

## The Communication of the Tusi System and Confucianism in the Dai Area

Qiuying Zhang\*

Yunnan Open University, Kunming 650500, China

\*Corresponding author: 61330531@qq.com

**Keywords:** Tusi System; Dai Nationality; Confucian Culture.

**Abstract:** The Tusi System is a system in which certain feudal dynasties are in a unified territory, that is, mainly inhabited by ethnic minorities in the south, and adopted a system different from that of the Han area. In the implementation of the Tusi System of the Yi people, the central government vigorously promoted the “educationalization” and “culture and education” policies, and promoted the Confucian culture to the Yi people through separate Confucian education. At the same time, the social structure and culture of the Yi people are conducive to the spread of Confucianism. The spread of Confucianism and the recognition of Confucianism by the Yi people are an important guarantee for the Tusi System and a prerequisite for the stability of the Yi region during the Yuan, Ming and Qing Dynasties.

### 1. Tusi System and Tusi Culture

The Tusi System originated from the shackles policy, and the general principle of its governance is that “the road lies in Jimi”. (“History of the Ming Dynasty”) “Jimi” was a relatively loose national policy pursued during the Qin and Han dynasties, i.e., mainly to appease enemies coupled with military force. With the strengthening of the centralized system, the easing has gradually become tougher, and finally evolved into the Tusi System with strict management rules. It can be said that the Jimi policy is the prototype of the Tusi System [1].

Tusi System began in the Yuan Dynasty, perfected in the Ming Dynasty, and declined in the Qing Dynasty. The Tusi System is a system in which certain feudal dynasties are in a unified territory, that is, mainly inhabited by ethnic minorities in the south, and adopted a system different from that of the Han area. Its main content can be summarized into two aspects: on the one hand, the leaders of the various ethnic minorities or tribes attached to the central dynasty were given the name of fame, the pet, so that they still managed their original jurisdiction according to the old customs, that is, indirect rule over the ethnic areas through the indigenous leaders; On the other hand, the heads of various ethnic groups or tribes must obey the leadership of the central dynasty and obey the drive, and must hand over the amount of tribute on a regular basis, that is, assume certain political, economic, military and other obligations [2].

This is a more tolerant political system, reflecting the harmonious relationship between the ruling nation and the ruling nation in feudal society. This has positive significance for political stability, economic development and cultural integration. The Tusi System is a concentrated expression of the integration of two cultures in the political system: one is the culture of the minority areas, and the other is the Confucian culture of the Central Plains advocated by the Central Dynasty.

Tusi System has established a strict ruling body and formed a relatively complete management system. Governing the political, economic, cultural, litigation, and punishment of the jurisdiction. Politically, relying on the feudal dynasty, enshrining the hereditary, dividing the border and dividing the country, and implementing the system of military soldiers in the military, organizing the serfs into military officers in the form of official land and military service, maintaining the rule of the local officials and the levy for the dynasty. Economically, the local officials are the highest owners of the land under their jurisdiction, and they are engaged in economic exploitation such as labor rents and physical rents. In terms of cultural education, the Confucianism is studied while inheriting

the culture of the nation. The Tusi System plays an important role in the cultural construction and dissemination of ethnic minority areas, affecting the customs, ritual culture, architectural culture, and religious culture of ethnic minority areas. Therefore, the Tusi System reflects a unique toast culture [3].

## **2. Tusi System and Confucian Culture in the Dai Area**

The unity of Tusi System and Confucian culture in the Yi area. Mr. Yu Yingshi pointed out that the real soil on which Confucianism relies is the ancient clan society with blood relationship as the link. It is in this soil that a series of institutional arrangements of Confucianism show its practical significance. Since the Han Dynasty, Confucianism began to connect with the actual social and political system at that time, and truly completed the law of transforming some of the main theories of Confucianism into actual social and political systems, as well as the moral norms that all members of society must follow. From then on, Confucianism is no longer a simple doctrine of ethical morality and political ideals, but at the same time has a role in the social system, and is regarded as the classic by most of the Central Plains rulers. The content of the Confucian doctrine is important to the ancestral sect, to the French martial arts, to admire the “ritual music” and “benevolence and righteousness”, to promote the self and the people, do not want to do it, do not apply to the “loyalty and forgiveness” and unbiased, unbiased “The mean” thought. Politically, it advocates “rule of virtue” and “benevolent government”. In education, it advocates “having no education and no class” and attaches importance to the cultivation of civilian education and ethics. The most important thing about Confucianism is advocating benevolence. The social structure of the Yi people in the Ming and Qing Dynasties was a clan society with blood relationship as the link, which was in harmony with the social structure in which Confucian culture was dependent. The Dai nationality in the Ming and Qing Dynasties had established a feudal lord system on the basis of rural communes. The landowner, known as the “calling the film leader” and “calling the squad”, is the feudal lord. He distributes the land to the peasants of the villages, but the peasants bear the corresponding servitude and tribute. The rural commune is a rural commune with regional organization based on blood relationship. There is a relatively strict organization within the village community. The village community has a head person and is called “the father of the village” and “the mother of the village”. They served the feudal lords, levied various tributes and labors for the feudal lords to manage the village affairs and the lords, and were sealed by the feudal lords as “biao”, “zha” and “first”. The Tusi System of the Yi people in the Yuan, Ming and Qing dynasties was appointed by the Central Dynasty to “localize the film” to achieve the goal of “controlling the country”. This kind of rural commune with regional organization based on blood relationship of the Yi people provides a suitable soil for the growth of Confucianism, which is conducive to the spread of Confucianism in the Dai area. In addition, the prestige of “calling the film leader” and “the father of the village” and “the mother of the village” is even more conducive to the spread of Confucianism [4].

In the internal operation mechanism of the Tusi System in the Yi area during the Ming and Qing Dynasties, the education of Confucianism must be part of the routine work. In the establishment of the Tusi System in the Yi nationality, on the one hand, the feudal central dynasty should rely on the influence of the local officials in the ethnic areas and the clan power to strengthen the rule of the Yi area and safeguard the unity and stability of the country; On the other hand, the local officials used the title and rights given by the central dynasty to manage their national affairs, shock the people, and consolidate and improve their status. As the ideological foundation of the feudal dynasty to implement its own rule, Confucianism will also be spread in the implementation of the Tusi System, so that the Yi people can identify and accept the ideology and culture advocated by Confucianism. In this process, we must pay more attention to the influence and influence of the local officials in the ethnic areas, and the enlightenment of Confucian culture as an integral part of the routine work.

The cultural aspects of the Yi area have elements that are mutually supportive of Confucianism. After the introduction of Nan Buddhism into the Qiang area, it became the main spiritual pillar of the Yi people. The Southern Buddhism thoughts infiltrated into all aspects of the Yi society,

especially the influence of ethics and morality. Southern Buddhism advocates tolerance, to treat others kindly, to unite and help each other, to respect the old and love the young, to get along with each other and so on. The teachings of Buddhism in the South have similarities with Confucianism in many respects, especially in terms of ethics. This is a phenomenon of cultural isomorphism, which provides a good social environment for the spread of Confucianism in the Dai area. This is also the ideological and cultural basis for Confucianism to spread in the Dai area. In this way, the infiltration of Confucianism in the Qiang area can be said to be quiet and silent.

### Three, the Mechanism of Tusi System and Confucianism Culture Communication in the Dai Area

From Yuan to Qing, the Central Dynasty began to cite the local officials for ethnic minorities. In order to prevent “immediate changes”, the method of granting the name of Juelu was used to favor the minority areas. “Ming History Yunnan Tusi Erqichuan, Ping Myanmar” contains: (Hongwu) fifteen years, the soldiers under the Yunnan, enterprising Dali, the next gold teeth (press; today Baoshan). Ping Mian (according to: today's Luanchuan County) and Jindiao soil area, Tu Man Si Lufa (according to: Si Shiyuan for Luanchuan Road about the current land of the Ruili County, the Yuan and Ming have merged with Pingmen Waiting for Ludian) to hear the fear, squatting. Because of the establishment of the Myanmar ambassador, the ambassador of the ambassador, and the tribute to the ambassador of the sect of the sect. The Suichuan Pingmin Military and Civilian Xuanwei Envoy ... life (Lunfa) and the land of Tongchuan. “ {Luchuan, first in Mammoth (now Ruili), later built in Zhelan (near Nankan), the largest of its territory, including the entire western Yi nationality }

“Xinyi Yunnan Tongzhi” contains: the deputy Xuanfu Division of the Department of Management, “the area is 50 miles from the east to the Haiba River, 120 to the south of the Tongbi Pass, 80 to the west of the Stone Road, and to the north of the Wanshuiguan 7 Ten miles.” Lishan County, which was the fifties of Dehong Autonomous Prefecture, has been incorporated into Yingjiang County. “Ming Shi Yunnan Tusi Yi Meng” contains: “Meng Biao, very famous Meng Xi. ... Yongle three years to return, set up Meng Yufu, Li Yundu Division, with the Emirates knife as a prefect, to the seal of the crown. When the knife mourns people to come to the DPRK, please set up a police station, and the old office will send a gold sixty-two. In the past six years, the Tokyu knives handed over the brothers' knives and gold and silver wares. The Ministry of Rites said: “Knife martial arts to attack the neighbors, fraud? Insincere, but it is a tribute. The Emperor said: “Banyi can repent and blame, and the past is not enough. Life-giving and cashmere koi. After that, the tribute is as usual.” [5]

The appointment of a local official to govern the affairs of the region takes full account of the customs and cultural characteristics of each ethnic group. This is conducive to the inheritance of the national culture, to the stability of the nation, to the unity of the country, and to the tolerance of the ruling nation to the culture of the ruling nation. In addition, Tusi System is also conducive to the spread of Confucian culture in the Central Plains in various ethnic minority areas.

Judging from the history of the evolution of world ethnic relations, there are two situations in the integration of ethnic groups: one is to use political coercion to integrate one nation into another, called assimilation; one is to integrate a nation through another process through the process of economic culture, called integration. The implementation of Tusi System has both mandatory assimilation and natural integration. By enforcing the policy of “education” and “culture and education”, the ethnic minority culture, of course, includes the assimilation and integration of the Dai culture and the Confucian culture of the Central Plains [6].

In the Ming Dynasty, after the use of force to calm down the ethnic areas, a policy of “educationalization” was put forward. For example: the first year of Hongwu, the general of Liao Yongzhong of Guangxi, the Guangxi, Ping Zhang Yang, and Zhu Yuanzhang said: “It is very difficult to rule, and when it comes to the army, he begins to fear.” Shangyu: “Although people's sexual habits are different, their good intentions of life and death are not different. If you care for peace, you will be sincere, and you will be convinced that you are not happy.” In the second year of Hongwu, “the book of the Central Committee of the People's Republic of China: “Guangxi Zhuyu

is flat, it is advisable to move its people into the mainland, but it can be boundless.” Emperor: “Xidong is very noisy, and its people do not know etiquette, and then take it, the opposite is changed, and it cannot be lightly moved. Today, only the soldiers are guarding the key points, and the towns are obedient. If they are gradually educated, they will be self-important. After a few years, they can be good people, why bother to move.” The Ming Dynasty’s policy of “education” will inevitably spread to the Yi area [7].

In order to implement the “educational” policy, the Ming Dynasty adopted corresponding measures. First, the children of the toast can enjoy the preferential treatment of entering the highest school of the country, such as the “Ming Taizu Record” 222 volumes, Hongwu twenty-three years five The month has been printed: Zhu Yuanzhang Guozijian: “This year, the southwestern tribes of the local tribes sent their children to the DPRK, and they sought to enter the Taixue. Because of their righteousness, they asked for their kindness, and they were good at training, and they did not live up to the hearts of others.” After the completion of the course, some inherit the position of the toast. According to the Wanli “Yunnan Tongzhi” eleven volumes, the characters contained: Yunnan North Shengzhou, Tai Xue Xuecheng after the attack. The toasts cultivated by the Ming government will be influenced by Confucianism, ideology and culture, and will spread the Confucian culture they have learned in a subtle way when managing their own affairs. Second, establish Confucianism in the Tusi area. “Ming Taizu Record” 239, Hongwu 28th June, Shen, Department of Lili: “In Yunnan, Sichuan, the local officials, all of them studied Confucianism, and selected their younger brothers and sisters to teach them.” Third, the compulsory toast should be enrolled in the school. The Ming government pays special attention to the education of the heirs of the toast, and has made mandatory provisions that are not allowed to enter the school.

The facts of these measures have achieved obvious results. The Ming government has guided the Tusi to learn the Confucian culture of the Central Plains, promoted the development of cultural undertakings in the Qiang area, and changed some backward customs.

The Qing government adopted the policy of “culture and education first”, and advocated and even forced the children of the toast to enter the study ceremony to achieve “the Confucianism is prosperous, and the vulgar gradient”. (Qing history draft. Zhao Tingchen biography). Many toasts have been familiar with the history of the classics, and even have works. In the late Qing Dynasty, some toasts went abroad and took capitalist culture. Please ask the government to broaden the study of socialism. “History of the Qing Dynasty. Election 1”, the provinces and counties of the provinces set up the righteous school, to “teach the cold child, or Miao, Man, Li, Yao children show different.” Qianlong twenty-eight years, Chen Hongmou for the Ministry of the Book in Yunnan, there are more than 700 schools of Liyi, so that Miaomin can learn and teach books. (The Qing Dynasty manuscript. Chen Hongmou Chuan”). The Qing Dynasty adopted a “ritual” probation policy against the southern Yi people.

The toasts are at the top of the society and are the spokesmen and advocates of the local elite culture. In the ethnic areas of the barren land, their words and deeds and values lead the development of regional social culture. In the Ming and Qing Dynasties, the “educational” policy was adopted, and the toasts were carefully cultivated to encourage them to learn the Confucian culture of the Central Plains. After the inauguration of the position of the toast, the toasts who had achieved success in the management affairs gradually formed a social tradition of inheriting the Confucian culture of the Central Plains.

#### Four, Examples of the Confucianism in the Yi Nationality

Confucianism can be embodied in the ceremonial instruments enacted by the Tusi regime. In particular, the essays of ethical preaching are typical “The Tusi’s Admonition to the People”, “Grandfather’s Teaching of the Grandson”, “Learn the Son’s Reasons”, “Teaching Women to Be a Daughter-in-law’s Etiquette”, “77 Principles for Women”, “Heirloom Training” and so on. For example, in the “Teachers’ Respects for the People” preserved by the Xishuangbanna Dai people, there are many public moral requirements for “nothing to do, not to do, not to do, not to do”. The most important thing is that the interaction between people is the most important thing. Speaking of faith, honesty, integrity, friendship, mutual help, you can’t cross the river to break the bridge, you

can't cross the ship and cut the ropes. If you have the grace, you will report it. Another example is "77 Principles for Women", except that women are required to do more work and talk less, and they must respectfully respect their husbands. They are not allowed to "hold the children to keep the fire pit" or "carry the children on the door of others", not allowed. Sitting with young men and women. "Heirloom ancestral training" stipulates: "If people love you, you should double your love; people hate you, don't hate people." "When people help you, remember to repay; when people reach for help, they must pull in time." "To learn all kinds of professional knowledge, don't make bad hearts." The disciplines and codes of conduct stipulated by these toasts reflect the blending of Confucian culture and various national cultures, and also strongly explain that Confucian cultural thoughts have deeply influenced the values and ethics of various ethnic minorities.

### **3. Conclusion**

The Tusi System is a system in which certain feudal dynasties are in a unified territory, that is, mainly inhabited by ethnic minorities in the south, and adopted a system different from that of the Han area. In the implementation of the Tusi System of the Yi people, the central government vigorously promoted the "educationalization" and "culture and education" policies, and promoted the Confucian culture to the Yi people through the Confucian education of "calling the film". At the same time, the social structure and culture of the Yi people are conducive to the spread of Confucianism. The spread of Confucianism and the recognition of Confucianism by the Yi people are an important guarantee for the Tusi System and a prerequisite for the stability of the Yi region during the Yuan, Ming and Qing Dynasties.

### **Acknowledgements**

This article is a phased achievement of the Youth Project of the 2018 Humanities and Social Sciences Research of the China Ministry of Education. The Project's name is "Study on the Social Interaction and Living Inheritance of Buddhist Murals in the Southern Part of Yunnan Province" (18YJC760129).

### **References**

- [1] Wu Yongzhang. "China Tusi System Origin and Development History", Sichuan Nationalities Publishing House 1988 Edition
- [2] Yang Shouchuan. "Yunnan Characteristic Culture", Social Science Literature Publishing House, 2006.
- [3] Fang Tie. "Study on the Ethnic Groups in the Southwest Frontier", Yunnan University Press, 2002
- [4] Zhang Xiaosong. "The development and changes of the local ethnic administrative system in Yunnan", Yunnan University Press.
- [5] Gong Yin. "Ming Dynasty Tongshi Tongyu in the Ming and Qing Dynasties", Yunnan Nationalities Publishing House, 1985.
- [6] Hua lin. "The Study of the Historical Archives of the Yi Nationality", Nationalities Publishing House, 2000.