

## **A Study of Confucian Indoctrination Thought in the Song, Yuan, Ming and Qing Dynasties**

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**Abstract:** Throughout the Song, Yuan, Ming, and Qing dynasties, the relative longevity of each dynasty, coupled with the change of dynasties, basically did not fall into a long period of turmoil, which ensured that Confucian indoctrination thought entered a period of successive development and gradual improvement. During this period, the Confucian ideology of indoctrination eventually developed into a complete system of thought and practice that was compatible with the political and social development of the country and had a significant impact on the moral development and cultivation of human beings. This article focuses on Confucian indoctrination during this period, aiming to sort out the theoretical and practical development of Confucian indoctrination during this period, to help gain a more comprehensive insight into the evolutionary trajectory of Chinese outstanding traditional culture.

**Keywords:** Confucian Indoctrination; Song Dynasty; Yuan Dynasty; Ming and Qing Dynasties

### **1. Ideology of Indoctrination in the Song Dynasty**

After the great chaos and division of the Five Dynasties and Ten Kingdoms, the Northern Song Dynasty regained the statute of etiquette, intending to "make the world a better place through culture", correcting the rules of morality, stabilizing the people, and strengthening social control and stability. To this end, a series of efforts were made in such areas as the imperial examination for the admission of scholars and the promulgation and setting of teaching materials, which, coupled with the unprecedented increase in socio-economic development, brought a new opportunity for the development of Confucianism.

### **1.1 Harmonization of Confucian Teaching Materials**

The Song dynasty further unified Confucian teaching materials based on the Tang dynasty, and with the help of the development of the printing press, realized a rapid increase in the number of Confucian texts, further consolidating the exclusive status of Confucianism in the field of thought, and produced a far-reaching historical impact. [1]. Jingde two years, when the emperor asked the State Children's Supervision Confucian canon collection, he replied that from the beginning of the establishment of less than four thousand has developed to more than 100,000, "the scriptures, biographies, justice have ..... version of the big ready, the scholar and the commoner all have, this is the Confucian Fengchen's fortune." The same nine scriptures and the first Sun Shi also on the "Mengzi" for the commentary, so the Qing dynasty scholar Ruan Yuan presided over the carving of the "Thirteen Scriptures" has been completed, for the dissemination of Confucianism to provide a guarantee of thought. Zhu Xi also made an important contribution in this regard, Zhu Xi, the Song Dynasty, the master of science, "its learning, roughly the poor so that their knowledge, reverse body to practice in fact, and to live in the main respect. Tried to say that the sages of the Taoist tradition were scattered in the square book, the purpose of the Bible is not clear, and the transmission of the Taoist tradition began to obscure. So, he exerted his energy to study the scriptures of the sages and sages. The book has: Yi Benyi, enlightenment ..... are traveling in the world. Xi did not, the court to its university, language, Meng, the medieval teachings set up by the school officials." So far, "the two Cheng in the Northern Song Dynasty started to focus on the four books of the academic movement, to Zhu Xi's hands really stereotypes and rise, and with the help of the later Zhu Zi school of hard work to carry forward, so that the four books become

the Song, Yuan, Ming and Qing Confucianism thought of the new classic system." [2] In addition to this, during the two Song periods, both scholars in the mountains and fields and groups of court scholars also focused on the collation and discernment of Confucian canonical texts like Xing Bing and Zhu Xi, who made great contributions to the enrichment of Confucian scriptural doctrine in their respective eras, all of which fully demonstrated that Confucian indoctrination thought gained a basis for development and perfection in the context of the flourishing of Confucianism.

### **1.2 Private Lectures and the Rise of the Academy**

The great Confucian scholars of the two Song dynasties, most of them passed the imperial examinations, but mainly served in the State Academy and other academic institutions, so the books and lectures became their main work. The formation and development of Song and Ming ethics had a direct impact on Zhou Dunyi, although in the eunuchs, but his path to Confucius and Mencius, writing "Taiji Tu said", personally lecturing, Cheng Hao, Cheng Yi brothers are asked to learn from him, thus opening the Taoist style of the first. After the two Cheng to Zhu Xi, the so-called Taoism "roughly to the material knowledge as the first, Ming Shan Cheng body for the key, where poetry, books, six arts of the text, and the Confucian, Meng's legacy, upside down in the Qin fire, detached from the Han Confucian, the ghost of the Wei, Jin, the six dynasties, to be all new however, great brightness, order however, each have a good ..... after the time of the ruler of the world! After that time, the king of the world wanted to restore the rule of heavenly virtue and the way of the king, who would come here to get the law." It can be seen that as a school of Taoism, most of the lecturing activities are based on Confucius and Mencius, and the pursuit of moral excellence is the main point, which plays an important role in the continuation of the Confucian Taoist system. Most of the lecturing activities of the Confucian scholars in the Song Dynasty were accomplished in the academies. The academy was originally a place for collecting books, but due to the encouragement and commendation of the Song rulers, it became a cultural place integrating book collection, education, and indoctrination, and eventually evolved into the

main position for social indoctrination in the Song Dynasty. Its indoctrination function is mainly realized through two paths: one is "through the cultivation of the moral character of the academician and model society, the effect of indoctrination", and the second is "on the local other members of society directly indoctrination". In the two Song dynasties, famous academies such as Bailudong Academy and Yuelu Academy were given plaques by the emperor and a large number of Confucian classic teaching materials, which were regarded as the driving force for their development and the implementation of indoctrination and the academies built the "Pavilion of Respected Scriptures" and "Book Collection Building" to show their respect for the emperor's grace and the Confucian classics. It also built the "Pavilion of Respect for the Scriptures" and the "Collection of Books" to show its respect for the imperial favor and the Confucian canonical texts. In addition, to ensure the comprehensiveness of indoctrination, the academy also regularly conducts sacrificial activities. The academy usually sets up "special ancestral halls" such as the Shung Tao Ancestral Hall, the Shung Tak Ancestral Hall, the Zong Ru Ancestral Hall, and the Xiang Xian Ancestral Hall, etc., to worship the late saint Confucius, and the Four Sages, such as Yan Yuan, Zeng Sen, Zisi, and Meng Zi. The academy intends to encourage students to see and learn from the wise way of "entering their halls as if they were their people", to collect the effect of heartfelt sensitization. All in all, private lectures and the indoctrination of the academies in the two Song periods showed a mutually complementary and co-promoting situation, which provided a great impetus and opportunity for the spread of Confucianism and the idea of Confucian indoctrination to go to a broader social field.

### **1.3 Montessori Upbringing and Family Indoctrination**

As I Ching says, "To raise the right kind of people through education is a sacred work." Therefore, our country has always attached importance to the children's enlightenment education, monastic teaching materials have long been available. The economic and cultural prosperity of the Song Dynasty, especially the encouragement of the state's policy of revitalizing Confucianism, coupled with the promotion of the printing press, prompted the

emergence of various types of teaching materials for monks, which is a manifestation of the reality of the need for social development. For this reason, based on "Thousand Character Text", the teaching materials for monks added "Three Character Classic", "Hundred Surnames", "Miscellaneous Characters" and other literacy readings containing Confucian teachings, and also appeared by Zhu Xi and other great Confucian scholars specially compiled to cultivate moral conduct and Confucian ethics as the main purpose of the teaching materials for monks. These monastic textbooks, which focused on cultivating both good behavioral habits in children and the standard ethical and moral norms of Confucianism, played an important role in the spread of Confucian indoctrination and occupied a special place in history as a bridge between the upper and lower levels of Confucianism.

In the Song Dynasty, family education continued to develop and improve based on the two Han dynasties, the Wei Jin Dynasty and the North and South dynasties. On the one hand, the outstanding manifestation is to break through the scope of the children of the big families, the children of the common people, and even the common people's families were better than in the previous era to get the enlightenment education, which is not unrelated to the development of monks school, village school, the local school activities and all kinds of monks school reading materials, so that the whole society has formed a kind of reading and literacy of a good culture. Family education on the other hand, progress is also manifested in family training, family commandments, and statutes the North and South Dynasties period is rich and diverse, and in the content and education on the sublimation of the direction. The main content of the two Song dynasty family training in addition to the continuation of the former advocated the cultivation of the family, family harmony, respect for the elderly and love for the young, thrift and extravagance, reluctant to learn to establish a series of noble character, the most development is the fate of the individual's family and the country are linked together. Some scholars say, that the Song dynasty family training from the purpose of its writing for the grass-roots community "legislation", the correct grass-roots social customs, but the understanding of the very clear, writing techniques and content also reflects a

distinct socialization tendency, "not only to 'repair their type of family Not only to 'cultivate oneself and type the family', that is, to correct the custom of civil society, and to legislate for the society. Therefore, the family tradition went out of the private space and became a 'social discourse' widely diffused in the civil society, and became a pervasive right of the government to control the civil society." [3] Both the richness of monastic teaching materials and the improvement of the level of family education in the two Song periods indicate that Confucian indoctrination developed on a broader and deeper level.

## **2. Ideology of Indoctrination in the Yuan Dynasty**

The Yuan Dynasty is undoubtedly important in Chinese history. This is certainly because it is an inescapable existence, a historical period spanning more than a hundred years; however, more importantly, it laid down the basic map of China, and the direction of China's history in the next eight or nine hundred years. Indoctrination in the Yuan Dynasty also had a clear influence on subsequent dynasties.

### **2.1 Establishment of the Seowon and Regulation of Teaching Contents**

Under the promotion of the government and civil society in the Yuan Dynasty, the academy gained great development and then became the main platform for civil society indoctrination, and the various indoctrination practices carried out based on this platform played a crucial role in promoting the development of Confucian indoctrination ideas and social progress in the Yuan Dynasty.

In the Yuan Dynasty, the Mongolian aristocrats attached great importance to the educative function of the academy, hoping that through this career, the network of Confucian scholars in the conquered areas, to ensure the speedy restoration of the social order, to reduce the will of resistance of the people in the conquered areas. Therefore, the Yuan Dynasty gradually popularized and increased the number of academies from south to north. During the war, the Yuan rulers repeatedly issued edicts to protect the local schools and academies, to protect the Confucians and other virtuous people, to promote the science of reasoning in the north, and to absorb the Han intellectuals to serve themselves by honoring the saints and revering

the Confucians. After the unification of the country, Kublai Lie in the twenty-eighth year of the Yuan dynasty, ordered all over the elementary school at the same time, actively encouraging "other Confucian over the chemical place, the famous sages through the line of the place, and the good family money and corn support for scholars, and set up for the academy." At the same time to encourage the academy Confucianism actively implemented indoctrination, the establishment of a similar to today's teacher title assessment and promotion system, to encourage. If the upper level does so, the lower level would follow suit. Local officials and private citizens are also active in the ability to set up hospitals within the scope of lectures, contributing to the stability of the local order, and repairing the psychological trauma caused by the war to the people. During the reign of the Yuan Dynasty, the Cihu Academy in Siming, the Lianxi Academy in Zhou Dunyi's hometown, the Datong Academy, and the Bailudong Academy were successively restored and expanded. These academies, as products of government support, were all aimed at indoctrination. Under the influence of this Confucianism, according to scholars, there were 408 academies built in the Yuan Dynasty, with an average of 4 or more built or repaired each year.[4] After having a certain number, the Yuan Dynasty academies realized the purpose of beautifying social customs and maintaining social harmony and stability through stipulating teaching contents and carrying out rigorous and solemn edification activities.

In short, in step with the establishment of hundreds of academies in the Yuan Dynasty, the concept of Confucian indoctrination spread widely along with the teaching and indoctrination activities of the academies, thus breaking through the situation of being confined to the corner of Jiangnan during the Southern Song Dynasty and gaining acceptance on a wider scale, and many remote and isolated places have realized the change of customs and the advancement of civilization as a result of the indoctrinating influence of the academies.

## **2.2 The Indoctrination Implications of Yuan Miscellaneous Operas**

The Confucian concept of rituals, music, and indoctrination has always been emphasized by Confucians of all generations. In the Yuan Dynasty, given the strong advocacy and

promotion of the rulers, the whole society was influenced by the essence of Confucianism, which led to the further penetration of the idea of indoctrination into social life and spiritual and cultural products. As an important form of artistic expression occupying a mainstream position in the field of cultural life at that time, Yuan dynasty miscellaneous dramas became an important carrier for promoting the development of Confucian indoctrination thought and practice because of their strong indoctrination implications.

After the unification of the country by Kublai, the Confucian concept of loyalty, filial piety and righteousness coincided with the need for social stability and the maintenance of rule, so it developed rapidly from the Yuan Dynasty to the Dade Years, with a large number of famous writers. According to statistics, there were more than two hundred writers of Yuan dynasty plays, creating six hundred and thirty-seven kinds of plays, and about one hundred and sixty-two kinds of plays have been handed down to the world. [5] Guan Hanqing, Wang Shifu, Ma Zhiyuan, etc. created "Dou'e Grievance", "The Story of the Western Wing", and "Han Palace Autumn" which has been passed down to the world. The teaching implication of Yuan miscellaneous dramas needs to be understood from its content. Zhang Yanzhao divides Yuan miscellaneous dramas into the drama of the Qing official who breaks the prison, the drama of the loyal and wise, the drama of love and marriage, the drama of being in trouble, the drama of ethics and morality, and the drama of the Taoist and Buddhist hermits. Ethics and morality directly promote the Confucian spirit of righteousness, such as cultivation of the family, loyalty, filial piety, trust and fraternity, honesty and goodness, and other spiritual virtues are vigorously promoted by such plays. For example, "Killing a Dog to Persuade a Husband" is intended to expound the Confucian virtue of brotherly love; "Fan Zhang's Chicken and Millet" is intended to promote the virtue of honesty and integrity; "Saving a Filial Son" promotes the virtues of mother's wisdom, son's filial piety, brother's righteousness and brother's brotherly love through the vindication of a wrongful imprisonment case; and "The Housing Flower," the sung section of the play in which Yang's mother teaches her son, has a rhythmic harmony that is so catchy, so contagious, and so easy to memorize, that the moral qualities



espoused by Confucianism will be unintentionally emphasized. The moral qualities espoused by Confucianism are sung to the audience in a lively manner, highlighting the meaning and effect of enlightenment.

To sum up, the reason why Yuan miscellaneous dramas have a strong function of thick human relationships and beautiful weathering is, on the one hand, that their methods and forms of expression are more lifelike, and on the other hand, that they have adopted a style of language that is easy to be accepted by the common people, so that they can integrate the dry Confucian spirit and righteousness into the people's spiritual blood, or else they cannot achieve better results in the environment of agrarian civilization, where the level of culture and education is generally low and the flow of information is relatively occluded. Otherwise, in an agrarian civilization where the level of culture and education is generally low and the flow of information relatively closed, it is impossible to achieve better results. In terms of the historical significance of the development of Confucian indoctrination thought, the contribution of Yuan miscellaneous dramas lies in the fact that its "Qu to carry the Tao" and "Qu to indoctrinate" ideas and techniques not only opened the way for the indoctrination function of the novels of the Ming and Qing dynasties but also promoted and innovated the literary indoctrination advocated by Confucianism all the time. It is also a development and innovation of the theory of literary edification that has been advocated by Confucianism.

### **3. Confucian Ideology of Indoctrination in the Ming and Qing Dynasties**

To maintain their rule, the rulers of the Ming and Qing dynasties not only made use of the Confucian culture, especially the Cheng-Zhu school of reasoning, which had been deposited deep in the hearts of the Han Chinese people, as the guiding ideology of governance in the light of the political, economic and cultural development of their societies at that time, but also, at the same time as they strengthened the legal system, they boasted of "the rule of morality", and actively constructed a network of indoctrination and education that was woven together by warp and woof To form the feudal moral consciousness and behavior of the people. Among them, the official school, the social school, the township covenant, and the clans

were the most important components of this indoctrination network.

#### **3.1 Official Studies and Indoctrination**

In traditional Chinese society, "the unity of church and state", the school, especially the official school is regarded as a tool to maintain the rule, therefore, during the Ming and Qing dynasties, the rulers attached importance to the role of the official school of education at the same time, but also very much emphasized its function of the people into a custom, so that indoctrination into the essence of the official school features.

After the establishment of the Ming Dynasty, Zhu Yuanzhang seriously summed up the lessons of the fall of the Yuan Dynasty and the important role played by Confucianism in his capture of the world, coupled with the lack of officials at the beginning of the Ming Dynasty, the social transfer of the objective reality of the world, the moral decline, clearly put forward the "key to the governance of the country, education, and culture as the first; the way of education and culture, the school as the basis for the" idea, that the rise of the school is the "most urgent task". "the most urgent task, when the rapid implementation of the" [6]. Proposed should first strengthen the construction of the institute for advanced talent cultivation, the central state school for the reconstruction, and expansion, and the following year change to the state prison so that it becomes the central senior bureaucrats raised. In this way, the State Prison of the Ming Dynasty, that is, the north and south of the two prisons, became a major feature of the Ming generation of central state schools. Since the State Prison was the school of the capital, and it was mainly a training ground for senior officials, to popularize Confucianism to all corners of the society, and to raise more local officials as the carriers of Confucianism, the Ming Dynasty also set up local governmental schools all over the country after the establishment of the Ming Dynasty. Under the guidance of Zhu Yuanzhang's ideology of emphasizing education, the official schools during the Hongwu period (1368-1398) were already very developed, not only in the central state, Zongxue, martial arts, medicine, yin, and yang, etc., but also in the local government, states, counties throughout the country, and the vast number of civil society more social schools. In addition, to "make the people of the border area no different from the

People in other regions, family learning poetry and books, people know the etiquette and righteousness", in the remote areas of the Guards also set up the Guards School. Hongwu years, not only initially laid the Ming dynasty's official education system, and the number of schools, according to statistics, when the national official school between 1500 ~ 1700.

Qing dynasty was established, the science minister Xiong ChiChu, Li GuangDi, and other people suggestion, that is, start to restore, and rectify the Ming Dynasty leaving behind all kinds of schools, the Qing dynasty before the four emperors, are reproduced to changed the school of literature and education. Under the guidance of the rulers of heavy teaching ideas, after more than a hundred years of operation, the Qing Dynasty, the official education system, and the Ming Dynasty compared to ever better, the central state school not only inherited the Ming Dynasty, Zongxue, etc., but also set up a new Jueluo school, the eight banners of the official school, teaching Jueluo children and children of the eight banners, the local official school is all over the province of state and county community school and the school of the guards, and so on. The same with the Ming Dynasty, the rulers of the Qing Dynasty also the same "Ming Lun" as an outline, the official school of Ming Lun, education, indoctrination, and other functions organically united, therefore, in the Ming and Qing Dynasties, the official school has become the rulers of the implementation of indoctrination of the powerful position and the indoctrination of the network of the important link between the top and the bottom.

Under the highly centralized political and religious ruling system of the Ming and Qing Dynasties, the establishment of schools had a very strong political purpose, and there were two tasks in the education of official schools in the Ming and Qing Dynasties. First of all, it had the important responsibility of selecting and creating officials for the imperial court, and it was a place for "cultivating talents", one of the aims of the official schools was to cultivate the successors of traditional political and ethical cultures who would meet the requirements of the ruler. One of the purposes of the governmental schools was to cultivate the inheritors of traditional political and ethical culture that met the requirements of the ruler's rule. The second task of the government schools

in the Ming and Qing dynasties was to "improve the township customs", that is, they were directly responsible for "promoting education". From the point of view of the tasks of the governmental schools, both "educating human resources" and "good customs" were closely related to the measures of educating and governing the people implemented by the rulers of the Ming and Qing dynasties. "Good customs" is a direct indoctrination, and "educate people" can be said to be indirect indoctrination. To achieve the purpose of indoctrination, it is necessary to strengthen the feudal moral education of the students and strengthen the "cultivation" and "character" education. To this end, the rulers of the Ming and Qing dynasties, on the one hand, regulated the teaching contents of the official schools based on Confucian classics, and, on the other hand, promulgated a series of edicts to concretize the ethical norms and codes of conduct of the students, and strengthened the management of the official students, to cultivate a large number of officials who were the spokespersons of Confucianism, who were "wise in their conduct and cultivate their character", and ultimately achieved the purpose of indoctrination through them. The aim was to cultivate a large number of officials who were the spokespersons of Confucianism, and through them to achieve the purpose of education and enlightenment.

### **3.2 Social Studies and Indoctrination**

Social studies were created in the Yuan and flourished in the Ming and Qing dynasties, kind folk children as the object of education, primary culture and scripture knowledge as the content of education, to promote culture and education, the main purpose of the grass-roots level of educational organizations, in the late feudal society in China, it and the official school on one and one, one and one, complement each other, complement each other, and become an important link in the network of the corrections at that time cannot be or.

Social studies originated in the Yuan Dynasty, and after the founding of the Ming Dynasty, to attach importance to education and indoctrination, the Ming Dynasty inherited the system of social studies established in the Yuan Dynasty and took it as an important measure for the transformation of the people into customs and the consolidation of the rule. First, from the point of view of the social school organizers, the

Ming social school is run by local officials, which makes the social school the purpose of education, content, and so on, in full accordance with the official ruler's intention and decision, no doubt can be better to play, to achieve the function of its indoctrination; Second, from the social school enrollment object and teachers to see. Social studies in the "elementary school" age of the children of good families as the target, but also through the social studies "to establish teaching in the cultivation of Meng", the feudal ethics and morals from childhood in the children's moldable mind. Teachers of social studies were called "teachers of reading", and since they should pay more attention to the cultivation and supervision of students' moral qualities in addition to teaching calligraphy, sentence reading, and the literature of the time, they attached particular importance to their moral cultivation. This makes the teachers of social studies better able to become the implementers of indoctrination; thirdly, from the point of view of the teaching content of social studies. In addition to teaching children basic cultural knowledge through traditional teaching materials such as the Three Character Classic, the Hundred Surnames, and the Thousand Character Classic, the teaching content of the social studies also paid special attention to the ethical and moral norms required by the rulers through the Confucian classics. Therefore, the "Four Books", "Xiaojing" and Zhu Xi's "Primary School" are important contents. At the same time, the social teachers were also required to carefully study the rites of crown, marriage, funeral, and sacrifice of the Ming Dynasty, so that the children of these folk would know the feudal etiquette system from their childhood, laying the foundation for them to become "good people" when they grew up. In addition, the Imperial Letters of Enjoinment of Emperor Taizu of the Ming Dynasty and the Facts of Filial Piety of Emperor Chengzu of the Ming Dynasty were also important parts of the training. Focusing on moral training, with Confucianism's "filial piety, fraternal duty, loyalty, and trust" as the main priority is the fundamental part of the teaching content of the social studies; fourth, emphasizing the norms and education of etiquette. In the Ming Dynasty, the vast majority of social studies attach great importance to the regulation and education of etiquette for students. Such as Gui Calyx in its establishment of social studies in the use of the

"four halls of study method". Four halls are, the "practice ritual hall", "sentence reading hall", "book counting hall" and "listening to music hall". Among them, in the "Hall of Learning Rites", there is a birth chart, a father and son reception chart, a coronation chart, a child rite chart, a scholar's meeting rite chart, a wedding chart, a son's parents chart, a woman's aunt and uncle chart, and so on, according to the content of the chart, the teacher instructed to point out and draw, so that the students know the relevant etiquette. Many social schools also have "rules and regulations" for the management of the students to regulate the etiquette. In addition, some of the social schools also often hold "village drinking rituals" to collect the effect of "honoring the teeth and promoting virtue".

The Qing Dynasty inherited the social school system of the Ming Dynasty. The purpose of the establishment of Qing social studies, although there is also the consideration of the imperial examination reserve talents, in the final analysis, it is to take the social studies as a position to the poor countryside far away from the county towns and remote areas of the townspeople's children propaganda Confucianism scriptures and imperial laws and regulations, so that they grew up that is "tame back to the propriety and righteousness", obedience to Confucianism rules and regulations, and then to achieve the purpose of "guide the people to goodness", "change the customs" and stabilize the social order in the countryside. The purpose of "guiding the people to goodness", "changing customs" and stabilizing the social order in the countryside was thus achieved. Therefore, the social studies of the Qing Dynasty, like those of the Ming Dynasty, not only demanded the social teachers to be strict in terms of morality and behavior, requiring them to be "well versed in literature and righteousness", "prudent in behavior", "clear in scripture and behavior", but also attached great importance to the training of students in morality and ethics. , and attaches great importance to training students in moral behavior, educating students to "filial piety, fraternal duty, loyalty, faith, propriety, righteousness, honesty, and shame" priorities, in the "learning for the text" based on reading, learning rituals, songs, and poems, learning to shoot and, in minority areas, to In minority areas, there was also a need to "train in the official language". The content of education is also centered on educating students in feudal ethics

morals and etiquette, with the following main subjects: The Hundred Family Names, The Thousand Character Classic, Primary School, The Book of Filial Piety, The Four Books, and The Great Book of Sexuality, The Great Book of the Sacred Oracle [7], and so on.

In short, social studies is not only an important form of education in the Ming and Qing dynasties, but also an important way for the rulers to promote feudal ethics and morality and maintain feudal rule, through which it not only facilitates the dissemination and popularization of culture and promotes the development of local culture and education, but also, more importantly, plays a great role in indoctrination.

### **3.3 Country Covenant and Indoctrination**

In the Ming and Qing dynasties, the township covenant was an important cultural phenomenon, through which the feudal ethics and morals advocated by the rulers were promoted to penetrate the poor countryside, thus playing an important role in correcting folkways and customs, and maintaining social stability and social order. Originally, the township agreement referred to the countryside, the people of the townships to beautiful customs, security, and the purpose of the township rules and regulations spontaneously set up for theft. In the Ming Dynasty, the township contract began to become an important way to educate the people. Before the Ming Dynasty, the township contract is only a form of mutual aid and mutual exhortation, and no preaching activities, In the Ming and Qing dynasties, the township contract has become an important form of indoctrination of the township contract. The township treaty preaching is a complex process, which contains several contents and can best reflect its role in the edification of more than the manifestation of good and evil correction and Oracle preaching.

In the Song Dynasty, the township contract was recorded in the book of good and evil, but at that time it only recorded to commend and regulate and did not carry out the recognition of good and correction of evil. Recognizing the good and correcting the evil is the Ming and Qing dynasty township preaching in important content, and especially more prominent in the Ming time. Ming dynasty in the township preaching, in the meeting place set up good books, and evil books, at that time, good, and evil had a certain standard. Recognize the good and correct the evil, in the book on both sides of

the table, set about speaking, about the history of the seat, and the other about the audience on the left and right sides of the standing or sitting. The first to salute, according to the order of seniority and inferiority to worship each other before you can start. In the Qing Dynasty, every new year, hope to preach the bull before the completion of the registration of good and evil two books, by the A long check ten family within someone for the good, in line with the "bull", as well as against the "bull", one by one, reported to the Secretary, in the next day, after preaching the bull, set up XiongShanZhanZhiYinBook, the good award, book in the book of the name in the book of the good XiongShanZhi; not good to the warning of, and the book of the book of the name of the book of the punishment of the evil. The good is to set up a model to teach people, and the correction of faults is to make those who have done so repent and make them avoid evil and turn to the good, both of which go in the same direction, and together they achieve the purpose of indoctrination.

The preaching of the Oracle is another important element in the preaching of the village covenant. The six oracles of the Sacred Teaching issued in the 30th year of the reign of Emperor Hongwu of the Ming Dynasty were the first to become a part of the township covenant. The six oracles were initially used by the Muduo elders and had nothing to do with the township covenant. After the middle of the Ming Dynasty, with the prevalence of the village covenant, the six oracles gradually became one of the contents of the village covenant and were preached in the meeting place. At the end of the Ming Dynasty, the explanation of the six oracles was gradually introduced, not only with notes on each article but also with many subheadings to facilitate the explanation of the subheadings. During the Ming Dynasty, to teach the people to abide by the national law to emphasize the way of human relationships, and to play the role of the six oracles as a tool of indoctrination, the six oracles were preached in many places. "The township covenant is an important thing in indoctrination. If a township covenant is implemented, then the good and evil of a township will not be escaped, the people will be safe from theft, and the winds will be changed and the people will be easy to live in." [8] It is also true that the Ming and Qing dynasties, through the implementation of the township



covenant system, made the moral norms and requirements advocated by the feudal rulers internalized by the general public, thus playing a huge role in indoctrination.

### **3.4 Clans and Indoctrination**

Traditional Chinese society is a patriarchal society, especially in the late feudal society - the Ming and Qing dynasties, under the strong advocacy of the feudal rulers, the clans through the construction of ancestral halls and genealogical repair, the establishment of a righteous village, the opening of the clan pad and other activities, respect for the ancestor and the feudal three principles and five norms, so that the clan in the full play of its many social functions at the same time, play a great role in the indoctrination. The clan has been able to give full play to its many social functions and at the same time play a great edifying role.

For one thing, ancestral halls played an important function in indoctrination during this period. Since ancient times, Chinese society has attached great importance to ancestor worship, considering it an important form of filial piety for the descendants. Ancestor worship can be divided into family rituals, grave rituals, and ancestral rituals, and ancestral worship is the most formalized form of family rituals. Whether it is a huge family or a cold family, it is very solemn. Because ancestor worship is the use of people's natural feelings for their ancestors, relying on deep-rooted patriarchal concepts and patriarchal ethics, adapting to the economic structure of the family society and the social structure of the characteristics of the cultural and psychological needs of the family society, it is more than the general religious activities to influence people's thinking and behavior. In ancient times, people believed that rituals were no greater than sacrifices, and sacrifices were the basis for teaching, "if you teach respect through rituals, then the people will not go too far". Through the rituals of ancestral hall sacrifices, the outside is taught to respect the king and chief, and the inside is taught to be filial piety to their relatives, so that the children of the family from an early age, the order of elders and children, filial piety and fraternal duty rituals and other etiquette in their hearts and minds have been deeply rooted. Traditional Chinese society is based on the family, so "to rule the country, the first flush his family" [9]. To "unify their families", it is necessary to

"kiss", "honor", "long", and successive rulers to achieve the goal of ruling the world with filial piety and securing the world with etiquette, rulers of successive dynasties have attached great importance to the implementation of indoctrination through the family, and the family, as a basic organization of society, plays a great role in ethical indoctrination through the ancestral hall. Through the various activities of the ancestral hall, the ethics of the Three Principles and Five Norms are propagated, and people are asked to respect their ancestors, honor their ancestors, be loyal to the king, perform filial piety, and obey their elders. The family has become an organ for the implementation of culture and morality, and the traditional ethical and moral concepts have been firmly impregnated and internalized in people's thoughts and lives. Respecting the ancestors and accepting the family, plays an important role in stabilizing the local social order.

Secondly, genealogy also plays an important role in which genealogy is clan genealogy, usually also known as "genealogy", "genealogy", etc., the social function of genealogy is multi-faceted, in the Ming and Qing dynasties, with the rulers advocating the restoration of the clan system and a large number of a compilation of genealogy In the Ming and Qing Dynasties, with the rulers advocating the restoration of the clan system and the compilation of a large number of genealogies, the genealogy, as one of the important components of clan culture and the "history of a family", played a great role in educating the people, and became the best way to contact the people spiritually and the best bond to the cohesion of the clansmen, which strongly defended the traditional patriarchal system and patriarchal system, and became a strong tool to consolidate the power and maintenance of the rule. Genealogy is an excellent teaching material for the ethical and moral education of clansmen. To give full play to the role of genealogy as a tool for strengthening authoritarian rule, the feudal rulers required that the requirements put forward by the genealogy to the clansmen be consistent with those put forward by the state to the common people, and for this reason, the ethical and moral values, such as how to treat people, how to behave in the world, and so on, should be reflected in the genealogy. Ethics and morals, such as the reasoning and etiquette of dealing with others, the good stories of loyalty, filial

piety and benevolence, and the elegant training of respecting one's elders, etc., are all essential. After the middle of the Ming Dynasty, to consolidate the clan system and strengthen the clan rule, the rulers regarded the genealogy as an important tool for promoting feudal morality and correcting social customs, so not only did the number of genealogical records increase dramatically, but also in the style has been nearly complete. Generally include genealogical preface, genealogical regulations, genealogical chart (the world table), Enrong, family rules, family training, ancestral halls, graves, righteousness, biographies, genealogy, arts, and culture. Through which can best reflect the role of ethical and moral education, family rules, family training, and other content of traditional ethics and morality promotion and publicity, the genealogy has become an excellent teaching material for ethical and moral education, to achieve the purpose of the Zuiluxiao harmonious family.

It is undeniable that there are certain shortcomings in traditional clan indoctrination. For example, in the family, there is an over-emphasis on the "Three Principles", especially the "Husband's Principles for the Wife" [10]; and there are many feudal contents in the family rules and family rules, which are an important form of spreading feudal ethical concepts... These should be discarded. However, some of the traditional ethical and moral concepts promoted in the clan, such as the promotion of filial piety, filial piety, brotherly friendship, brotherly respect, sisterly love, husband and wife's respect for each other, mutual humility, and family harmony, etc., are still regarded as virtues and are worth preserving and carrying forward even today. Therefore, we should scientifically analyze the edifying function of the clan from a twofold point of view, discard its dregs, absorb its reasonable core, and give it a new meaning for the times.

#### 4. Conclusion

To sum up, the Song, Yuan, Ming, and Qing periods were the period in which Confucian indoctrination thought gradually developed to its peak. In the nearly 1,000 years before and after the Song, Song, and Ming philosophy, as the ideological representative of Confucian doctrine, completed the leap from the level of personal moral growth to the level of unity

between personal morality and the development of the State and society. If the focus of Confucian indoctrination before the Song Dynasty had not yet fully realized the construction of the unity of the family, the state, and the human being, then, under the guidance of Song and Ming ethics, Confucian indoctrination ultimately unified the individual, the state, and the society, where Confucianism's Taoist system and its governmental system were united through indoctrination, and Confucian indoctrination was therefore relied upon by the feudal rulers for domination.

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