

Marriage Phobia on Campus and Society Reconstruct the Universities' Cultural Ecology of Marriage and Childbirth

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Abstract: Marriage phobia spreads to university campuses. The group of university students has shown subversion of the traditional view of Marriage and family. It has been labeled as individualism, class consolidation, cognitive bias, and emotional alienation. Marriage phobia on campus relates results not only to original family influences but also to the mismanagement of society and universities. It is recommended that: society reconstructs the cultural ecology of Marriage and childbirth, universities strengthen education and guidance, and family members and students communicate with each other.

Keywords: University students, Marriage phobia, Marriage and childbearing culture, Separation-individualization.

1. Introduction

The tension between love and marriage is a common problem modern people face. Affected by marketization, socialization, and networking factors, contemporary youth's anxiety about marriage and love is increasingly becoming a social phenomenon. According to Youyuan.com's "Report on Public Views on Marriage and Love in the Post-epidemic Era," 75.3% of young people yearn for marriage, but more than half of them, including a considerable number of college students, have marriage and love anxiety to varying degrees, showing disapproval of traditional views on marriage and love, and cognitive deviations in marriage and love. Negative attitude towards marriage and childbearing. The marriage and love issues of college students are related to the country's development plan and the happiness of tens of millions of college students. Facing the anxiety of marriage and love on the university campus, it is of great practical significance to deeply analyze the causes of the problem and put forward targeted coping strategies.

2. The Main Symptoms of Campus Marriage Anxiety

The social mentality is a barometer of economic and social development, and the same is true for college students love and marriage. As the most dynamic and creative frontier group in society, college students dare to challenge the traditional concept of marriage and pursue the diversification of marriage and love models. However, they also showed cognitive biases in marriage and love and a negative tendency towards marriage and childbearing.

2.1. Challenge the traditional concept of marriage and cause conflicts with the original family

Different from the traditional concept of marriage and family, such as "raising children for old age" and "male outsider and female inside," contemporary young people treat marriage and family not only as "the right family" but also comprehensively weigh psychology, emotion, culture, morality, and family. Aspect factors. They value the matching

of their outlook on life and values more than the pursuit of money, family status, and social status.

Affected by this, college students advocate the mainstream values of "gender equality, love first, and privacy protection" and the concept of marriage and love. They are fighting or silently resisting the "familism," moral kidnapping, and traditional ethics upheld by their parents. According to Yunnan Normal University students' marriage and love survey data in 2021: 87 parents raised expectations for marriage and love for their children, and 28 people contradicted their children's marriage and love expectations. Among them: 6 people were obedient to their parents, and 22 took an attitude of avoidance and cold treatment, or actively communicated with their parents, accounting for 78.5% of the interviewees. Every year around the Spring Festival, the "marriage urging battle" and the "forced marriage" and "anti-forced marriage" struggles that are frequently staged across the country are essentially a collision of old and new concepts, intergenerational transmission, and the positive side of parent-child independence. Confrontation.

2.2. It is more challenging to cross the class, and the attitude towards marriage and love is negative

Since the beginning of the new century, social classes have been solidified, and the mobility between classes has been blocked, slowed down, and declined. Specific social groups such as "rich second generation," "poor second generation," and "ant clan" have emerged one after another, gradually forming their own "intermarriage circle" of social class and economic class. Groups of different classes rely on material factors such as wealth, housing, and household registration to consolidate the identity and similarity of their class and enhance their sense of identity and value belonging.

Social solidification has deepened the differentiation and tearing of China's social structure and has blocked the passage for college students from the bottom of society to cross the class. According to a survey conducted by China Agricultural University on the ratio of urban and rural first-year students, from 1999 to 2001, the ratio of rural first-year students was around 39%. In 2007 it had dropped to 31%. The research report of the Chinese Academy of Social Sciences, "Social

Mobility in Contemporary China," shows that the chances of children of leaders becoming leaders are 2.1 times that of children of non-leaders [1]. Some college students have lost hope of struggle, and the mentality of "laying flat" and "introversion" has grown and spread, which harms their views on marriage and love. The 2021 Yunnan Normal University student marriage and love survey shows that the expected age of marriage among college students is 21 years old at the earliest and 35 years old at the latest, with an average age of 28.28 years, which is higher than the national average age of marriage (according to the data from Jieqin.com: the national average age of marriage for males in 2020 is 29.2 years old. , female 27.1 years) higher than 0.15 years.

2.3. Misleading online media information, falling into the "halo effect" of marriage and love cognition

For today's student population, as the aborigines of digital technology, their cognition of marriage and love mainly comes from the virtual space of the Internet. The network platform's openness, immediacy, and interactivity realize the freedom of information exchange. At the same time, it deliberately misleads public opinion from the dimensions of hot hype, topic rendering, and illusion creation. It intensifies the speed of irrational marriage, and love orientation and the intensity of marriage and loves cognitive bias. The excessive exaggeration and hype of various family scandals, violence, and betrayal of marriage cases at the media level, as well as its preconceived "halo effect," are undoubtedly affecting the cognition of the sanctity and ethics of marriage among college students and further induce Their marital pressure and marital risk.

Many urban love dramas and idol dramas are keen to create a modern version of the "Cinderella" fairy tale to cater to ordinary people's subconscious desire for romance and counterattack, creating an illusion of love far away from reality and ungrounded. The chaos of real life and the visual carnival of the virtual society will inevitably cause a huge psychological gap among college students. It is straightforward to form a sense of cultural loss both materially and spiritually.

2.4. Blessed by technological means, reducing the demand for marriage and love in natural scenes

Technological progress has provided many possibilities for modern life. With the widespread use of technologies such as extensive data management, virtual studios, and abstract problem visualization, people's social and interactive methods have been changed. They have become one of the essential drivers of the increase in the young single population. According to the "China Statistical Yearbook 2018", the number of single people in China has reached 249 million, accounting for 18% of the total population. The marriage rate is only 7.2‰[2].

Aiming at the specific needs of "empty-nest youth" and "campus nerds," numerous dating websites, dating apps, Douban APP friend groups, and WeChat group platforms for making friends of the opposite sex have launched a large number of love cultivation, virtual lovers, and virtual partners. Cartoon and game products. Some college students are obsessed with virtual love and cannot extricate themselves. They gradually lose their autonomy in communicating with

their real lovers, showing a mentality of "love incompetence" that rejects real marriage and love, which intensifies the difficulty of advancing marriage and love and falls into the virtual love circle.

3. Internal and External Causes of Campus Marriage Anxiety

With the advent of the accelerated period of social transformation, China is entering the era of "national anxiety", which has spread to university campuses, causing anxiety about marriage and love among college students. The dual factors of the traditional family view and original family ecology are superimposed, further exacerbating campus marriage anxiety.

3.1. Imbalance of social mentality: Negative emotions are transmitted over a long period and on a large scale

Expert Zhou Xiaohong believes that anxiety and crisis are twin brothers. Anxiety will be relieved with struggle and effort to get the crisis out of the way. On the contrary, it will be aggravated and transmitted to others. Anxiety mentality has deep ideological soil in China. As early as the Spring and Autumn Period and the Warring States Period, the educator Confucius put forward the viewpoint that "do not worry about scarcity but worry about inequality, and do not worry about poverty but worry about uneasiness." This thinking greatly influences later generations and has even become a typical mentality of people. The anxiety of marriage and love among campus groups caused by the imbalance of social mentality will have a particular impact on the future marriage, family, and population structure. It will aggravate China's population decline, aging, and empty nests, further increasing the burden of pensions and dragging down the national finance. , Restricting economic vitality[4].

3.2. Pains of self-growth: Facing the dilemma of separation and dependence

When college students go to school, most are away from their parents for the first time. They must deal independently with environmental adaptation, self-awareness adjustment, interpersonal communication, and other issues. Some students need help to correctly deal with the separation from their families. They have a strong stress response during the psychological weaning period. They are helpless when encountering difficulties, showing an obvious "giant baby" personality. Even after graduating from university, it is difficult for them to be genuinely independent and integrate into society. Instead, they "stay" at home, do not study or work, and become "cheating old people." According to a survey by the Aging Research Center, more than 65% of families in China currently have the phenomenon of "old people supporting children." Their parents support about 30% of adults.

College students are in a critical period of separation and individuation during adolescence. Compared with the mental health standards of Westerners who "separate and be independent of their native families," Chinese families generally respect the mainstream values of "family collectivism" and abide by family ethics centered on the father's responsibility and the filial piety of the offspring. Separation from parents and family implies forgetfulness and unfilial piety. On the one hand, it needs to be independent. On

the other hand, it cannot be independent and separate. Due to the core conflict of cultural values, it is difficult for college students to achieve separation and individualization[5].

4. Coping Strategies for Campus Marriage Anxiety

The ecological reconstruction of marriage and childbirth culture is conducive to college students to establish a correct concept of marriage and childbearing and family conception, to improve college students' willingness to marry and love and their happiness index on marriage and childbirth, and promote the healthy growth of college students. Based on the ecological reconstruction of marriage and childbearing culture, we should give full play to the role of society, colleges and universities, families, and ourselves to effectively solve the problem of campus marriage and love anxiety.

4.1. Treat both symptoms and root causes at the social level to optimize the cultural ecology of marriage and childbearing

4.1.1. Innovate and develop concepts to resolve various social anxieties

Change the concept of development and political achievements. Regarding hot social issues, relevant departments should respect the demands of the public, respond to public concerns promptly, improve information transparency, eliminate public doubts and anxiety, and give the public a sense of gain, security, and dignity.

4.1.2. Breaking the solidification of social classes and promoting social fairness and justice

Solidly promote shared prosperity and smooth upward mobility channels. Vigorously improve the people's primary livelihood, improve the housing, education, medical care, and pension security systems, actively reform the social distribution system, rationally adjust the income distribution relationship, and form a development environment where everyone participates. Everyone enjoys, and avoid "involvement" and "laying flat."

4.1.3. Enhance the inclusiveness and sharing of policies, and improve the willingness of college students to marry and have children

Respecting the wishes of individuals for marriage and childbearing requires not only recognizing the rationality of celibates, unmarried people, and DINKs but also allowing the legal existence of multi-child families. At the same time, while encouraging legal marriage and childbearing, unmarried women and single women's reproductive rights must be guaranteed, and policy-based social discrimination against children born out of wedlock and single-parent families must be eliminated.

4.1.4. Strengthen the awareness of equality between men and women and ease the pressure of family and workplace

Men should be aware of their responsibilities as fathers and husbands and consciously increase their participation in parenting. Society and employers should pay more attention to men's investment in childbearing, extend paternity leave for fathers, and increase parental leave for parents. It is necessary to eliminate employment discrimination for professional women, increase the supply of social and public services, strengthen the construction of obstetrics and pediatrics medical systems, vigorously develop inclusive

nursery institutions, and solve the problem of infants and young children entering nursery schools.

4.2. Positive guidance at the media level to create a cultural atmosphere for marriage and childbearing

4.2.1. New and old media join forces to carry out positive publicity and education

Traditional media such as newspapers, TV, and social media such as WeChat and Weibo have joined forces to carry out publicity on the theme of "reconstructing marriage and childbearing culture and promoting age-appropriate marriage and childbearing" and "emphasizing the social nature of parenting responsibilities and the necessity of husband and wife sharing". Cultivate a series of publicity on the family view of "multi-children families," and educate college students on the correct view of marriage and family.

4.2.2. Give full play to the function of cultural education and strengthen the development and construction of positive energy cultural products

Actively implement the project of improving the quality of cultural products, with the theme of marriage and childbearing culture of college students, launch a batch of excellent film and television dramas and positive energy network cultural products, through the central theme of film and television drama exhibitions, live broadcast of excellent network audio-visual programs, and send cultural grassroots sympathy performances, etc. Carry forward the traditional virtues of marriage and love, and lead the new civilized marriage and childbearing style.

4.3. Comprehensive measures at the college level to build a campus culture of marriage and childbearing

4.3.1. Innovate the concept of education, build and improve the marriage and love education system

Carry out and strengthen the research on contemporary college students' views on marriage and love and the construction of native families, and incorporate them into colleges and universities' education and teaching system. Anxiety about marriage and love, get out of the shadow of worry about and fear of marriage and achieve a happy life.

4.3.2. Compiling course materials and promoting the professionalization and standardization of teacher training

Combining relevant cases, compiling teaching materials for marriage and love education and family education courses, carrying out professional training for college teachers, encouraging teachers to deeply analyze college students' views on marriage and love and marriage and love from the perspective of native families, guiding students to view the influence of native families correctly, and improving the level of separation and individualization. Thus forming stable values, views on marriage, and a clear sense of family responsibility.

4.4. Benign interaction at the family level advocates a new culture of marriage and childbearing

4.4.1. Establish a harmonious family relationship and promote the healthy growth of children

Parents should carry out self-cultivation, set an excellent example for their children, enlighten their wisdom, improve their personality, cultivate children's habits, and maintain family ties. By participating in housework, family building, parent-child interaction, and other means, a harmonious family relationship can be established so that children can grow up healthily in a harmonious family environment.

4.4.2. Accept intergenerational differences and engage in equal dialogue

In interacting with their children, parents should first reflect on self-differentiation and development and actively avoid copying and continuing destructive or ineffective parent-child interaction patterns. Children should be understood and respected and encouraged to build relationships with the outside world. When children encounter difficulties, they should give understanding and support, and provide constructive suggestions to solve the problems, to achieve a healthy reconciliation with their children.

4.5. Self-improvement at the self-level and active practice of marriage and childbearing culture

4.5.1. Improve personal awareness and deal with the impact of family of origin

To some extent, the original family will have a particular impact on the personality and psychological cognition of the individual. However, it will not help to attribute the deviation of personal values to the original family. College students should eliminate the negative influence of the original family, improve the ability of separation and individuation, cultivate the independence of self-expression, emotion, thinking, and decision-making, and promote the smooth transition of separation and individuation.

4.5.2. Strengthen communication and learn to choose rationally

Good communication is the bridge that promotes family building. College students should take the initiative to communicate with their parents to bridge and resolve intergenerational conflicts regarding mate selection standards and the concept of marriage and love. First impressions and blind obedience should be overcome, impulsiveness, loss of control, and "anchor effect" and "herd effect" should be overcome. Rational choices should be made based on independent thinking and parents' suggestions to lay a good foundation for the virtuous circle of the family system in the future Base.

5. Conclusion

College students are in a critical period of youth development and will encounter much emotional confusion. Without marriage and love education, they will go to the situation of alienation of marriage and love and fall into "marriage and love anxiety." Marriage and love education guidance for college students in the new era needs to give full play to the power of multiple subjects such as society, media, universities, families, and themselves, guide the establishment of a correct understanding of the concept of love and marriage and love, cultivate the ability of self-love, and effectively help college students develop harmoniously.

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