

The Origin and Development of Marriage and Family from the Perspective of Marxism

-- Based on the Origin of the Family, Private Property and the State

Huoxin Xie, Jinshuo Zhu

Hubei Party School of CPC, Wuhan 430300, China

Abstract

Family, Private Ownership and the Origin of the State is an important work by Friedrich Engels to explain the basic theory of historical materialism. This article through to the origin of marriage and family part of carding analysis, discusses the origin and historical form of marriage and family, the bourgeois marriage and family as well as the essence of marriage and family of the proletariat, elaborated the marriage and family values of marxism, put forward the marxist marriage family values for building a socialist harmonious family and a good marriage relationship, It still has profound theoretical and practical guiding significance. In addition, the relationship between private ownership of means of production and women's social status is re-examined by examining the development law of marriage and family, which is of guiding significance to women's liberation movement.

Keywords

Marx; Engels; Marriage; Families.

1. Introduction

The family is the basic cell of the society, and harmony and happiness in the family ensure social stability and civilization. A good country is a good nation. A good country is a good nation. Strengthening family construction is of great significance to realizing the Chinese dream of national rejuvenation.

2. The Connotation of Marriage and Family

What is family? The family was always a social unit based on marriage and blood relations and characterized by communal accommodation, economic cooperation and procreation. In china, marital family members include but are not limited to both husband and wife, parents, children and other relatives living together.

Marx and Engels pointed out: "This is the relationship between husband and wife, the relationship between parents and children, namely the family.[1]" According to Marx and Engels, the concept of marriage and family has both social and natural attributes, both human sexual relations and human blood relations. Marriage and family are the combination of human animality and sociality, individual needs and social needs.

Marx and Engels believed that marriage was a contractual relationship based on the sincere love between husband and wife and on the premise of equality between men and women. To build a harmonious family, both men and women should assume the responsibilities and obligations of the family. "If only marriage based on love is moral, then only marriage that continues to love is moral.[2]" Marx himself and his wife Yanni love and marriage is very happy,

in order to express the heart of love, Marx wrote yanni three books of poetry, after a hundred years, still make many contemporary young people yearn for.

Marx and Engels believed that the emergence of marriage and family relations was the result of natural selection at first, and then was influenced by the development of productive forces and private ownership, and changed with the ownership of the means of production by society. Marx and Engels reveal the development of material production is the decisive factor on the changes of marriage and family relations, the development and history of the era of marriage and family relations, which matches the production mode in general from the dark ages of group marriage, dual marriage to barbarous, to the civilization of the era of my marriage, the status of women in marriage and family changes, marriage and family form is the product of the social system.

3. The Origin of Marriage and Family

When did marriage and the family begin? American ethnologist, Lewis Henry Morgan (1818—1881) from the kinship of the Indians, found the Indians call their own biological parents not only the parents but also said his biological parents brothers and sisters for the parents, Morgan thinks this kind of marriage and family relations is not an accidental phenomenon, but the real existence, in the history of It is the *living fossil* of human sociology. The union of the sexes is the way of human reproduction. At the beginning of the age of obscurantism, human reproduction and union were mainly caused by animal instinct. In his *Treatises on Matriarchy*, Bachofen called the relationship between men and women in this period *mixed marriage*, and there were no social norms for the marriage between men and women in this stage. Marx once said that there was no marriage or family in the primitive social state of human beings. Therefore, the combination of sexes in this period can not be called family, but this stage is indeed the starting point of the origin of marriage and family relations.

After the stage of *mixed marriage*, some social prohibitions began to appear. After that, relationships between men and women began to be established according to certain social norms. The union of sexual relations begins to enter the stage of a *matrimonial relationship*, and the foundation of the family begins to be laid. "In order to move away from the animal state in the course of development, and to achieve the greatest advances in nature, one more element is required: that the inadequacy of the individual in self-defence is compensated by the combined strength of the group and collective action. The mutual tolerance of the adult males, free from jealousy, is the first condition for the formation of larger and lasting groups, in which only the transition from animal to man can be made.[3]" And what is the group form that can be confirmed to exist? "That's group marriage, where there's a whole group of men and a whole group of women who all belong to each other and there's little room for jealousy.[4]" This is Engels' explanation of the initial formation of marriage in *The Origin of Family, Private Ownership and The State*. In order to get people out of the animal state and realize the transformation from animal to human, the combined strength and collective action of the group make up for the shortcomings of human in fighting against other large animals and avoid the jealousy between the same sex, thus forming the initial form of marriage, namely *group marriage*, and producing the most primitive family.

Because of the prohibition of sexual relations, human society has entered the era of *group marriage*, prohibition from single to complicated, *group marriage* relationship from general to limited, thus starting the evolution process of human marriage and family forms.

4. The Historical Form of Marriage and Family

Human marriage and family evolved from group marriage to individual marriage, which experienced the following four types of marriage and family forms.

4.1. Blood Family

Blood family, namely blood marriage family. The social norm for marriage is based on the generation, in which people of the same generation are married to each other. In this form of marriage and family, each generation in the population is brother and sister, all husband and wife to each other. As soon as people are born, they are already married to members of the opposite sex of their own generation. The great advance in the form of marriage and family was the prohibition of marriage between two generations. Generally speaking, this progress is relatively easy, because of the age difference and biological factors, the prohibition is relatively easy to accept.

4.2. The Punalua Family

The Punalua family, that is, the partnership family. The social norms of marriage, in addition to the marriage in order of generations, which had been the norm of hereditary marriage, also prohibited the union of lineal brothers and sisters, and later of collateral brothers and sisters. The prohibition of marriage between siblings was also a second advance in family form. Morgan called natural selection at work. This prohibition was much more difficult to establish than the previous one, because the siblings were of the same age and had similar physical requirements, so it took longer to establish this prohibition.

The establishment of the partnership family promoted the increase and improvement of the population quantity and quality, and also promoted the germination of the clan. When the prohibition was fully established, the family group of partnership formed the gens, from which the social system began to be established.

4.3. Dual Family

Dual family, also known as the marriage of the family. As social norms for marriage increase, group marriages become less and less possible. The monogamous family began to show that a man had one chief wife among many wives, and he was the chief husband of the chief wife among many husbands. However, this form of marriage and family has no economic basis of its own, so it is a very fragile existence. The marriage can be dissolved according to the will of either party, and the children still belong to the mother as in the past. At this stage, the family economy was still communist, and the clan was the economic unit of the society. As the number of brothers and sisters who were forbidden to intermarry increased, the status of monogamy became stronger and stronger, and eventually there was only one man and one woman in the marriage relationship.

4.4. Monogamous Families

When there is only one man and one woman in the marriage relationship, the form of marriage and family in this stage is called monogamous family. The monogamous family is built on the rule of the male, usually in the form of marriage and family consisting of one man and one woman, with a strong family economy, this relationship can not be dissolved by both parties at will, usually only the husband can dissolve the marriage. The origin of monogamy is the development of productive forces and the emergence of private ownership, so that men with superior physical strength have more wealth than women. In order to let their children inherit the wealth of their men, the first is to abolish the matriarchy and establish the patriarchy. Engels called it "One of the most profound revolutions mankind has ever experienced." Then, in order to ensure that the descendants of the property must be from a certain male, the wife was

required to be faithful to her husband, and the wife became his appendage. Economic conditions overcame natural conditions to become the basis of the family. The birth of monogamous marriage and family marked the victory of private ownership over initial public ownership.

In addition, there were polygamous marriages and polyandrous marriages, but only for the privileged class. If the whole country were polygamy or polyandry, there would be many single men and single women in the country, and the social order would not be better established.

5. The Contemporary Development of Marriage and Family

Although modern society legally stipulates that marriage is a voluntary contract with equal rights and obligations between a man and a woman. But this kind of right and obligation equality, did not appear as the law stipulates. Why is that? Because it was women's economic oppression that led to the inequality between men and women in the past law, the real equality between men and women could not be realized only through the law.

In monogamous marriages, housework is a private service, and the wife is the main maid of the family, while the wife is excluded from public production activities. The development of modern great industry has given women access to public production, in which the wife has no financial income if she takes care of the household. If the wife is engaged in public childbirth, she is not allowed to keep house. In this case, the husband is generally the earner, so the legal equality between men and women after marriage is relatively rare in real life. Now the family is mostly built on the secret or open female domestic slaves, and the modern class society is made up of such a family as a whole.

In class society, the bourgeoisie occupies the means of production and exploits the surplus value of the workers. The family built on the basis of capitalist private ownership is essentially still the traditional monogamy family, although it has changed in many aspects. The form of mercenary marriage seems to have disappeared with modern law changes, but its essence has become a reality on a larger scale with the expansion of capitalism. At this point, marriage may be a political act or a commercial one, and it sets a price on the man and the woman who want to contract, but not on their character, but on their property. The money relationship dominates the family relationship, the family foundation is not stable, and the divorce problem has become a high social problem.

"It will then be seen that the first prerequisite for women's liberation is the return of all women to public service; To achieve this requires the elimination of the individual family as the economic unit of society.[5]" After the industrial Revolution, proletarian women enter the public production activities from the family and become one of the providers of the family. Men, who are no longer the sole source of income, lose their dominant position in the family. The proletarian marriage family begins to be different from the traditional monogamous family.

The origin of monogamy is the development of productive forces and the emergence of private ownership, and it only requires women's monogamy, there is no requirement for men. As the means of production become socially owned, individual inheritance of property is minimized. The family as the smallest economic unit of society will become a thing of the past, when the individual is the smallest economic unit of society. Family work and child-bearing and child-rearing will be transformed from private to public affairs. When capitalist production and private ownership are eliminated, and there are no economic reasons to consider, marriage will be fully free, and love will be the only motive for marriage. "Since the monogamous family has improved since the beginning of civilized times, and is particularly marked in modern times, we can at least speculate that it will improve further until equality between the sexes is achieved.[6]"

The communist marriage and family will be based on the love factor, the means of production will be transferred to the public, marriage and family do not need to consider the issue of inheritance, men and women equally participate in social production labor, economic equality makes the equality of men and women in marriage and family realized.

6. Conclusion

To conclude a good marriage, the establishment of a happy family, is based on the equality of men and women as the premise, need the loyalty of both husband and wife. To achieve equality between men and women, we must achieve women's real liberation and let women equally participate in social productive labor and the socialization of household labor. Female liberation is the premise of all people's liberation. The fixed role of female family labor is not the kidnapping of male economic role. Attaching importance to the two kinds of production in women's real life, including human reproduction and material production, alleviating the contradiction of women's dual role, not only liberates women, but also liberates all mankind.

References

- [1] Karl Marx, Freidrich Engels: Collected Works of Marx and Engels, Volume 1,(People's Publishing House, Chinese 2009,): p.532.
- [2] Karl Marx, Freidrich Engels: Selected Works of Marx and Engels , Volume 4,(People's Publishing House, Chinese 2012): p.94 .
- [3] Karl Marx, Freidrich Engels: Selected Works of Marx and Engels , Volume 4,(People's Publishing House, Chinese 2012): p. 42.
- [4] Karl Marx, Freidrich Engels: Selected Works of Marx and Engels, Volume 4,(People's Publishing House, Chinese 2012): p.42.
- [5] Karl Marx, Freidrich Engels: Selected Works of Marx and Engels, Volume 4,(People's Publishing House, Chinese 2012): p. 85.
- [6] Karl Marx, Freidrich Engels: Selected Works of Marx and Engels, Volume 4,(People's Publishing House, Chinese 2012): p. 95.