

## Extramarital Sexual Behavior of Rural Women and its Causes a Case Study on M- village in Northwestern China

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### Abstract

### Original Research Article

Extramarital sexual behavior has become a prominent social phenomenon in rural areas in China, because it ruins the stability and unity of the family and the country's culture. Based on the field survey of M village in northwestern China, this study explores the transiting contents of women's extramarital sexual behavior and its causes. Research results show that although the majority of rural women are conservative in dealing with sexual relationships, extramarital sexual behaviors are still common. The causes of such situation are complex. The influencing factors include population flow, gender imbalance, sexual concept, living conditions, social management mechanism, and other changes in the period of social transformation.

**Key words:** countryside; social transformation; extramarital sexual behaviour; rural women.

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## INTRODUCTION

Sexual behavior is an important aspect of anthropological research on community culture [1]. Many ethnologists take sexual behavior as a key to cultivate community culture, such as Malinowski's *The Sexual Life of savages*, Margaret Mead's *Coming of Age in Samoa*, and *Sacred Pleasure*, written by a famous American cultural anthropologist, Riane Eisler, who is also the representative of the modern Renaissance. Female extramarital sexual behavior generally refers to the act of non-lawful sexual relations with a man other than her husband. Based on the data collected from the fieldwork, the purpose of this article is to explore the cultural changes in a transitional society, as well as to find the phenomenon of "cultural dislocation" that lies in the process of cultural adjustment. By doing so, it is hoped to improve the efficiency of social control.

Despite the fact that discrimination against modern women has not been completely resolved, the constant development of society tends to equilibrate the status of men and women. Under this trend, women's values and lifestyles have also undergone great changes as a result.

The author conducted an in-depth interview in M-Village in 2018 and promised to protect the privacy of the respondent. In this way, the author obtained real data and cases. According to the survey of the women ranging from 20 to 45 years old, female extramarital

sexual behavior mainly occurs among the women aged from 30 to 45. Fifteen percent of women admitted to having had illicit sex with other men, another 11% of the women were confirmed to have committed sexual misconduct judging by the information provided by the villagers. That is, 36% of the women were suspected of having sexual misconduct, within whom, 5% admitted to having multiple sexual partners. Judging from the fieldwork experience, the number shown above is still conservative.

According to a survey of the Men (20-45 years) in the village, 17% of them knew their wives had had illicit sexual relations with other men while 9% suspected their wives had extramarital sexual behavior. Moreover, 22% of the elderly men knew their daughters-in-law had extramarital sexual affairs (mostly unwilling to tell their sons).

From the analysis of such figures, it's shown that one of the three married women was suspected of sexual misconduct; one of the six men knew that his wife had sexual misconduct, and one of the five elderly people knew that their daughters-in-law had deviant behavior.

Are the village's findings universal or specific? Does it represent the entire Northwestern region of China? Guided by these questions, the author conducted a survey of the surrounding villages, proving that the situation in M-village is not unique. The questions this

article attempts to think about are: What kind of changes that involve rural women in northwestern China into illegal sexual behavior? What causes this problem?

### Changing of Sexual Attitudes

To reflect the attitudes toward the sexual perceptions of women in different groups, the following three levels of males (husbands), parents and females (wives) are elaborated.

### Men's Perspective

*Case 1: (an interviewee, A, told the author about his experience) 6 years ago, I found my wife and others were having love affairs. I was so angry that I quarreled with her several times, but it didn't work. Then she left home and came back after working outside for a year. Since then, I have never intervened in her affairs with others. It was tiring to be angry with her, and what's more, the family would be dissolved if she ran away or committed suicide. You don't know, It costs us 200,000 yuan RMB (about \$30,769) to marry a woman here. Supposing that she divorced me, I would have to be single because I didn't have more money to get remarried. So as long as she was at home, she could do whatever she wanted. After all, she still asked for money from her lover for the family.*

*Case 2: A few years ago, B's wife had an extramarital affair with a local cattle dealer C, and C Frequently went to B's house for food and lodging, of course, each time he brought a lot of gifts to the family and B deliberately evaded to sleep somewhere in other people's houses within the village. After that, C sponsored B to open a small shop. Meanwhile, B built a particular room for C and his wife to live in. (I asked B carefully what he thought of the matter, out of my expectation, he was very open-minded) "It's not necessary for a husband to keep his wife in charge so tightly. Some people care about those things (sexual misconduct), I don't think so. Without her, I will not have the shop, and therefore I have to do heavy physical work. Besides, once the wife has extramarital sex, the husband can't help it. Can I divorce her? Of course not. Even if I have the ability to remarry, I will be drowning under the gossip spread around the village. So, as long as she can bring me money, I will stop interfering in her extramarital sex. "*

We can observe from the case 1 that the change of the husband's attitude from angry to default on his wife's betrayal is out of the consideration of the pros and cons, which is also a helpless choice. From the case 2, we could sum up two viewpoints of the man: firstly, he could compromise and provide convenience for his wife as long as the wife could get the money back; secondly, between divorce with the deviant behavior, villagers will revile more for the former one. Comparing with divorce, he would rather make a compromise.

### Parents' Perspective

#### The following cases can be adopted to explain the situation

*Case 3: E and his wife had been married for many years and they have three children. When E worked in Xinjiang province, her wife had an extramarital affair with a worker in a forest farm nearby. When he came back, his mother told him about it, and the couple began to quarrel with acrimony. One day in 2015, E's wife drank a bottle of pesticide and died. Since then, people had repeatedly blamed E's mother for telling her son about the affair. "This sort of thing is now common and no big deal." Of course, E often blamed herself for humiliating her wife, at the same time; he resented his mother's "gossip". The poor woman felt so stressed that she took the same measures as her daughter-in-law to end her life half a year later.*

*Case 4: F's daughter married a local villager. When working out in Beijing in 2015, she had an affair with the boss who was several years older than her father. When her daughter took her lover back to her hometown, her father fainted out of anger. Later, F's daughter divorced the local villager and married to the boss in Beijing. The situation then changed greatly, as the son-in-law bought a set of buildings in the local county for F's family, and took the son of F to Beijing to work. F and her wife changed their attitude toward their son-in-law vastly. This incident made great repercussions in the village, and people's attitude changed from the previous accusation to unceasing envy.*

These cases reflect the attitudes of the villagers of different roles towards female extramarital sexual behavior. Although the attitude of the elderly in the cases mentioned above is not universal, it is still an "opinion". This is apparently against the pursuit of feminine chastity of the feudal times. For example, according to the laws of the Tang and Song Dynasty, the disease and adultery were set as the primary pretext for divorce. "Fornication will disorder the bloodlines, and the God will not tolerate improper behavior nor will the husband's family [2]." The author's findings are also quite different from Fei Xiaotong's investigation of Jiangcun peasants in the 1930s, in which, the daughter-in-law could not claim compensation after being abandoned as long as the mother-in-law knew her adultery [3].

### Female Perspective

In order to investigate rural women's views on extramarital sex, we set up the following questionnaire:

(1) *Do you know the concept of chastity? Does your husband and family often mention this to you?*

(2) *If a wife has affairs with other men, you will be: ① strongly agree; ② agree; ③ disagree; ④*

strongly disagree; ⑤ indifferent; ⑥ depending on specific situations.

(3) If you have affairs with other men, the main reason is: ① emotional ; ② in order to get money or get help; ③ feeling too lonely and seeking sensory stimulation; ④ to show off your charm.

(4) If you are unwilling to have affairs with other men, the main reason is: ① feel guilt to the husband; ② fear of gossip; ③ make the family humiliated; ④ the husband will divorce after knowing this; ⑤ fear of infection of sexually transmitted diseases.

According to the results of the questionnaire, 46 percent of the women do not know the concept of chastity while less than 18 percent of the women have ever been given the concept of chastity by their husbands or members of the family. The results of the second question are that 26 percent of women strongly disagree; 31 percent disagree; 11 percent are indifferent; 19 percent depend on the specific situation; 10 percent agree and 3 percent are strongly agree. According to statistics, those who strongly agree and agree account for 13 percent, and those in the fuzzy state account for 19 percent. The results of the third question confirm the current thinking of women's utilitarianism. Seventy-seven percent of the women think the purpose of the behavior are to get some benefit or provide help for the family; 12 percent believe they are in love with lovers; 7 percent feel too lonely and seek sensory stimulation and 4 percent say they mainly show off their charm. In order to cultivate the social meaning of the option, "depending on specific situations" of the second question, we then had taken an in-depth interview. The story of the lady below may help us to illustrate a clear picture of this question:

*Case 5: In the past, G often came to haunt me. However, I never agreed. That year, my husband went to Xi ' An for work. When the wheat went ripe, I could not harvest them by myself, as I had to take care of the child. Then I was exhausted. G helped me to harvest the wheat. Unfortunately my child broke his leg, G helped me take my child to the hospital. My heart melted and I agreed to have sex with him that night. We have been having an affair since then. In my opinion, when the husband goes out, the wife has to shoulder the family's responsibilities, such as taking care of the children, supporting the elderly, and finishing all the farm work. Therefore, it's great to be taken care of by someone. On the other hand, it's common to have an affair secretly.*

Case 5 is a bit typical, which reflects deviant women's psychological characteristics. It is undoubtedly a struggle to change from loyalty to helplessness and betrayal, during which an utilitarian thinking is involved. As a result, the woman used "it's common" as a logical excuse for her extramarital sexual behavior.

Obviously, if women's sexual behavior is viewed in this way, the occurrence of having an affair is inevitable.

With regard to the fourth question, we believe that the mainstream of rural women treats sexual issues rigorously. Sixty-eight percent of the women think that they will be ashamed of their husbands if they have affairs with other men; 23 percent are afraid of gossip; and 9 percent think they will be disgraced, but they do not think they will divorce or infect their husbands with sexually transmitted diseases. It can be seen that divorces due to women's chastity problem is very rare, which is obviously against the result of Malinowski's survey to the Trobrin islands, "Jealousy and adultery are the two major factors that cause extreme tension in marital relations of tribal life. There is no such thing as wife lending, swapping or a waiver of wife's sexual rights in order to please other men [4]."

### Changes on the Other Aspects

#### Change in the way of conveying love

Before 1980s, people were involved in highly unified agricultural cooperatives where all production activities were planned in a unified way. With this collective production organisation, men and women could only convey their feelings during labour period. Limited by historical conditions of the time, they could only deliver oral messages. Those who wrote and delivered notes were very rare and they had to conveyed love in a very secret way. Nowadays, the situation has changed dramatically. Many people have mobile phones. In addition to sending oral messages, they can make phone calls or send short messages to keep in touch with each other. Coupled with convenient transportation which greatly reduces the space between, it is more convenient for people to contact.

#### Changes in the time and place of coitus

In the period of People's Communes (1958-1978), people were engaged in unified production team with long-time field work. They even worked for night shifts sometimes. Men and women who involved in sexual deviance often took advantage of overnight work or delayed their time to go home to find opportunities. Sexual misconduct often took place in fields, crops, wheat fields, and the other hidden areas,. Few of them had sex at home as they did not have much time at home. Meanwhile, when women left from work, their husbands were always at home. Now, women's extramarital sex takes place most frequently during the time when their husbands go out to work, with the rendezvous changes from fields to home, as the courtyards of village families are a combination of strong blockade, exclusiveness, and independence. The domain of this piece of land represents the family's supreme authority; with no other people have the rights to interfere the private affairs. Secondly, people involved in sexual misconduct are now pursuing not

only physical pleasure, but also emotional exchange. Therefore, homes become the most ideal place.

Influenced by religious culture, the villagers think that the main room is a place where gods or ancestors stay, and that intercourse in the room is a sacrilege against the gods and ancestors, which will be punished. So women of deviance would like to have sex with their lovers in the wing-rooms instead of the main rooms, so as to avoid the eyes of gods. Some examples from traditional Chinese culture are contributed to explain this. In fact, the ancients had exquisite choices of the location of coitus. According to *Qianjinfang*, which is one of the classical works of ancient Chinese medicine, “coitus is forbidden in well-known mountains and rivers, shrines, Taoist temples as well as in front of sage statues, wells and hearths.” Occasionally, women refuse to have sex with their lovers the day before they go to the temple to pray, as they fear their “unclean” body will defile the gods.

### Change of language

Before 1980s, people were deeply influenced by class consciousness and stuck to etiquettes. Women's sexual deviant behavior was considered to be the decadent remnants of the bourgeoisie and the manifestation of degeneration. They would be condemned and scolded by villagers. The result is the words describing women's deviant behavior were very sharp and filled with resentment, such as “bitch”, “vamp”, “whore”, “shameless”, and “foxy women”(a kind of ghost from Chinese folktales that attempts to allure men) . The behavior of women having an affair with the men other than her husband will be insulted as “hooked up”, “fucked up”, “lewd” and “licentious”. However, people did not use written words, such as “fornication” or “adultery”, as they were unfamiliar with these words.

Since the 1980s, there have been some changes in the use of words in terms of attitudes towards women's extramarital sexual behavior. The cursing words are still in use, but less frequently. People tend to use neutral words such as “fall in love”, “having a relationship”, “old relationship” and “having a contact” in the description of women and the other men (not husbands) having extramarital affairs. Apparently, such transformation reflects a tolerant attitude towards female deviant behavior.

### Change in the identity of sexual partners

Before 1980s, women and their extramarital sexual partners were basically in the village, while both of them were basically in the same age, seniority, ethnicity, and occupation. The reason lies in a high degree of unification in the village at that time, which limited the geographical flow of people, and it cut off the link between people and the outside world. Therefore, everything happened within the village, even the sexual misconduct.

Since the Chinese economic reform and opening-up, the rural implementation of the household contract has greatly liberated the freedom of the villagers. The independent management with units of families expands the activity space of the villagers. For women, the situation enables them to select sexual partners beyond the village and ethnicity, which leads to the characteristic of a multi-level in aspects such as age and occupation. For example, in M village, there are several women (Han nationality) whose extramarital sexual partners are Hui nationality (Muslim) outside of the village. For instance, there exists a 34-year-old woman whose sexual partner is a 61-year-old man of Hui nationality. The occupations of women's sexual partners are varied, including government workers, businessmen, farmers, transportation workers, electricians, and so on.

### An Analysis of Factors Contributing to Women's Extramarital Sexual Behavior

Concept is the root of all actions, and any action is the concrete practice driven by the concept. Women's extramarital sexual relationship is the result of the dilution of the concept of chastity, which interacts strongly with the context of rural areas. Here are the main factors:

#### The outflow of migrant workers makes the imbalance between men and women in villages.

Since the 1980s, China has witnessed the most turbulent tide of migrant workers in history, which has exerted tremendous influence on China's economic structure, commerce, transportation, and construction and service industries. The biggest impact is in rural areas where villagers are directly involved. The outflow of migrant workers has changed the population structure, gender structure, production structure and consumption structure of villages in a certain period of time, making most villages become “widow villages” and “two-end villages” (there are only children and the elderly in the villages). The women who stay at home not only shoulder the burden of caring for the elderly, raising children and farming, but also suffer the hunger for sex. If some of them find it difficult for a woman to support the family, the help of “good people” can easily make them enter the ranks of extramarital sexual affairs. According to the extramarital sex survey, 77 percent of the women think that being helped makes them feel they owe too much to the other men, and meeting their sexual needs becomes a return of help, which is a kind of gratitude behavior as well.

#### Modernization accelerates people's contacts

Since the Chinese economic reform and opening-up, China experiences a rapid development in various industries. Modernization gradually spreads toward the countryside, which enables people to enjoy free association under it. Advanced communication facilities, such as telephone, mobile phone, internet, as

well as the other information media, such as newspapers, movies and television are widely used, new social softwares, such as QQ, Wechat, Video deft, Watermelon Video, and so on, are becoming more and more popular in rural areas and, as a result, enable people have more opportunities to know and communicate with each other. Consumption with urban characteristics has also appeared gradually in villages, such as karaoke halls, ballroom, and cinemas, which provide convenience for rural women's fashion. The wonderful world outside the villages allows them to follow the latest trends. Meanwhile, it brings an obvious and effective sensory stimulation as well as an impact on their consciousness. We cannot deny the tolerant attitude towards women's extramarital sexual behavior as a world trend. "In 1982, a study showed that 49% of the US citizens disapprove of premarital sex while 92% disapprove of extramarital sex. However, the two numbers fell to 38% and 67% in 1988 [5]". In North America, there has been a clear tolerance towards extramarital sex, which clearly reflects an attitude towards a change in traditional sexual morality [6].

On the other hand, some unhealthy things gradually permeate the countryside with the development of urbanization, such as pornographic discs, films, books, dirty jokes downloaded from mobile phones, and some kissing and sex scenes from TV series. This low-level vulgar cultural consumption constantly affects induces, and even misleads, villagers' ideas and behavior. On this issue, we have designed some questionnaires (abbreviated), from which the findings show that: 36% of the women had watched pornographic films at least once; 15% had watched it together with non-family members; 15% had done it with their husbands; 6% had done it with their lovers, and 48% had heard of pornographic discs. It can be seen that the influence of pornographic culture on villagers is obvious.

### **Fetishism of Money**

Under the background of globalization, it is impossible for the countryside to be unaffected by the outside ideological trends. It is often said that "today is the age of laughing at poverty instead of prostitution", which makes us ponder. In the period of market economy, compared with urban "citizens", most villagers have not had advantages on technical or economic capital and their ability to participate in the market did not prevail as well. This fact prompts some villagers to produce a distorted mentality of money omnipotent. Some women thus gain material or spiritual needs by prostitution, and their paths are the same whether they are defined as utilitarianism, money fetishism, or hedonism.

It is undeniable that rural women do not fully enter the borderline of prostitution. First of all, prostitutes completely dilute the moral constraints,

ignoring partners' identity, occupation, age, health, and other contents when choosing sexual partners. However, rural extramarital sexual women are not completely rid of moral norms. Even when they have sex relationship with the other men, the behavior is still "underground". Meanwhile, many women are still afraid that their husbands will know about their infidelity or betrayal, or that they are psychologically afraid of villagers' gossip. Even if they want to have sexual relationship, it is in extreme secrecy. Secondly, prostitutes are purely for money instead of emotional involvement. However, the extramarital sexual behavior of rural women is still based on love, which goes with the premise of mutual agreement. Although some women still seek for economic interests, they still own the rights to decide whether or not to have affairs.

### **Defects of marriage model**

At present, marital autonomy of young men and women in rural areas has increased significantly. However, they are not completely out of the traditional mode. "Many marriages were arranged by parents and matchmakers", especially for the women over 30s. Their marriages were much affected by the marriage mode of that time. Before getting married, there were not many opportunities for young men and women to meet or communicate with each other in that time. It made the marriage go as "marry first, and then love", which was against the rational marriage order. As a result, many marriages are not perfect. What's more, once two young people get married, it is difficult to get rid of it, as divorce is considered a shame in the values of the villagers. Under such a mechanism, women with unsatisfactory marriages are easy to find a lover to vent their distress psychologically and be lured by other people's interests. Therefore, women's sexual deviance is essentially a "compensation" or "revenge" for unhappy marriage. It is undeniable that the increase in cost of marriage in recent years has had a great impact on women's attitudes. Husbands with poor incomes can only tolerate their wives' sexual deviance, as they cannot afford to remarry if the wives divorce with them or run away. Therefore, the deviant behavior of some women is actually the result of excessive tolerance and even connivance of their husbands.

### **As living conditions improve, the body's instinctive needs increase**

Despite the fact that the economy of the northwest rural areas has developed a lot, it still falls far behind the southeast coastal areas. The per capita net income of farmers in M village in 2018 was 6,345 yuan RMB (about \$976), which increased by 6.9% from the year before; the per capita grain consumption is 352kg, which increased by 3.9%; the per capita residential area of urban and rural residents is 17 square meters. On life consumption cash expenditure, the food expenditure per capita of rural residents is 192 yuan, clothing 98 yuan, health care and health care supplies 142 yuan. The

living conditions of the villagers improve a lot comparing to that before 2000.

From a physiological point of view, the improvement of nutrition is conducive to the improvement of physical fitness in all aspects. "Food and sexual needs are fundamental human instincts." Naturally, sexual desire grows with the improvement of nutrition. "When the belly is full, the mind is among the maids." Due to the long absence of husbands who go out to work or a discord in marital relationship, women may suffer a long-term sexual repression, which leads to the result that some women break the moral limits to pursue physiological satisfaction. Undoubtedly, women whose husbands are migrant workers are in a period of physical exuberance. In addition, family planning is practiced in rural areas. Generally speaking, women over the age of 30 have been sterilized, which reduces the fear of pregnancy because of having extramarital sex.

#### Differences in social management mechanisms

Some elderly people in M village told the author that there were some cases of women's sexual deviance before 1980s, but the number was small. Back then, people participated in Agricultural Cooperatives in a highly unified way. Despite the fact that married men and women worked together and had much time to get along, there was less time for individuals to deal with under the strict management of the organization. In addition to the invisible control of morality, Women were restrained by their husbands and People's Commune, which carried out a more strict control than their families did. Thus, it was a three-tier mechanism to control women at that time. On the contrary, rural women in modern era have full control of their own time, and therefore enjoy more freedom. The mechanism to restrict women has become a two-tier one, namely it is only made up of husbands and morality, with a lack of participation of public rights. As women's extramarital sex is not illegal at present, so the State Administration rarely intervenes in unless the couple divorces. To illustrate the issue, we could look at two cases in the 1960s:

*Case 6 : H was a bachelor and was having an affair with K's wife. Sometime later, he took K's wife to Shanxi province to work as casual laborers. K was so angry that he reported the illicit love between H and his wife to the People's Commune, whose leaders regarded it as an overflow of bourgeois ideology, and then decided to deal with it seriously. Every evening at the working meeting, H's mother was asked to kneel on the ground and be criticized and denounced by the other cooperative members. However, H had no idea what his mother had suffered from him.*

*Case 7: Q was having an affair with girl M in the village. One day, they had sex when the team members went to dig canals. However, it was known by*

*M's sister-in-law who was a village cadre. She threatened to sue Q, then Q was frightened and had to apologize to M with his brother's persuasion. At that moment, M's sister-in-law had made a report of the affair to People's Commune, which led to the result that Q was taken away at the scene, and later he was sentenced to prison with rape for 18 years.*

From the above two cases, it can be seen that in that era, the public power was quite strict in controlling women, which had the meaning of "when a man committed a crime, the whole clan was implicated." Under the restraint of social pressure, women's extramarital sexual behavior was rare. According to the Article 4 of the Chinese Marriage Law: "Husband and wife shall be faithful to and respect each other." However, it's still a long way to realize the legalization of ethics code, coupled with weak legal awareness of the villagers, the use of legal weapons to defend their rights of consciousness has not yet formed, resulting in the current weakness of public power.

#### The lag behind of the construction of rural spiritual civilization

Since the Chinese economic reform and opening-up, villagers' cultural tastes have been improved, and their personality is encouraged at the same time. However, the necessary moral constraints, such as traditional loyalty, filial piety, and courtesy have declined. According to the Cultural Lag Theory, different parts of the culture formed by the interdependence of the changes in the speed is inconsistent, among which some parts change fast while some parts change slowly. This will lead to the result that is in non-synchronization between material civilization and spiritual civilization [7]. In the transitioning society, the old moral mechanism is challenged by the times, while the new content has not been formed. Therefore, the phenomenon of moral fracture appears. The external trend of thought constantly affects the traditional ethics and morals, during which some improper or negative trends, such as gambling, drunken with alcohol, prostitution, and other unhealthy behaviors, emerge in the countryside. Some villagers even openly show off their experience of whoring. The vulgar idea that a young guy will be so regretful without love affairs or romances form a big gap with the construction of civilized rural culture. Due to the influence of various aspects, some women have also developed the concept contrary to the traditional culture, believing that having an affair with some other men shows their charm and ability while no lover means incompetent, foolish and unattractive. Meanwhile, some other women do so because of curiosity or to seek sensory stimulation.

Another kind of sexual deviance comes from women's retaliatory psychology. The women who were cheated by their husbands may produce "eye for tat" revenge out of resentment and frustration, and therefore

go beyond the moral boundary to get into the ranks of sexual deviance. Tao Xingzhi once said, “The wine of love is bittersweet. When it’s a sip of a couple, the wine is nectar; when three people drink, one will have a bitter taste of jealousy. When the banquet goes libertine, the wine becomes lethal poison.”

## CONCLUSION

Of course, women's extramarital sexual behavior is the result of many complex factors, such as their values, ethics, peripheral environment, physical condition and other factors. And, influencing factors that are interrelated and synergistic vary from time to space. As a very prominent social phenomenon, sexual deviance should be placed in the context of the whole society. Therefore, a multidisciplinary, multi-level, and all-round research should be carried out to understand this phenomenon. With the development of society, the inherent mechanism of female extramarital sexual behavior is constantly changing, with the emergence of the trend of marriage and sexual differentiation, which gradually gets rid of the simple correspondence between sex and marriage. This trend continues to develop with three characteristics: There is an increasing spread of the behavior in quantity; it takes a change from concealment to openness in form; the main body of sexual deviance develops from individual to diversification. People’s attitudes toward sexual deviance are not simple and isolated, but complex and varied. Therefore, the female extramarital sexual behavior is obviously dangerous to the society. The prevention of female extramarital sexual behavior should be carried out from three aspects simultaneously, which are individual, society and family.

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