

Interpretation of the Family and Social Function of the Contemporary “two-end Marriage” Phenomenon

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Abstract: In recent years, due to the changes in China’s social conditions, economic development and related national policies, the relevant marriage and family situation has also changed, such as diversified marriage and childbearing methods, higher divorce ratio, simplified family structure and the open concept of marriage and love. The author by telling in Jiangsu and Zhejiang, a new form of marriage, commonly known as “two marriage”, and combined with Fei Xiaotong “birth system” related and theoretical system, “two marriage” as one of the varieties of contemporary marriage model, is the contemporary social age young men and women against traditional marriage self choice and flexible response to social reality, also indicates the beauty of women gradually pursuit of equal yearning. But at the same time, in the face of thousands of years of profound cultural heritage, the “two ends of marriage” also has its unshakable foundation, “change” and “unchanged” to show the folk wisdom.

Keywords: “Two-ends marriage”; Reproductive system; Racial continuation and odd-even care

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Since the 1980s, the state has adjusted the birth policy and accelerated the modernization process, and China began to enter the era of low fertility rate. The rapid social development and economic progress have changed the concept of fertility and the form of marriage in some areas. As for the birth system, Fei Xiaotong once defined it as “a set of activities where men and women couple each other, have children, and bring up their children together.”^[1] This set of social activities is a series of complex and continuous activities, from sex to reproduction to nurturing, and finally to achieve racial continuation. Thus, “the subsequent status replacement, property replacement and pension problems are also solved”^[2]. Now in some areas of Jiangsu and Zhejiang, a new marriage phenomenon, commonly known as “two marriage”, “not only solves the problem of the man’s family and pension, also solved the problem of the woman’s family and pension, established a new surname rules —— ‘two marriage children a with father a mother, also changed the traditional surname rules ——’ male marry female ‘with father,’ marriage’ with the mother”^[3]. It expounds the change and unchanging of “two-end marriage” and its social functions, and is willing to provide some new thinking interpretation for relevant academic research and a more comprehensive way of thinking about the marriage and fertility system in China.

1. About the “double marriage” phenomenon

Since the implementation of the one-child policy in 1978 to the early 21st century, the first group of marriageable only-child groups have appeared in China, and at this time, the “two-end marriage” began to appear. In 2016, a new family planning policy was officially enacted, allowing a couple to have two children. At this time, “two ends marriage” began to officially appear. It is also called “two ends squat”, “two spell”, as a new oral agreement type of marriage mode, generally both parties agreed to jointly buy marriage room to establish their own small family, there are a small part of their own marriage room, marriage can choose to live in their own marriage room, or take turns to live in both parents’ home. After forming a new family, the young couple still maintain a high degree of contact and communication with both families of origin, that is, commonly known by local people as “come or go”, “come or go”, “do not marry or marry”, which means that “my family is not a daughter, your family is not a daughter-in-law”, neither party means to marry or go. This form of marriage seems to get rid of the traditional form of marriage, neither men marry women, nor women to

recruit men.

2. “Change” and “unchanged” in the “two-ends marriage”

2.1 The change of “two-end marriage”

1.Appellations. The titles stipulated by traditional culture all have their own specific meanings, and the different titles also represent different roles and social relations. In the “two-end marriage” family, excluding grandparents and children will call their grandparents, intending to highlight the relationship between children and grandparents, and improve the closeness to each other. In the view of symbol interaction theory, the different symbols have different cultural meanings. Here, grandparents and grandparents represent different symbols, and take the initiative to eliminate the “outside” shows that these families are intentionally to eliminate the differences, the pursuit of equality. Especially for the woman, the same title means that she has the same status as the man’s family, and there is no difference between the two sides, and the equality of men and women is realized.

2.Property inheritance. Family inheritance involves not only blood inheritance, but also property inheritance. For fear of their daughter to marry other families and property inherited by foreign people, they chose to “marry at both ends”. The boundary of property separation in “double marriage” families is very clear, which is controlled and influenced by single family inheritance. Some children of “double marriage” families’ milk powder money, toy money and tuition fees are all borne by families with the same surname. Similarly, the family property is also inherited by the children of the same surname, with different surnames, the children have the right of property inheritance of their own families, and are not to be acquired by other people. Especially in the rich only-child family, “two-end marriage” is the most suitable form at present.

3.Odeven-even system tending. Everyone will die, but in order to continue the structure of society must prepare the next metabolic organization to complete the continuation. Social evolution and economic development, the younger generation faces economic and family tending multiple pressure, both parents to reduce the burden of children, lift the burden of care and raising grandchildren, agreed two children usually raised by two native families, native family generally will only choose to take care of their surname children, namely two children go to different family life and get different care and education, children seem to become the old children, children parents are also involved in but home or grandparents.

2.2 “Two ends of the marriage” remains unchanged

1.The idea of a children is still deeply rooted. In traditional Chinese society, a fertility-based family is a sustainable career community. This kind of social continuity is a kind of social regulation, and it is not easy to change.”Rites of Rites” said: “faint people, will be two surnames good, up to the temple, and after the later generations, so the gentleman heavy.”Fertility is both instinct and social requirement, families need to bear, race needs to continue. Although “two-end marriage” is a change of modern marriage mode, the requirement of family for fertility still exists, and the need of men and women to inherit their children is still prevalent.

2.Put more emphasis on caste. A very obvious feature of the “two-end marriage” is that the children with the same surname will get more care and care from the family with the surname, and even have the power of property inheritance, which is very in line with the traditional Chinese culture. The transmission of surnames is still done with the traditional ideas at work. In addition, the surname, as a status symbol of nature, naturally represents more power of the surname, then the surname is very important, both families will strive to have their own surname children, which in the “two marriage” both sides agreed to have two, respectively with the father’s surname and the mother’s surname has been well confirmed.

3.The preference for sons still exists. Traditionally believe that boys are an important force in the continuation of the family. Many traditional families want to have boys to shoulder the responsibility of succession, inheritance and pension, which are also many cases in the new form of “two ends of marriage”. For example, before the birth of the child, the two sides have made an oral agreement that the first child follows the father’s surname and the second child follows the mother’s surname, but when the first child is a girl and the second child is a boy, the man’s family intends to violate the previous agreement and compete for the right of the boy’s surname, making both sides unhappy and the conflict cannot be resolved.

3. Social function analysis of the phenomenon of “two-ends marriage”

1.Equalization of men and women. Since the reform and opening up, China’s economy has developed rapidly, especially in Jiangsu and Zhejiang provinces, with a higher level of economic development. At the same time, with the gradual opening up and development of the society, the status of women have gradually reached the same position as that of men, and they also have their own right to speak. When an only child reaches marriage age, traditional marriage patterns always make one parent empty-nesters. Based on reality, people tend to choose forms of marriage that are more conducive to their own needs.

2.Support the elderly to meet the two-way emotional needs. The traditional male marriage and female marriage means that the woman marries into the man's home, separated from the family of origin and far away from her parents. Especially for women, marriage means the failure of the social function of supporting their parents. And in the mode of "two marriage", do not marry not marry, men and women and their families always has a close connection, some even choose to live together with both parents, not only close to the distance between both sides, more solve the problem of empty nesters, meet the needs of the parents two-way emotional children, compared with the traditional marriage mode can also meet the function of the woman to support their parents.

3.Cultural traditions are compatible with policies. The Chinese traditional culture that has existed for thousands of years will not be completely destroyed overnight. Even in a modern and highly developed society, traditional culture still has a very profound influence. The national one-child policy increases the number of only families, and ways must be found to solve the problem of offspring. Zhao Chunlan said, "Instead, marriage and childbearing cannot be simply controlled by policies, nor a physiological process at the individual level, but an important part of individual life gain in social structure, and the embodiment of social strategies and wisdom needed for racial continuation."Therefore, the mutual influence between culture, policy and reality needs gives birth to the "double marriage", which can not only meet the requirements of inheriting the family line, but also follow the social system. It is really a spontaneous adjustment countermeasure full of wisdom.

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