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Evolving Dynamics of Chinese Parenting: Influences, Trends, and the Quest for Children's Rights

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Abstract

This essay critically examines the Chinese parenting style which incited widespread debate. The discussion highlights the cultural roots of Chinese parenting, and analysis based on children's rights perspectives outlined in the United Nations Convention on the Rights of the Child (UNCRC). Through a comprehensive review of parenting styles, including Baumrind's typology, the essay argues that while the Chinese parenting style yield academic success, it may disregard children's autonomy and rights. The paper advocates for a balanced approach that respects children's voices and promotes their holistic development, emphasizing the need for contemporary parenting practices to evolve in alignment with children's rights and modern educational philosophy. Ultimately, it calls for increased awareness and education regarding children's rights within Chinese society to foster healthier family dynamics and educational outcomes.

Keywords: Chinese parenting style, children's rights, modern education theory

1. Introduction

In 2011, a book called *Battle Hymn of the Tiger Mother* has triggered a massive discussion about educating children in the United States. The book was written by the "tiger mother" Amy Lynn Chua, introducing how she disciplined her two daughters with harsh Chinese-parenting-style education. She set ten rules for her daughters and claimed to use various high-pressure methods such as "swearing, bribery, threats, and lure" to require her children to work hard according to their parents' expectations. (Chua, 2011). Once this book was published, it caused a great discussion on parenting methods. Her

way of education became a hot topic, and there was a lot of controversies. Even the Wall Street Journal published an article titled *Why Chinese Moms Are Superior*, and then articles about the "Tiger Mother" such as the New York Times, the Washington Post and other periodicals and their online blogs appeared endlessly.

The tiger mother's high-pressure style of education has caused a strong reaction with many voices of condemnation. However, despite the criticism she had received, it is undeniable that her children had excellent achievements. Chua's two daughters hold straight-A records in all subjects. Sophie (older child) began to learn piano at the age of 3 and played at Carnegie Hall at the age of 14. Lulu (younger daughter) practiced the violin and became the chief violinist of the Yale Youth Orchestra at the age of 12. Some people even call them prodigy of music.

In the condemnation, "Tiger Girls" and their father escorted "Tiger Mother". Both of them said that they were very grateful for Chua's efforts, and they fully supported the parenting method. The eldest daughter Sophie said that she would adopt the same discipline method as Tiger Mother in her later life. And she then defended her mother in an article in the New York Post, publishing *Why I Like My Strict Mother*. In this letter, Sophie claimed that it was because of her mother's sternness that her life values could be improved and she could achieve today's achievements.

In terms of this Chinese parenting style, there are two opposing voices. One is that it can better develop children's abilities, and also allows children to win on the starting line. (Kohler et.al, 2012). While opponents believe that the "Tiger Mom" abuses her children and violate their rights. The UNCRC clearly states that children should have the right to play and leisure and should be protected from all forms of violence and abuse. While some parental behaviors of the tiger mother, as they claimed, is a kind of cruelty to children, and even more an inhuman way. Lac Su (2011) believes Chua motivate her daughter by brainwashing and mocking, caused trauma and left a symptom.

The tiger mother cannot represent all Chinese parents, but her style does reflect the common belief of the typical Chinese parenting method. The aim of this article is a review of the typical Chinese parenting style and its cause, and then it will be evaluated based on the child's rights perspective.

2. Define Chinese parenting styles

2.1 Why is this parenting pattern?

The typical Chinese parenting styles can be concluded as follows: it is deeply influenced by Confucianism that emphasizing the obey of children; the Traditional Imperial examination system made people put grades above all; combining strict discipline and much concern.

Obviously, Confucianism has profoundly impacted Chinese culture for thousands years. It highlights the absolute high status of parents and the spirit of collectivism. (Zhang et al. 2017). Reflected in reality, parents who are the boss in the family often force their children to deal with various things according to their own opinions or just impose their own ideas on their children. Also, when the individual and the collective conflict, they often give priority to the greater good. In the family, parents often sacrifice their own time or other things for their children if necessary. In recent years, there has been a lot of news reporting many parents quit the job to take care of the students who are about to face the big college entrance examination.

Secondly, the Traditional Imperial examination system, which has a history of over 1500 years, has a profound impact on people's minds about education. (Wu, 2005). The imperial examination system is a civil service examination system in ancient China to select candidates for the state bureaucracy. According to Wu (2005), it is the fairest form of talent selection that can be adopted in the feudal era, and the most vital way for the middle and lower classes to change their destiny. Only those who get excellent grades can be selected as government officers. Once they succeeded, it could bring them huge benefits. Therefore, it is understandable why the Chinese attach great importance to children's academic performance even today. Now, the Chinese college entrance examination is just like the traditional imperial examination: one big exam that probably determines whether students can get into college and get a decent job in the future. But sometimes many parents may emphasize too much about children's test scores and think that good grades are enough and pay little attention to other aspects of children. Just like Amy Chua who forced her children to work hard and neglect their mental condition. To achieve success, parents can deprive their children of interest and hobbies and replacing them with study classes in their spare time, which will absolutely cost much. According to a survey report on household education expenditure of Wuhan residents released by Wuhan University, education expenditure has accounted for about one-third of the disposable income of surveyed households, and more than 40% of households feel the burden of education expenditure is heavy. (The Ministry of Education Cares for the Next Generation Working Committee, 2012). According to the survey, about 95% of parents feel that their efforts to their children cannot be met, and they are often in trouble and anxiety. With so much cost, parents inevitably hope to be rewarded for this sacrifice. This puts a shackle on the children's freedom and limits their enthusiasm and initiative to a certain extent.

Further it is believed that parents have the responsibility to discipline children and punishment is not a bad thing but love. In ancient times, there was an idea like “棍棒底下出孝子” meaning “spare the rod, and spoil the child”. (Zhang et al., 2017). It shows people's agreement on disciplining children with harsh style. Although now few parents use corporal punishment or other abusive ways when the child has big mistakes, they still favor the strict style. However, parents tend to offer a high level of warmth and support to children in their lives. (Kim, 2013). Especially with the one-child policy implemented in China for decades, parents tend to spoil their only child. In other words, parents often give whatever their child wants and take care of the child's life in every aspect.

Makarenko the educator once said that when a family has only one child, he will immediately become the center of the family. Parents' attention will be completely focused on the child. This kind of care often exceeds the scope of benefit. Parental love will have certain neurotic conditions prominently.

2.2 Reviewing Chinese parenting with popular modern theory

Previous studies have typed and modeled the ways of parenting style. Among them, the most representative one is the research of the famous American psychologist Baumrind. She evaluates the parenting behavior of parents from four aspects: control, mature requirements, clarity of parent-child interaction, and parental upbringing. Parental style is divided into authoritative, tolerant, and authoritarian. (Baumrind, 1971). According to her explanation, authoritative parents believe that they should have authority in the minds of their children, but this authority comes from their mutual understanding and respect for their children. They allow autonomy of children and encourage independence. Tolerant parents rarely have requirements for the children, and they give the children the greatest freedom of action, respect the children's wills, and even adopt a "let it alone" attitude. Tolerant parents and children communicate better, and they are willing to provide help when their children need it. Authoritarian parents require their children to obey themselves and act according to parents' wills, while their children's freedom is limited. Parents hope that their children will grow up in accordance with the development blueprint they have designed for them, and they hope to supervise all their children's behaviors. The relationship between them and their children is unequal.

If modeling parenting styles with Baumrind's theory, the Chinese parenting style is often described as authoritarian and restrictive, composed of parental demands and control (Chao, 2001). And many tests have shown that Chinese parents did get significantly higher scores on authoritarian than European-American parents in the test. (Lin & Fu, 1990). However, there is a doubt whether this western system is suitable for Chinese society. Although this model has gained widespread popularity among researchers in the western worlds, it still cannot be applied to all societies. Because Chinese social and cultural backgrounds, including cultural traditions, social systems, productive forces development levels, values, and codes of conduct, are very different from those in the West, the parenting methods and concepts are also very different.

Also, one obvious paradox is about the academic performance of children. In the study of parenting style and children's achievements, authoritarian style is often linked with low academic achievement in European-American samples. While Chinese students who are under "authoritarian and controlling" parental behaviors usually have good or even better school performance than European-American students. (Sue & Abe, 1995). Some researchers try to explain this paradox by asking the students to score their parents according to Baumrind's theory. The result was that Asian students tend to describe their parents as authoritarian while they had the highest grade-point averages. (Dornbusch et al. 1987).

More studies from Chao (2001) also confirmed that Baumrind's model cannot fit precisely in the Asian situation. Chao points out that the Chinese parenting style's high score of authoritarians is not the same thing as European-American samples due to the different cultural context, purpose and implementation. In Chinese culture, the authoritarian parenting style includes control and governance, which are regarded as the role responsibilities or requirements of parents, and "very involved care and concern for the children". Also, as mentioned above, parents take care of children in all aspects and sometimes even spoil their children while they are highly strict and demanding in the children's grades and achievements.

Therefore, the Chinese parenting style cannot be simply labeled as authoritarian, as this theory does not fit Chinese society. Chao (2013) illustrates that although the Chinese parenting style has some similarities with authoritarian, the emotional climate is quite different. While authoritarian is filled with rejection and hostility, Chinese parents show warmth, love and concern for their children. Even tiger parenting that includes high levels of hostility also includes much higher levels on positive dimensions such as warmth and reasoning, compared to authoritarian parenting. (Kim et al. 2013). Some researchers have proposed new models. Chao (2000) concluded the Chinese parenting style as training, emphasizing parental willingness of sacrifices and children's academic achievement, which is typically applied to most Chinese parents.

In the empirical study of Zhang et.al (2017), they proposed a parenting type that may be specific to Chinese culture: the high-level undifferentiated parenting type, characterized by high scores on all dimensions. According to this study, parents in this group are both supportive and harsh, highly involving in their children's daily lives. Parents exerted higher levels of parental restrictions or supervision and harshness than authoritative parents, and compared to authoritarian parents they show more warmth, inductive reasoning, encouragement of independence and achievement. This high-level undifferentiated parenting style was distinct from other subtypes but like a combination of both "authoritative" and "authoritarian." In addition, the adjustment results of adolescents with high-level undifferentiated parenting are similar to those of authoritative parenting in the research. They are also higher than the sample means in academic performance and social preferences even with high levels of harshness.

To summarize, the Chinese parenting style has its distinct characteristics. And there are some literature show that it is not detrimental or even beneficial for Chinese children. (Li et al. 2010). But is it a good or appropriate parenting style for all children because of the child's success? Next part this question will be discussed based on child's rights perspective.

3. Chinese style of authoritarian parenting and child's rights

The convention of Child's rights is set to ensure children's best interests and fullest development. It is of great significance to the evaluation of any actions concerning

children. Many countries have realized its importance and thus in 1989, the convention was established. And China also joined the UN Convention on the rights of children (UNCRC) in 1990. Due to the nature of the child's rights and the purpose of the UNCRC, evaluating the Chinese parenting style based on this is a feasible way.

3.1.Does the best interest of child equal the success of child?

Article 3 of the UNCRC states that in all actions concerning children, the best interests of the child shall be a primary consideration. There are different understandings of what is the best interest of children in different eras and different cultural backgrounds. In some developed countries, more attention is paid to the independence and individuality of children's rights, so the interpretation and application of this principle are more inclined to the development of children's personality. And to Chinese parents who think they are responsible for children's prospects, encouraging children to maintain great academic performance is best for their children. (Wang, 2013).

Countries apply the principle of best interests of the child according to their own national conditions, resulting in different standards for the application of this principle in different countries. When asking why Chinese parents push their children to work harder or why they take their children to many after-school classes, they always say it is for the best interest of their children. Parents will often say to their children: Only by studying hard can children get a decent job and live a good life in the future. It may sound reasonable since parents are making beneficial decisions for children's future development, but these decisions may be against children's wills or are detrimental to children in other aspects.

American scholar Katherine Bartlett believes that the so-called principle of the best interests of the child is nothing more than an empty drum and can carry any subjective opinions and value judgments in the name of the interests of children. It is said that the best interests of children is a rather vague concept with very large uncertainties. Therefore, it is really difficult to give an accurate definition of the best interests of children. It is true that children should be educated by parents and parents are responsible for children's development. But parents cannot oppressively regulate children's lives with what they think is correct, otherwise, they will use the children's current life as a tool for their future lives, and they will sacrifice the children's nature, joy and happiness. (John, 1994).

The principle of least detrimental can also be applied to this when the best interest principle is abstract. It emphasizes the exclusion of some options in the relevant plan, and there is consistency between the principle of least detrimental and the principle of best interests of the child. Harm not only refers to physical injury, but also includes ideological, cognitive, and emotional aspects. (Sun, 2014). In the conflict between parental rights and child rights, from the perspective of the status of the subject of rights, children are relatively in a disadvantaged position, which means that when resolving conflicts between children and their parents, parents should try their best to choose a

plan that will harm the child the least. Applying this principle to the impulsive after-school classes of children, it is not sure whether these classes or activities can bring benefits to them, but if children feel the heavy pressure or burden, these classes should be canceled.

Today, parents are asking children to sacrifice their present happiness to realize a future that a child cannot understand and is forced to accept it based on the description and requirements of adults. The underlying logic behind this is that I do my best for you, so you should listen to me. In the adult world, children are considered as immature due to a lack of social experience, so they cannot make better choices for themselves but form some bad behavior habits. But it does not seem to constitute a sufficient reason for "you should always listen to me". (Wang, 2002). There is no logically necessary connection between the two. It has become a universal notion to deny children's rights claims with adult's subjective goodwill, which shows that it is not only very necessary to discuss and confirm children's rights in China, but also very urgent.

3.2.Does right to participation disrespect the responsibilities, rights and duties of Chinese parents?

The article 12-14 of UNCRC all supports children's freedom to thoughts expression and to participation, which potentially undermining the power of parents to make decisions on their children's behalf. In real life, the ability of children to exercise the right of participation is often limited by psychology and intelligence, and their passive position in the society leads them to be dependent on the will of adults, resulting in passive participation, which makes the right to participation of children not well realized. (Archard, 2014). Especially in China, a country with thousands of years of history of patriarchy, children's rights of participation and autonomy are hardly guaranteed in family and society. It is a kind of parents' responsibility to make decisions for children in the conventional parenting style in China.

The Convention on the Rights of the Child attempts to balance the conflict between children's rights and adult rights through a series of principles, such as the principle of respect for children and the principle of children's best interests. Respecting children means acknowledging that children and adults are equal in status. Due to its natural disadvantaged position and the influence of historical traditions, parental rights often override children's rights. However, McGillivray (2011) states that if parents have higher rights than children, children cannot have an equal status in the family and of course they cannot have the rights promised by the Convention.

If carefully examining the nature of parental rights, it is found that the so-called parental rights are the interests of parents in the treatment of children. Locke believes that it originates from "patriarchy", that is, the interests of parents. In practice, it will inevitably cause damage to children's rights. Therefore, Locke associated rights with the performance of parental responsibilities and believed that "parents' power over their children stems from their inescapable responsibility-the care of their children." Today,

the concept of 'parental rights' is no longer popular; it should be said that it is parental responsibility rather than right. (McGillivray, 2011). In a word, parents' rights over their children stem from their obligations—they have the obligation and responsibility to discipline and nurture children before they are minors, but parents do not have absolute, arbitrary control over their children. Article 5 also states parties shall respect the responsibilities, rights and duties of parents to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

Therefore, with children growing up and their minds getting mature, parents should give more respect for their opinions. And children have their right to say no when their parents have unreasonable plans and right to participate in the decision when it is about children themselves.

3.3. Is it wrong to push children to develop to their fullest potential?

As mentioned above, many Chinese children are sent to have extra classes by their parents after school, either for improving their academic performance or learning another skill like painting or music. Many surveys have shown Chinese parents' and children's enthusiasm for after-school classes. The Chinese Academy of Educational Sciences has released a survey data, 87% of parents agreed that children participate in after-school classes and 65.6% of urban children participated in it. For pre-school children, 76% of urban children aged 5-6 and 61% aged 4-5 take interest classes. Also, according to Ma and Zhang (2014) who choose 300 students and 180 parents, 77% of students choose to participate in English tutoring, while 47% did so due to their parents' strong will, 40% thought it was necessary and had extra classes willingly. As for parents, 21% of them believe that it is necessary to participate in English extracurricular tutoring classes, that their children cannot lose at the starting line, and 57% of parents think they will choose tutoring classes based on their children's conditions. 68% of parents believe that English extracurricular tutoring classes are more targeted, more flexible than school teaching, and can improve their children's English performance faster. In short, most parents hold a positive attitude towards extracurricular tutoring classes and other surveys also confirm this conclusion.

Having children participating in extra classes is inevitable to deprive children of their free time for leisure and play. Still, parents claim that it is for the children's future development. The Article 29 of UNCRC, which states that the education of the child shall be directed to the development of the child's personality, talents and mental and physical abilities to their fullest potential, seems to support this opinion since those extra classes aim at developing children's art or intelligence potential. However, this parenting behavior just neglects the irreplaceability of the play and leisure time to children. (Lester & Russell, 2010). Education compresses children's playtime and space in the name of "good for children". This kind of behavior is subversion and destruction of children's childhood and a kind of utilitarian or instrumental predation of children.

At all stages of human development, games play an important role. This is especially true in childhood. For children, games are their unique way of learning. Lester and Russell (2010) illustrate that in games, children can learn actively and express their ideas creatively. The positive effect of games on children's physical and mental development has also been generally recognized. The article 31 of the UNCRC also states that "states parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts." However, In the cultural traditions and habitual concepts of Chinese society, games and learning seem to have always been opposed. Children's right to play is even more unfamiliar and inconceivable to the Chinese people because of the qualitative nature of the game. (Liu, 2014). The descriptions of "Achievement is founded on diligence and wasted in play" reveal it. Under the influence of traditional culture, Chinese people regard games as damaging their studies.

The conflicting dilemma of children's play rights in education shows that it is not easy to integrate play rights into education in a true sense, but it is not impossible. The fundamental purpose of education is to cultivate people and promote the development of children's physical and mental health. The United Nations Convention on the Rights of the Child describes the purpose of educating children as follows: "States parties agree that the purpose of educating children is to fully develop children's intelligence, personality, and physical and mental abilities." And children's play, as described before, is an essential way for them to develop intelligence, personality, and physical and mental abilities. That is, play is also a way of education and parents should recognize its importance.

The inherent nature of child development requires parents to respect and protect child development instead of infringing upon it and requires education to cooperate with the inherent nature of child development and promote its full development. Parents cannot ignore the internal process of child development and arbitrarily make legislation for children's development. Psychological research has repeatedly confirmed that games are not only subjectively needed by children, but also play a huge role in the development of children's physical, cognitive, emotional, social and other aspects of physical and mental quality, and education promotes individual development. (Scarlett et al. 2004). If we say that for adults, games may mean a kind of leisure and pastime outside of work and can achieve the effect of harmonizing the body and mind. For children, especially young children, play is a kind of "work", a basic activity, and an indispensable life experience in the development of children.

And also, part of the meaning of children's rights begins with adults' care and love for children, so rights are used to delimit children's inviolable scope and areas. If education deprives children of the right to play and entertainment in the name of love, in the name of the future development of children, it has basically lost the emotional foundation of love and warmth based on it. Secondly, considering the close connection between play and children's lives and the importance of play to children's development, respect for children's right to play can truly reflect the love and concern for children.

The article 29 should not be the reason against children's play. Actually, the freedom of play guaranteed by children's right to play is essential to children's physical and mental health, to maximize the physical, mental, talent and personality potential of each child. Therefore, children's right to play and education are the same in their fundamental purpose. Education that truly takes child development as its own goal should respect the right to play that also aims at children's development, that is what Chinese parents should know. Although extra classes can be helpful, it cannot replace play.

4. Modern parenting patterns

Although the Chinese parenting style seems to have a lot of shortcomings, it is changing and improving. Parenting style can be influenced by many factors. The national policies, social context, development of media, parents' education level and globalization can have a profound impact on parental beliefs and methods. As a group that grew up after the first generation of reform and opening up, the post-80s and 90s, who are the main childbearing group nowadays, have experienced quite different social context and thus have different characteristics from those born in the past in terms of values, morals, and views on marriage and childbirth.

4.1. Change of social context.

In the past, the teaching materials of Chinese old-style education are used to be limited by the educational policy of "loyalty and filial piety, based on the study of Chinese classics and history". They are severely divorced from the reality of students and it is almost unchanged from generation to generation in a "millennial" way. (Duan, 2014). The youngsters are being educated by their parents and teachers with the traditional theory like the Confucianism.

However, since the 1980s, China has adopted a more open and globalized policy. With frequent mutual communication with other countries, China have absorbed many different cultures. Under the tide of globalization, China's education, including family education began to embark on a journey of modernization and globalization in an all-round way. (Wang et al. 2019) Educational globalization is manifested in several aspects such as educational resources, educational concepts and methods. In the process of the transformation of Chinese educational concepts from classical to modern, advanced Western educational theories have played a pivotal role. Some western ideas such as "child-centered theory" and "learning by doing" have been widely disseminated and widely accepted by young parents and children in China, especially after the Ministry of Education has successively promulgated opinions and outlines on mental health education for children. It requires both teachers and parents to attach great importance to children's mental health, dignity, the shape of personality and their own wills. Parents are convinced to use a more positive parenting style and offer more care to their precious children.

In addition, in terms of parenting methods, young parents nowadays rely more on new media such as the Internet. With the rapid development of the current media, scientific education methods have been widely publicized and disseminated. At the same time, the whole society, especially the kindergarten's guidance on family education and the in-depth development of home education, has made a great contribution to the improvement of parental parenting methods, and improved the quality of family education.

Wang et al. (2019) conducted a survey to explore the changing trend of parental rearing patterns of middle school students at different time points. The results show that comparing 2009 with 1999: the excessive interference of mothers in protection and severe punishment decreased the most. On the whole, compared with 1999, the negative parenting style perception score decreased in 2009. From the changes in the past 10 years, it can be seen that with the passage of time, the adoption of negative parenting methods by mothers has decreased significantly, especially in the areas of beating and scolding children, tantrums, disrespect, and incomprehension to children for no reason. Wang's study shows positive changes in family education and parenting style. The tide of globalization and the convenience brought by the internet all contribute to it.

4.2 Higher average education levels of parents.

Many studies have proved that parents with good educational levels may adopt a more democratic parenting pattern and use more positive parenting methods. (Fox et. al, 1995). The higher the education level of the parents, the more favorable it is to form a positive parenting style; on the contrary, the lower the education level of the parents, the more negative parenting style is. (Davis-Kean et al, 2005).

Nowadays, most young parents generally have a higher educational level and cultural quality. According to the report from the National Bureau of Statistics of China, in 1982, the national population with high school education and above accounted for 7.2% of the total population, and in 2018 it increased to 29.3% (with a base of 1.4 billion in total). In particular, the proportion of the population with a college degree and above has increased significantly. In 1982, the proportion of the population with a college degree and above was only 0.6%, and in 2018 it reached 13.0%. This data can roughly demonstrate the education level of Chinese youngsters. Since most of the young adults in China have a higher level of education and have accepted more new knowledge and new ideas than the past, they have more independent ideas and attitudes in educating their children, and behave more scientifically, more democratically and more humanely. They understand the knowledge and experience related to the scientific education of their children, and their parenting style is also changing. Therefore, most young parents in China tend to adopt more positive child-rearing practices. Although they still emphasize the significance of academic performance and achievement, they do respect children's wills and their freedom in their spare time. All these changes have a positive effect on the modern Chinese parenting style.

5. Recommendations

The changing trend of the Chinese parenting style is favorable, but it still needs improvements. Although Baumrind's theory does not fully fit the Chinese parenting, "authoritative" is an ideal parenting style. The main differences between Chinese parenting style and authoritative style are respect and control. Parents should learn to give more respect and autonomy and less control despite this typical Chinese style stems from a specific cultural background that does not encourage them. To achieve that, raising parents' awareness of children's rights is an effective way.

On the whole, the state and all social agencies have the obligation to promote children's rights and cultivate children's rights awareness of both parents and children, and the state has the primary responsibility. If parents deeply understand the child's rights, they would take it into consideration when making decisions about children and carefully choosing parenting methods. Duan (2014) illustrates that the children's rights education includes the general public at all cultural and educational levels, including all the people who can take action to protect children's rights and have propaganda and promotion campaigns to pass children's human rights information to the people necessary for their will and influence.

Children's rights education is also important for children. The subject of rights must first know their rights can they develop the habit of actively defending and exercising their rights. Children's educators and social workers and parents must first receive education on children's rights and develop the concept of consciously respecting children's rights. Only then can they consciously respect children's rights in the process of dealing with children and help children form a correct rights concept.

Regarding schools as the main front of children's legal education and including legal education in children's compulsory courses. Schools are important places for children to learn and socialize and are conducive to economically and effectively carrying out legal education on a large scale. First, train teachers on legal knowledge. Teachers are the main force in the education of the rule of law for children. To ensure that teachers can play a leading role in education, teachers need to be trained. Second, determine the content of legal education. The content of education should match the age and maturity of children so that children can understand their rights and obligations, and be able to predict the consequences of their actions; let them know that when their legal rights are violated, they should How to protect their rights and interests. Third, organize various forms of legal education activities. Such as moot courts, role-playing, lectures, etc. Finally, play the role of teacher groups. On the one hand, teachers are the subject of mandatory reporting obligations. Teachers should promptly report to the public security organs when they discover that children have suffered or are suspected of having suffered domestic violence. Children's help should be protected and assisted within their own capabilities; on the other hand, Improve the home visit system, learn about children's families through home visits, and establish student files.

For parents, the state should set up parent schools and courses for them to teach the correct guidelines for family education. The courses will convey a happy attitude of educating their children to parents through simple and systematic education and let them say, "How to combine 'love' and 'strictness', know that educating children does not conflict with autonomy. At the same time, the guidance time should be flexible and diversified, and home guidance can be provided when necessary. Schools for parents should develop children's education consulting services, providing relevant information, answering questions, and guiding education methods; often invite family education seminars to let those who succeed in family education teach their experiences; regularly issue publicity materials to parents, which is also a good way of family education for children Propaganda methods. Propaganda materials should meet the local reality and the needs of parents. For example, the materials can include knowledge and methods of raising children. Parents can also be provided with some practical educational materials, such as nursery rhymes, stories and so on.

In view of the current characteristics of parents who like to use the Internet to learn about parenting knowledge and parenting methods, the state authorities should improve the network construction of family education and scientifically standardize the content of network media. In view of the strong ability to accept new things and open-mindedness of young parents, the national society should encourage the development of the online family parenting consulting industry and making the most of the new media, such as the short videos that people can watch on the bus.

The development of family education and child's rights is inseparable from the support of schools and society, and it needs the coordination and cooperation of community workers, preschool teachers and parents. The national society should coordinate, mobilize, and utilize various social resources to promote the development of early childhood education and provide early care and education services and rights education for children and parents.

6. Conclusions

In conclusion, the Chinese parenting style is a special type that stems from the specific cultural background and social context. It is not as hostile or restrictive as some western studies state, but it is not perfect either. It has some advantages like a high level of warmth from parents and encouragement of achievements, but it also sometimes pushing children too hard in the name of best interests of them. Whether it is the conflict between children's abilities and rights or the conflict between children's rights and parental rights, the resolution of this series of contradictions should be measured by the development and happiness of children. Any act that deprives children of the rights of the present under the banner of "future" is a violation of children's rights. This is what Chinese parents should remember in their family education. Clearly, this style is formed due to some historical reasons and social norms, but it is improving.

Family autonomy is considered as a fundamental principle of a free state under the rule of law, child-rearing is considered as a purely internal family affair, and China used to adopt a non-interference (or least interference) attitude towards parenting. However, without exception, modern countries have abandoned non-interventionism and turned to state interventionism, intervening in children's upbringing in family in accordance with the law and assuming the obligation to protect children. Which naturally includes taking measures to promote the awareness of children's rights in the whole society (including the family as a social component unit). In order to protect children's rights and realize the best interests of children in China, the state should set up the concept of "doing something" in constructing the culture of children's rights, instead of "doing nothing".

The UNCRC is a clever guidebook for improving the Chinese parenting style. The state should take active intervention measures to remove the conceptual barriers of constructing the culture of children's rights and prevent its further encouragement on authoritarian style. On the other hand, measures should be taken to integrate various resources, mobilize all forces to increase investment in children's rights education in the whole society, and actively cultivate children's rights awareness of both children and parents.

The close cooperation between family education and social education is imperative. First, popularize the theory of parenting style to the society and parents, and strengthen the research on the theory of family education and child's rights. Second, the society should give support to family education and provide guidance to parents. Both parents and children are on equal footing and should learn to respect each other. Children should be educated in a scientific way. Thirdly, rights education for minors is the responsibility that parents and teachers should fulfill. At the same time, parents should improve their own legal and child's rights concepts. Through an in-depth understanding of it, parents can promote the formation of scientific educational concepts and fulfill their educational responsibilities.

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