

Ethical Dimension and Value of Liang Qichao's Family Ethos

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Abstract: *Liang Qichao's family education style has a long history, which delayed the birth of the context and blood. It not only has the commonness of traditional culture, but also has distinct regional cultural individuality. Inheriting Liang Qichao's family education style and exploring its ethical dimension and value of the times are of great significance to the all-round development of citizens, cultural confidence and the building of a clean and honest party.*

Keywords: *Liang Qichao's family education style; Ethical dimension; value*

1. Introduction

Liang Qichao, who remains in the memory of history, is a man of the past who transcends politics and studies. He promoted the process of the development of modern Chinese history, and wrote a lot of great works. From more than 400 letters from Liang Qichao's family to his children, we can see that Liang Qigong is a kind and warm loving father who takes care of his children with a caring heart; a wise teacher who guides his children with a caring heart; a self-reliant and self-reliant national backbone who brings up his children with a caring heart; and the family ethos of Liang Qichao has accomplished a miracle of three academicians and nine sons. In the age of farming civilization, family practices and family motto are based on "morality" and rooted in "family". Which runs through the elders of the younger generation's ardent expectations and rational thinking. Parents of the child, it is far-reaching. Family tradition is the spirit beacon for children. To inherit and carry forward Liang Qichao's family style in the new era is to regard it as the most vivid, impressive and direct carrier of "far-reaching plan" and construct a new family style model.

2. Ethical Dimension of Liang Qichao's Family Education Style

Liang Qichao's family style education plays an important role in the history of Chinese culture. It has a dual perspective of breadth and depth.

2.1. Carry forward the Confucian Spirit and Scrupulously Abide by the Inherent Moral Obligation

The Liang family tradition has profound Confucian spiritual connotations, mainly manifested in studying classics, filial piety, and prioritizing moral behavior.

2.1.1. Reading books of sages and establishing personal cultivation aspirations

The Liang family tradition believes that achieving the goal of cultivating morality and cultivating people through reading books of sages is an important manifestation of the Confucian spirit, deeply reflecting the connotation and significance of moral education. In the history of both China and foreign countries, there are countless examples of implementing family education models, among which Liang Qichao is a famous representative figure. He raised 9 children in his lifetime, each of whom achieved important honors. It can be said that he was talented and handsome all over the world, and the Liang family style has also become a model for contemporary families to learn from. Many experts and scholars also call Liang Qichao "the first person in Chinese family education", The family letters of the Liang family, along with the family letters of Zeng Guofan and Fu Lei, are also known as exemplary texts of family education. The reason why the Liang family has achieved a series of brilliant achievements is inseparable from the meticulous study of various books of sages and sages. As is well known, the Liang family has a precious family education philosophy and methods, and this series of educational and

teaching achievements are directly reflected in the more than 400 letters left by Liang Qichao to his children. And the ethical dimensions expressed in these letters require us to deeply explore the source of Liang's family culture from the books of sages. Liang Qichao attached great importance to his children's study of the Confucian classics of Chinese culture. The Four Books and the Five Classics were important compulsory subjects. The reason why Liang Qichao's Family Letter, together with Home Letters from The Marquis Zeng-guofang and Fu Lei's Family Letter, became a model book of family education is that Liang Qichao's family education thought fully absorbed the essence of Zeng Guofan's family letters of the same era. At the same time, the concepts, methods, and discourse characteristics of traditional Chinese Confucianism have also been significantly reflected in Liang Qichao's family letters. In addition, teachers are an important identity of Liang Qichao. He wrote the famous "Hunan Current Affairs School Study Treaty", which explained to students the important value concept of taking the world as their own responsibility, inherited Gu Yanwu's "rise and fall of the world, each person has a responsibility" spirit of Confucianism, and used traditional Chinese Confucian classics to demonstrate to students the difference between gentlemen and ordinary little Confucian scholars, I hope my students can seek to explore the truth of national rejuvenation from traditional Chinese classics. Moreover, the Liang family tradition has a very realistic and targeted exploration of the inner spirit of sages' books. He hopes that through education, the dignity and status of gentlemen in the late Qing Dynasty and early Republic of China can be reshaped and restored, and the elite class can be revitalized and revitalized. As a result, young patriots represented by Cai E have gradually emerged. Finally, the sage path of the Liang family is more reflected in the New People's ideology. In terms of educating children and students, we hope to shape them into excellent citizens with independent, self-reliant, and self-improvement consciousness and emotions. Through the interaction and virtuous cycle between public and private morality, we can demonstrate the profound connotation of cultivating one's character.

2.1.2. Filial piety and filial piety are the foundation, and there is a way to maintain one's family

The Liang family tradition and its emphasis on filial piety are also important manifestations of traditional Confucian moral obligations, as well as the deep connotation of cultivating the spirit of maintaining family ethics. From a secular perspective, the growth experience and development prospects of children are definitely considered by most families. Although adhering to the inherent aura of the Liang family style, not all children of the Liang family are representatives of great wealth and wealth. On the contrary, Liang Qichao constantly warned his children that in life and work, they must have the belief and philosophy of relying on themselves for everything, and using love and hard work to win. Therefore, under the influence of the Liang family tradition, the children of the Liang family have always adhered to filial piety as the foundation, and on the basis of doing a good job in family management, they never rely on their father's reputation and status outside, truly practicing the inherent excellent essence of the Liang family tradition with the spirit of autonomy and independence. Long before Liang Qichao's death, the family tradition of the Liang family attached great importance to the filial piety of their children. Although Liang Qichao also carried out a series of difficult employment paths for Liang Sicheng and Lin Huiyin, he always warned his children to strive for entrepreneurship and create their own life path. Therefore, Liang Sicheng and Lin Huiyin did not choose Tsinghua University, which was relatively easy to work at. Instead, they devoted themselves to teaching at Northeastern University with their professional strengths and comprehensive qualities, and founded China's first architecture department. They used their practical actions to practice the filial piety and filial piety of the Liang family, and on the basis of their own life achievements, they still maintained Liang Qichao's education and teaching of family management. At the same time, the filial piety and family keeping principles of the Liang family are fully reflected in the fields of contributing to society and realizing life values. Liang Qichao always warns his children not to focus their life on pursuing fame, wealth, and status. Prosperity and wealth are not the ultimate goals of life. The greatest way of filial piety and family management is to serve society and contribute to the country. Only by evaporating the value of life into the country and society can we achieve the noble realm of benefiting the world. Liang Qichao has taught his children several times in his family letters that they must always utilize their personal strengths and expertise, with dedication to the country and society as their goal orientation, and demonstrate their excellent sense of social responsibility and good moral character. This is the key to becoming an excellent talent. Finally, Liang Qichao introduced the imperial examination career as an example, explaining the purpose of many scholars studying hard from ancient to modern times, explaining the important reasons for becoming administrative officials, and demonstrating to his sons and daughters that the purpose of being an official is not to seek a shelter to settle down, but to practice the noble political pursuit of "living high in the temple and worrying about the people", truly fulfilling the good customs of the Liang family.

2.1.3. *Virtue comes first, smile at difficulties*

The family tradition of the Liang family advocates putting moral behavior first, and regards laughter as an important value pursuit in life, reflecting a vibrant life state. As is well known, family tradition embodies the spirit and soul of a family, and it can influence every family member in a subtle way. Therefore, the moral tradition nurtured by the Liang family has a vibrant state, laying a solid foundation for cultivating outstanding talents. The Liang family tradition places great emphasis on shaping and cultivating the qualities and independent personalities of family members, and this ethical dimension helps Liang's children become extraordinary and refined. Firstly, Liang Qichao himself grew up in an environment of good family style. Even though he was not from a scholarly family, his grandfather and father still taught him to have a noble personality and moral character, in order to cope with various difficulties and hardships in life. At the same time, Mrs. Zhao, Liang Qichao's mother, also played a crucial role in cultivating Liang Qichao's moral character. Liang Qichao grew up in this excellent family environment and was influenced by subtle influences and influences, laying a solid foundation for the gradual formation of Liang's family style in the future. Liang Qichao's ancestors have always focused on farming, and his Liang Weiqing is the shining sun in the family. Liang Weiqing himself attaches great importance to righteousness and integrity, and often tells Liang Qichao stories about the fall of the Song and Ming dynasties. These childhood growth experiences have provided a source of motivation for Liang Qichao to develop a character of being virtuous, acting first, and laughing at difficulties. Secondly, the origin of education lies in helping children form a good worldview and methodology. As the first place for children's growth, their behavior and habits are gradually developed in this field. Therefore, in his daily life, Liang Weiqing often imparted knowledge about the Four Books and Five Classics to Liang Qichao, playing a guiding and safeguarding role in education and teaching. Liang Qichao also learned important knowledge about historical relics, humanities and society, traditional etiquette, and other aspects. The conductivity of this knowledge is not only reflected in the teaching of theoretical knowledge, but also in the cultivation of moral qualities and humanistic sentiments. In the process of educating his children and gradually forming the Liang family style in the future, Liang Qichao's awareness of advanced education has continuously been organically evaporated and demonstrated. Finally, if Liang Qichao's grandfather played an enlightening and guiding role, then his parents played a demonstrative role in leading by example. They taught Liang Qichao the Confucian spirit of serving the world and the Confucian scholars' spirit of reading and educating. While learning the spirit of sincerity and humility, Liang Qichao also taught his children the profound and responsible educational connotations of love, Let them persist in cultivating people with virtue and addressing difficulties with laughter in their future life growth path.

2.2. *Emphasize moral cultivation and moral practice*

The Liang family tradition also attaches great importance to the important value of moral cultivation, which can be manifested in aspects such as the foundation of life, the path of practice, and the path of self-cultivation.

2.2.1. *Taking "benevolence, wisdom, and courage" as the foundation of life*

In terms of moral practice, the foundation of "benevolence, wisdom, and bravery" is an important feature of the Liang family tradition, which presents the value concept of comprehensive development of knowledge, will, belief, and conduct to the vast family. Liang Qichao believes that teaching children how to behave is an important task, and has also explained in various occasions that the ultimate goal of education and teaching is to shape children and students into talents with comprehensive development of benevolence, intelligence, and courage, and become modernized talents who integrate knowledge and action. The spirit of Confucianism attaches great importance to the cultivation of talents with "three virtues". As a university scholar, Liang Qichao fully absorbed the ideas and spirit of Confucianism and proposed three aspects of education - knowledge education, emotional education, and mental education. At the same time, Liang Qichao also provided corresponding explanations for knowledge education, emotional education, and psychological education, pointing out that the purpose of knowledge education is to solve learners' difficulties and confusions, emotional education is to alleviate learners' anxiety problems, and psychological education is to establish learners' strong willpower. In addition, Liang Qichao organically demonstrated the importance of "benevolence, intelligence, and bravery" as the foundation of one's character through scientific explanations of knowledge education, emotional education, and moral education. He also explained the two-way interaction and virtuous cycle between comprehensive human development and interpersonal behavior, providing necessary conditions for the children of the Liang family to impart the spirit of self-cultivation, family unity, governance, and world peace. On the other hand, as early as 1896, in his article "On Women's Education", Liang Qichao

proposed the important viewpoint of vigorously developing women's education, explaining the important position of women's education in national education. Liang Qichao also treated women strictly in his daily life, allowing his four daughters to uphold the character of "benevolence, intelligence, and courage" in their learning and life, and to implement the development goal of knowing, believing, and acting in their educational and teaching methods. His daughters also achieved a series of important achievements by showcasing a strict and compassionate teaching style. Finally, the family tradition of the Liang family mainly revolves around the goal of "teaching people to learn how to behave", explaining the mutual relationship between the "great principles" of settling down and the "small principles" of speech and behavior. Liang Qichao once sent his son a book "Creating a French Style", telling him about the goal orientation of patriotism and taking the world as his own responsibility. In addition, various "great principles" for settling down and living are key elements for achieving happiness in life. The Liang family tradition reminds us that in our daily life and learning, we should only ask about cultivation and not about harvest. We should use vivid and vivid life philosophy to tell our children that loving the country and contributing to society is the greatest precious wealth in life.

2.2.2. Taking "Knowledge Based" and "Application" as the Practical Path

The Liang family tradition attaches great importance to the dialectical unity between practice and theory in family education, advocating to shape children's physical and mental behavior based on practice. Liang Qichao advocates for individual liberation, which is reflected in the personalized education concept of respecting individuals and the individuality of each child in the field of education. He carefully observes and grasps the characteristics of each child, teaches them according to their aptitude, adopts personalized education methods, and plans their lives, education, and careers based on their own characteristics. He cultivates psychological qualities such as intelligence, emotional intelligence, and reverse intelligence. He provides advice to children based on his own observations, but also respects the aspirations and interests of each child, actively encouraging them to adhere to a practical orientation and explore suitable professional fields and development directions.^[1] At the same time, hedonism is Liang Qichao's life belief and one of his most important educational concepts. He pays great attention to guiding children to pursue their interest in knowledge and enjoy the joy of life in family education, and emphasizes the embodiment of playfulness in the design of children's training goals and plans. He advocates that children should learn and work according to their interests when choosing a major or profession, and not rush to the market without interest, and not use knowledge as a stepping stone. He hopes that his children not only gain interest from their majors, studies, and reading, but also enhance their interests through multiple channels such as humanities, art, games, and real life. He hopes that their children have a wide range of interests and hobbies. Liang Qichao also attaches great importance to providing financial intelligence education to his children. In his letters to his children, he communicated and discussed a series of family financial and financial plans, including study abroad expenses, property purchases, stocks, insurance, mortgages, credit, newspapers, etc., in order to establish the children's economic concept of being willing to speak up for "profit" and their financial ability to take advantage of "profit", cultivate and educate them in financial intelligence, and educate them on how to treat wealth correctly. He constantly instilled financial concepts and awareness in his children in his letters, detailed various daily accounts, and guided their financial intelligence. In terms of business, he warned his children to have a firm will and tenacious perseverance, and to be willing to hone themselves in difficult environments. He pointed out that "dealing with difficulties is the most fortunate thing in life, which can uplift people's spirit and strengthen their morale", and "people are born to be afraid of difficulties, knowing that they have no choice but to live in peace. Regarding the setbacks encountered and the gains and losses in life, we should consider it as the best opportunity to hone our physical and mental abilities.

2.2.3. Taking "preservation and maintenance" and "provincial control" as the path of self-cultivation

The path of self-cultivation is the purpose and purpose of Liang's family culture, emphasizing the importance of paying attention to tranquility and self reflection in family education. Firstly, the Liang family tradition advocates cultivating moral education with the style of a humble scholar. Liang Qichao has extremely high demands on his children in daily life, and the cultivation of frugality and morality is a necessary link. He hopes that his children can develop a character of hard work and perseverance in various environments, and demonstrate a strong spirit of independence and autonomy in the process of personality development. This humble family tradition is an important symbol of the Liang family tradition. Not only did they enrich their children in the spiritual world, but they also honed their children in the material world, laying a solid foundation for the inheritance and promotion of the Liang family tradition. Chinese culture has always emphasized that "teaching people to fish is not as good as teaching them to fish", and the Liang family tradition has achieved the ultimate in teaching children through "fishing". As is well known, if parents only leave a material wealth for their children and do not solve

their long-term problems in the future, the essence of the path of "preserving and nurturing" and "saving and controlling" self-cultivation will not be demonstrated. Liang Qichao has also interpreted the importance of self-cultivation in various fields of work. Secondly, the Liang family tradition advocates the cultivation of intelligence and education based on family learning, attaches great importance to the creation of a strong cultural atmosphere, and cultivates and shapes the cultural heritage of family members. Liang Qichao often warns his children that in order to obtain the path of self-cultivation, reading the classics of traditional Chinese culture is essential work. Children must attach great importance to the important value of traditional Chinese culture in their daily learning and life, and deeply learn important knowledge such as poetry, songs, and literary history, Enrich one's inner world, enhance one's humanistic literacy and inner cultivation. As is well known, the cultivation of intellectual education is an important link in shaping excellent talents. There is a positive correlation between the cultivation of Liang's family tradition and intellectual education, guiding individuals to become excellent talents with comprehensive development, and even protecting them from becoming university scholars and great thinkers in the future. Thirdly, the Liang family advocates the cultivation of strong family ties and emotional education. Liang Qichao attaches great importance to the important role of emotional education in daily family atmosphere, believing that a harmonious and warm family environment is the foundation for the cultivation and inheritance of family culture. Therefore, the entire Liang family has a harmonious atmosphere, with deep emotions between each other, and harmonious relationships between elders and younger generations. At the same time, it also provides methodological guidance for the practice of emotional education in other families. In summary, the Liang family tradition explains the logical operation mechanism of self-cultivation from the three dimensions of ideological education, intellectual education, and emotional education, providing organic reference for the cultivation of Chinese style family tradition.

3. The Era Value of Liang Qichao's Family Style

Realizing modernity cannot and cannot be achieved without "detachment" as Giddens said, "society cannot be without rules, freedom cannot be without order, progress cannot be without rules, and the development of life cannot be without routines."^[2] The completion of Chinese modernity must be in opposition to the excellent historical and cultural heritage of the Chinese nation. The valuable character and excellent character contained in the family tradition and teachings of the Liang family, based on local cultivation and practice of socialist core values, have an undeniable value of the times.

3.1. The spiritual bond for cultivating cultural confidence

Liang Qichao shifted his cultural choices from west to east, mainly from importing Western learning to returning to traditional culture. After the end of World War I, Liang Gong traveled to Europe for more than a year, witnessing the spiritual crisis in the West after the war, and re-establishing his confidence in the restructuring of China's inherent culture. Not only did he initiate a cultural strategy of simultaneous input and output, but he also integrated traditional culture through Western scientific methods and research into the latest trends in the world. The essence of family education, interest education, setback education, patriotic education, and knowledge education in the connotation of Liang Qichao's family style is a reflection of the excellent traditional Chinese cultural genes of patriotism, dedication, civilization, diligence, thrift, interest, honesty, and friendliness. In the new era, based on adhering to the essence of culture, we should inject the connotation and spirit of the times into Liang Qichao's family culture, promote the integration of tradition and modernity, and achieve the development of traditional excellent family culture and education through inheritance, innovation in development, improvement in innovation, and resonance with the times.

3.2. An important carrier for personal comprehensive development

Liang Qichao believed that the traditional education models of intellectual education, moral education, and physical education were too general and narrow, and criticized the schools at that time as "grocery stores selling knowledge". Liang Qichao proposed three aspects that modern education needs to pay attention to, namely knowledge, emotion, and intention. Confucius once said, "Those who know are not confused, those who are kind are not worried, and those who are brave are not afraid." Starting from this, Liang Qichao summarized it into three aspects of education, namely knowledge education, emotion education, and intention education. Only when the three parties are successful can one become a true 'modern person'. Why not be confused? Liang Qichao believes that "the most important thing is to

cultivate our judgment". Firstly, it is necessary to accumulate considerable common sense. In school education, the courses taught in primary and secondary schools are aimed at filling the gaps in basic knowledge, so that everything does not need to be explored by oneself; Secondly, acquire specialized knowledge about a profession. The formation of these knowledge is the accumulation of predecessors, and this type of knowledge is obtained from higher education institutions; Thirdly, cultivating overall wisdom is the key to having fundamental judgment. Only by acting carefully and thinking in a down-to-earth and organized manner can one possess the wisdom to make decisions when facing difficulties, and truly achieve 'no confusion'. Why not worry? Liang Qichao believes that methods should be sought from the perspective of benevolent people in their way of life. Laozi once said, "Born without something, done without relying on it." "Thinking that people have become more and more, and having more with them." Learning for learning, labor for labor, rather than using learning or labor as a means to achieve a certain goal. With this state of mind, what gains or losses can one worry about? I naturally feel that 'heaven and earth coexist with me, and all things are one with me', and naturally 'there is no one to be satisfied with', achieving 'no worries'. Why not be afraid? Liang Qichao believes that, firstly, it is necessary to start from all actions that can be done openly; Secondly, not being constrained by inferior desires. However, in order to achieve this, one needs to constantly hone one's willpower in order to face the things that should be done without hesitation, without fear of being afraid of the first and the second, or being left with weak support. Only then can one be considered as an upright and upright person, and be able to "go ahead despite millions of people".^[3] Liang Qichao advocates the promotion of the comprehensive development of education ideology of "simultaneous development of knowledge education, emotional education, and moral education", and aligns with the Eastern concept of "wise people are not confused, benevolent people are not worried, and brave people are not afraid", and is incorporated into Chinese education from a new perspective.

3.3. A vivid textbook for the construction of party conduct and clean government

After the Xinhai Revolution, Liang Qichao actively participated in politics, twice campaigned for restoration and rebuilt the republic. He inherited the Confucian tradition of practical application in the late Qing Dynasty and transformed this tradition into a new personality and social ideal. He holds a clean and honest official position, is content with poverty, and educates his children to work hard and work hard. He strives not to be a high-ranking official, but to do great things. His clean attitude towards work and the spirit of leading by example and teaching by example have set a good example of honesty and integrity for his children and the world. The excellent family tradition and teachings not only nurtured the capable scholars of traditional society, but also inspired the people with lofty ideals during the revolutionary and construction era. Both the family teachings of Tao Chengzhang, a pioneer of the democratic revolution, and the family education ideas of the Zheng family in Jinhua Pujiang reflect the noble quality of integrity.

4. Conclusions

The family tradition is the spiritual scale that has been passed down for thousands of years. Further strengthening the innovative research and precise education of Liang Qichao's family tradition, exploring the ethical dimension and era value of family tradition and family teachings, has exemplary significance for the modernization cause. How to excavate the ethical dimensions and contemporary values of local family traditions and teachings in the process of inheriting the Liang family tradition is not only a vivid footnote for inheriting the family tradition and cultural empowerment. It is also an important topic worth further joint research and exploration by the academic community.

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