

The Thought of Correction and Assisted Education in Traditional Family Culture and the System**Construction of Modern Citizen Moral Construction**

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Abstract: In the traditional family training culture of our country, the combination of education and punishment, such as "governing by government, punishing by law, exempting the people from shame", "criticizing without education, punishing with evil and overwhelming; teaching without criticism, punishing traitors without punishment", has been widely accepted by family educators. And in a large number of family education practice has been implemented and applied. Summarizing and drawing lessons from the ancient family moral education "pragmatism" mechanism, and building a sound legal system and regulations for the construction of modern civic morality have a very positive effect on strengthening and improving the effectiveness of civic moral education.

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1. Introduction

Morality is the premise and foundation of people's moral behavior. According to the view of behavioral science that human behavior is based on the control of personality and knowledge, morality is not innate character. Only by acquiring moral knowledge through acquired learning (education), can we overcome the inherent moral defects and implement our own behavior externally according to the guidance of moral knowledge. However, as a form of persuasion and guidance, moral education has no "rigid" restraint on people's behavior. Once moral norms are not consciously obeyed, moral education becomes a helpless or even "aimless" activity.

Ancient Chinese thinkers and educators, such as Confucius, based on their own educational practice and thinking, put forward the viewpoints of "guiding the government, punishing the people in an equal manner, avoiding shame" (The Analects of Confucius, the Second Political Work), "punishing without teaching is cumbersome and evil is invincible, and treacherous people without punishment" (Xunzi Fuguo) and so on.

The idea of "Plutonism" which combines education with punishment has been widely accepted by educators in ancient and modern times. It has been fully used in Chinese traditional family training culture and has become the most distinctive highlight of traditional family training culture.

"The construction of civic morality is a complex social system engineering, which depends on education, laws, policies and regulations." [1] In the contemporary era of extensive and in-depth civic moral education throughout the country, through the study and reference of the traditional family instruction mechanism, it has a very positive enlightenment significance for further strengthening and improving the effectiveness of moral education.

2. Main Characteristics of Ming and Penal Bi Religion in Traditional Family Training Culture

2.1 Ancient family moral educators have a profound understanding of the necessity of Ming and Penal Bi-Jiao education.

Moral education is an activity aimed at human nature. For "people", diet, men and women, property are the basic needs of survival, and how to get these three things is a great test of "human nature". "If people indulge in indulgence, disputes will arise and prison proceedings will flourish. Saint King considers this, so the system is a ritual, to save people's diet, men and women; the system is righteous, to limit people's access. (Song Yuan Cai: Yuan Shifan) This kind of "etiquette" and "righteousness" are in short moral norms. However, in the process of controlling and overcoming personal desires, desires often break away from moral constraints and arbitrarily dominate people's emotions and behaviors. Therefore, how to educate and urge the children system to be good is a great event that the ancient family educators lingered in their hearts. Among them, the form of "Ming-Penalty-Bi-Jiao" has become the general consensus of the ancient family educators. For example:

"Answering wrath at home is an erroneous opinion; if the punishment is not right, the people will be at a loss. The breadth and vigour of governing a family is still the same." Yan Zhitui is a famous educator in ancient times. He believes that once the family abandons corporal punishment, the bad behavior of those who are not good will rise. He advocates that under the circumstances of necessity, they must be "cruel to their bones and flesh" and "cruel to their skin". Only in this way can the children truly understand the "truth" of being a man, and make those "undesirable people" go back to the right path.

Zhang Ying, a famous prime minister in the early Qing Dynasty, said, "The way to govern a family is to be careful and serious." "Family choking, regret Li Ji; women giggling, end up stingy." Cuckoo is almost trivial,

but it is good. When hip-hop flows through the loop, it begins wide and ends barking. (Qing Zhangying: Cong Xun Zhai Yu) pointed out that although the family law was strict, the result was good. Although the family was indulgent, it was difficult in the end.

Lushi, the mother of Wenjuan in Ming Dynasty, as a kind mother, could not bear to punish her children. She said that "the son is born, not made." But as a family educator, she thought that occasional corporal punishment could play a role of vigilance and vigilance: "Poor and talented people condemn people until the whip is simple and extreme. Provisional warning is common. Teach your son the same." (Ming Wenhuan: The Mother's Training of Wen's Family)

In short, a single moral education can indeed play a role of persuasion and guidance to some "virtuous" objects, but not necessarily to some "stubborn people". Only by applying punishment and pragmatism can the educated be awed by morality, and then consciously abide by moral norms as the foundation of their existence.

2.2 The mode of Ming and Penalty Prayer Education is the general choice of family moral education in ancient times.

"The father wants to make his son good, but he can't kill himself, and the rest will spare no effort." (Jin Wang Xiu: The Book of Commandments) The ancient family moral education in Ming Dynasty adopted a variety of forms and different leniency and severity, which can be summed up into six words: self-discipline, supervision and punishment.

Carved stone inscription, self-discipline. In order to enrich the atmosphere of moral education and enhance the strength of moral education, many families turn their moral norms or family precepts to "work on stone carvings", making tablets, screens, plaques, banners, inscriptions, etc., or erecting them in courtyards, or hanging them in halls, or in rooms, or on desks, with the aim of making them visible, being educated or warned from time to time, and then reviewing and summing them. Restrict your moral behavior.

Fang Xuanling, a statesman in the early Tang Dynasty, set ancient and modern "family precepts" on the screen in order to strictly manage his family and prevent his children from being proud, extravagant and bullying by force, so that his children and grandchildren could take one of them, inspire their descendants with a positive attitude, and warn them to "pay attention to this, be enough to bow to it". (New Tang Book Fang Xuanling Volume)

Bao Zheng in the Northern Song Dynasty lived a righteous and unselfish life, and he was the "blue sky" that people have recited orally for thousands of years. His famous family motto is: "future generations should not return to their homes if their officials and officials commit abuses; after death, they should not be buried in the camphor; they should not follow my ambition, but not my descendants!" In order to keep in mind for future generations and grandchildren, he specially "upholds the work stone, erects it on the east wall of the hall, after the imperial edict." The world. (Yuan Tuotuo: Song Shi Bao Zhengzuan)

In his letters to his nephew, Wang Shouren, a famous thinker of the Ming Dynasty, asked them to transcribe his book "Lizhi Shuo" as a motto: "I have tried" Lizhi Shuo "and Ershi Shu, Er generation can reproduce one, put it in a few places, and read it carefully at one time, it is enough to issue it." (Ming. Wang Yangming: Complete Works of Wang Yangming, Book Showing Four Nephews, Zhengsi, etc.)

The Qiao family of Shanxi businessmen carved their family instructions, family rules, business training, Family Customs and other categories in the courtyard, living room, study everywhere, in the courtyard, everywhere can feel the moral impetus and warning.

Carved stone inscriptions are not only solemn and solemn in form, but also not easy to annihilate and pass down from generation to generation, enabling family members to control self-discipline at any time. Although this form is not closely related to "punishment", the function and role of "fettering religion" is obvious.

Discriminate the wrong from the wrong and supervise each other. Ancient family educators believed that there were three types of qualifications: upper, middle and lower. The effect of receiving education varied greatly among different types of qualifications. "People of high quality teach better, those of middle quality teach better, and those of low quality teach worse." (Song Shao Yong: Advice to the Sons and grandchildren) Whether this classification is correct or not, at least one judgment can be drawn from it, that is, education has the function of restraining evil and promoting good. The people of high quality do not need to be educated, but they can consciously and actively accept the education, and they can exercise self-discipline and self-reflection on their words and deeds. More people ("middle-class" people) are willing to be good, but sometimes they can't control the drive of desire, and sometimes they repeat it. At this time, education should be guided, encouraged, criticized and corrected according to the attitude of the educated towards moral education. Therefore, in the process of education, it is not only a necessary measure to measure and consolidate the effect of education, but also a means to exercise self-discipline and heteronomy, and to strengthen the supervision of the cultivation of the educational objects. It is also a basis for the implementation

of the provisions of family law and family rules.

In ancient family education, "distinguishing the wrong from the wrong" was generally realized through the following three forms:

First, record and disclose the merits and demerits of each person. During the Ming and Qing Dynasties, the "merits and demerits" prevailed in Chinese folk families. Let the cultivator himself register the actions of good and evil day by day, so as to investigate and summarize the gains and losses of each person's actions, so as to make people "know right and wrong day by day, and change their mistakes day by day". Article 28 of "Yimen" and "Zheng's Norms" in Zhejiang Province stipulates that "Punishment Book" should be established to make surveillance take charge of it, and the merits and demerits of the monthly book should be regarded as the precepts of good and evil, which is frustrating. Author's Note) On the basis of filial piety. Also in Article 29, it is stipulated that "make two cards, persuade one moment, punish one moment, stick a piece of paper on the bottom of the card to show who has made a good job and who has done so, not only in the book of persuasion and punishment, but also in the card, hang the card and punish it, and collect it for three days to show reward and punishment."

Secondly, family meetings should be held to "persuade each other by virtue and industry, and follow the rules by negligence". Regular meetings of family members are convened for two purposes. One is to teach and persuade people about morality and technology, and the other is to persuade and criticize the negligence of a few people. Ponzi's Family Instruction stipulates that the whole family, regardless of their superiority or inferiority, will gather at sunset on the tenth or twenty-fifth day of each month. At the meeting, each person told his half-month experience and heard, "or good and evil should be warned, or diligent should be exhorted, or righteous should be done, or things should be done, each other according to their own views, the second to say"; (Ming Pang Shangpeng: Pang's Family Instructions), "Zheng's Code" stipulates that every new month, on the day of sight, parents should lead family members to visit ancestral temples to worship ancestors, after worship, men and women separate. Under the hall, listen to the ancestral precepts recited by the rotating members of the clan, reiterate the precepts, worship ancestors is actually a collective moral admonition activity.

Thirdly, make a clear and secret visit to the family members' behavior and reputation. Everyone's daily life has a certain degree of independence and concealment. Although merits and demerits or the book of persuasion and punishment can record his words and deeds, there are periodic and irregular self-narration and mutual

criticism, but the specific behavior of people can not be restored truthfully. Therefore, the moral quality of family members needs to be investigated in many ways, so as to grasp their situation in time and avoid losing the opportunity of education and correction. "Yuan Shifan" clearly put forward this question: "descendants have had, for the father and grandfather are not aware of, especially the noble officials. Cover up the past, cover up the ears and eyes of fathers and grandfathers. Anyone who is a father or grandfather should know about this matter, keep guard against it, make frequent inquiries and visits, or be familiar with it." Advocates of elders should be well aware of the harm of such things, always guard against children and grandchildren to do evil deeds, but also from time to time to ask neighbors whether they are committing adultery, only in this way can ensure that future generations will not go on the wrong road.

Family rules and family laws shall be repealed. It is the most stringent way to punish "immorality" by family law and clan rules. In the ancient family education system, almost all families or families had some written or unwritten family rules and regulations, which were used to warn and punish the bad words and deeds of family members. Although the "family law" of each family is different in weight and breadth, it can be roughly summed up as three kinds of penalties:

First, the congregation commands. This is a relatively minor and humane punishment in the family law. When children who violate family ethics and misconduct are found, parents call on all family members to severely reprimand the children who make mistakes and warn them not to repeat them. At the same time, it is also a warning policy for other children. For example, "Ponzi's Family Instructions" stipulates: "The descendants violated the family instruction, the congregation detained to the ancestral temple, told their ancestors, re-punished, instructed their provincial reform." "Zheng's Family Regulations" stipulates: "If descendants have private farmland and accumulated goods, their deeds are obvious. Parents who have received public opinions lead the public to tell the ancestral temple. They are listed on the wall for the crime of beating drums, and invite their relatives and friends to make private opinions, even if they are detained in public. If there is disobedience, the prosecutor will be unfilial."

Secondly, corporal punishment. Ancient people pursued the doctrine of "filial piety under the stick" whether they were wise or foolish, or with their mouth or heart. In the family law clan regulations, there were many clauses targeting corporal punishment, and there were many cases of blaming education in the traditional family training allusions. Especially since the Song Dynasty, there are almost all rules of punishment and corporal punishment in family discipline. Many of them combine family discipline with family discipline,

family law and family regulation. For example, "Wei Ya Family Instructions" clearly stipulates: "descendants have, all in the new expectation of the ancestral temple, murmuring punishment, the first offense ten board, and then 20, three offences 30. Sima Guang's "Family Model" records an allusion of Yan Mu's godson: "Li Jingrang, the official has arrived, grey, small, her mother criticizes it. Every day is a matter of caution. The Bausch Family Regulation of Macheng stipulates that children and even parents who violate family ethics should be given sticks or flogs, including "one hundred sticks for those who do not adopt their parents", "women who abuse people indiscriminately and without reason, 40 sticks", and so on.

Thirdly, Gaomiao is a monk. It is the most stringent punishment measure in the family law regulations to report the temple to become a monk. This kind of punishment often occurs in two situations: one is the formal stipulation in family rules and genealogy. For example, "Sunshi Family Cheng" clearly stipulates: "Every family, if there are undesirable descendants who insult their ancestors, must announce the temple to be a monk, in order to completely clean the family style." (Anhui Xuancheng Sian Sun's Family Ride Volume 2: Family Regulations). Article 18 of Zheng's Standard: "Children gambling rogue and should be contrary to etiquette and law, parents should bear its intolerance and the congregation should be punished with shame. But the elder one year is worshipped thirty times; if they do not forgive, they will be criticized by the congregation; if they do not forgive, they will be rejected by the officials. Still in the ancestral temple, in the Zongtu to cut its name, three years can be changed again. The other is the "determination" expressed by the educatees to strengthen their attention to the moral norms when they elaborate a moral norm in family instruction, family letters or moral education. For example, "Madame into the dead, and from the well-being of the above, although winning, not its book. Zi is neither my son nor my door. (Biography of LieNu ("Mother's Instructions for ZiFa Zi")) "Qixiang Tian Jizi was left to his mother by his official Jin Baihao. Mother said, "If a husband is unfaithful to his ministers, he is unfilial to others. Illegal wealth is not mine. The unfilial son is not my son. (Song Sima Guang: Family Paradigm): "The descendants of later generations who are officials and have committed stolen goods shall not be released to their homes or buried in the cocoon. Not from my will, not from my descendants. (Yuan Tuotuo: Song Shi Bao Zhengzhan)

To sum up, the ancient family moral education system is comprehensive, specific and applicable from understanding, content to form. In the aspect of the strength of pragmatism, the discretion of its "punishment" is hierarchical, including severe punishment of targeting corporal punishment and leaving home, as well as timely warning of discerning rules and wrong and admonishing and punishing; in the direction of pragmatism, the content of its "punishment" is pertinent, what is wrong and what is "punishment", which has a strong

warning effect; in the way of pragmatism, the application of its "punishment" is that is, the application of its "punishment". Timeliness, daily warning, regular admonition, prevent micro-gradually, avoid small holes do not fill, big holes bear hardships.

3. Enlightenment of Ancient Family Prayerism Thought on Modern Civic Moral Construction and System Construction

3.1 Reflect on the shortcomings of the system of modern citizen moral construction by drawing lessons from the ancient family education mechanism.

In the past two decades, China has continued to carry out civic moral education activities, and the society as a whole has shown a trend of moral recovery and positive progress. But objectively speaking, the overall promotion of civic moral construction is not satisfactory, and the problems of moral anomie and social disorder are quite prominent. The reason for this is that over the years, the construction of citizen morality in China has chosen an imbalanced mode, which emphasizes the inner cultivation of morality and neglects the external supervision of morality. Due to the lack of external restraint, moral education "can not punish the behavior and problems of self-discipline after many times of education." [2] It can only allow some "immoral" behavior to trample on the bottom line of morality, frustrate the public's moral feelings, and cause the "broken window effect" of moral anomie.

Looking at the present, we should learn from the past. From the ancient family moral education system, it can be concluded that the modern civic moral education has the following shortcomings:

Firstly, people lack the pressure to comply with morality because they specialize in moral preaching, neglect moral heteronomy and lack of external restraint mechanism.

Respect for morality is the basic premise of moral practice. In order to build people's reverence for morality, we must establish a punishment mechanism for moral anomie. In the past two decades, the lack of strong external support has not only made moral education indifferent, but also made people indifferent and even lost their respect for morality. As a result, morality's admonishing effect on people's behavior has become weaker and weaker. Not long ago, the succession of "hegemonic man" to "hegemonic woman" to "hegemonic aunt" and "hegemonic grandfather" was an obvious example. Therefore, one-sided emphasis on moral education is incomplete moral construction, in order to achieve the overall improvement of the moral level of the whole people, it must be supplemented by institutional constraints.

Secondly, we attach importance to severe punishment, neglect exhortation and punishment, and lack of hierarchical measures, resulting in greater blind spots in moral heteronomy.

In recent years, China has intensified the efforts of "morality into law", which has played a huge role in protecting the bottom line of morality. However, law is the lowest morality, from the bottom line of morality to the peak of morality, with a very rich level. Although the law keeps the bottom line of morality, it can not punish the immoral acts of "not committing major laws and making minor mistakes constantly". For example, the above-mentioned "hegemony" behavior, although obviously against public morality, but the police exhausted the legal provisions, and did not find the basis for dealing with such behavior - the punishment system for immorality appeared blind spots.

To change this phenomenon, we must construct the moral court in the spiritual level as a binding form of moral restraint, and establish a "penalty" different from legal restraint, covering the blind area between moral admonishment and legal sanction, and imposing strong admonitions while condemning immoral acts, advise and punish.

Thirdly, abandoning normal supervision and centralized regulation of habits, the "punishment" of pragmatism does not show a deterrent effect, and moral anomie forms a "broken window effect".

Ancient family educators attached great importance to thinking carefully and preventing trouble before it happened. Most of them established an effective supervision system for their children's moral cultivation, and timely corrected their "anomie" behavior in the process of moral cultivation, so as to achieve the goal of curing illness and saving people. However, in the construction of modern civic morality, moral anomie occurs from time to time. Apart from some moral criticism by public opinion, no department can give substantive warning and punishment to these anomie behaviors, let the "immoral person" wantonly trample on the moral "red line" and hurt the public's moral feelings, and wait until the "broken window effect" of moral anomie becomes more and more intense, then proceed again. Subcentralized rectification.

It is gratifying to note that with the deepening of the construction of the rule of law, the construction of moral institutionalization is also gradually following up, and various moral restraint systems have been introduced. People's Daily reported on the morning bus on November 7 that "a red-black list will be set up in Huangshan scenic spot to record the civilized or uncivilized behavior of tourists. Those who are included in the red list can travel to Huangshan free of charge", "Jiangsu plans to establish a credit blacklist in the notarization field, and those who are included in the list will be limited in terms of job evaluation, examination and approval".

The promotion of moral institutionalization will provide motivation and guarantee for people to actively practice socialist values, and have a positive and profound impact on citizens' moral construction.

3.2 Promoting the system construction as a whole and consolidating the cornerstone of the educational mechanism for the moral construction of modern citizens

"Civilization has its surface and its system. The growth and maturity of any civilization can not be separated from the support of rules and systems." [3] In the construction of civic morality, in order to make moral education from soft to hard and from virtual to real, we must design a strict system to regulate and guarantee it.

Firstly, we should establish a punishment mechanism for immoral acts to ensure that the social environment is free from abuses.

Virtue advocates good and law criticizes evil. Only by maintaining appropriate external restraints can moral norms be internalized into people's conscious behavior, and the moral foundation of the whole society can be firmly established.

For the "immoral" people, the necessary punishment for their "immoral" behavior is not only to make them pay for their "immoral" behavior, understand the truth of "good is rewarded for good, evil is rewarded for evil", but also to make them deeply feel that "morality" is not only a dispensable creed, but a real "rule", and that everyone must be responsible for his moral behavior. Duty, because it is not only related to personal honor and disgrace, but also related to the gain and loss of interests, personal freedom, and then to urge them to regret, make it return to the track of morality.

On the public level, only by establishing a punishment mechanism for immoral behavior can we enhance people's sense of awe for morality. Only by attacking and punishing the immoral behavior of the "immoral person" and mending the moral "gap" broken by the immoral person, can we effectively protect the "moral breach", safeguard the moral dignity and maintain social justice. If the behavior of dishonesty is not punished timely and properly, it will seriously hurt the public's moral feelings and cause the "broken window effect" of moral anomie.

At present, the punishment of immoral acts is scattered in various rules and regulations, mostly in principle, and there are no specific punishment provisions. Therefore, most of the immoral acts (except those violating laws and disciplines) are at the level of moral condemnation, and there is no relevant provisions "seating by

numbers", only symbolic criticism and treatment, in order to ease "public anger". Therefore, it is a huge and urgent system engineering to focus on the construction of punishment mechanism for immoral acts, and it is also the most important work in the future.

Secondly, we should build a safeguard mechanism for moral practice and carefully protect citizens' enthusiasm for moral practice.

Peng Yu's case and the birth of "touching porcelain industry" made "immoral" behavior prevail, while "virtuous" people were afraid of "helping" like tigers, and the public's moral enthusiasm was destroyed at one stroke. Today's educational content has already changed "helping others" to "protecting oneself". But the general indifference in society is not the degeneration of human nature, but the absence of moral security system. Only by establishing a safeguard mechanism for moral practice can citizens' moral behavior be fully protected and the cancer that hinders moral practice be eradicated.

Thirdly, we should build a mechanism to help the "moral guards" to stop bleeding and tearing.

The "punishment" of the Ming Dynasty's punishment and praising religion should not only have the function of punishment, but also play the role of commendation and reward. Through the praise and relief of the moral model, the "good" can be properly compensated spiritually and materially. At the same time, through the role of demonstration, people's awareness of moral worship can be enhanced.

From the perspective of "good people", they may have to pay or even sacrifice their energy, interests, health, life and family in the process of moral practice. They may also have to bear all kinds of losses and injuries for life. Therefore, they should not only get flowers, applause and honor, but also get the material guarantee of normal life, healing wounds and extending life.

From the public level, the attitude of the state, the government and the society towards "good deeds" and "good deeds", the "treatment" of "good people" and the "situation" in the future will have a great impact on them. If they are indifferent to or lack of concern for the "moral guardians", let their lives be poor, let their pain and pain be poor, let their families be fragmented, and let their safety be threatened, they will not only chill themselves, but also trigger the "butterfly effect", which will harm the public's moral perception, and over time will destroy social justice.

At present, China has not yet established a unified system to protect the legitimate rights of "good people", so that "good people" into the plight and embarrassment of bloodshed and tears. Therefore, a nationwide unified

moral behavior assistance system should be introduced as soon as possible. At the three levels of the state, society and beneficiaries, the regulations of honor and material reward should be clearly defined, the system of support for life, medical treatment and support should be established, and the system of support should be established to ensure the reduction of moral hazard and the enhancement of people's motivation to pursue moral behavior.

Fourthly, we should construct a supervisory mechanism for the implementation of the moral system to ensure that the role of the system safeguard falls into effect.

At present, our country's moral system basically presents the characteristics of isolation, fragmentation and self-governing, and has not yet formed a complete system, so that some aspects of the "short board effect" on the moral system construction and the moral practice of citizens is still quite serious. Jiangsu teenager Huihui was brave to rescue people from the water, but died unfortunately. However, because "brave acts of justice belong to the initiative, not accidental death, not within the scope of compensation. [4] Citizens'credit investigation system established by judicial departments and financial system has its own characteristics. Some of the "blacklist" losers are still popular in some private enterprises, individual enterprises and even state-owned units, etc. These phenomena all reflect the absence and defects of the system, which seriously hinders the operation of the moral restraint system and counteracts the social justice.

Therefore, we should construct a supervision mechanism for the implementation of moral restraint system with public resources, periodically and irregularly inspect the implementation of moral system by all units and enterprises, and ensure that the safeguard function of moral system falls into effect. Those units, enterprises and individuals who ignore the moral system and pursue their own self-interest and turn on the green light for the immoral are severely investigated and punished to ensure that the implementation of the moral system is free of obstacles, omissions and dead corners, so that the moral system can truly become a restoring "heavenly net" without omission, so that the "immoral" people are immoral, limited and inch-long.

Xi Jinping, General Secretary of the CPC Central Committee, stressed in his thirteenth collective study at the 18th Political Bureau of the CPC Central Committee that the guiding role of policy should be brought into play so that all aspects of economy, politics, culture and society are conducive to the cultivation of socialist core values. The requirements of socialist core values should be transformed into rigidly binding legal provisions, and laws should be used to promote the construction of core values. [5] Under the guidance of Xi Jinping's speech, we should inherit and carry forward the excellent traditional culture and virtues of China,

strive to build a leading and restraining mechanism for the construction of civic morality, and constantly consolidate the ideological and moral foundation of socialism with Chinese characteristics in the new era.

4. Foundation project

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