

Chinese Household Income-Review Based on the Perspective of Anthropology and Sociology

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Abstract

In the 40 years of reform and opening up, the average annual growth rate of China's economy exceeded 9%, becoming the country with the fastest economic development and the longest duration in this period. China has also changed from the "shortage economy" under the original plan system to the "world factory". As of the end of 2021, the total amount of GDP in my country has reached 114367 billion yuan, and successfully surpassed Japan and became the world's second largest economy. In doubt, today China has become an economic country that has an important impact on the world. With the end of the victory of poverty alleviation and the completion of the comprehensive well-off society, the revenue of the most typical family representatives in China has increased significantly. The review of this literature mainly focuses on China's rural family income.

Keywords

China's Rural Family Income, Anthropology, Sociology

1. Family income research in family sociology

The discussion of farmers' family economic behavior is inseparable from the understanding of the social and economic organization of the family, because the farmers' economic behavior occurs on the family level, and it is different from the economic behavior of individual rational people in the West. From the perspective of sociological perspectives, most of the analysis of families is concentrated in the analysis of family nature, family structure and farmers' social life behavior, and farmers' social life behaviors will be analyzed on the level of family and village. According to the classification of Yan Yunxiang (2006) on the Chinese family model, analyzing farming and social behavior from the level of family nature and value, it is obviously the "cultural family model". It mainly focuses on the impact of family or family ethical values on the daily social behavior of farmers. Farmers of farmers are the foundation of Chinese society. Liang Shuming recognizes that (2011) is a "ethical" society, and ethics is a home-based place. From this, we can see the importance of families to Chinese society. In addition, many analysis of the family nature of farmers from the cost of cultural value began, and then went deep into the analysis of the family nature of farmers' living behavior, social communication behavior, religious behavior and economic behavior.

The understanding of the family nature of farmers mainly emphasizes its value ethics. Family and families are not only units that meet the basic life and exchanges of farmers, but also the spiritual ownership of farmers. Yang Yichun (2012) also pointed out in the research on Shandong's head-ups that farmers' families are not completely living together. Family is a complex organization composed of family members, family property, family livestock, family reputation, family tradition, and family gods. Essence The family should include the unborn offspring and the ancestors who have already died. Based on this nature, many things that Chinese families or individuals do are basically to please the ancestor gods, such as worshiping ancestors, raw children, and increasing family property. Wait, this is the impact of transcendence contained in farmers' families on farmers' behavior. Xu Yiguang (2001) pointed

out in his book "Ancestral Yin: The Personality and Social Migration of the Chinese Village" that the ancestral worship and family organization played an important role in life. And giving the short-term physical life eternal significance, which also emphasizes the transcendence pursuit of farmers' behavior under the ancestral shade. Confucion (1992) analyzes the Chinese family life from two perspectives: one is "ultimate expectations", representing the ideals of the Chinese traditional family, such as the size of the family and its continuation; That is, the specific development of ordinary behaviors in the daily life of farmers.

Based on the discussion of the family nature of farmers, it can form a understanding of farmers' behavior. The discussion of farmers' behavior in family sociology is mainly concentrated on social levels such as farmers' living behavior, communication behavior, and religious behavior. Farmers' living behavior mainly includes internal marriage behavior, fertility behavior and support-pension behavior. The interaction of interpersonal relationships at the village layer is mainly interactive, such as the pollution of Hong Kong irrigation, anti-theft and anti-bandit, production arrangements, and red affairs. Religious behavior mainly refers to the behavior of sacrifice and ancestors on family or family levels. At the level of cultural value, the analysis of farmers' lives and religious behaviors is mainly from the ethical value of farmers' families, that is, the nursery and ancestors performed inside the peasant families and the ancestors of sacrifice ancestors are to pass on the goal of passing their generations and family continuity. American scholar Becker (2007) "trying to use the tools and theoretical frameworks of human material behavior to analyze marriage, fertility, divorce, labor division of labor, prestige, and other non-material behaviors in the family", which is actually a family life full of cultural connotation. Vulgarization into general economic behavior is difficult to explain the ethical responsibility relationship of Chinese families. For example, for fertility, Chinese farmers are not out of economic calculations, but a life task. As Yang Yichun said, "the most concerned about Chinese farmers is the continuation of the family." In family life, in addition to holding "good mouths", the most fundamental motivation comes from the continuation of the family. Its expression form is "the birth of a son to be passed down." He Xuefeng (2008) is mainly to understand farmers' family behavior from the ontology and social values. Wood value refers to the thinking about the meaning of life on the spiritual layer, "" about how to deal with death, how to convert limited life into the fundamental issue of life, and care about transcendence and ultimate value. "" ". Under the care of ontology, the fertility and sacrifice behavior in farmers' families are to achieve the standard of family continuity, so that the individual's limited life can gain infinite sense in this family continuation. Based on this, we can understand the infinite responsibilities and obligations of farmers' families in their children's maintenance, and we can also understand the attention of farmers' families to children's marriage. Because of the pursuit of ontology, parents must worry about their children. Not only do they care for their children, they must also prepare a lot of preparations for their sons, including building houses, paying colorful gifts, and wedding banquets. Social value is full about the relationship between rural people, the position of Guan Ding's individual in group towels, the evaluation of the evaluation, and how Guan Guan gets meaning from the society. Because individuals live in society, their behavior choices cannot be transcended from society, so the communication behavior shown by farmers' families is based on social value. The social communication behavior of farmers' families mainly includes two levels. On the one hand, farmers' families must obtain production, life and emotional support from village society, so as to obtain the significance and value of life: at the same time, the existence of social value makes farmers The family's question shows nervous competitive behavior, mainly in the face of the family's face competition, building houses and human affairs.

Under the framework of ontology and social value, a large number of scholars were subsequently applied to the research of specific objects. In the study of farmers' fertility concepts and fertility behaviors, farmers' pursuit of their sons is not only for the consideration

of raising children to prevent the elderly, but also to "pass the seizure". Therefore The purpose of working hard to work is to worry about the son "to make them married and become a family's life task. Then there is a study of imbalanced family relationships in family. The "feedback mode" theory in the middle, that is, in the family breeding stage, pro -generation must provide the material foundation for life and development for the subsequent generation, and the resources are from the pro -influence to the generation. In the maintenance stage, through the "lock mode" The resources are flowing from the son -in -law to the pro-generation.

However, in the current many rural areas, the imbalance of intergenerational resources flows, that is, the pro -generation has unlimited liability obligations, but the pro -generation is only a limited support obligation to the parent. For the analysis of social values, many scholars gather various comparison competition phenomena in rural society. For example, the rural houses in North China get higher and higher, but the luxury and beautiful houses are simple. There are also some scholars analyzing the phenomenon of humanity, mainly because the banquets are more and more expensive, and gifts are getting higher and higher. The analysis of these social phenomena is mainly based on farmers' demands for social values, and they are also living in the "acquaintance society". If they are backward than others, they will seem faceless, which makes the family's question of competition without suppression mechanism.

The above research on farmers' social behavior shares a prerequisite, that is, the nature of farmers' family has ethical value. The family is not only full of the world of the shore, but also contains the imagination of the other shore world. The existence of life tasks, family responsibilities, and the existence of community competitive pressures have become an important influencing factor in farmers' social life behavior. Salinus (2006) advocates a concept of "symbolic rationality", advocating that "the uniqueness of a person is that he must live according to the meaning of the meaning of his setting." In fact, Salle's understanding of culture and practical rationality is largely pursuing the importance of structure and value in the field of family and social fields. However, the discussion of farmers' behavior in the field of family sociology only stays on the "cultural family" model distinguished by Yan Yunxiang, and has not further analyzed the "economic family" model. In essence, farmers' economic behavior and social behavior are in line with. The economic behavior shown by farmers is the basis for their social behavior, such as production labor, wealth accumulation, and consumer behavior within the family.

The social behavior of farmers is based on the consideration of family ethics value, but being able to complete life tasks within the family, build a house for son, and be able to participate in the competition in the community. Base. Yang Yichun (2001) pointed out that in order to accumulate money for future generations, his parents worked diligently and had a life -long inspection. They will have a sense of crime because they eat too well or spend more money. They are not unable to afford it, but they want to be born and leave for future generations. Yan Yunxiang (2006) also pointed out that "when most families must worry about basic survival, when they have to suppress most desires, the issue of the goods is far from being noticed. The quality of the most important people is diligent inspection and patience, and consumption is reduced to the minimum. " From this perspective, farmers' social behavior and economic behavior options are combined. It is precisely because the existence of family ethics has enabled farmers' social behavior and economic behavior to integrate with each other. "Farmers realize that they must work hard to increase wealth. To arrange a good family living, we must care for children, worry about future generations, and to comfort the ancestors ... to come back, to live a good life "(Guihua, 2013) This is the power analysis of the choice of farmers' behavior. The further advancement of farmers' family nature and social behavior analysis is the introduction of regional comparative methods. Fei Xiaotong (1998) is mainly trying to form an in -depth understanding of Chinese society on the basis of the type comparison. For example, "Local China" is the theoretical understanding of Fei Xiaotong on the basis of comparing traditional

Chinese society and modern Western society. The research on Lucun, Yicun and Yucun is also a type of research, that is, these three village governance represents "rural areas without handicraft industry", "rural areas with well -developed handicrafts" and "rural areas affected by commercial centers." Fei Xiaotong (1996). Liang Shuming's "Chinese Culture Essentials" also contains a method of comparing the two cultural traditions of Chinese and Western. Fei Xiaotong (2007) later studied in small towns in the century, and proposed the "Southern Jiangsu Mode", "Wenzhou Model" and "Pearl River Model", which was also carried out on the basis of type comparison. Based on the regional survey and historical and cultural analysis of Huazhong Village, Huazhong Village has also formed a division of regional types of rural society in China.

Due to the wide range of rural Chinese rural areas, and rural areas in different areas, due to the relationship between local and central regimes, development periods, immigration and war history, planting structure and water conservancy conditions, land occupation and use methods, residential structure, etc. There are obvious differences in structure and lifestyle and life concepts. He Xuefeng (2012) is mainly from the perspective of the social structure of the village. It has constructed the ideal type of unity, division and decentralized types, and collects information from the natural ecology and historical changes, explaining the regional nature of the village social structure form. Finally, the rural areas of China are divided into southern unity villages, northern split villages, and central loose villages. Under this type of division, farmers' family nature and farmers' behaviors also show differences. The main point is that there are strong tension and competitiveness in the northern rural society, thus shaping the farmers to compete with farmers' sons, passed down, and fierce village face competition competition. , Farmers' production labor, accumulation of wealth, etc. are all for the sake of children, family continuity, and the completion of life tasks, thereby showing the desire to demand for low regular life in northern villages, and all labor points to family generations. Due to the short history of immigrants, the central rural areas are difficult to form a more aggressive village consensus. The individuality of the villagers is more prominent, thus shaping the "modernity" of farmers in terms of value. The endogenous family responsibility ethics, in the village society, due to the more decentralized atomic state, the competitive tension is less, all of which are manifested in the more comfortable lifestyle of farmers' families in the central rural areas. Family intergenerational responsibility and village social competition are relatively weak, so that farmers' social behavior and economic behavior are different from rural farmers in the north. Guihua (2011) also conducted similar analysis through comparison of rural Jiangnan Plain and rural areas in North China. The main economic behavior of farmers' families was placed on the basis of family ethics, so that the "livelihood" and "life -oriented" families were obtained. Two ideal types of economy. In short, the ethical value of farmers' families has an important impact on farmers' social life behavior and economic behavior, shaping farmers' choice of transcendence at the social level, and at the same time, they also tend to pay more hard work to achieve Family ethical value goals. In the past, the research on family nature and farmers mostly focused on discussing the social behavior of farmers, and did not extend to discussions on farmers' economic behavior. At the same time, the perspective of farmers' families with regional differences has also become an important foundation for farmers' family economic research in this article. That is, this article will further form an analysis of the economic behavior of farmers' families on the basis of the analysis of social behavior of farmers' family ethics, and also form a comparative analysis of farmers' family economy in different regions under regional comparison.

2. research on family income under economic anthropology perspective

Economic anthropology is a discipline of cultural anthropology that studies various social life, economic systems and its evolutionary laws. His pioneer is Marinovski. After studying the Kula trading circle, he believes that the purpose of the so-called economic behavior of traditional Western economics -the principle of making money or obtaining the value of use. Economy is just other social behaviors. For example, the species of relative systems and ritual behaviors reflect that the purpose of people in primitive society from individual economic activities is to maintain and complete social relationships and nobles in interpersonal interpersonal. Hescovitz first proposed the concept of economic anthropology in 1941. Economic anthropology was initially produced in the study of the tribal socio-economic attitude and economic behavior. The research area mainly covered Shi Lin (2011) in primitive economic categories such as production, distribution, exchange, and consumption in relatively narrow senses (2011). The analysis of the Kura circle of Marinovsky (2002) "The Western Pacific" is to use anthropological methods to examine the "economic" behavior of the primitive tribe of Trobridhn. From the perspective of Marinovsky, the economic behavior of primitive states is major differences with the economic behavior of modern society, and it is difficult to explain and analyze the original economic behavior in modern Western economic theories. Ran Economic Anthropology starts with the study of the original socio-economic behavior, but Kimakura Ichiro (1997) believes that it is not a primitive socio-economic history. Research object.

According to the analysis of the balanced labor consumption of farmers' family labor consumption based on the theory of microeconomic marginal income, Chaianov still has not yet jumped out of the framework of formalist economics. Although Chaianov believes that the calculation profit method of capitalism is not suitable for small farmers, it is not suitable for small farmers. Family farms, because the latter's main purpose of family production and operation is to maintain the basic consumption needs of the family, but it is still analyzing the balance of labor consumption from the perspective of economic rationality and marginal income. On the basis of Poland, Scott deepened his understanding of farmers' economic and political behaviors. He believes that the leading motivation for small farmers' economic behavior is "survival ethics", "safety first" and "avoiding risks" '. Everyone has the moral concept of maintaining the basic rights of living, as well as the "mutual benefit relationship" between the main and guests. Scott's starting point for the discussion of the "moral economy" of the small farmers is based on the contracted environment of farmers' external production and living environment. The revenue of neoclassical economics maximizes, and there is almost no chance of calculation. "This determines the technical, moral and social arrangement of small farmers' families in order to maintain basic survival. Mandatory donations, public land, sharing work, etc. This is conducive to making up for the lack of family resources and maintaining the basic survival of the family.

Therefore, this also determines that the family income of the "moral small farmers" is not in isolated in the social moral relationship in the local village. It is necessary to eat the stomach and continue to cultivate through labor, and to fulfill the necessary etiquette and obligations within the rural society, that is, farmers, that is, farmers It is necessary to be attached to some assumptions, such as the unity, mutual benefit and peace of the village, and the recognition of lifestyle and values based on family, communities, blood, and geography. Finally, Scott believes that "the family income for the purpose of survival is characterized by: unlike capital students, farmers' families are not only a production unit, but a consumer unit. All income arrangements for small farmers must be stable and reliable. Methods to produce people to meet the needs of people with the lowest level. "

For farmers' families, their family economic decisions and economic behavior options include two layers of rationality. One is economic rationality, that is, under the structure of urban and rural dual employment markets, how rural areas have the opportunity to cost concepts and choose labor investment. The second is the purpose of the purpose, that is, how ethics and culture affect the livelihood arrangements of farmers and family resource allocation. For Chinese farmers' families, making more money is economic rationality. Why is it reasonable and how much money is made and how much money is made is the purpose of the purpose. The rational choice that affects the purpose of farmers is mainly social and cultural factors, which is also an explanation of farmers' family income at the level of economic anthropology.

3. Conclusion

The growth of the income of Chinese rural families reflects the major progress made by poverty alleviation, and also highlights the impact of cultural factors on family income. It shows that anthropology and sociology can consolidate the victory of poverty alleviation, and make the income of rural families a higher level.

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