

My Humble Opinion “The family motto of Yan” Child Discipline -- Take the Chapter of “Yan Family Education” as An Example

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Abstract

The instructions of the Yan family, written by Yan Zhitui, is the first systematic work on child discipline in China. It is a “Homily” written by Yan Zhitui to educate and admonish future generations in the light of his life experience and philosophy. This article will mainly discuss the educational method of parents to their children and the enlightenment of the Educational Thought in Yan’s family instruction to the Contemporary Child Discipline.

Keywords

The Yan Family Motto; Family Relations; Child discipline.

1. INTRODUCTION

The family instructions of Yan family is regarded as the first systematic and complete family textbook in China’s feudal society. During the feudal period of ancient China, the self sufficient natural economy made the family the basic unit of social production and life. “Mencius Li Lou Shang” said: “The foundation of the world in the country, the country at home, the home in the body” In the Chinese concept of “The state is the same structure of the state”, the state is the amplification of the state and the state is the miniature of the state, If a man wants to make a contribution to his country, the first thing he should do is to manage his own small family. Child discipline also became the most basic form of education in ancient times. As a special form of private education, family education made an indelible contribution to ancient Chinese education. In the process of home education, parents will take advantage of the convenience of life and teach their children by example. It is because of the unique form, content and role of family education, so it also has a far-reaching impact on the social education.

2. THE ROLE OF PARENTS IN THE EDUCATION OF THEIR CHILDREN

2.1. To Foster A Good Family Atmosphere

Yan Zhitui attached great importance to the role of environmental education in children’s learning and dyeing, emphasizing the process of children’s moral formation and weathering, parents should create a good growing environment for their children. In response, Yan Zhitui suggests: “People in the juvenile, the spirit is not fixed, with the mortgage, smoked Qing edification, smiling behavior, not interested in learning, potential easy dark, natural draw.” Prenatal education can be carried out even before the child is born. In the child has not been born, the mother should be “Not evil eyes, ears do not listen, voice taste, courtesy courtesy of the.” So that when the baby is still in the womb, there will be a good atmosphere. If the average family does not have the means to carry out fetal education, then the sooner the better. Education can begin when the child is still an infant. Yan Zhitui put forward: “The ancient, the holy king has the method of fetal education: pregnant son three months, out of the house, eyes

do not evil, ears do not listen to false, sound taste, to etiquette.” The Jade edition of the book is stored in the Golden Chamber. To give birth and to raise a child, teachers should protect the well-being, filial piety, benevolence, propriety, and righteousness. Where the Plebeians can not, when and infants, know people color, know people like anger, they add instruction, so that for, so that stop. Save yourself the gauntlet if you are a few years old.” Yan Zhitui thought early education was very important, and besides Yan Zhitui, Confucius was also very supportive of early education. “Less is nature, and habit is nature,” he said When children are very young, they are in a period of chaos, their ideas have not yet formed, pure and spotless, at this time, they have a certain guidance, education is very appropriate, and children at this age have far better memories and plasticity than adults. In the Yan family instructions, he gives an example of himself: He has not forgotten the Ode to the Hall of light that he read when he was seven years old, but it is easy for him to forget if he reads an article now. The idea was to highlight the importance of early education. Yan Zhitui’s concept of early education is still very much in use today. According to our modern preschool pioneer, Tao Xingzhi: “Before the age of six is the most important period for character edification. If we train well in this period, we only need to train a little later, and naturally we will become fine members of society. If we train badly, then habits will not change easily, tendencies will not change easily, and attitudes will not change easily.” It can be seen that education for young children is very important, this period for children’s learning habits and learning attitude training also has a foundation. In addition to creating a good family atmosphere, Yan Zhitui also suggested that parents should pay attention to their children’s interpersonal communication, so that their children have more contact with good people or things in life. He proposed: “And good people live, such as into the room of Zhilan, long and since Fang; and evil people live, such as into the abalone wanton, long and self-stink also.” Children in early childhood, their sense of right and wrong is weak, vulnerable to the influence of the surrounding environment, even if he is not interested in learning from others, but these behaviors and things will still affect the children imperceptibly.

2.2. Parents’ Love for Their Children

In the “Yan family instructions” at the beginning: “The husband sage sage of the book, teach people sincere filial piety, careful words and signs, make a name for oneself, also ready. Since the Wei and Jin Dynasties, the author of all the sons, the reason of heavy things, the transfer phase model effect, still under the house, bed Shi er. This is why I am this again, not dare to track the things of the world also, the industry to tidy the door, mention tear off descendants.” From the beginning of the article, we can see the difference between “Yan’s family instructions” and other works, it plays a role in the children’s body, the use of the scope is only at home. The child discipline is the parent to the child’s education, it compares with other education has the special function which can not be substituted. In it, Yan Zhitui points out: “A husband believes what he says, and believes what he is close to; he acts with his command, and does what he is convinced of.” In the same words, we are always more likely to believe what is said by those closest to us; in the same commands, we are always more likely to listen to what is said by those whom we respect and admire. He gave two examples: The advice of teachers and friends is not as good as that of tutors and Nannies. The instruction of Yao and shun is not as good as that of wives. In the family, the close relationship between family members is not comparable to that between outsiders because of the blood relationship and the long-term close life, so parental instruction can in some cases be more effective than schooling. But because parents have different attitudes towards their children. For example: too strict children will develop a submissive, timid character; too indulgent will be brought up to act recklessly, insolent child, so in the teaching of children, parents to grasp a proper degree.

In order to grasp this “Degree”. “If parents are dignified and kind, their children are fearful and cautious,” Yan Zhitui said. Yan Zhitui proposed this idea in order to resolve the conflict

between parental love and parenting in family relationships. In the blood relationship, parents will always have a strong tolerance and love for their children, in this situation, the parents of their children is often in the dignity of the lack of love and more than the state. In the child discipline, where parents lack authority, they often fail to discipline their children well. In addition to the lack of authority and love, there is a contrary: too much authority and lack of love, in this case, children fear their parents, and naturally will not have a harmonious parent-child relationship. So, how to grasp the degree between strict and loving-kindness? Yan Zhitui proposed: "The strictness of a father and his son May Not Be Avenged; the love of a Son may not be avenged; the gentleness of a son may not be avenged; the snub of a child may be born." The atmosphere of the relationship between father and son should be serious, not too close and not solemn, there is blood relatives, but can not be a brief indecorum. "Jane" can not be a good father and son filial piety and "Child" will make the children of the parents have the attitude of neglect. Chen Heqin, when discussing the way of father and son to get along, agreed that "A father who keeps company with a child is not one who makes light of his child's company. A child's company is easy to despise, but his company is not important." Parents must maintain a certain dignity as teachers in order to effectively educate their children, but it is not always severe, and sternness does not mean indifference, as a father should be in the process of Children's growth in the face of confusion or helpless time, the Children for Timely Enlightenment and guidance. In response to the contradiction between parents "Love and teaching" to their children, Yan Zhitui also put forward the idea of "Abstaining from coddling". He pointed out: "I see the world without religion and love, every can not be, food and transport, arbitrary, appropriate to the award, should laugh back, to knowledge, that is, fadell.". Arrogance has become habitual, Fang copied it, beating until death without power, anger and resentment, arrested in the growth of morality." Yan Zhitui believes that strict discipline is the true love of children, and that spoiling only destroys children, Yan Zhitui writes of witnessing the consequences of parents spoiling their children too much. Yan Zhitui was an early advocate of "Abstinence from spoiling" in ancient China, and he emphasized the use of corporal punishment to educate children.

2.3. Role Models for Parents

Child discipline is different from school education. The most prominent feature of the child discipline is to teach by example. In the analects of Confucius there are: "His body is upright, but he does not order to walk; His body is not upright, though he does not order to walk." It is also said in the Book of Rites: "Yao and shun led the world in benevolence, and the people followed it; Jie and Zhou led the world in violence, and the people followed it. Their orders were contrary to their preferences, but the people did not follow them. So the gentleman had himself and then asked others, not himself but others." The good and evil of the monarch affects the good and evil tendency of the people in a country, so the monarch should set an example before the people will tend to be good. One of the monarch of a country's "Parents", parents are "Small family" parents, parents and the monarch are first to regulate their own behavior will play a leading role in children, ministers.

Yan Zhitui said: "The man of Vice, from the top to the bottom is also, from the first and the latter is also." He regards every word and deed of his parents as "Efflorescence", education follows the law from top to bottom, the superior gives example to the inferior, the predecessor gives example to the posterity. Mr. Chen Heqin also made it clear, he said: "Parents must set an example, parents want to get the awe of their children, just strict demands on children is not enough." In child discipline, parents should act as role models, doing what they are asked to do first, and the behavior of the parents will influence the behavior of the children. Because the child's ability to imitate is very strong, this way of teaching by example is very suitable for child discipline, but also very much in line with the characteristics of the child's growth. What children see and hear at home will leave a deep impression on them. Although some behaviors

may be beyond their comprehension, they will imitate them. You don't have to teach your child, you just have to be careful about what you say and do in The Hours, and correct your behavior when you find it inappropriate, this will serve as a more profound role model for children.

2.4. The Idea of “Love for All”

In ancient times, it was normal for a family to have more than one child. In families with many children, parents often fail to treat each other equally and there is always a preference for one child, which can also be a trigger for conflict between children. In this case, Yan Zhitui put forward the educational proposition of “Equal love”, that parents should treat their children with equal love, care and love. “A man's love for his son is as rare as it is possible. From ancient times to the present, there are many such evils. A wise man is worthy of admiration, but a stubborn man should also be in pity. A man who has favoritism, even if he wants to be generous, is more to blame.”[18]Parents mostly like smart kids, but they don't realize that average, slightly dull kids need attention and care, and that parental favoritism and favoritism may not be a good thing, the one who is favored is apt to develop a conceited and paranoid character, while the one who is neglected is resentful because of the long-term neglect. And this kind of unequal love, but also affect the harmony between children, in the long run will cause family discord. Yan Zhitui in the “Yan family instructions,” for example: “The death of uncle, the mother is it. King of Zhao, the father is it.” The death of Gong Shu Duan in the Spring and Autumn Period, the happy death of Zhao Wang in the Han dynasty, the death of Liu Biao and Yuan Shao in the three kingdoms period, and so on, all show that favoritism towards one's children should be fair, and favoritism towards one's children seems to be favoritism towards him. But in the eyes of his brothers and sisters, their parents' unequal love will make them feel jealous and unwilling. Once they get the right opportunity, they will seek revenge, which in turn will affect the Brotherhood, and Bring Death to the favored child. Yan Zhitui's educational idea of “All love” has also been accepted by later generations. Yuan Cai of the Song Dynasty gave a further explanation of Yan Zhitui's principle of “All love”: “The brothers of men are at odds with each other, but a man who has lost his home, or whose parents detest him, will have more clothing, more food, more words, and less affection than he loves. See the Love Day Cross, see the hatred heart can not be flat, after a long time, then into deep hatred. The so-called love, so-called harm also. If parents love each other, and brothers live in harmony with each other, they can have it both ways, wouldn't that be good?” Therefore, as a parent, should not show excessive preference for a child.

3. THE INTEGRATION WITH THE CURRENT EDUCATIONAL CONCEPT

3.1. A Moral and Intellectual Approach to Education

Under the educational background of today's society, parents tend to attach more importance to their children's achievements. As long as the children have a good score, as for moral character, self-cultivation and etiquette in dealing with others, it is not so important in the parents' eyes. This is a kind of wrong educational idea, the modern child discipline is influenced by the wrong idea of “Valuing wisdom over morality”, which not only does not meet the requirements of moral education, but also causes a series of social problems. In 2013, for example, a graduate student in Shanghai poisoned a drinking fountain, leading to roommate's death. Although he received a higher education, but he still can not properly handle the interpersonal relationship, resulting in the tragedy. This has a lot to do with the lack of child discipline in today's society, where parents simply push the work of education to the school, thus neglecting the spiritual civilization construction and ideological and moral education that children need in the process of growing up. In the family instructions of the Yan family, its core content is the promotion of moral cultivation, that is, its main content is to educate and train future generations how to conduct themselves, in the process of cultivating a “Benevolence and

justice moral", "Moral-based" people. This requires parents to raise their moral standards, and on this basis to build a "Morality-based" child discipline.

3.2. Pay Attention to the Children's Consciousness of Independence and Autonomy

Independence is also called survival ability. The success of a person's education depends mainly on whether he has the sense of self-reliance, whether he can survive independently and constantly develop and improve himself. In today's society, because of the influence of the birth policy, children are called the center of the family. Because of the excessive doting of parents, children can not live independently even though they have reached adulthood. They lack the consciousness of self-reliance and self-reliance, lack of independent living, independent learning ability. There are still some people, although they have a certain ability to work, but they can not be separated from their parents economically, their own independence, must rely on their parents' financial support in order to be able to survive in society. It all stems from parents' unconditional coddling and over-protection of their children, resulting in their loss of this part of the capacity. In the "Yan family instructions" has mentioned that parents should not be too doting on their children. Only "Strict love" is the true love of children, doting will only destroy children. And in the "Yan family instructions" is not only to teach children to learn book knowledge, he also requires children to "Read hundreds of books", learn the necessary survival skills, focus on people's practical ability. Labor embodies the value of man, but in the Confucian tradition of "Labor" is to uphold the attitude of disdain, and Yan Zhitui deep understanding of food hard-won. He said, "If the ancients wanted to know how difficult it was to harvest, skaikus would have to do what was necessary." Although we don't need to put our children to work in the fields, we do need to do the necessary work. Parents should start to train their children to do things by themselves when they are young. Can Let the child participate in social work, understand the hard work, cultivate their sense of responsibility, experience different life is also conducive to the child's physical and mental development.

3.3. Set High Aspirations

Aim High. According to Yan Zhitui, the essence of life lies in self cultivation, and self cultivation is also the essence of family harmony, while the success of self cultivation lies in whether or not one has a pure mind and few desires, it can also damage people's minds. In the book of precepts, Zhuge Liang said, "If you are not indifferent, you will not understand; if you are not peaceful, you will not go far." Only when one is in an indifferent and ascetic state of mind can one not lose one's way and become intoxicated with worldly fame and wealth. Therefore, in the "Yan family instructions" has mentioned, want to be called "Business" talent, we must have a correct understanding of fame and fortune. Therefore, he attaches great importance to the education of his children's aspirations. "Those who have lofty ideals will be able to hone in order to achieve Suye, but those who do not fulfill them will fall slowly and become mortals." He believes that only those with ambition can stand the test, while those without ambition will gradually fall into mediocrity, and this ambition should be high, the choice of ambition can affect a person's life. If the choice of a small ambition, because easy to achieve, people will be content with the status quo, do not want to forge ahead. Yan Zhitui cites the Song Dynasty scholar's method of parenting, in which they taught their children to write and play the lute to curry favor with the rich and powerful. Such ambition is small, and in this way to please the royal family, curry favor with the power, finally can only be a villain. In the macro-context of today's society, many parents to their children indoctrinated the idea of setting the ambition is only "Small ambition." Although there is no longer a need to "Please royalty", most parents simply instill in their children the idea of "Going to college, getting a job". This is the connection between the personal ideal and the social ideal, when the children suffer setbacks and difficulties, they are confused and empty, they can not form the right values, only when a person has great ambitions, they will move forward in difficulties, the more setbacks, the more courage, perseverance, great

achievements. In the family instructions of Yan family, aspiration is emphasized, which includes ideal, mission and responsibility, and is the embodiment of social values. Therefore, in the child discipline, parents should first of all consciously carry forward the model of Social Righteousness, guidance, training children positive, enterprising mentality.

4. SUMMARY

Child discipline is the starting point of life is also the starting point of life, “The foundation of the world is the country, the foundation of the country is the home”, child discipline not only related to the rise and fall of a family, but also related to the development of the country. Although the views in the family instructions of Yan can not be fully accepted by us, some of them are by no means out of date even now, there is still some reference and discussion value for our modern child discipline.

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