

An Analysis of the Contemporary Value of Moral Education in the Culture of Family Instruction in Ming and Qing Dynasties

Chu Yaping

School of Physics and Electronic Science, Guizhou Normal University, Guiyang, Guizhou, China

email: chuyaping8610@163.com

Keywords: Ming and Qing Dynasty Family Instruction Culture, Moral Education Thought, Contemporary Value

Abstract: Chinese civilization has gone through more than five thousand years of spring and autumn, with many ancient books and a long history of culture. Among the many cultural classics, family instruction, as a traditional culture, carries on the traditional Chinese virtues. The contents of family instruction include personal accomplishment, family management and social intercourse. In the ancient Chinese family instruction, the Ming and Qing family instruction is representative, and the educational thought contained therein becomes the flash point of modern Chinese history and culture. It plays an important role in improving the ideological and moral level, creating a good social environment and advocating positive energy, and helps to maintain social stability and build a harmonious society. This thesis focuses on the contemporary value of moral education in the culture of the Ming and Qing Dynasties.

1. Introduction

Family instruction, that is, family discipline, refers to the guidance of elders to children's life and management. Ancient Chinese people used the method of family instruction to regulate the behavior of the offspring in the education of self-cultivation, study and study. In a broad sense, family instruction refers to some kind of admonition of family ancestors to future generations. The content of the admonition can be self-written, or it can be a family rule handed down by the predecessors, with a cautionary nature, mainly to restrain the behavior of family members. The thinker Yan Zhi has "Yan family instruction". During the Sui and Tang dynasties, the family instruction had already prevailed, the Song and Yuan family instruction gradually matured, and the Ming and Qing dynasties family instruction reached its peak, among which the famous words on self-cultivation, family management, social life and so on were worth pondering.

2. The Basic Contents of the Family Instructions in the Ming and Qing Dynasties

2.1. The Way of Self-Cultivation

The ancients regarded "virtue", "merit" and "words" as the highest ideal of life. In ancient China, family education attached great importance to moral integrity, from some famous words can be reflected, such as "rule by virtue", "carry things with virtue" and so on. To be a man, first of all, there must be "virtue" and self-cultivation should be based on virtue. There were many moral educations in the Ming and Qing Dynasties. From the emperor to the people, they all put moral education in the important position of educating children. Gao Panlong, the thinker of the Ming Dynasty, mentioned the relevant content in Gao Zi's suicide note, that is, when we stand between heaven and earth, the first thing to think of is a person, and the others are not important.

There are three qualities of a gentleman: those who aspire to virtue, those who aspire to fame, those who aspire to wealth, and so on. The first task of life is to pay attention to the strengthening of moral cultivation, followed by the pursuit of fame and fortune, and finally prosperity. Therefore, in the education of children, moral education is the first.

2.2. Family

In the family, children should be grateful to their parents, support the elderly, and return to their parents' upbringing. As the zheng code states, children should do their best to serve the elderly. If they do, they should follow the precepts. It is clear in Empress Ren Xiaowen Internal Training that filial piety is the basis of everything. Respect others and make filial piety the essence. This can show that filial piety includes not only material support, but also spiritual respect. In the family, we need to emphasize the harmonious environment, these need the brotherhood support, the brothers mutual respect, this is the important standard to maintain the brotherhood [1]. A brother is a good friend and makes a brother's relationship close, troubled and common, and makes the family harmonious, thus making the family more prosperous. Lusuoshan in the "home of the original system" made it clear that today's filial piety, benevolence, righteousness, is known by virtue, virtue, respected. In the Qing Dynasty, Wu Rulun made it clear in the Book of Children that everyone should do filial piety, and should take filial piety first. Zeng Guofan mentioned in "Zeng Guofan's letters to his brothers" that one is fraternal harmony, the other is filial piety, and the third is frugality. "Filial piety" embodies the good side of human nature in family education, because only love and filial piety, can achieve father and son filial piety, only tolerance, can respect each other. (Figure 1: Zeng Guofan)



Figure 1 Zeng Guofan

2.3. The Way of Life

If reading and learning are the means of mastering knowledge, then understanding the truth of conduct is the end of life; reading and learning are the basis of life, and life is the test of reading and learning. Sadly, we usually don't apply what we have learned properly and do n' t realize what we deserve. What is learned is applied to society, and its role is to base knowledge on society, to gain rich experience from it, and to combine theory with practice. When we deal with the world, parents warn children to be modest and kind first, so that they can get a foothold in a complex and dangerous society and realize their ambitions. When dealing with people and things, we should be polite, be modest, and know someone's Ollie. As Pang Shangpeng in the Ming Dynasty in the "Ponzi family instruction" has proposed, we in the clan, local parties, friends and relatives, to speak smoothly and harmoniously, if the children's servants do not obey, they must blame themselves. It is best for people to be accountable to themselves, not to others.

3. The Ming and Qing Dynasties and the Contemporary Value

3.1. The Ming and Qing Dynasties Family Instruction is Based on Virtue and Self-Cultivation

With the continuous progress of social culture, people's values have also changed, under the impact of a variety of cultures, the formation of multiculturalism. In the present family, the concept

of parents is influenced by the economic environment, and the utilitarian tendency is generally strong. Parents pay too much attention to their children's intellectual education, and moral education is often ignored, so the field of excessive pursuit of scores is widespread, while students' moral cultivation is worrying, and even the problems of environmental disharmony are everywhere [2]. Without a good family environment, children's academic performance will be affected, and if children have moral problems, their future development is difficult to imagine. Gao Panlong and Yuan Zhong believe that morality is the basis, and the starting education of life should start from here, which has a good reference for contemporary family education. The function of education is to impart knowledge, to enable children to master skills, and to face everything in a good state of mind. Both parents and teachers should attach importance to moral education and cultivate themselves. The education of parents is to teach their children by words and deeds, to convey moral ideas to their children, to educate their children to be human beings and to improve their moral quality.

3.2. Respecting the Old and Loving the Young and Helping the Poor in the Ming and Qing Dynasties

The main content of the Ming and Qing family instruction is family ethics. Yang Jisheng let the children to respect the mother, brothers to be harmonious, not because of small and estranged, to know how to support each other. Zeng Guofan once said that brothers should live in harmony and family members should love each other. Emperor Kangxi educated their children to do good, which would win the grace of heaven, and many good things would come. These traditional virtues are based on human nature, but also the needs of people's daily life, of course, in the field of morality is also an eternal theme, to create a harmonious family atmosphere to play a certain role in promoting, extended to the society, can maintain social order. In today's social environment, we should sympathize with those who are not related by blood, try our best to help the disadvantaged in financial difficulties, sympathize with the unfortunate, and persevere in doing good deeds. We can not do nothing but have a loving heart. Respecting the old and loving the young and helping the poor and helping the poor are the traditional virtues of the Chinese nation and need to be inherited and developed. All of these are family as a starting point, gradually extended to society. Small families drive everyone, children can not only develop good moral habits, but also abide by group training in behavior, these can play a certain role in social moral construction, help to carry forward social justice and maintain public order. (Figure 2: respecting the aged and loving the young)



Figure 2 Respecting the Old and Loving the Young

3.3. Frugality and Appropriate Consumption in the Ming and Qing Dynasties

In ancient China, thrift has always been emphasized, frugality is the product of a specific environment, not only to protect economic interests, but also to protect political interests. As Zuo Zongtang said, although his children are rich now, they still need to work hard; Zeng Guofan points out that the harm of laziness is very great; and Emperor Kangxi points out the importance of thrift. Thriftiness is of great help to the adjustment of social and economic contradictions, people's moral cultivation will also be improved, social and family stability, this is essential [3]. In modern society, because of the influx of western capitalist values, people's values are affected, thus ignoring the

virtue of thrift, which is very unfavorable to the construction of core values and needs to be paid attention to. Inheriting the virtue of thrift in Ming and Qing dynasties has played a certain role in promoting the construction of market economy, maintaining the harmony of social environment, correcting the wrong consumption concept and strengthening the construction of modern consumption ethics. In the current new normal environment, we should advocate the "thrifty" and "moderate consumption" family instruction in the ming and qing dynasties, so that the shortage of funds can be solved, the rational utilization of funds and the use of funds in more needed places will play a certain role in promoting the sustained economic development. (Figure 3: Thriftiness)



Figure 3 Thrift and Thrift

4. Conclusion

Through the above research, it can be clear that in the process of the inheritance and development of Chinese excellent traditional culture, it is very necessary for the study of traditional family instruction culture to help the current home style construction. The Ming and Qing Dynasty family instruction is the representative of the family instruction culture, which is not only rich in content, but also characterized by various forms and easy to understand, and is an important part of Chinese traditional culture. The ming and qing dynasties family instruction is helpful to the improvement of personal accomplishment, the adjustment of the relationship between individual and family and the relationship between family and society, the improvement of social harmony, the embodiment of the cultural spirit of the chinese nation, and the improvement of overall accomplishment. The Ming and Qing Dynasty family instruction is a precious heritage in history and culture. To carry on and develop, we should inherit it from the perspective of criticism, make rational use of it and give full play to its value.

Acknowledgements

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