

# Research on the construction of good family style in the context of rural revitalization

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**Abstract.** Family style reflects the value pursuit and spiritual aspiration of a family, and is an important part of China's traditional culture with great characteristics. Based on the combing of concepts related to the rural revitalization strategy and the construction of good family ethics in rural areas, this paper firstly points out the background related to the rural revitalization strategy and the construction of family ethics, and on this basis reveals the relationship between the two. Then, the current situation and problems of family style construction in the context of rural revitalization are explained. Finally, it is refined that the construction of good family style in rural areas should follow the family members' alignment, pay attention to the requirements of sustainable development, inherit and carry forward the content of traditional excellent family style, pay attention to the use of new media technology, adapt to the development of the times, strengthen the propaganda and education of family style construction, so that the construction of good family style in rural areas can help the implementation of rural revitalization strategy.

## 1 Research background

Good family culture is the concrete implementation of the policy of rural revitalization, and rural revitalization is an important carrier for the cultivation of excellent family culture. The 19th Party Congress has clearly put forward the strategy of revitalizing socialist countryside culture, and one of its visionary tasks is "to reach a new height of countryside civilization". General Secretary Xi Jinping emphasized that "we should promote the revitalization of rural culture by cultivating civilized countryside, good family style and simple folk style". With the introduction and implementation of the national rural revitalization strategy, the importance of promoting rural revitalization with the construction of civilized family style has become more and more prominent. Under the background of the national rural revitalization strategy, promoting the construction of family style will be the actual development requirement and realistic power choice for rural revitalization, and the rural revitalization strategy also brings a brand-new development opportunity for the construction of family style<sup>[1]</sup>. To sum up, in the context of revitalization of the new countryside, a good family style construction is the inevitable result of normal development according to the realistic logic.

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## 2 The current situation and problems of building good family culture

At present, with the changes in the world's economic and social development, human production and life style and family composition have been greatly changed. Under the influence of various factors, the following problems have arisen in the construction of family culture in China.

### 2.1 Weak awareness of family tradition inheritance

In today's society, with the transformation of society and the evolution of family structure, the old family ties, which were defined by blood family ties, are gradually broken, and the traditional social structure of large families and extended families is gradually disintegrated. Families of three or two have gradually formed the most basic family social unit. The following data can be analyzed based on the seven censuses between 1953 and 2020, as shown in Figure 1. First, in terms of the number of households, the results of the seventh census show that there are 494,157,000 households in China, an increase of more than 248,074,000 households compared to the 13,411,000 households in the first census in 1953. Taking the data from the five censuses between 1982 and 2020 as an example, the proportion of one-person and two-person households has been increasing, the proportion of three-person households began to decline after reaching a peak in 2000, and the proportion of four-person, five-person, and six-person households and above has been gradually decreasing. After the introduction of the fertility policy, three-person households became the dominant household size, and although their share has been declining since 2000, they are still the dominant household type<sup>[2]</sup>. The proportion of one-person and two-person households has been maintaining an upward trend. To sum up, the small household has become the main type of family household. Everyone is taking care of their own small family life, slowly diluting the inheritance of family customs.

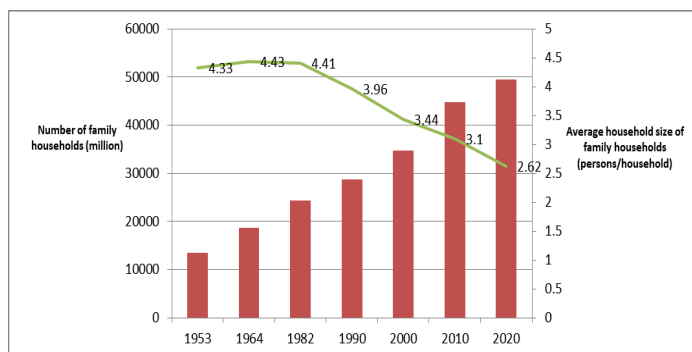
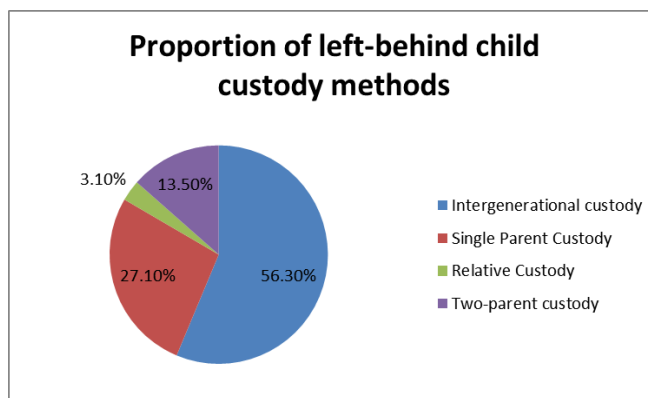


Fig. 1. National census household and average household population data chart.

### 2.2 The moral effect of family ethics is weakened

The greatest ability of human beings is imitation, and parents are the best role models for their children to learn from, so family education is crucial. At present, due to the obvious gap between urban and rural economic development in China and the unbalanced economic growth within the region, most of the young and middle-aged laborers in rural areas are gradually moving from the less developed areas to the developed areas to work, and because they cannot afford the higher cost of living and teaching in the local families, they

have to leave their children behind in their hometowns, thus creating many left-behind children. The team used a self-administered questionnaire in the rural area where the team members are located to survey the lower grade left-behind children in a certain village who are between the ages of 7 and 10 and have been left behind for 3 months or longer<sup>[3]</sup>. 103 questionnaires were distributed and 96 valid questionnaires were returned. Among the valid survey samples, 46 were boys and 50 were girls; 51 were left behind in the first grade and 45 were left behind in the second grade. The highest proportion of survey respondents, 61.4%, had both parents working outside the home, and 41.8% of the parents worked outside the home for more than 6 months in a year, which made the responsibility of caring for and raising left-behind children need to be assumed by the actual guardians. For children left behind in a certain village, intergenerational guardianship is the most common form of guardianship (56.3%). This is followed by single-parent guardianship (27.1%), and the lowest proportion of guardianship by relatives (3.1%), as shown in Figure 2.



**Fig. 2.** Questionnaire survey on the proportion of left-behind children in custody.

Through the analysis of the questionnaire data, for the left-behind children, the basic parental companionship and family education are difficult to meet, and the implementation of family moral education is even more difficult. On the contrary, there are also some families with high living standard, overindulging their children, not quarreling a word, not admonishing them, pampering them, letting them know no manners, no etiquette, parents cannot correct them in time, and cannot play a good role in exemplary education, thus family ethics cannot be well inherited.

### **2.3 The form of passing on family traditions has not kept pace with the development of new technologies in society**

In ancient times, family traditions were mostly codified in the form of family rules and regulations. However, in rural areas today, there is a serious lack of family style texts, and the construction of family style in rural areas is constrained and difficult to carry out. On the one hand, in terms of quantity, there are fewer texts of family traditions handed down in rural areas, and the transmission of family traditions is insufficient. On the other hand, the rise of the Internet has led to a change in the way culture is disseminated, no longer limited to the dissemination of paper books, e-books have gradually become the mainstream of the market because of the convenience of portable reading and low prices, resulting in the neglect of text-based family customs.

### **3 Research on the transmission of family traditions abroad**

Through the collection of data, we found that the study of family ethics in Western countries is mainly reflected in family education, while a small number of texts on family ethics and family training exist in Japan and Korea. Japan is seen as the country most deeply influenced by Confucianism in China, and some Japanese families have long held family traditions as the principles and values of a family's activities. The earliest Korean family tradition was the "Family Model" written by Shin Hyun at the end of the Goryeo Dynasty, followed by the "Seventeen Rules of Family Discipline" written by Park Adjoin at the beginning of the Lee Dynasty, after which more family tradition texts emerged, reflecting the early tradition of Korean families to cultivate family traditions of respect for the elderly and love for the young and family harmony. Scholars in Western countries have not developed direct research results on the issue of family ethics, but have put forward many theoretical concepts that are related to family ethics and are relatively mature. The focus can be examined in two categories. The first category is modern Western family education ideas, which advocate the need to pay attention to the psychological condition of youth, mostly based on empiricism and pragmatism, etc. The second category is Western moral education theories, which focus on disciplines such as pedagogy and psychology.

### **4 Suggestions for passing on good family traditions in the context of rural revitalization**

#### **4.1 Strict family rules and exemplary leadership**

In family education, parents, as teachers of their children, should pay attention to teaching by example, be people-oriented, lead by example, and form an influence on the whole family with persuasive and inspiring words and actions, so as to lay a solid foundation for the cultivation and construction of excellent family culture<sup>[4]</sup>. On the other hand, each family member should supervise each other, strictly implement family rules, strictly guide, strictly supervise and strictly require their family members, so as to further enhance the moral quality of the family and the concept of law and discipline, and consciously make the whole family act reasonably and legally.

#### **4.2 Empowerment of the times to enhance the new meaning of family traditions**

The economic and social development of the countryside can not rely on external economic assistance, to develop a long-term plan for the development of good family customs in rural areas, we must focus on the development of "old civilization and new consciousness" innovation, so that the majority of people take the initiative to explore the unique meaning of the local customs and family life stories, remove the red tape of old customs, maintain the old civilization of the historical heritage of cultural development, respect the basic laws of rural social development, and Based on their own traditional cultural development characteristics to create a rural flavor, with modern significance of the excellent family style.

#### **4.3 Multi-link integrated development to reduce population movement**

The construction of traditional family ethics under the perspective of rural revitalization strategy should first ensure that the family structure is complete and family members are all

together. Therefore, it is necessary to revitalize rural culture through education, spread the family culture through the news media and focus on the influence of family education to drive the main body of the family back to its place. First, the development of tourism can be strongly supported, especially to promote the great development of rural family style tourism, driving the overall level of economic development in rural areas. Build a number of key family style demonstration bases, clan shrines of family style representative figures, family style celebrity hometowns, family style museums and other family style tourist attractions, create a well-known brand of rural family style, and develop a number of family style branded B&B, residential and catering industries. Secondly, the state actively revitalizes rural industries, develops a number of rural assured farms, key agricultural leading enterprises, rural specialties, and creates local industries, farmers can realize employment at home, accumulate more material wealth for their families, and the construction of rural family style naturally comes to fruition.

#### **4.4 Systematic propaganda, play the role of media propaganda guidance**

Since the emergence of the media, it has assumed the important task of disseminating information and guiding social opinion. Therefore, to vigorously carry out the construction of rural family ethics and guide rural parents to return to their villages to take responsibility for family education, we must use the media as a powerful tool to vigorously promote the importance of family ethics to human growth, family harmony and social stability in the whole society. In addition, the media should enhance people's awareness of family ethics education through publicity and reports on the deeds of typical family ethics figures, especially the excavation and publicity of typical deeds of grassroots people, educate and influence the masses with the advanced model deeds around them, and increase the enthusiasm and initiative of farmers to participate in the construction of family ethics. In addition, we can also develop a propaganda system for the construction of good family ethics, and use multimedia and network technology to upload the cases of excellent family ethics role models to the system to create an example effect, so that people will consciously approach the role models, and subconsciously the construction of family ethics will be deeply rooted in people's hearts.

### **5 Concluding remarks**

This paper analyzes the problems and causes in the process of building good family ethics, explores how to better build good family ethics in rural areas in the context of rural revitalization, and takes a multi-pronged approach to continuously enhance the ethical culture and moral concepts of rural people, so as to build a beautiful and civilized countryside.

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