



# An Interpretation of the Pedagogical And Cultural Significance of the Writing Ceremony of Confucius Genealogy in the Republic of China

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**Abstract:** In recent years, with the rise of folks, the genealogy and its repair activities have gradually become a research hotspot in the academic circle. The Confucius Family Tree of the Republic of China uses Confucius as the ancestor of the ancestors. It has been inherited for more than 2,500 years, for a total of seventy-eight generations, to the extent of its continuation, the ancestry of the tribe, the vastness of the collection, the verification of the truth, and the preparation of the system. It is famous for its preservation. As a cultural system and cultural phenomenon, the confession ceremony of the Confucius Family Tree in the Republic of China expresses the "consistent" connotation of the culture and culture of the Kong family. This study intends to explain the conceptual structure behind the text of the behavioral scene from the four practical dimensions of society, culture, psychology and life, and to explore the cultural and cultural connotation behind it: observational learning, family identity education and life situation of the saints education.

**Keywords:** The Republic of China; Confucius Genealogy; writing ceremony; educational significance

Any ritual is made up of a series of procedures and corresponding cultural backgrounds. The ritual ceremony of the Confucius Family Tree in the Republic of China was a specific explicit form of the Confucian family culture and Confucianism, and turned the Kong family culture and Confucianism into tangible and visible substances or behaviors. In the behavioral scene of the Confucius family genealogy writing ceremony, the Kong clan will subconsciously carry out the role culture experience, gain a certain cultural character and psychological experience, and produce a sense of identity, belonging and pride. Moreover, the Kong clan gradually restored and consolidated their educational beliefs throughout the ceremony, and essentially educated and culturally disciplined.

## 1.Observation learning: The second pass of the sage

Since the Confucian people are educated, they must be the subject of learning and exchange activities between the main subjects of education. This kind of communication can be simple mechanical imitation, word of mouth, language instruction, behavior demonstration. In the repairing ceremony of the Confucius Family Tree in the whole country, a series of symbolic symbols such as the establishment of the genealogy, the compilation of genealogy, and the etiquette of the temple have intuitive action and visual image. Therefore, in this behavioral scenario, the Kong clan mainly uses behavioral demonstration to experience, practice, and fulfill the conceptual structure of cultural symbols.

Social learning theory emphasizes observation or imitation. It is believed that people have the ability to use symbols, obtain information through language and non-verbal forms, and self-regulation. The more common way for people to obtain behavior is to observe learning. "Observation learning is the learning phenomenon that occurs through cognitive processing in the process of (individual) exposure to demonstration events." [1]76 Observing learning as a cognitive ability of human beings enables humans to learn complex behavior patterns quickly and effectively.

Bandura believes that the best way to learn from direct experience is to observe learning, which can be done through positive and negative results caused by behavior, [2]74 and call observation learning "learning through

demonstration". "The core of observational learning is demonstration. Observing the reason for learning is through the cognitive processing of the information about the demonstration behavior obtained by the observer in the observation activity, thus forming a symbolic representation of the exemplary behavior. These representations are in the form of a heart image or The form of semantics is encoded and stored in memory, and under the appropriate conditions, it becomes an internal guide for the behavior of the observer." [3]136He pointed out that any study that relies on direct experience can be carried out by observing role models. As long as the learner observes the behavior of others under certain conditions, they can learn this behavior, and the learner may not directly respond, or may not experience direct reinforcement.

The arrangement of the overall procedure in the ceremony and the design of each individual's behavioral pattern are generated under specific behavioral scenarios. The significance of the ritual ceremony of the Confucius Family Tree in the Republic of China is not to give the "Gifter" and the Kong Clan a certain privilege and status - the entire genealogy writing ceremony, the Kong Clan did not receive any substantial rights and status changes But the worship and study of the way of the saints.

According to Bandura's theory of social learning, learning through demonstrations allows one to know what new behavior should be done by observing others. This coded information later acts as a guiding act. In the ritual ceremony of the "Confucius Family Tree" in the Republic of China, the role of the "Gifter" and the staff of the staff of the spectrum played a role in the demonstration role. The Kong clan will observe the acquired information and observe the acquired information. The information of a series of symbolic symbolic systems and ritual social and cultural ecological environments, such as genealogy and temple etiquette, is transformed into symbolic representations and remains in memory. In the future social behavior, the Kong clan may have psychological resonance, activate these memories, and show the cultural characteristics of the Kong family - the way of saints. In the Confucian family concept, the ancestor Confucius was sacred, and the ancestor worship and its Confucian culture were deeply rooted in the daily life of the Kong family. At the same time, a series of symbolic symbols such as the establishment of the spectrum bureau, the compilation of genealogy, and the etiquette of the temple have given the ruling ceremony of the Confucius Family Tree in the Republic of China a specific meaning structure. That is to say, the symbolic symbol group of the ancestor worship and its Confucian culture and the genealogy writing ceremony has made a meaningful connection, which provides the conceptual structure for the Confucian people to actively understand and construct the ritual ceremony of the Confucius family genealogy. Possibility and necessity.

Education is a special social and cultural phenomenon and a social practice for cultivating people. In the final analysis, the educational process is a process of cultural communication. As one of the important mechanisms of cultural change, cultural communication is to spread the cultural elements, structures and systems of a culture into his culture, and cause the interaction and integration of his culture. The Kong clan was educated through the understanding of the meaning system of the confession ceremony of the Confucius Family Tree in the Republic of China. According to the family rules, after participating in the genealogy ritual ceremony, you can become a member of the Kong family. This kind of glory and sacredness is the driving force for the Kong clan to gain role recognition. I hope that I can become a person who has more characteristics of the Kong family culture. This kind of motivation is not only an explicit form of Confucian cultural system and values, but also an incentive and constraint on individual behavior. In particular, after experiencing the writing ceremony of Confucius's Genealogy, through observation and learning, cultural acculturation in the shaping of individual behavior patterns, through cultural degeneration to stimulate and maintain the conceptual structure that has been acquired - the way of saints, melting In the blood, it is reflected in the action. While the individual accepts the cultural traits, it also deepens with the cultural degeneration. The resulting experience of the saints will counteract the individual and influence the cultural events of the individual's follow-up, and the sage's way will be passed down to the next level. Until the "Confucius Family Tree" was written again in 1998, the family continuation staff found that most Confucius descendants have always respected the ancestral legacy and Confucius thoughts, and have continued the tradition of the ancient family. "If the descendants found in Taiwan strictly abide by the rules of the ancestors, set up a ancestral hall and worship the Confucius statue. The big door is marked with a big 'hole' on the door of the house, and the 'Lu Guotang' brand is hung, which reflects the ancestors. And the family that can't be cut." [3] And

the spectrum is to strengthen this awareness of the members of the Kong family.

## **2.Family Identity Education and Sense of belonging in the inheritance of historical and cultural memories**

“Who am I? Where do I come from? Where do I go?” These three questions of the ultimate polarity of philosophy proposed by Westerners, in China, may be easily found in the genealogy. Genealogy is the life history of a family. It not only records the trajectory of family migration, but also covers the whole process of family history, culture, family rules, family style and other historical cultures. It can trace the source and locate itself.

“Education, while feeling the tension between history and the present and the future, is also achieving two functions at the same time: one is to grasp the various ways in which history enters modern times, and the other is to establish these historical ways to define the modern people through the interpretation of history. The meaning of the connection.”[4]139 Undoubtedly, the Kong family is a family with a long history. Through the cultivation of the family, the origin, migration, reproduction, culture, family style and some important historical fragments of the family are truly recorded and continued for generations. The writing ceremony of the genealogy not only shows the strong correspondence between the genealogy and the Confucian culture, the genealogy and the deep cultural psychology of the Kong Clan, but also makes the Kong clan seek the roots and miss the ancestors in the form of subtle influence in the daily life world. And then shape the individual’s values and moral qualities. The compilation of genealogy is the historical memory text written by the Kong clan himself. The historical memory of the Kong clan is constructed with the temperament of the saint and the cultural characteristics of Confucianism. This is itself a manifestation of the consciousness of family identity.

Geertz believes that ethnic groups are natural phenomena that have existed since ancient times. The sense of belonging is not only based on personal love, practical needs, common interests or obligations, but is largely due to the inexpressible absolute importance of maintaining this bond itself. The universal strength of the relationship, as well as the sequence of its important types, varies with each individual, society, and age.[5]295 Ethnic identity is based on kinship, common language, supernatural beliefs, narratives of certain group origins, and sacred sense of belonging. And, for ethnic members, this kind of native bond and emotion is deeply rooted. In other words, ethnic identity is mainly derived from the first or the universal emotional strength, in order to gain a sense of identity and belonging. Moreover, such universal emotional strength comes from a certain natural attribute associated with relatives - established talent, spiritual temperament and so on. Individual growth in the ethnic group has obtained a consistent and consistent blood, language, and customs, so he and other members of the ethnic group are condensed by this universal emotional strength.

The roots of a group of people’s common origins converge on a group of people with a common blood relationship. Historical memory is one of the specific expressions of a group’s fundamental emotions, and it is one of the important sources of ethnic group members’ sense of belonging. The pilgrimage ceremony of the Confucius Family Tree in the Republic of China realized the hole through the establishment of a series of symbolic symbols, such as the genealogy, the pedigree of the temple, and the specific “meaning” process between the “signifier” and the “referred”. The inheritance of the family’s educational and cultural traits maintains the consistency of the educational and cultural traits. At the same time, it unites the members of the Kong family in the common family history memory, making them aware of each other’s blood, glory and commonality, and thus gain family identity education and sense of belonging.

The Kong family is a kind of kinship organization established by personal relationships. Its core organizational system is composed of blood relations. It is a culturally defined kinship based on blood ties or marriage. This kinship relationship and kinship relationship are the highest standards of ethnic identity. Therefore, the family community consciousness formed through genealogy comprehension consciousness is centered on blood identity. Ancestor worship is a typical expression of blood identity. Zhang Shiya believes that totem and spiritual worship as an educational method play an extremely important role in enhancing the centripetal force, cohesiveness and cultivating national collective consciousness of the nation. And in the cultural ecosystem, an important function of education is to cultivate the cohesiveness of the nation and the collective consciousness of the people. [6] A series of symbolic symbols, such as the establishment of the genealogy bureau, the compilation of genealogy, and the etiquette of the temple, embody

the tangible and perceptual conceptual structure--the deep meaning of respecting the ancestors and worshiping the ancestors, and realizing the communication and induction communication with the ancestors. Through the ancestor worship to shape the common psychological quality and cultural characteristics of the ethnic group - the way of saints, to determine the identity of the members of the Kong family to their family, and then divide the boundaries between the Nei Kong and the Wai Kong. When the Kong clan said that "I am a descendant of Kong's family", it contains historical, social, cultural, psychological, and blood-related identity factors. It is an identity and awareness of belonging established on the basis of a common historical sense of belonging. This family identity and belonging consciousness is a natural attribute of human beings, because ancestor worship is native. Ancestor worship is not only the confirmation of the common origin of family members, but also the identification and maintenance of blood relationship and family culture. Thus, ancestor worship, maintaining the inheritance and existence of blood relationship. Only in the blood-based identification, the Kong family will have a profound mystery, a sense of connection and a sense of unity. The Kong clan will form a sense of loyalty, glory and piety as always. The family identity and psychological identity characterized by social attributes have emerged as a life community based on blood.

### **3.Life situation education**

The history of China has been flourishing for thousands of years, forming a unique view of life in China. Zhao Weidong profoundly demonstrated that Confucian culture is China, from the Confucian filial piety is the basis of the Chinese people's belief, Wulun is the way of Chinese people's existence, Wuchang is the Chinese people's value standard, and the golden mean is the Chinese's attitude towards life. The background of human life. [7] 24-32 Chinese culture pays special attention to group, continuous and connected life. Group life is a family, continuous life is the reproduction of future generations, and connected life is family culture and spiritual characteristics. Confucianism uses a unique concept system to express the meaning of "life" completely and systematically. "It is based on the 'life' as its ontological category or its ethical general outline, and the relationship between heaven and human is the logical starting point. 'The mode of thinking to explore the meaning, value and implementation of life and principles.

When the Confucius Family Tree was compiled, according to Conde's recollections, "At that time, the Confucian clan was still relatively close, and Confucius ordered it, and the local information was quickly summed up" [8]. At that time, the relationship between Confucius and the Kong clan in various parts of the country was frequent. The Kong clan people from all over the country also sent representatives to Qufu to participate in [9]23, and participated extensively to closely cooperate with the various work of Confucius.

The enthusiasm of the Kong clan's extensive participation and cultivation can also be clearly reflected in the donation. Genealogy comprehension is not only a ethical issue, but also a voluminous project, especially in terms of funding. The source of funding for the Confucius Family Tree writing ceremony is the same as that of other families, and it is fundraising from the Kong clan in various parts of the country. There are only a few rounds of donations from households, branches, and schools in the country. This shows that the Kong clan is full of enthusiasm for compiling the genealogy, and they are all in the same boat and everyone participates. Since the revision of the spectrum is a national activity, then it is necessary to combine the power of the family. Genealogy writing itself is a sacred matter, and it is also the sacred responsibility of the Kong clan. The compilation of genealogy is for the sake of honoring the ancestors, and donating money and contributions is actually dedication, charity, and merit, to thank the ancestors for giving us a life of culture and wisdom. At the same time, in order to encourage the active donation of all members of the community, Confucian also set up an inductive mechanism for the consideration of the worship of the ancestors of the Chongzong, which stipulates that "there will be a donation of 500 yuan to all the people of the ethnic group. His title is in the head of the volume, not to respect his ancestors, and to pay attention to the meaning of genealogy [10]. In fact, there is not much money, only a filial piety for the ancestors, and a love for future generations.

Therefore, genealogy comprehension is a grand family gathering through time, space and place. It is a conversion to life. It is constructed with life as the core educational situation. The first is communication and comfort with the ancestral mind. The Chinese believe that "the soul is not destroyed", that the death of man is not the end of life, but the abandonment of the flesh, and the spiritual factors are not dead. Living people live in the sun, and after death they will

reach the world where another soul exists - the underworld. Therefore, in the Chinese concept, the meaning of life is not only to live for themselves, but also to honour the ancestors of the ancestors, to accumulate yin for the children and grandchildren, to comfort the ancestors. The ceremonial ritual of the Confucius Family Tree in the Republic of China, the establishment of a systematic arrangement of symbolic groups such as genealogy, genealogy, and temple etiquette, carefully designed and strived for the best, is the best return to the ancestors, and responsible for the ancestors. reflect. The second is to bridge the family members' bridges, return to the family, and land to the final destination of life. The Confucius Family Tree of the Republic of China is a life history with time, space, and place. The surnames, genre tables, and genealogy images of the ancestors record the names of ancestors and life stories, symbolizing the future generations. Endless. Turning on the genealogy is to interact with the ancestors, to detail the lineage, the association, and the roots of the Kong clan. No spectrum is not a family. The family is unremarkable, like a duckweed. Returning to the genealogy is to convert to the family and maintain the blood of life - the last habitat of the most peaceful life. This will give you a more personal experience from a record by Conde. "On one occasion, a group of people in the Xiyang County of Shanxi Province found Kong Deyi, took out the genealogy, and asked him to check whether he was a 'true hole' or a 'false hole'. The editorial department of the Confucius Family Tree Renewal Work Association will have their spectrum. In contrast to the spectrum of the Republic of China, it was discovered that the branch originated from the 41st generation of Confucius at the end of the Tang Dynasty, confirming that they were indeed descendants of Confucius, and everyone cried with a headache." [11]

The "Confucius Family Tree" of the Republic of China is a written record of the family of the Kong family, and is the imprint of the origin and development of the Kong family. A genealogy is a neat and reliable blueprint. The ancestors' blue roads and ancestors' brilliant achievements, in the form of texts, through the blood, are in the same vein, forming a chain of flesh and blood with the family as the basic unit. In the final analysis, whether it is a lineage, a sectarian figure, or a family biography, it is a bloody history of the ancestors, the most profound understanding and practice of life. As a symbolic symbol, the genealogy biography is immersed in the unique Confucian cultural background. The Kong clan has a consistent understanding of the educational and cultural connotations of the genealogy. The more in the context of loneliness, emptiness, boredom, despair, and danger, the more profound the interpretation of the symbolic group of genealogy rituals and the unanimous understanding. In other words, there is an established cultural fact and educational facts for the interpretation of the symbolic group of genealogy rituals, especially for the interpretation and understanding of genealogy. That is to say, the Kong clan will use the "benevolence" and "ritual" as the core educational content, and under the internal and external system norms of "benevolence" and "ritual", in the genealogy of the ancestors' efforts, to understand the integration of family culture. Life, practice cultural life. However, when the pursuit of cultural life education is never completed, only when it is done. Life is limited both as a variable and as a momentum. It uses the limited life of the individual to pursue the historical, time and space, and cultural life. It is an unfinished and endless educational and cultural undertaking. However, just as it seems to be a mysterious existence, it is the inexhaustible motive force for us to tirelessly explore the charm of life education.

Therefore, in the ritual ceremony of the Confucius Family Tree in the Republic of China, the Confucian people used the series of symbolic symbols such as the spectrum of rules and regulations, the genealogy of the genealogy, the establishment of the genealogy, the genealogy of the journal, and the etiquette of the temple as the carrier, and the Confucius family tree of the Republic of China. The ritual ceremony is closely related to human life. It is not only the inheritance and education of the rich family culture traits contained in the genealogy writing ceremony, but also the deep meaning model of the symbolic group - cultural life. The belief, pursuit and understanding of education. In essence, the educational group psychology to be constructed and shaped in the cultivating ceremony of the Confucius Family Tree in the Republic of China is the cherishment and persistence of cultural life, and the realization of the realization of cultural life education.

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