

Based on the Different History of Feminism Movement, Different Gender Achieving the Workplace Equality is Easier in Huawei or Apple?

Yutong Yang¹ and Maya Herzog[#]

¹The High School Affiliated to Renmin University of China, China

[#]Advisor

ABSTRACT

In this paper, I try to compare which of Huawei and Apple can achieve gender equality in the workplace in the future. I will briefly summarize the history of feminism in these two countries; Second, I will introduce why I want to compare the two companies and their current situation; Finally, based on these, I will draw a predictive conclusion.

The history of Chinese Feminism

From prehistoric times to the Han Dynasty, China was a matriarchal society, so women were hardly oppressed. Not only that, they also have a high status, and their surnames can be passed on to their children. In addition, archaeologists often find that women at that time were found together with stone spindles, knives made of bones and other tools, indicating that mothers would pass on their property to their daughters. Although later China changed from a matriarchal society to a patriarchal society, there have been no articles or thoughts to target and bind women until the emergence of Confucianism. Philosophers were influenced by the book of songs, the book of changes and other Confucian classics. Later, in the Han Dynasty, there were many works on women. The stories of the Han Dynasty, the texts of Mencius's mother and Ban Zhao, admonished women's behavior. For example, in the book of changes, it is mentioned that "she is responsible for preparing food."

The book of songs says, "they do neither evil nor good. They must think about soul and food." This imperceptibly regulates women's work in the family, that is, housework like cooking. These works also limit women to the family, and morally stipulate that women can't go out to work or study. All they have to do is chores in the family. At the same time, there were "three submissions", that is, when women were young, they must obey their parents. After marriage, she must obey her husband. When she becomes a widow, she must obey her son. These gradually become women's moral standards, and then slowly become social rules.

From then on, because Confucianism was adopted by emperors of all generations, it gradually became the thought of governing the country. Almost everyone takes it as their code of moral conduct, and no one tries to think about the incorrect place of this concept, let alone oppose it.

It can be said that the awareness of women's equality and the rejection to those inequality limitation to woman in China emerged in the late Ming Dynasty and early Qing Dynasty, that is, from 1600 to 1644. Li Zhi, a progressive thinker in the Ming Dynasty, and Yu Zhengxie, a famous Confucian scholar in the Qing Dynasty, criticized the oppression of women. However, due to the limited ideological level of the society at that time, their criticism did not have a great impact on the society at that time. Until the Opium War broke out in 1840, the Western ideas of freedom, equality, natural human rights and gender equality were introduced into China with the missionaries. Since 1843, missionaries have successively advocated and run women's schools, such as Piwen women's middle school, which was founded in Shanghai by Tu Pizhiwen, a missionary of the American Congregational Church, and his wife, Ms. Grant. At the same time, Joseph Edkins (DI Jin, graduated from the University of London, a British missionary and famous Sinologist) published an article "persuading women to study" in Yizhi new newspaper, publicizing the benefits of the church women's school and calling on women to study in the church women's school. In the 18th year of Guangxu (1892 Gregorian calendar), Zheng Guanying (the earliest theorist with a complete reform ideological system in modern China, an enlightenment thinker, industrialist, educator, writer, philanthropist and enthusiastic patriot) wrote the article women's education, criticizing China's backward thought from ancient times to now that "women's lack of talent is virtue, and women don't go to school alone". It also introduces the situation of paying equal attention to women's education and men's education in western countries,

and points out that if we can raise funds widely and set up women's schools in China. Then, in the 23rd year of Guangxu (1897 on the Gregorian calendar), Liang Qichao (a modern Chinese thinker, politician, educator, historian and writer, one of the leaders of the reform movement of 1898 (Hundred Days Reform), and a representative of modern Chinese reformists and new legalisms. Later, he studied with Kang Youwei and became a propagandist of the bourgeois reformists. Before the reform and reform, he joined forces with Kang Youwei to launch the "letter on the bus" campaign with people from all provinces. Since then, he has led the strong society in Beijing and Shanghai. He also co organized the current affairs newspaper with Huang Zunxian, served as the keynote speaker of Changsha current affairs school, and publicized the reform with the general proposal for reform.) Draft the "proposal for the establishment of women's schools" for Chinese women's schools, pointing out that women's education "can be married at the top, teach children at the bottom, and be good at planting far". In the articles of Association for the establishment of the women's Academy, he said that the establishment of a women's academy can greatly open the wisdom of the people, and will enable women to have their own right to freedom, and then the atmosphere can be opened, worthy of the name. He also demonstrated the importance of women's education with the "theory of generating and dividing profits". In 1898, Wang Chunlin, an intellectual woman in Shanghai, published an article on equality between men and women in the fifth issue of women's journal, accusing China of the inferiority of men over women, oppression, discrimination and mutilation of women and the inequality between men and women in society, family and marriage for thousands of years. At the same time, Lu Cui, an intellectual woman, published the "theory of women's patriotism" in the women's journal and put forward seven suggestions on women's rights. Among them, when women participated in politics, she asked the emperor to "set up a noble women's house in the summer palace, such as the example of the noble women's house in the western country. Call all princes and ministers to appoint women once a year to meet in the capital to discuss women's schools and other matters related to women's rights; There are 12 ministers of women's education department, who are elected by the public, and are divided into provinces to "open up women's education, recommend and promote higher female students and girls, and become directors of the noble women's College". Lu Cui also specifically put forward 12 major events related to women's rights, such as establishing women's schools, setting up women's journals, planting women's associations, opening women's reading houses, persuading women workers, sympathizing with the elderly, appreciating talents and skills, setting up women's books, setting up women's hospitals, beauty competitions, training women's armies, etc. Kang Tongwei, Kang Youwei's eldest daughter, published the theory of advantages and disadvantages of women's studies in women's journal, pointing out that the feudal tradition of "supporting yang and restraining Yin" violates the axiom of "natural human rights". At this time, Jiang Jianfang published "on the creation of women's studies in China is beneficial to the overall situation", discussing that men and women are born equal; Liu Leilan published "persuading women to learn enlightenment", believing that women also have responsibility for the rise and fall of the world, and are willing to share the obligation of saving the country with men.

After the Sino Japanese War of 1894, the national crisis became increasingly severe. The reformers represented by Kang Youwei, Liang Qichao, Tan Sitong and Yan Fu led the reform movement of 1898 in June 1898. In this reform movement, women's issues were also systematically discussed. Kang Youwei comprehensively and systematically discusses women's issues in Datong. He believes that there is no essential difference between men and women and should be equal. At the same time, he pointed out that the oppression of imprisoned women has four disadvantages: first, they can't learn more knowledge; Second, it will make women unable to broaden their horizons and enrich themselves; Third, it is bad for women's health; Fourth, women's talents cannot give to society. Kang Youwei sympathizes with women's experiences, but he is still in the pursuit of social reform. His feminist proposition is packaged in the "future", and puts forward three stages of civilization: troubled times (when there is no unified country, disputes among countries, or although there is a unified country, the people are obviously unable to make a living due to economic decline, political corruption or poor public security), peaceful times and peaceful times, which gradually evolved to the Great Harmony World (the ideal put forward by Confucius, The world of Great Harmony depicts an ideal society in which everyone has virtue, respects the old, loves the young, is uneven everywhere, and no one is not full of warmth.), Gender equality and family are no longer constraints.

At that time, Liang Qichao had the most influence on the Enlightenment of women's rights. In 1896 (Guangxu 22 years), he edited the current affairs daily in Shanghai and published many discussions on women's issues and advocacy for women's education. In the chapter on women's studies, Liang connected the rise and fall of women's studies with the strength of the country, and regarded women's studies as a measure for the survival of the country, not a separate reform goal. Liang, especially taking western countries as an example, said that "it is the most prosperous female school, its country is the strongest, and it is also beautiful to bend people's soldiers without war. Women's studies are the second

most prosperous, the gas country is the second strongest, and so are Britain, France, Germany and Japan. Women's education is declining, their mother's education is lost, there are no workers, and there are few intellectual people. Fortunately, the country survives, as do India, Persia and Turkey. Liang not only drew lessons from the west, but also quoted the classic "the book of changes" that "poverty leads to change, change leads to accommodation, and the general principle lasts for a long time". In "advocating the establishment of a women's school", he also said that sages also advocate women's education. The so-called "advising teachers, songs of the south of Zhou, the teaching of women, the teaching of saints, equal teaching between men and women, and there is no difference in persuasion" also joined the new era issue of the rise and fall of the country, For example, "the country is extremely weak today. If you want to become a strong country, you must store talents, if you want to cultivate talents, you must open young schools, if you want to end young schools, you must report to your mother's instrument, and if you want to correct your mother's instrument, you must be taught by women". Generally speaking, Liang Qichao used his excellent persuasion skills to correct the name of women's rights from modern western to ancient Chinese culture, and then to national self-improvement at that time. He attributed the inequality of women in ancient China to the discrimination of men, and believed that "there are two major ends to treat women: one is to serve, the other is to play well". At this time, Liang's preaching object was mainly men, but during the period of the Republic of China, in his speech on human rights and women's rights on November 6, 1922, he especially put forward the necessity of mentioning "women's rights" separately, refuted the "theory that women's rights are still early", and said that it is not too late to do women's rights movement after the success of the civilian movement. It puts forward two main conditions for the feminist movement, one is automatic, that is, feminism is to be realized by women and fought for by women, and the other is stage (the stage he said refers to the first equal right in education, the second equal right in career and the third equal right in politics).

After being baptized by the advanced culture at home and abroad, the majority of Chinese women also realize that they are being treated unfairly, or they have long wanted to resist the inequality they encounter. Finally, they wait until the social environment that allows them to express their ideas, so many women have also made great contributions to China's feminist movement.

After being baptized by the advanced culture at home and abroad, the majority of Chinese women also realize that they are being treated unfairly, or they have long wanted to resist the inequality they encounter. Finally, they wait until the social environment that allows them to express their ideas, so many women have also made great contributions to China's feminist movement.

During Yuan Shikai's time, Lv Bicheng served as Yuan Shikai's secretary and took the lead in women's political participation; Later, she became the first female principle of women's public school, tried her best to strive for women's right to education, and made an indelible contribution to the development of China's feminist movement. She has published articles on promoting the development of women's rights and women's studies, such as "warning Chinese women compatriots", "rejuvenating women's dignitaries with perseverance", "education as the foundation of the country", "on the purpose of promoting women's studies", and so on.

Shen Peizhen, with the success of the north-south peace talks, turned into a movement for women to run schools and take part in politics. Shen Peizhen published the origin of the men's and women's equal rights maintenance meeting in the Shanghai Tianduo newspaper affiliated to the league, publicly saying that "the civil rights of the Chinese people have been restored, but the rights of women have not yet been restored. Women are also part of the people. If women have no power, they will become a disadvantage of a big cultural country and a loophole in civil rights. "They openly pursue women's right to participate in politics.

After the 1912 revolution, Tang Qunying cancelled the content of "equal rights between men and women" in the political platform of the league to meet the needs of feudal forces, and did not allow women to take part in politics, which led to a national debate. On February 20, she contacted the "women's National Association" in Hunan and the "women's political participation comrades' Association" in Shanghai to hold a meeting in Nanjing and decided to establish the "women's political participation alliance". Shen Peizhen, Tang Qunying and other feminists have petitioned Sun Yat Sen many times to hope that women will obtain the same right to participate in politics. Although they have achieved little effect, they have made a big step forward in terms of their consciousness.

Song Qingling used the word "feminism" many times from 1925 to 1927. Soong Ching Ling clearly defined the rights that women should enjoy: citizenship, the right to vote, property ownership, social status, etc., and classified these as "fundamental matters in the revolution". The main purpose of her political training course is to "train political leaders according to the current background and the nationalism of the Kuomintang", and finally promote it to a group of new women with world vision and the ability to solve political problems. This will mean encouraging women to participate actively in politics.

The next important stage of China's feminist movement is after the founding of new China. When the Communist Party of China seized power from the Kuomintang and established the people's Republic of China in 1949, its program for public equality included women. The Communist Party of China approved the first constitution in 1954 and declared women as full citizens. Article of the Constitution gives women "the right to enjoy rights in all fields of political, economic, cultural, social and family life have equal rights with men ". The new laws and regulations allow women to divorce, own their own property, receive formal education and receive equal pay for equal work. In addition to providing such equality measures, the Communist Party of China believes that women's contribution to the labor force is "an integral part", as well as slogans to encourage women, such as Mao Zedong's "women can hold up half the sky" and "women can do what men can do". This means that men and women are equal, politically correct and protected by law.

During the Cultural Revolution (1966-1976), more and more women took part in work, and some women even held leadership positions and jobs traditionally held by men. The government began to describe women as soldiers and workers working side by side with men, creating a new concept of women. Women are praised for their strength and ability to work hard and are not encouraged to show their female characteristics, although women's social status seems to be improved in various ways.

In 1975, representatives from China attended the International Conference on women held in Mexico City, the first International Forum on women's development. After that, China continued to participate in international activities on women's rights. In 1979 and 1982, China acceded to the Convention on the elimination of all forms of discrimination against women, and recognized for the first time that there was room for improvement of the status of women's rights in China. China then became one of the first countries to ratify the treaty and continued to report to the Convention.

In 1995, China hosted the fourth World Conference on women in Beijing. By lobbying to host the conference, China demonstrated its continued commitment to improving relations with the international community and its interest in promoting women's rights in China. While the main objective of the conference was development and peace, the secondary aim was to discuss gender related employment issues. In the years after the Beijing Conference, China continued to interact with the international community and joined the world trade organization. For example, on December 1, 2006, China finally ratified the ILO Convention on discrimination in employment and occupation, and agreed that "the method is suitable for national conditions and practice, the formulation of such legislation, promotion and other educational projects shall not calculate the policies accepted and observed." It can be seen from the employment promotion law, labor contract law and other legislation passed in 2007 that China is committed to achieving the goals of the Convention.

The history of American Feminism

The concern for women's rights can be traced back to the enlightenment, when the ideals of liberalism, egalitarianism and reformism were expanding from the middle class, farmers and urban workers to women. The early thoughts on women's rights in this period were fully expounded in Mary Vostoncraft's book defending women's rights (1792). The book challenges the idea that women exist only to please men, and suggests that women should be given the same opportunities as men in education, work and politics.

The first wave of American feminism can be said to be the Seneca Falls Convention (July 19-20, 1848) organized by Elizabeth Katie Stanton and four other women. It was the first women's Rights Convention held at the Wesleyan Church in Seneca Falls, New York. The conference entitled itself "a conference to discuss the social, civil and religious status and rights of women". The issue was discussed for two days: on the first day, only women participated in the discussion, and on the second day, men participated in the discussion. Under Stanton's leadership, the group drafted a sentimental declaration imitating the declaration of independence. About 100 women and men gathered in Seneca Falls, New York, to discuss, revise and accept their declaration.

The declaration mentioned that "the resolution believes that equality between men and women is the will of the creator, and the highest state of human goodness requires equality between men and women."

"The resolution believes that women in our country should be enlightened and made more aware of the laws that restrict their lives; In this way, they will not be satisfied with women's current status, so as to show their inferiority; They will not claim to have all the rights they want, so as to show their ignorance. "

"The resolution holds that since men claim their intellectual superiority and recognize women's moral superiority, a prominent responsibility of men is to encourage women to speak freely, teach and lecture, as women have the opportunity to do in all religious groups."

"The resolution holds that in society, men should be subject to the same requirements as women in terms of morality, manners and gentle speech. Men and women who commit crimes of the same nature shall be subject to the same severe sanctions."

The declaration further clarified women's dissatisfaction with the law prohibiting married women from owning wages, money and property. The declaration also declared that women should have the right to vote. Incidentally, in 1869, Wyoming became the first state in the United States to allow women to vote. American women won the right to vote in 1920, when they approved the 19th Amendment to the constitution.

In 1866, Elizabeth Cady Stanton and Susan B. Anthony established the American equal rights association, which is committed to the goal of everyone's right to vote. However, in 1868, the Fourteenth Amendment explicitly stipulated that the voting population was "male". In 1869, the women's rights movement split into two factions due to differences between the Fourteenth Amendment and the forthcoming Fifteenth Amendment.

In the autumn of 1918, when the American army fought in Europe and domestic women participated in Quartermaster production and other voluntary activities, President Wilson hoped that the Senate would support women's right to vote, because women's right to vote was very important to win the war. The president's will is not equivalent to a bill, but it promotes the legislative process in Congress. Ironically, there is also a national organization against women's right to vote in the United States. They regard women's right to vote as a scourge, which is equivalent to radicalism. In their eyes, women's responsibility is to be a good wife and mother. If they are allowed to participate in social and political activities too much, they will lose their due flexibility.

The competition between men and women in economic resources is a necessary condition for the rise of the women's movement. The emergence of the American feminist movement in the 1960s was related to the economic transformation after women permanently entered the labor force. Before the Second World War, the social cultural standard for women was still that marriage meant home life. At that time, middle-class women generally did not leave home to work after marriage and childbirth. The working class, including women from immigrant groups, strive to realize this ideal. Even during the Great Depression of the 1930s, this cultural standard was not weakened. Many women often take their jobs home after their husbands lost their jobs in order to support their families. During World War II, because 16 million American men went out to war, the operation of the American economy largely depended on women's labor. Between 1941 and 1945, more than 6 million women entered the workplace for the first time, most of them married and over the age of 30. During the war years, the female labor force increased by 57%. When the war ended, 80% of new workers said in the government's opinion poll that they still wanted to continue working.

After the war, as veterans entered the field of work, the number of women working decreased, but the number of women receiving higher education was steadily increasing. In the past, men had a high level in some professional fields and basically monopolized these fields. With the increase of women's education, their competitiveness in these fields has improved.

However, the Second World War did not change their economic or social status. After World War II, the "status of American women today" of the American women's conference in 1946 advocated the rights of black and minority women. After serving in the factory together, white feminism began to embrace intersection after World War II. More and more literature shows that women did not have long-term substantive wages at that time. Even their job opportunities have been reduced.

Betty Friedan, the initiator of the feminist movement at that time, was not only a writer, but also a clinical psychologist and social researcher. During World War II, Betty Friedan worked as a journalist for a labor service department, but at the end of World War II, she had to give up her job because a veteran occupied her position. In 1949, she gave birth to a second child. At this time, she was fired, lived in the suburbs and became a housewife. She is a freelance writer who writes articles for magazines, mostly for middle-class women. She mentioned in her book "phase II": as a reporter, I was dismissed by the newspaper because of pregnancy. At that time, there was no contract or law to protect women against "gender discrimination", so I couldn't complain to the newspaper Federation. The author believes that the reason why she went to investigate what her classmates were doing and whether what she learned was used is directly related to her work being replaced by veterans. This situation became her motivation to devote herself to the feminist movement. In her book, she believes that the family is a "comfortable concentration camp" for troubles.

In 1961, Esther Peterson (feminist, Democrat and assistant secretary of labor) persuaded President Kennedy to establish a presidential commission on the status of women to study the status of women in return for women's support for him in the 1960 general election. Officials say the committee's responsibility is to investigate "prejudices and bad habits that hinder the full realization of women's basic rights". After two years of investigation and research, the Com-

mittee submitted a report in 1963. Its view was that the objective need forced women to work for a living, their remuneration was very low, and many laws discriminated against them. They require equal pay for equal work, day care services, paid leave for pregnant women, and standards that women have not met compared with men. This investigation report has made women's issues a hot topic in society, made the whole country pay attention to gender discrimination and indirectly supported the women's rights movement. In response to the conclusions of the Commission on the status of women, under the pressure of women's groups, state-level commissions on the status of women have been established in all States of the country. These state level committees continue to provide materials to combat discrimination against women and come together every year to share their findings. In this way, the federal and state committees actually played an organizational role, promoted the resurgence of the feminist movement, and opened up space for women to start organized action in national life. The establishment of this committee is a watershed in the government's attitude towards the women's movement. Perhaps inadvertently, Kennedy provided a forum for women to deal with their own affairs. In the following years, the activists in this forum carried out vigorous activities. At the same time, they contacted other groups interested in the feminist movement, and such networks interested in the feminist movement are gradually expanding. In the summer of 1963, the Kennedy administration pushed the U.S. Congress to pass the equal wage law, creating conditions for achieving the goal of equal pay for men and women for equal work. Kennedy's purpose was to obtain the support of specific voter groups, which indirectly supported the emergence of the feminist movement.

In 1964, "gender" was added to Article 7 "equal employment opportunity" of the civil rights law, which is a progress after the equal pay law.

Most of the college students in the 1960s grew up in wealthy white middle-class families in the suburbs. They have unrealistic idealism about the world. However, the hard struggle of southern blacks against Apartheid and the war against Vietnam exposed the disadvantages of the United States. Youth groups hope to change these problems. In the early 1960s, the civil rights movement expanded rapidly with the participation and struggle of Southern students. Martin Luther King became a nationally famous news figure. A large number of white students joined the ranks of black students. In the two "freedom Summers" in 1964 and 1965, 650 white female students participated in the southward team. Many of these female students became the leaders of the women's Liberation Movement in the future. White female college students are deeply influenced by the mystery of women. Their participation in the civil rights movement makes them excluded by their families. At the same time, there is also gender discrimination among the youth participating in the civil rights movement. Young women find themselves always assigned to traditional women's work, and they are not accepted as leaders. Sexual openness in the 1960s deteriorated into sexual indulgence, and capitalist consumer culture commercialized people's sexual desire. In the two "freedom Summers" of 1964 and 1965, the sexual behavior between black and white youth was more not out of love, and white young women became the subject of black young men to test their masculinity. At that time, white young women did not even know that they were oppressed. If they refuse, they discriminate against blacks. If they agree, they are debauchery women.

Comparison of gender equality in the workplace between China and America

The goal of the feminist movement can be said to be to achieve gender equality and strive for women's rights. Gender equality is not only reflected in political rights, educational opportunities and work opportunities, but also can be divided more carefully. For example, wage equality is also an embodiment of gender equality. I will choose a company from China and a company from the United States to analyze where wage equality is easier to achieve.

Huawei Technology Co., Ltd. and Apple Inc. are very representative.

Huawei is the world's leading provider of information and communication technology (ICT) solutions. It focuses on the ICT field, adheres to steady operation, continuous innovation and open cooperation, builds an end-to-end solution advantage in the fields of telecom operators, enterprises, terminals and cloud computing, and provides competitive ICT solutions, products and services for operators, enterprise customers and consumers, It is committed to realizing the future information society and building a better world.

At the beginning of its establishment, apple mainly developed and sold personal computers. As of 2014, Apple was committed to designing, developing and selling consumer electronics, computer software, online services and personal computers. Apple's Apple II started the personal computer revolution in the 1970s, and the subsequent Macintosh relay continued to develop in the 1980s. The company's hardware products are mainly Mac computer series, iPod media

player, iPhone smartphone and iPad tablet; Online services include iCloud, iTunes Store and app store; Consumer software includes OS X and IOS operating systems, iTunes multimedia browser, Safari web browser, and iLife and Iwork creative and production kits.

Both companies meet the conditions of computer, communication and other electronic equipment manufacturing industry, with more than 100000 employees and annual income of more than 100 billion US dollars. They are multinational companies and belong to one of the world's top 500 companies. They are also leading companies in China and the United States. The background of the two companies is enough to make the comparison between them fair and credible, and more representative of gender equality in the workplace.

At present, there is a certain inequality between men and women in both companies, which is reflected in the proportion of women in the leadership team

In a survey, when Apple employees were asked "do you feel that your career is hindered by gender?" 89% of male employees chose no, but only 50% of female employees chose No. The survey surveyed 86 Apple employees aged 18 to 55 from various departments. These departments include admin, engineering, it, operation, product, marketing, consumer support and sales.

According to Apple's gender pay gap report, in some parts of the UK and Europe, apple pays women 26% less than men. However, among the 6000 Apple employees in the UK, the average salary of women is generally 5% lower than that of men. This pay gap is smaller than that of most British companies and similar technology companies.

Women in Apple's management are also extremely rare. In 2012, Apple Inc. had 12 executive teams, but there was only one woman, and the proportion of female leaders was 8%. Now, however, this figure has risen to 27%, and five women have appeared in the 18 member leadership team.

Huawei's 17 member board of directors also has only four women, accounting for 23.5%.

In addition, women in Huawei have to bear more work pressure and psychological pressure. The female master of Huawei who has worked for 8 years recalled after leaving: "within 24 hours a day, no matter when and where, as long as the mobile phone is turned on, you will be invited to participate in various teleconferences for unknown reasons." The value of women is not fully reflected in this company. For example, women's "age" means crisis.

Future trends of gender equality in the workplace

First of all, the most important factor affecting the level of gender equality in the workplace is the enterprise itself. In the United States, the market is free, and it is the "invisible hands" that can affect the market. Naturally, the government's intervention in enterprises will not be great, so the realization of gender equality in enterprises depends on the gender equality awareness of enterprise management and the overall environment of gender equality in the whole country. Even if the government wants to seek rights for women, this idea can only penetrate into enterprises through some means, but it can not completely control enterprises. However, Chinese enterprises are very different from those in the United States. In China, the impact of the market on enterprises is less than that of the government. Almost all enterprises cannot run counter to the government's proposition. At the level of the Chinese government, their goal is to make China a socialist modern society, and this concept is based on gender equality. This can be seen from various laws promulgated by the government to safeguard women's rights and slogans encouraging gender equality after the founding of new China. Precisely, the obedience of enterprises to the government has brought great advantages to women's equality. The Chinese government has found that the current differential treatment of women in employment opportunities and treatment levels is relatively common. They believe that these discriminatory acts not only damage the legitimate rights of workers, but also are not conducive to the rational allocation of human resources. In recent years, the central and local governments at all levels have also taken effective measures to prevent and correct employment and Occupational Discrimination in some places, and achieved positive results. Ren Zhengfei (one of the founders and President of Huawei Technology Co., Ltd.) specially proposed in the newly issued "Huawei's 16 military regulations": under the same conditions, give priority to the promotion of female employees; Outstanding female cadres can be promoted and appointed exceptionally. The management team should have female members. The company should have a certain number of female employees. When selecting, they can be inclined. If not, they should pay attention to training. Administrative teams at all levels strive for a female member.

In addition, another influencing factor is national conditions. China has only one party in power and the United States has multiple parties in power. In terms of gender equality, the problem of multi-party governance is that if the current ruling party aims to achieve gender equality and safeguard women's rights and professional equality, it can not guarantee that the ruling party can continue to take this as the goal or implement it according to the plan. In other words, because of the change of parties, there are great uncertainties in the policy of equality of women's rights. But in one party China, when the Communist Party of China seized power from the Kuomintang and established the people's Republic of China, their public equality plan included women. As long as the Communist Party of China is in power with the slogan of "never forget the original heart and remember the mission", they will continue this goal, which has established an excellent environment for gender equality.

Third, looking back on the history of the changes of women's rights in the two countries, American women obtained the right to vote in August 1920, which is 144 years different from the founding of the United States (1776); In China, women got the right to vote in the same year as the founding of the people's Republic of China (1949). When President Wilson hoped that the Senate would support women's right to vote in 1918, there were still national organizations against women's right to vote in the United States. However, with the efforts of some social groups hoping to achieve gender equality in the United States, American women got the right to vote two years later. From these two opposing organizations, we can see that it is not the government, nor Congress, but social organizations that promote American progress and reform. Different groups express their voices through social organizations, and then promote the legislature to confirm their interests through legal procedures, while the government is not the driving force of progress. Although China was founded much later than the United States, the government was not affected by social organizations. It was the government that directly enabled women to get the right to vote. Government is one of the most important factors in a country. The functions of government (political function, economic function, cultural function and social function) directly reflect the nature and direction of public administration.

Historically, although Chinese people, including Chinese women, sprouted their awareness of gender equality earlier than the United States, the systematic and standardized feminist movement and the dissemination of gender equality ideas were far later than the United States. But in the same period, the Chinese people oppressed by the feudal dynasty broke the wrong traditional ideas for thousands of years, which is much more difficult than the Americans who have entered the capitalist society.

Reference

Menke, A. (2017). *The Development of Feminism in China*.

<https://scholarworks.umt.edu/cgi/viewcontent.cgi?article=1176&context=utpp>

Buckley, E. P. (1981). *Chinese Civilization and Society: A Sourcebook*. New York: Free Press, 1981, p. 72.

Burnett, J. (2010). *Women's Employment Rights in China: Creating Harmony for Women in the Workplace*. Indiana Journal of Global Legal Studies.

<https://www.repository.law.indiana.edu/cgi/viewcontent.cgi?article=1424&context=ijgls>

Bulger, C. M. (2000). *Fighting Gender Discrimination in the Chinese Workplace*. 20 B.C. THIRD WORLD L.J. 345, 350 (2000-01). <https://heinonline.org/HOL/LandingPage?handle=hein.journals/bctw20&div=22&id=&page=>

Fang, Y. Q. (2005). *Women's Development in Hebei Province, PRC*, in *THE EMPLOYMENT OF WOMEN IN CHINESE CULTURES: HOLDING UP HALF THE SKY* (Cherlyn S. Granrose ed., 157, 163).

Zeng, X. (1958). *Concerning Discrimination in Respect of Employment and Occupation*, June 25, 1958, 362 U.N.T.S.

Keller, S., Ruether, R., & Cantlon, M. (2006). *Encyclopedia of women and religion ...* – Google Books. ISBN 9780253346865. Retrieved June 29, 2011.

National Historical Park New York. (2015). *Report of the Woman's Rights Convention - Women's Rights National Historical Park* (U.S. National Park Service). <https://www.nps.gov/wori/learn/historyculture/report-of-the-womans-rights-convention.htm>

As a reporter, I was dismissed by the newspaper because of pregnancy. At that time, there was no contract or law to protect women against "gender discrimination", so I couldn't complain to the newspaper Federation. The author believes that the reason why she went to investigate what her classmates were doing and whether what she learned was used is directly related to her work being replaced by veterans. (Friedan, B., 1981.)

Congress of American Women. (2015). "The Position of the American Woman Today". Women's Rights in the United States: A Comprehensive Encyclopedia of Issues, Events, and People. 3: 329–330.

Gender pay gap of Apple Inc. (2019). <https://www.apple.com/legal/more-resources/docs/uk-gender-pay-gap-report.pdf>