Analysis on the Regional Preferences for Marriage of Youth in Chaoshan Area

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Abstract. In most cases, the information about the Chaoshan area obtained by outsiders on the Internet is characterized by non-objectivity. Instead, it is the process of subjective opinions formed by Key Opinion Leaders then flowing to the general audience through the media (i.e. secondary communication). Compared with the positive public opinion in the Chaoshan area, outsiders' stereotypes of the Chaoshan area are more negative in the Internet field. Namely, foreigners are excluded from the choice of marriage objects for Chaoshan youth; most Chaoshan people are feudal superstitions and patriarchal sex discrimination. This stereotype is detrimental to the external image of the Chaoshan region; from a deeper perspective, it is not conducive to the dissemination of excellent local culture in the Chaoshan region. However, in addition to the positive orientation of external publicity in the Chaoshan area, the "Tag" pasted on the Chaoshan group is not groundless-there are indeed more significant regional preferences in the marriage choices of Chaoshan youth, which is mainly reflected in that parents will require their children to marry Chaoshan people in the same region. Based on the above phenomena, taking Chaoshan youth as the research object, through questionnaires and focus groups, the issue of "factors affecting the regional preference of Chaoshan youth for marriage" was proposed. With the evolution of time, the development of the times, economy, science and technology, and the improvement of the degree of education, a series of problems such as difficulty in meeting parents and children, inability to communicate in time, different living habits, and language barriers will be improved, which will change the requirements of parents' preference for the geographical object of their children's marriage gradually. With the change of parents' requirements for their children's marriage, the marriage between outsiders and Chaoshan youth will be promoted, resulting in Chaoshan culture being correctly recognized by outsiders accordingly. Through the focus of Chaoshan's outstanding culture, the integration of excellent cultures in different regions shall be accelerated, thus shaping the image of Chaoshan with outstanding culture.

Keywords: Chaoshan area · youth · marriage · regional preference

1 Introduction

Located on the southeast coast of Guangdong Province, the Chaoshan area is composed of the three cities of Jieyang, Shantou and Chaozhou, which is a strong Chaoshan cultural area and Chaozhou dialect area. The Chaoshan area enjoys a lot of reputation, but outsiders don't know much about it. In contrast, the Chaoshan area is often tagged by outsiders as "patriarchal preference", "son preferences", and "outsiders are excluded from their choice of marriage partners." Although it is an example, in the Internet era, most people's discussions have been aroused through platforms such as Little Red Booklittle and Weibo, and through the secondary dissemination effect[1] of Key Opinion Leaders[2] (KOL for short), people's general view that Chaoshan people do not marry outsiders has been formed. These views are not conducive to people's objective understanding and evaluations of the Chaoshan area, undermine exchanges between people, and hinder the promotion of Chaoshan's excellent traditional culture.

At this stage, the main body of public opinion on the Internet is young people[3] Young people's prejudices, such as marriage, the influence of their parents on their marriage and love is difficult to ignore. When it comes to the marriage of young people (18–45 years old), their parents will be particularly concerned about the origin of their children's marriage partners. In the Chaoshan area, this phenomenon is even more prominent. Most Chaoshan parents will require their children to marry Chaoshan locals, which can be regarded as a regional preference[4], reflecting the Chaoshan parents' view of marriage and love[5] from the side simultaneously. Chaoshan youth's choice of marriage partner will be deeply influenced by their parents. However, due to the fact that more and more young people are leaving Chaoshan to study, work, and live, their choice of marriage partner may alter.

Currently, in academia, there is no research on the geographical preferences of Chaoshan youth on marriage objects. Therefore, from the perspective of Chaoshan youth, the reasons that affect their regional preferences for marriage were explored; secondly, it is expected to eliminate the prejudice of outsiders against Chaoshan and allow outsiders to correctly understand the Chaoshan area; finally, through the analysis of the background information of Chaoshan youth, the factors that affect the regional preference for marriage, and potential problems, the relationship between Chaoshan youth's

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[1] The secondary communication effect was proposed by the American sociologist Lazarsfeld in 1940. It means that information does not "flow" directly from the mass media to the general audience, but goes through the intermediate link of opinion leaders, namely "information" → mass media → opinion leaders → general audience. . [1]

[2] Key Opinion Leader (KOL for short), a marketing concept, refers to a person who has more and more accurate information, is accepted or trusted by the relevant group, and has a greater influence on the behavior of that group.

[3] Since the subject of this article is related to youth and marriage, the age range of Chaoshan youth is positioned at 18–45 years old.

[4] Regional preferences refer to an emotion and tendency towards a certain place that lurks in people's minds.

[5] The concept of marriage and love refers to the fundamental views and attitudes of men and women on love, marriage and sex. The concept of marriage and love will affect the individual's choices and behaviors in marriage and love.

marriage preference were explored, and the reasons behind the behavior of Chaoshan parents could be understood by outsiders. From an objective point of view, the research between Chaoshan youth marriage and regional preferences has been analyzed, so as to put forward effective and feasible suggestions and countermeasures.

2   Literature Review

Based on the current situation of young people's regional preferences for the object of marriage, the young people's mate selection criteria have been highlighted. Meanwhile, the mate selection criteria for young people are closely related to cultural inheritance and socio-economic development. For the time being, the regional preference for the object of marriage in marriage is socially reasonable. As a social custom, in real life, regional preferences have gradually evolved into a social trend. At the same time, regional preferences will have two different effects. In terms of negative effects, regional cultural prejudices will bring about regional differentiation. Scholars Hu Xiaowu [2] (2017) and Gong Jiawei [3] (2020) argued that regional preferences were not conducive to urban population diversity, cultural tolerance, social integration, and urban vitality. Indirectly, it would cause dissatisfaction with regional culture as well, thereby hindering local development; In terms of positive impact, from the perspective of youth mate selection, scholar Zhang Xiyun (2016) believed that the social custom of regional preferences for men and women to marry played a guiding and normative role in youth mate selection, and to a certain extent it was beneficial to form good social relations and marriage relations [4]; From the perspective of cultural inheritance, young people's view of mate selection was also influenced by some more deep-rooted concepts. Nevertheless, with the development of the ages and social progress, the barriers of the traditional concept of mate selection have gradually been broken and improved increasingly. In the collision of different cultures, the mate selection criteria of contemporary youth have been diversified [5] (Chen Na, 2017). Among them, the standards of personality, personality, and ideology were related to the investigators' preferences [6] (Adrian, 2009); College students in Southern Nigeria stated that personality was the primary factor in their mate selection criteria. [7] (Maliki, 2009); Among Greek students, the least valued criteria for boys and girls were nationality and race [8] (Stella, 2018); From an economic perspective, due to economic independence, young people achieved personal independence. Accordingly, young people were given more autonomy in marriage [9] (Ren Yan, 2011); From the side, the criteria for young people's mate selection reflected the changes in socio-economic culture [10] (Gao Yuchun, 2019).

In summary, the regional preference of young people to marry is a normal social phenomenon, which has two-sided characteristics. In different periods, the influence of its positive and negative sides has played its corresponding role. With the development of the times and social progress, the concept of mate selection among young people is also constantly evolving. For young people at home and abroad, regional factors have not been regarded as a top priority for mate selection criteria. Due to the lack of research on the issue of regional preferences of Chaoshan youth for marriage, in order to verify that regional preferences are no longer an significant criterion for Chaoshan youth to choose a spouse, and to explore the reasons for the regional preferences of Chaoshan

Table 1. Basic data sheet of the personal information of the questionnaire respondents

Category		Under 18 years old (6 people)	18 ~ 25 years old (280 people)	25 ~ 30 years old (7 people)	30 ~ 35 years old (2 people)	35 ~ 44 years old (2 people)	Over 45 years old (1 person)	Total (298 people)
Gender	Male	3	109	4	0	2	0	118
	Female	3	171	3	2	0	1	180
Education	Junior high school	1	6	0	0	0	1	8
	High school	2	20	2	1	1	0	26
	Undergraduate	2	251	5	0	1	0	259
	Postgraduate student	1	1	0	1	0	0	3
	Doctoral student	0	2	0	0	0	0	2

youth for marriage more objectively and to break this barrier of parents, Chaoshan youth were surveyed by means of questionnaires.

3 Sorting and Analysis of Research Results

The subjects of the survey were unmarried young people of the right age in Chaoshan. Through platforms such as WeChat Group, WeChat Moment, QQ Group, etc., questionnaires were distributed in a targeted manner, and 311 questionnaires were recovered. The recovered questionnaire data were sorted out, and 298 valid questionnaires were selected, reaching an effective recovery rate of 95.82% of the questionnaires. After confirming the validity of the data, using the questionnaire star data analysis function, the influencing factors of Chaoshan youth marriage geographical requirements were analyzed in detail. At the same time, focus groups were launched to interview Chaoshan youth of different genders, ages, and occupations. The specific research results were shown as follows:

3.1 The Structure of the Questionnaire Respondents

Among the Chaoshan youth who participated in the survey, there were 180 women and 118 men. The age structure was concentrated in the 18–25 year old age group. The academic structure was mainly undergraduate (Table 1).

3.2 The Willingness of Chaoshan Youth to Return to Chaoshan to Live and Work

The willingness of Chaoshan youth to return to Chaoshan to live and work was not prominent. Through scoring, the willingness of Chaoshan youth to stay and work in Chaoshan could be determined. The higher the score was, the stronger the willingness to stay in Chaoshan. The scoring data was divided into 5 equal parts, of which the scoring

Table 2. The willingness of Chaoshan youth and their spouses to live and work in the Chaoshan area

Interval	0–20	21–40	41–60	61–80	81–100
Quantity	39	48	87	69	55

of 0–40 points was divided into a low willingness to stay in the Chaoshan area to live and work, and 41–100 points were the opposite. According to the data, Chaoshan youth were more inclined to go outside for development. As shown in Table 2.

3.3 Influencing Factors of Chaoshan Youth not Marrying Outsiders

The reasons why Chaoshan youth do not marry outsiders can be illustrated in Table 3. Most of the factors that Chaoshan youth do not marry foreign partners came from their own families. It was not due to the fact that Chaoshan youth did not have their own opinions. On the contrary, the image of a filial and sensible Chaoshan youth was displayed. The union of two people was not simply two people forming a family. What's more was the exchange of life and diet, regional customs, and the thoughts of the elders between the two families, as well as the integration and tolerance of different living habits and cultures.

For this question, the same views as the above questionnaire were drawn in the focus group as well. Whether it is a boy or a girl, the post-90s or the post-00s, there will be no very strict requirements for their partners in the region. Girls value their partners' character, filial piety to the elderly, and the three views of two people, while boys value their partners' recognition of the same regional culture.

Table 3. Influencing factors of marriage between young people in Chaoshan area and non-Chaoshan area partners

Option	Subtotal	Ratio
Influence of family elders	232	77.85%
Different regional customs	211	70.81%
Concerns about communication issues with partners in non-Chaoshan areas relative to the older generation	195	65.44%
Different living habits	145	48.66%
Different eating habits	110	36.91%
Others (detailed)	8	2.68%
Valid number of people	298	

3.4 Analysis of the Requirements of Chaoshan Parents for the Marriage Area of Their Children and Whether the Behavior is Xenophobic

Based on the comparative analysis of data, 83 Chaoshan youth were required to choose a partner from the Chaoshan area, accounting for 27.85%. There were 215 people who were not be required, accounting for 72.15%. As shown in Table 4.

In view of the issue that Chaoshan parents have mandatory requirements for their children's marriage regions, the form of scoring is used to measure whether this behavior has a serious xenophobic6 phenomenon. The higher the score was, the more serious the xenophobia[6]. In Fig. 1, Wang Na and other scholars (2013) stated that as a common social phenomenon, this xenophobic phenomenon in Chaoshan was not more prominent than in other regions [11]. According to the data, the number of people who were not xenophobic accounted for 76.62% of the number of people who were xenophobic, which proved that this was a common phenomenon and it would not be aggravated by the phenomenon of xenophobia in Chaoshan. Not every pair of Chaoshan parents would require their children to marry from the Chaoshan area, and this phenomenon should not be regarded as a manifestation of the xenophobia of Chaoshan people.

From the perspective of different roles, this issue was discussed by focus groups. From the perspective of the daughter, the parents' concern for their daughter was manifested, fearing that the daughter would not be able to adapt to the new environment when she married away from them, and would not be able to confide in her family in time when she was wronged. From the son's point of view, after the Chaoshan people of his parents' generation married outsiders, it was not uncommon for outsiders to escape marriage and the adverse consequences caused had a certain impact on the family's reputation. Due to the special chronological background, for reasons such as avoiding risks and maintaining the family's reputation, parents do not allow their sons to marry outsiders. Through the mandatory requirements for the region of origin of the child's marriage partner, the parents' love for their children and their expectations for their children's beautiful married life were expressed. With the development of the times, in the context of the rapid development of the Internet, the horizons of parents became increasingly wider, and the prejudices of distrust of outsiders would gradually disappear. Establish a new image of outsiders in the heart, thereby changing the requirements for children to marry with regional preferences.

Table 4. Will your parents make it mandatory for your partner to be a native of Chaoshan?

Option	Subtotal	Ratio
Will	83	27.85%
Will not	215	72.15%
Valid number of people	298	100%

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[6] Local people's rejection of people from different places, xenophobia is a common social phenomenon.
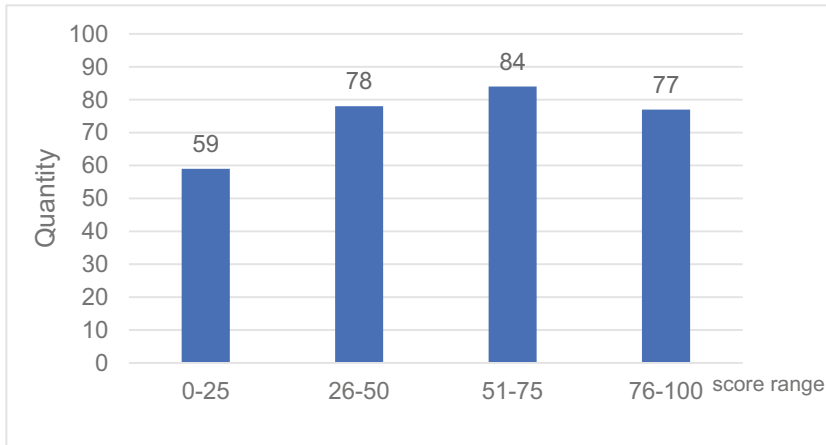
Fig. 1. In view of the phenomenon that Chaoshan people do not marry outsiders, is the xenophobia of Chaoshan people serious?

3.5 Chaoshan Youth's Evaluation of the Degree of Ideological Openness in the Chaoshan Area

Thanks to the development of the times, the economic situation and the level of education, the Chaoshan region has become open-minded. Chaoshan youth's evaluation of the degree of ideological openness in the Chaoshan area is relatively conservative. Compared with ten years ago, the degree of ideological openness in Chaoshan has changed significantly, which was inseparable from the economic development of Chaoshan and the education received by Chaoshan youth. As discussed in Marxist cultural ontology[7], social existence determines social consciousness, and economic foundation determines the superstructure. As part of the conceptual superstructure, culture is ultimately determined by the economic foundation (Figs. 2, 3 and 4).

3.6 Evaluation of the Difficulty of Learning Chaoshan Dialect by Chaoshan Youth

The difficulty of learning Chaoshan dialect is comparable to that of other languages. Similar to learning English, there is a phenomenon of ambiguity in the learning of Chaoshan dialect, which needs to be placed in the same semantic field[8] to be able to understand and apply it correctly. Moreover, the accents and language habits of the three

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[7] Marxist ontology refers to the primacy of matter, believing that the real world is an objective material world, and the true unity of the world lies in its material nature, and matter is the origin of the world. The ontology discussed in Marxist philosophy should be the ontology or origin of the entire world, including nature, human society, and thinking, which ontology can only be material.

[8] Semantic field refers to the clustering of semantics, emphasizing that there is a close semantic connection between single word and whole context. Only through comparative analysis can the true connotation of this word be determined.
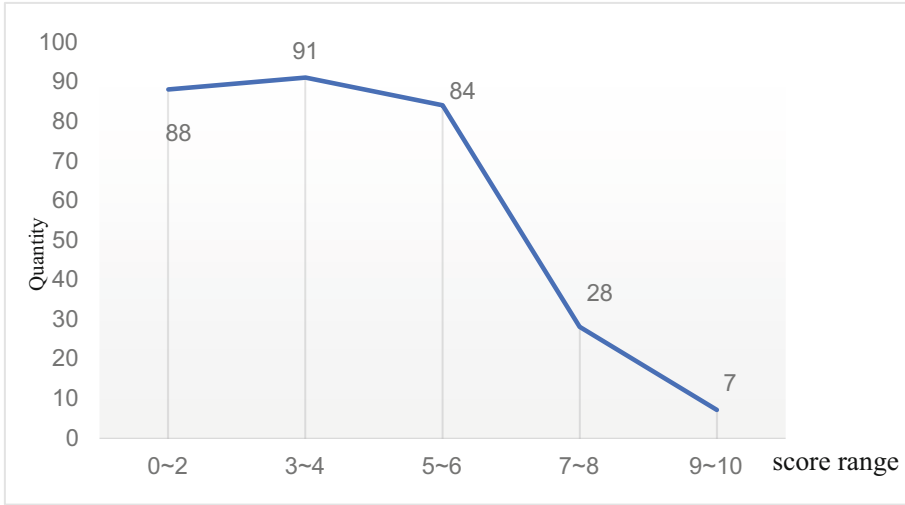
Fig. 2. Chaoshan youth's evaluation of the degree of ideological openness in the Chaoshan area
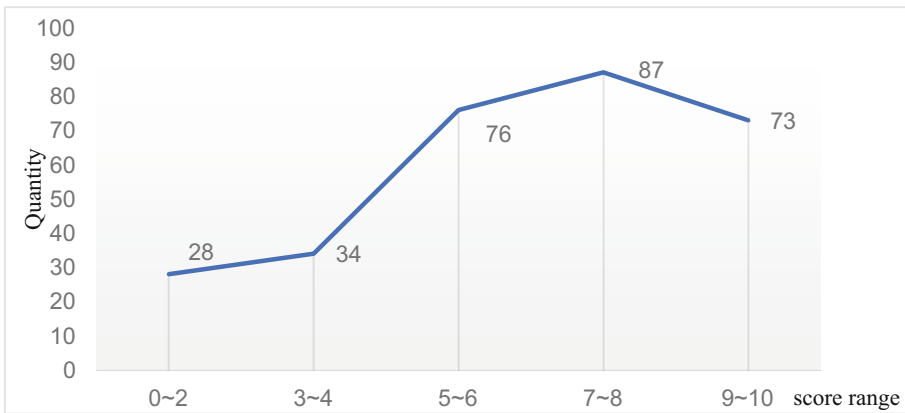

Fig. 3. Compared to ten years ago, Chaoshan youth's evaluation of the degree of ideological openness in the Chaoshan area

cities of Chaoshan are various, which make it difficult for outsiders to understand even in the same semantic field (Fig. 5).
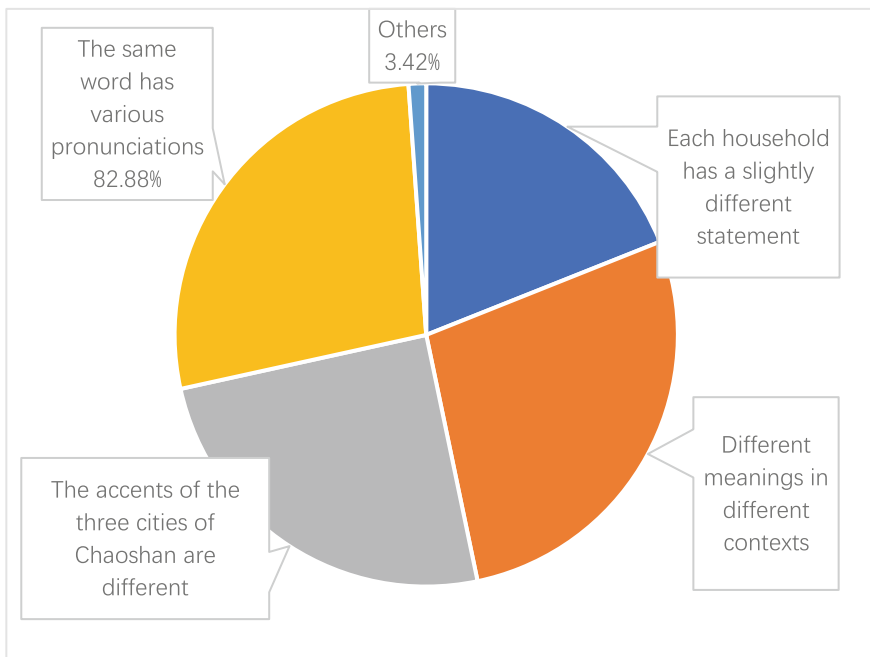
3.7   The Evaluation of Chaoshan Youth on the Efforts to Improve the Views on Marriage and Love Between Men and Women in Chaoshan Area

The choices and behaviors of individuals in marriage and love will be affected by the views of marriage and love. From the data, the higher the score was, the greater the improvement in the views on marriage and love between men and women, and vice versa. It can be seen that the view of marriage and love among Chaoshan youth has been
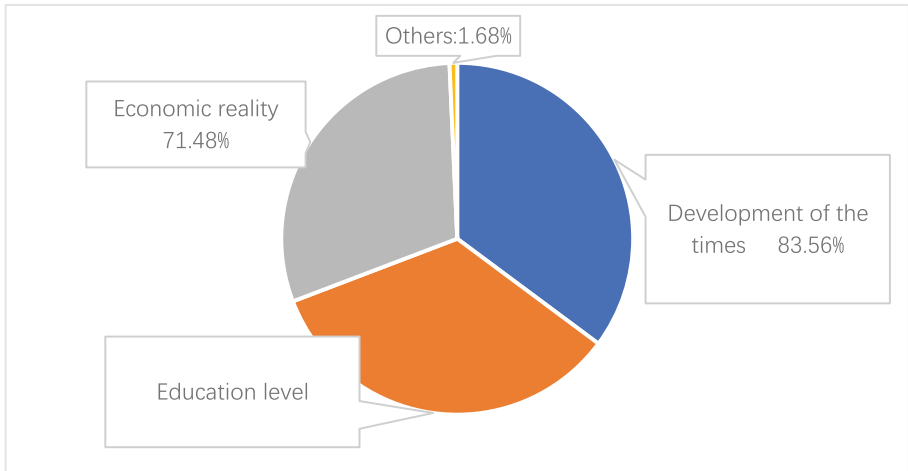
Fig. 4. Factors that Chaoshan youth believe affect the openness of thought in Chaoshan area

Fig. 5. Causes of learning difficulties in Chaoshan dialect in Chaoshan youth's view

improved slightly. Regarding the views of marriage and love between men and women, Chaoshan youth have been given more choices, and the influence of their parents was no longer decisive (Fig. 6).
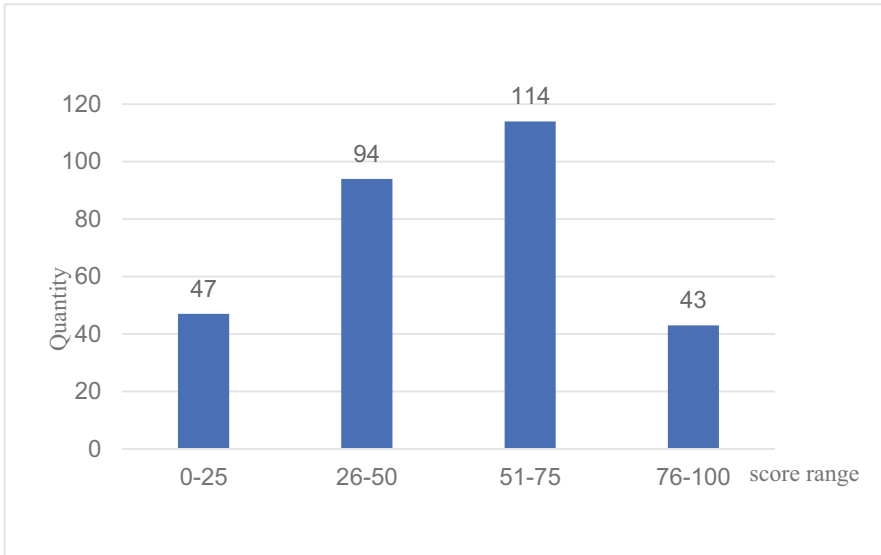
Fig. 6. The evaluation of Chaoshan youth on the efforts to improve the views on marriage and love between men and women in Chaoshan area.

3.8 How Chaoshan Youth Break the Barriers of Their Parents' Requirements for the Geographical Preference of Their Marriage Object

This is an open topic. Regarding the requirements of parents to force their children to marry the geographical preferences, the views and solutions of Chaoshan youth have been explored.

According to the results of randomly selected and recovered questionnaire data, most young people in Chaoshan will not deliberately mind the geographical issues of their marriage partners. All-round aspects of mutual attraction are more concerned. Due to the rapid development of science and technology and transportation, the interval between people in time and space has been broken. The time and space concerns of Chaoshan youth combining with foreign partners have been eliminated. Through the sharing of daily life, the life satisfaction of Chaoshan youth and their foreign partners can reassure their parents. Two people with different regions, languages, and living habits can also get along in harmony. Through the happy relationship in daily life, the views of parents have been changed inch by inch.

4   Research Conclusions and Prospects

Starting from the geographical preference requirements of Chaoshan parents for their children's marriage objects, two questions were proposed through a combination of questionnaires and focus groups based on the existing literature. Firstly, what are the factors that affect the regional preferences of Chaoshan youth for marriage; secondly, how to break the barriers of Chaoshan parents' requirements for the regional preferences

of young people for marriage. Along with the improvement of young people's education level, their horizons shall be wider and they will be more tolerant of different cultures and living habits. In the choice of the person to marry, each other's three views, character, and attitude towards themselves are more considered, so that the region is no longer a top priority. From the perspective of society and culture, Chaoshan culture has a long history and characteristics, which are worthy of being recognized and understood by outsiders. One of the most advanced manifestations of the integration of different cultures is intermarriage. The intermarriage rate of people in different regions is proportional to the degree of integration with urban society and the vitality of urban culture. Through the analysis of the requirements of Chaoshan parents' regional preferences for young people to marry, the good intentions of Chaoshan parents are expected to be further understood by outsiders. A correct understanding of the practice of Chaoshan people not marrying outsiders allows outsiders to eliminate their inner worries when they marry and fall in love with Chaoshan people. While the phenomenon of Chaoshan parents' preference for the region of their children's marriage objects gradually disappeared, during this process, changes in Chaoshan people's view of marriage and love shall be observed, thereby changing their stereotypes of the Chaoshan area and establishing a new and positive image of Chaoshan.

5   Conclusions

By means of questionnaire analysis and focus group, this paper analyzes the phenomenon of "regional preference of marriage objects of Chaoshan young people", and puts forward the factors and potential problems affecting regional preference of marriage. The following conclusions are drawn: the parents strictly require their children to marry people in the same region, due to the reasons of the time background and concern for their children. Nowadays, the majority of Chaoshan parents no longer have certain requirements for their children's marriage object. In the life event of marriage and love, Chaoshan young people have more choices and pay more attention to the quality of the marriage and love object and the compatibility of the three views. The region is no longer a necessary requirement. This conclusion is helpful to correct the Internet's evaluation of Chaoshan region, promote the image of Chaoshan objectively and positively, show a real image of Chaoshan region, and spread the excellent local culture of Chaoshan region from the deep dimension. Objectively speaking, the object of marriage and love is a two-way choice. From the perspective of Chaoshan youth, this paper understands that Chaoshan parents have requirements on the object of their children's marriage, but also needs to explore from the perspective of outsiders why they are so impressed by the fact that Chaoshan people do not marry outsiders. According to the problems, corresponding countermeasures are made. In order to improve the marriage and love relationship between Chaoshan people and outsiders, more targeted to rebuild the image of Chaoshan.

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