

# A Study on University Students' Marriage and Childbearing Culture Education under Negative Population Growth in Zhejiang

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**Abstract:** Based on a sampling survey of 4,506 university students in Zhejiang Province, this paper systematically analyzes the characteristics of college students' views on love, marriage and childbearing, as well as the existing problems in marriage and childbearing culture education. The study finds that the marriage and childbearing views of contemporary university students in Zhejiang Province are characterized by the coexistence of diversity, inclusiveness, rationality, pragmatism and low willingness. Their attitudes toward love are relatively conservative with cognitive contradictions, their views on marriage tend to late marriage and non-marriage choices, their overall fertility willingness is low, and the low fertility tendency of female college students is more prominent. However, the marriage and childbearing culture education in colleges and universities has problems such as low popularity, imperfect content system, single educational model and lack of collaborative mechanisms, which fails to effectively play a guiding role in college students' marriage and childbearing views. Based on this, this paper puts forward optimization strategies for college marriage and childbearing culture education from three dimensions: value guidance, model innovation and collaborative education, aiming to guide college students to establish healthy and rational views on marriage and childbearing, and provide practical reference at the university education level for China to respond to negative population growth and cultivate a new type of marriage and childbearing culture.

**Keywords:** Negative Population Growth; University Students; Marriage and Childbearing Culture Education; Views on Marriage and Childbearing

## 1. Introduction

In recent years, China's population development has reached a historic turning point. Since 2022, the national natural population growth rate has been continuously negative, and a "population crisis" has become increasingly prominent. Marriage and childbearing culture<sup>[1]</sup> exerts a subtle yet profound influence and transformative power on reproductive behavior<sup>[2]</sup>. The phenomenon of low fertility among young people is, in essence, a new cultural phenomenon<sup>[3]</sup>. Reversing negative perceptions of marriage and childbearing and constructing a new culture of marriage and childbearing are crucial for promoting a rebound in fertility rates<sup>[4]</sup>. Therefore, fostering and educating the public on this new culture is an integral part of optimizing the national population development strategy. In April 2017, the Medium- and Long-Term Youth Development Plan (2016–2025), issued by the Central Committee of the Communist Party of China and the State Council, explicitly proposed to "incorporate marriage and love education into the higher education system" and to "guide young people to establish a civilized, healthy, and rational outlook on marriage and love." In October 2023, during a collective talk with the new leadership of the All-China Women's Federation, General Secretary Xi Jinping stressed the need to "actively cultivate a new culture of marriage and childbearing, and strengthen guidance for young people's outlooks on marriage, childbearing, and family." In October 2024, the General Office of the State Council issued the Several Measures on Accelerating the Improvement of the Birth Support Policy System and Promoting the Building of a Birth-Friendly Society. This document, for the first time, put forward the directive to "strengthen education on national population conditions and policies, and integrate relevant content into primary, secondary, and undergraduate education," providing clear policy guidance for the research, education, and guidance of college students' marriage and

childbearing culture. As the backbone of the youth population and key participants in future reproductive behavior, college students' concepts of marriage and childbearing significantly impact the future structure of the population<sup>[5]</sup>. Concurrently, marriage and childbearing education is a vital component of the ideological and political education in universities. College students are in a critical period of ideological formation, and the unique educational environment of universities makes them an ideal group for marriage and childbearing cultural education. Consequently, conducting research on marriage and childbearing culture among college students represents a key entry point for responding to national strategies and solving the current challenges in domestic population development<sup>[6]</sup>. Zhejiang is one of the earliest provinces in China to undergo a transition in population structure, and its trajectory of population development and characteristics of marriage and childbearing cultural transformation are highly representative. This study takes college students in universities across Zhejiang Province as its research subjects, systematically analyzing the characteristics of their outlooks on marriage and childbearing and the existing problems in related education, and proposes targeted strategies for educational optimization. The aim is to provide a reference for universities in implementing marriage and childbearing cultural education and fostering a new culture of marriage and childbearing in the new era.

## 2. Materials and Methods

### 2.1 Study Subjects and Investigation Methods

This study focuses on college students in Zhejiang Province at three educational levels: junior college, undergraduate, and postgraduate. Considering grade, major, and gender differences, it aims to systematically examine the current status and influencing factors of their marriage and childbearing culture against the backdrop of low fertility, so as to provide data and theoretical support for subsequent educational practices. Stratified random sampling is adopted, with stratification based on school scale, discipline, training level and regional distribution to improve sample representativeness. A mixed-method approach is employed, including questionnaire surveys, literature analysis and in-depth interviews. Interviews are also conducted with staff from relevant departments, teachers and parent representatives to enhance the depth of the research.

### 2.2 Data Collection and Analysis

The questionnaire survey was distributed online, and a total of 4,698 questionnaires were collected. After rigorous screening and elimination of invalid questionnaires due to incomplete responses, contradictory answers, excessively short filling time and other issues, 4,506 valid questionnaires were finally obtained, with an effective response rate of 95.91%. The basic information of the respondents is shown in Table 1. In terms of gender, males accounted for 29.58% and females 70.42%; in terms of academic background, junior college students accounted for 14.65%, undergraduates 76.81%, and postgraduates 8.54%; in terms of family structure, only children accounted for 36.02% and non-only children 63.98%; in terms of household registration origin, students with household registration in Zhejiang Province accounted for 66.22% and those outside Zhejiang Province 33.78%. All data were statistically analyzed using SPSS 26.0, and the reliability and validity of the questionnaire were verified.

*Table 1 Demographic Information of Respondents*

Category	Items	Number
Gender	Male	1333
	Female	3173
Education	Junior College	660
	Bachelor's Degree	3461
	Postgraduate	385
Household Registration	Rural Household	3046
	Urban Household	1460

Only Child Status	Only Child	1623
	Non-only Child	2883
Origin	Zhejiang	2984
	Non-Zhejiang	1522

### 3. Results and Analysis

#### 3.1 College Students' Views on Love and Romance

The views on love among college students in Zhejiang Province are currently characterized mainly by rationality and conservatism, accompanied by a strong sense of autonomy. As shown in Table 2, regarding current romantic status, the largest proportion (76.81%) reported not being in a relationship, 21.15% were in a romantic relationship, and only 1.20% were married. Overall, college students demonstrated a generally weak inclination toward romantic involvement. In terms of romantic intentions, only 28.74% of respondents had previous romantic experience, while 38.57% stated that they did not wish to pursue a relationship for the time being, and 8.01% explicitly expressed no desire to enter a romantic relationship for life. These findings reflect a negative attitude toward romance among contemporary college students. Regarding the reasons for not being in a relationship, the most frequently selected cause (45.26%) was "not in personal plans", followed by academic pressure (7.86%), indicating that college students still prioritize academic studies as their core task during higher education, maintaining a traditionally rational, study-oriented life plan. Meanwhile, 10.86% reported "fear of romantic relationships", suggesting the presence of romantic anxiety among a portion of students<sup>[7]</sup>. In addition, 23.63% attributed their status to "personal values", whereas family influence and social influence accounted for only 2.67% and 3.48% respectively, both at relatively low levels. In summary, college students' decisions regarding romantic relationships are primarily shaped by internal factors such as personal plans and values, with relatively limited impact from external factors including family and society.

*Table 2 Status of College Students' Views on Love*

Category	Items	Number	Percentage
Relationship Status	Not in a relationship	3461	76.81%
	In a relationship	953	21.15%
	Married with no children	19	0.42%
	Married with children	35	0.78%
	Other	38	0.84%
Relationship Plan	Never want to fall in love	361	8.01%
	Not willing to date temporarily	1738	38.57%
	Want to date but not in one	1112	24.68%
	Have relationship experience	1295	28.74%
Reasons for Not Dating	Academic pressure	165	7.86%
	Family influence	56	2.67%
	Fear of dating	228	10.86%
	Not in current plans	950	45.26%
	Social influence	73	3.48%
	Personal values	496	23.63%
	Other	131	6.24%

### 3.2 College Students' Views on Marriage

Contemporary college students' views on marriage are characterized by the coexistence of diversity, inclusiveness, rationality and pragmatism, with late marriage emerging as the mainstream consensus. Meanwhile, significant gender differences exist in college students' marital cognition and choices. As shown in Tables 3 and 4: Regarding attitudes toward marriage, 34.24% of college students expressed an attitude of "indifference" toward marriage, representing the largest proportion, which reflects that some students remain ambiguous about life planning related to marriage. Only 33.58% supported age-appropriate marriage and childbearing, while 22.86% and 9.32% endorsed marriage abolition and late marriage and late childbearing respectively, indicating substantial changes in traditional marital values and a marked increase in college students' inclusiveness regarding marital choices. In terms of intended marriage age, 66.74% of college students preferred to marry between the ages of 26 and 30, 16.31% chose 31 years old or above, and only 2.5% and 14.44% selected under 22 years old and 23–25 years old, respectively. Given that the typical graduation age for undergraduate students is 22, more than 80% intended to marry at least five years after graduation, reflecting that "establishing a career before starting a family" has become a universal consensus, with the concept of late marriage dominating mainstream thinking. Concerning the motivations for marital choices, college students' views on marriage are guided by both internal emotional needs and constrained by practical conditions. Among those supporting age-appropriate marriage and childbearing, 78.85% ranked "emotional sustenance" as the core motivation, far exceeding factors such as "practical partnership" (35.29%), "traditional values" (23.27%), and "carrying on the family line" (21.35%), demonstrating that emotional value has become the dominant driving force for age-appropriate marital choices. Among proponents of marriage abolition, the core factors centered on "unwillingness to be bound by marriage" (81.55%), followed by "heavy economic pressure of marriage" (67.18%) and "unwillingness to cope with post-marital family relations" (64.08%). For the late-marriage group, motivations were highly concentrated on the accumulation of practical foundations: 83.57% of respondents cited "insufficient material foundation", and 68.57% stated that "academic and career development are the current priorities", revealing distinct realist considerations in college students' marital planning. From the perspective of gender differences, 52.29% of male students supported age-appropriate marriage and childbearing, significantly higher than the 25.72% among female students. The proportion of female students endorsing marriage abolition was 27.92%, more than 2.5 times that of male students (10.80%). Additionally, 21.53% of male students chose 22–25 as their intended marriage age, twice the proportion among female students (10.76%). These results indicate that female college students are more cautious in marital choices, possess lower subjective willingness to participate in marriage, and plan to marry at a later age.

Table 3 College Students' Views on Marriage

Question	Items	Male Students		Female Students		Total	
		Count	Percentage	Count	Percentage	Count	Percentage
Marriage attitude	Support marriage and childbearing at appropriate age	697	52.29%	816	25.72%	1513	33.58%
	Support celibacy	144	10.80%	886	27.92%	1030	22.86%
	Support late marriage	89	6.68%	331	10.43%	420	9.32%
	Indifferent	403	30.23%	1140	35.93%	1543	34.24%
Ideal marriage age	college study (before 22)	58	4.88%	29	1.27%	87	2.50%
	Within 3 years after graduation (23–25)	256	21.53%	246	10.76%	502	14.44%
	Within 8 years after graduation (26–30)	725	60.98%	1595	69.74%	2320	66.74%
	More than 8 years after graduation (after 31)	150	12.62%	417	18.23%	567	16.31%

*Table 4 Factors Influencing College Students' Attitudes toward Marriage and Childbearing*

Attitude	Items	Male	Female	Number	Percentage
Marriage & Childbearing at Appropriate Age	Traditional values	213	139	352	23.27%
	Family factors	132	138	270	17.85%
	Carrying on the family line	214	109	323	21.35%
	Emotional & spiritual sustenance	551	642	1193	78.85%
	Living together as partners	271	263	534	35.29%
	Physical / biological factors	182	118	300	19.83%
	Others	12	37	49	3.24%
Late Marriage	Prioritizing study and career	50	238	288	68.57%
	Insufficient material accumulation	75	276	351	83.57%
	Need for pre-marital running-in period	40	215	255	60.71%
	Education of late marriage & late childbearing	16	44	60	14.29%
	Others	2	9	11	2.62%
Celibacy	Heavy economic pressure	99	593	692	67.18%
	Negative public opinion	33	247	280	27.18%
	Pursuing academic and career development	43	481	524	50.87%
	Fear of emotional hurt	43	367	410	39.81%
	Unwilling to cope with post-marital family relations	60	600	660	64.08%
	Influence of family of origin	22	231	253	24.56%
	Influence of open and diverse ideologies	59	406	465	45.15%
	Others	9	43	52	5.05%

### 3.3 College Students' Views on Childbearing

The overall fertility intention of college students remains at a low level, with substantial gender disparities. As shown in Table 5: Regarding the intended number of children, 48.78% of college students planned to have zero children, accounting for the largest proportion (nearly half); 35.64% intended to have one child, and only 15.58% planned for two or more children. Low fertility intention has become the mainstream tendency among college students, with a notable lack of willingness to have a second child or more. In terms of childbearing timing, 40.29% of college students preferred to have children 3–4 years after marriage, 33.80% chose 1–2 years after marriage, and only 5.07% selected 5 years or more after marriage. Meanwhile, 20.84% had not yet considered post-marital childbearing timing. This indicates that college students tend to prioritize life and career accumulation before childbearing and hold a cautious attitude toward early childbearing. In terms of gender differences (Table 5), the proportion of male students planning zero children was 27.61%, much lower than that of female students (57.67%). In contrast, 45.69% of male students intended to have one child and 26.71% planned two or more children, both significantly higher than the corresponding proportions among female students (31.42% and 10.90%, respectively). Furthermore, 41.87% of male students

preferred childbearing 1–2 years after marriage, higher than the 28.00% among female students, who were more inclined toward childbearing 3–4 years after marriage (44.97%). In summary, the overall fertility intention of male college students is higher than that of female students, and the tendency toward low fertility is more prominent among female college students.

*Table 5 Current Status of College Students' Fertility Intentions*

Fertility Intention	Items	Male		Female	
		Number	Percentage	Number	Percentage
Number of Children	0 child	368	27.61%	1830	57.67%
	1 child	609	45.69%	997	31.42%
	2 children	321	24.08%	326	10.27%
	3 or more children	35	2.63%	20	0.63%
Post-marital Childbearing Age	1–2 years after marriage	404	41.87%	376	28.00%
	3–4 years after marriage	326	33.78%	604	44.97%
	5–7 years after marriage	37	3.83%	56	4.17%
	More than 8 years after marriage	13	1.35%	11	0.82%
	Not yet considered	185	19.17%	296	22.04%
Gender Preference for Children	Prefer daughters	218	22.59%	289	21.52%
	Prefer sons	43	4.46%	63	4.69%
	No gender preference	704	72.95%	991	73.79%

Regarding gender preference for children, 73.44% of college students expressed no gender preference, while those preferring daughters (21.97%) significantly outnumbered those favoring sons (4.59%). The traditional patriarchal mindset has shifted toward gender equality, with a slight preference for daughters. In terms of fertility motivation (Table 6), 86.18% regarded "enhancing life happiness and meaning" as the primary purpose, far exceeding traditional goals such as carrying on the family line (31.15%) and old-age security (27.17%), indicating that fertility motives focus more on emotional and spiritual values rather than utilitarian needs. The main barriers to unwillingness to have children include insufficient financial conditions (69.02%), pain of childbirth (68.47%), pursuit of quality of life (67.24%), and heavy parenting burden (65.83%). Gender differences show that women worry far more about childbirth pain, physical and mental pressure, and career interruption, which accounts for their lower fertility intention, while men attach more importance to economic preparation.

*Table 6 Reasons for College Students' Current Fertility Intentions*

	Items	Male	Female	Total Number	Percentage
Reasons for Childbearing	Supporting parents in old age	311	316	627	27.17%
	Deepening the spousal relationship	425	286	711	30.81%
	Continuing the family lineage	455	264	719	31.15%
	Increasing happiness	809	1180	1989	86.18%
	Responding to national calls	225	176	401	17.37%

	Others	17	66	83	3.60%
Reasons for Resisting Childbearing	Insufficient material foundation	259	1258	1517	69.02%
	Too much trouble in raising children	204	1243	1447	65.83%
	Influence of the Internet	62	345	407	18.52%
	Pain of childbirth	108	1397	1505	68.47%
	Worry about family disease inheritance	40	277	317	14.42%
	Focusing on personal quality of life	204	1274	1478	67.24%
	Others	24	93	117	5.32%

### 3.4 Status of Marriage and Childbearing Culture Education among College Students

#### 3.4.1 Reception of Marriage and Childbearing Culture Education

Marriage and childbearing culture education has not yet been integrated into the regular education system of universities, with low popularity and coverage. Nearly half of college students are in a blank state in terms of receiving marriage and childbearing education. As shown in Table 7: only 8.12% of college students reported "receiving such education frequently", 43.63% "occasionally receiving it", and 48.25% explicitly stated "hardly receiving any education at all". In terms of factors influencing marriage and childbearing attitudes, the family of origin environment (67.29%) and material conditions (57.23%) are the core factors dominating the formation of college students' marriage and childbearing concepts. In contrast, school education accounts for only 29.43%, far lower than family and practical environmental factors. This indicates that the guiding role of university marriage and childbearing culture education in shaping students' marriage and childbearing views has not been fully exerted, and the penetration and influence of education remain insufficient.

*Table 7 Current Status of Marriage and Childbearing Education*

	Items	Number	Percentage
Frequency	Yes, frequently	366	8.12%
	Yes, occasionally	1966	43.63%
	Hardly ever	2174	48.25%
Influencing Factors	Family of origin environment	3032	67.29%
	School education	1326	29.43%
	Internet culture	1646	36.53%
	Material conditions	2579	57.23%
	Traditional values	1173	26.03%
	Public opinion	1142	25.34%
	Interpersonal relations	1303	28.92%
	Self-learning	1860	41.28%
	Others	78	1.73%

### 3.4.2 Marriage and Childbearing-Related Policy Awareness

College students demonstrate a low overall level of cognition regarding marriage and childbearing-related knowledge, with obvious shortcomings in knowledge reserve. Their access to such information is highly dependent on non-official channels such as the internet, while formal educational channels including schools and families are absent, leading to fragmentation and non-standardization in knowledge acquisition. As shown in Table 8: Regarding cognition of marriage and childbearing policies, only 7.23% of students reported "very familiar", 35.57% "relatively familiar", 52.97% "have heard of but not well understood", and 4.23% "not familiar at all".

Table 8 Policy Awareness

Category	Items	Number	Percentage
Policy Awareness	Very familiar	326	7.23%
	Relatively familiar	1603	35.57%
	Have heard of it but not familiar	2387	52.97%
	completely unfamiliar	190	4.22%

### 3.4.3 Implementation Effect of Marriage and Childbearing Culture Education

The channels of marriage and childbearing culture education in universities are singular, with content and forms failing to meet the needs of college students, resulting in unsatisfactory educational effectiveness. As shown in Table 9: In terms of implementation channels, college students mainly received marriage and childbearing education through media publicity (57.97%). School courses (39.28%), family education (36.15%), and self-education (36.26%) accounted for similar proportions, while characteristic educational channels such as club activities and special lectures accounted for only 22.41%, indicating a lack of experiential and interactive educational forms. Regarding educational effects, only 6.97% of college students regarded the existing marriage and childbearing education in universities as "extremely helpful", and 22.64% considered it "relatively helpful". In contrast, 20.59% explicitly stated that it was "unhelpful", 29.60% reported "never having thought about it", and an additional 20.20% noted that marriage and childbearing education was not offered at their universities. The positive guiding role of education in shaping college students' cognition and intentions toward marriage and childbearing is therefore extremely limited.

Table 9 Outcomes of Marriage and Childbearing Education

Category	Items	Number	Percentage
Educational Outcomes	Very helpful	314	6.97%
	Relatively helpful	1020	22.64%
	Not helpful	928	20.59%
	Never considered	1334	29.60%
	No education provided by schools	910	20.20%
Educational Channels	School courses	1770	39.28%
	Club activities	1010	22.41%
	Family education	1629	36.15%
	Media publicity	2612	57.97%
	Self-education	1634	36.26%
	Others	101	2.24%

### 3.4.4 Development Demands for Marriage and Childbearing Culture Education

College students have put forward clear demands for the optimization of marriage and childbearing culture education, with the core focus on individualization, systematization, practicality and coordination. As shown in Table 10: In terms of educational implementation measures, 51.07% of college students believed that universities should provide individualized psychological counseling services and education on marriage and childbearing, ranking highest. This was followed by "integrating views on marriage and childbearing into ideological and political education" (43.87%), "creating a positive campus cultural atmosphere" (42.30%), and "joint guidance through family-school-society collaboration" (37.26%), reflecting students' demand for personalized marriage and childbearing guidance and collaborative education.

*Table 10 Demands of College Students for Marriage and Childbearing Education*

Category	Items	Number	Percentage
Educational Measures	Integrate views on marriage and childbearing into ideological and political education	1977	43.87%
	Offer relevant online or offline courses	1606	35.64%
	Hold special lectures and seminars	1671	37.08%
	Provide personalized psychological counseling and education on marriage and childbearing	2301	51.07%
	Implement joint guidance from family, school and society	1679	37.26%
	Organize relevant practical and club activities	1418	31.47%
	Create a positive campus cultural atmosphere	1906	42.30%
	Publicize role models of marriage and childbearing	897	19.91%
	Others	277	6.15%

## 4. Discussion and Recommendations

According to the survey, against the backdrop of population decline, traditional marriage and childbearing attitudes among college students in Zhejiang Province have undergone fundamental changes, showing a coexistence of diversity, inclusiveness, rationality, pragmatism and cognitive confusion. Students have abandoned the utilitarian view of marriage and childbearing, prioritizing emotional values, while the concepts of gender equality and modern family division of labor have taken root. However, influenced by academic and employment pressure, financial constraints and concerns about romantic relationships, their overall willingness to marry and have children is relatively low, especially among female students. Meanwhile, some students lack systematic thinking on marriage and childbearing, have insufficient knowledge of relevant policies, and face obvious confusion in life planning. As a key platform for value cultivation, universities carry out systematic marriage and childbearing culture education to resolve students' confusion and guide them toward rational views, which is also crucial for fostering a new marriage culture amid low fertility. Yet current university education suffers from low coverage, incomplete content, monotonous models and weak coordination, falling far short of students' needs and social requirements. Therefore, it is urgent to improve such education through value guidance, model innovation and collaborative education.

### 4.1 Strengthening Value Guidance

Strengthening value guidance is the core essence of advancing marriage and childbearing culture

education for college students. In response to the current problems of insufficient systematicness and weak pertinence in educational content, efforts should be made to actively construct a new content system for marriage and childbearing culture education with distinct concepts, clear hierarchies, and demand-oriented features, so as to consolidate the ideological foundation for college students to form a scientific outlook on marriage and childbearing. First, consolidate the foundation of value cognition. Strengthen education on reproductive ethics to guide college students to rationally understand the individual value and social significance of marriage and childbearing<sup>[7]</sup>. Integrate family responsibility education into the talent cultivation system of colleges and universities, clarify the connotation of family responsibility behind marital and childbearing behaviors, enhance college students' cognition and understanding of family roles, and lay an ideological foundation for them to assume family responsibilities in the future<sup>[8]</sup>. Second, highlight the application orientation of content. Design educational content around the practical confusion encountered by college students in the process of love, marriage and childbearing, and purposefully improve their practical ability to cope with real marital and childbearing issues. Through curriculum teaching, systematically guide college students to view the establishment and maintenance of intimate relationships objectively, and help them establish views on love and marriage that conform to the characteristics of the times<sup>[9]</sup>. Third, respond precisely to group needs. In view of the cognitive tendencies toward marriage and childbearing formed by female college students under the influence of feminist ideology, as well as their prevalent fertility anxiety and career development worries, carry out positive guidance through popular science on fertility knowledge and analysis of typical cases. This will help alleviate fertility concerns among female college students and guide them to rationally balance individual development and family responsibility. Fourth, integrate social responsibility education. Embed marriage and childbearing culture education into the framework of social responsibility education, conduct systematic education on national population conditions and policies, guide college students to deeply understand the social impacts of low fertility rates and population aging, and enhance their sense of identity and responsibility toward the national population development strategy. Strengthen the publicity and interpretation of marriage and childbearing policies to promote the internalization and externalization of new concepts of marriage and childbearing.

#### ***4.2 Strengthening Model Innovation***

Innovating the educational model is a key starting point for advancing marriage and childbearing culture education for college students. In response to the current problems of single educational forms and low digitalization, efforts should be made to comprehensively build a new educational ecosystem for marriage and childbearing culture that integrates online and offline resources, links in-class and out-of-class activities, and involves multiple stakeholders<sup>[10]</sup>. First, improve the curriculum-based education system. Incorporate marriage and childbearing culture education into the overall curriculum system of colleges and universities, and ensure full coverage of education through institutional construction. Deeply integrate ideological and political elements into courses with the disciplinary characteristics of various majors, promote interdisciplinary collaborative education, and organically integrate marriage and childbearing culture education into daily teaching. Second, strengthen practical education experiences. Take the initiative to cooperate with communities, civil affairs, health and other relevant departments to establish practical bases for marriage and childbearing education, and carry out immersive and experiential practical activities to enhance students' social experience and emotional connection, and facilitate the transformation of marital and childbearing cognition into practical behaviors. Third, create a campus cultural atmosphere. Fully utilize publicity carriers and resources such as campus media and student organizations, and regularly push popular science content, policy interpretations, and typical cases on marriage and childbearing themes through campus official accounts and bulletin boards. Encourage student associations to hold diverse themed activities on marriage and childbearing culture to improve students' participation and cognitive level. Fourth, advance the construction of digital education. Develop an intelligent service platform for marriage and childbearing planning, and introduce AI technology to provide students with personalized marriage and childbearing counseling services. Produce diversified digital educational content such as short videos, interactive Q&As, and fun games to enhance the appeal and attractiveness of education. Through the integration of online and offline models, transform marriage and childbearing culture education from one-way indoctrination to two-way interaction, and effectively improve the effectiveness and coverage of education.

### 4.3 Strengthening Collaborative Education

Constructing a collaborative education mechanism is the fundamental basis for promoting marriage and childbearing culture education among university students. In response to the current lack of educational linkage mechanisms, a multi-stakeholder support network featuring internal-university and external collaboration should be actively established. Firstly, deepen internal collaboration. Integrate resources from Student Affairs, Academic Affairs, the Youth League Committee, and Mental Health Centers to establish a cross-departmental linkage. Integrate marriage and childbearing education into daily work such as mental health, career planning, and student activities. This helps students clarify the inherent relationship between study, career, and marriage, explore a dynamic balance, and resolve cognitive confusion and practical conflicts. Secondly, strengthen school-family collaboration. Through parent workshops, surveys, and online communication, guide parents to update traditional concepts, promote intergenerational dialogue, and align educational efforts to foster a shared vision. Thirdly, advance school-community collaboration. Partner with health, civil affairs, women's federations, and youth organizations to build a multi-party education system. Secure policy, resource, and professional support, while jointly developing courses and training faculty to enhance the professionalism and systematicity of university education.

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