

Review on the Family Education of Chinese Historical Celebrities

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Abstract: In the course of the development of Chinese history, there have been many papers on family education. By studying the family education of great historical figures, this paper provides inspiration and ideas for modern family education. This paper uses the literature method and induction method to sort out the typical family education in history. From the cases of various characters, we can get some experiences: First, successful family education is the result of parents' attention to "strict education"; Second, successful family education inherits the concept of "adult first", "moral education first" and "filial piety". Finally, successful family education is permeated with lofty ideals and aspirations. Family education has an important influence on a child's success. Excellent results of family education have important enlightenment for family education in today's society. From the historical view of these family education ideas, we can better establish the correct family education concept in today's society, which also has positive significance for the development of modern family education.

Keywords: Family Education; Historical Celebrities; Child's Success

1.Introduction

What exactly should be done in home education? This is a question that parents have been pondering for generations, and many educators and writers are also concerned about it. In the development of China's history, many treatises on family education have appeared. This paper provides inspiration and ideas for modern family education by studying the family education ideas of great historical figures. Modern scholars' studies on the family education theories of historical figures mainly focus on Yan Zhitui, Zhu Xi, Zeng Guofan, Zhou Zuoren, Liu Shaoqi and so on.

2. Research on Yan Push and Yan's Family Instructions

Among them, Yan Hui's Yan's Family Trainings have been particularly studied. On the one hand, the theoretical system of family education in Yan's Family Trainings is relatively comprehensive, which is of great significance to modern education; on the other hand, Yan's Family Trainings implement the Confucian culture, which has far-reaching influence on modern family education. Studies have shown [4-12]: 1) as a northern Linyi (now belongs to Shandong) people of the Yen family training, "intelligent", "early family", "exposition of books", "nothing is not through", "both good words and fugues", "thirty volumes"; 2) learning family rules, distinguish between north and south of the time, and calligraphy sound training, correcting allusions, and in literature to train their children to become a family. It has always been respected by the world, especially by feudal scholars, and is an important, popular and far-reaching textbook on family education in China's feudal society; 3) As the first systematic and complete literature on family education in ancient China, Yan's Family Education blends the wisdom of life into daily family education, including the concept of a good start to family education, combines the methods of family education and exalts the requirements of family education, which embodies the traditional intellectuals' thoughts on family education. It is of positive practical significance to the construction of the theoretical system of education for scholars with Chinese characteristics; its ideas on family education contain rich traditional cultural essence and modern scientific concepts of family education, especially in educating children to be reasonable, to cultivate virtue, to honour virtue, to be virtuous and to serve the motherland, etc. It has unique insights. Its idea of family education contains rich traditional cultural essence and

modern scientific concepts of family education, especially in educating children to be reasonable, to cultivate virtue, to honour virtue, to serve the motherland, and so on. It has unique insights. It points out that parents should educate their children from an early age, be strict and kind, encourage diligence in learning and progress, and pay attention to the nurturing role of the environment. In today's world, we should take care to assimilate the essence of Yanshi Family Education, realise the use of the past for the present, and make it serve the needs of modern family education.

3. Zhu Xi's Family Education Thought Research

Zhu Xi, born in the Southern Song Dynasty, was a famous philosopher, thinker, and educator in the late feudal society, integrating the great achievements of Neo-Confucianism since the Song Dynasty. As a great generation, he was another milestone in the history of Confucianism after Confucius.

Zhu Xi readapted Zhu Xi's "Rites of Zhu Zi's Family" on the basis of Sima Guang's "Book Instrument", on the basis of inheriting the tradition, conforming to The Times and standardizing for the real society. "Family ceremony" by the content of the standard, is the same family environment, different seasons, different life stages of the specific ceremony, such as age sacrifice, male crown female Ji, wedding and funeral and another related etiquette.[1] Zhu Xi's existing works on family education can be roughly divided into three categories: the enlightenment books and codes of conduct written especially for children, the teaching essays and letters written especially for children, and the contents of the educational children mentioned in the correspondence with his family friends.[2]

Zhu Xi attached great importance to the education of his family, children, and grandchildren. He was not only full of the deep feeling of his kind father but also had the style of being a strict teacher, occupying a place in the history of family education. The book "Instructions to Children" is the first relatively complete code of conduct for children, which is pioneering in the history of children's education. He proposed to pay attention to early education, preconceived, easy for children to step by step, easy for children to teach and urge teaching[3]. Such methods are not only adopted

by traditional families for a long time but also a lot of content still have reference value.

Zhu Xi's whole proposition and practice of persuasion developed the idea of humanistic education. It not only influenced the Confucian way of "cultivating one's moral character and orienting one's family", but also influenced the development of moral guidance thought in late feudal society and inspired today's family education. Its position and role in the history of moral education should not be overlooked.

4. Study on Zeng Guofan's Family Education Thought

Born in the late Qing Dynasty and early Republic of China, Zeng Guofan is a typical figure in modern China who adheres to the Confucian creed of "cultivating one's moral character, orienting one's family, ruling the country and pacifying the world". In his Family Traditions and Diary, he put forward unique ideas on family education, inheriting Confucian ethics and morals and drawing on the traditional culture of the Chinese nation, especially the diet of Hunan culture. Historically, Zeng Guofan's family education was very successful. [9]

Zeng Guofan's grandfather formulated complete and strict family rules, requiring the whole family to do the "Eight Things" and avoid the "Six Evils", which enabled Zeng Guofan to develop the good qualities of advancement, diligence, prudence and prestige; his father emphasised filial piety, self-restraint and diligence; and his mother established Zeng Guofan's guardianship ideology. Zeng Guofan lived strictly according to the Confucian idea of "building a city and settling a family". At the same time, he also focused on self-improvement and self-transcendence of the moral spirit through family moral education. His family moral education generally included prudence, respect for the master, benevolence, non-deception, and vigour. Family moral education includes filial piety, frugality, progress, and harmony, which include interpersonal relationships and how to live in harmony with others.

Zeng Guofan's tutelage consisted mainly of moral, intellectual, health and work education, of which moral education was the main component. The purpose of Zeng Guofan's education was to raise loyal and filial sons to serve the king. To be precise, this was not only the aim of Zeng Guofan's education, but also the

aim of the ruling class at that time. The emphasis on character building, moral education and indoctrination still has a lasting impact on the home education of children today.[6]

Zeng Guofan's tutelage ideology represents both the traditional tutelage ideology of the landlord class in feudal society and the social conditions in the process of forming a semi-colonial and semi-feudal society. The self-sufficient mode of production, the dictatorship of the landlord class, the traditional feudal cultural and ideological system, the intense socio-political changes, and the clash of Chinese and Western cultural ideas together marked the course of its development.

5. Research on Zhou Zuoren's Family Education Thought

Zhou Zuoren was an important writer of intellectual enlightenment during the May Fourth Movement, an important figure in the history of modern Chinese thought, and one of the pioneers of Chinese folklore and children's literature. Family education is an important theme in his works. Zhou Zuoren believed that family education plays an irreplaceable role in school education and the formation of children's personalities. The family is an important environment for children's growth, and the parent-child relationship is the cornerstone of family education. In order to advocate a natural parent-child relationship, and by analysing the gender differences between men and women and human nature, we believe that mothers should be the mainstay of their children's education. Therefore, the first condition for reforming family education is to study children and women.[7]

In the field of children's education, "education should be child-oriented and in accordance with the nature of the child; the importance of play is stressed, with special emphasis on the educational role of children's toys. Emphasis is placed on children's books, the translation and study of fairy tales, the abolition of fairy tales in the name of science and the justification of myths, nationalism and pragmatism, and the education of children in stressful and overburdened situations". The report notes that children are characterised by "a childhood that contrasts sharply with early human life and that retains in its habits many barbaric ideas, such as fighting and brawling, and an inability to make simple judgments about good and evil". Children's aggression is motivated by the

instincts of survival, self-defence, honour and play rather than simple evil, and they naturally do not imitate adults.

Zhou Zuoren used humanitarianism and scientific rationality as a weapon to criticise the old-style authoritarian family education, advocate tolerant and harmonious family education that can promote the development of children's personality, and advocate liberal education [11]. This is an important inspiration for constructing scientific modern family education concepts, creating a good atmosphere for family education, establishing a correct view of children, building a harmonious parent-child relationship, improving women's quality issues, and realising good family education from the "source" [7].

6. Research on Liu Shaoqi's Family Education Thought

Liu Shaoqi is one of the most important party and state leaders in the new China. He is not only an important practitioner of the Chinese revolutionary cause, but also an outstanding socialist theoretician. His family education is not only a model of socialist education, but also an important content and part of our Party's exploration of socialism, especially the theory of socialist education. His views on family education are mainly reflected in the letters he wrote to his children from 1950 to 1963, in which he mainly talked about several points: (1) the need to solve the problem of world outlook; (2) no specialisation; and (3) the urgent need to solve the problem of ideology. Liu Shaoqi warned his children that in the process of establishing a correct outlook on the world, they should deal with the relationship between personal, temporary interests and overall, long-term interests, and that they should sacrifice some temporary, personal interests and sometimes suffer some losses, which is called vision and ideals. He from socialism, communism and other aspects, multi-level strict requirements for children to "be loyal to the Communist Party of China, loyal to the people; adhere to the ideals of communism, firm socialist beliefs, to carry forward the spirit of collectivism, and strengthen self-discipline; To learn the basics, master the professional skills, practice excellent skills, sharpen the will, and cultivate the spirit of perseverance and loyalty to the people's good morals; to go deep into the practice of the masses, to train and grow among

the masses; and to be industrious and simple. " His family education of his children was closely related to the times and practice, to the needs of the Party, the country and the people, and not only democratic and friendly guidance, but also serious supervision and requirements. It is a great source of inspiration and reference for today's family education and training of builders of the cause of socialism with Chinese characteristics.[8]

7. Conclusion

From the point of view of historical celebrity family education thought or theory, its development has inherited the excellent traditional thought of the Chinese nation, but also has the colour of "father" feudalism, if the dialectical cultural perspective and modern ethics to understand the "father" can also be seen that "filial piety" of the excellent traditional culture. In any case, its excellent family education results have an important enlightenment to the family education in today's society, in the historical view of these family education ideas, we can better establish the correct family education concept in today's society has an important significance.

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