

A Brief Study on the Relation between Jiang Liangfu's Family Origin and Zhaotong's Local Social Transition

Qiu Yonglei

Zhaotong University, Zhaotong City, Yunnan Province, 657000, China

Keywords: Jiang Liangfu; Master of Chinese Studies; Family Origin; Zhaotong; Social Transformation

Abstract: Mr. Jiang Liangfu is a brilliant star of Chinese culture in the long-standing cultural tide of our country. The reason why Jiang Liangfu became a famous master of Chinese traditional culture in the modern history of our country can not be separated from the edification of family culture and the cultivation of family. But apart from the family, another important reason for Mr. Jiang Liangfu's success is the trend of Zhaotong's social and cultural development. For Jiang Liangfu's family, it is possible to keep up with the development of the times, and thus promote the family's reputation and strength. Therefore, it is no accident that Mr. Jiang Liangfu can become a great nationalian. This paper mainly analyzes the development history of Jiang Liangfu's family and the internal relationship of Zhaotong's local social transformation, and analyzes that Jiang Liangfu can become the main relationship between Chinese scholars and family and local social transformation.

1. Introduction

Jiang Liangfu is one of the great Chinese scholars in the modern history of China. He was born in 1902 and was named Yinqing. Because of the influence of family culture, when he was young, he had a strong interest in the culture of science, and has been engaged in research related to science. Therefore, the success of Jiang Liangfu can not be separated from the strong cultural heritage of the Jiang family. In addition, Jiang Liangfu's life is a period of social turmoil, warlord separatism, war-torn, and extremely unstable. The reason why the Jiang family can last forever is closely related to Zhaotong's local social transformation. If the Jiang family fails to adapt to the development of the times and make corresponding changes, it will not be able to provide Jiang Liangfu with high-quality learning resources, and thus will not be able to promote it as a national academic master who influences the times.

2. Brief Analysis of Zhaotong Trajectory

According to the records in Shuowen, we can know that the surname of Jiang is transformed from the surname of Qiang. In addition, there is also a record of Jiang's surname in the Dialectics of Ancient and Modern Surname Books: "Jiang's surname comes from Emperor Yan and is born in Jiangshui because he thinks it's surname." The general meaning of the ancient Chinese prose is that the Jiang people are actually descendants of Emperor Yan. Because they live near Jiangshui, they regard Jiang as their surname.

In the pre-Qin period, Jiang people mainly lived in the arid eastern part of China, namely modern Lanzhou and Yinchuan. During the Han Dynasty, the Jiang family grew stronger and widened westward, and gradually entered the Central Plains. Until the Ming Dynasty, the Jiang family members had spread over many provinces in China, and their main population was distributed in Shandong and coastal cities. Among them, in addition to the rapid development of the family of Jiang, the government conscription is also one of the important reasons for the migration of the surname Jiang. Mr. Jiang Liangfu also mentioned his ancestral home in his "Four IEA", and according to the evidence of other historical materials, it can be confirmed that Mr. Jiang Liangfu's clan migrated from Zhao'an in China to Zhaotong.

After a long period of research work, after learning a large amount of historical data, I was able to determine the entire process of Mr. Jiang Liangfu's family migration to Zhaotong. According to the results of the study of Jiang's Genealogy, Jiang Zhengzhi is a large family in the eastern part of Fujian. During the Hongwu period of the Ming Dynasty, he was recruited into the shackles because of snoring. After helping the Emperor Hongwu to settle the war, Hongwu Emperor praised the achievements of the Jiang family. On the merits, the Jiang clan also took root in Yunnan. With the rise of population and the rapid development of society and economy in the late Ming Dynasty, the foreign Han people gradually entered Yunnan. However, because a large number of Han people occupied the land and living resources originally belonging to the Jiang family, some of the Jiang family gradually migrated to other areas in order to seek better development, and one of them migrated to Zhaotong, the ancestor of Mr. Jiang Liangfu. According to Mr. Jiang Liangfu's self-statement, in the early Qing Dynasty, his ancestors settled in Zhaotong, and were canonized as honorable and hereditary. It was the eighth generation that passed down to his generation.

To sum up, we can confirm that Mr. Jiang Liangfu's family migrated from Nanjing to Zhaotong and developed continuously in Zhaotong.

3. The Relation between the Social Development of Zhaotong in the Late Qing Dynasty and the Fate of Jiang's Family

Mr. Jiang Liangfu wrote in his forty self-narratives: "His family has lived in Zhaotong for seven generations. Through many years of operation, he has accumulated a lot of material wealth, and has become a famous family in Zhaotong. However, as a result of the Muslim ethnic riots, war ensued and eventually the family was in decline. According to historical records, in 1856, the Muslim national riots, the Qing government in order to suppress the Muslim nation, in Yunnan and other places for 13 years of war. Four years later, Wang Wangda, one of the leaders of the Taiping Heavenly Kingdom, imposed a policy of "distance and near vibration, and the states and counties successively martial law", further blocking the social and economic development of the Zhaotong area. The above two incidents also caused a major blow to Mr. Jiang Liangfu's family.

It was because of the social unrest in the late Qing Dynasty that the material wealth of the Jiang family that had lasted for a long time was destroyed. According to historical records, Mr. Jiang Liangfu's ancestors carried their families to avoid the war in order to save their lives. On the way to save the blood of the Jiang family, I decided to let my two sons find their own way of life, and they took their daughter to commit suicide. But when he was about to commit suicide, both sons could not bear it. Eventually, they abandoned suicide and fled with their sons under the dissuasion of their relatives and former refugees. Eventually, they survived with the help of relatives. When Mr. Jiang Liangfu was an ancestor, his grandmother, Yang Shi, was able to teach him well, to govern his family with benevolence and righteousness and morality, which was also an important factor for Mr. Jiang Liangfu to become a great scholar of Chinese culture.

In the atmosphere of traditional culture and the family of poetry and book, Mr. Jiang Liangfu's fathers read poetry since childhood and achieved excellent results in adulthood. It is conceivable that Mr. Jiang Liangfu, who was born in Shuxiangmen, accepted the orthodox education of Chinese culture from an early age. When encountering problems, you can ask the older generation for advice. Under the influence of family style, you will naturally choose the path of Chinese learning.

4. The Relation between Zhaotong's Social Transition and Jiang's Prosperity in the Early Period of the Republic of China

Due to the influence of long-term war, Zhaotong people are not bored and need to be flourished, and social development is in a downturn. However, since the war in the early Republic of China had ended, the social pattern of the turbulence in Zhaotong gradually became stable. The Jiang clan also confirmed that it had seized the opportunity to develop agricultural production and commercial trade in this period. Through long-term accumulation of wealth, it has gradually developed into a famous family in Zhaotong. In other words, the transformation of Zhaotong society in the early

years of the Republic of China was an important factor in the rise of the Jiang family.

There is a clear record in the manuscript that "the eldest son of the family is nine years old. After sensible, he found that the family has a large economic burden. The mother not only has to take care of the family's diet, but also suffers the pain of losing her husband every day. Sharing some housework. As time goes by, Nine-year-old goes out to do business and earns a certain amount of money, so that the mother and her younger brother have lived a prosperous life. When the mother was old and in danger, the nine-year-old cared for her carefully every day until her mother died. After the death of the mother, the mother's grave will be worshipped regularly every year. From the description of this passage, it is clear that Mr. Jiang Liangfu's ancestors attached great importance to personal character, especially to the respect and love of their elders. Of course, this is inseparable from the simple local customs in Zhaotong. Mr. Jiang Liangfu's ancestors grew up in Zhaotong, naturally influenced by the local traditional culture. According to historical records, Jiang Jiuling had two wives, namely, Yu and Yu, the first of whom was too early to die because of his death. The second wife, Yu, is also a good-natured, well-known person, and Jiang Jiuling's values are basically the same. When Jiang Jiuling went out to do business, he was "consistent and diligent, always consistent, although he was rich, he still did not change his ethos." Thus the family of the entire Jiang family had a sigh of anger, using traditional etiquette and rituals as The code of conduct of the tribe.

In the atmosphere of traditional culture and the family of poetry and book, Mr. Jiang Liangfu's fathers read poetry since childhood and achieved excellent results in adulthood. It is conceivable that Mr. Jiang Liangfu, who was born in Shuxiangmen, accepted the orthodox education of Chinese culture from an early age. When confronted with problems, we can consult the older generation. Under the influence of family customs, we will naturally choose the road of traditional Chinese learning.

The rise of the Jiang family is inseparable from social transformation. At the end of the Qing Dynasty, in order to save the dying, the Qing government, after hundreds of years of Qing Dynasty, determined to reform, which is recorded as the "New Deal of the Late Qing Dynasty". The main contents of the New Deal are as follows: (1) To comprehensively reform the education system, we must start from the needs of social development and establish an education system that can effectively promote social development; (2) Pay attention to the development of local talent training, and local governments can formulate according to the actual needs of local development. A targeted education program.

Although the reform work only delayed the time of the Qing Dynasty's demise, it still has a positive effect on Zhaotong and other cities in the country. If the Qing government does not implement the "New Deal in the late Qing Dynasty", the fate of Mr. Jiang Liangfu may change subversively, and the status of the Jiang family in Zhaotong will also change. In 1901, after receiving the order of reform, Zhaotong combined with the social situation at that time to create a school with a new era. Around December 1914, Jiang Simin, Mr. Jiang Liangfu's fourth uncle, was transferred to Zhaotong Second Normal College as president, laying a foundation for the development of the Jiang family. During his tenure as a school president, based on the Second Teachers'College, he continued to promote teaching experience to the whole teaching area, actively promoted the development of Zhaotong's local education, and trained a large number of practical talents for the whole Zhaotong area. As a result, the Jiang family has accumulated a lot of prestige in Zhaotong area, and the local residents all praise the Jiang family.

In addition, Mr. Jiang Liangfu's mother and his grandfather and others also developed after the implementation of Zhaotong's new education system. According to historical records, Mr. Jiang Liangfu's grandfather was also a famous aristocrat in Zhaotong, whose economic strength was the most prosperous period even surpassed that of the Jiang family. However, due to the failure of the family business, the family finally fell. Although the economic strength is no longer the same, the family members of Mr. Jiang Liangfu's mother's family also have high cultural attainments, and their conduct is correct and based on good.

5. Conclusions

Through the analysis of the relationship between Jiang Liangfu's family and Zhaotong's local social development, it is found that the reason why Mr. Jiang Liangfu can become a great scholar of Chinese culture is due to the influence of Jiang's family and social transformation. If there had been no war in Hongwu, the Jiang family would not have migrated to Yunnan, if the national economic development was slow at that time. The population of the country will not surge, and the ancestors of Mr. Jiang Liangfu will not have to move to Zhaotong. If there is no reform in the late Qing Dynasty, Mr. Jiang Liangfu's father will not receive a good education. And can be engaged in education and teaching work in the Zhaotong area, naturally, the fate of Mr. Jiang Liangfu will undergo subversive changes.

Therefore, the growth environment of a specific family and individual characters in the family is determined by the historical background of the times. Taking the development history of Mr. Jiang Liangfu's family as an example, it is clear that the social turmoil is fatal to a family. But the only thing that can not be affected is the excellent cultural heritage of the whole Jiang family. The profound cultural heritage is also the fundamental reason for the Jiang family to become a famous family in Zhaotong.

References

- [1] Xuan. Sinologists Gathered in Beijing Symposium Held to Develop Chinese Studies and International Cultural Dialogue [J]. *China & the World Cultural Exchange*, 2014(1):14-27.
- [2] Goldhill S. The Limits of the Case Study: Exemplarity and the Reception of Classical Literature [J]. *New Literary History*, 2017, 48(3):415-435.
- [3] Liu C P. Research on Web Application Technology for Building a Chinese-French Parallel Corpus of the Four Great Chinese Classical Novels [J]. *Applied Mechanics and Materials*, 2014, 473:206-210.
- [4] Guardé-Paz, César. Moral Dilemmas in Chinese Philosophy: A Case Study of the *Lienü Zhuan* [J]. *Dao*, 2016, 15(1):81-101.
- [5] Sun G Z. The economics of the division of labour in early Chinese literature: With particular comparison to the ancient Greek thought [J]. *European Journal of the History of Economic Thought*, 2016, 23(1):102-126.
- [6] Nielsen B. The *Yijing* and Chinese Politics: Classical Commentary and Literati Activism in the Northern Song Period, 960-1127 (review) [J]. *China Review International*, 2006, 13(1):129-133.