

Research on the Theoretical Progression of General Secretary's Important Discourse on Women's Issues

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Abstract: *The world is undergoing profound changes unseen in a century. The degree of globalization is deepening. While the development of women in various countries has made great progress, their development demands are still increasing. As socialism with Chinese characteristics has entered a new era, Chinese women are faced with new opportunities and new challenges. Under these circumstances, General Secretary Xi Jinping has made many speeches on women's issues on important occasions at home and abroad. His discourse is based on Marxist women's theory, the women's theory of successive generations of Communist Party leaders, and the excellent traditional Chinese women's thought. The three constitute the theoretical source of its discussion. Focusing on women's special needs, realizing individual equality of women's rights to development, building a family civilization with family education and morals, strengthening the reform and innovation of the construction of the three natures of women's federations, and promoting global women's development. These are the key nuclei of his important discourses. General Secretary Xi Jinping's important discourse on women's issues is rich in connotation, profound in thought, and has great practical significance. As a film with rich connotation, Disney's live-action Mulan film has attracted much attention. This article uses the literature data method and text analysis method to analyze the characteristics of the real-life version of Mulan and its connection with post-colonial theory. By analyzing the cultural, historical and gender identity of the film, it explores its inherent cultural significance and profound connotation.*

Keywords: Important Discourse on Women's Issues; Global Women's Development; A Community with a Shared Future for Mankind.

1. THE CONTEXT OF THE APPEARANCE OF GENERAL SECRETARY XI JINPING'S IMPORTANT DISCOURSE ON WOMEN'S ISSUES

China has entered a new era, and the world is in the midst of major changes never seen in a century. In general, the development of women's career is steadily moving forward in all countries, but with the continued outbreak of the epidemic, there are both opportunities and challenges for women's development. In response to the highlighted women's issues, General Secretary Xi Jinping has made a series of important speeches, and these important speeches have their own unique context of appearance. *Mulan Ci* (*Mulan Poetry*) is a folk song of Yuefu from the ancient Northern and Southern Dynasties in China. It is a long narrative poem. It tells a story of a girl named Hua Mulan, who dresses as a man, joins the army for her father, and finally returns home after a series of things. Based on Mulan's story, it has been adapted to create many forms of art works, including films, TV series, operas, novels, animation and other types of works.

In 2020, Disney launched a live-action film 'Mulan'. This film is a remake of the 1998 animated film 'Mulan'. These two versions of the story are based on the traditional Chinese culture. At present, some scholars from the perspective of comparative study, also from the cross-cultural, feminism, environmental protection, or from the film on behalf of the image based on the analysis of Mulan live version of the film, of course, there is no lack of analysis from the perspective of post-colonialism. Different scholars have different views and research perspectives on the live-action version of "Hua Mulan." These studies provide rich and valuable thinking for the author's research. On the basis of predecessors, the author will use text analysis research methods to analyze the plot of the film and the behavior language of the characters. To explore issues such as culture, identity, and power in the context of post-colonialism, and to reveal the critical significance.

1.1. Realistic Needs of Promoting Women's Development in the Context of "both the Domestic and International Situations"

Since the 18th National Congress of the Communist Party of my country, the Party Central Committee with Comrade Xi Jinping at its core has led all aspects of our country to achieve historic achievements and undergo

historic changes. In the process of creating a new path of Chinese-style modernization and a new form of human civilization, General Secretary Xi Jinping has made a new judgement on the main contradiction in China's society from the strategic overall perspective of the great rejuvenation of the Chinese nation, i.e. "it has been transformed into a contradiction between the people's ever-growing needs for a better life and unbalanced and inadequate development". In the process of realizing the Chinese dream of the great rejuvenation of the Chinese nation, the general public, including women, have a growing need for a sense of material and spiritual access, happiness and security. At the same time, the world is in the midst of a major change unprecedented in a century, the international development landscape and global governance system are facing shuffling and adjustment. Building a community with a shared future for mankind is the concrete response of Chinese wisdom and strength to the unprecedented changes in a century. Under the premise that women account for half of the human race, gender inequality and women's issues in different fields in various countries are deeply concerned about the further construction of a community with a shared future for mankind, and building a world of lasting peace, universal security, common prosperity, openness, inclusiveness, cleanness and beauty requires Solving the existing common problems of women. The promotion of the building of a gender-equal community with a shared future for mankind is the proper meaning of the major changes in the world unseen in a century. Against the backdrop of the "both the domestic and international situations" at home and abroad, General Secretary Xi Jinping's important remarks on women's issues are not only based on China's practical needs to promote women's development, but are also in line with the inherent aim of achieving gender equality in the concept of a community of human destiny.

1.2.Reflections on the Practical Problems of Chinese Women in the Context of the New Era

Since the new era, the socialist system with Chinese characteristics has been continuously upheld and improved under the leadership of the Party. The acceleration of the country's modernization process has enabled Chinese women to further develop in the fields of economy, employment, education, and health. The advancement of socialist advanced gender culture has also Accelerates the renewal of the concept of equality between men and women. However, the transformation of the main contradiction in society also reveals that women's development is facing severe challenges: the outstanding problem of unbalanced and insufficient regional women's development; the follow-up promotion of women's poverty alleviation and sustainable development; the "absence" of women among the decision-makers in all fields; the development problems of special women groups such as rural women, women with disabilities, ethnic minority women, widowed and divorced women; chronic diseases such as domestic violence and bad marriage habits, especially the emergence of the "motherhood crisis" caused by the epidemic and the vulnerable in the post-epidemic era Women face a greater risk of falling back into poverty, etc. General Secretary Xi Jinping pointed out: "Our party has always insisted on the realization of women's liberation and development and the realization of equality between men and women on the banner of its struggle." Women's issues in the new era have their own new characteristics. How to grasp the new goals and new trends of women's development in the new era, Constructing a new concept of women's development is an important issue that the party, the government and the whole society need to think about and solve.

1.3.Realistic Responses to Women's Development Demands in the Context of Globalization

Women's issues are one of the most important issues concerning the survival and development of mankind. With the deepening of economic globalization, world multipolarity, cultural diversity and intelligent information technology, the development level of women in many fields such as education, political participation and health has made a qualitative leap compared to that before the 1995 Beijing World Conference on Women, but the level of women's development is still uneven across countries and regions, and the distribution of rights, opportunities and resources between men and women is still unequal. According to the data from the United Nations, women hold only 28% of management positions worldwide, the ceiling for women's promotion is difficult to break, and they are still under-represented in the field of science and technology. In addition, women's vulnerability to war and epidemics often makes them more vulnerable, especially in the light of the epidemic in 2020, which has become a new variable affecting global gender equality and women's development. The instability and uncertainty of the international situation has led to an increasing number of women's development demands around the world, and the common problems of international women's development are gradually emerging.

2. THE THEORETICAL SOURCE OF GENERAL SECRETARY XI JINPING'S SERIES OF IMPORTANT EXPOSITIONS ON WOMEN'S ISSUES

Theories do not arise out of thin air. The emergence and development of any theory has its own profound theoretical logic. Examining the theoretical origins of General Secretary Xi Jinping's important expositions on women's issues

will help us better grasp the inherent concepts of his important expositions on women's issues. The theory of post-colonialism is an academic trend of thought with political and cultural judgment that emerged in the Western academic circles in the 1970 s. It has no fixed meaning and is constantly changing due to time and place. Therefore, it is difficult to grasp its antelope horns. However, although it is constantly changing and complex, it still has basic characteristics. Post-colonial theory includes two basic concepts, namely, post-colonial theory and post-colonial literature. [1]

The former mainly refers to the European imperialist powers to change the old colonial way (force invasion) into political, cultural, ideological, economic and other new ways to oppress the former colonial. The latter is the " non-mainstream literature " which is different from the " mainstream literature " of European (British, French) colonial countries.

2.1 Theoretical Cornerstone: Marxist Theory of Women

General Secretary Xi Jinping's important discourse on women's issues has its roots in Marxist theory of women. To deeply understand the theoretical logic of his discourse, we must trace the origins in the original Marxist classics. Karl Marx and Friedrich Engels made women a key object of study in their research into the laws of human social and historical development, and addressed women's issues to varying degrees in many of their writings and letters, such as "Communist Manifesto", "Socialism: from Utopian to Scientific", "The Origin of the Family, Private Property and the State" and so on.

From the perspective of the historical development of human society, Marx and Engels revealed that the root cause of women's oppression lies in the class oppression caused by private ownership. The rapid development of productive power led to the gradual acquisition of ownership of the means of production by male workers following the great division of labour in society. The emergence and development of private property divided classes and reduced women from their higher position in the matrilineal clan to the subordination of men in the economic and reproductive spheres. Not only did private ownership lead to the creation of class oppression, but also within the framework of class analysis Engels argues that class oppression is coterminous with gender oppression. The initial class antagonism that emerged in history coincided with the development of confrontation between husband and wife under individual marriage, and the initial class oppression coincided with the oppression of women by men. Gender oppression is a particular manifestation of class oppression under conditions of private ownership and is a microcosm of class oppression in society within the family. Especially in the era of machine industry, women as workers began to be alienated and became the instruments of capital under the domination of private ownership.

Marx and Engels explained the path of women's emancipation from the perspective of both social and family emancipation. Firstly, the elimination of private ownership and the emancipation of the proletariat is the fundamental way to achieve women's emancipation. Both women and the proletariat were oppressed by private ownership, so women's emancipation could be combined with the proletarian emancipation movement to get rid of unequal gender relations and class oppression on the basis of eliminating private ownership. Secondly, participation in social work is a prerequisite for women's emancipation. Engels proposed that women should not be confined to the family but should return to the public sphere and solve the problem of equality between men and women on the basis of the economy. The emancipation of women, the equality of women with men, is and will be impossible if women are still excluded from the productive work of society and confined to the private work of the family. Finally, the socialization of domestic work is a necessary condition for the emancipation of women. Women's emancipation requires the dissolution of private domestic work into public service. The unproductive and private nature of domestic work dissolves the value of women's labour, so it is necessary to promote the socialization of domestic work through the establishment of public services and welfare undertakings to completely liberate women from domestic work.

Marx and Engels affirmed the great role of women in driving social development in terms of their relationship with revolution and social progress. In class societies, women suffer the most oppression and therefore their revolutions are the most radical. When examining the laws of existence and development of human society, Marx and Engels, in particular, put forward two theories of production from a materialist perspective: the production of the means of subsistence and the production of man's own self. The production of the means of subsistence cannot be separated from the gender division of labour in society; the reproduction of human beings also affirms the social significance of women in reproductive value, emphasizing that both women and men are the creators and promoters of social civilization.

2.2 Succession of the Times: the Theory of Women's Emancipation and Development by Successive Leaders of the Chinese Communist Party

General Secretary Xi Jinping's important discourse on women's issues is in line with the Party's theory of women's emancipation and development as expressed by successive generations of leaders. The adherence of successive generations of leaders to Marxist women's theory and its methodology has provided a scientific basis for analysing and resolving women's issues in the new era.

In 1919, the young Mao Zedong had already begun to pay extensive attention to Chinese women's issues, and in the constitution of the Association for the Study of Problems, he had specifically listed women's issues in relation to women's participation in politics, education, occupation and family. During his long revolutionary practice, Mao Zedong creatively combined the Marxist theory of women with the Chinese revolution, guided the women's liberation movement during the New Democratic Revolution and after the founding of the People's Republic of China. Taking into account the semi-colonial and semi-feudal nature of Chinese society, Mao proposed that Chinese women were bound by the four cords of power, such as clan power, divine power and marital power. The emancipation of working women is inseparable from the victory of the whole class. He grasped the general source of inequality between men and women, integrated the Chinese women's liberation movement into the national class liberation movement of the New Democratic Revolution and tried to find a viable path for women's liberation. At the same time, Mao followed Marx and Engels' theory of the role of "women's heaven" and raised the role of women, who make up half of the population, in revolution and construction to the strategic level of being a force that determines the victory or defeat of the revolution. After the founding of the People's Republic of China, he emphasized the social value of equality between men and women, Chinese women are a great human resource, and the slogan "Women can hold up half the sky" was a powerful spiritual force to promote the awakening of women's subjective consciousness and mobilize them to participate in socialist construction.

With Deng Xiaoping as the core, the second generation of the Party Central Committee leadership collective, guided by reform and opening up, further combined Marxist women's theories with the reality of Chinese women, and led women to open up a socialist women's development path with Chinese characteristics that was adapted to the laws of Chinese women's development, and women's undertakings were developed significantly. First of all, Deng Xiaoping pointed out: What is the Women's Federation about? Isn't it all about political work? political work should be put into practice on top of the economy. He stressed that economic construction should be the centre, liberating and developing productive forces, and guiding women out of the home and into society. Secondly, Deng Xiaoping inherited the theory of training women cadres from his predecessors, and not only took the advanced elements among women as one of the largest sources of Party cadres for selection and training, but also paid great attention to keeping the women cadres young, which provided political guarantee and practical basis for the upgrading of women's political status and cultivation of cadres' talents. This solved the problem of what kind of women cadres to train and how to train them. Finally, since the Third Plenary Session of the Eleventh Central Committee, China has embarked on a new journey of reform and opening up. From a historical and global perspective, Deng Xiaoping clarified new ideas for women's work in the new era, encouraged Chinese women to exchange and cooperate with women from all over the world, and put forward the important assertion that women cadres should see the world, and rural women should also see the world. In 1979, the All-China Women's Federation had successfully resumed friendly cooperation with women's organisations and children's institutions in 64 countries.

The important thoughts of "Three Represents" has developed the socialist theory of women with Chinese characteristics as it advances with the times. On the one hand, it was the first time to systematically summarise the scientific connotation of the Marxist concept of women, i.e. a scientific analysis and generalisation of such fundamental issues as the evolution of women's social status, women's social role, women's social rights and the ways in which women can fight for emancipation. He affirmed that women are a great force in creating human civilization and promoting social development. He also called on the whole Party and society to establish a Marxist view of women. The high-level generalization of the Marxist view of women is a major theoretical achievement of the sinicization of Marxist women's theory, and provided a strong theoretical support for solving real women's problems. In 1995, at the opening ceremony of the Fourth World Conference on Women, Jiang Zemin solemnly declared that equality between men and women is a basic state policy for the promotion of social development in China. In the same year, the first special plan for women's development, the Programme for the Development of Chinese Women(1995-2000) was drawn up. The Programme for the Development of Chinese Women(1995-2000) was promulgated, marking the elevation of the cause of women's development to the level of a strategic layout. The elevation of gender equality to the level of a basic state policy is not only a sublimation of our Party's

understanding of the cause of women, but also a major practical achievement in the Chineseisation of Marxist theory on women, and a unique contribution by China to the international women's movement.

The Party leadership represented by Comrade Hu Jintao attached great importance to women's work. Based on the scientific outlook on development, He actively explored feasible strategies that can promote the cause of Chinese women into a healthy and rapid development track, opened up a new situation in the development of the cause of women in socialism with Chinese characteristics. In 2005, at a conference to mark the 10th anniversary of the UN Fourth World Conference on Women, Hu Jintao stressed that we would insist on implementing the scientific concept of development and promote the cause of women in the process of economic and social development. Women's issues were essentially development issues and must be solved through development, and through laws, publicity and other means to continuously implement the basic state policy of gender equality in all practices and actively created conditions for women to equally exercise their democratic rights in accordance with the law, to equally participate in economic and social development and to equally enjoy the fruits of reform and development.

2.3 Cultural Roots: Excellent Chinese Traditional Women's Thought

General Secretary Xi Jinping upholds cultural confidence and believes that excellent Chinese traditional culture is the spirit and lifeblood of the Chinese nation. This foothold and starting point makes General Secretary Xi Jinping pay more attention to the positive influence of excellent traditional culture on the development of women in the new era. Xi Jinping's important discourse on women's issues is rooted in the spiritual genes of excellent Chinese traditional culture, especially the creative transformation and innovative development of ancient women's virtues and ideas on women's family building.

2.3.1. Excellent Traditional Chinese Women's Virtues

Under the influence of traditional cultural concepts such as benevolence, righteousness, propriety, wisdom and trust, the unique spiritual and moral qualities of Chinese women such as loyalty, filial piety, family harmony, thrift, dignity and elegance have been nurtured. The existence of outstanding women in different periods of history are all testament to the value of excellent traditional women's virtues. General Secretary Xi Jinping attaches importance to the women's virtues of traditional culture that have cross-age value and gives them new content in line with the development of the times.

2.3.2. Traditional Women's Family Building Ideas

Since ancient times, the Chinese people have valued family and affection. Mothers are the first teachers of their children, teaching them by example, and their position in family building is self-evident, being an important pillar in the cultivation of family values. Many instances all emphasise the vital role of women in caring for the family and educating their children. General Secretary Xi Jinping's discourse on women's issues is full of content on women's family building under the guidance of traditional Chinese family virtues, and emphasises the need to give full play to the unique role of women in promoting Chinese family virtues and establishing good family ethics. These are all inheritance and development of traditional Chinese women's family building ideas.

3. THE INNER CONCEPT OF GENERAL SECRETARY XI JINPING 'S IMPORTANT EXPOSITIONS ON WOMEN'S ISSUES

Since the 18th CPC National Congress, General Secretary Xi Jinping has made a series of speeches on many occasions in the light of the new situation of women's development at home and abroad, focusing on the special needs of women, the three equalities of women, women's participation in the construction of family civilization, the reform of women's federations and global women's development. He has given in-depth consideration to the new requirements and missions for the comprehensive development of Chinese women and women around the world. His profound and logical discourse has given the socialist theory of women with Chinese characteristics a rich connotation for a new era.

3.1 The People-Centered Development Theory that Pays Attention to the Special Needs of Women

People are made up of individual people. As a group of women, who make up half of China's numbers, they are an important part of the composition of the people and have always been the object of General Secretary Xi Jinping's attention. Since the 18th National Congress, the Party Central Committee, with Comrade Xi Jinping at its core, has

taken poverty alleviation, aspiration and wisdom as its breakthrough point, provided various types of technical training to 10.21 million poor rural women and women's backbone, strived to promote poverty alleviation among poor women by expanding family income, expanding employment channels and upgrading skills, focused on the economic development of poor women, and in areas such as institutional provision, employment and entrepreneurship, culture and education, and social security to help poor rural women get rid of poverty and become rich. Focusing on the outstanding public health problems that threaten women's health and listening to women's health needs, especially the health needs of rural women, women with disabilities, migrant women, middle-aged and elderly women and women from ethnic minorities, and doing a good job of screening rural women for two types of cancer. Focusing on female education, eliminating the gender gap in compulsory education, and taking measures to ensure that all girls can afford and attend school safely, developing vocational and lifelong education for women to help them adapt to changes in society and the job market. Girls also represent the future of a nation, and this discourse takes into account the future needs of women and girls in terms of health and education, the realities of gender differences and, in particular, the special needs of particular groups of women, from the perspective of the long-term development of society. General Secretary Xi Jinping also placed special emphasis on the protection of women's rights and interests during and after the epidemic. Faced with the new challenges of fighting the epidemic and promoting economic and social recovery, President Xi Jinping once again stressed at the first phase of the 15th G20 Leaders Summit the need to help women escape the impact of the epidemic, pay attention to the special needs of women, implement the Beijing Declaration and Platform for Action, contribute to the development of women's cause in the post-epidemic era, closely integrate the prevention and control of the epidemic with the protection of women's rights and interests. He calls on the world to It also calls on all countries to pay attention to women's issues during and after the epidemic. All these discourse profoundly reflect General Secretary Xi Jinping's people-centred development ideology and values, which are concerned about the well-being of women, especially special groups of women. Ultimately, the starting and ending points of these statements are to realise, safeguard and develop the fundamental interests of women, to realise every woman's pursuit of a better life and to promote the free and comprehensive development of women.

3.2 The Theory of Individual Equality to Realize Women's Right to Development

The pursuit of gender equality is a great cause. The focus on achieving gender equality in Marxist women's theory was the starting point for General Secretary Xi Jinping's important speeches on women's issues. In 2012, the 18th National Congress of the Communist Party of China included gender equality as the basic national policy for the first time. and in 2017 General Secretary Xi Jinping again emphasised adherence to the basic state policy of gender equality in his 19th Congress report, reflecting his concern for gender equality in the development of a socialist society with Chinese characteristics. The issue of equality remains a concern as always, and it also reflects China's firm determination to empower women and achieve equality between men and women in the new era. In order to better realise women's right to development, China has not only elevated it to the national level, but also introduced a series of relevant laws and regulations, such as the Law Against Domestic Violence and the Law of the People's Republic of China on the Promotion of Family Education, Women equally exercise their democratic rights in accordance with the law, participate equally in economic and social development, and equally enjoy the fruits of reform and development. The three dimensions of equality fully embody General Secretary Xi Jinping's concept of individual equality in women's development and enrich the contemporary connotation of gender equality in the new era. The three equalities correspond to the equality of rights, opportunities and outcomes for men and women respectively. Women's equal exercise of democratic rights in accordance with the law essentially ensures that men and women are given equal status to participate in the management of state affairs from the source. The essence of women's equal participation in economic and social development is that the state guarantees that women and men share the opportunity to enjoy a brilliant life, the opportunity to make dreams come true, and the opportunity to grow and progress together with the motherland and the times. The essence of women's equal access to the fruits of reform and development is to guarantee the balanced development of women's groups, so that development benefits all people, including women, and that de jure equality is truly translated into de facto equality. He stresses the need to adhere to the basic state policy of equality between men and women and to give full play to the great role of women; to protect women's rights and interests in accordance with the law and to optimise the social environment for women's survival; to eliminate all kinds of discrimination and prejudice against women and to guarantee that every woman has the opportunity to excel and to make her dreams come true. These important discourses by General Secretary Xi Jinping all stand on the theoretical basis of equality between all individual men and women, and aim to break all kinds of stereotypes and old customs that hinder women's development and promote women's empowerment and gender equality.

3.3 The Theory of Family Civilization of Building Family Ethics

In 2013, General Secretary Xi Jinping emphasized that attention should be paid to the unique role of women in promoting the Chinese family virtues and establishing a good family culture, which is related to family harmony, social harmony and the healthy growth of the next generation. The family is the cell of society, and whether the family is harmonious is related to whether each family member can develop freely and comprehensively. Women have an irreplaceable role in the creation of a harmonious atmosphere in the family, the conduct of family education and the formation of a good family culture. Therefore, General Secretary Xi Jinping emphasised that women should consciously shoulder the responsibility of respecting the elderly and educating their children, play a role in building family virtues. General Secretary Xi Jinping emphasised that the transmission and construction of good family ethics is closely linked to the future and destiny of the country and the nation. With the awakening of women's subjective consciousness, women are slowly gaining economic independence and holding more say in the family. Women should make good use of their historical traditions and motherly role to give full play to their unique role in the building of family ethos in the new era, incorporating core socialist values and traditional Chinese family virtues into the cultivation and transmission of family ethos. Good family ethos will lead to good practices and social ethos, which will in turn improve the civilisation of society as a whole and contribute to the creation of a new road to Chinese-style modernisation and a new form of human civilisation.

3.4 The Theory of Strengthening the Women's Federation's Reform and Innovation

General Secretary Xi Jinping pointed out that on the path of women's development in socialism with Chinese characteristics, promoting women's cause and doing a good job in women's federations must have a spirit of reform and innovation. The reform of women's federations is to always grasp the new means of promoting women's development in the new era and to constantly broaden new channels for women's work. 2015 Central Party Group Work Conference included the reform of all federations, including women's federations. In the layout of the overall deepening reform and pointed out that we should effectively maintain and enhance the political, advanced and mass nature of Women's Federation. As an integral part of the party's mass organizations, the women's federation is a women's organization under the leadership of the party, and it is the basic force to promote women's liberation and development. Maintaining and enhancing the political, advanced and mass character of women's organisations is a core requirement in the reform of women's federation. First, to maintain and enhance the political nature of women's federations. The political nature is the fundamental guarantee that the work of women's federations will proceed along the right path. Under the historical orientation of the new era, women's federations at all levels must always maintain and constantly enhance their political nature. Second, to maintain and enhance the advanced nature of women's federations. Women's federations have a unique advantage in having institutionalised channels for legislative proposals and policy advocacy, which is incomparable to non-governmental women's organisations in other countries. In the new era, women's federations should always maintain and enhance their advanced character, focus closely on the general work of the Party and the State, intensify reforms, take the initiative to adapt to the new normal, construct new models, and organise and mobilise more women to be at the forefront of the times. Third, to maintain and enhance the mass nature of women's federations. In the face of challenges such as the stratification of gender interests brought about by the reallocation of resources under the new situation, the diversified interests of women's groups and the emergence of new social organisations, women's federations must maintain and strengthen their mass nature in grasping the real needs of women's groups, safeguarding their legitimate rights and interests and working at the grassroots level.

3.5 China's Proposition to Promote the Development of Global Women

President Xi Jinping has made important speeches specifically on women's issues at two international occasions, the 2015 Global Women's Summit and the 2020 High-level Meeting of the United Nations General Assembly. From the SCO summit to the APEC meeting to the G20 summit, President Xi Jinping has made a series of expositions at various multilateral diplomatic events, effectively incorporated a gender perspective into the new development agenda and gave a Chinese solution to the era of global women's development. In the process of building a community with a shared future for mankind, President Xi Jinping also paid close attention to the issue of gender equality and put forward positive proposals to promote the development of the global women's cause, such as increasing women's participation in economic activities, attaching importance to safeguarding women's rights and interests in epidemic situations, eliminating violence and discrimination against women, creating a peaceful international environment, and strengthening cooperation in women's cause, etc. These ideas combine current tasks with long-term goals, responding to the current requirements of the times for women's development, convey policy support for women's development worldwide, and inject strong spiritual power for women's development worldwide.

Firstly, President Xi Jinping believes that if we want to crack the international problem of women's underdevelopment and inadequacy in the world, the most fundamental way is to promote the simultaneous development of women and economic and social development, support and help women to enjoy a brilliant life, and let women walk in the forefront of the times. His remarks provide a reference direction for other countries on where they should make efforts to address the issue of women's economic participation. Secondly, in promoting the path of global women's development, President Xi Jinping has always put the protection of women's rights and the realization of gender equality as the top priority. He also expresses the importance attached to the protection of women's rights and interests during and after the epidemic, closely combining the response to the epidemic, resumption of work and production with the protection of women's rights and interests. This is an active social policy to address the sudden and lasting challenges of the epidemic to the entire human society, including women in general. Thirdly, President Xi Jinping has repeatedly emphasised that women's issues need to be eliminated in parallel with the building of an inclusive social culture. He reshapes the social and cultural structure as a breakthrough, advocates the involvement of more and more men, the elimination of prejudice, discrimination and violence against women to make gender equality a truly common code of conduct and value standard for the whole society to follow. Fourthly, President Xi Jinping advocates that high-level women from all countries should engage in friendly exchanges and political dialogue, seek gender equality and in-depth cooperation in the field of women, so that women can become the main participants and equal beneficiaries in building a community of human destiny with gender equality.

4. CONCLUSION

In the new era, General Secretary Xi Jinping has published a series of discourses on women's issues, combining the new laws and practices of women's development in the new era, re-examining women's contributions to the family, society and the international arena, profoundly grasping the internal logic and objective laws of women's development in the two directions of internal factors that stimulate women's subjective development and external factors that improve women's development. It is the latest achievement of the sinicization of Marxist women's theory, as well as providing Chinese experience and Chinese power for global women's development. We should fully understand the contemporary significance of Xi Jinping's discourse on women's issues, and use General Secretary Xi Jinping's important discourse on women's issues to guide the practice of women's work in the new era on the path of socialist women's development with Chinese characteristics, so that the broad mass of women's groups can participate more widely and better in the construction of a community with a shared future for mankind, and in the realization of the Chinese dream of the great rejuvenation of the Chinese nation.

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