

A Study on the Influence of Confucianism on Modern Chinese Family Education

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Abstract: Educational practice in modern Chinese families constantly supplements the educational idea of keeping pace with the development of the society. Additionally, it retains the ideological basis of the Confucian educational concept due to the inheritance of traditional culture, which is the result of the integration of modern education and traditional Confucianism, so as to clarify the positive absorption path of modern Chinese family educational practice to Confucianism. It is very important to promote family harmony and improve the quality of education. Based on this point, this article focuses on the Confucian education mode under the background of Confucianism and the impact of education concept on family education activities.

1. Modern Chinese Family Education and Traditional Education View

Education is one of the driving forces for the continuation of human civilization. In the education throughout human life, family education is the beginning of the education experience of teachers and recipients. Generally, according to different fields or ways of education, education is divided into three types: family education, school education and social education. Family education is one of the most important ways for the people to accept all kinds of education at all levels [1-2]. The leading education methods and educational ideas determine the lower limit of national cultural quality and moral quality to a certain extent. Personal growth and potential stimulation can not be separated from positive family education, and the development of modern Chinese family education is also closely related to the Confucian education tradition.

1.1 The Present Situation of Family Education in Modern China

For the concept discrimination of family education, the academic consensus is that the educational activities taking the parent-child relationship as the core and training the talents needed by the society at that time as the goal take place in the family life, which is the influence of family organization on individuals in the process of socialization. The educational process emphasizes the positive interaction between the teacher and the receiver [3]. Because this interaction is fixed in the special and specific environment of the family in most cases, the educational interaction in the modern family can also be understood as parent-child interaction.

Traditional Chinese culture has always emphasized the standardization of ethics and rules of conduct. The cultural background determines that the parent-child interaction in family organizations is "limited freedom", which is often based on moral and ethical judgment of right and wrong. Family education in modern China plays a more restrictive and guiding role in the shaping of children's personality and the cultivation of personality. The former originates from the self-cultivation of Confucianism The latter takes "human nature is good" as its goal and motive force [5]. Therefore, we can see that more and more Chinese families are paying attention to the practice of Confucian education concept, integrating the Confucian thoughts such as "filial piety culture" and "gentleman culture" into the practice of moral education and aesthetic education, and starting to build a family education environment based on "family discipline", "family etiquette" and "family style", which plays the role of "double-edged sword" of traditional education concept in modern family education environment On the one hand, it effectively applies the essence of Confucianism such as "self-cultivation and family harmony" to the shaping of children's values,

inherits and carries forward the national spirit in traditional Chinese morality, on the other hand, it also has a negative impact on the development of family education due to some outdated educational ideas that are too much, which breeds the tendency of Trying to help the shoots grow by pulling them upward, neglecting children's psychological construction and utilitarianism Problems.

1.2 Confucian Educational Tradition

The study of Confucian enlightenment can be traced back to the Western Zhou Dynasty. The enlightenment thought of "respecting morality and protecting the people" proposed by Duke Zhou was used as a political means to maintain the authority of Zhou rites. In the preface of the book of songs Guanju, the theory of "aesthetic education, easy customs" emphasizes the key role of moral education in influencing the people and creating a good social atmosphere. This theory runs through the Confucian education tradition of thousands of years since then. Even after the development of Confucianism, it has experienced Buddhism and Taoism, and has the form of Neo Confucianism and practical learning. The moral education with "good" as the core has always been Confucianism Orthodox in traditional education.

Sukhomlinsky, a former Soviet educationist, insisted on the education concept of "people-oriented, developing students' subjectivity". His concept of human orientation is in line with the core concept of "way being human" advocated by Confucian education: "Becoming full-grown". Confucian tradition emphasizes moral education, which takes humanistic education as its main form, and the process of humanistic education is the process of cultivating natural people as cultural people and promoting human nature to be good. Its education mode has undergone historical changes, and the main body of moral education is always human, whether its form is a gentle gentleman or a strict saint, they are all based on the principle of "taking human beings as the basis" The subject position of "for the people" demonstrates the necessity of enlightenment. Therefore, "Kindness comes from education is the consensus of Confucian education tradition, and also the basic theoretical basis of Confucian education theory [5-6]. In the process of shaping people, moral education will continue the Chinese education tradition to this day. Among them, family education, as the first and every transfer station of education, should be the most profound and lasting influenced by Confucian education tradition.

2. The Development of Confucian Educational Mode

2.1 Teach Students in Accordance with Their Aptitude

The so-called "teachers teach people according to their aptitude" is the educational strategy of Confucius aiming at the differences of their disciples' ways and characters. From the perspective of the object of teaching interaction, the teaching according to their aptitude at least includes the implementation direction of the two dimensions of teachers and students.

2.1.1 Choose the Right Way to Teach

What we need to pay attention to is that modern family education not only covers the teaching process of knowledge and skills, but also pays more attention to the guidance and restriction of thinking and habits. The particularity of education environment and education object determines that parents need to choose appropriate education methods for children and themselves. On the one hand, this method needs to pay attention to the effect of children's acceptance, on the other hand, it emphasizes the efficiency of parents' implementation. As a typical case, the story of "Mencius' mother moves her home three times to better her son's education" is discussed in the following.

Example demonstration is the practice of the Confucian concept of "People follow the example of their superiors". The Confucian family education pays attention to the family educators' own words and deeds, positive and negative typical demonstration, especially in the norms of virtue and etiquette, its effectiveness is often more practical than advice and instructions, showing the characteristics of life-giving spring breeze and rain; Based on the Confucian educational principle of "combining morality with punishment, complementing each other", family education generally

focuses on appropriate punishment. In the story of "Mencius' mother moves her home three times to better her son's education", Mencius' mother hoped that Mencius could take the private school students as friends, instead of indulging in the struggle with the secular relations such as butchers and merchants all day long, so she punished Mencius' idleness from the spiritual level in the way of "breaking the cloth", which indeed got positive feedback from Mencius' turning to the good. From the efficiency and effect of family education, the model demonstration and appropriate punishment are undoubtedly successful. It guides the children to choose the development path that conforms to the moral and ethical standards in a relatively gentle way, but the self-consciousness also exposes the defects of the education mode: the children lack of self-consciousness at the early stage of value exploration and cultivation. The ability to make correct value judgment independently. If the teacher's guidance goes against the moral principle, the direction of the trainee's thinking and habit cultivation will lose the correct guidance. The so-called "the upper beam is not right and the lower beam is crooked". The negative influence of the disharmonious family and the failed educator on the children's family education is lifelong. In addition, if the punishment is not controlled, it is easy to introduce the negative effect of patriarchal clan system into children's growth space and limit the germination of children's free nature.

2.1.2 Pay Attention to the Individual Development of the Educated

The focus of individualized education in family education activities lies in the learning state of the educated, which is also the original intention of the existence and development of Confucian education concept. Up to now, the idea of teaching students according to their aptitude in family education has basically abandoned the dross in the Confucian feudal thought. What it presents is the beneficial educational concepts such as "education according to gender", "education according to age", which has a positive guiding role in the growth of children, teenagers and even adults.

Piaget's theory of four stages of cognitive development holds that individuals of all ages have their own characteristics in the learning mode. At this level, family education is not the privilege of children, it is not only limited to the activities of preschool education, but also should be accompanied by the life of individuals. Confucian educators also hold the view that the cognitive ability of each age stage is related to the process of learning and seeking Tao. They think that cognitive and learning ability grow up with the age stage, that is, "At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right." In family education, parents should pay attention to the cultivation of specific image thinking for children in the early childhood education stage, and in the continuous cultivation process of personal growth, they should also constantly stimulate the vitality of abstract thinking, cultivate their thinking ability and logical ability. Therefore, family education, according to the age stage of the educated and the circumstances, adopts the models of example demonstration, reasoning inspiration or guiding self-learning, which not only respects the individual of the educated, but also improves the quality of family education.

2.2 Family Precepts and Family Etiquette

In order to achieve results, Confucian family education must adopt practical education methods. In theory accumulation and practice, it has been widely used by Chinese people and has become an indispensable element of Confucian family education. Among them, some of them have long-term guiding significance, and the education concept recognized by most people is fixed through the form of written or ideological tradition, becoming family etiquette and family precepts.

As the carrier of family culture, family precepts is the most important form of expression of family education in the past generations. It carries out the function of education with the cultural consensus passed down from generation to generation, which makes the mainstream values consistent with the public opinion continue and practice, and has the characteristics of inheritance and systematization. For example, in the Family Instructions of Yan Clan, golden advice such as "brothers respect each other", "Better to study than to accumulate money", etc. are taken as family admonitions to maintain family ethical order and persuade people to be honest and kind. Family

etiquette is a traditional custom that China, as a country of etiquette, adheres to. It makes the requirements of family ethics and morality into the behavior accomplishment of seeing, listening, speaking and moving through systematic etiquette education, and turns the etiquette ceremony full of life into the behavior habit of the educated. Confucius attached great importance to the practice of Zhou rites. In his ideological system, he has implemented the education concept with "Rites" as the core into specific education measures - "Look at nothing that is not consistent with propriety; not to listen to things which do not conform to the rites; not to say things which do not conform to the rites; not to do things which do not conform to the rites." the book of rites, one of the five classics, also focuses on combining personal self-cultivation with family etiquette and social norms, through marriage closely related to daily life. The custom of bereavement and marriage provides guidance for the behavior pattern in family life. All these thoughts are reflected in the articles such as "Wensang" and "Guanyi".

Family rites and family precepts, as the embodiment of Confucian educational ideas, are different from family rules, family laws and other forms with compulsory effect, but their effect in family education is subtle and far-reaching and lasting. Therefore, in terms of its forms of expression, family precepts and family rites are more inclined to the development law of cultural penetration and inheritance presented by Confucianism. Even in the current era of family education, especially for children's education in preschool education, including social etiquette, table etiquette, personal manners and other norms of behavior are widely recognized by the public opinion, and even can be the common sense that is fixed in the habit of thinking before education, which is the result of Confucian thinking shaping national thinking for a long time, and also the only way for the development of family education in China.

3. The Inheritance of Confucian Educational Idea

Teaching students according to their aptitude is the basic form of Confucian education. Its original intention is to serve and carry the basic content of Confucian education. During the feudal society, the ruling class took Confucianism as an ideological tool to maintain its economic foundation, in which the political functions of exhortation, guidance and prohibition gave the Confucianists the natural status of educators, and the Confucianist thought gradually completed the sublimation process from educating a person, regulating a family to governing a country, and systematized and theorized Confucianist educational theory that has been inherited and developed for a long time. In the practice of family education, it embodies the inheritance and shaping of traditional moral education.

As the basic direction of Confucian education, moral education provides a road of "human nature is good" for educational practice from the basis of human nature theory. Only when moral education is guided by "human nature is good", can moral norms have basic binding force. Family moral education should also be based on the theory of good nature.

"The goodness of human nature" is a general concept. In real life, family education often turns it into a family virtue that is easy to understand and operate, among which filial piety and thrifty are the most representative. As one of the core concepts of Confucian human relations, the former is the link between parents and children. As early as the pre-Qin period, Confucius took the concept of filial piety as the fundamental point of view of his benevolence, and put forward that "A gentleman is a man of virtue. Filial piety is the foundation of benevolence." Family education should be based on the basic ethical concept of children. Therefore, the family education in modern China tends to take filial piety culture as the foundation of creating family culture atmosphere. By imparting Confucian classics such as "three character scripture" and "Di Zi Gui" and paying attention to the warm interaction between parents and children, it gives the recipients the opportunity to consciously learn "what is filial piety" and "how to filial piety"; the concept of "diligence and frugality" comes from "Be diligent in the country and thrifty at home" in "Shangshu" From the point of view, this quality refers to diligence on the one hand and frugality on the other. From the perspective of methodology, they respectively elaborate the methods of obtaining and maintaining good results. The Confucian tradition holds that hardworking people are all for the well-being of the country and

the family. On the one hand, hardworking can create real wealth for the current family group, and on the other hand, it can provide material guarantee for the continuation of the clan. In addition to hardworking, it is more important to abide by the principle of "moderation". In terms of its effectiveness, the principle of moderation not only helps to improve the highly conscious personal cultivation, but also conforms to the consensus of the public opinion on the way to run a family. Therefore, in the interaction of family education in China, enlightened parents often do not want their children to stick to the ivory tower of theoretical knowledge. They are more willing to withdraw the excessive protection of their children and choose to record the family accounts, take care of the housework, and Taking part in community voluntary activities and other specific behavior ways can strengthen children's practical awareness and guide them to form correct values.

4. Conclusion

The modern family education in China presents a distinct style of Confucian education in terms of education mode and education concept, which is the result of the influence of mainstream thoughts in traditional Chinese culture and the accumulation of thousands of years of practical experience in Confucian education in China. Family education as a crucial link in education is still in the stage of continuous innovation and transformation. At this stage, the recipient and the educator should pay more attention to the essence and the dross of Confucianism in order to provide positive support for the development of China's education.

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