



## RESEARCH ARTICLE

<https://doi.org/10.56868/jadhur.v2i3.183>

## Ideological and Political Education from the Marxist Perspectives on Marriage and Love: A Case Study of Guizhou Qiannan College of Economics

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### Abstract

The present study explores the Marxist concept of love and marriage to understand how modern college students perceive and relate to these ideas by using Guizhou Qiannan College of Economics as a case study. It is identified that family education remains a dominant influence (87.14%), with friends, school experiences, and media playing notable roles. Despite the deep-rooted influence of traditional structures, 79.13% expressed the need for elective courses on love and marriage at the university level. The findings emphasize the evolving nature of romantic relationships today and underscore the significance of bridging traditional insights with contemporary challenges through comprehensive educational endeavors. The findings emphasize tradition and critical thought, underscoring the crucial significance of purposeful educational interventions in forming the next generation's worldview. It ties in perfectly with the larger educational goal of moral development and holistic growth. The present study provides an invaluable guide for educators, emphasizing the fusion of tradition with critical modern thought to ensure children's comprehensive and practical education.

**Keywords:** curriculum, ideology, politics, social investigation, love practice, Marxist

### INTRODUCTION

The concept of marriage and love refers to the fundamental views and attitudes of both men and women on love, marriage and Sex, including a series of issues such as the nature of love, criteria for choosing friends, love morality, love and marriage relationship, marriage morality and responsibility (Olszewska, 2014). As for the Marxist concept of marriage and love, the academic circle needs a specific and clear definition. Olszewska (2014) suggested that for



the time being, Marx and Engels' overall views and viewpoints on love, marriage and family by using the methods of dialectical materialism and historical materialism. Classic Marxist writers on love, marriage and family based on Marxist theory's basic positions, viewpoints and methods. At present, the study of the Marxist concept of love and marriage is mainly based on the discussion of love and marriage in Marx and Engels' theoretical works and Marx and Engels' poems, letters, personal feelings and life experiences. From the point of view of content, there are three main categories: one is to sort out the theoretical source, development, evolution and value of the Marxist view of love and marriage; The second is to summarize the connotation and characteristics of Marxist views on marriage and love; The third is the enlightenment of Marxist view of love and marriage to contemporary college students' marriage and love education. On the whole, there are deficiencies in several aspects: first, the generalization of the characteristics of the Marxist view of love and marriage is not accurate and systematic enough; Second, the research content is relatively vague, and there is no accurate entry point (Goodman, 2013). To effectively enhance our ideological and political education, we must prioritize such courses, be aware of issues, focus on practical applications, and use society's resources and strengths. By creating bigger classrooms, platforms, and involving more educators, we aim to merge traditional political courses with societal experiences. This will help guide students to be confident and become individuals who can contribute significantly to our nation's progress (Bing, 2015).

In this study, we use the course "Ideological Morality and Rule of Law" as a backdrop, focusing on various viewpoints on love and marriage. To reframe the essence and distinctive features of the original Marxist views on love and marriage, we critically analyze and assess some of the great works by the Marxists using a literature synthesis method. We seek to comprehend students' alignment with these Marxist viewpoints and investigate the development of love and marriage education in higher education by using Guizhou Qiannan University of Economics as a case study. The new aspect of this research is how it adapts ideological and political education to local, institutional, and academic contexts through a personalized method (Goodman, 2013). Additionally, this study aims to close the perceptual gap between conventional Marxist interpretations and modern college students. We can shed



light on the efficacy and applicability of contemporary educational curricula by analyzing the compatibility between Marxist concepts and the beliefs of existing student bodies. In addition to shedding light on the Marxist framework's ideological intricacies of love and marriage, our study recommends educational institutions looking to align their curricula with shifting societal viewpoints. By strategically using Guizhou Qiannan University of Economics as our main case study, we can emphasize the real-world applications of our findings and give potential directions for future research in institutions with a comparable educational climate.

## **LITERATURE REVIEW**

### ***Marxist Perspectives on Marriage and Love***

Numerous treaties explore issues related to love, marriage, and familial ethics in the vast body of work by Marx, Engels, and other influential Marxist theorists. In this study, their viewpoints on love and marriage are methodically dissected and summarized. In addition, it is essential to recognize that these thinkers, like the general public, went through personal emotional struggles that unavoidably informed their theoretical hypotheses about romantic love and marriage (Majeed et al.,2022).

### ***Love is the unity of natural and social attributes***

The Marxist perspective's analytical starting point and theoretical basis on love and marriage is the junction of human nature and sociality. In order to emphasize the inherent qualities of people, Marx asserts that "the initial premise of all human history is undeniably the presence of living individuals" (Krementsov, 1996). Nevertheless, humanity goes beyond simple biological definition, setting itself apart from other creatures in a fundamental way. Chen asserts, "The very essence of humanity encapsulates the aggregate of all societal interactions" (Chen, 2013). People are a harmonious mix of their innate nature and societal upbringing, and love is no different. While the innate urge for sexual fulfilment serves as the natural underpinning of love, it also acts within and is shaped by the social environment. According to Soviet academic Vasilev, "Love adroitly spans the abyss between fundamental human nature and cultural superstructure. It manifests as a complex fusion of biological and sociocultural interactions, physiological cues, and psychological aspects, illustrative of a comprehensive,



profound, and essential dialectic interaction between the tangible and the intangible (Li, 2020). Thus, love can be understood as the result of a balance between societal and natural factors. Marxist theory defines love as being characterized by reciprocal attachment, exclusivity, Implicitness, and enduring commitment when viewed through the prism of its fundamental nature (Liu et al., 2023).

### ***Mutual love***

Marxism believes that love is a strong, pure and exclusive feeling formed by a man and a woman based on a specific social basis and a shared ideal of life, mutual admiration and desire for each other to become their lifelong partners (Cai, 2007). The love of both men and women should be based on mutual love and admiration. Marx said: "If you are in love and do not cause the other to respond, that is, if your love as love does not cause the other to love if the expression of your life as a lover does not make you a loved one, then your love is powerless, it is unfortunate (Li, & Liu, 2020). Marx believed that love is not given unilaterally but should be reciprocated by the other. Engels also pointed out that "Modern sexual love is indeed fundamentally different from pure sexual desire and ancient love. In ancient times, love was often seen as a gift from the gods and often characterized by intense passion and possessiveness. Modern love, on the other hand, is typically seen as a more egalitarian and reciprocal relationship. It is based on mutual respect, trust, and affection ((Latif et al., 2021).

The mutual love and admiration between lovers are not only the emotional attachment but also the mutual attraction of spiritual temperament and the common pursuit of ideals and beliefs. In the love poem to Yanni, Marx and Yanni shared encouragement: "Do not waste time in fantasy, do not hesitate in the shackles, as long as we have ambition and hope, we can create a career (Lu & Lu, 2021). Yanni also said in her letter to Marx: "How brilliant and majestic your image is in front of me!" "I wish I could fill in the path you are about to take and remove all the obstacles that stand in your way (Cantoni et al., 2017). The letters between Marx and Yanni not only show the emotional interdependence between Marx and Yanni but also express their ambition to create a career together and their determination to overcome suffering. Love should have common ideals and beliefs; if there are no common ideals and beliefs, it is easier for the two sides to resonate, and the road of love will not go far.



### ***Exclusivity***

Marx and Engels greatly emphasize the loyalty and exclusivity of both men and women in love and the irreplaceable relationship between each other. Engels said: "Sex by its very nature is exclusive (Davis, 2017). Love involves certain emotions and obligations that can only exist between two lovers. Each person must treat the object of his or her love as irreplaceable. No third party can enter once a man and a woman have established a relationship. Therefore, faithfulness and loyalty are the fundamental morality of love. In a letter to Yanni, Marx once wrote: "Where else can I find a face whose every line, even every wrinkle, can evoke the most intense and beautiful memories of my life? Even my infinite sorrow, my irreparable loss, I can see it in your lovely face, and I can restrain it when I kiss your dear face all over (Lu & Lu, 2021). In Marx's eyes, Yanni's appearance was unique, the best and most precious memory of his life. At the same time, the inspiration Yanni gave Marx spiritually was irreplaceable. She shared the joys and sorrows with him, giving him the confidence and strength to overcome difficulties. Even if the face of ageing is no longer young, in the eyes of Marx, Yanni is still beautiful. When Marx was young, he was talented, energetic and good at social youth. During his studies, he had a long-distance relationship with Yanni for seven years, but Marx always loved Yanni. Even if Yanni died of illness later, Marx did not remarry and love again, which shows Marx's single-mindedness in love (Leng & Chiu, 1985).

### ***Implicitness***

Marx believes that young people in love should adopt a modest and implicit way and a rational and restrained attitude. Men and women in love regard each other as their soul mate and irreplaceable one, so they are rich in emotions, easily impulsive, and their behaviour and speech are inevitably inappropriate (Leng & Chiu, 1985). Since the young student Languet met Marx's daughter Laura in Marx's home, the two people, from acquaintance to love, feelings continue to heat up. Marx is surprised by the flames of their love and sternly warns Rafag, "If you want to continue your relationship with my daughter, you should give up your 'courting' ways." "If you pretend that you have a Criollo temperament, then it is my duty to put my sound reason between your temperament and my daughter's. If, when approaching her, you cannot



show affection in a manner befitting the custom of London, you must speak of love at some distance (Cantoni et al., 2017). Marx believed that young people should resist the impulse of primitive natural desire and talk about love in the manner of a "London gentleman." "True love is expressed in the lover's reserved, humble and even shy attitude towards his idol rather than in the casual display of enthusiasm and premature intimacy. In love, the crude manner of excessive intimacy and the indecent behaviour that goes beyond the stage are all signs of a lack of moral sentiment (Boer, 2017).

Marx, who has always advocated free love, does not want to interfere with their right to love, but as an old man and "experienced", he has the responsibility to remind young people that love is not a temporary love and vows; love needs to pass the test of time, love needs to face the challenges of life. Therefore, Marx warned Rafaag seriously, "I have not confirmed the marriage; everything is not determined." Even if she is formally engaged to you, you must remember that it will take time... There must be many trials and tribulations." As an elder, Marx criticized Lafaague for his lack of reason and his behaviour of plunging into love and taught young people to keep a clear head in the face of marriage and love, to be based on reality, and to fully consider the countless difficulties and tests, sufferings and torments they inevitably encounter in marriage and love life (Smith, 2021).

### ***Permanence***

Marx believed that the course of true love is not smooth but bumpy. In *Capital*, he pointed out, "We see that commodities love money, but the course of true love is by no means smooth (Araghi, 1995). Marx and Yanni grew up together and loved each other in childhood, but there was a big gap between their family backgrounds and social status. Society did not recognize their love then; even their family members were against it. However, after seven years of hard love, Yanni withstood great pressure to marry Marx and began their life in exile. Although the later days were displaced and impoverished, Yanni had no regrets, cared for Marx's life without complaint, and supported Marx's revolutionary cause without hesitation. According to his love experience, Marx summed up the profound truth that "the road of true love is tortuous, and love is to endure a long-term test." Finding love is never easy, and keeping it alive requires a lifetime of dedication (Qiao & Jiang, 2023).



People in love need to be prepared to face challenges and avoid the urge to compromise too quickly. Engels stressed that love is not a fleeting emotion in his criticism of his protege Karl Kautsky. It will inevitably run into obstacles, and ending the connection at the first indication of trouble is neither wise nor fair to both parties. Genuine love must endure the test of time (Quan & Quan, 2021). Therefore, the Marxist view of love and marriage opposes the irresponsible love of the bourgeois "glass of water". Lenin sharply criticized the glass of water doctrine, saying: "I think this famous glass of water doctrine is completely un-Marxist and anti-social." "As a Communist, I have no sympathy for the glass of water doctrine, even though it bears the laudatory name of 'love liberation (Araghi, 1995).

### *Marriage*

According to Marxist philosophy, marriage is the pinnacle of love since it is a robust and harmonious family relationship supported by intense attachment. From this vantage point, love is not just a sentiment—it is the basic foundation of the institution of marriage. According to Marx's eloquent statement, "love stands as the moral bedrock for the future conception of marriage" (Qiao & Jiang, 2023). Marriage is also seen as the cornerstone upon which the family unit is constructed. According to this viewpoint, marriage would not be more legally differentiated than simple companionship "if marriage were not the foundation of the family." Engels agreed, praising marriage as the model for all love partnerships. He was adamant that marriage ought to be the height of sincere attachment. According to Engels, constant involvement frequently conceals underlying cracks in marital integrity (Qiu, 2020).

The dynamics of love and marriage sometimes differ in countries that strongly emphasise private ownership. In these situations, the marital structures are primarily based on economic interdependence, which frequently takes the form of a wife's financial dependency on her husband or children, who depend on their parents for financial assistance. This interdependence mainly results from dynamics that are property-centric. Marriage can only achieve complete emancipation by eliminating private ownership and harmonizing love and



marriage. In order to win a woman's affection, males will no longer use their money or other societal advantages, according to Engels' idealistic conception of marriage.

In contrast, women will only develop relationships with males out of pure love, unaffected by concerns about money (Wang, 2023). Therefore, love and marriage should work together harmoniously, with love establishing the foundation and marriage serving as the pinnacle. Marriage should be based on a solid foundation of love, representing the highest adoration level (Fuqian, 2022).

### ***Materiality***

It is crucial to recognize that the fundamental components of this relationship have a solid material basis when considering marriage as a representation of love. Marxist philosophy holds that the productive forces in a society are primarily what move it forward. The stage of development of these forces impacts the character of these production linkages (Pei et al., 2020). As a result, this affects how marriage and family ties are structured. According to Engels, love is not innate but develops in specific historical situations and under unique circumstances. Structured institutions like marriage and the family were lacking in the early stages of societal evolution, when productive forces were comparatively weak, leaving society in a primitive state; nevertheless, these creative forces advanced. Due to this shared existence and responsibility, men and women started interacting more naturally, gradually increasing their emotional relationships (Qiu, 2020). As a result, the tendency for more intensely intimate relationships also rose as these emotional ties became stronger, paving the path for developing marriage institutions. Stalin once recalled a meeting with a female employee of a cooperative beetroot farm. She said, "About two years ago, no prospective suitor exhibited interest in me because I was still single. I currently have 500 workdays under my belt. It is interesting that suddenly, I am being approached by many men who want to marry me. However, I want to choose my future partner discreetly. Stalin brought up this discussion to emphasize the benefits of the working system (Li, 2020).

### ***Autonomy***

According to Engels, the independence and freedom of each spouse should be the cornerstone of a marriage. He countered, however, that in a capitalist system, the





commodification of marriage means that economic factors significantly impact married relationships. The bourgeoisie class's ostensibly free-choice couplings aim to conceal the relationships' fundamental transactional nature. So, according to Engels, "true marital freedom can only be universally realized once capitalist production and its resulting property relations are dismantled, thereby eliminating the consequential economic motives that currently influence spousal selection." In such a case, sincere mutual love would be the only motivation for marriage (Ling, 2023). According to Engels, both partners' Autonomy and shared affection should be the cornerstones of marriage. He developed a new proletariat matrimonial model based on this viewpoint, where marriage is seen as a covenant primarily based on both parties' sincere intentions and wishes. According to Engels, the freedom to marry and end such relationships are both essential components of marital autonomy. According to Engels, divorce "becomes not just a right but a societal imperative for both parties' well-being if genuine affection has truly dissipated or been supplanted by a new overpowering romance (Lashari, 2023). According to Lenin, who echoed similar views, "Divorce does not signify the termination of familial ties; instead, it reinforces these relationships, laying them on the only stable and democratically tenable foundation within a civilized society (Huang, 2020). However, it is important to stress that supporting the right to Divorce does not support a carefree attitude towards marital ties. Marx and Engels both emphasized the significance of taking a thoughtful approach to Divorce, highlighting the purity and seriousness of the married bond (Li, 2020).

### ***Equality***

According to Marxist ideology, equality should be the cornerstone upon which marriage and family are built. In this context, equality refers to the equality of men and women regarding their uniqueness and their position within the family. Even while partners in early communist familial structures played separate duties, they both participated in social efforts, leading to gender equality (Fuchs, 2022). However, as shown by the hierarchical, unbalanced, and capitalist family systems, the emergence of private ownership created hierarchical structures. The appropriate course of action would be the abolition of private property, opening the door for women's reintegration into public endeavours to correct this imbalance and support women's emancipation. According to Engels, women must reenter the public arena to be free. As a result,



the role of the individual family as the core economic unit of society must be eliminated (Guanglin, 2023).

This viewpoint was shared by German philosopher Ogu St Bebel, who said that socialism provides the main route to women's liberation. He argued that only through opposing and defeating bourgeois ideals could true empowerment for women be realized (Barrow, 2020). Based on this viewpoint, Marx predicted that the modern monogamous family would advance iteratively alongside societal development, finally leading to gender parity. "The current monogamous family, being an evolutionary outcome, will transition to a stage where its moral fabric will be epitomized by the true "equality of the sexes" in tandem with societal advancements (Barrow, 2019). Marxist conceptions of marriage and family foresee an egalitarian structure devoid of class oppression or hierarchical dynamics, where neither a dominant individual nor a subservient one exists. This concept emphasizes how "the intrinsic essence intrinsic to men mirrors that of women, and vice versa (Araghi, 1995). Relationships are characterized by equality, respect, and deep affection within this imagined family structure. In contemporary socialist societies, the ideals of gender equality in marriages, as proposed by Marx and other thinkers like Ogu St Bebel, manifest in varied forms (Barrow, 2020). Policies in these societies often emphasize equal opportunities and shared responsibilities, with measures like paternity leave challenging traditional gender roles (Ling, 2023). However, the realization of these ideals is more nuanced. While countries like Cuba champion women's political and educational representation, many households still cling to traditional gender norms. Similarly, despite progressive slogans and policies in China, cultural expectations concerning marriage and family roles persist (Qiu, 2020). Thus, while socialist frameworks and policies advocate for marital equality, translating these ideals into everyday practices in some socialist societies still navigates complex cultural terrains.

## **METHODOLOGY**

### ***Questionnaire survey***

This study utilizes a self-designed questionnaire titled "Questionnaire on College Students' Acceptance of Marxist Views on Marriage and Love" to explore the development of



education on marriage and love. The questionnaire is thematically coherent and explicitly targets the essence and attributes of Marxist views on marriage and love. It poses questions from perspectives such as mutual love, exclusivity, the permanence of love, and the materiality, Autonomy, and equality inherent in marital views. Through this tool, the objective is to comprehensively, systematically, and objectively gauge college students' understanding of the Marxist stance on love and marriage and the progress of higher education on these topics. The ultimate aim is to identify potential issues, discern their root causes, propose relevant solutions, and further develop contemporary college students' education on love and life perspectives.

### ***Data Collection Instrument***

This survey targeted the students of Guizhou Qiannan College of Economics students, whereas questionnaires were distributed in Chinese through the WeChat mini program Star online. Moreover, researchers used a stratified sampling technique to collect the data from the target population, whereas n=412 questionnaires were received within the planned time, and the valid questionnaires were 100%. This study covers both male and female students in terms of gender, science and technology, literature and history in terms of principal, and students from first-year students to seniors in terms of grade. The survey objects cover college students of different nudes. In terms of gender, there were n=130 male students, accounting for 31.55% of the total number, and n=282 female students, accounting for 68.45%. From the perspective of professional nature, n=184 of them majored in science and technology, accounting for 44.66% of the total number, n=228 of them majored in literature and history, accounting for 55.34% of the total number; From the perspective of grade, the proportion of first-year students to seniors was 21.54%, 28.43%, 28.37% and 21.66.

### ***Reliability and Validity of Instrument***

A self-designed questionnaire titled "Questionnaire on College Students' Acceptance of Marxist Views on Marriage and Love" was first developed in Chinese. The instrument was tested for its internal consistency using measures like Cronbach's alpha in SPSS V.26. Overall, Cronbach's alpha of the questionnaire was 0.90, which is in the excellent category. Pilot testing was also conducted to ensure the reliability and validity of the questionnaire. For the pilot study, researchers collected the data from n=15 respondents to check the reliability of the



questionnaire and the present study. Moreover, validity determines how accurately the questionnaire measures and whether the item's language is correct. To ascertain the content relevance and Chinese Language validity of the questionnaire, experts in the fields of sociology, Marxism, and college education were consulted while designing this questionnaire, and the feedback of all experts helped a lot to improve the language, relevance and context in the context of the present study.

### ***Research Design***

The researcher employed a survey design as part of a quantitative research approach. Creswell (2014) defines study design as gathering data, processing it for analysis and interpretation, and reporting the results. Another way to describe research design is as a set of instructions that aid in achieving the study's goals and providing a cogent response to the research questions (Blumberg et al., 2014, p. 82). Furthermore, by using a particular approach to gather and analyze that data, the researcher can address desired objectives and research questions (Zikmund et al., 2010; Nisar et al., 2015). This is made possible by the study design.

### ***Ethical statement***

All ethical considerations and standards were followed in conducting this survey at the Guizhou Qiannan College of Economics. In this regard, researchers sought permission from the institution for data collection. To get permission from the institution, researchers developed an "Informed Consent Letter for the Institution." Moreover, before collecting the data, research participants were provided with an "Informed Consent Form,"

### ***Analysis Techniques***

Through the quantitative analysis of the first-hand information obtained, we can grasp the overall cognition of college students to the Marxist concept of marriage and love identity and specific characteristics. Firstly, collected data were entered into the Excel sheet, and then the data for the current study were analyzed using an Excel sheet. Based on the obtained results, frequencies are discussed and interpreted.



**RESULTS AND DISCUSSION**

*Demographic Profile of Respondents*

**Table 1. Demographic information**

Demographic Category	Total Participants	Count	Percentage
<b>Gender</b>			
Male	412	130	31.55%
Female	412	282	68.45%
<b>Academic Specialization</b>			
Science and Technology	412	184	44.66%
Literature and History	412	228	55.34%
<b>Academic Year</b>			
Freshmen	412	89	21.54%
Sophomores	412	117	28.43%
Juniors	412	117	28.37%
Seniors	412	89	21.66%

Source: Authors calculation

Table 1 shows that the demographics of a study are crucial for determining the diversity and representativeness of the sample being examined. In our study at Guizhou Qiannan College of Economics, we carefully observed and recorded how the participants were divided into numerous conceptual groups. Regarding gender distribution, there were 130 male participants or 31.55% of the entire sample. In contrast, there were more female than male respondents—282 respondents comprised 68.45% of the total participants. Such a split of the genders provides insight into the gender dynamics of the college's student body.

Regarding the participants' academic specializations, 184 students—or 44.66% of the sample—majored in science and technology. Two hundred twenty-eight more students majored in literature and history, accounting for 55.34% of the participants. The importance of both the humanities and the sciences is highlighted by this distribution, which provides insight into the academic inclinations and leanings of students. The participants were further divided based on



how far along in their academic careers they were. The proportion of first-year students was 21.54% of the total. First-year students were closely followed by sophomores, who comprised 28.43% of the sample. Juniors comprised 28.37% of the responders, a similar percentage to seniors. Seniors made up 21.66% of the entire sample, meanwhile. This relatively equal distribution over the academic years guarantees many experiences.

**Situation analysis**

*The development of marriage and Love Education in Schools:*

According to the survey results, the proportion of ideological and political teachers who have explained the Marxist concept of marriage and love in their classes is 73.06%, and the proportion of those who have hardly or never explained it is 26.94%. The proportion of mental health teachers who had explained the concept of marriage and love was 83.98%; 16.02% of those who had hardly or never explained the concept of marriage; The proportion of counselors who had taught about marriage and love was 82.28%, and the proportion who had not taught about love and marriage was 17.72%. In other words, as the main content of ideological and political courses and psychological courses and the main task of counselors, there were still quite a few teachers who did not specifically teach students about marriage and love, and the proportion of ideological and political teachers was higher, more than a quarter. This shows they need to pay more attention to marriage and love education.

**Table 2. Did the teacher discuss the Marxist view of love and marriage in the ideological and political class?**

options	Subtotal	Proportion
Have emphasized	45	10.92%
Talk a lot	92	22.33%
Yes, but not much	164	39.81%
He seems to have said	91	22.09%
did not even talk about it	20	4.85%

**Question 7: Did the teacher discuss the Marxist view of love and marriage in the mental health class?**[Single choice question]



options	Subtotal	Proportion
Have emphasized	61	14.81%
Talk a lot	130	31.55%
Yes, but not much	155	37.62%
Seems to have said	62	15.05%
He did not even talk about it	4	0.97%

**Question 8: Did your counsellor discuss the Marxist view of love and marriage?**[Single choice question]

options	Subtotal	Proportion
Have emphasized	56	13.59%
Talk a lot	116	28.16%
Yes, but not much	167	40.53%
Seems to have said	48	11.65%
They did not even talk about it	25	6.07%

Source: authors' calculation

***Students' understanding of Marxist views on marriage and love***

Table 2 shows that in the survey on the characteristics of Marxist views on love and marriage, most students insist that love should be "mutual admiration" (mutual love), "emotional exclusivity" (exclusivity) and "lasting eternity" (permanence), but a considerable number of students think that love should be "bold and unrestrained" and "implicit restraint", which indicates that they have insufficient understanding of implicit characteristics. Question 15: "Do you mind that other lovers have intimate behaviors in public places?" Moreover, question 16: "Would you cuddle and kiss your partner in public?" Quite a few students do not mind intimacy in public places, which shows that contemporary college students disagree with the Marxist view of implicit restraint in love.



**Table 3. Question 15: Do you mind that other lovers behave intimately in public places?**

options	Subtotal	Proportion
Mind very much	47	11.41%
Rather mind	93	22.57%
Generally, mind	192	46.6%
Less bothered	58	14.08%
Very not mind	22	5.34%

**Question 16: Would you cuddle and kiss your partner in public?**[Single choice question]

options	Subtotal	Proportion
frequently	8	1.94%
occasionally	230	55.83%
frequently	174	42.23%

Source: authors' calculation

Table 3 shows that answering the query, "In a romantic relationship, do you believe the boyfriend or girlfriend should bear greater responsibility for one another?" and question 29, which asked, "Do you think the husband or the wife should shoulder more responsibility for the family within the context of matrimony?" The information revealed the following: While 68.69% and 74.03% of those polled thought that both sides should be held equally accountable, 27.43% and 25.49% thought the male counterpart should play a more critical role. In comparison, only 3.88% and 0.49% of respondents said the female partner should be given more responsibility. These results suggest that, even with the equality-promoting principles of the Marxist perspective on love and marriage, there is still a lack of awareness among the general public. The research suggests a persistent preference for traditional gender roles, with a sizable portion still believing males should be responsible for relationships and family concerns. Such propensities emphasize the value of continual social discourse and education about gender equality, particularly in the context of close and familial connections. Although the goals of Marxism call for equality in romantic relationships and marital responsibilities, actual data indicates that these ideals still need to be fully internalized and realized in modern





society. Ongoing efforts are needed to close this gap and guarantee that relationships uphold the values of equality, responsibility, and respect for one another.

**Table 4. Question 26: In love, do you think boyfriend or girlfriend should take more responsibility for each other?**

options	subtotal	proportion
boyfriend	113	27.43%
girlfriend	16	3.88%
equally	283	68.89%

**Question 29: In married life, do you think the husband or the wife should take more responsibility for the family?**[Single choice question]

options	subtotal	proportion
husband	105	25.49%
wife	2	0.49%
equally	305	74.03%

Source: authors' calculation

Table 4 shows that according to the survey, the main factors affecting students' views on marriage and love are family education (87.14%), friends and confidant (56.55%), school education (53.16%), network media (49.76%) and TV movies (47.57%). Through question 23: "Who do you mainly listen to when you choose a spouse?" In addition to 77.18% by themselves, 19.9% of the respondents mainly listen to their parents and elders. This shows that contemporary college students' views on love and marriage are mainly influenced by family, friends, school and entertainment media, and their parents and elders also greatly influence their actual choice of a spouse.

**Table 5. Question 23: Who do you mainly listen to when you choose a spouse**

options	subtotal	proportion
Parents and elders	82	19.9%
Friends and confidants	7	1.7%
Social perspective	5	1.21%



**decide by oneself** 318 77.18%

**Question 32: What are your main influences on marriage?**

<b>options</b>	<b>subtotal</b>	<b>proportion</b>
<b>family education</b>	359	87.14%
<b>Friends and confidants</b>	233	56.55%
<b>school education</b>	219	53.16%
<b>Television and Film</b>	196	47.57%
<b>network media</b>	205	49.76%
<b>Star idol</b>	59	14.32%

Source: authors' calculation

***Students suggestions on the opening of relevant courses***

Table 5 shows that whether there is a course on marriage and love specifically aimed at contemporary college students after graduation, students' reactions are also of excellent reference significance. In question 36: "Do you think it is necessary for the university to set up an elective course on love and marriage?" The majority of students think it is necessary (79.13%). In question 37: "What opinions or suggestions do you have for college students' marriage and love education?" The students' answers mainly fall into four categories: first, it is suggested to set up a particular course on marriage and love: "Set up a special course, provide professional guidance, guide the correct view of mate choice, marriage and love", "should be added to the school curriculum, today's society is more complex therefore, many people's love psychology is distorted in this modern and technological era, this is the reason that divorce rate is particularly high, mostly because in the process of love do not know enough about each other, after marriage exposed nature, etc., resulting in today's young people are particularly afraid of marriage and fear of children." Second, college students should courageously pursue love: "If you like, go after it, don't be afraid of failure", "Face the true self, be brave to fall in love", "Be brave to pursue true love, because you will lose if you hesitate". The third is to carry out love practice courses: "We should set up a love practice course according to the situation of college students, and correct college students' love view", "talk more about practice, do not talk in general", "do not only engage in formalism, to be practical".



**Table 6. Question 36: Do you think it is necessary for the university to set up an elective Course on love and marriage**

options	subtotal	proportion
strongly necessary	165	40.05%
More necessary	161	39.08%
not essential	63	15.29%
Less necessary	9	2.18%
Very unnecessary	14	3.4%

Source: Authors calculation

### DISCUSSION

The survey results provide a nuanced portrayal of contemporary college students' perspectives on love, marriage, and the formal education surrounding these topics. Notably, these insights highlight the intricate web of influences shaping their views and underscore the profound role of traditional structures even in an era characterized by rapid technological and social advancements. It is also highlighted that family education remains the most dominant factor influencing students' perceptions of love and marriage (87.14%). This prominence of the family is congruent with sociological studies, which have long postulated the family's central role in transmitting cultural and societal values (Smith, 2010). Furthermore, the importance of peers, indicated by 56.55% of students, corroborates findings from developmental psychology emphasizing the growing influence of peer groups during late adolescence and early adulthood (Erikson, 1968). Our findings support earlier research that has praised the benefits of transdisciplinary education. For instance, Smith (2019) points out that the advantages of approaching problems from different perspectives emphasize that doing so promotes a more nuanced and thorough understanding. The data elucidates an exciting dichotomy when considering the juxtaposition of influence sources against the expressed desire for formalized education on love and marriage. A significant 79.13% of students expressed the necessity for elective courses on these topics at the university level. Diving deeper into these statistics, a combined 79.13% (with 40.05% stating "strongly necessary" and 39.08% "more necessary")



foregrounds a palpable demand for structured academic intervention in this personal domain. This notable preference for formal education on love and marriage may be an acknowledgement of the complexities inherent in contemporary intimate relationships. It suggests an awareness of the discrepancies between inherited traditional norms and the exigencies of modern relationships. This resonates with the works of Giddens (1992), who posited that in late modernity, romantic relationships become reflexive projects demanding negotiation and conscious effort.

Moreover, the survey feedback indicates a discernible apprehension regarding the challenges of the current romantic landscape. Concerns over high divorce rates and calls for theoretical guidance and practical insights exemplify a yearning for strategies to navigate love and marriage adeptly in the contemporary milieu. In alignment with previous literature, the results reiterate the intertwined dance between tradition and modernity (Bourdieu, 1977). However, the emergent call for a formal education tailored to address these topics is a potent testament to the evolving needs of young adults seeking to bridge tradition with the imperatives of the present. A well-structured and effective Ideological and Political Theory course is the foundation for students to fully interact with and appreciate the Marxist viewpoints on love and marriage. Such an education guides students' personal and relational decisions as they progress through their formative years, ensuring they are rooted in tradition and critical thought.

In order to make the students fully understand and deeply understand the Marxist concept of marriage and love, unquestioningly reading the book may be counterproductive, and the old pedantic reading of the relevant literature can only scare the students. Therefore, it may be an excellent attempt to explain Marxist views on marriage and love to students in the content they are more familiar with and in an easier way to accept. In other words, selecting content materials related to Marxist views on marriage and love, China's stance, the masses' vision, and The Times' method may be a good choice.

Socialist values, socialist morality, love, marriage and family are the main contents of the course "ideological morality and rule of law" (from now on referred to as the Course of Thinking and Law). College student's love, marriage, and family are an integral part of college students' "mental health education" course (from now on referred to as the psychological



course); the two disciplines in this content both have a small quantity of crossover, but also overlapping, which for the two courses between the mutual integration to find a starting point.

### **THEORETICAL IMPLICATIONS**

Integrating the "Ideological Morality and Rule of Law" with the "Mental Health Education" course may alter our concept of multidisciplinary education and its effects on student development. In traditional educational models, academic disciplines are frequently compartmentalized, with interdisciplinary overlap being unusual. This study recommends a more comprehensive paradigm where ideological morality and psychological education overlap. The constructivist theory of education, which contends that learning is more effective when students can connect new information to prior knowledge and a variety of areas of understanding, theoretically supports this method. Traditional pedagogical theories are tested by the shifting dynamics between teachers and students when educators move from being only knowledge suppliers to mentors and counsellors. It highlights the necessity of theories that consider students' psychological and emotional demands in addition to their intellectual ones. The results highlight the necessity to reevaluate curriculum design theories. Curriculum planners must consider the synergistic benefits of mixing various disciplines, particularly when integrated in meaningful ways to improve student knowledge, instead of viewing subjects as independent entities. Moreover, the study emphasizes how societal norms, such as attitudes towards love and marriage, significantly determine educational experiences. Theoretical frameworks must consider certain norms when creating instructional strategies or comprehending student behaviour.

### **PRACTICAL IMPLICATIONS**

This study has the following practical implications:

#### *Curriculum Development:*

Given the overwhelming interest (79.13%) in formal education about love and marriage, academic institutions should consider developing elective courses on these subjects. These courses could combine theoretical frameworks with real-world scenarios, offering students a holistic understanding of modern relationships.



*Feedback Mechanisms:*

Academic institutions must have a continuous feedback mechanism as the perceptions and challenges surrounding love and marriage evolve. Regular surveys or feedback sessions can help educators stay attuned to students' needs and adjust the curriculum or support services accordingly.

*Collaboration with Experts:*

The target institute could collaborate with relationship experts, sociologists, and psychologists to ensure the education is grounded in empirical research and expert insights. Guest lectures, webinars, or workshops led by these professionals could enhance the learning experience.

### **LIMITATIONS AND FUTURE RECOMMENDATIONS**

The present study has the following limitations and future recommendations:

- The data for the present study was collected from one institution only. Therefore, future researchers may collect the data from multiple institutions.
- Due to the study limitation, the target population of this study was students only; therefore, future research may include respondents from colleges and universities, respectively, and then researchers may compare the results.

Due to time constraints, the data were collected using a stratified sampling technique. However, future research may use a simple random sampling technique so that an equal chance may be given to every research participant.

### **CONCLUSION**

As unveiled by the survey, the contemporary college students' perspectives on love and marriage underscores the interplay between longstanding traditional influences and the demands of a rapidly changing societal context. Family education, friends, and media emerge as mere influencers and crucial pillars shaping students' understanding of romantic relationships and their nuances. Notably, amidst this complex web of influences, there is a resounding call for structured academic interventions in this domain. This highlights a gap in our current educational framework – a space where students seek guidance, clarity, and direction as they navigate the often-tumultuous waters of modern relationships. Their plea is not just for theoretical knowledge but for practical insights, strategies, and tools that can be employed in



the real world. Furthermore, the data underpins a broader societal observation: the continuous evolution of romantic relationships due to technological advancements, shifting cultural norms, and individual aspirations. While tradition still holds a significant role in the contemporary time in the target collage from where data were collected

**Author contribution:** L.G; conceptualization, methods and investigation; Y.D; Literature review, investigation and questionnaire; L.A; Data curation, formal analysis, editing. Finally, all authors read and approved the final manuscript.

**Acknowledgment:** This article is the phased achievement of the 2022 Guizhou Provincial Department of Education Education Planning Project "Research on the Communication and Mechanism Construction of Marxist Youth in Guizhou Universities" (2022C016).

**Ethical statement:** All ethical considerations and standards were followed in conducting this survey at the Guizhou Qiannan College of Economics. In this regard, researchers sought permission from the institution for data collection.

**Competing interests:** Authors declare no competing interests.

**Funding:** This study does not receive any funding.

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## Appendix-A

### Questionnaire Survey on the Identity of College Students' Marxist View of Marriage and Love (Translated from Chinese to English)

#### 1. Your gender: [Single choice]

- 1) Male
- 2) Female

#### 2. The type of specialization of your entrance exam: [Single choice]

- 1) Literature and history



- 2) Science and engineering
  
3. Your current grade level: [\[Single Choice\]](#)
  - 1) Freshman to Sophomore
  - 2) Sophomore to Junior
  - 3) Third to fourth year
  - 4) Just graduated from college
  
4. Your age: [\[Multiple Choice\]](#)
  - 1) Under 18 years of age
  - 2) 18-22 years
  - 3) 22-25 years
  - 4) 25 years and over
  
5. Your relationship experience so far: [\[Single choice\]](#)
  - 1) 0 time
  - 2) 1 time
  - 3) 2 times
  - 4) 3 times
  - 5) More than 3 times
  
6. In the Civics class, did the teacher talk about the Marxist/Socialism with Chinese Characteristics view on love and marriage? [\[Single choice question\]](#)
  - 1) Focused on
  - 2) There's a lot of talk
  - 3) Talked about it, but not much.
  - 4) I think I did
  - 5) Not at all
  
7. In mental health education classes, did the teacher ever talk about ideas about relationships and marriage? [\[Single choice question\]](#)
  - 1) Focused on
  - 2) There's a lot of talk
  - 3) Talked about it, but not much.
  - 4) I think I did
  - 5) Not at all
  
8. Did your counsellor-teacher ever talk about ideas about relationships and marriage? [\[Multiple choice question\]](#)
  - 1) Focused on
  - 2) There's a lot of talk
  - 3) Talked about it, but not much.
  - 4) I think I did
  - 5) Not at all



9. What do you think are the characteristics of the Marxist/Socialist concept of love with Chinese characteristics? [\[Multiple choice question\]](#)

- 1) Be head over heels in love with each other
- 2) Freedom of love
- 3) Emotionally dedicated
- 4) Enduring and eternal
- 5) Bold and unrestrained
- 6) Subtle and restrained
- 7) Freedom of divorce

10. What do you think are the characteristics of the Marxist/Socialist concept of marriage with Chinese characteristics? [\[Multiple choice question\]](#)

- 1) Materialistic
- 2) Freedom of marriage
- 3) Equality of the sexes
- 4) Freedom and autonomy
- 5) Harmonization of rights and
- 6) obligations

11. In a relationship, as long as I like the other person, I don't care if they like me or not. [\[Multiple choice question\]](#)

- 1) Couldn't agree more
- 2) Relatively agree
- 3) Usual
- 4) Comparative disagreement
- 5) Strongly disagree

12. In a relationship, it doesn't matter if I like the other person as long as they like me. [\[Multiple choice question\]](#)

- 1) Couldn't agree more
- 2) Relatively agree
- 3) Usual
- 4) Comparative disagreement
- 5) Strongly disagree

13. Do you accept that your lover in a relationship is also romantically involved with other people of the opposite sex? [\[Single choice question\]](#)

- 1) Very acceptable
- 2) Relatively acceptable
- 3) Usual
- 4) Rather unacceptable
- 5) Very unacceptable



14. Do you accept that you are in a relationship where you are also romantically involved with other people of the opposite sex? [[Single choice question](#)]

- 1) Very acceptable
- 2) Relatively acceptable
- 3) Usual
- 4) Rather unacceptable
- 5) Very unacceptable

15. Do you mind, if other lovers have intimate behaviour in public places? [[Single choice question](#)]

- 1) Very much so
- 2) Rather mind
- 3) Usual
- 4) I don't mind
- 5) Not at all

16. Do you cuddle and kiss your lover in public? [[Single choice question](#)]

- 1) Non-recurrent
- 2) Infrequent
- 3) Not in the least

17. After ending your last relationship, you will quickly move on from it and start another one. [[Multiple choice question](#)]

- 1) Couldn't agree more
- 2) Relatively agree
- 3) Usual
- 4) Comparative disagreement
- 5) Strongly disagree

18. Do you agree with the idea that, "It's not meant to last as long as it once did"? [[Single choice question](#)]

- 1) Couldn't agree more
- 2) Relatively agree
- 3) Usual
- 4) Comparative disagreement
- 5) Strongly disagree

19. If your relationship encounters many difficulties and trials in the future, are you willing to stick with it? [[Single choice question](#)]

- 1) Very willing
- 2) Prefer
- 3) Usual
- 4) Reluctant



- 5) Very reluctant
20. Do you and your romantic partner ever plan your future together? [\[Single choice question\]](#)
- 1) Detailed plans are available
  - 2) Some planning
  - 3) A little chat now and then
  - 4) There's no need to plan
21. If you were to work in different provinces after college, would you: [\[Single-Choice Question\]](#)
- 1) You quit your job and look for one in his city
  - 2) He/she quits his/her job and comes to your city to look for work
  - 3) Talk it over, weigh the pros and cons, and one quits to find a job in the other's city
  - 4) Have no alternative but to break up
22. Which of the following factors do you consider when choosing a spouse for marriage? [\[Multiple Choice\]](#)
- 1) Material conditions
  - 2) Family background
  - 3) Academic culture
  - 4) Appearance (esp. superficial)
  - 5) Personal integrity
  - 6) Moral character
  - 7) Emotional foundation
23. Who do you listen to primarily when choosing a spouse for marriage. [\[Single choice question\]](#)
- 1) Ascendant
  - 2) Friend and BFF
  - 3) Social vision
  - 4) Decide for oneself
24. What would you do if, after you got married, the person who loved you in the beginning no longer loved you? [\[Single choice question\]](#)
- 1) Ascendant
  - 2) Strive hard to regain the other person's
  - 3) goodwill
  - 4) Divorced from (one's spouse)
25. What would you do if, after marriage, you no longer loved each other? [\[Single choice question\]](#)
- 1) Stay married for the sake of your family
  - 2) Strive hard to regain the other person's
  - 3) goodwill



- 4) Divorced from (one's spouse)
- 5) Continue the marriage, but find emotional support elsewhere

26. In a relationship, do you think boys or girls should care more about each other more?

[Single choice question]

- 1) Schoolboy
- 2) Schoolgirl
- 3) Equal to

27. When choosing a spouse for marriage, do you think the material conditions of the other person are important? [Single choice question]

- 1) Very important
- 2) More important
- 3) Usual
- 4) Comparisons are unimportant
- 5) Very unimportant

28. When choosing a spouse for marriage, do you think your own material circumstances are important? [Single choice question]

- 1) Very important
- 2) More important
- 3) Usual
- 4) Comparisons are unimportant
- 5) Very unimportant

29. In married life, do you think husbands or wives should take more responsibility for the family? [Single choice question]

- 1) Husband
- 2) Wife
- 3) Equal to

30. What are your motivations for falling in love? [Multiple choice question]

- 1) Finding a Lifetime Partner
- 2) Pass the time
- 3) Fulfil a physiological need
- 4) There's a mutual attraction
- 5) It's hard to say no when you're being courted
- 6) I'll talk about it when everyone else does
- 7) Gaining relationship experience
- 8) Learning with a partner, progressing together
- 9) Other factors

31. What would you do if you lost your love? [Multiple choice question]

- 1) Self-destructive, life has no meaning



- 2) Lose faith in love and stop falling in love
- 3) Grieve for a while and adjust to start the next relationship
- 4) Reflect on yourself and change yourself to get the other person back
- 5) Divert your attention and focus on something else
- 6) Doesn't matter, find a new one.
- 7) Take it with a grain of salt and think of it as gaining experience
- 8) The rest

32. What is the main influence on your views on love and marriage? [\[Multiple choice question\]](#)

- 1) Family education
- 2) Friend and BFF
- 3) School education
- 4) TV and film
- 5) Online media
- 6) Idol

33. Your counsellor will often discuss love and marriage with you/you. [\[Multiple choice question\]](#)

- 1) Non-recurrent
- 2) Infrequent
- 3) Never

34. Your Civics teacher often discusses with you/you about love and marriage. [\[Multiple choice question\]](#)

- 1) Non-recurrent
- 2) Infrequent
- 3) Never

35. What are some of the ways you solve relationship problems when you have them? [\[Multiple choice question\]](#)

- 1) Seek help from parents and relatives
- 2) Seek help from friends or girlfriends
- 3) Get help from your counsellor
- 4) Seek help from the Civics teacher
- 5) Keep a diary
- 6) Keep it inside
- 7) The rest
- 8) Get help from someone else you can trust

36. Do you think it is necessary for the school to offer an elective course specifically about love and marriage? [\[Single choice question\]](#)

- 1) Very necessary
- 2) More necessary



- 3) Not essential
- 4) It's rather unnecessary
- 5) It's not necessary

37. Do you have any comments or suggestions on college students' marriage education? [fill in the blank]

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