

Zongci in Hunan Province: A Place of Social Memories and Meaning Changes of Ancestral Hall in China

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Abstract: This article takes the Zongci in Dongkou County, Hunan Province as the research object, and divides the content into four different historical periods to expound on the social memories and meaning changes of the Zongci. With different historical backgrounds, political environments and social conditions, the ancestral hall also changes. The social memories contribute to the generation of social identity. Meanwhile, the memories which control a society also determines the levels of rights to a large extent. The Zongci in Dongkou County fully reflects the relationship between social memories and politics.

As research scholars, the authors have seen the memory of ancestors, the memory of social changes, the changing process of functions and meanings in the research process, and this process reflects the relationship between clan people and architectural art, culture, politics, and social changes of Zongci. The Zongci is unique cultural heritage of China, and is the precious cultural lifeline and collective memory of the Chinese people.

Keywords: Zongci; Social memories; Meaning changes;

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1 Introduction

Zongci is located in Dongkou County¹, Hunan Province² of China. It is an important classical architectural relic in China. It carries important information about the history, humanities, science, art, architecture, and folklore of Hunan Province. It is one of the precious historical relics in Hunan Province, China. The research object is located in Dongkou County of China, which is located in the central and western part of Hunan province. Dongkou County is known as Capital of Chinese Zongci culture for media, and is known as Capital of County of Chinese couplet culture for Chinese couplet association. "At the same time, Dongkou County has the largest number and most concentrated group of Zongci buildings in China. In its heyday, Dongkou had more than 300 Zongci. After a tortuous evolution process, more than 100 ancient ancestral temples have survived to this day". (Xiang, J. N., & Zao, Y. 2014) Inside the Zongci, there are mottoes such as clan laws. They are mostly traditional Chinese ethics and morals based on "loyalty, faith, filial piety and fraternity"³. In addition to the thoughts like "*king and minister, father and son*"⁴, "*the three obediences and the four virtues*"⁵ and other thoughts as feudal thought dregs, others clan laws such as "respect the elders, honor parents, love brothers, respect teachers, live in harmony with neighbors, respect frugality, care for orphans, abstain from sexual immorality, abstain from luxury, and prohibit gambling" are traditional virtues of the Chinese nation for thousands of years, and they can also play a positive role in promoting the basic moral standards in ethnic groups. At the same time, it shows the political, economic, social, cultural and artistic features of different periods in Chinese history. With the changes of the times, its use function and meaning also change. Therefore, it has rich cultural heritage. It is an important place for Chinese history, social memory and family memory, leaving a rare historical material for future generations.

Before studying the Dongkou Zongci in Hunan Province, as a researcher should understand what Zongci is. The construction of the Zongci originated from the long-standing ancestor worship. As one of the important carrier forms of clan culture. Zongci is Confucian traditional culture⁶ architecture and is

¹ Dongkou County: it is a county of ShaoYang city in Hunan province in China. It has a population of approximately 790,000.

² Hunan Province: A province in southeastern central China between the Nan Ling mountains and the Chang Jiang.

³ Is a Chinese idiom. It is the essence of Confucius, a famous Chinese thinker and educator, and the root of the conduct advocated by Confucianism.

⁴ King means benevolence and righteousness. Minister means loyalty. Father means paternal love. Son means filial piety.

⁵ Three obediences (in ancient China a woman was required to obey her father before marriage, and her husband during married life and her sons in widowhood) and four virtues (fidelity, physical charm, propriety in speech and efficiency in needle work) -- wifely submission and virtue. In this study, it is the expression of gender inequality in patriarchal clan culture during feudal society.

⁶ Founded by Confucius, it originally referred to the master of ceremonies engaged in the funeral industry. Later, on this basis, a complete system of Confucianism gradually formed and became the mainstream of traditional Chinese culture, with far-reaching influence. It is the most influential ideology in China and the mainstream ideology in ancient China. It has a profound influence on the cultural evolution of Zongci.

the artistic entity and symbol of Chinese traditional culture. The Zongci mainly served as a place for clan members to perform sacrificial rites, deliberations, trials and celebrations in feudal society.

What is the origin of the Zongci? Before the Song Dynasty⁷, only the royal family, princes, and ministers could build Zongci. The royal familial temple was called the Taimiao. After the Song Dynasty, the policy began to be gradually expanded, and the common people began to be allowed to build familial temples. After that, China went through the periods of the Southern Song Dynasty and the Yuan Dynasty⁸. After the war, the Taizu Emperor of the Ming Dynasty⁹ unified China. People experienced hundreds of years of turmoil. Many people were forced to move to avoid wars. They left their homes and missed their ancestors and their homeland very much. They wanted to express their feelings for their ancestors by building the Zongci to worship their ancestors. Constructing the Zongci gradually became a trend at that time. It was not until 1536 the Ming dynasty that Jiajing emperor approved the document *"Request for allowing civilian to worship their ancestors and build family temples."* which was submitted to the ministry of rites that the people were allowed to build the Zongci. Folk Zongci began to appear. In the news report of Liya Zhang".(Zhang, Y. L. et al, 2013) As a result, in the Qing Dynasty¹⁰, constructing the Zongci became a popular act, and the architectural style of the Zongci became more and more magnificent. Until the end of the Qing Dynasty, the architectural style of the Zongci began to be influenced by western architectural styles.

In ancient China, there were folk proverbs like "for tracing back to the origin, the Zongci is the most important link" and "if there are no Zongci, there are no forefathers; if there are no forefathers, there are no ancestry", which shows that the ancestors attached great importance to the Zongci. Meng Zhu once wrote, "For traditional clans, blood is the basic constituent factor. Because of its natural proliferative properties, it will cause the population within the clans to constantly change. In the context of population growth and resource saturation, the people are naturally continue to move outwards until fission occurs. "(Zhu, M.2019)

The reason for the view above lies that in ancient Chinese farming society, whether they lived locally or migrated to other places, people mostly lived together in a family settlement with the same

⁷ Song Dynasty :Is the imperial dynasty of China from 960 to 1279; noted for art and literature and philosophy. It is divided into the northern Song Dynasty(960-1127)and the Southern Song Dynasty(1127-1279)two periods.

⁸ The Taizu Emperor of the Ming Dynasty: In 1368, Zhu Yuanzhang founded the MingDynasty (1368-1644) in Nanjing, and reigned as Emperor Taizu emperor.

⁹ Ming Dynasty: Is the imperial dynasty of China from 1368 to 1644.

¹⁰ Qing Dynasty: the last imperial dynasty of China (from 1644 to 1912) which was overthrown by revolutionaries; during the Qing dynasty China was ruled by the Manchu.

family name and blood relationship, forming a family clan village with the family as unit. In his book "The United States and China," Fei mentioned that "Chinese clans are in self-contained groups, and they are in a miniature state. The social unit is the family, not the individual. The clan is the responsible component of local political life. In the village, the people were organized according to a clan until recently. Clan usually were consisted of a group of families and family units. They were passed down from generation to generation and lived there permanently. They depended on cultivating certain ancestral lands. Each farmhouse is both a social unit and an economy unit, and its members live on the land owned by the farming family, and obtain social status based on this clan member. "(Fei, Z. Q.1987). As Zeng has noted "With the change of the times, the population is increasing, and the land resources are relatively scarce. Many villages have begun to appear with people with different surnames, that is, residents. The ecology of the home changes accordingly. Therefore, there are often multiple Zongci in a place, and Hunan Dongkou has become one of the most typical representative areas in China because it is the largest Zongci with the largest number." (Zeng, C. G.2012). In the words of Lv "The distinctive feature of traditional Chinese family culture is its clan character. Clan relations are the backbone of traditional Chinese family culture. Clan relations are based on blood relationship and represent a primitive interpersonal order. "Clan refers to a relation where a person is identified as the dominant leader among relatives, and tribe refers to a person with a unified blood relationship."(Lv, S. M.1985)

In the beginning, a certain behavior that ancestors moved in and settled is called Xiadan, which means that the people multiply their offspring and live together in clans, and the branches that they derive from later form new villages. With the increase of the financial resources in a group, prestigious and cultural patriarchs advocated building the Zongci as a common place to commemorate the ancestors and discuss matters. People live together in the same place, some residents come from the same lineage and same branch, some residents come from the same lineage and different branches, and some residents even come from the different branches with same family name. In their interactions, "the clan is formed by the commonness in blood relationship, and the authority relationship within the clan is formed by the distance in blood relationship."(Wang, H. N.1999) The Zongci is divided into the total Zongci (Migrant ancestors in history) and the branch Zongci (Tribe ancestors). The main Zongci and the sub Zongci constitute a relatively close association. Large-scale sacrifice, grave sweeping and family genealogy activities are led and organized by the main Zongci. Each sub Zongci independently manages internal affairs and conducts family affairs. The main Zongci and the various Zongci communicate with each

other, support each other, and maintain a father-son and brother-like relationship. Wang systematically described this family relationship as "It not only involves the relationship between people in the family and the relationship between families in the clan group. Clan members often have dual roles. They are not only members of the family, but also members of the clan group. Their clan status is sometimes more than family status. Therefore, the following requirements are usually required of the clan members: (1) A closer family structure formed by kinship; (2) A family rule based on each family member's commitment to the family group; (3) Family rights based on the level determined by blood relationship; (4) Family functions that provide convenience for each member with the family group as a whole; (5) Family activities involving all members organized by family; (6) Clan laws that restrict clan members' behaviors with established precepts; (7) A persistent family concept formed by the subtle transmission as a channel." (Wang, H. N. 1999) This fully reflects the structure of the relationship between members in the family, and the Zongci is the place to show these structural relationships.

Next, I will introduce the changes of the Zongci in different time stages, Zhang believes that "clan identity is the basic emotional expression based on historical memory from the perspective of originality, and clan identity is the choice of boundaries in social contexts from the perspective of context, which reflects the identity of clan as a clan member, that is, clan identity is the product of the combined social memory and clan boundaries¹¹ of clan members." (Zhang, C. 2014) This view reflects the fact that clan identity is the result of the common social memory and clan boundaries of clan members. Therefore, this study is to analyze the meaning changes of the representative Zongci in Dongkou County of Hunan Province in different periods, which are mainly divided into the following stages.

First, feudal society formed from 1436 to 1911, In this period, the main problem faced by the Zongci is that the clan under the influence of the feudal imperial authority has formed the clan culture and clan laws, so that the function and meaning of the Zongci meet the needs of the rulers. Under the influence of such a social environment, the Zongci has formed the social memory in line with the needs of the rulers and the collective memory in line with the interests of the clans. Among the 11 national cultural heritage Zongci in Dongkou area, the oldest one is Xiao clan Zongci, which was built in 1436 and has a history of more than 580 years. The most recent one is the Shuangxi Yin Dinggong temple, which was built in 1929 and has a history of 90 years. At that time, the architectural art style of the Zongci was mainly Chinese style architecture, combined with reliefs and painted paintings. Its contents had educational meaning and auspicious meaning. In the Zongci, there will be a stage for the

¹¹ Clan boundaries meaning are consanguinity boundary, geographical boundary and ethical boundary. In this study, the boundary between the clans at the Dongkou was pointed out.

entertainment of the clansmen and old-style private schools¹² for the study of the clansmen's children. It wasn't until *The revolution of 1911*¹³ that some Zongci began to be influenced by western architectural style. At the same time, private schools for the children of clansmen began to accept students from other clansmen and became fully open educational venues.

As the materialized product of the patriarchal clan spirit, the Zongci is the authority institution within the family. In the feudal ruling period¹⁴, the lowest setting of the local authority institution of the imperial court was County, and there was no government official administration institution below county. Therefore, the patriarchal clan management at that time played an important role in supporting the feudal imperial rule at the grass-roots level, maintaining the social order and stability at the grass-roots level. It was an unofficial grass-roots Governing body. So how did feudal imperial authority control the clan rights? Ke and Liu expressed their views. They believe that "Clan evolution is a manifestation of national political change and economic development after the Ming Dynasty. Clan evolution practice is a way for thinkers of Ming Dynasty and Song Dynasty to use words to change state etiquette and promote education in local places." (Ke, D. W. & Liu, Z. W. 2000) In this way, ethnic groups are ideologically unified with the state, and the country is recognized by local personnel. From the statement above, we can find that the control clan authority of the clan issued by the imperial authority is realized by the clan organization controlling the clan members. The control of the clan mainly includes three aspects: the first one is to establish clan laws at the political level to regulate the behavior of the clan; the second one is to control the family's fields and property at the economic level to control the economy authority of the clan; the third one is to regulate etiquette and family hierarchy at the spiritual and cultural level, so as to control the structural relationships among clan members and form hierarchies within the family. The Zongci is the place where all these activities are performed, so that the members in the family have a common collective memory and form the same understanding. It can be seen that the process of reaching agreement between family and national cognition is an interactive identification process, and the imperial authority controls the people at the grassroots level by affecting the clan.

¹² Old-style private schools: It is an educational institution established in a family, clan, or village in ancient China, usually inside the Zongci. It is a private school in the old days, with Confucianism as the center.

¹³ The Revolution of 1911 refers to a national revolution that occurred in the 1911 Chinese lunar calendar. That is, from 1911 to the beginning of 1912, and aimed at overthrowing the dictatorship of the Qing Dynasty and establishing a republic.

¹⁴ Chinese in the feudal ruling period refers to the historical period from the middle of the ancient Warring States period to the end of the late Qing Dynasty (before the Opium War).

At that time, every clan had formed a sound patriarchal clan laws. He concluded, "Based on blood relationship, patriarchal clan honored ancestors, maintained family affection, distinguished elders and children in the clan, and prescribed the order of succession and the law that clan members of different positions enjoyed different rights and obligations." (He, J. Z.1994) The patriarchal clan of the Zongci became an important form of structure in the ancient Chinese society, which was regarded as a holy place by the clansmen. Chinese were full of reverence for it.

The establishment of the Zongci will help the family sacrificial activities, at the same time, it strengthened the cohesion of the clansmen and supported each other. Through the influence of the family, you can get better social network and better fight for the interests of the clan. The clan forms the same cultural identity in which clansmen tell the world what their clan are and take pride in it. In the long course of China's social development, "The patriarchal clan law combines rites with political authority, divine authority, husband authority and clan authority, and extends to the end of the feudal society", (Guo, W.2004) whose role is indelible. Through the Zongci, the world is made aware of their cultural customs and social life, and the Zongci becomes a place full of memories.

As one of the important carrier forms of clan culture, Zongci is an important place for clan members to celebrate when major activities such as festivals and ancestral festivals are held. In the Zongci, a stage is usually set up to perform local operas. As the materialized product of the patriarchal clan spirit, the Zongci is the authority institution within the family. They even punish the clansmen who violated the laws after being authorized by laws and regulations. At that time, every clan had formed a sound patriarchal clan laws. Juanli Ye mentioned that: "The state recognizes the adjudication right within a certain range of clan rights, and those who cannot be sanctioned by the clan or the parties who refuse to accept the adjudication can report to the government." (Ye, L. J.2000) For example, Tu's Zongci clan laws as follows: "Clansmen in the clan owns fields, soil, graves, tombs, money, debts, or when there is a dispute between the two parties, the person in charge of the Zongci needs to make a judgment, and the ancestral order shall not be recited without authorization. Those who disagree, or those who speak rashly, shall be held accountable by the person in charge of the Zongci." Shen's Zongci clan laws as follows: "Whoever disputes without telling the person in charge of the clan and directly sue the official right, he shall be summoned inside the Zongci and punished severely." Through these patriarchal laws, it can be found that the clans exercised their legal duties in lieu of the country and became an important foundation and support for imperial rule at that time. Tian stated in his doctoral thesis that: "the role is complementary to the laws of the state. The so-called rule of the family is like rules governing the

country. The family state law is a state-owned law. The state-owned law lies in clear rewards and penalties, and the family rule lies in that parents educate their children. The family state law and state-owned law refers to different events. They have the same reason. If we consider the clan elder as a "judge", his decision-making authority is supreme, then the Zongci of the family is the public hall, and clan laws have become an important basis for clan authority. In order to allow the clan laws authoritative, the patriarch often petitions clan laws to the government for approval. Clan laws are originally just a kind of folk rules within the clan. Once approved by the feudal ruler, the clan laws have become supplements to national laws, so that they have the same effect as the emperor's law and they have the compulsory meaning like feudal law. "(Tian, Y. C. 2005) In the long course of China's social development, "The patriarchal clan laws combines rites with political authority, divine authority, husband authority and clan authority, and extends to the end of the feudal society" , (Feng, Y. 1996) As the head of a clan, the patriarch is the executor of the clan laws, and the authority he exercises is vested in the clan laws, clan laws role is indelible.

The second, chaos caused period by war from 1912 to 1948. Zongci, Influenced by the British scholar Edward Jenks's evolutionary history concept, Fu Yan, a modern Chinese enlightenment thinker, believes that "China at this period has finally entered the stage with the militaristic society, and it belongs to a country with Seventy percent clan laws and thirty percent militarism." (Yan, F. 2014) In China's constantly changing social process of the feudal ruling class in the auxiliary function is not only reflected in the period of political and economic stability, but also in the period of social unrest and war, it is played incisively and vividly. In this process, China's politics has undergone a great change. During this period, due to the political, war and social turbulence, the problem with the Zongci was that its meaning rose from clan to national, which left people with memories of national unity and national hatred.

The major event during this period were, first in 1921, the Beiyang Government¹⁵ overthrew the Qing Dynasty and China entered a state of Warlords separatism¹⁶. Secondly, by the Kuomintang¹⁷ had established the government of the Republic of China¹⁸ for capitalist rule in 1925. The third, the outbreak

¹⁵ Beiyang Government: It refers to the central government headed by Yuan Shikai (1912 ~1928), the first Chinese government to be internationally recognized after the fall of the Qing dynasty.

¹⁶ Warlords separatism: This refers to the period from 1851 to 1928 when some people had Myself army and its own military factions or military cliques acting independently of China.

¹⁷ Kuomintang: The political party founded in 1911 by Sun Yat-sen; it governed China under Chiang Kai-shek from 1928 until 1948.

¹⁸ The government of the Republic of China: The government agencies of China between 1912 and 1948.

of the war of the Japanese War of Aggression against China¹⁹ in 1931, and the two civil wars between KMT-CPC civil war²⁰ in 1927 and 1945 respectively brought misery to the Chinese people. The fourth, the People's Republic of China²¹ was eventually established in 1949. Great and radical changes have taken place in Chinese society. Both the ruling class, the social structure and the social institution have taken on a new look. In this period, due to the influence of the war, the Chinese people began to realize that the national disaster had come, and the Chinese people began to resist the foreign invaders. At this time, Zongci in Dongkou still had the original sacrificial function. Other than that Zongci building was voluntarily provided by the clansmen to the country's the Whampoa Military Academy²² as a military personnel training place, or it became a combat headquarters, station, rear hospital, granary, and so on in the Japanese War of Aggression against China. Among them, on the eve of the Xiangxi battle²³ of Resistance Against Japanese Aggression in 1944, the Fourth Army of the National Government was stationed at the Yang's Zongci in Jintang, Dongkou. In May in 1945, the Japanese army retreated, it used the Wang's Zongci Tan Jiang as its base. Together with the National Revolutionary Army²⁴, the Wang's clansman annihilated Japanese army. In 1938, the National Government established the Huangpu Military Academy in Yang's Zongci in Qutang, which trained a large number of military personnel for the Anti-Japanese War. From 1940 to 1946, Zhong's Zongci became the rear hospital of the Anti-Japanese War, and it was also used as a school. During the battle in Xiangxi, it also served as the station of the 151 and 152 Corps of National Revolutionary Army. In December 1935, He Long and Xiao Ke led the Second and Sixth Army of the Chinese Workers' and Peasants' Red Army²⁵ of Workers and Peasants in Dongkou County, the Xiao's Zongci served as a temporary command post. In 1945, the 57th Regiment of the 19th Division of the 100th Army of the National Government used the Xiao's Zongci as the pre-war headquarters (Oyang, S. B. 2016). This shows such troubled times have endowed the Zongci a new function and meaning.

The third, Early Period of the Founding of the People's Republic from 1949 to 1977. Before the founding of the People's Republic of China, Comrade Mao Zedong summarized the famous "Hunan

¹⁹ Japanese War of Aggression against China to a nationwide and comprehensive war against Japanese aggression during the Second World War in the mid-20th century of China. The Japanese War of Aggression against China was from September 18, 1931 to August 15, 1945.

²⁰ KMT-CPC civil war: refers to the war conducted by the Chinese People's Liberation Army under the leadership of the Communist Party of China in the period from June 1946 to September 1949 in order to overthrow the nationalist party rule and liberate China.

²¹ People's Republic of China: A communist nation that covers a vast territory in eastern Asia.

²² Whampoa Military Academy: Is a military school run by the Chinese the government of the Republic of China, and it has trained many famous commanders during the Japanese War of Aggression against China.

²³ Xiangxi battle: Also known as the "Xuefeng Mountain Campaign", was the last battle in the frontal battlefield during the Japanese War of Aggression against China. It began on April 9, 1945 and ended on June 7. The main battlefield for the final battle of the Xiangxi Battle was located in Gaosha, Jiangkou, Qingyan, and Tieshan of Longtan Town, Wenshui Township, and Dongkou County of Shaoyang City.

²⁴ National Revolutionary Army: The army was loyal to the government of the Republic of China.

²⁵ Chinese Workers' and Peasants' Red Army: Also known as the Chinese Red Army, or simply the Red Army, was group army under the command of the Communist Party of China.

Peasant Movement Investigation Report" during the practice of the New Democratic Revolution²⁶. He also mentioned that the "ideology representing all feudal patriarchal laws are the four authorities including political authority, ethnic authority, divine authority, and husband authority, and they are the four great ropes that bind the Chinese people, especially the four great ropes that bind the Chinese farmers." (Mao, Z. D.1927) Comrade Mao Zedong proposed clan rights and the landlords and gentry who control them are the objects of the Chinese revolution, thereby solving the social crisis facing China and eventually establishing a new social order. In this period, since the beginning of the implementation of the socialist institution in China, it has been necessary to re-establish people's concept of clan culture from the political and social levels. Under the influence of such a social environment, the Zongci is faced with the problem of changing its original function and meaning, and many past social memories and clan collective memories have been abandoned.

Before the founding of the People's Republic of China, the clan work management in Dongkou was dominated by the most respected or wealthy people in the family, after the founding of the People's Republic of China, great changes have taken place in China's political institution and administrative setup, and China has begun to agrarian reform movement²⁷. Its the new land reform institution implemented by the government has changed the function and meaning of Zongci, therefore, the rulers of these clans have changed their dominant position in the family, and the clans have become equal without status or privilege. In his doctoral dissertation, Li mentioned that "In the social transformation movement after the founding of the People's Republic of China, although properties that originally belonged to the clan and Zongci, such as ethnic fields and Yizhuang, were confiscated as feudal remnants, and various venues for ritual activities were demolished, people's feelings for the village's traditional culture did not disappear with the material form, but instead lurked. At this time, although the ceremony symbolizing the tradition is no longer held in public, the cultural elements supporting this ritual, including clan laws, genealogy, myths, and legends are basically retained." (LI, P.2011)

At the same time, the government also set up formal grass-roots management institutions in villages and towns, and the grass-roots governance function of Zongci gradually disappeared. After the mid-1960s, the Zongci was Chinese regarded as a symbol of the feudal clan privilege, so it was no longer a place for sacrificial ceremonies. Instead, it became a granary, the office of the village committee and the main educational and teaching site in the village. For example, in 1965, Yang's Zongci in Jintang was used as an office for the Jintang production team; after 1949, Zong's Zongci was used as a school venue for Shuangjiang Primary and Secondary Schools; Tan Tian Zongci in Shitian was used as a granary and primary and secondary schools; after 1949, the Liao's Zongci in Zhantian was successively used as a school, the Zhantian commune, and the tea breaking factory; in 1950, the Yin's Zongci in Shuangxi was successively used as the Shuangxi primary school, the agrarian reform movement site, the consignment store, the medical station, and the doosan plant, shirt glue length, mattress factory, bamboo processing

²⁶ New Democratic Revolution: Is a proletarian-led, people's democratic revolution focused on opposing imperialism, feudalism, and bureaucratic capitalism.

²⁷ The agrarian reform movement described in this paper refers to the major adjustments performed by the Chinese government to land use and institutions since 1950.

factory, family planning office and village group warehouse. The Zongci is not protected after being used as a public place. People can modify and dismantle the original building structure of the Zongci at will according to different needs, and no one repaired the Zongci. Therefore, Many Zongci buildings, murals, sculptures, carvings and other artistic heritages have not been completely protected. Its original sacrificial and clan laws did not continue in this period, and the function of the Zongci became the common site of the village.

The fourth, Inheritance, innovative and meaning in the new step from 1978 to present. In 1978, China entered a new period of China's Economic Reform. Politically, China's political institution has been improved, and the concept of governance is more inclusive. Economically, tourism has been greatly developed. Culturally, the government and the people are aware of the protection and inheritance of clan culture, which is very important. Therefore, the problem of the Zongci is how to better protect it, inherit the clan culture, and make innovative use of the Zongci, so as to leave more valuable social memories for future generations. Although the early Zongci still did not receive the attention from the country and the people, many precious cultural relics were destroyed, and even some Zongci were looted by bandits and robbers. These Zongci became precarious, and crumbling. And slowly, the country and the people have realized the importance of protecting the excellent culture of the Zongci, and the Zongci has rich social functions and values. Wang Huning put forward that "China's modernization and the future development of Chinese society depend to a large extent on people's attitudes towards the village family culture, and people's attitudes towards the village family culture." (Wang, H. N. 1999) After the baptism of social changes, Dongkou Zongci can be preserved until now. They are exceptionally precious historical relics, these lucky to be preserved Zongci. Many also lost its original function and meaning. From this China's Economic Reform of 1987, China's society and economy have been developing steadily and have entered a new step. In addition to reviving and inheriting the original excellent functions and ideas of the Zongci, the Chinese government will also endow it with new functions and meanings. Since coming into authority, President of the People's Republic of China Xi Jinping has repeatedly stressed family tradition.

At the 2015 meeting to pay New Year call to Chinese during the Spring Festival, President of the People's Republic of China Xi Jinping (Xi, J. P. 2015) points out that: No matter how much The Times change, no matter how much the pattern of life changes, we should pay attention to family construction, family, family education and family tradition.

At the 10th meeting of the central leading group for comprehensively deepening reform, President of the People's Republic of China Xi Jinping (Xi, J. P. 2015) points out that: The family tradition of leading cadres is not a trivial matter or a private matter, but an important manifestation of their style.

At the sixth plenary session of the 18th CPC central commission for discipline inspection, President of the People's Republic of China Xi Jinping (Xi, J. P. 2016) points out that: Leading cadres should give priority to the building of their families, and be honest and clean.

This fully reflects the importance attached to

the revival of Zongci culture during the Xi Jinping era, In the Zongci culture, educational functions, tourism and nostalgic commerce will become its new value. In China, most of the existing Zongci have been developed as tourism resources, and some of them have been identified as national cultural heritage. In this way, the Zongci, as the development of tourism resources, has brought its tourism value, creating value of social tourism, and provided a place for people to travel and culture edification. At the same time, during the process of visiting the Zongci, through the understanding of Zongci culture, family history, clan laws and architecture art, visitors saw the epitome of social history in Hunan Province, understood the social and cultural development process of Hunan Province, felt the traditional patriarchal culture, took the essence and eliminated the dross. Chinese people should accept the ethical thoughts of Courtesy, Righteousness, Honesty in Chinese traditional culture. Finally to regulate their own behavior. The ethical thought advocated by the Zongci culture plays a guiding role of today's people. It has become the ideological basis and criterion for the government to put forward the establishment of a harmonious society. The famous British scholar Eric Hobsbawm analyzed the process creating traditional culture in Scotland in his book "The Invention of Tradition". The first step is to launch a rebellion against Irish culture, usurp the Irish culture and rewrite the early history of Scotland, and call Scotland the home country and Ireland as a cultural dependency; the second step is to create a new highland tradition that is ancient, original and unique; the third step is to provide a new tradition to Lowland Scotland. Zhang believes that "the process of social governance is full of the core values of the governing party, which comes from both the individual values of the participants and the members of the social organization." (Zhang, K. Z.2003) From the views above, we can find that with the changes of the social environment and the political environment, the influence of the same culture in different contexts has been endowed new meanings and responsibilities. In the primary stage of China socialism, when the laws are not perfect of country, people's moral level plays a greater role. In this period, the Zongci shouldered the social responsibility of advocating social ethics.

To sum up, I set the time from 1936 to 2020 and I take the Zongci of Dongkou in Hunan province as my research project. I sort out the information in different periods. Zongci in the five hundred years of evolution, as the social environment changes, functionality has also changed. There were four important periods. The first from 1436 to 1911, this period, the Zongci was the place for the clansmen to perform sacrificial rites, carried out the clan law, deliberations, kept the peace of place and educated the clan's children. The second from 1912 to 1948, this period, The Zongci building was voluntarily provided by the clansmen to the country's the Whampoa Military Academy as training place, or it became a Military command center, hospital, granary, and so on. Due to the social context, The meaning of Zongci rose from clan to national, which left people with memories of national unity and national hatred. Thirdly, from 1949 to 1977, in this time, because of the political context, many past social memories and clan collective memories had been abandoned. Great changes had taken place in the use of Zongci. Instead, it became a granary, the office of the village committee and the main teaching

place in the village. The fourth from 1978 to 2020, the government and the people are aware of the protection and inheritance of clan culture is very important. Therefore, the problem of the Zongci is how to better protect it, inherit the clan culture, and make innovative use of the Zongci, so as to leave more valuable social memories for future generations. Zongci's rite was revived. In the process of acting on the Zongci, in this paper also put forward the problems by Zongci in different periods and show the function and meaning of Zongci in different periods and reflect the relationship between Zongci and human being and society. This is the precious cultural heritage and memory place of the human.

2 Research Objectives

2.1 To research on the social history of Zongci in Hunan province from 1436 to 2020.

2.2 To research on the cultural relationship and meaning changes of Zongci in the context of Hunan society.

2.3 To analyze family memories of Zongci

3 Research Methodology

This article adopts the method of qualitative research, consults a large number of historical documents and materials, and fully grasps the important content.

Through field work, the author has mastered the first-hand information and data of Zongci in contemporary society, and recorded the important feelings of the members of the families through on-site interviews.

At the same time, using modern networks and new media technologies, such as photography and recording equipment to record and save a large number of important materials.

4 Conclusion

1. Through the analysis of the development history of Zongci from 1436 to 2020, it can be found that the social memories and meaning changes of Zongci can reflect the political environment and social appearance of this historical period to a certain extent. The social memories and meaning changes caused by Zongci are the result of changes in the political and social environment.

2. The Zongci plays the role of the village cultural activity center, which has an impact on the ideology and morality of the tribe and the cultural value literacy of the local residents. The Zongci in Dongkou has experienced the transformation from social moral education in the traditional period to the

adjustment of its own functions to meet the needs of modern society. The function of Zongci is inseparable from the national political environment, the transformation of rural governance, and the needs of rural society.

3. Each Zongci at the entrance of the cave carries the fine traditions and glorious history of the family. It is the most important family memory of the clan and the spiritual temple of the family. As a symbol of the long history of the Chinese nation and Confucian culture, it has unparalleled influence and historical value. It is an Zongci under the influence of society, culture, politics and other dimensions.

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