

"Discovering" and "Restoring" the Role of Family Rules in Family Education

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Abstract—Family education used to be Chinese traditional education approach. In modern times, industrialization and education modernization have made family education lose the space and time for realization. The importance of school education has gradually replaced family education, and the moral education function of family education has gradually declined, which causes problems such as lack of individual personality, and high intelligence and low competence. The restoring of family education is of great significance to the overall development of the individual's body and mind and the harmony between the individual and the society. As an important carrier of the moral education function of family education, family rules not only contain the parents' life experience but also imply deep feelings. The characteristic of focusing on the moral cultivation of family's younger generation makes the text concise and penetrating. Therefore, it is necessary to re-discover and "restore" the role of family rules in family education. Generally speaking, the family rules emphasize the consistency of personal morality with family and social morality from the social, family and individual levels. Re-emphasizing the inheritance and dissemination of family rules and training is conducive to the construction of socialist core values.

Keywords—discover; restore; traditional family training; family education

I. INTRODUCTION

In traditional Chinese families, the enlightenment of descendants began with family rules. The traditional Chinese family rules and regulations focus on words and deeds, and make disciplines for the younger generations in running home, starting careers, and self-cultivation. They have the characteristics of continuity of inheritance and wide spread and rich appealing. At the same time, the family rules also require future generations to emphasize moral cultivation, which is a family education approach at the moral level. The moral education function of contemporary family education is diminished with the rise of school education and social education, which has caused problems such as lack of personality. Therefore, it is necessary to rediscover and explore the inheritance of the excellent value in the traditional family rules and rationally restore the moral education function of the traditional family rules. The traditional Chinese family rules provide a value foundation for modern family education. Its enlightenment doctrine and

readable content also make modern family education easier to develop, and the appealing characteristics also make modern family education based on traditional family rules more acceptable to parents and children.

II. "DISCOVERING" ROLE: FAMILY RULES AND TRAINING IS THE TRADITIONAL WAY OF FAMILY EDUCATION

The Chinese nation has attached importance to the family since ancient times. The "state" is a unique concept of the Chinese nation. "Country" and "family" are closely related. The country is composed of families, and where there is country, there is family. The family is the country's cell. Family harmony can make everything prosperous. Governing the country begins with the rule of the family. The "family rule" is an important carrier for regulating family, teaching children, self-cultivation and dealing with the world, as well as an important part of the traditional culture of the Chinese nation. Throughout Chinese history, we can often see that in the life experience of great master, family training has played a profound role in the development of their personality in their childhood education. For thousands of years, both the emperors and ministers or the great Confucianism, and ordinary people have been edified by the family education and family culture, and have consciously accepted the value orientation, moral concept and attitude of life in the family rules. It can be seen that family rule is also an important carrier of ethical culture. The moral cultivation of family rules has strengthened their firm perseverance to consciously resist the decadent fashion. The good morality formed since childhood can make people pursue kindness, stay away from evil and make progress constantly. These long or short family rules are not empty edification or theoretical indoctrination, but the value inheritance and profound life experience integrating family culture.

The intimate blood relationship between the fathers and the offspring makes the ancient Chinese family rule become a unique cultural tradition. These disciplines often carry the edification of living in the world, running the home and starting career from the ancestors to the younger generations. The edification not only contains general and universal social ethics, but also the unique content of parents, household and families. Traditional Chinese family rule is usually expressed

in a vivid and concise language combining with the parents' experience and guidelines in the content, such as the representative work of the family rule, Yan Zhitui's "Family Instructions of Yan", Sima Guang's "family rule of Mr. Wen" and Zhu Bolu's "Family Maxims". The system of "Family Instructions of Yan" is grand, with a total of seven volumes and twenty articles. It not only describes Yan Zhitui's personal experience and knowledge to teach the future generations, but also records the historical features of the Northern and Southern Dynasties. "Family rule of Mr. Wen" emphasizes the consistency of self-cultivation, managing family affairs and state management through Confucian classics of Confucius and Mencius and so on. At the same time, it comprehensively and systematically makes "rules" and "instruction" on the behavioral norms of the relationship between monarch and courtiers, father and son, brothers, and husband and wife and specifically describes the various ethics and codes of conduct. "Family Maxims" uses verses writing in the language form, which is readable; the text covers many specific aspects of family virtues and personal qualities such as diligence, self-improvement, honesty, humility, self-cultivation, and dealing with the world and involves personal character, family education, and basic norms at all levels of society to succinctly clarify the essence of self-cultivation.¹

The ancient Chinese family training, sprouted in the Five Emperors era, was born in the Western Zhou Dynasty, formed in the Han Dynasty, matured in the Sui and Tang Dynasties, prospered in the Song and Yuan Dynasties, and reached its peak in the Ming and Qing Dynasties. There are many themes in the family rules, such as filial piety and respect for the elder, close relative and harmonious family; careful statement, hard work and thrift; diligence and modesty, stabilizing the country and sympathizing with people and so on. Generally speaking, the meaning of family education of traditional family training involves three levels in society, family and person: integration of country and family, unification of loyalty and filial piety, and self-cultivation. At the social level, traditional family rules emphasize the value of "public". "Book of Rites, Li Yun" mentioned: "When the highest level of policy is conducted, the world belongs to everyone."² It can be seen that "public" has become a universal value norm, which closely links the personal destiny with the fortune of the family and the country, and becomes an important foundation for the integration of the family and country. Many family rules and regulations contain a lot of content that educates the future generations to be loyalty to the country. For example, Zhang Penghe, a famous and honest official in the Qing Dynasty, has trained his descendants in the "Family Regulations": "People should show filial respect for parents, love brothers, and do things with generosity and integrity. To be an official, you must be faithful to the country, and you must be honest as a human. As a scholar, you should read poetry and books;

as a farmer, you should be hardworking and thrifty. If we can be considered innocence, is this not a good thing for the future generations? . At the family level, the traditional family rules emphasize the value of "filial piety". The traditional Chinese society is based on the family and the household. The stability of the family can promote the stability and harmony of the society. "Filial piety" is the core value that maintains household and family stability. In the Qing Dynasty, the classic version of the "Disciple Gauge" puts forward "filial piety is the first" in the general preface, and stipulates many criteria for "people should be filial" in detail. The "filial piety" is not only the respect, love and care for the family elders. Its higher level is always associated with the country, and it is naturally closely related to the "loyalty" of the individual to the country. "Book of Rites" once regarded loyalty ministers and filial sons as the same thing, fully embodying the inherent unity of the family values of "filial piety" and the personal values of "loyalty". Furthermore, at the individual level, the traditional family rules and training highlight the value of "loyalty". As early as the Han dynasty, "loyalty" has become the rationale in the world. "Loyalty record" has the following words: "Whatever people can do in the world is no more important than loyalty."³ Song, Ming and Qing Dynasties, many philosophers pushed the values of loyalty and filial piety to the extreme. "Public", "filial piety" and "loyalty" jointly build the value orientation of China's traditional unity of family and country, and loyalty and filial piety. This orientation is united with the value consensus of the society and the value of the family and the individual.

The famous Soviet educator Sukhomlinskii once compared the education of children to the sculpture process of marble. In this process, the family is in the first place. The other factors are the school, children's group, and the children themselves, books, and occasional factors. The important role of family education in the growth of children can be seen. General Secretary Xi Jinping emphasized that the family is the first school in people's life during the 2015 Spring Festival group meeting. In this school, family rules and family training is an important form of education: "No matter how much change takes place in the times, and how much the life pattern changes, we must attach importance to family building, pay attention to family, family education, and family style, closely combine the cultivation and promotion of socialist core values, carry forward the traditional family virtues of the Chinese nation, promote family harmony, enhance the love in family, accelerate the healthy growth of the next generation, and promote the elderly to be supported to make thousands of families an important basis for national development, national progress, and social harmony. Therefore, it is important and necessary to rediscover the educational significance of the traditional Chinese family rules and develop new ways of family education.

¹ Yang Tianyu. Translation and Annotation for Thirteen Classics: Annotation of the Book of Rites [M]. Shanghai: Shanghai Chinese Classics Publishing House, 2007.

² Li Angang (ed.). Disciple Gauge [M]. Beijing: Central Compilation & Translation Press, 2010.

³ Liu Juan. Interpretation of "Loyalty Classics" and "Filial Piety Classics" [M]. Hunan: Central South University Press, 2017.

III. "RESTORING" THE ROLE: FAMILY RULES AND FAMILY TRAINING AS A NEW WAY OF FAMILY EDUCATION

Generally speaking, family education is an activity in which parents consciously exerts a certain educational influence on their children through words and deeds in family life practice.⁴ Family education in modern families includes the interaction and education between fathers and children. Li Tianyan pointed out in "Family Pedagogy": "Modern family education refers to the interactive education of two-way communication and mutual influence between family members (mainly parents and children) in the real family life with blood relationship as the core."⁵ Modern family education includes two aspects: direct family education and indirect family education. In direct family education, parents and children living together interact, educate and train according to certain social requirements; in indirect family education, the family environment, family atmosphere, and parents' words and deeds have a subtle influence on their children's growth. In "Family Education: Science and Art of Educating Children", Zhao Zhongxin points out: "In traditional terms, family education refers to the education and impact exerted by parents, namely the elders in the family (mainly parents) on their children and other young people in family life. This is the family education in a narrow sense. Family education in a broad sense should be an education implemented among family members." Therefore, in the family, whether it is between parents or between children, between young and old, all the purposeful and conscious influence exerted on others is family education. Deng Zuojun also introduced the viewpoints on family education of Zheng Qilong in the book "Family Pedagogy" and pointed out: "It is generally believed that family education is the educational activity takes place in family life, centering on the parent-child relationship with the goal of cultivating the people that society needs, as well as the effects of the family (mainly referring to parents) on individuals (generally referred to children and adolescents) in the process of human socialization."⁶

In the feudal society, influenced by the private ownership of productive means, the descendants of a family or clan must be the heirs of the entire family assets. Family education is extremely naturally regarded as a private matter of the family. In the socialist society, from the perspective of the organization of family education activities, the priority of family education has been replaced by school education and social education. The cultivation of children has become a cause with social significance. However, school education with social significance tends to pay more attention to the cultivation of knowledge and neglects the cultivation of individual personality. At present, the situation where family is rich in material but empty in spirit can be found everywhere. Family education, as a supplementary link of school education, should make contribution to the

personality cultivation at the moral education level. Traditional family rule and family training have the function of moral education and intelligence cultivation. It is necessary to open up new ways of family education with the inheritance of traditional family rules and family training as the main body, to improve family culture poverty, enrich family values, and enhance family moral cultivation.

Based on the theory of cognitive development, the Swiss psychologist Piaget proposes a two-stage theory of moral development. The first stage is the stage of moral reality, and the second stage is the stage of autonomous reality, namely the stage of heteronomy and the stage of self-discipline. The early family moral education was the stage of heteronomy. The moral cognition of the children at this stage was influenced by the parents and internalized into the source of self-discipline; the American educator Kohlberg puts forward the six-stage theory of moral development, he believes moral development can be specifically divided into three levels: pre-custom level, custom level and post-custom level. These three levels are subdivided into six stages, and each stage has a specific orientation. For example, the pre-custom level takes harmony as orientation, the custom level is oriented by order, and the post-custom level is oriented by social contract. The various theories of Western scholars actually prove that Chinese traditional family rules can provide a new path for family education.

IV. THE INHERITANCE OF FAMILY RULES AND FAMILY TRAINING IS OF GREAT SIGNIFICANCE TO MODERN FAMILY EDUCATION

First of all, the traditional Chinese family rules have the character of continuity, which provides a value base for modern family education. Family education is an education that lasts for a lifetime, and its enlightenment period is especially important. The dispute on whether human is kind by nature or not has finally pointed to the education, and the family rules and trainings have paid great attention to the enlightenment and long-term education of childhood. For example, the enlightenment books such as the "Three Character Classics", "Disciple Gauge" and "Augmented good articles" all make discipline for people from self-cultivation to life methods from subtle aspects, and these disciplines are extremely practical and operational. From a vertical perspective, they cover almost all of human life, including personal development and the survival of the nation. From a horizontal perspective, these family rules are part of a family, as well as that of an era, the whole nation and all mankind. Not only the content of family rules and family training is passed on from generation to generation, but the values and ethics are also continuously passed down. Although family rules are targeted and focus on the personality cultivation of next generation in the family, there are already universally applicable code of ethics, such as "It is the father's fault to raise a child without educating", "Filial piety is the most important of all virtues", "get up at dawn and do cleaning", "Do not do evil things though they may be insignificant. Do not given up good things though they may be minor matters", "living with noble person is like bathing in a house full of fragrant aromas. After a long time, you will

⁴ Li Tianyan. Family Pedagogy [M]. Shanghai: Fudan University Press, 2014.

⁵ Zhao Zhongxin. Family Pedagogy: The Science and Art of Educating Children [M]. Beijing: People's Education Press, 2001.

⁶ Deng Zuojun, "Family Pedagogy", Fujian Education Press, 1995, p. 7.

be fragrant; living with people of inferior character is like going to the place where abalone is sold. After a long time, you will also become stinking". The ancestor's words have continuously provided a moral value for modern family education.

Second, Chinese traditional family rules are more influential than other educational approaches. The family is a close organization formed by individuals based on blood relationship. Compared with other social organizations, the interaction between family members is subtle and profound. At the same time, this blood relationship of the family also makes children have great dependence on the elders in terms of ethical and material needs. The consistency of the fundamental interests of family members determines that parents have great constraints on their children. Family education is more likely to be accepted and obeyed by children in this situation. The family rules enrich the author's rich life experience, which contains the guidance of deep concern for the descendants, and has a universal and far-reaching educational significance. With the change of family structure from complex families to simple families, the generalization of core family models, and the diversification of family models, the relationship between family members is gradually becoming equal; at the same time, the impact of family education on children is also gradually weakened, the parents' restrictions and interventions on the offspring gradually decreased, and the children's personality was liberated and developed. However, these changes have also brought about the problem of stability of the family. The rising divorce rate has brought new dilemma to family education. The traditional Chinese family rules pay great attention to the integrity of the family. In the educational method, they do not teach the future generations in a dogmatic manner. Instead, they educate future generations by explaining profound truth in simple language.

V. CONCLUSION

Finally, the extensive inheritance of traditional Chinese family rules has made modern family education easier to develop. Stressing, inheriting and building family rules not only can better play the role of family education, but also play the role of the family in cultivating personal morality and moral quality, and make up for the deviation of school education and social education; the extensive inheritance of family rules also has a huge impact on the social life outside the family, and it can influence the moral level of the whole society through the family. As an important norm of moral education, family tradition and family training is an important carrier of the inheritance and education of family and social morality. The socialist core values put forward the value goal of prosperity, democracy, civilization and harmony at the national level, the value orientation of freedom, equality, justice and rule of law at the social level, and the value criterion of patriotism, dedication, honesty and friendliness at the individual level. The family training is the core value of the family, so the value orientation of the socialist core values at the national, social and individual levels is closely related to the traditional family rules.

Family education is a necessary link for individual to become "adults". The lack of family education affects the "teaching" and "unable to teach" of school education and social education. The family education of the elders to the children helps them form their own self-awareness and self-discipline, and also provides a certain foundation for the follow-up group education. As the sum of all social relations, people live in the social organization — family from birth, and exception such as "wolf child" and "wild child" feels difficult to integrate into human society after adulthood to complete the transformation from animal "human" to spiritual "human" due to the lack of basic family education, and cultivation and guidance of correct morality and personality. Family education, facing the question of how to answer "who am I", is the initial place to build an individual's personality. At the same time, it also gives "I" the approach to fully understand the outside world and the method and standpoint to treat the outside world. At the same time, as far as education is concerned, whether it is family education, school education or social education, it is difficult to be self-consistent since more or less, there will be some defects in certain parts. For example, family education may pay more attention to the cultivation of moral personality while school education focuses on intellectual education. While family education supplements school education and social education, it also affects the way of school education and social education.

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