

The Educational Ideas in the “Liu Shi Xu Xun” and Its Modern Revelations

Peiqi Wan^{1*}

¹ School of Humanities and New Media, Yangtze University, Jingzhou, China

Email Address

2981164543@qq.com (Peiqi Wan)

*Correspondence: 2981164543@qq.com

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Abstract:

Liu Pin, a native of the late Tang Dynasty, wrote a book entitled “Liu Shi Xu Xun”, which describes the basic principles of the Liu Clan’s family law and a clear understanding of the rise and fall of the Liu’s Clan. “Liu Shi Xu Xun” attaches great importance to the establishment of morality, requiring the children to follow the rites and laws and to understand the importance of being a good person and learning. It has an important position in the history of ancient Chinese family training culture, which contains many educational ideas. In this paper, we analyse the hidden educational ideas from the work of “Liu Shi Xu Xun”, and further discuss it in the context of modern education.

Keywords:

Liu Pin, Liu Shi Xu Xun, Educational Thinking, Modern Education

1. Introduction

In the late Tang Dynasty, the country was in a period of internal and external troubles, the power of centralization was weakened, the cronyism, eunuchs’ dictatorship, the situation of clans and towns being cut off from each other kept appearing, and the centre of economic gravity was shifted to the south, and the power of the Tang Dynasty was declining. It was at this time that the Liu’s family was on the verge of collapse, and it was at this time that Liu Pin wrote the “Liu Shi Xu Xun”, which aimed to regulate the behaviour of the children of the family to ensure their continued development in the stormy times, emphasizing the connection between the behaviour of the children of the family and the fate of the family.

2. The Educational Ideas Embodied in the “Liu Shi Xu Xun”

2.1. *Being diligent and hard-working*

“When the candle arrives, then ordered the children of a person in charge of the history of the scriptures, read one over the end, is to talk about the law of the official family, or papers, or listen to the piano, to the people set the clock, and then return to bed, the sons of fainting to set in the middle of the north of the door. For more than twenty years, there has not been a single day of change.” [1] This text tells us that Liu

Pin's grandfather, Liu Gongchuo, attached great importance to the rule of etiquette and the method of governing the family, and never slackened in his study of etiquette and governance.

“Zhouyi Gan Jiu San”: “A gentleman is always dry in the day, and if he is vigilant in the evening, there is no blame for his vigour.” [2] What is emphasized is the character of diligence and prudence. The spirit of self-improvement, diligence and prudence has always been the outstanding traditional culture of the Chinese nation, and at the same time, it is also the most prominent manifestation of the enterprising spirit of the Chinese nation. In China's myths and legends, “Pangu opened up the sky and earth”, “Kuaifu chased after the sun”, “Jingwei reclaimed the sea with a stone”, “Shennong tasted all kinds of herbs” and so on all reflect the Chinese spirit, and so on all reflect the excellent quality of hard work of the Chinese nation.

Throughout history and modern times, successful people have a similar characteristics, that is, “hard”. There is no talent but hard work is not necessarily not successful, but there is talent but do not do any effort of people will not be successful, the lack of hard work spirit even if it is a talented and intelligent genius that is only empty appearance.

2.2. Observance of etiquette - regulating behaviour

“In the past, my brother served my late father as the assassin of Danzhou, and he was not allowed to eat meat because he had not yet completed his studies, and I dare not forget it.” [3] This sentence emphasizes the strict etiquette of Liu Gongchuo's family, the Liu's clan of Jingzhao paid the most attention to family teachings and family training at that time, emphasizing the observance of etiquette. “The first male to the rituals of the body, nothing at home, but also sitting arching hands. When he went out of the inner sanctuary, he never failed to tie his belt.” [4] This shows that Liu Pin's father always acted with propriety and paid attention to his behaviour at home. When he went out from the inner sanctum, he also made sure to tidy up his appearance. “For eleven years, my wife served her uncle and aunt, and never missed a beat in the morning when the rooster crowed, or in the evening when the evening came.” [5] This is a special emphasis on the home manners in the etiquette that the juniors must serve their elders with warmth and make morning and evening appointments. Liu Pin's mother took care of and served the elders of her family for eleven years, during which time she greeted them every day without fail, reflecting her kindness and filial piety. “As for filial piety, kindness, friendship and fraternal duty, faithfulness and integrity, they are the acrid sauce of food and cannot be absent for a single day.” [6] Emphasizes the importance of filial piety, brotherly love and integrity in daily life.

In the traditional society of the Chinese nation, etiquette is not only a norm for personal behaviour, but also an important tool for national political rule and social stability management. Therefore, the Liu's family education and family training pay special attention to the rites and laws. The ideas of law-abiding, self-reliance, self-discipline, and filial piety are all clearly expressed in the “Liu Shi Xu Xun”.

2.3. Reducing extravagance and promoting thriftiness - diligence and frugality

“Zhen Gong served as a director in the province, was appointed prime minister in Xiangyang, often dressed white silk, without damask brocade embroidery. Zhen Gong's relatives had a residence in the village. Every time he went back to visit, he

did not take a magnificent carriage. He only rode a bamboo pocket. His entourage followed him on foot. Zhen Gong Sigh out and teach your subordinates to be frugal” [7]. This sentence indicates that the Liu's family family law is serious and thrifty, life is more simple, wear clothes without damask, silk, silk, return to the hajj do not take the gmagnificent carriage, only sat to the bamboo made of travel tools, travelling during the procession does not advocate the vast and mighty team, there are only two green clothes to follow, indicating that the Liu's family is very low-profile, and advocate the extravagance of the frugality.

Liu Pin's "Liu Shi Xu Xun" also gives a clear choice between extravagance and frugality, and hopes to warn future generations to abstain from extravagance and be frugal in the form of family discipline. There are numerous historical examples of people who have been frugal and extravagant. During the Spring and Autumn Period, Ji Wenzi of the State of Lu was a government official who advocated frugality, cared for the people's subsistence and inspired his fellow officials to advocate simplicity in their lives. Tao Kan, a governor of the Eastern Jin Dynasty, maintained an image of diligence, thrift, integrity and honesty throughout his life, and became a local official who was praised by everyone for his dedication to the people. During the reign of Tang Emperor Li Shimin, he practiced thrift and frugality, emphasizing simplicity and setting a good example, which laid the foundation for the later Tang Dynasty.

"Twenty-four Years of Zuo Zhuan Zhuang Gong" is said, "Thrift is the common denominator of virtue; extravagance is the great denominator of evil." [8] Thrift and diligence have always been the excellent traditional virtues of the Chinese nation, and the spirit of thrift has lasted for thousands of years, and its concept has long been deeply rooted in people's hearts and has been revered by people of all generations. In contemporary society still plays an important role, it is conducive to the country's continuous development towards prosperity, strength and civilization, is conducive to the development of society towards harmony and stability, and is conducive to the individual to continuously improve their own cultivation, and constantly improve self-development.

2.4. Worrying about the country and the people - a sense of concern

As a result of various factors such as clan division, eunuchs' dictatorship and peasants' uprisings, both the court and the people were living in a state of crisis. In order to ensure the harmonious and stable development of the family, Liu Pin wrote the "Liu Shi Xu Xun" in the turbulent times to warn the future generations to be aware of the danger of peace and security at all times. The book said: "Where the government is in charge of the clan, it is anxious to help the poor, the widow and the orphans, and there will be droughts and floods, and there will be loans in advance, and there will be abundant government and military food, and there will be rents to be leased out and exempted, and there will be additional decorations in the halls, and there will be magnificent banquets and treats for the army, and there will be an account of the time, and there will be a surplus of money in the warehouse and a collection of money in the beginning and in the end. There are the daughter of a poor family aged 15 in the territory, the government will choose a husband for them, for the salary to marry." [9] From the aspects of food, rent and tax, army, marriage leave, etc demonstrated that Liu Pin paid great attention to the livelihood of the society and cared for the people, reflecting the importance of maintaining a sense of concern in the process of dealing with affairs.

Laozi said, “To do something before it is done, and to rule before there is any chaos.” [10] The emphasis is that no matter what we do, we should start to prepare for the problem before it arises, and the same applies to the governance of a country, which should take measures to cope with the disaster before it occurs. If a country lacks the sense of worry, then its development will not be long; if a collective lacks the sense of worry, then it is not far from disintegration; if a person lacks the sense of worry, then the person will suffer a big mistake.

“When the world is at peace, we must be cautious; if we are arrogant, we will lose.” [11] Enhancing the sense of anxiety is conducive to a clearer understanding of the nature of things and thus to the discovery of general connections between things, to a better ability to meet the challenges and setbacks of every aspect, and to becoming a socialist successor and builder with a greater sense of social responsibility and mission.

2.5. Study hard and act conscientiously - apply what you have learned

The Hedong Liu Clan is still a big family in the late Tang Dynasty, and the family pays great attention to the concept of the scholarly family and emphasizes Confucianism. “Liu Shi Xu Xun” said “When the candle arrives, then ordered the children of a person in charge of the history of the scriptures, read one over the end, is to talk about the law of the official family, or papers, or listen to the piano, to the people set the clock, and then return to bed” [12] Emphasizing the need for the sons and daughters of the scholarly family to cultivate themselves in the morning and evening, to study hard and to act conscientiously, and to pass on their good virtues. Then said “must read books, hands never put down the scroll.” [13] Reflected Liu Zhongying in his daily life focus on their own knowledge of learning, indicating that the necessity of reading in the family at that time, but also stressed that “The descendants of favorite's family, cultivate themselves had to plead for learning and had to be firm.” [14] As the son of the family, he must cultivate himself for learning. Finally, he also cited the example of “as for the perusal of the grave history, research and taste of the secret mystery, still cherish the inch of time, do not know that old age is approaching.” [15] Reflecting the importance of diligent study and practice.

Xu Xun was a product in a period of turmoil. At that time, the society was in turmoil and the people were in dire straits, so the need for the sons of the scholarly families to be diligent in their studies and behaviour was emphasized even more in this period. “The pendulum will not make a sound if it is not struck, and people will not become smart if they do not study.” [16] The Jin Dynasty calligrapher, Wang Xianzhi, used up eighteen vats of water in order to write, only to learn diligently to achieve self-accomplishment, and eventually became a generation of famous artists. Li Shizhen, a medical doctor, trekked across the mountains and visited the motherland in order to study the functions of medicines, and eventually wrote a great work of Chinese medicine, the Compendium of Materia Medica.

Diligent learning is the basis for the practice of socialist core values. It is only by applying what we have learned and putting it into practice that we can make steady progress on the road of the times.

2.6. Avoiding the “Five Failures” - Looking Back on Ourselves

The “Xu Xun” put forward strict requirements for the descendants of the Liu family, and pointed out that the five wrong ideas that poisoned the people, “Firstly, Coveted

for pleasure, not willing to be indifferent. As long as it is beneficial to yourself, ignore everyone's criticism and insist on doing it.; secondly, they don't know Confucian academics, don't like to learn the right way of the ancients, don't know the previous scriptures but they're not ashamed of it. They laugh when talk about today's things. They know very little, but hate others for knowing too much; thirdly, those who are better than themselves hate him, and those who flatter themselves like him. They only like witty and witty conversations, and does not think about the right path of the ancients. Envy when they hear of good things, and publicity when they hear of ugly things, wearing gorgeous clothes in vain, what is the difference between being a cheap servant? Fourthly, like to play, love to drink. They think drinking is a noble and free thing, and they regard diligent and frugal work as tacky. Knowledge is easy to waste, and they can't regret it when I realize it;Fifthly, eager to pursue fame and status, close to the dignitaries. Even if they sometimes get a half-post, they will be dissatisfied by everyone, and the monarch will be suspicious.” [17] If all these five thoughts were manifested in a person, he would be completely dead, and even a miraculous doctor would not be able to save him. These remarks are very critical of the social situation at that time, hinting at the darkness of politics in the late Tang Dynasty and satirizing the image of foppishness of those in power and the children of the family. Liu Pin illustrates the harm of the Five Losses to warn the future generations to be upright and resolute, to be proud and corrupt, to be conservative, to be snobbish, to be greedy, and to be vain.

“Full of losses, modest gains” is the unchanging truth, a person if stuck in a fixed mind, accustomed to the old vision, greedy for immediate benefits, overly strong sense of utilitarianism, then his mind will gradually off the track, so as to indulge in the enjoyment of material life, and ultimately will be defeated in the comfort.

3. Implications of the “Liu Shi Xu Xun” for Modern Education and Teaching

3.1. Respect for teachers, pay attention to equality between teachers and students

In the “Liu Shi Xu Xun”, particular attention is paid to the law of etiquette, which is used by the Liu Pin family to regulate the behaviour of their children and grandchildren. The connotation of “Respect the teacher” can be seen in the words. “The etiquette of the university, even if summoned by the emperor, does not face the north, is to respect the teacher.” [18] As a social consciousness, the concept of respecting teachers and valuing the Way has long influenced the thoughts and behavior of Chinese people. In traditional family customs and family training, respect for teachers is one of the important principles. The relationship between teacher and student is more like an ethical one, with the teacher taking the lead in the whole educational activity and having a very high social status. In ancient times, when teachers were summoned by the king, they were exempted from the red tape of going to see the king. It can thus be seen that under the influence of Confucianism, the image of the teacher has always been an existence admired by all in ancient society.

However, with the development of the times and changes in society, the emphasis on respecting teachers has gradually been transformed from unilateral respect for teachers to interaction between teachers and students, with emphasis on a new type of teacher-student outlook that emphasizes mutual respect, democracy and equality between teachers and students, as well as common progress. Teachers should adhere to the people-oriented view of education, it is clear that students are in the main

position in the whole teaching activities, and teachers and students can have an equal dialogue with each other in education and teaching activities, so as to guide students to rational thinking. As a qualified teacher should be open and honest in teacher-student interactions, forming a good interpersonal relationship, accepting students' fear and hesitation when encountering a problem, and accepting students' satisfaction when they achieve their goals.

3.2. Emphasis on moral education to foster all-round development of students

In Liu Pin's family instructions, Confucianism is highly respected and the values in Confucianism are emphasized. Liu Pin considered that Confucianism was the foundation of life and everyone should learn its values and apply them in practice. In Confucianism, love, filial piety and fraternal duty, and self-discipline are philosophies that have stood the test of time and are of great significance to education. Confucianism attaches great importance to moral education, believing that people should be capable of self-reflection and that their behaviour should conform to the moral norms of society.

Confucianism is a great inspiration for modern education in China, and the link between Confucianism and modern education and teaching should be strengthened, so as to cultivate qualified personnel in line with the development of society. In modern teaching, students' curricula broadly include basic knowledge courses, moral education, labour courses and so on. Schools and teachers should attach importance to the importance of cultivating one's moral character, focusing on the cultivation of students' moral thinking, guiding students' all-round development, and focusing on shaping students' personality and spirit.

Building a strong education nation is a fundamental project for the great rejuvenation of the Chinese nation, and education must be given priority. Under the new curriculum reform, schools and teachers should focus on guiding students to improve their own training, cultivating in them the ability to think clearly and to think appropriately about content and issues, enabling them to discover the principles of truth, goodness and beauty through free exploration, and endeavoring to cultivate in them all-rounded human beings.

3.3. Abstinence from corruption and prudence, and enhancement of one's own quality and cultivation

Abstinence from depravity means that people should stop their thoughts and behaviors from developing in a bad direction and refrain from doing unhelpful things. Prudence refers to the ability of people to consciously abide by the rules when no one is watching over them, to continuously improve their own quality, and to refrain from doing things that are against the law and discipline. In the "Liu Shi Xu Xun", Liu Pin pointed out the five major faults of "to be famous is to be in danger to oneself, to dishonour one's ancestors is to be in danger to one's family" [19], and asked his descendants to bear this in mind, to be prudent, and to be committed to the development of the family. He also taught his children to "take filial piety and fraternal duty as the foundation, respect and silence as the basis, fear and timidity as the duty, diligence and thrift as the law, association as the last thing, anger as the enemy, patience and obedience to enrich the family, and simplicity and respect to preserve friendships." [20]

In modern education, it is indispensable to abstain from degeneration and be prudent, and to strengthen one's own quality cultivation. On the one hand, teachers should be clear about the value of their own profession, identify themselves with their profession and love their profession. Teachers, as representatives of society, must pass on to students the various educational contents reflecting society, show their own role and behavioral patterns in front of students, and set up a role model for students to emulate, as well as continuously learning and growing, strengthening their own cultivation, and focusing on creativity in work. On the other hand, students are people in the process of development, their minds are not yet fully mature, and they need to grow and improve themselves under the guidance and help of teachers. Students should recognize themselves, position themselves and know their own shortcomings in the teaching process, so as to strengthen their own quality cultivation and improve their academic performance.

3.4. Enhancement of students' sense of urgency

Having witnessed the period of prosperity of the family, Pinpeat experienced the turbulent years of the late Tang Dynasty, and in order to ensure the status and interests of the family in the society, the requirements for the children of the family were strengthened, and therefore a strong sense of anxiety was expressed in the "Narrative Discipline of the Liu Clan". Liu Zongyuan speaks: "In order to prevent diseases, one can live a long life and pity the strong and sudden death." [21] People are warned to pay attention to the prevention of diseases and to take precautions before they happen. Su Shi said, "A torch has the worry of starting a prairie fire, The source of the river is small, but it can only float up the wine cup, but it can only make the water potential." [22] Warns people to stop any bad thing, even a small bad thing may lead to a big disaster, emphasizes the sense of worry.

Ancient writers had a very specific understanding of the sense of worry and danger, and as far as our modern education is concerned, it is also indispensable to maintain a sense of crisis at all times. Crisis often exists in the form of potential students around, for example, students in the process of growth and learning encountered a variety of difficulties, if not resolved in a timely manner is likely to be transformed into psychological problems, which will lead to students depressed or go astray. As students are developing human beings, immature in all aspects of their thinking and abilities, teachers and parents should pay attention to the psychological development of students, enhance their resilience in the face of difficulties, strengthen their awareness of crises, and cultivate in them the ability to cope with sudden and fortuitous events.

4. Conclusions

"Liu Shi Xu Xun" is an outstanding work on family training, which not only has long-term significance for the development of the Liu family at that time, but also occupies an important position in the long history of family training in China. The author, Liu Pin, based on the realities of Liu Pin's life and covering a wide range of issues, had elaborated on the ethical norms for the children of the family to conduct themselves in the world and to serve in the government through specific persons and events, and its contents had also revealed some regularities in the ancient rules and regulations of the family education. Liu Pin has been praised for maintaining a strict family style of governance and regulating the behaviour of the children of the family.

The idea of Liu Pin's think of family training involves all aspects of the society and grasps the method of education from a macroscopic point of view, requiring the children of the family to pay attention to the cultivation of virtues as well as emphasizing the ideological reasoning of how to deal with people in the world, which exerted a certain influence on the society at that time. The reason why the Liu family has existed for so long in history is that its family training ideas have an indispensable role, and many of the ideas and concepts of the book are still relevant in today's society, and have a certain role in promoting the development of modern education and teaching.

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