

Study on the Traditional Marriage Ethics of the Baoan Nationality

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ABSTRACT. *The traditional marriage ethics of the Baoan people contain the national spirit and national connotation of the Baoan people. The traditional marriage of the Baoan people has generally demonstrated the unique national culture through the process of pro-, pro-family and wedding activities. The marriage ethics of the Baoan people show the moral emotions and moral traditions of the Baoan people. One of the philosophical theoretical foundations and roots on which the security people's view of marriage and the inclusiveness of remarried women are based on their religious beliefs, Islam. At the same time, Islamic ethics also plays an important role in the formulation of the ethical norms and moral standards of the Baoan people. Under the development requirements of the new era, the Baoan people consciously shoulder the task of developing together with other ethnic groups and promoting social progress.*

KEYWORDS: *Marriage ethics, Religion, View of women*

1. Introduction

The basic unit of society is the family, and marriage is the foundation of the family [1]. Marriage has important significance for individuals, society and even the entire nation. The unique marriage ethics displayed by a nation contains the entire national spirit and national connotation of this nation. The various ceremonial procedures and ethical norms in the marriage customs of the Baoan people all show the colorful and unique national culture of the Baoan people.

2. The body of the paper

2.1 Baoan marriage etiquette and procedures

Before the founding of New China, the Baoan people prevailed early marriage, usually 17 years old and 15 years old, and women can get married [2]. In the past

traditions, the Bao family's family model was mostly patriarchal. Therefore, parents have absolute authority throughout the family. The marriage of young men and women is mostly determined by parents, and the matchmakers say. In addition, there is also the phenomenon of recruiting female prostitutes. "No children are recruiting women to pay for the end of the old age, post-transmission and supporting the family to survive. For example, early wealthy households have also used the way of recruiting women to pay for unpaid long-term labor. [3] The main marriage process of the Baoan people is basically through the man's request for the matchmaker to go to the woman's house to express the willingness to ask for a kiss. If the woman's parents agree, they will be the next dowry, engagement, marriage, wedding, etc. A series of processes.

If the young men and women of the Baoan nationality have mutual desires and cannot make decisions on their own lifelong affairs, it is correct and reasonable for the Baoan people to inform the parents of the matter first, and then the male parents will take care of the matchmakers. The woman's family said that she was pro. Moreover, the matchmakers of the men's family are very important and highly prestigious for the entire Baoan village. They can also be elderly people who are older in the Baoan village. After the matchmaker was entrusted, he went to the woman's favorite woman's home, explained the willingness of the man's family to the woman's parents, and asked the woman's family parents about the affair. If the woman's family expressly agrees to accept the man, the matchmaker will discuss the "dating tea" with the parents of both men and women. If the man sends the "dating tea" to the woman, the woman's parents refuse or return the "dating tea" sent by the man, which means that the woman's parents refused the marriage after consideration, and the man failed to raise the family; if, the woman's family accepted the "Ding tea" means that the two sides formally recognized this marriage and made an agreement. The woman who accepted the "fixed tea" can no longer participate in other blind dates.

After raising a relative, if both parents think that their children have reached the age of marriage and all the conditions have matured, they will begin to discuss and consider the ceremony. Generally, the bride's parents first agree with the matchmaker to determine the number of bride price, and then the matchmaker informs the man's family [4]. For the number of bridesmaids, if the man's family is really unbearable, the matchmaker can negotiate with the woman's parents. After both parties are satisfied, the man will hold a bride price in accordance with the amount originally agreed with the woman's family. On the day of the "good day and good day" agreed by the parents of men and women, the man's family and the matchmaker will bring gifts, costumes and cosmetics to the woman to give a bride price, and will also give the bride's relatives a "four-color ceremony." The woman's family greeted the feast, and when the woman and the relatives of the woman accepted the "four-color ceremony", they were deemed to have officially settled.

The wedding of the Baoan people is lively and fun, usually held for three days [5]. During the three-day wedding event, men, women and children are all happy, and everyone does not need to be bound by the usual etiquette and norms. Enjoy the atmosphere of joy, that is, the "three days without size" custom of the security

guards. The wedding of the Baoan people was influenced by Islamic religion. The weddings are mostly held in the 'main [2], that is, most of the weddings are held on Fridays of the week. In the wedding process of the entire Baoan family, the "send a kiss" link also has unique national characteristics. When the relatives of the man and the man's family arrive at the woman's house and are ready to pick up the bride, the woman's family and relatives will form a team of about 20 people. The older woman in the bride's family is responsible for supporting the bride, and at the same time holding the plate in her right hand, the tray is filled with five-color foods such as wheat, beans, corn, millet and barley, so that the bride can walk out from the door to the gate. Then, take a step back and sprinkle the five-color food in the tray toward the house to express happiness for parents and brothers and sisters. Moreover, there is a special custom in the wedding activities of the Baoan people, that is, commonly known as "three days do not eat men's family meals", after the bride arrives at the man's house, the bride is not allowed to sit, and can not eat the man's family for three days. Rice [6], during these three days, the bride can only eat the meals sent by her parents, in order to express her love for her parents and her parents' care and care for her daughter. The entire wedding customs of the Baoan people passed the first day of the wedding. On the second day, the man gave a banquet for the guests. On the third day, the bride returned to the door. After the whole ceremony, the whole wedding was completed and officially ended.

2.2 The Marriage View of Baoan People Reflected in the Traditional Marriage Ethics of the Baoan Nationality

Marx once proposed a famous assertion: according to the relationship between men and women, the degree of human civilization can be judged [7]. In the traditional marriage ethics of the Baoan people, the formulation of pro-, de-parent, wedding etiquette, norms, etc., has put forward various requirements for the Baoan people from different angles and different aspects, and the security concept of the Baoan people is sufficient. Reflected.

To a large extent, Islam has an important influence on the marriage ethics of the Baoan people. Allah teaches people to say: 'Marriage is our custom, and it is not my faculty to abandon my customization [6]. Therefore, the security ethics of the Baoan people strictly abide by the provisions of Islam. They regard marriage as a destiny and as a sacred act. The various provisions of the traditional marriage ethics of the Baoan people and the various rituals reflect their respect for marriage. Throughout the marriage process, after the parents and the matchmakers proposed, as well as the procedures of deciding and hiring, and fully complying with the Islamic rules, the wedding can be held and the blessings of the people can be obtained. The whole wedding of the Baoan people showed a happy and festive atmosphere, reflecting the innocent feelings of the Baoan people in pursuing loyalty and beautiful love, especially in the wedding ceremony of "Sprinkle Five Colors", which is very vivid and vivid. The act of throwing five kinds of food expresses the gratitude and blessing of the children to the parents, and reflects the good character of the young men and women of the Baoan nationality to the filial piety of the elders. This also

fully demonstrates the influence of the traditional marriage ethics of the Baoan people on the basic moral norms and ethical norms that ordinary members of society should have.

Before the founding of the People's Republic of China, the Baoan family was generally monogamous [6]. The thought of husband's rights occupied a dominant position in the family concept of the Baoan people. The family's internal affairs were all decided by the man. Women are in a dominant position, obeying their husband's instructions and arrangements, and when dealing with important matters, they need to ask their husbands for "mouth calls" (permitted, consented), not to be arbitrarily arrogant, commonly known as the sky is a big day, husband It is a small day of saying [2]. It is worth mentioning that among the security guards, the attitude of the tribes to women's remarriage is unique, and the concept that the ancient Han people think that women are divorced is shameful. In traditional society, the security people's tolerance for women's divorce is much higher than that of the Han society at the time. Thinking about the reasons, there are two factors as follows. First of all, in the traditional marriage of the Baoan people, early marriage and wedding arrangements are more prevalent. Therefore, the result of the long-term increase is the divorce rate. Moreover, it is related to the religion that the Baoan people believe in Islam. Islam regards the happiness of marriage and the harmony of the family as the cornerstone of social stability. [8] In Islam, marriage must be taken seriously and sacred, but it also recognizes certain variables in marriage. So for divorce, this is necessary, but the divorce needs to be carefully and carefully considered before making this decision. Because this is the most hateful thing in Allah's command of all Shariah affairs, Allah commands: People in the channel, you must not occupy women, be a legacy, or oppress them, so that you can take back what you have given them. Part of the hiring, unless they do obvious scandals. You should be kind to them [9], so when the marriage can not continue, the relatives and friends of the husband and wife through mediation, dissuasion is invalid, the contradiction can not be alleviated, Islam is Allow divorce. However, for the divorce, women are still at a disadvantage. For example, when a husband and wife in a family are not harmonious and can no longer continue to live together, only the man can arbitrarily propose a divorce, and the woman does not have this right. The husband only needs to say three words, 'I don't want you,' Formal divorce [10]. On the contrary, if a wife wants to divorce, she must get her husband's "call" for divorce. If no husband "calls" other people, they will not recognize or recognize the divorce of the woman, and the woman will not be able to get the opportunity and right to remarriage. Although the Qur'an gives a man the right to divorce his wife, it also imposes certain restrictions: a man cannot divorce his wife who is in the menstrual cycle or pregnant, and he must express clearly in his words that he wants to The wife's willingness to divorce cannot directly send her wife back to her family. In the Baoan society, women who have been divorced by their husbands or who have been divorced by their husbands will not be discriminated against among the tribes. Divorced women in the security community have the right to remarry and remarriage, and when they remarriage, women's personal autonomy The decision-making power is far superior to the first marriage, and it is easier to marry again. You can make your own decisions, that is, the security guards commonly call it before marrying parents, then marrying

themselves [2]. Even so, women who want to remarry after divorce still need to meet certain conditions. Only after meeting these preconditions can they remarry. First of all, the divorced woman needs to return the bridegroom's gift money when she is married. In addition, the divorced woman must be remarried according to the Sharia law, but there is a 120-day "comfort period" before she gets married again. (See if you are pregnant) need to spend, after that, the woman can marry another. A divorced woman has no inheritance rights and property rights. If the husband has no children after the death, the widow remarries and the husband's property belongs to the relatives of the husband's family.

3. Conclusion

One side of the water and soil to raise one person, also gave birth to a nation, and cultivated the unique national ethics and national culture of this nation. The social form of a nation's unique production and lifestyle, ethical norms and moral practices, in all respects, all show the extraordinary wisdom and national connotation of the nation. The traditional marriage ethics of the Baoan people show the moral emotions and moral traditions of this nation through the various wedding procedures, etiquette norms and behaviors of the tribes. And an ethical norm, moral custom can be allowed to be implemented in a nation, and even reach the point of widespread dissemination, it is that this ethical norm, moral custom contains the intrinsic factor of this nation. One of the support points and roots of the philosophical theoretical basis on which the Baoan traditional marriage ethics is based is the religious belief factor.

The moral requirements advocated by Islam, such as good deeds, respect for the elderly, and solidarity and mutual assistance, have obvious effects on the formation and function of the social morality of the Baoan people. The concept of "the Muslims in the world are all brothers" advocated by Islam[10] It is also the conceptual basis for the security people and other ethnic groups to help each other and unite. The ethical concept of Islam emphasizes the filial piety of parents. The rational morality of the ethics is far greater than its customary requirements [10]. Therefore, the traditional virtues of the Baoan people to honor their parents, respect the old and love the young can be established and shared by the whole people. The root of the implementation is here. In addition, the Islamic ethical and moral marriage regulations are also internalized into the ethical norms of the Baoan traditional society. The provisions of Islam that allow women to divorce and remarriage also provide women with the shackles of feudal traditional ethics to a certain extent, and achieve earlier moral liberation than other ethnic groups, providing a "good medicine."

The ethical norms and moral principles of Islam are regarded as the norms and norms of the tribes themselves by the people of the security community who believe in Islam. The Islamic ethical standards have extensive and profound influences on all levels of the social life of the Baoan people. In the daily production and life, folk activities and traditional national culture of the Baoan people, in order to protect the survival of the nation and maintain social stability, the Baoan people are influenced

by the ethics of Islam, forming the basic and minimum social standards that people must abide by. The code of conduct and ethics, at the same time, Islamic ethics and morality also play an important role in the code of conduct and standards of the Baoan people, and become one of the roots of maintaining the harmony and stability of the Baoan community and national unity.

With the rapid development of society and the rapid development of the national economy, the traditional feudal monks and feudal systems of the Baoan people were completely abolished. The Baoan people consciously use the Marriage Law as the criterion for marriage ethics. The Baozu area has also fully implemented the Marriage Law. The status of the Baoan women has been significantly improved. Young men and women have obtained freedom of marriage, marriage has legal guarantees, and men and women are equal and free. At present, most of the young men and women are already free love. Although the opinions of parents on marriage are still playing an important role, most of them will discuss with their children and seek consistent opinions. The phenomenon of early marriage and parental marriage has been greatly reduced. This also reflects the development of the times, which requires the development and change of the love and marriage morality of the Baoan people.

In short, under the conditions of expanding social practice activities, the emerging moral relationship has gradually broken the original geographical boundaries. The Baoan people have also established a wider moral relationship in social life, and traditional folk customs have new positive connotations. Today, the new era is facing new challenges. As the country's economic level continues to improve, for the whole society, both individuals and collectives should put forward higher requirements for social moral awareness and level. The improvement of morality is inseparable from the education and supervision of the whole society. As a member of the Chinese nation's family, the outstanding traditional ethics of the Baoan nationality is also an indispensable part of the Chinese nation's traditional ethical thoughts. The Baoan people consciously assume the common development with other ethnic groups while pursuing the development and prosperity of their own nation. Responsibility and requirements for promoting social progress.

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