

The Educational Value and Its Realization Path in the Cultural Customs of "Married Daughters Return to Parents' Home" in Hakka Area

Based on the Case Study of L Village*

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Abstract—In recent years, the Hakka village tribes in Guangxi and Guangdong Provinces are carrying out the cultural custom of "married daughters return to parents' home" in full swing. Such cultural custom and activity has not only been subject to media controversy, but has also been ignored by the academic community. Due to the reason that Hakka area is not a minority area for academic community, few people explore its educational value and path. In line with the convenience strategy of qualitative research and based on the case of L village, this paper adopts the method of interview and observation to analyze and explore the educational value and realization path of the custom of "married daughters return to parents' home" in Hakka area from the perspective of phenomenology hermeneutics. It is found that the custom of "married daughters return to parents' home" contains many values of collectivism education, gratitude education and ritual education, and the educational value of this unique Hakka cultural custom often relies on self-education method, model teacher method and practice method to realize its value. Through the exploration of the educational value and path in the cultural customs of "returning to parents' home", this paper hopes to bring some beneficial enlightenment to the revitalization of rural education, the building of civilized rural customs, and the exploration of rural education resources.

Keywords—Hakka area; married daughters return to parents' home; cultural customs; educational value; realization path

I. INTRODUCTION

The "Action Plan for Rural Science and Technology Innovation in Colleges and Universities (2018-2022)" issued by the Ministry of Education in December 2018 is guided by Xi Jinping's Thought of Socialism with Chinese Characteristics in the New Age. It carries out the educational spirit of the national education conference, organizes and

guides the higher education to deeply serve the rural revitalization strategy, excavates the rural education material, explores the rural education resources, revitalizes the rural cultural construction, and creates the new countryside with civilized rural style, livable rural area, effective governance and ecological prosperity. In recent years, many Hakka cultural centers in Guangxi and Guangdong Provinces have also built the custom of "married daughters return to parents' home" into a series of custom activities. The People's Daily reported that "The custom of 'married daughters return to parents' home' is a large exhibition stand for local culture, national culture, costume culture, song and dance culture and food culture" [1]. In other words, the cultural activity of the "married daughters return to parents' home" in the Hakka area has obviously become an important measure to tap the local culture, promote the traditional culture, and inherit the culture. As an integral part of culture, rural customs have rich practical education value and significance. Therefore, Exploring the educational value and significance of "married daughters return to parents' home" in Hakka region plays an important role in spreading Hakka cultural customs, building Hakka civilized local customs and serving rural revitalization strategy.

II. LITERATURE REVIEW

A. Historical Evolution of the Cultural Practice of "Married Daughters Return to Parents' Home"

"Married daughters return to parents' home", as the name suggests, refers to the cultural folklore behavior of married women return to their mother's home in accordance with customs. For the purpose of tourism economic development and poverty alleviation strategy, Miao ethnic gathering areas in Guizhou Province were the first to develop the custom of returning to their mother's home into a large-scale tourism cultural and folk activity. At first, the culture and customs activities of "return to parents' home" in the Miao area of Guizhou were called "Aunts returning to their homes". After the spread of this custom into Guangxi and Guangdong, due

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to the different address names and the need to expand the number of participants, Hakka areas in the two Provinces changed the name of "aunts returning to their homes" to "aunts and sisters returning to their homes" or "married daughters return to parents' home". In this case, L village attaches great importance to traditional etiquette and people are close to each other. Therefore, it is customary to call such large-scale activities as "married daughters return to parents' home" cultural activity.

B. Research on the Cultural Customs of "Returning to Parents' Home"

There are few studies on the cultural customs of "married daughters return to parents' home" in China, and there are few cultural and custom activities for "married daughters return to parents' home". According to the literature that the author has mastered, the author tries to divide it into two stages according to the research orientation. From 1993 to 2005, most of the research during this period focused on describing the scene and sentiment of returning to her mother's home, such as Hu Shiwen's "The old educated youth 'returning to parents' home'" [2], and Yuan Hai's "I accompanied my wife back to her parents' home" [3], etc. The research of this stage is summarized as a descriptive research stage. Since 2005, driven by the women experts and scholars' "returning home" talkfest held by Beijing women's Federation, scholars have started to explore the value and significance of the cultural customs of "married daughters return to parents' home". Therefore, research in this stage is called the stage of value exploration research. For example, Diao Tongju (2010) believes that the cultural customs of "married daughters return to parents' home" in north China has a special value and significance in coordinating interpersonal relationships [4]; Zhang Qing (2014) advocates that the taboos of returning to parents' family are outstanding phenomenon in the local custom, advancing the inheritance and promotion of the patriarchal system to the patriarchal lineage [5]; Li Caixiang (2018) found that "returning to parents' family" is still an important emotional belonging experience and an effective path of kinship practice, which plays an active role in the rural pension system [6].

C. Discussion on the Exploration of Educational Value in Cultural Customs

The exploration of values in cultural customs mainly focuses on cultural inheritance, poverty alleviation and tourism economy development. The research on educational value in cultural customs is often found in the educational resources and values of ethnic minority folk culture. Ma Yongheng and Fan Shengjiao (2012) used the custom culture of "Xi Zhai" of the Miao People in Southeast Guizhou Province as an example to interpret the educational mechanism of fire warning in the Miao village community [7]; Dai Yue (2017) pointed out that custom culture is integrated into all aspects of life of minority society, and the moral content involves the whole field of spiritual and cultural activities of ethnic minorities, and is conducive to the establishment of a new system of socialist morality in ethnic areas [8]; Chen Hongyan and Ru Zongzhi (2018) believe that as the main content and basic carrier of ethnic

education, ethnic traditional customs are often neglected in ethnic education. The society is in urgent need of promoting the infiltration of ethnic customs in ethnic education, so as to drive the benign development of education in ethnic areas [9]; Zhu Yifeng (2018) links the ancient village education customs with the moral education, and discusses the significance, characteristics, carrier and transformation path of the moral education resources mining in the ancient village education customs [10]. Based on the above research results, the cultural customs of the villages often contain specific educational values and functions. The cultural practices of the "married daughters return to parents' home" in the Hakka area are no exception. Therefore, by studying this phenomenon of cultural custom activities, this paper explores its educational value and realization path, with a view to implementing the role of Hakka folk customs in rural education, and shaping a strong and simple civilized rural atmosphere.

III. RESEARCH METHODS AND PROCESS

A. In-depth Description and Interpretation of Case

The purpose, thought, method and means of the cultural custom activity of "married daughters return to parents' home" held by L village in Hakka area are deeply described to interpret its educational value. L Village is located in the southeastern Guangxi, bordering Guangdong. In the early days, due to war, the ancestors moved from the Hakka area in southwestern Guangdong, retaining a large number of Hakka customs, advocating ancestral culture, promoting collectivism, and sharing business with neighbors, inheriting the legacy of the ancestors and promoting the Hakka traditions and culture. The custom of "married daughters return to parents' home" is a traditional custom that has been inherited for hundreds of years. No matter how far you get married, how old you are, and how many children you have raised, you will worship to your ancestors with your husband and children during the Spring Festival every year to show that you will never forget the roots. This year, the village will organize all the married women (that is, aunts and sisters) to go back to their parents' home together. The activity is divided into five rituals: first: wearing cheongsam and approaching the village; second: worshipping ancestors and creating the future; third: washing feet and being grateful to parents; fourth: brothers and sisters talking; fifth: all villager gather together to enhance unify and exchange. Based on the above process and ritual, the author believes that the whole process and ritual contains many educational elements of Hakka culture and morality, and it is not difficult to find its educational value and implementation path through further interpretation of its phenomenon.

B. Non-structural Participation in Observation

This paper adopts qualitative research, and takes the researcher himself as the research tool. The researcher is a member of the village. With the convenience of living in L village, the non-structural observation method is adopted to participate in the custom activity of "married daughters return to parents' home" held by L village in Hakka cultural

area. Through in-depth observation, taking photos of the scene, enrolling the scene dialogue and reflective analysis of the scene and meaning, researchers continue to explore its educational value and significance.

C. Objective Sample Interview

In order to enrich the research data and improve the research quality, objective sampling was adopted to conduct interviews. Through on-site interviews and post-study interviews, researchers conduct targeted sampling interviews according to the role of the on-site personnel, and fully

understand the actual situation, the significance of the activities, and have a comprehensive understanding of the real situation, significance, feelings of participants, organizers and onlookers in the large-scale cultural custom activity of "married daughters return to parents' home" in L Village. At the same time, the interview records were presented to the interviewees to check whether the interview records were consistent with their thoughts. The relevant information of interviewees in the custom activity of "married daughters return to parents' home" in L village is shown in "Table I":

TABLE I. INFORMATION SHEET OF INTERVIEWEES IN CULTURAL CUSTOMS ACTIVITY OF "MARRIED DAUGHTERS RETURN TO PARENTS' HOME" IN L VILLAGE

Character	Gender	Age	Field Task (Role)
HH	male	48	The general person in charge of the activity and the site coordinator
HQ	Female	58	Married away women participating in the "married daughters return to parents' home"
QY	Female	30	Woman married into the village
SY	Female	16	Female girls in the village

IV. RESEARCH FINDINGS

Anthropologists believe that the emergence of any form of education is compatible with the development of specific social and cultural developments, and is the inheritance of specific social cultures and types of education [11]. "Married daughters return to parents' home" has always been a specific Hakka custom and is therefore regarded as a specific social culture. This culture gave birth to its specific form of education, which adapted to its culture and promoted its development. After in-depth investigation, the author believes that as a specific social phenomenon, "married daughters return to parents' home" is widely developed and spread in Hakka areas, which is a cultural custom that Hakka culture adheres to. Such Hakka cultural custom contains collectivism education, gratitude education and ritual education, mainly through self-education, model demonstration and practice to achieve its educational value.

A. Educational Value in the Cultural Customs of "Married Daughters Return to Parents' Home"

1) *Collectivism education*: Collectivism education is an education aimed at guiding the masses to love, care for the collectivism, and focus on the collective interests. It is an important part of the education of the communist ideology [12]. In the turbulent tide of economic globalization and internationalization, the Western individualism and utilitarianism have eroded continuously. The collectivism that China has been advocating has gradually spread to the countryside and has become increasingly fierce. Promoting collectivist values through the activities of rural cultural customs has important practical significance for individuals and for the development of the countryside. The main purpose of the local cultural and customary activities of "married daughters return to parents' home" in most areas is to unite the folks, to create an atmosphere of solidarity, and common consultation for the prosperity of village, and to

encourage the daughters who are married to recognize that they are still an indispensable member of the village and should adhere to the collectivist concept of the Hakka people, actively participating in the affairs of the village, and promoting the prosperity and development of the village. In the interview with L Village, HH, the person in charge of the event, said that the "married daughters return to parents' home" campaign aims to provide a platform for married daughters to interact with the relatives in the village. Through the interaction and communication between each other, they can enhance feelings, take the development and prosperity of the village as the goal, put down the prejudice between each other, and jointly create a better future for the village. Therefore, it is not difficult to draw the conclusion that the activities of "married daughters return to parents' home" have important elements of collectivism education in the purpose, and play an important role in urging young people to inherit the collectivism spirit of Hakka ancestors, which is "united as one, discussing village affairs".

2) *Gratitude education*: The so-called grateful education is the humanistic education that educators use certain educational methods and means to carry out the knowledge, gratitude, retribution and grace of the educated through a certain amount of gratitude education content; the emotional education that arouses humanity with humanity [13]. In other words, gratitude education aims to arouse human nature and emotions, and promote the education of people's knowledge, gratitude, retribution and grace mainly through a certain educational content and form. In the village of L, gratitude education is concentrated in the process of step four. In this process, married daughters returning to parents' home carry water to wash her parents' feet, interact with her parents, and tell them about her life in her husband's family. In this step of washing feet, and honoring the parents, the married woman HQ said with tears in her eyes: "This is the first time in my life to wash feet for my parents. Thanks for

this activity to provide me with an opportunity to honor my parents, thank them for raising me, and wash my parents' feet, so that I can thanks my parents with real actions." It can be seen that the cultural and customary activities of "married daughters return to parents' home" can really arouse people's internal feelings, prompt people to constantly recognize their parents' feelings, know how difficult parents are to raise them, and honor their parents. It is a grand gathering of humanities education and promotes married daughters to return home with a strong sense of belonging, and also teach more people to learn to be grateful, respect their parents, love the village, and participate in the construction of a small family and the whole village.

3) *Ritual education*: The "ritual" in the Western language can be the general name of the Rital, but in the narrow sense mainly refers to the religious doctrines, sacrifices, ceremonies, celebrations, worship activities and so on. Ritual can be divided into transition ceremony, inauguration ceremony, sacrificial ceremony, liturgy and other types. In village L, the step of "worshiping ancestors and creating the future" in the activity of "married daughters return to parents' home" belongs to a sacrificial ceremony. This kind of sacrificial ceremony is a traditional custom of the Spring Festival in Hakka region, which belongs to the ceremony of respecting ancestors and self-reflection, in view of getting the blessing of ancestors by worshipping ancestors and self-reflection to start a New Year smoothly. In the early stage of worship, married daughters were dressed in red cheongsams in the Hakka area, putting on sacrifice food, neatly lining up; and during the worship process, the elders would accompany them and issue a password for the worship action, and at the same time telling the expectations of worship. After each password is issued, there will be a 1-minute gap to allow people to reflect on their own, self-summary of their own achievements and deficiencies in this year, making New Year's goals and wishes, hoping to successfully achieve their New Year's wishes under the protection of grandparents. The ancestor worship ritual has a strict set of actions, passwords and costumes. This requirement is both a normative norm and a customary rule. Worshipers are urged to sum up the past, find shortcomings, set goals and make continuous efforts for new wishes and goals through strict implementation of worship rituals and self-education.

B. *The Path to Realize the Educational Value in the Cultural Customs of "Married Daughters Return to Parents' Home"*

1) *Self-education method*: Self-education method refers to a moral education method in which students conduct self-reflection and self-criticism on their own moral concepts and behaviors under specific educational situations (situations under the guidance of teachers or emergencies), and finally complete the self-construction, self-improvement and self-transcendence of morality [14]. Scholars in the field

of educational folklore believe that ancient village customs contain a lot of moral education resources, and the realization of many moral education resources mainly relies on self-reflection, self-promotion and self-summary in totems or worship. In a certain sense, the educational value in traditional culture can be regarded as the embodiment of moral education, so self-education method is an important way to realize the value of folk culture. In the worship ceremony of "ancestor worship and future creation", the "married daughters return to parents' home" in L village makes married daughters constantly reflect on themselves, summarize themselves and criticize themselves through the worship ceremony, so as to reach the purpose of self-education. In an interview with QY, she talked that "I personally participated in the activities of "married daughters return to parents' home". The worship for the ancestors in the activity is not a superstitious act, but a sublimation of a sense of ritual. More importantly, I constantly reflect on myself, build my own ideas and educate myself, hoping to achieve my goals in the New Year, surpass myself and create a better life." In short, the ritual sense education of "married daughters return to parents' home" contains elements of moral education. Through self-education method, the educational value of collectivism and ritual sense is realized, so as to regulate people's behavior, improve moral cultivation and constantly strive for a better tomorrow of the village.

2) *Model education method*: As the name suggests, the model education method, also known as the method of Practice What You Preach, refers to the way in which educators influence and inspire the educated to act as a noble person through educational actions and language [15]. In other words, in the context of family education, the thoughts and actions of the elders in the family with educational value also have a profound impact on the words and deeds of the children. In the cultural activities of "married daughters return to parents' home", it is the traditional virtues of Hakka culture and the traditional virtues of the Chinese nation to express gratitude for their parents' upbringing, wash feet for their parents and talk to their parents. As the saying goes: "The power of the model is infinite." During the event, the village girl SY standing aside silently watching the aunt and sisters washing feet for their parents said, "When I go home, I also want to wash feet for parents, and thank my parents for their hard work over the years." Thus it can be seen that it is based on this situation that the behavior of aunts and sisters washing feet for their parents demonstrates the traditional virtues of showing filial piety to their parents in Hakka culture. At the same time, they deeply touch the children on the sidelines to learn to be grateful, to learn to show filial piety, to learn to understand, and to teach the children to be grateful and show filial piety to their families.

3) *Practical activity method*: Practical activity method is a method for teachers to organize students to carry out

certain practical activities and cultivate their good moral character, which is a basic method of moral education. The formation of moral character requires not only the education of words, but also the internalization of behavioral practice [16]. Activity is the best expression of an action, but also the most common form of practice. Throughout the whole process of cultural custom activities of "married daughters return to parents' home", each process has the meaning of practical activities, but also has practical educational significance. First, wearing cheongsam, and approaching the village. Married daughters return to parents' home dressing in the cheongsam advocated by the Hakka people and approaching the village, which is conducive to educate people in the village to carry forward traditional costumes and know that they are part of the village, so they need to get close to the village and make contributions to the development of the village. Second, worshiping the ancestors and creating the future. Through the practice activities of worship ceremony, the young and old in the village are taught to respect the ancestors, take good care of the young, constantly reflect on themselves, set up a future goal, and forge ahead for their own goals. Third, washing parents' feet and being grateful to parents. It's possible to promote and deepen their feelings towards their parents, urge people to be grateful, show filial respect to their parents, respect their elders, and practice what they preach through the practice of washing feet, a traditional Hakka virtue. Fourth, brothers and sisters talking over tea. Brothers and sisters talking over tea is helpful to deepen their feelings, and protect their kinships. Fifth, all villagers gather together to enhance unity and exchange. The behavior that all villagers gather together for dinner takes the cultivation of collectivism as the starting point, deepens mutual feelings, and encourages all villagers to work together to protect, and care for the village, building a beautiful village and exploring the future together. The Practical activity method is more focused on interaction with each other in action, in activities, and in practice. It touches the innermost feelings of each other, feels the traditional virtues in each situation, and strives to internalize the virtues into the heart and externalize to the action.

V. DISCUSSION

As can be seen from the above, education, as a culture, has started specific activities to cultivate people purposefully in the process of cultural transmission. Any form of education is adapted to specific cultural customs and is the inheritance of specific cultural customs and educational types [17]. Thus, the theory of educational anthropology culture inheritance is verified.

The study also found that as a specific Hakka cultural phenomenon, the cultural custom of "married daughters return to parents' home" in Hakka areas has unique values of collectivism, gratitude education and ritual education. The realization of this cultural and educational value of Hakka often depends on self-education, model demonstration and

practical activities. This unique rural cultural phenomenon can be widely developed in rural education, forming local teaching materials and cases for teaching practice, and closer to the needs of rural education reality.

This paper also found that the form of rural style in Hakka region actually originates from the excavation of cultural customs, and the construction of civilized rural style requires attention to all kinds of customs in the countryside, so as to create a positive rural atmosphere through custom activities. The cultural custom of "married daughters return to parents' home" has become a large-scale activity in Hakka area, which is in essence to carry forward the traditional cultural custom, and to change the thought of "preference for boys over girls" in the countryside, so as to create a civilized rural atmosphere of unity and harmony. It is true that this study is only a description and discussion of the cultural customs of "married daughters return to parents' home" in Hakka areas with L village as study case, which is obviously narrow. However, if the process of "married daughters return to parents' home" in Hakka areas roughly followed L village, its educational value is self-evident, and it plays an important role in carrying forward the cultural customs of "married daughters return to parents' home" in Hakka area, and creating a spiritual atmosphere of positive progress, unity and cooperation, gratitude and filial piety, respecting for the elders, caring for the home, and keeping the home together.

VI. CONCLUSION

This study verifies that the background of custom phenomena hides culture. Customs, as an element of culture, has the practical value and significance of education in the process of cultural transmission. It also proves that education is the Confucianism of culture and the way to realize the intergenerational transmission of culture within the group. In the Hakka area, "married daughters return to parents' home" has been an indispensable cultural custom for Hakka people to celebrate the Spring Festival and reunite with their families since ancient times. Through interviews and participatory observation, this paper analyzes the cultural customs of "married daughters return to parents' home" with case analysis method and finds that there are important practical values of collectivism education, gratitude education and ritual sense education. Such kind of realistic important value realizes its educational value mainly through the self-education method, model education method and practice activity method.

The study also found that the process of customary culture passed down from generation to generation is itself a kind of inheritance of education, and culture itself has the value and significance of moral education. The promotion and inheritance of this cultural custom mean that the transmission of virtues in the village is of great significance for shaping people's moral character. In the strategy of rural education revitalization, to create a strong civilized rural style and carry forward rural culture can make full use of the power of rural customs, shape the character of rural people, and promote the construction of rural sentiment and rural style, so as to promote rural education.

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