

Reflections on the Integration of Excellent Traditional Family Precept Culture into the Family Virtue Teaching of the Morality and Law

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Abstract

Family virtue is an important content of the teaching material *Ideological Morality and Rule of Law*. In order to improve teaching effectiveness and guide college students to grow into talents, we need to draw nutrition from the excellent traditional Chinese family precept culture. The excellent traditional family precept culture is a precious family virtue teaching resource. Integrating it into the family virtue teaching has the value significance of inheriting and carrying forward the excellent Chinese traditional culture, improving the teaching effectiveness of the *Morality and Law* course, cultivating contemporary talents and so on. The excellent traditional family precept culture can be integrated into the whole process of family virtue teaching from the ways of classroom, social practice and new media.

Keywords

Excellent Traditional Family Precept Culture; Family Virtues; Classroom Teaching; Social Practice; New Media.

1. Introduction

Family virtue is the teaching content of box 3, section 3, Chapter 5 of *Ideological Morality and Rule of Law* (2021 Edition) (hereinafter referred to as *Morality and Law*), and it is an important part of the course content of *Morality and Law*. Since ancient times, the Chinese nation has attached importance to the construction of family virtue and accumulated rich excellent traditional family precept culture. It has become the moral nourishment of the cultivation of family virtue in the new era and a precious teaching resource of *family virtue*. Integrating it into *family virtue* teaching has important practical significance and time value.

2. The Value and Significance of Integrating Excellent Traditional Family Precept Culture into Family Virtue Teaching of Morality and Law

To integrate the Chinese excellent traditional family precept culture into the *family virtue* teaching of *Morality and Law*, we should first clarify the theoretical reason, that is, why the Chinese excellent traditional family precept culture is integrated into the *family virtue* teaching, and what value and significance it has to integrate the Chinese excellent traditional family precept culture into the *family virtue* teaching.

2.1. It is Conducive to Inheriting and Carrying Forward the Excellent Traditional Chinese Culture

The historical reservation of "blood clan" determines that "family" has a unique historical root and social status in Chinese society. "Family" is not only the historical starting point of Chinese society, but also the meta point of Chinese social structure. Chinese traditional culture rooted in the governance mode of "isomorphism of family and country" and the value orientation of "feelings of family and country" is concentrated in "family culture" and "family ethics". Some

scholars pointed out that "traditional family precept ethics is the elaboration of Chinese traditional culture at the family level... traditional family precept ethics is the popularization of Chinese traditional culture"[1]. It can be said that family precept culture is the spiritual core and value consensus of a family, the epitome of the value of Chinese excellent traditional culture and the reflection of traditional culture. The integration of Chinese excellent traditional family precept culture into *family virtue* teaching is undoubtedly the inheritance and promotion of Chinese excellent traditional culture.

2.2. It is Instrumental in Improving the Teaching Effectiveness of Morality and Law Course

Colleges and universities undertake the important mission of "cultivating who, how and for whom". As the core course of College Students' political theory course, *Morality and Law* aims to guide college students to establish a correct world outlook, opinion about value and view of life and to cultivate contemporary talents. Whether they can achieve this goal depends on the teaching effect, and the two are positively correlated. How to improve the effectiveness of *ideological and political* teaching in Colleges and universities, we can work hard from the aspects of content and methods. The excellent traditional family precept cultural and ideological resources play an important role in improving the teaching effect of *ideological and political* courses in colleges and universities such as *Morality and Law*. First, the traditional family precept is rich in cultural resources, which is the precious spiritual wealth left by the forefathers to future generations. Integrating it into the teaching content of ideological and political course is conducive to enriching the teaching content. Second, the cultural connotation of excellent traditional family precepts is touching. For example, mother Li in the family precepts of ordinary people in the Ming Dynasty, that is, *Ting Wei Za Lu*, can be called a "model of good neighborliness". Integrating it into ideological and political courses in colleges and universities will help to enhance the vividness of the classroom and improve the effectiveness of teaching.

2.3. It is Good for Cultivating Contemporary Talents

The core of traditional family precept culture lies in managing the family and teaching the children. How to manage the family and teach the children run through the traditional family precept culture from beginning to end. Before the popularization of the school, the task of teaching children was mainly undertaken by the family. After the accumulation and inheritance of generations, a very rich thought of teaching children was gathered, which has important reference value for family education and school education in the new era. For example, in the content of education, the excellent traditional family precepts pay attention to self-cultivation, family unity, harmonious relative, conducting oneself in society and so on; In the principle of education, the excellent traditional family precepts pay attention to the combination of love and education, the combination of kindness and strictness, and the unity of knowledge and practice; In the way of education, the excellent traditional family precepts pay attention to the inheritance of relatives, demonstration by example, the combination of morality and law, etc. Integrating the excellent traditional family precept culture into the *family virtue* teaching of *Morality and Law*, these valuable practices are conducive to enriching the *family virtue* teaching content of *Morality and Law*, optimizing the ways and methods of moral education, guiding college students to establish a correct view of life, opinion about value and love and marriage outlook, and helping teenagers "buckle the first button in life", which will cultivate contemporary talents who are responsible for national rejuvenation.

3. Excellent Traditional Family Precept Culture is a Precious Family Virtue Teaching Resource of Morality and Law

Family precept culture originated in the traditional society. Due to the inferiority of traditional social system and other factors, it is inevitable to bring dross such as men's superiority over women, foolish loyalty and filial piety. But generally speaking, the tendency of traditional family precept culture is still positive. The content takes running the family and teaching children as the core. In essence, it is an ethical education and personality shaping. It is an extremely valuable moral education resource. It has a lot in common with the family virtues advocated in the new era, such as respecting the old and loving the young, equality between men and women, harmony between husband and wife, diligence and frugality, neighborhood mutual assistance and so on. There is a close relationship between the two, which is a precious cultural resource for the *family virtue* teaching of *Morality and Law*. The details are as follows:

First, respect the old and love the young. Respecting the old and loving the young are fully reflected in the traditional family precept culture, especially in "respecting the old", that is, "filial piety". "Filial piety is a distinctive feature of Chinese culture and ethics"[2], the primary ethical norm of the way of being a son, and an important moral quality of the son of man. The traditional family precept pays great attention to the education of filial piety, which is recorded in many texts. Jiayi of the Song Dynasty taught his children in his *Godson's language* to "Strive to be filial to their parents, because their kindness of parenting is as deep as the sea.....We should learn that young crow's feedback old crows when they grow up, we should know that the lamb kneels on the ground when the ewe feeds them." [3] Second, gender equality. Due to the bad nature of the traditional society, there is great resistance to achieving gender equality. There are even comments such as "Having too many daughters is a waste", "Thieves don't steal a family with five daughters", "The burden of raising a daughter is too heavy". However, some family precept authors advocate that people are born with nourishment, which is denounced. Yan Zhitui pointed out in *Yan family precept · running the family* that "But all of us are born naturally, given bodies by our parents, so what can we do? Most people in the world are unwilling to raise their daughters. Even if their daughters are born, they will kill them. Do they still expect to pray to God for happiness?" It expresses the ethical concern for women from the perspective of heaven and human relations and well-being. Third, husband and wife are harmonious. In the traditional society of "men are superior to women", women are in a humble subordinate position. According to the feudal ethics and ethical principles such as "three obediences and four virtues" and "husband as wife", there is no theory of equality. However, on the premise of recognizing the unequal relationship between husband and wife, the traditional family precept advocates that the husband treat his wife with courtesy and give her due respect. Yu Chenglong, a native of the Qing Dynasty, taught later generations to cherish the love between husband and wife with the story of "raising a case to meet their eyebrows" in the norms of governing a family in the Han Dynasty: "between husband and wife, we should think of the word 'respect'. Liang Hong and Meng Guangzhi raised a case to meet their eyebrows. It has been called a beautiful talk for thousands of years. Respect is all." [4] Fourth, be diligent and thrifty. Thrift leads to success, extravagance leads to failure. Thrift is an excellent traditional virtue of the Chinese nation. From rich and powerful to ordinary people, they teach their children not to waste money and to run their families thrifty. The imperial edict Guangxun officially issued by the Qing Dynasty discussed the importance of "diligence" and guided the people to work hard "Diligence makes men have more than millet and women have more than silk; If you don't work hard, you don't care enough for your parents, and you don't care enough for your wife." [5] Zhu Bailu admonished his family's children in his family motto: "it's not easy to think about one porridge and one meal; Half a thread, always thinking that material resources are difficult... Self worship must be frugal, and banquet guests must not linger...Children and servants must not

be handsome, and wives and concubines must not wear gorgeous clothes. "[6] Fifth, neighborhood mutual assistance. As the saying goes, "distant relatives are not better than close neighbors" and "neighbors" are very important in traditional society. They can jointly prevent thieves and bandits and take care of daily life. Yuan Cai of the Southern Song Dynasty pointed out in *Yuan Shi Fan*: "living in a house can't be without neighbors, and no one can help if there are fire and candles." [4] Good neighborliness is a necessary condition to protect the family. The traditional family precept attaches great importance to neighborhood relations and advises families to be friendly with their neighbors.

4. Effective Ways for the Excellent Traditional Family Precept Culture to Integrate into the Family Virtue Teaching of Morality and Law

Chinese excellent traditional family precept culture is a valuable spiritual wealth, which has a high ethical fit with the norms of family virtue in the new era. It is a precious *family virtue* teaching resource of *Morality and Law*. It is of great value and significance to integrate it into the *family virtue* teaching of *Morality and Law*. Therefore, we should work hard on how to integrate the excellent traditional family precept culture into the *family virtue* teaching of *Morality and Law* to explore a set of effective paths with strong operability and high effectiveness. Therefore, we should build a trinity teaching mode of "classroom + practice + new media" to comprehensively integrate the excellent traditional family precept culture into the whole process of *family virtue* teaching of *Morality and Law*.

4.1. Classroom: The Main Position of Integrating Excellent Traditional Family Precept Culture into Family Virtue Teaching

Classroom is the main position of teaching and educating people. The integration of excellent traditional family precept culture into the *family virtue* teaching of *Morality and Law* is inseparable from classroom teaching. Teachers of the course of *Morality and Law* should skillfully design teaching plans, consciously and imperceptibly incorporate the excellent traditional family precept culture into the *family virtue* teaching, so that college students can feel the charm of Chinese excellent traditional family precept culture in "moistening things silently", and strive to be a firm believer, loyal practitioner and powerful disseminator of excellent traditional family precept culture in the new era. At the same time, when integrating the excellent traditional family precept culture into the *family virtue* teaching of *Morality and Law* in the classroom, we should pay attention to the ways and methods. While teaching, teachers should especially avoid "full house" and "one speech", adhere to the teaching concept of students as the main body, and take such measures as "family customs and family precept" story speech, "why not let him three feet" sketch performance, "family letters worth thousands of gold" telling family affection, fully mobilize students' enthusiasm and initiative to participate in the classroom, and use the excellent traditional family precept culture to teach well, thoroughly and lively the *Morality and Law* class, so as to improve the effectiveness of classroom teaching.

4.2. Social Practice: The Key Link of Integrating Excellent Traditional Family Precept Culture into Family Virtue Teaching

Social practice is the key to the formation of morality. The teaching goal of *family virtue* is to transform the external moral heteronomy into the moral self-discipline of the subject, that is, the standardization of family virtue into the moral quality and behavior consciousness of college students. This transformation is inseparable from the practice of the moral subject, which is determined by the objective law of moral generation. Therefore, the integration of excellent traditional family precept culture into *family virtue* teaching needs to play an important role in the key link of social practice, enhance the experience and practicality of

teaching methods, enable the educatees to develop moral quality and behavior habits in practical experience, and improve the effectiveness of teaching, so as to achieve the educational goal of "moralizing people". Therefore, teachers of *Morality and Law* should carry out various forms of practical activities, such as the introduction of "excellent traditional family precept culture into communities (villages)", the investigation of "excellent traditional family precept culture nourishes the new trend of family civilization" and the visit to "the former residence of local excellent family style celebrities", so as to make the educated experience in practice, experience in experience, perceive in experience and sublimate in perception, construct the teaching ecological model of "participation-experience-perception".

4.3. New Media: An Important Grip for the Integration of Excellent Traditional Family Precept Culture into Family Virtue Teaching

With the advent of the Internet plus era, new media has become an essential way of communication for teenagers. To integrate excellent traditional family precept culture into *family virtue* teaching, we should give full play to the characteristics of large load, fast communication and strong interaction of new media, and make good use of the new media platform. At present, some colleges and universities try to create a new model of "new media + *Ideological and Political Courses*" and carry out the "Chinese University MOOC" online learning platform, which complements the advantages of "online and offline" with classroom teaching. College students learn *ideological and political* courses in their spare time, which has received good teaching results. At the same time, we can also push the excellent traditional family culture through micro-blog, WeChat, web pages and Tiktok. Teachers and students discuss online and understand the value of the Chinese excellent traditional culture. In addition, we should mobilize the creativity of young students and take the Spring Festival, Mid Autumn Festival, Double Ninth Festival and other traditional festivals as an opportunity to encourage students to make micro films with the theme of "family customs, family education and family precepts", so as to make new media become an important grip for *family virtue* teaching. It should be pointed out here that new media should pay attention to their own construction, create a clean and positive cyberspace, truly undertake the mission and responsibility of disseminating the mainstream values of truth, goodness and beauty such as excellent traditional culture, and become a powerful promoter of positive energy in the new era.

5. Conclusion

Integrate the excellent traditional Chinese family precept culture into the whole process of family virtue teaching of *Morality and Law* through classroom teaching, social practice, new media and other ways, which enhances the effectiveness of family virtue teaching in the new era with the excellent traditional family precept culture, gives full play to the educational function and role of the excellent traditional family precept culture, and helps to cultivate contemporary talents.

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