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Analysis of changes in the social status and fertility of ethnic minority women in the context of marriage practices

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Abstract

After the democratic revolution, the social status and fertility of ethnic minority women have undergone great changes. Women's freedom of marriage and reproduction, their family status has been improved, their occupation has been protected by law, and a new political situation has been presented, which is a manifestation of social development and the progress of human civilization. The academic circles mainly study the social status of ethnic minority women, marriage and family, social customs, education and work achievements, religious belief and other aspects, but the change of social status and fertility of ethnic minority women from the marriage customs needs to be further studied in the future.

Keywords: Minority, Marriage Customs, Social Status, Democratic Revolution, Development



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Introduction

The reproduction of mankind itself is achieved through the marriage relationship between man and woman. The family is the basic cell of the society characterized by the combination of the sexes and the reproduction of offspring. What role women play in the family and society is not only related to personal happiness and the health of children, but also affects the harmony of the family and the development of the society. On the contrary, the evolution of society also reacts to marriage and family, marking it with the brand of The Times, prompting the role of women to change and adapt to the society. Fortunately, there have been very gratifying changes in the marriages and families of many ethnic groups in our country, and the status of women has been improved obviously. At the same time, it is found that there are still some old problems and new contradictions that make it difficult for them to exert their wisdom and wisdom. This is very bad for women, for families and for society. Therefore, this paper intends to conduct some preliminary analysis on the changes in the marriage, family and status of ethnic minority women before and after the founding of New China, as well as the existing problems and measures to strengthen the work of women, hoping to attract the attention of governments at all levels and people from all walks of life, so as to make joint efforts to improve the status of women and truly realize gender equality.

Literature Review

In China, women's studies began in the 1980s with a relatively late start and did not really attract attention until the 1990s. During this period, the study of ancient Chinese women's history experienced two climaxes, which took place in the first half of the 20th century and from the mid-1980s to the beginning of the 21st century, and gradually entered the stage of disciplinary construction (Du, 1996). Nonetheless, due to differences in objective factors such as regional and ethnic customs, scholars are imbalanced in the field of research, and in particular, the study of ethnic minority women has not been through enough.

Du pointed out that early studies mainly focused on the history and social status of Han women, while paying less attention to minority women. This unbalanced research status quo limits, to some extent, our comprehensive understanding of women in different cultural and social contexts. In recent years, with the rise of gender studies, more and more scholars have begun to pay attention to the study of ethnic minority women, but overall further deepening is still needed.

In terms of research methodology, the use of ethnography-based fieldwork and interview methodology has led to more diverse and in-depth research on the social status and reproductive status of ethnic minority women. This method not only provides rich empirical data, but also reveals the unique experiences and challenges of ethnic minority women in marriage practices and social changes (Wang C Q., 1995).

Based on previous research results and methods, this paper aims to explore existing problems and measures to strengthen women's work by conducting a preliminary analysis of the changes in marriage, family and social status of ethnic minority women before and after the founding of New China. It is hoped that these studies will draw the attention of governments at all levels and all walks of life to make joint efforts to improve the status of women and truly realize gender equality.

In addition, this study has made reference to a large amount of literature on gender and social development, especially field research reports on ethnic minority areas. For example, Wang emphasizes the importance of economic development for the social status improvement of ethnic minority women in her study, and argues that economic independence is the fundamental way to

improve women's status. These studies provide important theoretical support and empirical evidence for this thesis (Wang, 2010).

In conclusion, although China has made some progress in women's studies, research on ethnic minority women still needs to be further strengthened. This paper hopes to fill the gaps in this field by synthesizing a variety of research methods and contributing to the promotion of gender equality and social progress.

Material and Methods

By reviewing and analyzing existing historical documents, the author understands the social status and reproductive status of ethnic minority women in different historical periods. Reference is made to the classical theories and latest research results on gender studies, ethnology and sociology in China to construct a theoretical framework. Conducting in-depth fieldwork in ethnic minority settlements to observe and record local marriage customs and social life styles. The article adopts diversified research methods, focusing on both theoretical construction and empirical investigation, and strives to objectively and truthfully reflect the survival and development of ethnic minority women in the process of social transformation, especially the profound changes in marriage customs and their significance to the overall progress of society.

The combined use of the above methods effectively remedies the shortcomings of past research and improves the credibility and validity of the study.

Social Status and Fertility Problems of Minority Women before the Founding of New China

Affected by the original natural economy, small peasant consciousness and residual feudal forces, ethnic minority areas have caused certain problems and contradictions in the status of women in family and society, which are mainly reflected in the following aspects:

The mode of production of some ethnic minorities is relatively backward, the most basic problem of food and clothing has not been solved, some families have not been able to get out of poverty, and the status of women has not been significantly improved. After decades of hard work, the people of all ethnic groups in our country have made great progress in the transformation of nature. As the majority of the ethnic minorities live in isolated mountainous areas, where women have little contact with the outside world, their special geographical position is difficult to get around, their agricultural tools are extremely backward and they live in extremely poor sanitary conditions. Limited access to education, low level of education, illiteracy or semi-illiteracy is common, relatively backward thinking, cannot well accept foreign advanced culture, physical diseases are reluctant to accept hospital medical staff treatment, the use of witchcraft is more common in these minority areas. The author in the process of research, heard the most is: women used to feed pigs, farming, giving birth to children, weaving cloth to help the husband's family. Due to the remote living environment and lack of access to the mainland, the government's favorable agricultural policies are difficult to enjoy, which widens the poverty gap. This typical phenomenon occurs in Guizhou Province, mainly reflected in the adjacent areas of Huishui, Changshun and Luodian, where there are more than 200,000 Miao, Buyi and Han people, and the common people have great difficulties in drinking water. Per capita food cannot meet the needs of survival, medical and health conditions are extremely bad, high costs, so that people abandon the phenomenon of witchcraft (National problems five series). In contrast, the Hani ethnic group in Yunnan Province, women get up at 5:30 in the morning every day, get up early and get up late to do housework and farm work, and all the economic income is managed by men. Because early marriage and early

childbearing are more common in ethnic minority areas, they pay little attention to physical health, and suffer more diseases such as malaria and tuberculosis (Chen Mingxia, 1992). Women in these minority areas urgently need the attention of the Government.

b) The legitimate rights and interests of some women are still not protected. According to a survey conducted by the Women's Federation of Yunnan Province and relevant experts, there are still a considerable number of women from the Hani, Lahu, Miao and other ethnic groups who are bound by the customary law that men are superior to women. Statistics show that women of these ethnic minorities have a very low educational level, and only 10% of them can finish primary school education. Between 10 and 20 per cent of women have access to public affairs, between 20 and 40 per cent have the right to dispose of property and children, between 10 and 30 per cent have the right to decide on reproduction and the number of children they have, between 15 and 36 per cent have health protection during menstruation and pregnancy, between 40 and 50 per cent have the right to decide on family expenses. 20%-50% have the right of inheritance. It can be seen that within these ethnic minorities, gender discrimination exists and varies in severity in different regions, and women's legitimate rights and interests are not protected and are ruthlessly deprived.

Inequalities in the status of men and women persist. For example, in the past, the status quo was that women were in charge of the home and the men were in charge of the outside, and women were not allowed to enter politics and stayed at home to feed the children. Politically, few women hold ministerial or leading positions, and even at the grass-roots level, where most are deputy cadres, women are rarely entrusted with important positions. In addition, on the economic level, even if there are a number of effective entrepreneurs, these numbers and achievements are far different from those of men, such as phoenix standing on the elephant comparison. It has become a fact that the family status and social status of ethnic minority women have been improved, but the inequality between men and women still exists.

Grassroots cadres do not pay enough attention to women. Due to the limited level of education received by grass-roots cadres, the incomplete view of some problems, insufficient attention to women, inadequate implementation of the child protection law promulgated by the state, and cases of abducting and trafficking women and children in ethnic minority areas continue to emerge. For domestic violence, grass-roots cadres hold the attitude of being honest and unable to judge domestic affairs, and condone the behavior of disrespecting women. Or under the influence of traditional ideology, some grass-roots cadres themselves have the idea of son preference, ignore the behavior against women, and even the law enforcement is not strict.

In short, after more than 40 years of social development, the status of ethnic minority women has been improved, and women's status in the family and society has been significantly improved, but there is still a gap with the basic requirements of the United Nations Convention on the Elimination of All Forms of Discrimination against Women and the Law of the People's Republic of China on the Protection of Women's Rights and interests. Therefore, it is urgent to eliminate the de facto inequality between men and women as soon as possible, which has become an urgent task for women's work, and it is inevitable to take corresponding measures to solve it.

Measures to Solve the Social Status and Fertility Problems of Ethnic Minority Women

Scholar Wangchengquan has made a detailed discussion on the changes in the social status of ethnic minority women in his article Marriage, Family and Status Changes of Ethnic Minority Women, that is, from the founding of the People's Republic of China to the founding of New China over the past 40 years, the status of women of all ethnic groups in the family and society has been gradually improved. This process of improvement has roughly experienced three stages: the first

stage, that is, the 1950s, starting from the promulgation of the Marriage Law of the People's Republic of China in 1950, to the end of democratic reform. During this period, women in ethnic minority areas began to awaken under the advocacy of the Marriage Law of the People's Republic of China and the Constitution of the People's Republic of China, which made men and women equal, freedom of marriage, monogamy and other policies, and women realized that men and women were equal, and that women enjoyed equal land and property with men in the division of property. Some young and middle-aged women have also bravely stood up to promote the freedom of marriage and divorce, the freedom of first marriage and second marriage, and oppose illegal acts that harm women such as child brides, arranged marriage for sale, exchange marriage, marriage by snatch, polygamy marriage, and the freedom of marriage involving widows. The second stage was from the late 1950s to the end of the Cultural Revolution. At that time, driven by the "Great Leap Forward" and the "people's commune", many women actively fought against the feudal ethics and old rites in which men were superior to women, demanding that customs and customs be changed and that men and women be paid equal pay for equal work in all aspects of study, labor and employment. The third stage is from the early 1980s to the present. Since the government has promulgated the revised Marriage Law of the People's Republic of China, the Succession Law of the People's Republic of China, the Law of the People's Republic of China on the Protection of Women's Rights and Interests, the Law of the People's Republic of China on Maternal and Infant Health Care and other laws and regulations to safeguard women's vital rights, various provinces, autonomous regions and municipalities have formulated a series of laws and regulations to protect women and children in light of the ethnic conditions of their regions. According to the statistics of jurists, in the past decade and more, China has formulated and issued more than 40 kinds of laws and regulations and 80 kinds of local laws and regulations for the special protection of women (Chen Mingxia, 1992). In addition, in order to ensure the implementation of relevant laws, in 1990, with the approval of The State Council, the "Coordinating Committee for the Work of Women and Children of the State Council" was established. In August 1993, it was renamed the "Working Committee for Women and Children of the State Council". It is composed of the heads of more than 20 ministries and commissions under The State Council, and as the supervisory body of the Law on the Protection of Women's Rights and Interests, women's federations at all levels in China also publicize the spirit of the Third World Conference on Women held in Nairobi, Kenya, in 1985. To mobilize women of all ethnic groups to build up self-confidence, self-esteem, self-reliance and self-strengthening awareness of the "four selves", strive for gender equality, actively participate in socialist construction, and promote national development and world peace. Over the past 40 years, considerable progress has been made in improving the education, employment, health care, marriage and other conditions of ethnic minority women, as well as in improving the quality and status of women, as shown in the following points:

The legal marriage age takes into account the history and reality, which is conducive to maintaining the freedom and autonomy of women's marriage. In particular, in China's border areas, such as Yunnan, Guizhou, Guangxi, Sichuan, Xinjiang, Tibet, Ningxia, Inner Mongolia Autonomous Region and some autonomous prefectures and counties, it is common to have low education level, few opportunities to receive education, and poor living conditions, so that most ethnic minorities have the custom of early marriage and early childbearing. The new "Marriage Law" stipulates that "the age of marriage shall not be earlier than 20 years old for men and 18 years old for women", thus restricting illegal marriages such as finger marriage, child marriage and child marriage, and protecting the marital autonomy of young men and women. According to a sampling survey conducted by the State Family Planning Commission in 1992, a total of 1.427 million girls were

married early, down by 1.362 million from 2.789 million in 1987, a decrease of nearly half over the past five years (China Family Planning Yearbook, 1993). In the Tibetan areas of Qinghai, China, the concept of early marriage was prevalent in the past, and by the 1990 census, the women who were married at the age of 15-17 accounted for only 6.51% of the total number of their peers, while the women who were still unmarried at the age of 21 accounted for 41.81% of the same age.” (Nan Wenyan, 1993). Uighurs also have a tradition of early marriage. According to a survey conducted in the Aksu suburb of Iganqi in the 1950s, the average age of first marriage for women increased from 15.6 years old to 19.5 years old in 1989-1991. Women who marry for the first time are concentrated between the ages of 18 and 27 (Li Xiaoxia, 1993). It can be seen that the new "Marriage Law" provides a basis for reducing the incidence of early marriage and early childbearing in ethnic minority areas in China, reducing the incidence of child brides, which is conducive to the physical and mental health of underage women, and also protects the freedom of marriage for women and reduces marriage sales. Arranged marriage and self-choice provide powerful weapons.

The prohibition of all kinds of illegal marriages protects the dignity and rights of women. As we all know, illegal marriage exists everywhere, not only in ethnic minority areas, but the special geographical location of ethnic minority areas makes illegal marriage easy to be ignored. In order to put an end to such illegal sales of women, in 1986, Yunnan Province was led by the Provincial Women's Federation and other relevant units to organize more than 700 legal training courses, and 140,000 women of all ethnic groups received legal education. In 1987, the campaign against trafficking in women and children was launched, and a number of typical cases were investigated and dealt with. In 1988, focusing on the promotion of the "marriage registration measures", the investigation and liquidation of illegal marriages were carried out, and more than 595,000 people were provided with marriage certificates (Zhao Junchen, 1992). In 1987, Nankai District, Baishe County, Hainan Province, carried out a cleaning up of exchange marriages among local ethnic minorities. After holding a study course for 66 couples of 132 couples arranged by their parents and conducting the work of the relevant personnel, 12 couples were dissolved to meet the wishes of the women (Baisha, 1986). The Kazakhs abolished polygamy, concubinage, and other illegal marriage relationships, and implemented monogamy. The Manchu, Korean, Ewenki Oroqen, Yi, Bai, Naxi, Zhuang, Xin and other ethnic groups also abolished the widow's house transfer system after implementing the marriage law (Jahob Mirza Khan et al., 1989). In addition to the above measures taken by the government, the government also actively protects the vital rights and interests of women in ethnic minority areas in the following aspects, such as increasing investment in education, ensuring that women in each ethnic minority area have the right to receive education, advocating eugenics in policy formulation, and encouraging women to actively participate in political affairs. Provide economic support, etc., as follows:

In terms of education: First of all, vigorously develop the education cause of ethnic minorities and guarantee the right of women and children in ethnic minority areas to enjoy compulsory education. As the saying goes, poverty alleviation should be assisted by education first. Developing education can help women and children get rid of the current situation of illiteracy, semi-illiteracy and low education, help them learn advanced technology, absorb advanced culture in the integration and convergence, abandon the backward culture of their own ethnic groups, and keep up with The Times. To help women and children establish a correct outlook on life and values, build up self-confidence, get rid of the sense of male superiority and female inferiority, and closely link the shaping of personal ideology with the destiny of the country. The government should strengthen the establishment of schools in ethnic minority areas, recruit talented people, improve the overall education level of people in ethnic minority areas, and carry out literacy programs for women.

More vocational training for women. In addition, the Government should not only act as an instrument for promulgation of measures, but also cooperate with women's federations in specific work plans. Education in minority areas should pay attention to the combination of theoretical education and practical education. Clearly strengthen theoretical education, is to constantly improve their comprehensive quality, so that they establish a correct world outlook, outlook on life and values. Strengthening basic education is to continuously improve the quality of science, technology and culture. On the basis of compulsory education, we should focus on academic education, and improve their scientific, technological and cultural qualities and their level of participation in political discussions and administration through various forms of training and learning at different levels. It is understood that women's political participation is a basic right of women and an important embodiment of democratic politics, and that women's development depends on the degree and level of women's political participation. It is necessary to establish a working mechanism for training and selecting female cadres, and train and improve the working ability of female cadres of ethnic minorities in practice through post rotation, temporary posts, and grassroots (Zhou G F.,2011).

In terms of population control, we should encourage women in ethnic minority areas to have fewer births and better births, and prevent the phenomenon of marriage between close relatives and early marriage and early childbearing of ethnic minorities. Vigorously promoting family planning not only benefits women's health, but also reduces family pressure, helps maintain family harmony and social harmony, and avoids the unbalanced distribution of resources caused by excessive family population, which leads to the emergence of illegal crimes, and plays a positive role in improving the economic development of minority areas and improving the economic strength of the country. The state provides certain economic subsidies to women who give birth, reducing the economic burden of female families and making it more humane. At the same time, certain penalties are given to families who evade bearing the cost of childbirth.

In politics: Encourage ethnic minority women to participate in political affairs, encourage ethnic minority women to participate in the level of national governance by training and selecting excellent candidates, and contribute their own strength to the pending national political situation. With the improvement of ethnic minority women's education, many outstanding Party members and cadres and model workers have emerged. In some government organs, such as the People's congresses, the CPPCC and government agencies at all levels, ethnic minority women have participated extensively in the discussion and administration of state affairs. There are special statistics on the events of women's participation in political affairs. Representatives of women of all ethnic groups in China attended the three World Conferences on Women in 1975, 1980 and 1985; He attended the second Asian Women's Conference held in 1985 and 1992, and exchanged experiences with women from all over the world and Asian countries, developed friendship, and worked together to promote the development of human society and their respective countries, to realize the de facto equality between men and women, and to safeguard world peace. At home, our national minority women are also an important political force, especially in the national autonomous areas at all levels of political institutions, their role is becoming more and more important. For example, in Hunan Province, where many ethnic groups live, there were only 556 female cadres of ethnic minorities in the early years of the founding of the People's Republic of China, but the number increased to 19,246 by the end of 1992, a 35-fold increase. In the 1950s, ethnic minority women mostly served as grass-roots ministries in districts and villages, and gradually entered county, prefectural and prefectural organs after the 1960s. There are 69 women at or above department level serving as leaders of party and government organs (Zhang Shengzuo, 1992). There are no fewer than dozens of female ethnic minority celebrities listed in the "Who's

Who of Ethnic Minorities in Contemporary China" alone, and they hold leading positions in the five groups at the central, provincial and prefectural levels (Hunan Ethnic Affairs Committee,1993).

System: strengthen the construction of the legal system, and severely crack down on the illegal and criminal acts of abducting and trafficking women and children. The Marriage Law and the Law on the Protection of the Rights and Interests of Women and Children provide that husband and wife have equal status in the family, and both parties have the right to use their own names; Property acquired by husband and wife during the duration of their marital relationship shall be jointly owned by them and they shall have equal rights to dispose of it; Husband and wife have the right to inherit from each other. In view of the fact that women's rights and interests have been violated in recent years, the latter has formulated detailed rules, such as regulations on women's employment and labor protection; (a) The provision that husbands may not file for divorce for six months after a woman has aborted her pregnancy due to family planning; Provisions on the equality between men and women in the division of rural responsibility fields, food rations and the approval of residential land, and the legal responsibility of various torts should be investigated. Thus, the legal mechanism to protect women's rights and interests has been fully established, and good conditions have been created for women to enter the society and exert their individual potential. Conscientiously implement the Law on the Protection of Women's Rights and Interests and other laws and regulations of publicity efforts to strengthen the legal concept of women in ethnic minority areas, and gradually form a social environment that consciously safeguards women's special rights and interests. It is also necessary to improve social security, strengthen law enforcement of social security, expand social insurance for women, and include maternity insurance in old-age insurance, medical insurance, unemployment insurance and work-related injury insurance. It is necessary to strengthen the management of labor contracts, improve the basic system of female protection, and properly resolve labor disputes involving women (Zhou G F., 2011).

Economy: Government departments strengthen exchanges and cooperation with the international community. Strengthen funding for women's federations to improve the international status of women. All localities and departments should work together, make overall plans, work together, improve mechanisms, and assume their respective responsibilities. We should strengthen communication and coordination in dealing with key and difficult issues in the development of ethnic minority women, and give priority to human, financial and material resources. In ethnic minority areas, the decision-making of employment system reform should incorporate gender equality awareness, implement the basic national policy of "gender equality", and protect women's development and rights and interests. We will implement active labor market policies, expand employment channels for women, and provide pre-employment and on-the-job training free of charge to laid-off, unemployed and needy women. Encourage the development of labor-intensive industries suitable for women's employment, focusing on the development of social services and other tertiary industries, and actively increase the number of jobs for women. In addition, an employment support system can be established to provide special help to laid-off and unemployed women, such as encouraging women to find employment independently through employment guidance and financial support (Zhou G F. ,2011).

After the Founding of New China, the Quality of Marriage and Family of Ethnic Minorities and the Improvement of Women's Status

Nu polygamy, large wives and small wives, although the law stipulates monogamy, in fact are not absolute, the French minister has said that France will not take concubines in the practice of

monogamy. According to historical records, in the history of France, the royal relatives did not have three wives and four concubines as in China or Arab countries, but Louis XVI turned the wife of the feudal minister into his lover, and the civilized places were different, and the unfilial piety was three without, and the lack of heirs was the biggest, and there was a preference for boys over girls, men were inferior to women, and the influence of Han culture was heavier. In the course of the author's field visit, I encountered the phenomenon of Han women in the village discussing what tools their husbands used to beat their wives in what form, and the phenomenon that the northern ethnic groups also appeared when the guests came to the home and the wife was not allowed to go on the kang. It is a violation of human rights to starve, drown, suffocate or break one's back because one was born a girl. Women and girls are sold into prostitution, which is a violation of human rights. Women were doused with gasoline and set on fire because their dowries were too small, a violation of human rights. It is a violation of human rights when single women are raped in their own societies and when large numbers of women are raped en masse as a tactic or reward of war. It is a violation of human rights when the leading cause of death for women between the ages of 14 and 44 in their own homes is domestic violence. When women are denied the right to family planning, including forced abortion or sterilization, it is a violation of human rights. The goddess legend widely circulated in Nu society shows the lofty status of women in ancient times, but in history, the yellow cow is a woman's price, the meaning of "wife" is to cook a fire, and now the myth has begun to revive, women participate in politics, open factories and shops, and have achieved no less than men's achievements...Male superiority and male preference of Han nationality among ethnic minorities do not exist entirely in ethnic minorities except Han nationality, such as: In the Bai family, there is no obvious distinction between the husband's family and the husband's family. In Jianchuan, Yunnan, it is taboo for children to call their grandparents. According to the geographical distribution, they all call their grandparents. For example, in the Dai marriages distributed in Xishuangbanna, almost all the men join the wife's family. Even if there are eight daughters in the Laoba Mountain area, they will go to the wife's family to recruit a husband, and even if the man's family has eight sons, they will go out to join the wife's family. Father, mother, grandfather's last name as their children's names, such as: Li Yanghe, He Lizhao... In the Dai people's own words, we are advanced in thinking, there is no discrimination against women, there is no married daughter poured out of the water, they can be very objective to treat gender relations, recognize the status of women. Of course, some ethnic minorities such as Lisu still discriminate against live-in sons-in-law. Their popular saying is that live-in sons-in-law are the most foolish men, but this phenomenon is not common. The advanced thinking of ethnic minorities is also reflected in that they do not care about giving birth to boys and girls, but also advocate fewer births and better births. During the family planning period, family planning work did not have the concept of having more children in the Jino people, and similarly in the Dong people, where the population has not changed much for hundreds of years, neither expanding nor shrinking. However, the nearby Han people do not understand this, believing that these minorities are due to the existence of a drug that can control the birth of boys and girls. In fact, there is no drug control phenomenon, but a manifestation of national civilization. If there are more people living on a mountain, people will move, and if there are more people on a ship, the ship will capsize. This is not to say that any nation is advanced and its ideas are advanced, and conversely, there is no nation backward and its ideas cannot keep up with the trend of The Times. The traditions of each nation's ancestors have both essence and dross, and the correct way for each nation is to absorb the essence and discard the dross. Dross phenomenon: cousin marriage, early marriage and early childbearing and wedding gift comparison phenomenon..... For example: Miao people in Guizhou Province, the most important headwear for women, 7-8 kilograms of headwear on the head of the silver jewelry, the man will be forced by the woman's family to give the woman silver

jewelry, if the man does not meet the requirements of the phenomenon of leftover men. In the face of this phenomenon, people should establish correct values from the following aspects: a) treat other nations correctly instead of evaluating them from their own nation's right and wrong, good, evil, beauty and ugliness. b) It does not mean the imposition of government policies regardless of the characteristics of various ethnic groups. c) Prevent the marriage customs of various nationalities from being viewed from the perspective of clients.

Walking marriage is the marriage system of Mosuo people in Yunnan and Sichuan. Because Mosuo people have always been a matriarchal society, men and women rarely meet each other. Only at parties or important occasions do men and women express their love to their loved ones by singing or dancing. The Mosuo people do not have a strict marriage system and do not establish monogamy. Therefore, the Mosuo family does not have a father, the father's role is played by the child's uncle, in the face of the emotional breakdown of the phenomenon of walking marriage, men and women will not leave life after the breakup, property disputes, there will be no disorder, in fact, the whole village harmonious, there will be no traditional family between sister-in-law, mother-in-law and daughter-in-law disputes. The alleged sexual encounters were actually pheasants posing as local Mosuo women, not local Mosuo women. With the development of tourism, the Mosuo marriage customs have become pornographic, but this is not the case. This involves a degree of problem, showing the minority marriage customs to tourists is OK, but going beyond this "degree" will bring all kinds of problems, leading to the emergence of pornography in marriage, and even disrupting the harmonious and orderly operation of society. In short, after the founding of the People's Republic of China, the social status and fertility of ethnic minority women have been constantly changing.

Conclusion

Under the background of social change, the social status of women in non-ethnic areas and ethnic areas has been improved to different degrees, but this improvement is relative to the previous. Especially the minority women, under the influence of traditional culture, their social status is still far from the requirements of modern society. Some traditional cultures, such as outdated and conservative ideas, are the biggest obstacles to the development of minority women and an important factor affecting women's social status. Women's development requires the guidance and care of the state and the government, information, wisdom, quality and enthusiasm, and more importantly, an external environment for women's development. Women's all-round development must also be carried out in the course of socialist modernization.

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