An exploration of the Mulan-like Situation of Women's Welfare in the Perspective of Techno-Feminism

Yujie Zhang

University of Chinese Academy of Social Sciences

E-mail: zyj990522@126.com

Abstract. In the feminist school of thought, the establishment of a "female technology" perspective effectively responds to the traditional gender lens of accepting social construction in pursuit of equality following patriarchal standards and the questioning and denial of the history of female experience, thus alleviating the Mulan-like situation and affirming the value of traditional female labor. However, on the other hand, too much division and segregation of technology and labor based on gender will deepen the division of labor market and family obligations, resulting in deliberate devaluation of gender values, thus paying a greater price of gender reconstruction in actions such as career choices and fighting for welfare, and shaking the modern equality of women's overall rights, status, and welfare. Based on this, the article examines the multiple implications of women's welfare in the face of the Mulan-like situation through an integrated analysis of various schools of feminist perspectives, family support policies of the welfare state, and related contemporary social phenomena from a technofeminist perspective.

Keywords: techno feminism, women's welfare, Mulan-like situation

1   Introduction

The French theorist Julia Kristeva (1975), in *Chinese Women*, has referred to the Mulan-like situation: when a woman, as an actor, tries to intervene in a social event, the image they may choose, the template they may refer to, can only be male - a kind of spiritual cross-dressing. Because a woman has no social identity, she can only see this society through the eyes of a man, she can only raise her voice with the help of a man's identity, she can only abandon her femininity in order to conform to the previous image of a man in order to be recognized by society at large. In the process of continuous transformation and refinement of feminism, the above explanation of Mulan's situation no longer fully corresponds to the real situation, and the emergence of technological feminism brings new insights to the consideration of Mulan's situation. Therefore, the author adds to this situation and emphasizes that the unconsciously enhanced awareness of gender division of labor due to the development of social welfare can greatly increase the difficulty for both genders to cross the public-family

domain, thus erasing their self-gender characteristics and giving up the special rights and interests they are entitled to when labor is alienated.

"Techno Feminism" emerged in the 1970s and was later summarized by Judy Wajcman (1991) in her book *Feminism Confronts Technology*[1]. In the view of techno-feminists, there is a tendency to gendered the technical field, where technology is equated with masculinity, women predominantly occupy the lowest skills, lowest positions, and lowest paid positions, and the number of women declines as skill levels increase. [2] In response, techno-feminism argues that technological ways of being are primarily human ways of being within a certain technological paradigm. And human beings here should not just be men under patriarchal culture or hierarchically preferred people under binary colonial logic; technological survival should be, by nature, technological practices that can follow the values of all people, maintain the dignity of all people, and promote the individuality of all people.[3] Welfare should be a product of gender political forces has been the subject of feminist theory, which is directly reflected in the social welfare system and has an impact on the real life of both genders. Therefore, the above-mentioned views of techno-feminism, especially the development of "feminized technology" and welfare issues are gradually coupled and become an important lens for analyzing the development of welfare The above-mentioned views of technofeminism, especially the development of "feminized technology" and welfare issues, have become an important lens for analyzing the situation of welfare development.

2   The socialization of "female skills": undoing the single assessment of the value of labor

In traditional experience, services such as housework and nurturing were not seen as labor, and their exchange value in the marketplace was not reflected. However, with the awakening of feminism, the intervention of the welfare state, and the renewal of value theory, some countries have become increasingly supportive of the socialization of family services. For example, the intellectual community in Sweden has absorbed the results of sociological and feminist research on the family, which has led to a change in the concept of the Swedish society and the Swedish government's understanding of the family. They believe that the family is no longer a private sphere but a public sphere, and that procreation is the reproduction of human beings themselves; therefore, the government should make policy interventions in family life, the division of labor within the family, and the family environment.[4] This coincides with the view of technofeminism that explores the relationship between women's development and social production roles, calling technologies that women often deal with without men's attention "feminized technologies" and recognizing the important role of women in the process of technological innovation, which lifts the market's expulsion of traditional women's labor and technology and revises technological cultural and social labor practices of patriarchal standards.

Prior to this, both liberal feminism and radical feminism believed that gender equality could be achieved by eliminating the exclusion of the female subject from the

socio-professional sphere and the exploitation and oppression of women by men in the private sphere of the family. This was, at the time, somewhat forward-looking for the times, but it was also flawed. First, it tended to endorse the design of technical and labor contents under patriarchy, and started from the viewpoint of how to give the same rights and interests as men, i.e., it only wanted to integrate into the mainstream without reflecting that the mainstream was often a product of patriarchal viewpoint, and the policy and system itself only saw the needs of men, without paying attention to the deep social reasons that led to gender inequality; second, it overemphasized "absolute equality Secondly, the overemphasis on "absolute equality" ignores the differences between men and women and the actual situation of gender roles, and while fighting for rights and interests, it also denies the past accumulation of technology in the context of women's constraints, and male norms become the only and absolute norms, and even though equal rights and opportunities are fought for, substantive equality is not achieved .[5]

With the deepening of technofeminism, its ideas about how women recognize and develop their self-worth slowly expand. It profoundly points out the importance of women's experience to the gender value of technology and labor in the public sphere, and opens up new horizons for women's welfare across the Mulan-like situation from the perspective of technological reconstruction. Techno-feminism points out that the logical paradigm of modern technological subject-object dichotomy is actually the result of the subtle influence of the culture of gender binary opposition, promoting state support for the socialization of domestic services, such as domestic labor defined in the policy as reproduction, i.e., the absolute responsibility for women to provide materials for the labor force to ensure their regular participation in productive labor, as well as for the production and nurturing of new workers, i.e., the labor force. The affirmation of value frees women from confusion about the meaning of traditional labor experience, and the related welfare policies bring possibilities for improving women's lives and increasing opportunities.

3   The intensification of the gender division of labor: the policy shaping of women's roles

Under a series of "feminine technologies", such as the socialization of family services in Denmark and the UK, women's roles have been liberated to a certain extent, and they no longer see male standards as the only dominant factor, but begin to inspire the value of their own labor and fight for their rightful place. These are signs of the awakening of feminism in a Mulan-like situation. However, we must see the shortcomings of the socialization of domestic service and "female skills": it exacerbates the division of gender labor. Women are also ambivalent about the intentions and goals of some state family policies, believing that state support for particular forms of family is motivated only by concerns about the weakening of female caregiving responsibilities.[6] The recognition of the past does not mean that it is adapted to the present, and some national welfare policies' assumptions about family forms and gender roles are based on current social paradigms, and when such assumptions are back-embedded, they

reinforce assumptions about the status. Williams (1989) argues that the major developments in the post-1945 welfare state merely reflect outdated and outdated models of women's roles. In other words, it is the role of women primarily as mothers, and this reinforces women's dependency status and assumed expected basic roles. [7] The growth of the socialized welfare industry for domestic services and the expansion of a fragmented labor market that traps women in specific roles has both benefited many women as workers and unconsciously deepened the gulf in the transformation of functions between men and women in the public and domestic spheres.

Women's specific biological skills, such as childbirth, prevent them from fully escaping the occupational barriers of the gender division of labor. Although many countries have established welfare protection policies to guarantee women's access to the public sphere for social work. However, with the development of the market economy, the gender system and concept have an increasing influence on the allocation of resources, and the reason for this is that women are biologically "disadvantaged" compared to men, for example, the leave during the maternity period is considered by many employers, especially some enterprises engaged in production work, to affect normal production, thus leading to "statistical discrimination" against women in the labor field. This leads to "statistical discrimination" against women in the workplace. And with such market choices, as well as the policy support of socialization of family services, women's career choices are greatly curtailed and fettered, and in some public perceptions, there is even a cognitive bias that since only women can undertake childbirth tasks and carry out family activities still enjoy social benefits, entering the workplace instead is restricted everywhere. Take the policy of extending women's maternity leave as an example, most of the voices questioning the policy believe that it expels women from the workplace to a greater extent, aggravates the invisible gender discrimination in recruiting talents and makes it more difficult for women to return to their careers, and does not provide family care benefits to men, the other main body of the family, during special periods, thus reducing their child-rearing responsibilities and not reflecting the concept of sharing family services. Under the influence of these concepts, some women who expect to enter the socio-professional field and climb up the ladder in the long run need to pay a greater price for crossing the deeper gender division of labor and pay a greater price for the Mulan-like situation, as manifested in the need for women to eliminate their natural gender characteristics and become the manly woman favored by the capital market, such as refusing the act of procreation and reducing the impact of physiological phenomena on their careers, falling into the trap of "dressing up as a man" due to professional The embarrassing situation of "women dressed as men".

4   Conclusion

The introduction and development of the concept of technofeminism, which emphasizes that the underlying causes of "technological gender difference" are socially constructed and can be changed, has contributed positively to the understanding of the Mulan-like situation of women's welfare. In a sense, the "feminized technology" per-

spective has led feminists to stop blindly measuring women themselves by male standards and values, and to focus on how to liberate women from traditional social constraints, and to respect and not blindly reject the experience of labor in past contexts. But we should also be careful to stop the over-shaping of women's "dual role" of domestic welfare and the over-exaggeration of physical skills, both in perception and in institutions. Both men and women have a dominant role as human beings as joint members of the family, and their role as human beings has the inevitable and moral obligation to raise their offspring. Therefore, in the design and payment of welfare policies, the government should change the status quo of inequality arising from the biological structure differences between men and women and the traditional concept of responsibility distribution, avoid differentiation between men and women, and maintain the joint responsibility of men and women in the family, so as to prevent women from "dressing up as men" to pursue professional development.

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