of the status of unmarried women who give birth in the social system in terms of gender, social composition, and demographic structure. Secondly, we analyze why there are still biased views of unmarried women in Chinese society due to the traditional ethics and the extreme perceptions of women in a male dominated society as preached by Confucianism. Based on the above research, my group then analyzes why Chinese society has become more tolerant of unmarried women who have given birth, including the development of Chinese society, which also includes the growth of people's age and education, and the change of their perceptions. The introduction of foreign culture has also meant that Chinese society has embraced foreign culture on a large scale, including increased tolerance for unmarried women who have given birth. Our group will use the literature and specific cases to analyze how to change the traditional perceptions of this group of people who still have negative attitudes, including the percentage of unmarried women in the upper social groups, in order to demonstrate to the biased groups that their perceptions of unmarried women are not in line with reality.

2. Hypothesis

Based on the analysis of unmarried pregnancies among women born between 1957 and 2002 over a 40-year period from the late 1970s to 2017, and comparing the non-marital births in OECD countries, our group can initially hypothesize that the perceptions of Chinese people towards unmarried women who have given birth have improved along with social development. e.g. [4]. The dominant ideology in Chinese society is no longer a single Confucian culture, but the introduction and emergence of foreign cultures and ageing have led to a shift in attention and tolerance towards the relatively disadvantaged group of unmarried women who have given birth, and the social status of unmarried women has improved.

3. Methods

3.1. Data Collection

The data for our group's study came from the questionnaire "Survey on Attitudes toward Unwed Mothers in the Public Perspective". This questionnaire, all written and distributed by my group itself. The survey study used multiple questions, multiple stages, multiple populations, and a survey sample covering multiple cities, with everyone in the north and south participating in this survey. The survey population includes various users in the sample households as well as their family members and friends. The survey is mainly targeted at people with junior high school education and above as valid data subjects, and belongs to the category of community questionnaires. This survey aims to track data at both individual and group levels to reflect the changing views of Chinese people towards unmarried women who have children.

3.2. Data Selection

According to the requirements of the data and variables used in this study, the respondents of the questionnaire cover different genders and different age groups, so this survey group can be considered as a nationally representative sample to reflect the views of unmarried women who have given birth in today's society.

3.2.1. Data Selection

The primary data for this study came from the results of the study independently designed and collected by our group. Questions and answers were used to collect the data, and all respondents were surveyed with uniform questions to maintain the impartiality of the sample.

3.2.2. Control Variables

The amount of data and comparison data in this study is large and the questions are different, but in this study, "gender" and "age" are used as control variables, and "whether there are unmarried women around who have children" is used as a control variable. However, in this study, "gender" and "age" were used as control variables, and "whether there are unmarried women around", "the current situation of unmarried women", and "opinions about single unmarried women" were used as the main questions.

3.2.3. Analysis of Data

The data were collected through the WeChat platform, and the total number of participants in this survey was 315, including 84 males (26.7% of the total) and 231 females (73.3% of the total), including 74.3% of youths aged 15-20, 5.7% of youths aged 21-25, 3.2% of youths aged 26-30, 3.8% of youths aged 31-35, and 13.0% of youths aged 31-35. -35 years old young people, 13.0% of young people aged 35 years and above and older people.

4. Results

4.1. Detecting Public Attitudes Toward Unwed Childbearing Women from the Male Perspective

Survey on Attitudes toward Unmarried Mothers in the Public Perspective - Male Data as an Example
In today's largely male-dominated society, the results of this survey show that men are significantly more demanding than women in their treatment of unwed women. In response to the question "Should

unmarried women be condemned for having children? The demand for women decreases to some extent with age. For the "distribution of the age group of unmarried women who have given birth", the selection of each age group is mainly focused on 21-25 years old, which is the early stage of women's adulthood, without good self-protection ability, and not very mature in mind, coupled with the limitations of the popularization of sex education in China, the self-protection ability of women in this age group is weak. Regarding the possibility of remarriage for unmarried women, different age groups have made different choices, and on the whole, those who choose "impossible" dominate.

The majority of people thought that "as we get older, we are more likely to have sex with each other". The majority of the respondents did not think that "attitudes toward unmarried women who have children change as they get older", accounting for 83.4% of the available sample. Finally, the most important pressure on unmarried women is social opinion, followed by economic pressure, psychological pressure, and household registration problems, which shows that the whole society is still not optimistic about unmarried women (Table 1-4).

Table 1: Whether there are study subjects around and their perceptions.

Age	Proportion	Whether there are research subjects around			Should be reprehensible	
		No	Yes		No	Yes
			Feel happy	Feel the pressure		
15-20	66, 87.5%		4, 6.0%	8, 12.1%	62, 93.9%	4, 6.0%
21-25	5, 5.9%		1, 20%	3, 60%	5, 100%	0
26-30	0, 0%		0	0	0	0
31-35	5, 5.9%		0	3, 60%	4, 80%	1, 20%
35-100	8, 9.5%		0	1, 12.5%	7, 87.5%	1, 12.5%

Table 2: Age distribution of study subjects around.

Age	Proportion	Consider the main age distribution of the study subjects			
		15-20	21-25	26-30	31-35
15-20	66, 87.5%	8, 12.1%	35, 53.0%	15, 22.7%	8, 12.1%
21-25	5, 5.9%	0	3, 60%	2, 40%	0
26-30	0, 0%	0	0	0	0
31-35	5, 5.9%	1, 20%	2, 40%	2, 40%	0
35-100	8, 9.5%	1, 12.5%	3, 37.5%	2, 25%	2, 25%

Table 3: Perceived likelihood of remarriage.

Age	Proportion	On the subject's remarriage		
		Possible	Impossible	Other
15-20	66, 87.5%	25, 37.8%	34, 51.5%	0
21-25	5, 5.9%	2, 40%	3, 60%	0
26-30	0, 0%	0	0	0
31-35	5, 5.9%	2, 40%	3, 60%	0
35-100	8, 9.5%	4, 50%	3, 37.5%	1, 12.5%

Table 4: Perceptions of them and perceived sources of stress of study subjects.

Age	Do views change with age			Thought that the greatest stress the subjects were under was			
	Yes	No	Other	Public opinion	Mental stress	Economic stress	The child account
15-20	11, 16.6%	44, 66.6%	0	27, 40.9%	11, 16.6%	27, 40.9%	1, 1.5%
21-25	1, 20%	4, 80%	0	3, 60%	0	2, 40%	0
26-30	0	0	0	0	0	0	0
31-35	0	5, 100%	0	1, 20%	2, 40%	2, 40%	0
35-100	2, 25%	6, 75%	0	6, 75%	0	0	2, 25%

4.2. Detecting Public Attitudes Toward Unwed Childbearing Women from the Female Perspective

Table 5: Whether there are study subjects around and their perceptions

Age	Proportion	Whether there are research subjects around			Should be reprehensible	
		No	Yes		No	Yes
			Feel happy	Feel the pressure		
15-20	168, 72.7%		23, 13.7%	17, 10.1%	165, 98.2%	3, 1.8%
21-25	13, 5.6%		1, 7.7%	1, 7.7%	13, 100%	0
26-30	10, 4.3%		1, 10%	3, 30%	10, 100%	0
31-35	7, 3.0%		1, 14.3%	0	7, 100%	0
35-100	33, 14.3%		4, 12.12%	4, 12.12%	31, 93.9%	2, 6%

Table 6: Age distribution of study subjects around.

Age	Proportion	Consider the main age distribution of the study subjects				
		15-20	21-25	26-30	31-35	35and above
15-20	168, 72.7%	20, 11.9%	83, 49.4%	42, 25%	19, 11.3%	4, 2.4%
21-25	13, 5.6%	1, 7.7%	5, 38.5%	7, 53.8%	0	0
26-30	10, 4.3%	0	4, 40%	4, 40%	2, 20%	0
31-35	7, 3.0%	0	4, 57.1%	2, 28.6%	1, 14.2%	0
35-100	33, 14.3%	2, 6%	10, 30.3%	12, 36.4%	7, 21.2%	2, 6%

Table 7: Perceived likelihood of remarriage.

Age	Proportion	On the subject's remarriage			Do views change with age		
		Possible	Impossible	Other	Yes	No	Other
15-20	168, 72.7%	55, 32.7%	79, 47%	34, 20.2%	47, 28%	97, 57.7%	24, 14.3%
21-25	13, 5.6%	4, 30.8%	7, 53.8%	2, 15.4%	2, 15.4%	8, 61.5%	3, 23.1%
26-30	10, 4.3%	7, 70%	1, 10%	2, 20%	5, 50%	4, 40%	1, 10%
31-35	7, 3.0%	7, 100%	0	0	0	7, 100%	0
35-100	33, 14.3%	20, 60.6%	12, 36.4%	1, 3%	14, 42.4%	19, 57.6%	0

Table 8: Perceptions of them and perceived sources of stress of study subjects.

Age	Proportion	Thought that the greatest stress the subjects were under was			
		Public opinion	Psychological pressure	Economic pressure	The child account
15-20	168, 72.7%	75, 44.6%	19, 11.3%	61, 36.3%	13, 7.7%
21-25	13, 5.6%	5, 38.5%	2, 15.4%	6, 46.1%	0
26-30	10, 4.3%	5, 50%	2, 20%	3, 30%	0
31-35	7, 3.0%	2, 28.6%	0	4, 57.1%	1, 14.3%
35-100	33, 14.3%	4, 12.1%	8, 24.2%	17, 51.5%	4, 12.1%

Survey on Attitudes toward Unmarried Mothers in the Public Perspective – Female Data as an Example The sample size of the available data for women in this survey is 231, with the same gender as unmarried women who have given birth, among which 15-20 years old is the main target of the survey, and the data shows that the number of unmarried women around women who have given birth is more than that of men, and women, as a more emotional gender, have a strong empathy ability, treating the question of “whether unmarried women who have given birth should be condemned or not” 98.2% of the 15-20 year olds do not believe that such groups should be condemned, and 93.9% of the 35-100 year olds, while the remaining age groups are 100% in agreement that unmarried women should not be condemned. Girls help girls, girls know girls more”. For the question of ‘the main age group distribution of the study’, the main focus was on 21-25 years old and 26-30 years old, which is consistent with the results of the male data. Regarding the survey on the likelihood of remarriage for unmarried women, adolescent girls between the ages of 15 and 20 were generally considered unlikely, while the rest of the age group was more likely than not to remarry. Similarly, the majority of people do not think that the perception of unmarried women has changed as they get older, so age is not a major factor in changing public opinion. Finally, in the question of “the greatest social pressure on unmarried women”, it is still maintained that economic pressure is the first, social opinion is the second, psychological pressure is the third, and child registration is the last, which can reflect the lack of public welfare construction in China (Table 5-8).

Since the independent variables of this survey model are age and gender, and the dependent variables are a series of questions such as "attitudes toward unmarried women who have given birth" and "the possibility of remarriage for unmarried women who have given birth", "gender" is used as the within-group variable for cross-sectional comparison. Gender" is used as the classification criterion for cross-sectional comparison of data within groups, and the percentage of local samples in the whole is used as the measurement criterion. The overall survey sample is taken from people with junior high school education or above, who have received nine years of compulsory education from the state and are more mature in their thinking, and can be taken as valid data.

There is also a case of successful unmarried woman. Unmarried women have always been labeled as "disadvantaged" by the mainstream, but there are many successful cases in today's society, and HangYang Ye is one of the more typical ones.

HangYang Ye, a 31-year-old native of Changchun, Jilin, now lives in Guangzhou, where she is engaged in the cosmetics business and owns a cosmetics company. And according to HangYang Ye 's personal microblog, she is the founder of DC Pharmacy. According to the information, she is the chairman of Yifo Trade Co., Ltd. and the owner of DCexport brand. According to public information, DCexport is a skincare brand developed by DC Pharmacy and introduced to China by DC Pharmacy's Chinese company, Dixie Apex (Beijing) Co.

From the above information, HangYang Ye can be said to be a successful woman, with a successful career, she did not choose to get married and have children, a traditional path for Chinese women, she chose IVF. This was a rebellious choice for the traditional Chinese at heart, and she was

burdened with countless gossip as she traveled abroad. In the process of purchasing sperm, HangYang Ye flew to the United States to search for sperm, picking out the state of the sperm, the physical condition of the sperm owner, his IQ, education, personality and even the condition of his next of kin for three generations. For one sperm, HangYang Ye spent 500,000 RMB. When the sperm was injected into HangYnag Ye's uterus, HangYang Ye also experienced the pain of an ordinary mother, the strong pregnancy reaction made her uncomfortable, other pregnant women have their husbands to take good care of them, but HangYang Ye only had herself. Of course, her love for her daughter was the best she could muster, and she did her best to give her daughter the best life possible.

In April, she went to the United States again for IVF, and this time her little girl was named Hatti, and Doris and Hatti came from the same father. HangYang Ye has also been in the social media will publish short videos of themselves and their two daughters, from the video is not difficult to see, although only the mother's company, but the two children have been confident, HangYang Ye to the two children's love, has long exceeded most families. And the public's voice has changed from criticism to appreciation.

Most Chinese married women, bearing the pressure of marriage, the indifference of their husbands have been inactive to the children, never participate in the growth of children, the traditional Chinese thinking makes them think that women should have to bear the work of raising children, which is the "widowed parenting". e.g. [5].

4.3. Comparison of Results and Hypotheses

As one of the four ancient civilizations, China has a rich history, which spans over 5,000 years, from 221 BC to 1912 AD, when men were the dominant rulers and established a large feudal male dominated dynasty in China. During this period of male supremacy, women, as subordinate to men, were subjected to various shackles, such as the basic norm of smiling without showing teeth, and being labelled as "frivolous" for showing teeth when smiling.

In ancient times, it was not allowed to show your feet when wearing shoes, and it was a shame to be seen with bare feet. When walking, one should "walk with ease" and when retiring from the presence of an elder, one should "retreat late". In addition to various controls on behaviour, there are also controls on the mind, and the "three obediences and four virtues" have long been considered the norm for women in ancient China. The three obediences were to obey the father before marriage, to obey the husband after marriage and to obey the son after the husband's death, while the four virtues were women's virtue, women's speech, women's appearance and women's merit. The first is character (to be able to stand up for oneself); the second is appearance (to go in and out in a dignified and respectful manner, not to be frivolous and casual); the third is speech (to speak politely and cautiously); and the fourth is family management (to teach one's husband and children, to respect the elderly and love the young, to be diligent and thrifty, etc.) (Zhou Li, Tian Guan, Nine Concubines). The most important of these is women's virtue, the moral code of women, which requires that one should be "leisurely and chaste, keep the rules neat and tidy, act with shame, and have the law of motion". However, there are no books on male virtue in history, and there are no unreasonable and absurd criteria for measuring a husband's virtue, his words, his appearance and his achievements. Because of the long history of male oppression in society, the Chinese people naturally have a biased view of unmarried women who give birth to children, especially those who are macho. e.g. [6].

4.3.1. Reasons for Negative Public Attitudes

China, as one of the four ancient civilizations, has a very deep history. In this 5,000-year history, from 221 B.C. to 1912 A.D., a large feudal male dynasty social system was established in China with

men as the main rulers. For example, the most basic rule for smiling was to show no teeth, and to show teeth when smiling was labeled as "frivolous".

In the ancient times, it was a shame to be seen with bare feet, not when wearing shoes. When you walk, you should "walk calmly", and when you retire from an elder, you should "retire late". In addition to the various controls on behavior, there are also ideological ones. The three obediences are to obey the father before marriage, to obey the husband after marriage, and to obey the son after the husband's death, while the four virtues are women's virtue, women's words, women's appearance, and women's merit. The first is character (to be able to stand up for oneself); the second is appearance (to be dignified and courteous in and out, not frivolous and casual); the third is speech (to be polite in speech and careful in speech); the fourth is family governance (to teach one's husband and children, to respect the old and love the young, to be diligent and thrifty, etc.) (Zhouli, Tianguan, Nine Concubines). The most important of these four is women's virtue, i.e. women's moral code, which requires women to be "leisurely, chaste and quiet, to keep the rules and regulations neatly, to act with shame, and to move and be quiet". However, there is no book about "male virtue" in history, and there are no unreasonable and absurd criteria for measuring husband's virtue, husband's words, husband's appearance, and husband's merit. Due to the long-standing oppression of the patriarchal society, the Chinese people naturally have a biased view of unmarried women, especially those with machismo.

4.3.2. Main Factors for Public Change

A) The introduction of foreign cultures attacked the mainstream thinking Feminism in the West has been awakened earlier, as early as 1772 when British author Mary Wollstonecraft published "A Vindication of the rights of woman" and started to advocate that women should pursue their own rights, but this stage was in the first wave of feminist development, which only pursued the official recognition of women's legal and political equality with men. During this period, women in Europe and the United States started to fight for women's political rights and won the right to vote as a result. The real "patriarchal society" was proposed by radical feminists, who found that in addition to politics and law, life was also dominated by men, and that equality between men and women should be reflected in all aspects of life, such as the division of labor in the family, such as the differences between the sexes in society, and they advocated the concept of "life is politics". They advocated the concept of "life is politics". e.g. [7].

At the same time, there was socialist feminism, which believed that true equality could only be achieved in a socialist society by overthrowing capitalist society. During the second wave of Western feminism, which took place in the early 1980s in China during the closed period of the Cultural Revolution, female writer Zhu Hong edited "Selected Works by American Women Writers" and "Selected Short Stories by American Women Writers" in 1981 and 1983, respectively. In the preface of the two books, Zhu Hong introduces the Western theory of "women's literature" and the feminist movement of the 1960s, which is the brewing and precipitation of the Chinese theory. With the development of the third wave of feminism in Europe and the United States, post-structuralism, which incorporates the best of post-colonialism and theories of coolness, proposes that feminism in the past has been centered on white, middle-class women in the West, and that the political correctness of women's supremacy is too singular, and that people in different places, at different times, and on a global scale suffer from different forms of oppression and After the reform and opening up of China in 1978, China began to open its doors to foreign ideas, culture, technology, and social systems. Since then, the development of socialist market economy and the mainstreaming of economy in social life has stimulated the reform of the literary world, and the policy of "promoting the main theme and advocating diversity" has changed China from "political priority" to "economic priority". The representative "Women's Studies Series" by Meng Yue and Dai Jinhua, published in 1989 under the editorship of Li Xiaojiang, uses feminist criticism to reposition important current women writers. The

Fourth World Conference on Women, held in Beijing on September 4, 1995, adopted the Beijing Declaration and Platform for Action, which put forward the slogan "Women's rights are human rights" and provided a direction for the future efforts of developing countries, as well as a closer relationship between China and the United Nations. The Beijing Declaration and Platform for Action put forward the slogan "Women's rights are human rights", which provided a direction for the future efforts of developing countries.

B) The concept of equality for all people is deeply rooted in people's hearts

In fact, the idea of equality between men and women was put forward by the thinker Li Zhi in the late Ming Dynasty. Although she admired Confucianism but opposed it as the only criterion for evaluating right and wrong, she advocated freedom of personality, equality between the government and the people, and equality between men and women. "She advocated freedom of individuality, equality between the government and the people, and equality between men and women. This is the 'Song of Barely Women's Rights' from Qiu Jin, a female revolutionary fighter in the Qing Dynasty, but in that period of the Ming and Qing Dynasties, these were all just words on paper. It was in the Republic of China that gender equality was written into the Constitution in the late 1950s, e.g. [8]. along with the Law on the Protection of Women's Rights, the Law on the Protection of Mother and Child, and the Law on Family Planning. The Law on the Protection of Women's Rights, the Law on the Protection of Motherhood and Childhood, and the Law on Family Planning were also included in the political textbooks of the nine-year compulsory education. e.g. [9] It can be seen that the legal and ideological measures in China are complete, but there is still a lack of social welfare construction, which makes economic pressure the most important social pressure for unmarried women to have children. e.g. [10].

4.3.3. Comparison with the Hypothesis

The conclusion drawn from the data analysis is closer to the hypothesis proposed by our group in the methodology section, i.e., "due to the introduction of foreign culture and social development, including the age of the masses, the attitude of Chinese society toward unmarried women who have children has improved, but overall it is not optimistic and needs to be continued".

5. Conclusions

In this study, our group investigated how to change the traditional concept of Confucianism permeating Chinese society, and then analyzed why there are still many Chinese people who still have a negative attitude toward unmarried women who have children. In the process of the study, we learned that ancient China was a fully patriarchal and male-dominated society, and women were required to know the three virtues of obedience, to obey their father's order before marriage and to obey their husband's order after marriage, according to Confucianism. This kind of thinking not only confined the ancient people's thinking about women, but also directly influenced the modern society's view of women, including discrimination and degradation of unmarried women who have children. With the rise of women's rights in recent years and the introduction of advanced women's studies from foreign cultures into China, along with so many women's studies and social development, most people in Chinese society today have eliminated negative views of unmarried women, but there are still some groups that are confined to the traditional patriarchal concept of society. The majority of Chinese people still have little change in their perceptions of unmarried women who give birth as they grow older. This is because growing older does not mean that the level of education increases, nor does it mean that the individual grows in foreign cultural awareness along with age. In traditional Chinese society, the "male heads the household and the female heads the family" is the core composition of the common Chinese family. At the most primitive level, women's physiological

structure makes them less powerful than men, so they are often assigned to do light work, such as laundry and childcare practices. Men, on the other hand, were assigned to farming and large physical tasks that could be done for the family due to their physical condition. People often fail to notice the contribution of women to the family, believing that it is the men who bring home the "prey" and the "money" that makes the difference. As a result, women are hazily labeled as "underpaid" and "disadvantaged". However, modern society is different, the intellectual level of men and women is comparable, men and women can do the same mental work, there is no absolute disadvantaged women, they can make the same contribution to society as men. If the two contribute equally, then there should be no such thing as "women follow their husbands' orders", and men are no longer the dominant hegemonic power in modern society. In a society where contributions are equal, women and their children have the right to be treated with equal respect. The significance of our study is to reduce the negative traditional perceptions of unmarried women who give birth to children among the radicalized groups, to improve the social status of unmarried women who give birth to children, and to advocate that the relevant government agencies give more protection to unmarried women who give birth to children, including the protection of their children which will lead to a better society in which all people are equal.

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