**How the “Paper Love” Evolve? An Analytical Perspective of Gender Sociology**

**Young Lights**

**Abstract:**

**The context of this paper is the emergence and causes of new types of sexuality in the rapidly developing secondary culture of the last decade or so. The paper relates the new sexuality to three large events, the gender crisis, the introduction of the national three-child birth policy, and the downfall of abortion policy in the United States, as a reflection on intimate relationships. The significance of this paper is to reflect on the negative impact of international events on intimacy and the importance of the emergence of paper sex in this era and its relevance to technological development. Both the invisible gender pressure and the explicit sexism behind it have contributed to the development of paper sex.**

**Key words: Sociology, Paper Sexuality, Gender**

## Introduction

The so-called secondary yuan refers to the flat two-dimensional images, as opposed to the live-action films and dramas, so called "paper people", whose main expressions are A (animation animation) C (comic cartoon) G (game game) N (novel novel), the meaning of which is mostly positive. As an emerging art, the secondary yuan is loved by the majority of young people because of its unique expression and strong inclusiveness.

According to estimates, in 2016, the scale of core "secondary yuan" users in China reached 70 million, and the scale of pan-secondary yuan users reached 200 million. In other words, one out of every 20 Chinese people is a heavy fan of "secondary yuan" and three are light fans. In terms of age composition, the post-80s who first came into contact with "secondary yuan" are gradually "aging", and the post-90s and post-00s are the main group of "secondary yuan" users, accounting for more than 90%.[1]

With the development of mass media, various Japanese anime products have been introduced to China one after another, affecting the domestic young people group. In recent years, due to the invasion of capital, the development of the Internet and the iterative renewal of the "secondary yuan" group, the "secondary yuan" culture has shown a trend of approaching the mainstream culture. At present, domestic "secondary yuan" product types are no longer limited to animation, cartoons and games, but also voice acting, comic book shows, role-playing, offline concerts, comic book peripheral artifacts and ancient music, etc. They also occupy an important position.[[1]](#footnote-1)

The history of secondary yuan development in China tends to rise steadily after 2010, and since the creation of AB station, secondary yuan fans have quickly found a gathering place. Under the Internet+ environment, comics have also been presented in more ways, giving rise to numerous websites and APPs, as well as forums, consultations, videos, and various other areas.

In recent years, the network "paper sex love" a new vocabulary quickly occupied the major secondary yuan APP, the meaning is to express the absolute rejection of three yuan love relationship, but for a secondary yuan characters to produce real emotional dependence. The reason behind this is a variety of reasons, most of which are realistic factors such as excessive pressure in today's society and disappointment in human relationships, and also there is no shortage of people who are disgusted with the third dimensional relationship and thus choose to become a member of the "paper sex".

The cultural influence of the second dimension is two-way, which further deepens the depth and distance of the influence of paper sex. On the one hand, authors simplify reality with their imagination and express their individuality to the extreme, and use the Internet to connect users with similar traits. On the other hand, teenagers are at an age when they want to express their personalities in new forms, and when they identify with the images in literary works, they attend comic conventions, collect anime peripherals, and launch derivative creations. This two-way cultural interaction based on flat symbols and imaginary worlds breeds secondary works and interacts with them. Its qualities lie in the richness of pictorial language and the minimal simplification of words. The stories are usually set in distant imaginary worlds, reflecting the romantic temperament of young people. These works use detailed images instead of specific words, and use the language of images to communicate in a "meaningful" way. Most of the words appearing in the works are dialogues and pictograms, resulting in straightforward and simple stories and delicate and beautiful images. They seek to evoke the enthusiasm of the imagination, and use simplified lines to bring out the ineffable rhythm.

In this article, I look at the gender issues raised by an actual event and the new secondary culture of "paper sex" that is promoted by outside influences beyond the influence of gender pressure. I use the interviews to collect the related materials.

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| --- | --- | --- | --- | --- |
| Number | Gender | Age | Education | Location |
| 1 | F | 17 | HighSchool Public International Division | Beijing |
| 2 | F | 21 | Freshman year | Netherlands |
| 3 | F | 16 | Junior year | Beijing |

## Gender trust crisis: A beating incident leading to thoughts

At around 2:40 a.m. on June 10, 2022, a case of provocation and violent assault occurred at a barbecue restaurant under the jurisdiction of Airport Road Police Station of the Lu Bei District Branch of Tangshan City Public Security Bureau in Hebei Province. The specific incident started when a man harassed a woman at a table and was physically violated and refused, thus triggering a violent incident. Two of the woman's friends resisted and caused the man to beat her, with a woman joining in to stop the violence. Forensic identification, the victims Wang and Liu have been minorly injured second degree, while Li and Yuan are minor injured.

Judicial appraisal of minor injuries, the actual is not light. For example, scalp wounds or scar length accumulated 8.0cm or more; eye penetration injury or eye rupture injury; rib fracture more than 2 are minor injuries. Beijing Normal University associate professor of criminal law Yin Bo told Red Star News, from the legal point of view, minor injuries have been considered a very serious degree. Because according to the regulations, minor injuries are to cause a considerable degree of damage, or even a certain degree of damage to human tissue. As for minor injuries, the judging principle becomes whether there is a tissue organ structure function poisoning damage or serious impact on the appearance, that is, we say the sequelae of the standard. The first degree of minor injuries, generally have serious sequelae. Minor injury level two, on the other hand, generally refers to not life-threatening, leaving tissue and organ structure and function mildly damaged or affect the appearance.[[2]](#footnote-2)

Expert Jin Zegang said that after the society becomes more and more developed, the physical rights and interests (including material enjoyment and spiritual enjoyment) are more important compared with other rights and interests. The violation of physical rights and interests is often accompanied by serious mental damage and psychological trauma to the victim, "in this case, it is difficult for the Identification Standards to take into account the trauma suffered by the victim in psychological and mental aspects in a comprehensive manner. Many victims have been affected by the injury to a large extent, and even changed the fate of a lifetime." He suggested that the identification standard should be based on the purpose of realizing the crime prevention function of penalties and suppressing crime, and it is necessary to make timely adjustments and adapt to the needs of the times. [2]

This violent injury caused by the consequences are very serious, in addition to the body, the victim there are spiritual, psychological harm, but because the judicial appraisal is minor injuries second degree, it is difficult to only from the crime of intentional injury on a severe punishment, "personal rights and interests should become the first important legal interests, so I think the legal meaning of minor injuries, serious injuries to be consistent with the people's perception, so it is necessary to consider The identification standard for 'mass' modification, increase the punishment." In particular, he stressed the need to avoid the influence of "daring to hit, hit so hard but only a minor injury.

In the case of intimate relationships and gender-based violence, perceptual differences also contribute to the fact that men tend to be more extreme in their aggressive behavior. There are gender-related patterns in the understanding and application of different types of aggression. Men and women have different understandings of anger and aggression. Evidence suggests that males perceive anger as reaffirming control over the situation, while females view anger as a loss of control. Males perceive female aggression as expressive and females perceive male aggression as instrumental. Clearly, men and women agree that "his" aggression is a means of control and "her" aggression is a sign of loss of control. While the woman may have only wanted to vent her emotions or to let the other person know how she felt about something, not to hurt them, the man may have seen this behavior as an intolerable form of aggression against himself. This also results in many partner assault surveys where men believe that it is the woman who is attacking first or their own behavior that is self-defense. Men are generally stronger and more likely to deal with weapons, and they are much more likely to cause serious injury to their partners, so men's perceptions of the severity of aggression differ from women's perceptions as well. (Jiao Liu and Chung Cheng, 2004)

Violence in intimate relationships between men and women is mostly manifested in family or intimate relationships, in addition to the social dimension, as evidenced by the numerous news reports. With the accelerated urbanization and the change of people's values, family relationships have become increasingly tense, and one of the manifestations affecting family relationships is domestic violence. According to 1,858 Internet users surveyed in May 2012 by Beijing Red Maple Women's Psychological Counseling Service Center, an anti-domestic violence charity, as many as 54.6% of those surveyed had experienced domestic violence. The form of violence covers all the listed items, 38.4% seek help from "themselves and each other's family and friends", while 57.9% choose to suffer in silence and "dare not speak up". [3]This survey result shows that domestic violence is often directed at womenMen maintain their dominance through violence, and patriarchal dominance and male dominance over women remains the basic pattern of gender relations in China. On the other hand, women have become the "pressure relief valve" for men to release external pressure. (Wang Dandan, 2016)

Neither domestic violence nor any form of gender difference justifies the occurrence of violence, and the violence in Tangshan has attracted great social attention, which in one way proves that many social structural grievances have long been pent up. The ease of communicating information through social networks quickly brought this to a head, and the concern behind the incident was that a group of men on the internet prevented others from talking about any gender-related issues in Tangshan's practice, calling it "female boxing. [4]This term has become popular on the Internet in recent years, and any output of women's views above men's is classified as "female fist", which in turn has led to the term "national coding". After the Tangshan incident, these two terms appeared frequently in the comments section of major short videos, representing a deeper problem caused by social events. Based on this, the emergence of a new type of sexuality reinforces this change. Here are the comments of the interviewers.

“I think there is an impact. Many of my friends around me have been fearful or disgusted by men because of the vicious harassment they have been subjected to since childhood or because of what they say plus the news on the social scene, but instead they have a favorable opinion of paper people such as second generation because they don't have an evil side, for example, they don't sexually harass women, they don't judge women's appearance and body shape when they don't even hit the standard themselves, etc. I also think that with the current trend going on, more and more people will become paper sex.” (FS1)

This tendency is also growing.

“It does have an impact on my three-dimensional life. I myself have suffered serious sexual harassment by men, and in the face of such social news, it is really hard to have too much trust in society and men. Especially when I see the malicious comments and scorn from some men, it's really hard not to be attracted to some perfect paper people.” (MS1)

The above interview shows that many fears and mistrusts are caused by real-life incidents such as sexual harassment, and that there are no guarantees and promises to be made, and that many young people are moving towards or deepening the tendency of paper sex because of the convenience of the internet, the realistic emotions and the fact that the characters do not have uncontrollable emotions like the three dimensional humans.

## 3. Attitude Change Behind Fertility Pressure

On August 20, 2021, the Standing Committee of the National People's Congress (NPC) voted to amend the Population and Family Planning Law, which stipulates that the state advocates marriage at an appropriate age, preferential childbirth, and that a couple can have three children. Since then, the "three-child policy" has been officially implemented. However, there are huge hidden dangers behind the policy.

China Education Newspaper pointed out: "From the previous implementation of the comprehensive two-child policy, although the implementation of the policy has brought about an increase in the birth rate and the improvement of the population structure, but there is still a gap with the expected policy goals. The reason for this is that the support measures are not strong enough and families of childbearing age do not have a strong desire to have children. Therefore, to improve the motivation to have children, we need to work on supporting measures so that people can have children without worry." [5]

The reason why many families of childbearing age are not willing to give birth, with the cost of childbirth, childcare, childcare and education climbing high. Therefore, the meeting pointed out that marriage, childbirth, parenting and education should be considered as a whole, the Chinese style "cradle to grave" marriage and childbirth system is gradually becoming a system. In an analysis of the fertility policy, Wisdom Valley Trends suggests that "simply liberalizing the fertility policy is no longer enough to reverse the general trend of demographic change, which should be the consensus of the domestic academic community now."[[3]](#footnote-3)[6]

In response to the implementation of this policy, the government has not yet made adjustments to the right to development of childcare for families with three children, while the high price of housing and the pressure of further education is an almost unbearable mental and economic expense for middle-class families and below, and furthermore, if the focus is only on "birth" but not "parenting Moreover, if the focus is on "birth" but not "childbearing", multi-child families will not solve the problem of labor shortage in the country due to aging, but will only create a lot of anxiety trafficking and inefficient labor.[7]

It is an unavoidable objective reality that the number of married people continues to decline and more and more people are actively postponing marriage or even choosing celibacy. Survey data shows that the number of women who intend to have children in celibacy is on the rise as their socio-economic status and education level improve. This could indicate that national policies are affecting the attitudes of today's young people toward childbearing.

Reproductive rights, also known as reproductive rights, refer to the right of natural persons to choose and decide for themselves whether or not to have children. In China, the earliest legislative formulation of reproductive rights can be traced back to the 1992 Law on the Protection of Women's Rights and Interests, which stipulates that "women have the right to have children in accordance with the relevant state regulations and the freedom not to have children". The subject of the right includes the right holder and the obligor, the former being the person to whom the right belongs, and the latter being the person who ensures the realization of the right and connects the subject of the right with the legal effect.[8]

If the above-mentioned legal norms are the external basis for celibate women to become the rights holders of reproductive rights, the positive value of reproduction itself is the internal reason. According to statistics from the Ministry of Civil Affairs, the number of marriages registered in China has been declining since 2013, with the number of first marriages in 2020 dropping by 48.5% compared to 2013. Figures released by the National Bureau of Statistics show that the country's population will only increase by 480,000 at the end of 2021 compared to the end of the previous year, with a natural population growth rate of 0.34 per thousand, the lowest level in 60 years. This means that China is facing a serious problem of population shrinkage. (Luo Shi, Hu Xuemei; 2022)

In response to a series of population declines, critics' logic of blaming celibate women for the low marriage and population fertility rates while opposing them to have children on their own is inherently contradictory. In the face of social policies and many criticisms, there are obstacles to the establishment of intimate relationships and even the formation of family relationships. The term "mother" has a strong kinship and identity. Women and mothers overlap conceptually and have a relationship of inclusion and inclusion. Female is a concept in the sense of gender, as opposed to male. Mother is defined more in the sense of procreation, mainly for children. In traditional perceptions, women who are mothers have more responsibility for childbirth and child rearing, which leads to more practical obstacles to their self-development and value realization, as well as more restrictions on the realization of rights such as freedom of occupation and health. (Jingqiu Deng, 2022) It would be the greatest misfortune for humanity and the institution of marriage if the reproduction of the race could only be achieved through "marriage" or "marriage-divorce". Therefore, more and more women of childbearing age are actively delaying marriage or even not marrying.[9]

In addition to the obvious costs of childbearing, society is also adding invisible gender pressure. The discrimination suffered by women in the labor market is more often than not implicit. Employers do not explicitly reject female candidates, but impose more stringent conditions in terms of age, marriage, and childbirth to reduce the likelihood that most women will get a job (Xia Lu, 2008). Even after women get jobs, the gender gap in pay is significant, with women generally having lower initial job placement levels than men (Cabral, et al., 2001); and the former have consistently inferior returns to experience (Ge, Y. H., 2007); women's average wages were only 84.4 percent of men's in 1988, and fell to 82.5 percent in 1995 (Guastafsson and Li, 2008). Guastafsson and Li, 2000). (Yan, 2020) The root cause of this is that the logic of the narrative of gender equality in legal policy is still a social construction based on biological gender. Admittedly, there are many differences between the sexes, but not all of them are based on biological sex. As scholars have said, "Women are not born, they are bred." The role and status of women may seem to be determined by biological conditions, but in reality it is the result of cultural and social construction, that is, the product of social gender. In traditional beliefs, the biological differences between the sexes determine the division of roles, so that the differences in economic and social status between men and women are the inevitable result of natural selection.

Such a gender perspective not only puts great pressure on celibate women, but also adds more gender-based taxes on men by denying women value other than production, and after childbirth, men are under great pressure as the only one in the family economic structure in order to protect the newborn's right to development and the expenses of housing and household goods.

As a result, intimate relationships are no longer pure, and men and women need to bring in all sorts of complicated social considerations to form a family. The human need for emotional needs is inevitable, but based on the convenience and authenticity of "paper people", the pressure of reality can be released in the virtual character.

“I really can't help myself, the reality of socializing is too exhausting, and there are many times when I hit a wall and. Only when I look at everything about him, I can feel relieved that he is there. Even if he is not with me, I want to cross this dimension, across time and space to pursue him, to love him. I can feel his temperature, as if he is really accompanying me, will not betray, will not leave. In real life too much frustration, he is my haven, bringing me spiritual comfort.” (WF1)

In summary, after the introduction of maternity policies and other policies that do not give the corresponding protection and welfare policies, most young people will have to choose to avoid when the economic conditions can not meet the generation of an intimate relationship, and the choice of celibacy in this era has become a way to maintain the level of self-life, paper sex can allow people to obtain emotional and spiritual fullness, for real life benefits complement each other, and become More and more people are considering and choosing.

## Domestic and international differences

Roe was the first classic U.S. Supreme Court case on abortion that extended the right to privacy to include a woman's right to an abortion. Roe was a single woman living in Texas who filed a lawsuit against the county's district attorney in March 1970. She claimed that Texas' criminal abortion law was unconstitutional and deprived her of her personal right to privacy. The U.S. Supreme Court ruled 7-2 in favor of Roe on January 22, 1973, holding that American women have a fundamental right to choose whether to have an abortion without undue government restriction and retribution, and that the abortion ban violates a woman's constitutional right to privacy . [10]A ban on abortion would violate a pregnant woman's right to privacy. First, maintaining a pregnancy, even in its early stages, may involve medically diagnosable harm. Second, the birth of an unwanted child may force a pregnant woman to live a life of suffering, and caring for the child may be a burden on the mother's physical and mental health, as well as a source of economic hardship and psychological stigma for unmarried mothers. Third, forced pregnancy also brings a child into a family that is unable to care for him/her psychologically and in other ways, and if the male partner is also at a financial level that cannot afford to raise a child, the child's right to development cannot be guaranteed. Thus, the issue of abortion is not just about balancing the interests of the woman and the interests of the fetus, nor is it about overturning state law's control over the woman's body. What needs to be balanced is a woman's right to autonomy over her complete life course, her ability to get along with men and society, and her status as an independent, autonomous, and equal citizen. The right to abortion is the biological consequence of freedom from sexual expression. The issue of equality is a struggle between women and men over the definition of sexuality. As Justice Ginsburg stated during her appointment hearing before the U.S. Senate Judiciary Committee, "If restrictions are imposed that impede her choices, she is disadvantaged by her gender." (Fu Ningxin, 2022)[11]

In an article published in 1985, Justice Ruth Bader Ginsburg, who died in 2020, criticized the Roe decision, arguing that the arguments provided by the Court for the decision were incomplete. The academic criticism of Roe in the legal academy might have been less vitriolic if the Court had singled out women as the center of attention, rather than women bound by doctors. The Court's decision was too medically oriented, and the storm that Roe generated would have been less violent if a distinct theme of sex discrimination had been added. The conflict in the case was not just between the interests of the fetus and the interests of women, nor was it merely a matter of state control over women's bodies; another factor in the balance is women's autonomy in managing their entire lives. Commentators have argued that the Roe decision created a "middle-class right to abortion" and that the government's denial of public assistance to poor women would not have been acceptable if the Court had emphasized women's right to equality, rather than just doctor-patient autonomy over abortion. [12]Ginsburg supported abortion rights, but disagreed with the reasoning behind the Roe decision. So much so that when news broke that she had been nominated for a Supreme Court justice, it did not receive unanimous support from pro-women's rights advocates. Ginsburg argues that Roe would have been less likely to become the center of the storm if the issue had been more accurately framed in terms of women's right to equality, as it was in the gender-suspect categorization cases of the 1970s.

Ginsburg argues that Roe would have been less likely to be the center of the storm if the issue had been more accurately framed in terms of women's equal rights, as it was in the 1970s in gender-suspect cases.

As if in response to such a view, Justice Blackmun, who wrote the majority opinion in Roe, wrote in the concurring opinion in Casey that "government restrictions on abortion force women to continue pregnancies that they might otherwise terminate. By restricting the right to terminate a pregnancy, the government enlists the woman's body for its services, forcing the woman to continue the pregnancy, to endure the pain of childbirth, and, in most cases, to provide years of maternal care. The government does not compensate women for their services; instead, it assumes that they are rightfully obligated to this duty. This presupposition-that women can simply be forced to accept 'natural' status and the occurrence of motherhood-is built on the notion that women's roles require the activation of the protections of the Equal Protection Clause." If this opinion is not the concurring opinion in Casey, but the majority opinion, then the Dobbs decision overturning Casey will necessarily require more effort to respond to the issue of equal protection for women.[13]

As society has evolved, people have begun to rethink gender stereotypes and the "male dominated, female dominated" division of roles has become less rigid, and anti-discrimination laws no longer allow higher standards for women in jobs because of gender discrimination. There are very few exceptions to the "bona fide occupational qualification" criterion to restrict gender in hiring. However, when it comes to the difference between men and women, the first response is often that men cannot have children, which may explain, in part, why gender stereotypes regarding reproduction are so deeply entrenched when gender stereotypes in other areas are beginning to be scrutinized by equal protection provisions. The purpose of legislation that prohibits or restricts abortion is often presented as protecting potential life, and such legislation is largely forced on women to become mothers, which is also a form of gender stereotype coercion, and such a legislative purpose cannot be a "significant governmental goals" and cannot pass "a higher level of scrutiny" in equal protection. (Guo Xiaofei, 2022)

A ban on abortion would reduce women's opportunities to participate fully and equally in the political, social, and economic life of the country, undermine women's ability to balance work and family in the workplace, have a significant impact on women's education, labor force participation, careers, earnings, and security, and further exacerbate social injustice. Women who are unable to have an abortion would be significantly more likely to be unemployed. [14]A ban on abortion would also disproportionately harm poor women and women of color, eroding gender and racial equality. Women living in abortion-ban states would be forced to travel to other states for abortions, or to have illegal abortions, or to continue their pregnancies. Because of structural racism, women of color in the United States suffer from unequal access to income, poorer health care, and higher rates of unintended pregnancy. For poor women and women of color, even if abortion were legal, they would not be able to safely access the nearest clinic or pay for their own abortion. More low-income women will resort to unsafe, harmful, and even fatal methods of abortion.

It is clear from the above that there is a backlash against the intimate relationships of young people in today's society due to the simultaneous control of reproductive rights and a series of governmental reproductive and other explicit pressures on families, individual reproductive rights, and child development rights, as well as the invisible gender pressures of gender stereotypes and workplace rules. The cost of human-centered emotional connections, such as childbirth, is becoming more expensive in many countries, and in countries with large population bases that are not conducive to such policies, more and more young people are choosing to live celibate lives, and simulated scenarios are becoming more realistic with the rapid development of technology and the Internet. The rapid development of technology and the development of Internet technology make the simulated scenarios more realistic, the social pressure can be quickly relaxed, and the low cost and convenient way of emotional catharsis has been supported by more young people.[15]

## Conclusion

From the above three points, we can see that the major social events that happened in recent years, such as the Tangshan beating and the introduction of fertility policies at home and abroad, are affecting the sexual orientation of the new generation of young people. The current data is not enough to fully support this theory, but the reality of the gender dyadic network situation and the lowering of the fertility rate year by year shows that the intimacy of men and women is indeed on the rebound. Economic development is accompanied by increased education and more and more women choosing celibacy, all in a side reaction to the impact of social policies under which people's emotional gaps are filled by online life and the convenience, sensory authenticity and loyalty of avatars allow people reaching out to socially stressed people to become attached and lose their emotional needs in the third dimension. Whether the development of the times has had a direct impact on human intimacy needs further study. The problem that this paper focuses on is not only the emergence of a new type of sexuality, but also the social problem behind it is that the trust between men and women is decreasing, and this phenomenon should be further concerned and explored by society.

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