

On the Inheritance of Traditional Chinese Family Style in the Family

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Abstract: It's necessary to build harmonious relationships for inheriting traditional Chinese family relationship, which means that parents are educators as well as educatees, meanwhile the parent-child relationship should be shifted from "obedience" to "dialogue". First of all, the decoration should be simple, clean and rich in culture in order to create a comfortable atmosphere at home. Moreover, parents should be the leader of family style and break the habitual way of education so as to carry out active family education. Last but not the least, we should give full play to the role of clan activities such as ancestral hall, genealogies, nursery rhymes, life rituals of weddings and funerals.

1. Introduction

Family style is that family members form a stable mode of thought, psychology and behavior in their daily life through certain educational methods, behavior habits and moral cultivation, and each member of the family can consciously perform it. Its core is the values of the family, which embodies a specific family culture and the soul of the family. It has a powerful educational function for family members. At the same time, from the perspective of society, the family is the smallest unit in the social composition, and the family style of each smallest unit constitutes the atmosphere of a society. If the family style is positive, the social atmosphere is positive, which can resist the impact of bad social atmosphere on family members; If the family style is not correct, the social atmosphere is not correct, which will hinder the dissemination of good social practices. It can be seen that the inheritance of family style is related to the civilization of family, society, country and nation. The greater the change in this era, the more attention should be paid to the construction of family style, carrying forward the traditional family virtues of the Chinese nation and promoting family harmony and mutual love between relatives

2. Building harmonious family relations

As the saying goes, "home and everything prospers.". A warm and harmonious family environment is a favorable condition to ensure the healthy and happy growth of children and an important factor to enhance the harmonious atmosphere of society. In the field of family life, there are some positive driving forces and many factors to promote the healthy and happy growth of children, including the care and understanding of parents, the respect and equality between members, each other's civility, courtesy and upward vitality. Advocating family harmony is not only the inevitable trend of this era and society, but also the realm everyone yearns for. Therefore, each of us should cherish our family and inherit the family style in a harmonious family atmosphere.

First, parents should be are educators as well as educatees. The traditional idea holds that parents are teachers and children are educatees. Parents' awareness of authority enable them regard themselves as educators, which is not easy to form a respectful and equal relationship between parents and children. Parents should be both teachers and educatees. On the one hand, they can educate and improve themselves and set an example for their children. On the other hand, in today's

knowledge explosion and rapid development of high technology, parents should strengthen self-learning, or learn together with their children, or even learn from their children.

Second, the parent-child relationship should be shifted from "obedience" to "dialogue". The traditional parent-child view leads to the emergence of non democratic parent-child relationship. For lack of understanding, listening and encouragement about their children, parents do not have equal communication with their children, resulting in generation gap. Parents always speak with their children in an authoritative manner. Thus, their children's personality is not respected enough. They only have the right to "listen" and have no freedom to "talk" with their parents. A good parent-child relationship is that parents and children attach great importance to family affection, equality and interest, paying attention to the interaction between parents and children, and parents change their attitudes from condescending to democracy and equality. Only in this way can the relationship between parents and children be shifted from "obedience" to "dialogue".

3. Creating a good home environment

Home environment refers to the materialized environment formed by family interior decorations and layouts. Home environment also plays an important role in cultivating family members, especially children's good character and shaping a beautiful soul. In a clean, organized and cultural home environment, children can enjoy pleasant spirits and be influenced by noble interests, so as to produce upward spiritual strength.

The home environment can be varied according to people's occupation, cultural level, objective conditions and hobbies, but a good home environment also has some common characteristics. To create a good home environment, we can start from the following aspects.

First, the decoration of family housing should be simple and generous, trying to leave a spacious activity space for children and a free world for children. Avoid placing bloated furniture, fancy ornaments and a wide variety of decorations, otherwise they will occupy the space of the house and make the house look narrow and vulgar.

Second, the home environment should be kept clean and tidy. Whether the family environment is clean or not has a great impact on members through subtle influence, especially children. A clean and organized environment will give people a sense of beauty. It will make children feel happy, help them develop civilized behavior and good habits from childhood, and help family members develop civilized behavior. On the contrary, the dirty and messy environment will not only make children feel irritable and depressed, but also easily form the bad habit of relaxation and laziness.

Third, creating a cultural home environment. The home environment full of cultural atmosphere is conducive to the influence of culture on children from an early age. Now many families are willing to invest in this area. Needless to say, color TV sets and computers, some families also buy expensive pianos or electronic pianos. However, many families ignore another important thing - books. Some families pay great attention to it. They may not have expensive piano, but there are many books on the bookshelves. For this materialized environment, we think that children may not understand it for a while before the bookshelves, but it is also a kind of edification, which will unconsciously inspire them to love and quest for knowledge. In terms of inheriting the family style of advocating culture and education in southern Guangdong, Guangdong provincial Propaganda department, Guangdong women's federation, Guangdong family culture Research Institute jointly held the selection activity of "Top Ten Excellent scholarly homes", which has been selected for 12 consecutive times so far. The scholarly families that was commended actively participated in the family reading activities carried out in the province, which is the epitome of learning families in Guangdong in the new era. They all have the elegant taste of loving books and collecting books, have the family atmosphere of reading and learning, and have played a good exemplary role in the construction of family style. [1]

4. Carrying out active family education

The inheritance of family style depends on positive family education. Starting from an early age,

there is no "unique skill" and it won't be done in ten days and a half months. The inheritance of family style is not a phased task and achievement, so it is impossible to simplify and vulgarize, let alone have the unhealthy ideology of quick success and instant benefit, but must be through long-term family education.

First, parents should be good leaders of family style. Family style is a code of conduct formed by the elders in the long-term common life, which is unanimously recognized and followed by all family members. [2]But for the most part, it's parents who call the shots and do the math. What kind of parents, what kind of family style. It is important for parents to do a good job in leading the family style. Parents must become that person before they can cultivate their children into such a person. This is not only a matter of setting an example, but the personality of parents determines the direction of family style and naturally determines the direction of children's development. Many of the children's behaviors imitate their parents. If they want their children to be civilized, polite and cultured, they must play an exemplary role of parents. Parents should not be foul-mouthed and rude; If children want to love reading and have insight, parents should read more books. They can't become "phone freaks", [3]let alone have the vulgar hobby of playing mahjong and playing cards. In short, parents should start from themselves and set a good example for their children.

Second, parents should base themselves on the family and face the society. Each family comes from different family traditional culture, and its family style also has a unique personality. But every family is closely connected with social life, and children will enter society when they grow up. To cultivate children's family style, we must understand the development trend and general requirements of the society, so that the family style can not only have the personality characteristics of the family, but also meet the needs of the society. Only by establishing a family style with the characteristics of the times can children exist in society in the future. Some parents often pay much attention to their children's test score, but they don't pay enough attention to their children's comprehensive ability, innovative spirit, quality improvement and so on. Therefore, the educational content should better meet social needs. Parents should not be limited to small education, but should keep pace with the requirements of the times for talent quality and educate their children on the content platform of large education, so as to help their children better adapt to the society in the future.

Third, utilizing family collective education to guide children. It is stipulated that all family members should unify their thoughts and actions. Parents can neither indulge themselves nor accommodate their children. Guiding children with this whole of education is actually family style, so that they can understand that family style education does not depend on one person, but on the whole education of all family members.

Fourth, breaking the inertia of education. Many parents adopt the inertial "indoctrination" education mode when educating their children. The relationship between parents and children is either a question and answer relationship, or "I say you listen", which belongs to a kind of passive communication. It is boring and tedious. Naturally, there is a lack of emotional communication between parents and children, which is difficult to achieve satisfactory educational results. Therefore, to break this ineffective habitual way of education, parents and children can naturally and cordially communicate with each other, so that parents and children can be full of trust, respect, understanding and appreciation, and reach a tacit understanding of feelings, interests, hobbies and conversation, getting along well, creating a relaxed and beautiful family atmosphere, and promoting the formation and inheritance of good family style.

5. Optimizing the carrier of inheriting Chinese traditional family style

The inheritance of Chinese traditional family style is inseparable from a variety of carriers. In addition to ancestral halls, family temples, folk houses and genealogies, the family style can also be described in the form of couplets, plaques, family rules, family instructions and inscriptions, so that people and future generations can remember the ancestral instructions and be grateful for the ancestral virtues, so as to promote the traditional Chinese family style. In addition, it also solidifies the family style in the architectural accessories such as fame masts, word libraries, and even

temples, bridges, courtyards, squares and other buildings, especially the adherents of folk traditional culture, inheriting the Chinese traditional family style with their words and deeds, and becoming the promoter and practitioner of the Chinese traditional family style. Here, taking Guangdong province as an example, we investigate the diversified carriers of inheritance of The Southern Guangdong family style.

First, the ancestral halls highlight the traditional Chinese family style. The hall names are necessary in the ancestral halls. They are not only the core of displaying a long history and family culture, but also the carrier of publicizing the merits of ancestors and bearing in mind the traditional Chinese family style to the people and future generations. Taking Chaoshan ancestral hall as an example, Chaoshan people have always attached importance to offering sacrifices to their ancestors. Jiashen of the reign of Emperor Guangxu of the Qing Dynasty wrote in the revised *Chaoyang County Annals • Customs*: "the ancestral hall must be the first in the camp palace, defining the patriarchal clan system, reproducing offspring, attaching great importance to the fields and family friendship." "When noble families build houses, they must build family temples". During the period of the Republic of China, there were more than 2000 folk built in Chaoyang (including today's Chaonan). These ancestral halls can be divided into family temples (only those who is above the certain official position can build), clan ancestral temples (ancestral temples jointly worshiped by one or more villagers in the village), small clan ancestral temples (ancestral temples of small clans, commonly known as Fangci), private ancestral temples (ancestral temples), grand-parental ancestral temples, mother-in-law 4ancestral temples, study ancestral temples (also used as private schools), and multi surname combined ancestral temples. Most of these ancestral halls solemnly set up hall names. Some of the hall names of Chaoyang ancestral halls also asked the number one scholar, academician and celebrities to inscribe them. For example, the word "Guangyao hall" in the governor's office of Huang Wuxian in Guanbu was originally written by Xia Tonghe, the number one scholar of Wushuke in the late Qing Dynasty. Later, it was lost. Chaoshan ancestral halls show the traditional Chinese family style through the following aspects: first, cherishing the memory of our ancestors, like the halls of remembering ancestors and forever, and the hall of remembering ancestors forever. The second is to cherish the memory of prominent feats. For example, the Sanrui Hall of the ancestral temple of Hong family in Qibei is dedicated to the Tang Dynasty, including the first ancestor of the Ministry of work, the second ancestor of the Ministry of government as well as the third ancestor of the Ministry of government. The doctor's Hall of Guo's ancestral temple made of copper is dedicated to Guo Hao, the first ancestor of Guangxi in the Southern Song Dynasty. The Sicheng hall of Maharaja Temple in The peace Liulian is dedicated to the ancestors of all dynasties from the first ancestor, doctor Yinqing, the right prime minister and secret envoy of the Southern Song Dynasty. Guangyao Hall of Huang Wuxian's mansion in Guanbu is dedicated to Yunnan governor Huang Wuxian. [4]We should make full use of the excellent ancestral hall name culture preserved in the tradition, excavating its profound connotation and inheriting the culture of southern Guangdong.

Second, inheriting the Chinese traditional family style by genealogy. It has always been a tradition of Chinese society to revise history and genealogy in prosperous times. The revision of genealogy is not only an important measure to condense the blood ties of clans, but also an important measure to remember the ancestors' kindness, carry forward the ancestors' virtue, inherit filial piety and accept the family. Genealogy has become an important carrier to increase the sense of honor and mission of family descendants. In particular, the ancestral precepts, family rules and family laws in the genealogy have become the moral force to restrict the behavior of the people. First, the ancestral precepts of southern Guangdong mostly take traditional Confucianism as the content, educating future generations to abide by the fundamental, respecting etiquette and righteousness, loving the country and family, respecting their ancestors and good neighborly families and other traditional Chinese Family Customs. All families have drawn up ancestral precepts, which will be observed by future generations. Second, family rules. Also known as clan rules, or clan conventions. It is the restriction of the clan to the people in the form of patriarchal clan system. The main contents of family rules are the followings: loyalty to the emperor, respect

for human relations, good neighborliness with the clan, order and inferiority, filial piety to ancestors, respect for elders, thick ancestral hall sacrifice, sincere marriage, heavy funeral, Godson and grandchildren, frugality, sincere reading, diligent farming, loyalty, cautious words and deeds, abstaining from fighting, litigation, theft and prostitution Quit gambling, etc. Third, family law. Family law is a kind of punishment regulation for those who violate the clan rules in the process of running a family. It is a family rule formulated on the premise of the national law. Its ultimate purpose is to maintain the orderly inheritance of Chinese traditional family style. Among them, the first two categories are used more frequently, and the latter two categories rarely appear in Dongshan Hakka area, but their deterrent effect is obvious. The main purpose is to use high-pressure clan rules to make the majority of people abide by family rules, cherish family honor, do not insult their ancestors and clans, and better inherit the traditional Chinese family style.

Third, spreading the traditional Chinese family style with nursery rhymes. Nursery rhyme is "special spiritual food for infants and young children", which is the earliest and most acceptable literary form for them. In every Chinese's growing up memory, there are several nursery rhymes of their own. Cantonese nursery rhymes, which distribute south Guangdong flavor, are full of southern Guangdong Customs. We should inherit Lingnan family style with the help of the perceptual power of nursery rhymes. We can focus on three dimensions: first, creation. Most of the traditional nursery rhymes are divorced from reality and difficult to inherit the original flavor. They need to be transformed and innovated, integrated into the modern atmosphere and accepted by the current children; Second, teaching. Nursery rhymes are the patent of children. Nursery rhyme teaching should start with dolls and consciously increase the share of nursery rhymes in Cantonese in music teaching or cultural and recreational activities in kindergartens and lower grades of primary schools; The third is to promote. What the government should do is to cultivate talents, encourage innovation, build a platform, publish teaching materials, etc. Competitions such as nursery rhyme Festival are a better communication and dissemination platform, which helps to expand the influence. [5]

Fourth, spreading the traditional Chinese family style through the life ceremony of marriage and funeral. People in southern Guangdong have always attached importance to life rituals, especially marriage and funeral, which are the two life rituals most valued by Hakka people. In the process of holding these life rituals, there is the Enlightenment of Chinese traditional family style everywhere. For example, at the wedding ceremony, there are not only the instructions of the elders for the new couple, but also the new couple should pay homage to their ancestors, worship the high hall, toast to their parents, offer tea and kneel down to their parents, which demonstrate the family virtues of not forgetting their ancestors and being filial to their parents. At the funeral ceremony, we should not only invite Yin and Yang masters to inspect Feng Shui and seek auspicious days, but also hold "three gifts" to show deep condolences to the dead, including reading sacrificial texts and] the life deeds of the dead in the form of narrative poems, so as to reflect the filial piety and gratitude of the people of southern Guangdong and urge future generations to inherit the filial piety of their hometown.

Fifth, deepening the education of Chinese traditional family style with clan activities. The major surnames in southern Guangdong carry out a series of clan cultural activities through in-depth excavation of clan culture, celebrity culture and surname culture, in order to make the clan activities walk out a new way for the inheritance of clan culture and Chinese traditional family style on the basis of inheriting the traditional model. For example, in order to reward the Kwong' s descendants, the Kwong's clan association in Zhuhai and Macao will reward the Kwong's children in Zhuhai who have been admitted to the university every year. [6] The relevant person in charge of the Kwong's clan association in Zhuhai and Macao said that the purpose of setting up scholarships for the Kwong's children is to encourage the Kwong' s children who have been admitted to universities all over the country to study hard, exercise hard and contribute to the construction and development of their hometown and the motherland. For another example, the Chaoshan religious association carries forward the tradition of unity and forge ahead and being friendly to the family, unites Chaozhou people at home and abroad, and continuously deepens its exchanges with world Chinese

organizations, which further improves the concept of patriotism and love for hometown of Chinese at home and abroad, Hong Kong, Macao and Taiwan compatriots, and makes the association a big family of Chaoshan people.

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