



## The Label of Chinese Culture Is Harmonious Culture

LI Junjie<sup>[a].\*</sup>

<sup>[a]</sup>Associate Professor in Culture & Moral, Teaching and research office of ideological and moral cultivation and legal basis, Zhoukou Normal University, China.

\*Corresponding author.

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### Abstract

Through the harmonious culture contained in Chinese genealogy, such as “Tanghao”, “Zihang”, “Couplets”, “Family rules”, etc., this paper illustrates that Chinese culture always contains the gene of harmonious culture. At present, Even though the core values pursued by China still regard harmony as a kind of value pursuit at the national level. Even though China will be strong in the future, it still pursues “harmony”, the harmony of the world and the building of a community of Shared.

**Key words:** Harmonious culture; Family rules; Community of Shared

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### INTRODUCTION

Dragon totem, is the label of China; The label of Chinese culture is harmony. Chinese harmonious culture has a long history. “HE” (Chinese pronunciation) is very common in oracle bone inscriptions of Shang dynasty in China. Later, It was extended to mean “harmony”. Confucius, the great Chinese educator, once said, “Gentlemen seek harmony but not uniformity.” Here also points out that the premise of “harmony” must admit the differences between each other, different components can live in harmony, is “harmony but different”. Under the influence of Confucianism thought, Chinese culture

has always contained the “harmony” gene, which has exerted a profound impact on China’s life and exchanges. China’s diplomacy has always emphasized “seeking common ground while reserving differences” and “peaceful coexistence”. Family management emphasizes that “Everything goes well with a harmony family” and “family harmony”. Doing business emphasizes “harmony generates wealth”; Neighbors emphasize that “close neighbors are better than distant relatives” and so on. It can be seen that the culture of harmony has a profound impact on China.

Chinese genealogy (Recorded in the books with a common ancestry characters lineage and deeds), is an important part of Chinese traditional culture, to the ordinary production and life in ancient times of China, and even a person born, age, illness and death has a deep relationship, Chinese genealogy of “Tanghao”, “Zihang”, “Couplets”, “Family rules” contains rich harmonious culture. Below, through the “Tanghao”, “Zihang”, “Couplets”, “Family rules” and other aspects of some content to explain the harmonious culture of China, in order to better understand the impact of China’s harmonious culture on China.

### 1. CHINESE GENEALOGY CONTAINS HARMONIOUS CULTURE

#### 1.1 “Tanghao” Contains the Harmonious Cultural Gene.

“Tanghao” original meaning is the name of hall. In ancient China, people with the same surname lived together in a certain place or several similar places, so the house became the common logo of a certain clan, and each logo has its specific cultural connotation, with the label of “harmony”. “The origin of “Tanghao” has three kinds. Firstly, Some families take ancestral place names as “Tanghao”: for example, Li surname’s “Longxi

Tanghao” (It is surname Li originated in the west of Gansu province,China) ;Surname Wang’s “Taiyuan Tanghao “ (Taiyuan, provincial capital of Shanxi,China), Surname zhang’s “Qinghe Tanghao “( Qinghe county, Hebei province,China); Secondly, emperor to give word to the family as “Tanghao”: such as the Qing dynasty famous minister Liu Yong “Qing love hall”, etc.; Thirdly, Some family take the legendary allusion as “Tanghao”: for example, Surname Yang’s “four know Tanghao” (“Four know” tells us a story: In the 108 A.D. Yang Zhen was appointed as a governor of the province, he visited his student Wang Mi, an officer of the county .At night , Wang went quietly to give a gift to Yang Zhen, Yang Zhen refused to accept. but wang said: “no one knows”, but Yang Zhen said: ”Heaven knows, Earth knows, you know, I know, why do you say no one knows.” This is the origin of “Four know Tanghao”, These halls contain not only rich regional and consanguinity marks, but also rich harmonious culture. Such as surname Wu’s “San Rang Tanghao”. “San Rang Tanghao” comes from a heartwarming and harmonious story. The king of Zhou had three sons: Taibo, Zhongyong and Jili. The king of Zhou saw the wisdom of Jili, and the son had the sign of a holy king. After knowing the meaning of the others sons: Taibo and Zhongyong fled to Wuxi (Wuxi city, Jiangsu province,China). Confucius praised him, saying, “he is a man of supreme virtue. Later generations of surname Wu people took Confucius’s “San Rang” as the Tanghao name of the ancestral hall to commemorate. Therefore, Taibo and Zhongyong took the kingdom as their family name, which was the ancestor of surname Wu. King Wen of Zhou took the state as his family name. Their descendants continue to follow the practice of ancestors, is more commendable. The harmonious cultural gene of “San Rang Tanghao” has always been passed on among the surname of surname Wu, which is also a part of the Chinese traditional harmonious cultural gene and has great influence on later generations.

### 1.2 “Zihang” Contains the Harmonious Cultural Gene

In ancient China, Chinese ancients named them according to Brotherhood order of Bo (First son) , Zhong (Second son) , Shu(Third son) and Ji(Fourth son), there is no evidence to date for the poems of “Zihang”.”Zihang”, also known as “Zhaomu”(Order according to the elders and youngers in temple), generation order, etc. It is generally selected by the families themselves a number of elegant, peaceful words, composed of similar verse couplet sentence pattern, contained in the genealogy, clansmen named, according to their times, take one of the characters as the first character of the name, in order to separate the elders and youngers in the clan. Its function is so. “Zihang” can achieve the purpose of preventing cousin marriage and offering sacrifices to the elders and children in order, which contains harmonious cultural factors. Due

to the combination and arrangement of lines and forms of poems, some of them have become poems with the characteristics of neat format, equal number of words, flat and oblique rhymes and line arrangement. For example: Liuyang, Hunan Province,China, “HengXi Surname xiao third Editing a branch of clan” self-edited poetry: “Guo Zheng Tian Tin Shun, Guan Qing Min Zi An.Chuan Jia Duan Xiao ou ,ying shang ren kuan ,li zhi cong xian jin ,shu xiang qi hou xian ,rong hua guang zu de,xian da zuo chao duan . “ (This means is a well-governed nation the heart of heaven is content, Under uncorrupt officials the people remain at peace .) The compilation of “Zihang” falls into three categories: Firstly, some “Zihang” is given by the emperor. Among the numerous surnames in China, only surname Kong, surname Meng, surname Yan and surname Zeng use the same “Zihang”, and they were given by the emperor, which is very rare in Chinese history. Secondly ,Other “Zihang” are taken from the best famous ancient sentences; For example, ManZu Ethnic Minorities surname lv’s “Zihang” is “benevolence, righteousness, Manner, wisdom, moderation, courtesy, courtesy and frugality”. Benevolence, righteousness, Manner, wisdom and honesty used to be called “Wuchang” in China, which is the minimum moral standard of being a human being. This is the ethical principle, which is used to deal with the relationship between people existing as individual harmony and build a society. The important content of the traditional virtues is to be kind to others. He who is gentle in appearance, kind in heart, respectful in restraint, diligent and thrifty, humble. Thirdly, Some were edited by rural intellectuals themselves. That’s a lot. Such as Yiwu city ,zhejiang province ,China,surname Jiang’s “Zihang” is “Yuan Heng Mao Zhen (This sentence comes from the ancient Chinese book of changes, which means benevolence, propriety, righteousness and righteousness) 、 Jing Shun He Heng(This sentence’s means is that he who loves others always loves them; he who respects others always respects them.)”,etc. .In short, whether it is the emperor’s gift of words, a quote from the supreme good, or some family editing themselves, it generally implies a desire for the continued development, prosperity, and harmony of the nation. In other words, “Zihang” is also branded with the label of “harmonious” culture.

### 1.3 The Couplet

Also known as a couplet, it is a couplet or couplet hung on a column. Couplets on Spring Festival are called spring couplets. Couplet does not stipulate the number of words, but the requirement of the harmony of horizontal and vertical lines, duality neat, is a form of poetry evolution. From this definition, we can see that the couplet itself is a form of harmony. In the genealogy compiled by the Chinese people, the ancestral hall is an important part of the genealogy, and the ancestral hall usually contains couplets. Xueqin Cao (Famous writer of Qing dynasty)

wrote the universal couplet of cao's ancestral hall: "A gentleman deals with affairs with tolerance. Confucianist's words are both peaceful and rightful. That is to say, In order to become a gentleman, Confucian such people praise, respected by people, we should pay attention to the cultivation of their own character. The ancestral hall of Yang clan in xingning county of guangdong province ,China,wrote: "endure people, let people, do not harm people, and do justice to increase happiness and longevity. Cultivate yourself, restrain yourself, behave yourself, and save a little while. Here the main is to be more tolerant, more temper their own character, harmony with people. In the construction of a well-off society today, couplets and couplets in harmony are more common.

#### 1.4 The Family Rules

Although the family rules in different works are not called, but those are generated in the actual production and life of people, so as to make the words and deeds of the descendants discard evil and promote good, and treat people in a harmonious way. In 1397, Ming dynasty the first emperor Yuanzhang Zhu, issued a decree six: "filial piety, respect for the elders, peace and harmony in the country, teach children and grandchildren, each have own careers and live their own lives, do nothing wrong", which contains China's rich cultural genes of harmony. "Six words of the oracle" not only played an important role in the Ming dynasty, but also had a far-reaching impact on the Qing dynasty. In 1652, in terms of content, emperor Shunzhi of the Qing dynasty directly copied Yuanzhang Zhu 's "six words of the holy decree", and ordered five cities to set up public offices, and held village conventions every month to preach the holy decree. It was not until the ninth year of emperor Kangxi (1670) that emperor Shengzu of the Qing dynasty developed his unique idea, and based on the six words of the oracles, evolved it into "sixteen words of the oracles".

Enforce duteness and subordination, so as to emphasize social obligations.

Respect kindred, in order to display the excellence of harmony.

Pacify the local communities in order to put an end to litigation.

Value agriculture for food and clothing.

Cherish money by advocating thrift.

Pay attention to school education to correct students' habits.

Extirpate heresy and so exalt orthodoxy .

Explain the law, to warn the foolish and wayward.

Elucidate courteousness, with a view to improving the manners and customs.

Filial piety to heavy human relations, the Benedictine clan to harmony.

Do our job well to stabilize the people's minds.

Teach children not to do things prohibited by law and morality.

Don't hide bandits or you'll get involved.

Complete the taxes and grain that should be given to the state to avoid being punished by the officials.

Strengthen local security to prevent theft.

Eliminate hatred and prevent homicide.

The year of 1724, Qing emperor Yongzheng interpreted the "sixteen oracles" as an instruction of ten thousand words then become "sacred edict with a translation of the colloquial rendering notes and vocabulary", ordered to preach in the country, and continues to the Qing dynasty perish, even in the period of the republic of China, compiled by some family genealogy, also the "oracles" publication into the family genealogy, expected children can strictly in accordance with the requirements of the " oracles ", the harmonious culture genes passed down.

The family rules in the Ming dynasty genealogy also contain abundant harmonious cultural genes. In 1631, Xiuning county ,Anhui province, China, "Surname Ye's genealogy told: "To watch your words and actions to keep your family safe.

To get rid of your vices and keep family-regulating.

Attach importance to ethics to educate children and grandchildren.

Attach importance to children's education to make the family lucky.

Value humility for family harmony....." Here is a meme of harmony , people are required to strengthen personal character cultivation, harmonious people.

Some Qing genealogy records the family rules of the Ming dynasty. In other words, some families record the family rules of their ancestors in their genealogy. These family rules are more binding on future generations. In the year 1849, Tongcheng city, Anhui province, China, "surname Zuo's genealogy" issue into the family precepts of the year of 1634 : Filial parents, Respect your elders, Brother friendly, Teach children, Teach thrift, etc. this harmonious culture gene, and passed down from one generation to another, the Qing dynasty family precepts of the harmonious culture genes in many genealogy family rules can be found.

In 1658, Yuyao county ,Zhejiang Province, China. Zulan compiled "Surname Zhu's genealogy", which emphasized "Harmonious villagers"; In 1660, Jiyang city ,Zhejiang province, China, Xuqi compiled "surname Xu genealogy" emphasized "Harmony in the countryside". In the third year of the reign of emperor Kangxi of the Qing dynasty (1664), "Houtan surname Gao clan genealogy compiled by Gao yong emphasized "Harmonious clan". In the twenty-seventh year of the reign of emperor Kangxi (1688), Qingchao Wu compiled the "Surname Wu's family clan ", in which they talked about "Harmony with neighbors". In the third year of Xuantong in the Qing dynasty (1911), Changding Zhang compiled " Runzhou Kaisha Surname zhang family clan, which emphasized

“Harmony with brothers” and “Harmonious clan”. These clan rules had been integrated into People’s Daily life at that time, and the culture of treating people and doing things in harmony had a profound impact on people at that time, and also had a certain impact on the declining feudal dynasty.

## CONCLUSION

Harmony has always been the goal of China .Until today, China in realizing the great rejuvenation of the Chinese nation great journey, in foreign relations is always emphasized to carry through the five principles of peaceful coexistence, willing to work with people from different countries live in harmony, harmonious development, promote the lofty cause of human peace and development, build the human destiny, this is China’s harmonious culture genes. On the national level of the core socialist values advocated by China, one of the important contents is “harmony”, which fully shows that “harmony” is not only the label of Chinese culture, but also one of the important contents of “values” pursued by

China. Even though China will be strong in the future, it still pursues “harmony”, the harmony of the world and the building of a community of Shared.

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