

Research on Women's Love and Women's Rights under the Background of Strong Males and Weak Females

Jiayu Liang^{1,a,*}

¹*Aquinas International Academy, 5471 Santa Catalina Ave Garden Grove, CA, 92845-1025, USA
a. 1700210736@stu.sqxy.edu.cn*

**corresponding author*

Abstract: With the powerful communication power of the Internet, people have a better understanding of feminism. Feminism varies from culture to culture, country to country, and situation to situation. There are at least a dozen schools of feminism, each with its own goal, but all of them ultimately aim to achieve equality between men and women. Whether men are strong and women are weak under patriarchy in the past or in today's film and television works and short videos, many descriptions of the relationship between men and women convey the concept of men being strong and women being weak. Therefore, this paper focuses on how to make women realize the hidden male power in love and how to map and solve the male love power in media. Through the comprehensive induction, this article tries to make deep male power no longer hurt women in love and make feminism more practical in love, filling the gap of feminist research in love and exploring ways to solve this problem. In the end, most of the conclusions reveal certain rules in the description process, like the stereotype, and women should defend their rights to give full play to the maximum advantages of women's rights. This is the greatest significance and purpose of research.

Keywords: feminism, love, rights

1. Introduction

Nowadays, there are many words on the Internet to express love, such as "swoon over". These derivative words have become people's living words, but they contain a lot of internalization of male power and the deep meaning of male strength and female weakness. At the same time, in films and short videos, many descriptions of the relationship between men and women convey the idea that men are strong and women are weak. However, because these contents are entertainment content, most people passively accept many suggestions, so the public and women accept the so-called ideal love. Love, until now, has become a shackle of women's rights. The shackles do not lie in the true emotion of love but in the ever-strengthening social connotation of love. Such social connotation is caused by the continuous strengthening of a patriarchal society and people's oppression of women, for example, family property distribution, social work status distribution, and the relationship between female fertility and family. This article tries to make deep male power no longer hurt women in love and make feminism more practical in love, filling in the blank of feminist research in love.

2. General Gender Stereotype in Love

2.1. Behaviour Towards Women in Love

In general, men may be less likely to marry women who surpass them in terms of achievement or status, as they may perceive such women as challenging to control and may feel their own self-esteem threatened [1]. Additionally, women who possess exceptional qualities may exhibit a stronger personality, which could lead to the man losing his dominant power in the relationship. Men may also be put off by women who display assertiveness, as they prefer women to be more submissive [2], particularly when it comes to the decision to get married. Thus, in romantic relationships, men are often perceived as strong, while women are often considered weaker. This is partly due to social and economic disparities but also relates to the concept of the “love brain”, which describes the tendency for most women to become infatuated with their partner and devote all their energy and attention to the relationship. As a result, the woman may become submissive to the man’s desires, leading to a power imbalance in the relationship. In summary, when the male partner is perceived as strong, and the female partner is viewed as weak, the latter may become particularly vulnerable and prone to being hurt in the course of the relationship. Conversely, if the female partner is considered strong and the male partner is perceived as weak, this could lead to the man feeling low self-esteem and humiliated, as he may perceive that the woman does not respect him [3].

Love brain is actually a form of patriarchal internalization and self-gazing gender control. In fact, the love brain is not the person crazy; it is the only option under the paternal force to prove their own constantly, the social gaze internalized into their own inner eyes. They persecute themselves and demand themselves. Behind the sweet is the cultivation of a kind of values, is the girls from the patriarchy under the gaze. Swooning over is also the key to self-abuse, self-weakening, which is to put oneself in a position of weakness, in a position to be saved. In a society where men and women are equal under the law, a voluntary way for women to emphasize their own demands puts them back in the position of subordinate marginals. The love brain’s expectation of a moralized love story in which a male patronizes a female relationship is actually a far-fetched utopia that has never been guaranteed.

Swoon over is the embodiment of the moralization of love, the consciousness of self-marginalization under the subtle influence of the social ideology that men are strong, and women are weak. It is a kind of self-weakening of women and the so-called self-proving behaviour of women when they feel that they need the protection of men. In the wedding ceremony, the father holds the bride’s hand and gives it to the groom, which is also a disguised internalization of paternity. The general structure of today’s society can guarantee women’s basic rights of independence. More and more women can protect themselves, and more and more women become independent in thought. They no longer need to moralize their love to prove their loyalty and to prove that they are worthy of protection.

2.2. Female Psychology in Love

For numerous women in relationships or wedlock, the counsel from their elders to “seek a suitable partner for marriage” is often intended to secure protection from men. This advice presupposes a gender stereotype that portrays men as strong and women as vulnerable, resulting in the moralization of love that reinforces the notion that women require male protection. Consequently, women are expected to idolize and submit to male authority due to societal expectations and self-perception. The moralization of love is grounded in the concept of strong love, which further perpetuates the subjugation of women to a position of weakness.

Love is first a private thing, and the moralization of love is actually public love, the social order in private life. Once love becomes a public affair, the power to define what is good and what is bad is no longer in the hands of the two parties in the private relationship but becomes something that can be determined by the power of the voice. The strong are packaged as good, packaged as worthy of love; this is the essence of the moralization of love, a woman looking for a man, a father to protect her. In this case, the female “love brain” is very obvious. After all, the essence of the swoon-over is self-proof [1]. For example, Wang Baochuan (the third daughter of prime minister Wang Yun in the Yizong of the Tang Dynasty) endlessly proves that she is a thrifty, care-taking and loyal image of love to meet the requirements of society and Xue Pinggui for a good wife. The wild vegetables that Wang Precious Kushiro has been digging for 18 years are themselves participating in a test that she considers to be her own. The key here is self-certification. Therefore, the essence of the love brain is actually a kind of self-gaze.

Self-actualization for men requires only self-transcendence, whereas women must endure significant challenges to attain the freedom to choose their romantic partners. Women encounter more social barriers, as patriarchal norms inhibit their realization of self-worth. Society celebrates the subordinate role that women play, perpetuating the patriarchal narrative that women exist to serve men, which has brainwashed generations of women to embrace self-sacrifice as a virtue. In reality, self-realization opportunities are gender-neutral. Women are entitled to assert their self-worth and should not be reduced to servitude or relegated to mere caregivers within marriage. To attain self-affirmation and recognition, women must embrace their unique identity and reject subjugation [4]. Achieving a healthy personality as a modern woman necessitates a thorough evaluation of one’s self-worth and status and an understanding that genuine happiness and contentment derive from self-affirmation and recognition.

3. Male Power in Mass Media

3.1. Male Supremacy Implication in Film and Television Works

In recent years, more and more narrative films have turned into spectacle films. Spectacle films are pictures that hope to bring a strong visual impact to the audience, and they mainly use the spectacle of the female body. In other words, much of the visual pleasure provided by films comes from the images of women being watched on screen. Whether it is Zhang Ziyi performing songs and dances in Zhang Yimou’s *House of Flying Daggers*, all women are the full embodiment of “being watched” in the patriarchal society. In the patriarchal society, the survival value of women is ignored in the patriarchal culture environment and is always suppressed by men. Family as a female only the living space - has also become the basic field for men to restrict and judge women. Women’s survival rights and life quality are firmly controlled by men, and finally, women’s own identities cannot be realized [5].

With the rise of the feminist movement came many female stars, such as Mika Nakajima, but after her return to Japanese singing, she said, “She prayed for someone to save her, but in the end, she realized that only she could save herself.” The feminist movement is not only represented by female celebrities but also by many writers who warn female readers against heroics. Especially do not preach feminism alone. They believe that girls helping girls is by no means unique. Despite the rise of the feminist movement, there are now many short videos or social media that are used to brainwash people through various channels. Women cannot live without men. As a result, *Cinderella*, *Sleeping Beauty* and other fairy tale movies were performed.

In the movies about the marital crisis in the new century, the proportion of men cheating and the degree of tolerance are obviously higher than that of women, and the plots surrounding the husband cheating are more varied and richer than that of the wife. In the few films involving cheating wives,

women are more harshly criticized. Women who cheat will face more severe punishment than men, which is also reflected in the traditional concept of male superiority and female inferiority [6].

Men shape women through mass media, and women are shaped by mass media in accordance with the cultural rules of modern society. The emerging mass media conveys the concept of gender difference in society to countless audiences [7]. Since the 1990s, mass media have increasingly played an extremely important role, thus rapidly constructing the content of people's lives. Images interpreted by media make people imitate them consciously or unconsciously, thus further strengthening the dominant position of men and putting women in a more depressed situation. In the complex social and cultural situation, due to the role of various environments created by mass media and numerous inter-mapping phenomena, women cannot be clearly aware of their own status and the real environment they are in and thus tend to lose themselves in the complex phenomena. Finally, it is difficult to escape to return to the order, and potential norms of the society centred on male culture.

3.2. Male Supremacy Implication in Film and Television Works

The Internet has recently been flooded with short videos that try to brainwash young people's views on love, such as girlfriends who have to go home after work to cook and take care of their boyfriends, who urge them to cook quickly. With no regard for the fatigue of the girl's own body, some people may think that these videos exist as a joke and laugh it off. However, some people are poisoned by these beliefs and creating a mental divide between men and women. Maybe people think this is part of the reason why men's rights and women's rights are so extreme now, and some people unnaturally label women as emotional. This is the most profound form of female brainwashing [8].

Women who live under the domination of male culture are constantly influenced and shaped by male-centred culture, no matter their behaviour or way of thinking. This gender acquired by culture is called social gender. This gender requires women to be beautiful, gentle, virtuous, weak, spoony, generous and selfless in maternal love, worship and loyalty to their husbands, and at the same time to be industrious, careful, love and sacrifice to build a happy family. Such female images are all conspiracies of men. The stereotype of female roles is established by culture, which makes the potential of female personality development repressed and makes women become the secondary sex attached to the male sex and born only for men.

Women are vulnerable and helpless under the shape of men. True happiness is a good destination, a man to rely on for life. Social culture tells women that men are the sun gods who save them, and women can only be happy if they devote themselves to serving men. In order to get the salvation of men, beyond their own suffering fate, to do their best to get the love of men.

When people talk about feminism, it is not about making men and women antagonistic. It does not mean that if male chauvinism wins, it can eventually enslave women. If feminism wins, it can enslave men. Male chauvinism is an objective existence in the course of human development, and feminism is the awakening of the thought of female figures in an era. There is no denying that male chauvinism has led almost all human activities in history. For example, except for Wu Zetian, the highest power in the history of the Chinese nation was all male. It is worth mentioning that feminism woke up quickly in the 21st century [9]. The appeal of feminism is to be a human being, and to be a human being is to have the same birthright rights and duties as the human male. The feminist banner has been carried, but men have nothing to panic about, which shows that society is progressing and developing in a more civilized and rational direction. Admittedly, this is still a more patriarchal society than a feminist one. They are dominated by men, especially those who earn money and take on the responsibility of being the breadwinner. In the stereotype, women are more assigned to take care of the family, husband and children. How to solve the problem of male strong

and female weak, male superiority and female inferiority, “love brain” is worth pondering and discussing.

4. Solutions

4.1. Recognize Reality and Safeguard Women’s Rights

In daily life, women should be wary of the eyes of male society and realize that the so-called “good woman” is nothing but a social fraud, while becoming “a complete person” should be the first issue for all women. Instead of becoming the standard answer of “good woman”, people recognize the social complicity of the moral prison of “good woman” from the institutional level. In this way, women can face their own desires and interests, break away from being kidnapped and urge themselves to become a complete and independent person in a general sense. In fact, in everyday life, all of women can start from scratch, with a small start, and make ourselves feminist [10].

4.2. Communicate Effectively and Avoid Blindly Following the Trend

Online videos and articles from various “love supreme” and “dating advisers” impart love techniques, such as how to manage the other person’s finances and get them to initiate flirting. If individuals are unable to perform these things, it is evidence that the other side does not love themselves. This is true whether the criterion for selecting a marriage applies to boys or girls. Additionally, due to these abilities, they decide to put each other to the test, but in the end, their sweetheart gives up.

These love skills cannot be completely believed, although some of them, while empirical, can really help people figure out if the other person is right for people [11]. Many love techniques are also unfounded or do not apply to themselves; being blind to believe will only make their relationship worse and worse. Whether the other party is suitable for themselves, or to rely on their own heart to understand.

4.3. Know to Give and Know to Take

For the market to maintain the stability of market order, it is necessary to maintain the balance between supply and demand. When out of balance, the market is in turmoil, and the same goes for love. A good relationship needs two people to go both ways; if it only relies on one person’s efforts to maintain it, then the relationship will not last long. Many women in relationships will concentrate on providing because they believe that if they give more, a guy will love her even more. In actuality, men are not drawn to this type of “giving” nature in women because they do not value things that they have to pay for. If a woman wants to get attention from a man, she must know what to ask for from a man when she pays for him. Men should know that women do not take women’s kindness for granted and that men should do something for women. American emotional psychologist John Gray said that a woman’s duty should not be paid because what really likes to pay for men, women do a good job of accepting men’s pay; it is the best reward for a man.

5. Conclusion

In fact, in every pair of love relationships, men and women should be equal and should be harmonious love; such a love relationship is healthy. Only when two people find a comfortable relationship at the same time can they find a balanced life. In this way, even if two people quarrel, they will think of each other, which is the biggest meaning of love and marriage.

Moreover, as people all know, in today’s fierce market competition, men and women are competing for who is strong and who is weak, who is high and who is low. In some cases, they may

surpass men and become strong. If people do not see the changes and progress of the times, people still cling to the traditional gender role model of “men are strong, and women are weak”; women are the ultimate victims of love relationships or marriage relationships. Therefore, women should defend their rights, do not be the ones with the “love brain” so that women’s rights better play to the maximum advantage. This is the greatest significance and purpose of research.

The study of women’s love and rights may not be very deep. Due to lack of time to do empirical research and then the lack of data, there are still distant from the reality relative to the theory and some personal experiences. Thus, more researchers can work on this topic. People firmly believe that women will be better able to defend their rights in the future.

References

- [1] Ebert, T. L. (1988). *The romance of patriarchy: Ideology, subjectivity, and postmodern feminist cultural theory*. *Cultural Critique*, (10), 19-57.
- [2] Tavis, C. (1993). *The Mismeasure of Woman*. *Feminism & Psychology*, 3(2), 149–168.
- [3] Dalessandro, C., & Wilkins, A. C. (2017). *Blinded by love: Women, men, and gendered age in relationship stories*. *Gender & Society*, 31(1), 96-118.
- [4] Thompson, N. M. (2007). *The Chick Flick Paradox: Derogatory? Feminist? Or Both? off our backs*, 37(1), 43-45.
- [5] Haugen, T., Säfvenbom, R., & Ommundsen, Y. (2011). *Physical activity and global self-worth: The role of physical self-esteem indices and gender*. *Mental Health and Physical Activity*, 4(2), 49–56.
- [6] Kuhn, A. (2004). *The state of film and media feminism*. *Signs: Journal of Women in Culture and Society*, 30(1), 1221-1229.
- [7] Beck, D. B. (1998). *The “F” word: How the media frame feminism*. *Nwsa Journal*, 139-153.
- [8] Wang, Q. (2018). *Young feminist activists in present-day China: A new feminist generation?* *China Perspectives*, 2018(3), 59-68.
- [9] Du Vernay, D., & Weis, M. (2013). *Feminism, sexism, and the small screen: Television’s complicated relationship with women*. In J. J. Foy & T. M. Dale (Eds.), *Homer Simpson Ponders Politics: Popular Culture as Political Theory* (pp. 163–180). University Press of Kentucky.
- [10] Chung, D. (2005). *Violence, control, romance and gender equality: Young women and heterosexual relationships*. *Women’s Studies International Forum*, 28(6), 445–455.
- [11] Fitzpatrick, M. A., & Winke, J. (1979). *You always hurt the one you love: Strategies and tactics in interpersonal conflict*. *Communication Quarterly*, 27(1), 3–11.