

## 1: Marriage in modern China - Wikipedia

*In the People's Republic of China the redefinition of the procedures and symbols of marriage formed one of the main means by which the State has attempted to create major changes in the relations between the sexes, the generations and between domestic and kin groups.*

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Marriages in early societies[ edit ] In modern Chinese thinking, people in "primitive" societies did not marry, but had sexual relationships with one another indiscriminately. Part of the Confucian "civilizing mission" was to define what it meant to be a Father or a Husband, and to teach people to respect the proper relationship between family members and regulate sexual behavior[ citation needed ]. At that time the world was unpopulated, so the siblings wanted to get married but, at the same time, they felt ashamed. So they went up to Kunlun Shan and prayed to the heavens. They asked for permission for their marriage and said, "if you allow us to marry, please make the mist surround us. Nowadays in some villages in China, the brides still follow the custom and use a fan to shield their faces. Historic marriage practices[ edit ] Marriage ceremony, Prosperous Suzhou by Xu Yang , Endogamy among different classes in China were practiced, the upper class like the Shi class married among themselves, while commoners married among themselves also, avoiding marriage with slaves and other ordinary people. This practice was enforced under the law. This happened in the transformation of antithetic marriage into monogamy, which signified the decline of matriarchy and the growing dominance of patriarchy in ancient China. Marriage Matters in Xinjiang [ edit ] Even though Muslim women are forbidden to marry non-Muslims in Islamic law, from it was frequently violated in Xinjiang since Chinese men married Muslim Turki Uyghur women, a reason suggested by foreigners that it was due to the women being poor, while the Turki women who married Chinese were labelled as whores by the Turki community, these marriages were illegitimate according to Islamic law but the women obtained benefits from marrying Chinese men since the Chinese defended them from Islamic authorities so the women were not subjected to the tax on prostitution and were able to save their income for themselves. The Turki women also benefited in that they were not subjected to any legal binding to their Chinese husbands so they could make their Chinese husbands provide them with as much their money as she wanted for her relatives and herself since otherwise the women could just leave, and the property of Chinese men was left to their Turki wives after they died. Because they were viewed as "impure", Islamic cemeteries banned the Turki wives of Chinese men from being buried within them, the Turki women got around this problem by giving shrines donations and buying a grave in other towns. Using a betrothal gift for family financial needs rather than saving it for the bride was viewed as dishonorable because it appeared as though the bride has been sold. A marriage without a dowry or a betrothal gifts was also seen as dishonorable. The bride was seen as a concubine instead of a wife. Once all the goods were exchanged the bride was taken to the ancestral home of the groom. There she was expected to obey her husband and his living relatives. If they had any children they stayed with his family. Chinese pre-wedding customs A modern wedding held in a Ming Dynasty format Chinese marriage became a custom between and BC. However, during this one year the daughter can go back at any time. Six etiquettes[ edit ] Proposal: Marriages were chosen based upon the needs of reproduction and honor, as well as the need of the father and husband. If the selected girl and her parents did not object to the proposal, the matchmaker would match the birthdates Chinese: If the result of suan ming was good, they then would go to the next step, submitting bride price. Before the wedding ceremony, two families would arrange a wedding day according to Chinese tung shing. Selecting an auspicious day to assure a good future for the couple is as important as avoiding what is believed to be an unlucky day. In some cases there may be no auspicious dates and the couple will have to review their potential date range. The final ritual would be the actual wedding ceremony where bride and groom become a married couple, which consists of many elaborate parts see below: She would wear a red skirt because the Chinese believed red symbolised happiness. When the party arrived, the bride must cry with her mother to symbolize her reluctance to leave home. She would then be led or carried by her elder brother to the sedan. The most common dowries included scissors like two butterflies never separating, rulers indicating

acres of fields, and vases for peace and wealth. In the meeting party the groom would meet a series of difficulties intentionally set in his path. Only after coping with these could he pass to see his wife-to-be. On the arrival of the sedan at the wedding place, there would be music and firecrackers. The bride would be led along the red carpet in a festive atmosphere. The groom, also in a red gown, would kowtow three times to worship the heaven, parents and spouse. Then, the new couple would go to their bridal chamber and guests would be treated to a feast. There are ceremonies such as the bride presenting wines or tea to parents, spouse, and guests. In modern weddings, the bride generally picks red following Chinese tradition or white more Western for the wedding, but most will wear the red traditional garment for their formal wedding banquet. Traditionally, the groom is not responsible for the cost of the wedding invitation sweet treats often pastries, the banquet invitations, and the wedding itself. Wedding banquets are elaborate and consist usually of courses, with ingredients such as shark fin, abalone, lobster, squab, sea cucumber, swift nests or fish roe in soup or as decoration on top of a dish to symbolize fertility, and local delicacies. The wedding banquets are two separate banquets: It is also to ensure the relatives on each side meet the relatives on the other side. Thus out of respect for the elders, wedding banquets are usually done formally and traditionally, which the older generation is thought to be more comfortable with. On the night of the wedding day, there was a custom in some places for relatives or friends to banter the newlyweds. Though this seemed a little noisy, both of them dropped shyness and got familiar with each other. They would be received with also a dinner party including relatives. Modern practices[ edit ] A collective wedding in Chungking in Harrison Forman A couple, with the bride in a traditionally red dress, being photographed at the Temple of Heaven in Beijing Since the late s[ clarification needed ], it has become popular to create an elaborate wedding album, often taken at a photography studio. In Singapore, these outfits often include wedding outfits belonging to different cultures, including Arab and Japanese wedding outfits. In contrast to Western wedding pictures, the Chinese wedding album will not contain pictures of the actual ceremony and wedding itself. In recent years, Confucian wedding rituals have become popular among Chinese couples. In such ceremonies, which are a recent innovation with no historic antecedent, the bride and groom bow and pay respects to a large portrait of Confucius hanging in the banquet hall while wedding attendants and the couple themselves are dressed in traditional Chinese robes.

## 2: Chinese marriage - Wikipedia

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Erin Cline November 13, From the earliest times, marriage was widely valued and celebrated in Chinese culture. Ancient wisdom has a lot to tell us about what it takes to maintain a meaningful commitment over a lifetime. What might we learn from these millennia-old philosophies that could be helpful to married couples today? To start, Chinese philosophy appreciates the role of the individual in the relationship. Early Confucian texts such as the Book of Rites prescribed identical or analogous but distinct activities for wives and husbands, and to some degree, separate spaces for each. Traditional Chinese views of marriage also maintain that the roles of husbands and wives should be complementary, like the correlate pairs of yin and yang. Unfortunately, over time, Chinese thinkers began to associate husbands with yang and wives with yin and privileged yang over yin. However, originally, yin-yang polarities were not tied to gender at all, and when Chinese thinkers first began to draw analogies between yin and yang and male and female, these analogies were used loosely and did not disparage the female, as later texts did. Indeed, early Confucian views of marriage are more favorable to wives than later ones. Early texts recommend that women marry when they are in their early twenties—a contrast to the childhood marriage practices of later China and much of the world—and maintain that women should receive a proper education prior to marriage. Women in ancient China were regarded by early Confucian philosophers as moral agents fully capable of possessing at least many of the same virtues as men. Many of the women depicted in stories and anecdotes from classical and Han China are confident and effective agents, celebrated for their remarkable influence over their husbands, sons, daughters-in-law, and society. These early Chinese views of the complementary roles of husbands and wives suggest some interesting ways of thinking about marriage, and help to clarify why the Confucians thought marriage was good for us. Each person, male or female, has many aspects and traits of character, and one might argue that to varying degrees and in different ways, these aspects and traits express qualities that are associated with yin and yang. This means that spouses can contribute in distinctive and complementary ways to their shared goals. A Confucian would also insist that spouses should each take on tasks that further cultivate their virtues and abilities, as well as their sensitivity to and appreciation for each other. This type of view can be faithful to the ideal of yin-yang complementarity without accepting the sexism that defines later yin-yang gender analogies. Spouses who seek to embrace yin-yang complementarity might take turns performing the same tasks, but their approaches will differ. For example, when playing with their children outdoors, one parent may encourage athletic activities while the other parent may encourage observing wildlife. Appealing to yin-yang complementarity, traditional Confucians argued that it is good for children to have parents who differ in complementary ways. One parent might be comparatively strict yang while the other is comparatively lenient yin, and likewise for intellectual yang and emotional yin, organized yang and spontaneous yin. Of course, it could be disastrous if two parents embodied extreme forms of opposing traits or tendencies; this would be to differ in un-complementary ways. Doing this successfully takes work, and from a Confucian standpoint it is essential for both parents to reflect upon themselves continuously and work to improve areas where they tend to be, for instance, excessively strict or not strict enough. But they should not aim to be exactly the same. These are lessons that translate quite easily in a contemporary setting. None of the complementary traits I mention above need to be associated with either gender, even if traditionally they have been. Fathers and mothers may perform these tasks equally well depending upon their individual backgrounds, abilities, tendencies and interests, and the roles of same-sex couples could be just as complementary as those of heterosexual couples. Discover similar content through these related topics and regions.

## 3: Project MUSE - Cultural Politics of Gender and Sexuality in Contemporary Asia

*The Politics of Marriage in Contemporary China* by Croll, Elisabeth and Elisabeth, Croll available in Trade Paperback on [www.enganchecubano.com](http://www.enganchecubano.com), also read synopsis and reviews. Dr Elisabeth Croll examines the institute of marriage in the People's Republic of China.

Background[ edit ] A modern wedding held in the traditional style of the Ming dynasty. Traditionally, marriage life was based on the principles of the Confucian ideology. The segregation of females and the education of males were cultural practices which separated the two sexes, as men and women would occupy different spheres after marriage. For example, the small ethnic minority of the Mosuo practice matrilineal succession, [8] and for the entire process from pregnancy, childbirth, to raising a family, the wife-husband pair work together and there is very little gendered division of labor in the practices of the Lahu people. The Marriage Law followed the same format of the law, but it was amended in to introduce and synthesize a national code of family planning. The changes introduced in the Marriage Law represent the principle transition of the traditional structure of marriage to a modern legal framework. The law enforces provisions to value that gender equality and family relations are emphasized in the reform, and is divided into four major subsections: The Law emphasizes marriage planning between the couple as well. Mistreatment of children, including infanticide or any serious harm to infants is prohibited. Grandparents have the duty to care for grandchildren whose parents are deceased and grandchildren have the duty to care for grandparents whose children are deceased. Marriage reform[ edit ] Female students in China participate in a demonstration as part of the May Fourth Movement. Marriage today has been influenced by many of the revolutionary and feminist movements that have occurred in the twentieth century. Such reforms focused on women and family. For example, the efforts to end foot binding , the movement to secure rights to education for women, and the campaigns to allow women into the work force, alongside other changes all challenged the traditional gender role of married women. For example, women were allowed to own property under this law, as well as inherit it. Laws such as the one-child policy have influenced the family structures and fertility patterns of married couples as well. The marriage laws also enforced an age restriction on marital union in an effort to encourage a later marrying age. The law however seemed to have the opposite effect as the law appeared to reduce the age at which couples got married. In the average age of marriage for women was However, reports in recent years appear to indicate that these customs are still practiced in some areas, and may actually be increasing since the government has relaxed its tight prohibitions on the practices. Multiple feasts, and the use of more than one location for one marriage have also been banned. A bride and groom must now register with their local government office if they wish to hold a wedding banquet to ensure that neither are registered as having been married before. However, homosexuality is no longer classified as a mental disorder. The marriage decisions in pre-modern China traditionally were made by parents with the help of matchmakers, and the fate of the children were determined at an early age. Since the reforms in the twentieth century, and the implementation of the marriage law, such practices have been outlawed. Legally the decision to marry lies in the freedom of choice of a man or woman to choose their partners. Parents or older generations decided everything for them, on who should be their mate and the amount of money spent on the wedding. In the last fifty years, data indicates that parental involvement in marriage decisions has decreased in all areas of China and among the majority of the population. Parental involvement can range from introducing potential spouses to giving advice on marriage decisions. Marriage decisions are important to parents because families are understood not simply in the present but as lineages existing throughout time in which living generations pay tribute to ancestors. Living with married children[ edit ] Outside of marriage decisions, parents may also be involved in the married lives of their children through their living arrangements. Although many couples now have their own separate residence, residential patterns of parents and children vary according to different circumstances. Types of marriage practices[ edit ] Main article: The "Five Nos" involved are: However, in order for the marriage to be legally recognized and protected by law and the government, the marriage must be registered with the government in accordance with the marriage law. At the time of choosing the mistress the

Chinese business man will almost certainly choose someone he has known for a while, has previously worked for him and trusts, in many cases shortly after choosing he will fall in love and become almost obsessive over her. This will usually last for a number of years or until another more suitable mistress comes along and is chosen. Mistresses do however nearly always have the misfortune of gaining nothing financially for the time and effort they have put into the arrangement and are more often than not promised the earth in order to be obtained which rarely comes to realisation, and are secretly thought of as a mere possession. It is also not unusual for the Chinese businessman to become obsessed with his mistress making it very difficult for her to leave or exit the agreed arrangement. It is also worth noting that the younger the mistress is the more the Chinese businessman will feel his masculinity is enhanced with the average age being between fifteen and twenty years younger, he will aim to keep her as his prime possession for a few years at least or until her looks start to fade whereby a new mistress will be sourced and the old one replaced.

## 4: Ancient Chinese Marriage Customs - China Highlights

*Of all published articles, the following were the most read within the past 12 months.*

Home Chinese Culture Marriage Customs Ancient Chinese Marriage Customs As an integral part of the traditional Chinese culture, the ancient marriage customs have a long history of over 5,000 years, which have changed over time due to different social ethics and aesthetic standards from one dynasty to another, however, they also have their own unique characteristics and rituals which have been carried forward to the present and still exert a far-reaching influence on later generations. Development of Ancient Chinese Marriage Customs The ancient Chinese marriage customs have gone through five stages over 5,000 years: Primitive Group Marriage In the primitive society, the ancestors of the Chinese people lived in groups and had no fixed spouses, and they had sexual relationships indiscriminately with one another. Consanguineous Marriage As the first marriage taboo in Chinese history, consanguineous marriage emerged during the middle Neolithic Age, which banned a parent-offspring marriage but allowed the marriage of people of the same generation such as the brother and sister of a family. Exogamous Marriage Stage As the second marriage taboo in Chinese history, exogamous marriage emerged in the middle and late Neolithic Age, which strictly banned the marriage between blood brothers and sisters, and it only allowed marriage among different social groups. In the exogamous marriage stage, it was very common for the brothers of the same family to marry a wife from the other group, and she would be the wife of all the brothers in the family, and vice versa. Monogamy Marriage As the patriarchal social system took place of the matriarchal social system, the private ownership of property came into being, on which the ancient monogamous marriage was based. In the ancient monogamy marriage stage, the husband owned everything in the family, including his wife, children and property, and the main task of women was bearing children to carry on the paternal lineages. Principles of Ancient Chinese Marriage Customs Chinese wedding According to Confucianism, a marriage is the beginning of ethics and a wedding ceremony is the essence of etiquettes, which has a substantial influence on social stability, and only those marriages with formal wedding ceremonies are recognized by society. The basic principles of an ancient marriage mainly involved the matched social status, the dictates of the parents and the advice of the matchmaker, the ban of the marriage for a couple with the same surname and the tolerance toward polygamy. Matched Social Status The marriageable age was 20 for males and 16 for females in ancient China, and an ideal standard of marriage was well-matched in social and economic status for the two families. Although it was superseded by the civil-service examination system in the Sui Dynasty, it was still a tradition for the concerned parties to get matched according to their social and economic status, which was followed by the Tang Dynasty to the Qing Dynasty Dictates of Parents and Advice of Matchmakers Free love was absolutely banned in ancient China and was widely condemned as an offence to public decency according to the traditional Confucian ethic codes, so it was the task of parents to arrange marriage for their children in order to maintain order of the traditional patriarchal society. Not only was the arranged marriage formally favored by society, but it was also politically supported and enhanced by law in ancient China. Having never seen each other before their wedding day, this resulted in numerous unequal and loveless marriages. Forbidden Marriage between People Bearing the Same Surname The forbidden marriage policy on people bearing the same surname was launched and carried out in the Western Zhou Dynasty BC BC to guarantee a clear feudal patriarchal hierarchy and order of inheritance such as the throne and property. People of the same clan and surname were not allowed to get married in the Tang Dynasty, especially among members of royalty. The law interdicted the intermarriage between people of the same clan in the Ming and the Qing dynasties; however, it allowed people of the same surname but of different clans to get married. It was tolerated for a man to take concubines other than his primary wife, but only the upper and middle class men could afford it owing to their affluent resources. Rituals of Traditional Chinese Marriage Customs The traditional marriage customs, to a large extent, reflect the traditional Chinese culture, which varies from one area to another and even from one dynasty to another. Three Letters The Three Letters refer to the betrothal letter, the gift letter and the wedding letter, each of which is used in a different ritual of the marriage. Six Etiquettes The six etiquettes proposing

marriage, matching birthdates, submitting betrothal gifts, presenting wedding gifts, selecting a wedding date and holding a wedding ceremony have been adopted in the traditional Chinese marriage customs since the Western Zhou Dynasty BC BC , which shows that Chinese people attach great importance to marriage and are somewhat superstitious. If the fortune-teller said it was ok, the marriage ritual would continue. Among the submitted gifts, a wild migratory goose was considered the most important one in the Western Zhou BC BC and the Han dynasties BC due to it representing steadfast love. The wedding gifts usually included cash silver , jewelry, cakes and sacrificial articles. The traditional dowry included jewelry, scissors symbolizing the couple would never separate , a ruler symbolizing thousands of acres of fine land , a slab of sugar symbolizing the sweetness of a happy marriage , a silver purse symbolizing wallowing in money , a vase symbolizing richness and honor , shoes symbolizing the couple would remain happily married to a ripe old age , quilts, pillows, clothes and lotus petals symbolizing the couple would have many children. Taboos of Ancient Chinese Marriage Customs There were many taboos concerning ancient Chinese marriage customs in history, some of which were superstitious, some were funny and some were impressive, and here are some for your reference. A virgin boy was supposed to sleep with the bridegroom on the connubial bed on the night before the wedding night, and it was said that it would bring good luck to the couple in the future. People who were born in the year of the tiger were not suitable to attend the wedding ceremony. The louder the bride cried on her wedding day, the better. The bride was not supposed to sleep outside of her home within four months of her wedding. The bride was not supposed to attend any funeral ceremony within four months of the wedding.

## 5: Gender Politics & Modern Chinese Poetry | Dissertation Reviews

*The Politics Of Marriage In Contemporary China Homosexuality in china wikipedia, homosexuality in china has been documented in china since ancient times according to one study, homosexuality was regarded as a.*

## 6: New Marriage Law ()

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## 7: What Can We Learn From Ancient Chinese Views of Marriage?

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## 8: The Politics of Marriage in Contemporary China - Elisabeth Croll, Elisabeth J. Croll - Google Books

*China, dating show, feminist politics, 'leftover women', market, state In recent years, a group of dating shows produced by provincial television stations has dominated primetime Chinese television, for instance, If You Are the One, Let's Date.*

*Backyard Entertaining Recent American foreign policy Echoes of the Past the Cowboy Poetry of Melvin Whipple Mec portable air conditioner manual Lenovo x230 user manual Eyes That Never Meet Jeremiah Healy; Overpopulation of Cats and Dogs Windows movie maker 2012 user guide Applied functional analysis aubin Impact of trade policy on the donor countrys economy My Sign Is Cancer (Astrology for Young Adults) Life and Manners in the Frontier Army New York insomnia Gate 2014 cs question paper Interlude I Instruments and Players The well of discipline, by S. B. Gass. The real slim shady piano Bank of baroda credit card application form Generalised anxiety disorder The life and times of Catherine the Great Wet foot, dry foot, low foot, high foot The Confucian Creation of Heaven The Value of Justice Tally erp 9 training guide The wish in the fear George Zebrowski Promise of the new Asia Machine against machine Jack Copeland Functional assignment in multi-level government History of the industrial revolution Background of ecology New York and Florence : the music of the twentieth century The Bible and history : a problem of definition Very special intelligence The contractor raymond davis Handbook of technical writing 11th edition A Practitioners Guide to Involving Families in Secondary Transition Path 2: human services: community organizations and social service agencies Major Victorian Poets Tennyson Browning Arnold The Wings of Democracy Mountain encounter*