

How Do Contemporary College Students Inherit the Filial Culture

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Keywords: Contemporary college students; Filial piety; Practice

Abstract: Filial piety is the traditional culture essence and the Chinese heritage for thousands of years. We want to deeply integrate filial piety culture into the ideological and political education for college students in the new century, and to achieve the following purposes. With the subtle influence of fine traditional culture of students' ideological and moral development, make the students understanding the spirit connotation of filial piety culture in the new century, and internalizing their own quality, so as to achieve the purpose of education is a long-term and arduous task. This paper attempts to explain the latest filial piety culture from the development and evolution of filial piety culture in China in the new period, and to guide students to compare the generalized and narrow filial piety culture, and combine their own situation, starting from small things and changing from small points, in order to achieve the effect of moistening things quietly.

1. Introduction

The ancient Chinese society established a whole set of ideological and theoretical system, namely Confucianism, the core of which was "filial piety", "filial piety" and "loyalty to the emperor", from which the world was at peace. The book of filial piety says: "filial piety begins with filial piety and ends with filial piety." It means that the so-called filial piety starts from serving the parents and then serving the emperor. This argumentation is profound and clearly expresses the ancient sages' development plan on the ideological and moral construction of human life, which is also the core and foundation of the gentleman "to cultivate himself, to unify the family, to govern the country and to level the world". In ancient times, it was to promote the idea of loyalty to the king and maintain the ruling class. In modern society, the expression of keeping pace with The Times should also be like this: "so-called filial piety starts from serving parents, and then serves the country, and ends with success and success." In his report to the 19th CPC national congress, general secretary xi jinping clearly stated: "" deeply implement the project of building civic morality Encourage people to be good, filial, old and loving, loyal to the motherland and the people. Moreover, it defines the height of carrying forward Chinese traditional culture from the national level, and highlights the urgency and necessity of carrying forward Chinese traditional filial piety culture from the top-level design.

2. Questions Raised

Contemporary society with the national fertility policy adjustment, only children has become a huge group, the group grew up in the "honey pot", enjoy from grandpa's grandmother grandparents, mom and dad "pampered set a" care, no chance to experience a child should be how to fulfill the filial piety, in this age of basic don't have the ability to filial to parents, on the ideas on how to inheritance of Chinese traditional filial piety culture consciousness is fuzzy, bear the responsibility of the lack of a clear and definite train of thought.

How to inherit this excellent Chinese tradition and carry forward the filial piety culture which is the core of Chinese national spirit is the historical mission that contemporary college students are bound to undertake.

3. Strategy Research

How to combine the education of filial piety culture with the educational goal of the school, and to carry forward the excellent traditional Chinese culture, I think we should start from the following aspects.

3.1 Profound Understanding of Filial Piety Culture is The Essence of Traditional Chinese Culture.

The traditional filial piety culture of China has gone through the germination of the ancient period, the flourish of the western Zhou dynasty, the transformation of the spring and autumn and warring states, the politicization of the Han dynasty, the deepening of the Wei, Jin, southern and northern dynasties, the radicalization of the song and Ming dynasties and even the reform in modern times.

According to the book of rites and the royal system of western Zhou, fifty were raised in the countryside, sixty were raised in the state, seventy were raised in the school and reached the vassal states. During the spring and autumn period and warring states period, Confucius said in the book of filial piety, "the filial piety of the husband, the scriptures of the heaven, the righteousness of the earth, and the conduct of the people"; "Filial piety is the greatest of human actions"; The Han dynasty advocated filial piety as a basic standard for selecting officials. In the tang dynasty, people who took the examinations for medicine, mathematics and law did not have to read the five classics. In the song dynasty, the Confucian ethics developed greatly, but some of the filial piety advocated during this period deviated from the basic principles of Confucianism and played a misleading role in history. In the Qing dynasty, Kangxi and Qianlong also strongly advocated filial piety, and they often held "Qiansouyan", and issued a public letter "Jingbiao hundred years".

The word "filial piety" was first seen in the inscriptions of bones and tortoise shells of Yin and Shang dynasty. It is a knowing word. Xushen in the eastern Han dynasty explained it in shuo wen jie zi: "those who are good parents are from old provinces, from their sons, and their sons inherit their elders". Xushen believed that the word "filial piety" is a knowing word formed by the word "old" omitted in the lower right corner of the body and the word "Zi". Composed of the upper and lower structures of "old" and "son", it is like a young man walking with the old, symbolizing the harmonious interpersonal relationship established between the old and the young. "The good parents are filial", says erya shi xun. From this perspective, the basic meaning of "filial piety" is good at serving and supporting parents. However, this is only a literal interpretation, and the concept of filial piety in traditional Chinese culture far exceeds its literal meaning.

In terms of content, the scope of filial piety includes respecting foster parents, fraternal brothers, sister in harmony, uniting twins, respecting teachers and sages, respecting elders and loving the young, helping the poor, and loving the people and the motherland.

In traditional Chinese culture, filial piety has two forms: in the narrow sense, filial piety is to support parents, that is, when parents are old, their physical weakness cannot work, and children should take the initiative to support their parents, so that they can spend their old age in peace; In the broad sense, filial piety refers to the dedication to society, that is, to do everything in a moral way, to be praised by people, and to provide spiritual comfort and satisfaction for parents. In fact, such filial piety involves the whole act of the children.

In short, the basic content of filial piety includes respecting the aged, respecting the aged, supporting the aged and giving them away. From the perspective of motivation, filial piety is a kind of respect for the original mentality; From the perspective of effect, filial piety is also a management method, which unifies the external constraint of etiquette and the internal self-consciousness of benevolence and justice, and serves the purpose of cultivating the mind, regulating the family, ruling the country and ruling the world. The Confucian book of filial piety starts from the chapter of Ming and Ming, saying: "the body hair and skin, the parents do not dare to damage, the beginning of filial piety; Stand up for yourself, and make your name known to future generations to show your parents and your filial piety. Thus it can be seen that the concept of filial piety in Chinese culture is not only filial to parents, but also the beginning of filial piety.

3.2 Clarify How to Practice Filial Piety Culture.

The master said, "teach the people to love, not to be filial. Education people are close to each other and there is nothing better than advocating filial piety. But filial piety should not be just a rhetorical statement, nor a theoretical one, but more importantly a practical one. How to practice the culture of filial piety can be divided into practice in narrow sense and broad sense.

From the narrow sense of practice is mainly to honor parents, from the following two aspects: one is to respect parents, love parents. Confucius said, "He who loves his neighbor does not dare to be evil to others. He who respects his kin dare not be slow. It means that people who love their parents will not hate their parents, respect their parents, or neglect their parents. This is the same meaning as Mencius' old man and man's old man. Second, take good care of the parents' diet and living. "When one loves one's son, he will be respected when he lives, happy when he grows up, sad when he falls ill, sad when he dies, and severe when he sacrifices. Five ready, then able to kiss. No pride in marriage, no confusion in marriage, no contest in ugliness. On the top, pride leads to death; on the bottom, chaos leads to torture; on the ugly, war. The three do not divide, although the daily maintenance of the three, it is still unfilial." The master said, "The filial son should serve his father and mother. When he lives at home, he should do his utmost to be respectful to his father and mother. When your parents are ill, take care of them with anxiety. Parents died, to take care of the aftermath of grief; we should take seriously the sacrifice of our ancestors. Etiquette is not disorderly. These five aspects have done a thorough and thoughtful can be called to the parents to fulfill their children's responsibilities.

From the broad sense of practice, we should strengthen ideological and moral cultivation, improve the ability to live and lead a life, benefit the society, serve the country, contribute all our strength to the construction of the party and national development, so that our parents can be comforted and satisfied spiritually.

3.3 Lack of Reflection in Combination with Own Reality.

Many people always have one reason or another when talking about not being able to perform filial piety in time, such as not having the ability to support parents in school, not having enough money to support parents in work, or waiting for me to earn more money to serve my parents. But do not know, we are growing up day by day, but parents are getting older day by day. Confucius's book on family language, volume 2, no. 8, says that "children want to be nurtured but cannot be treated as parents", and the book of filial piety says "filial piety has no end, and those who are less fortunate have no end." It means that filial piety is eternal and eternal. Some people worry that they cannot be filial.

The master said, "The filial piety of the husband, the scriptures of the heavens, the righteousness of the earth, and the conduct of the people." It means that filial piety is just like the movement of the sun, moon and stars in the sky. Therefore, as a contemporary college student, although just came of age, we should bear in mind the parents' kindness and learn to be grateful. It is also a kind of filial piety to understand parents' selfless dedication to us with the heart of gratitude.

4. Summary

In the broad sense, filial piety should be reflected in the following three aspects, trying to practice filial piety. One is to improve their own ideological and moral cultivation, self-revenge, respect teachers and elders, get along with classmates friendly, conduct themselves in good faith, enhance the sense of collective honor, positive close to the party organization, always require themselves with the standard of pioneer and model. Second, we should lay a solid foundation of basic skills, learn basic knowledge of specialized courses, cultivate a wide range of interests and hobbies, build a positive and healthy personality, and exercise and master the necessary skills for social practice. Third, set lofty goals to benefit the society and serve the country. After graduation, I will use the scientific and cultural knowledge I have mastered to actively devote myself to national construction, benefit the society, feed my parents' nurturing kindness, and repay the cultivation

kindness of the party and the country.

From the narrow sense of filial piety, the following three aspects should be compared with their own deficiencies, and efforts should be made to practice filial piety. One is to learn to be considerate and understanding of parents. Knowing how to put oneself in others' shoes is one of the signs of maturity. The second is to start small, so that parents can feel your feedback. For example, I often call my parents for help, chat about my study and campus life, and share my growth with my parents. Third, study hard and live up to their parents' ardent hope. Any parents want their children to become talented, so the best way to repay their parents is to work hard, never forget the original intention, and repay their parents with outstanding achievements.

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