

## Customs and Values of Ethnic Minorities

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**Abstract.** As we all know, China is a multi-ethnic country. The customs of each nation run through the beginning and end of each ethnic society as a group consciousness of the long-term development of the national society. National custom includes not only the custom of marriage and funeral, but also the custom of village rules and natural religion. As a cultural belief rooted in the soul of the national masses, the cultural belief itself breeds the national simple values, but the social correction of national traditional customs is slow. Therefore, taking the construction of socialist spiritual civilization in ethnic areas as an opportunity to realize the epochal integration of values of national customs is helpful to promote the great development of culture in ethnic areas.

### Tracing the Traditional Customs of Ethnic Minorities

Typical Origin of Minority Custom. As a basic manifestation of social ethics and morality in minority areas, the customs of ethnic minorities are not only the mainstream values respected by the development of minority communities, but also the basic rules of minority communities. It is also the historical precipitation of the traditional cultural values of ethnic minorities. The traditional customs of ethnic minorities cover all aspects of social life. Throughout the gestation of the traditional customs of ethnic minorities, its origin is basically derived from the mysterious and unpredictable "religious doctrine", the complex and pluralistic "village rules", the simple and elegant "ancestral customs" and the profound "natural reverence" and so on.<sup>[1]</sup> As far as the origin of a single typical national custom is concerned, religious doctrine is the valve of the continuous development of national customs. Many customs of ethnic minorities are closely related to religion. For example, the "Qoran" as a holy symbol of the Dongxiang Hui people, their living customs such as not eating pork, advocating green and other customs can be more or less confirmed by the "Qoran"; In addition, the Yi and other minority people in religious aspects advocate polytheism, so they worship totem, dress pattern decoration also show it incisively and vividly. The village rules and regulations are not only the carrier of the traditional customs of the ethnic minorities, but also the concentrated manifestation of the achievements of the socialization of the ethnic customs. For example, Dai nationality and other minority nationalities advocated singing and dancing in funeral ceremonies, exorcising the spirits of the dead and looking forward to the afterlife. This traditional custom of taking the place of mourning is still prevalent in remote areas. Of course, as the concentrated embodiment of national traditional customs, village rules and regulations support the ethical framework of national traditional customs from the perspective of culture and gradually establish them in the form of customary law. For example, the Yi nationality is polyandry, male-leaving marriage and other customs are also recognized by the ethnic region society. In addition, the minority nationality regards its own living environment as the breakthrough point, advocates, reveres the nature, has always retained the simple natural ecological view in the social life, For example, the Buyi people in cutting down trees in parallel with planting, encourage tree planting, and so on. But on the whole, the customs of ethnic minorities are closely related to their own lives, and some of their origins are also restricted by the practice of life and intertwined with customs, which can not be clearly defined.<sup>[2]</sup>

The Characteristics of Traditional Minority Customs. As the basic embodiment of national traditional culture, the traditional customs of ethnic minorities reflect all aspects of the life of ethnic minorities. Especially in the long history of changes, some national customs still play an important

role in the national society. In terms of its characteristics, the main performance in the following aspects. The first One is regionalism. The regional characteristics of the customs of ethnic minorities are manifested in the regional differences of the customs of the same ethnic group, For example, male-leaving marriage in the Mosuo village is an absolute separation between marriage and economic interests, maintaining independence from each other. However, the Yi nationality's male-leaving marriage system maintains the pure marriage relationship and the definition of property kinship is also vague. The ethnic difference of the same custom is also obvious, for example, the aspect of decoration color, the Mongolian people mainly likes the yellow, the black , but the Uyгур ethnic group's taboo is black. The second one is epochal. The epochal nature of the traditional customs of ethnic minorities is reflected in the self-renewal of national traditional customs. As the basic norm of the life of minority groups, ethnic customs, as the basic norms of the life of minority groups, realize their own self-revision in the changes of the times. For example, in the remote areas of the western region, the Hui and other minority people are bigamous, and domestic violence occurs from time to time. However, in the new period, with the strengthening of legal education and propaganda in China and the rectification of customs, bigamy and domestic violence in these areas have basically not occurred. The third one is orientation of value. Orientation of value is also one of the characteristics of traditional customs of ethnic minorities. As a minority, this is the key of a national tradition has always been inherited and developed.<sup>[3]</sup> As the basic manifestation of the internalization of social morality in ethnic minority areas, the traditional customs of ethnic minorities contain rich mainstream values and have a clear value orientation. For example, when the Buyi people held the “Third of March”conference, they had the custom of encouraging praise and helping others. In the ordinary people's mind, helping others is heroism and the expression of noble character. This social custom value which accords with the mainstream values is self-evident. Finally, the customs of ethnic minorities as the basic criterion of national social activities, its characteristics are sure to have infinity.

### **Socialized Embodiment and Integration of National Typical Traditional Customs**

Socialization of Typical Traditional Customs of Ethnic Minorities. The traditional customs of ethnic minorities are based on the social activities of ethnic groups. It is embodied in the following aspects: vulgar rules based on individual life course, village rules and regulations based on social group activities, natural reverence under the mechanism of religious mysticism, and so on. In particular, the custom rules based on the individual life course run through the whole life course of the birth of the minority nationality individual, the marriage custom and even the return to the native land, this is an important part of the socialization of the traditional customs of ethnic minorities. The village rules and regulations based on social group activities and the natural reverence based on religious mysticism are one of the socialization forms of national traditional customs. They are also the core plates of the values of national customs, which are manifested in social practice as national taboo customs. People of Dong nationality and other minority nationalities are forbidden to marry by the same surname and advocate monogamous families as ethics and morality.

Integration of Ethnic Customs Based on Social and Cultural Construction in Ethnic Areas. The value of the traditional customs of ethnic minorities is not obviously clear, but based on the social and cultural construction of ethnic regions to realize the integration of national customs.<sup>[4]</sup> On the one hand, it is necessary to realize the social plural correction of the customs of ethnic minorities in the construction of social culture. For example, Outlawing the practice of polygamy among Hui and other ethnic minorities to realize the combination of traditional national customs with the current socialist cultural and ethic progress and endow the traditional national customs with the mission of spreading the mainstream core values of the society. On the other hand, in order to realize the value expression of ethnic customs, it is necessary to connect with the values of ethnic customs and mainstream values, so that the values of traditional national customs conform to the contemporary society to achieve the organic unity of national customs and cultural construction.

## **The Value Expression of Traditional Minority Custom.**

The Release of Colorful Humanistic Values is the Basis. The embodiment of the traditional customs and values of the minority nationalities is the manifestation of the epochal nature of the traditional culture of the minority nationalities. Throughout the values of the customs of ethnic minorities, the release of colorful humanistic values is the core of the value embodiment of traditional ethnic customs.<sup>[5]</sup> It includes the following aspects.

First of all, the traditional national customs shape individual values mainly by individualism and advocate the publicity of self-personality, to make the traditional customs of ethnic minorities on the platform of the popular carriers of practice in minority areas, For example, the values of the people of the ethnic minority in the marriage of love and marriage are shown to be the most incisive, In particular, the Miao and other minority people advocate “marriage by capture”, “Three songs of Wedding” are popular among Brown Women in Marriage , the tune of Tujia's song of “Crying and Marrying” is low, but this can not conceal the Tujia women in pursuit of pure love and promote self-personality. In addition, minority people are generally able to sing and dance, and their personal standard view is revealed in folk customs and folklore in which singing and dancing are carried out. Influenced by the natural environment, the minority people like to carry controlled knives or wear ornaments of ethnic totem. For example, the Tibetan people like carrying knives in their daily lives, showing their social status and showing themselves through the controlled knives.

Secondly, the ethnic customs in the values also reflected in the good and evil concept of honor and disgrace, which is the key to the release of ethnic human values. The expression of the customary values of ethnic minorities is governed by the socially recognized evaluation mechanism, Uyгур, for example, emphasize the principle of good faith in their business activities, and Islamic doctrine prevails in business conflicts. In addition, the minority people always adhere to the village rules and regulations in their social activities.<sup>[6]</sup> For example, some of Guizhou's Miao village adhere to the custom of "Women don't marry out of the village, men don't marry outsiders. ", If a violation of the rules of the village is expelled from the village, it is regarded as not showing filial obedience. When it comes to group communication, ethnic minorities are ashamed of conflict, for example, Bai and other ethnic minorities regard individual conflicts in villages as “deceiving their ancestors”. Influenced by mysticism, the minority people generally have religious beliefs, in the individual belief, the obvious custom in life is used as the definition of good and evil and the definition of honor and disgrace, on the one hand, the people of ethnic minorities respect culture and adhere to the concept of honor and disgrace judged by the masses. For example, in the funeral customs, the Buyi people are good at tree burial, and funeral ceremonies are more complicated. This is a consensus among the people. However, affected by the concept of green funeral and ethnic integration, some Buyi people appeared funeral reform, which was considered as unfilial and disrespectful. On the other hand, the integration of ethnic minorities into the value concept is also reflected in the continuation of traditional customs and other aspects. For example, the inheritance and dissemination of religious customs by Yugur people became the standard of public morality. Of course, the honor and disgrace of ethnic minorities are related to many fields of social life, and the standards are also complicated, but these generally accepted judgments are mainly religious customs, village rules and regulations.

Internalization of the Concise and Pluralistic View of Social Governance is the Core. The internalization of the concise and pluralistic view of social governance is the core of the values embodied in the traditional national customs.<sup>[7]</sup> In addition to the definition of individual concept of honor and disgrace, the most prominent manifestation of the traditional customs of ethnic minorities is the evolution of moral and legal system of national customs. First of all, the minority people imperceptibly transplant the regional customs to the social management norms, and the social governance view becomes more fair and justice, making it the source of the group belief. For example, the judicial system of the minority people, in the judicial system, the Gaoshan people gradually formed a pluralistic system of consultation between the “two sides-kinship mediation-chief judgment-divine judgment (animal judgment)”. This is the embodiment of the traditional values of ethnic minorities in the social governance system to get rid of individual dictatorship and to advocate

fairness and justice. In religious sacrifices and other group activities, ethnic minorities gradually bring the group consensus into the village rules and regulations, and the single management of patriarchal elders is gradually replaced. For example, the Yi people in Liangshan preach ethnic discrimination in the governance of the wizarding society. But with the diversity of people's beliefs, social governance based on totem beliefs and ancestral beliefs has become a stable form of social governance in the form of popular family meetings. In other words, the traditional customs of ethnic minorities have gradually become the carrier of public power.

Secondly, the internalization of the social governance of ethnic customs and values is reflected in the formation of the concept of legal system, that is, traditional natural law and customary law becomes the only rule of social governance. In particular, the minority people have fixed traditional religious practices and customs in the form of a legal system, there is no doubt that under the check and balance of customary law with traditional custom as the carrier the unique idea of law of minority people is the quintessence of the value of national custom. For example, the Yi nationality "six yin and six yang" presents the idea of law in the form of religious language, which greatly promotes the deepening of the concept of rule of law in Yi nationality area. On the one hand, the concept of national custom and rule of law is manifested in the legalization of many traditional national customs, and the relevant customary laws and regulations have been formulated among the ethnic tribes. Such as the Mongolian people's "Genghis Khan Code", the national legal literacy in the traditional customs are constantly supplied and the concept of the rule of law has become the mainstream of the internalization of national customs. On the other hand, with the extension of traditional customs, the concept of the rule of law of ethnic minorities involves the whole field of social governance, and the concept of rule of law focuses on different fields. For example, the Uyghur people pay attention to maintaining business activities in the concept of rule of law, however, the Tibetan and Mongolian legal systems attach importance to the punishment of social good and evil, especially the formulation of Tibetan "Ten good laws" has pushed the concept of good and evil to the top. In addition, while the concept of pluralistic social governance is internalized, the value concept of advocating humanism is also bound by the legal system and custom. For example, in the system of marriage and family, the De'ang people oppose marriage with the same family name and prohibit child marriage.

Furthermore, the simple and pluralistic view of social governance is embodied in the simple condensation of democratic and just values and the internalization of moral customs. This is the essence of the concept of social governance of ethnic customs. On the one hand, the minority people constantly mold their own personality in the moral baptism of traditional customs, so that social customs are internalized into individual character. For example, in the aspect of social filial piety, some ethnic minorities punish their unfilial offspring with "pig cages". Over time, these traditional morals have been rooted in the minds of ethnic minorities for generations to come. For example, there is a special regulation in respect of the elderly in De'ang ethnic minority group, that is to say, in the group, the elderly are respected. What's more, the Oroqian "fish head respect the elderly" is also the moral model of internalization. On the other hand, in the process of social governance, the minority people attach importance to the promotion of democracy and justice. For example, the people of the Baoan nationality regard justice as the social dissemination of doctrine. Of course, the embodiment of the concept of national value is not only the embodiment of the legalization of social governance, but also the construction of the disciplinary mechanism. For example, the Tibetan people oppose killing, that is, the execution of the death penalty is prohibited. There are many mapping values of minority customs in social governance, but there are values of democracy, justice and law.<sup>[8]</sup>

The Focus on the Times of the Traditional Simple Natural Ecology is the Key. The focus of the traditional simple natural ecological view is the key to the embodiment of ethnic customs and values. This is the concentration reflection of the value of the ethnic customs and the inheritance of the traditional customs. The traditional customs of ethnic minorities are mainly concentrated in three aspects; first of all, the national totem culture and other customs on the reflection of nature protection. Ethnic minorities usually use animals and plants in nature as their own totem. Some ethnic groups

regard totem as the origin of the ethnic group or the incarnation of the gods. For example, the Zhuang nationality's totem is buffalo, the Bai nationality's totem is cock and so on, these totems are naturally protected against killing. This simple natural ecological custom, which is intermingled in ancestor worship, was the initial involvement of the minority people in the ecological view. Secondly, ethnic minorities have a natural concept-reverence for nature. As most of the ethnic minorities live in frontier areas with poor natural environment, the harmony between man and nature has become the natural law that the minority people have to face. For example, the Mongolian, Dai and other minority ethnic groups advocate banning the pollution of water sources, they believe that water is the source of all things and pollute water will be punished by the gods. The people of Li and Mulao are opposed to the upstream use of rivers in the protection of water resources. They regard water as a holy thing and pollute the upper reaches as an ominous act. In addition, the ethnic minorities are affected by their own living customs, and the natural and harmonious aspects are reflected in the prohibition of eating and killing individual animals. For example, the Manchu people prohibit eating dogs, these simple natural reverence customs not only reflect the ecological view, but also embody the harmonious view which is full of the purport of the times. Thirdly, the ethnic minority people in religious customs and rituals advocate that "all things are equal and the killing of life is prohibited." For example, the Tibetan people advocate in the religious doctrine that "the character is reasonable, forbids cutting and felling indiscriminately". These natural laws, which are closely related to actual life, lay the foundation for perfecting the simple ecological view of ethnic areas.

In addition, the people of ethnic minorities also advocate the sustainable ecological concept of "no killing seedlings and cutting down spring trees" in actual life. For example, in hunting activities, the Oroqian forbids the killing of cubs and pays attention to the cycle of food chain in nature and advocates the harmony between man and nature and emphasizes the sustainable development of the whole natural ecology. Generally speaking, the customs of ethnic minorities not only demonstrate the values of humanism and social governance of groups, but also under the simple behavior pattern and exquisite and outstanding vision, practicing the predictive view of nature from the turn of traditional Custom.

## Summary

Ethnic customs mainly focus on the construction of social behavior model and the internalization of custom value. In order to show the values of national custom and realize the national dream at the same time, the embodiment of the values of ethnic customs must be based on the social plural correction of ethnic customs and the docking of the main values of minority customs and taking the embodiment of national customs and values as the medium and annotating the construction of socialist spiritual civilization.

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