

The Influence of Contemporary Chinese Women in the Construction of Family Virtues

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Abstract: The building of family virtues is an important part of building a socialist harmonious society and is the obligation and responsibility of each family member. Women have a unique role in promoting the virtues of traditional Chinese families. Women have four influences in the construction of family virtues, that is, women are the main force in the construction of family virtues, attach importance to maintaining harmonious husband-wife relations, and bear more children[1]. Parenting responsibility, family focus and filial piety. Actively developing women's potential and exploring the influence of women in the construction of family virtues has important practical significance.

Introduction

Home is a warm harbor, the first classroom at the beginning of human beings, and the cornerstone of social harmony. Chinese culture has always emphasized "cultivation, family, governance, and the world". Family culture is an important part of Chinese traditional culture. In the new era, we advocate the concept of family-centered, people-oriented, and home-state isomorphism. We advocate the integration of Chinese traditional virtues with the spirit of the times, reshape family ethics, cultivate family responsibilities, social responsibilities, and practice socialist core values. Family virtues are moral principles and codes of conduct that regulate family relationships, and both men and women must act as family roles[2]. With the development of the richness and diversity of contemporary social life, it is decided that contemporary Chinese women usually have to play multiple roles at the same time. Promoting the building of family virtues is the common responsibility and obligation of family members, and it is inseparable from the role of women. Women The influence in the construction of family virtues is even more profound.

Women are the main force in the building of family virtues

The multiple social roles of women as women, wives and mothers are the responsibility of the internal relations of family members, and the communication and coordination of interpersonal communication outside the family are inseparable from women. With the expansion of social openness and the improvement of women's social participation ability, the content of women's family affairs is not only the rice, oil, salt and vinegar tea, but also the logistics minister of children and husbands, but from a single task to housekeeping, financial management, teaching assistants, Participate in politics. The activity space is also extended from the simple family business to the external affairs, from the family to the society, and some characteristics of the female body, such as gentleness, sensibility, compassion and love, etc., tending, educating and supporting the family. There are many benefits to the play and realization of various functions such as leisure and emotional satisfaction. A woman, she will have her own moral character, and then her character will be a filial piety, a good wife, a kind mother to achieve the virtues of a family, and so many family virtues come together, when she is taking on work, Showing professional ethics, when she merges with the group, she shows the side of social morality. Personal morality is her self-consciousness. Professional ethics is her professional consciousness. Social morality is her modern social

atmosphere. Commitment, and family virtues are her ethical role. It can be said that women are the leaders of values and behavioral norms in the family, the concluding members of family emotions, and the maintainers of family relationships. In ancient times, a girl's son's son was returned to her home. She was fostered at her parents' home before she was married. When she returned to her husband's door, she was counted. The mission of a woman's life is nothing more than It is the greatest social ideal of Chinese traditional women to be a good wife and a good mother. But today, with any single standard, it is impossible to meet the needs of modern women for self-evaluation. At present, from the perspective of real family life in China, the status of women's housewives is showing more and more energy, especially the participation of women in urban areas in social construction practice, economic independence, political equality, and improved cultural level. Housewives in the family. The status and role have been greatly enhanced and the influence is greater. This is a historical progress. On behalf of the Party Central Committee, Wang Qishan delivered a message at the opening ceremony of the 11th National Congress of Chinese Women. He pointed out that mothers, filial daughters and wives have played an irreplaceable role in promoting family harmony with the United States and society. Goethe once said: "The happiest thing is that the family is awkward." That is to say, happiness is not rich in your family, but the smile of your family is so bright. Therefore, women's emotions are often subtle and influence the formation of a harmonious family atmosphere. The cultivation of contemporary Chinese women's family virtues is based on the relationship of family roles[3]. Correct positioning and conscious care, it is more important to cultivate a woman, a wife, a mother and a family. Therefore, in a sense, the construction of family virtue depends on the role of women.

Women attach importance to maintaining harmonious relationship between husband and wife

Women play the role of the main force in the construction of family virtues. At the same time, women also bear important responsibilities in maintaining the relationship between husband and wife. Husband and wife are the core of family relationship, and husband and wife are an important prerequisite and guarantee for family harmony and happiness. In a harmonious family environment, the construction of virtues can be carried out more smoothly. Husband and wife morality is the moral principle and behavioral norm of adjusting husband-wife relationship. Husband and wife love is the basis of marriage stability and harmony. Husband and wife are the source of happiness. A successful man often stands behind a great woman[4]. In history, Emperor Taizong of the Tang Dynasty ruled the world, and in addition to relying on a large number of his martial arts generals, he was also inseparable from the support of his sageful wife, the grandson of the grandson. Therefore, the descendants called the Queen of the Suns as the "Queen of the Ages." Engels believes that the ethical relationship between husband and wife in modern society is "based on the mutual love of the loved ones." "Only marriages that continue to maintain love are moral." Therefore, on the one hand, female marriage should be loved by both men and women. In order to conclude the premise, at the same time, after marriage, we must continue to talk to our husbands about love, mutual affection, warmth and intimacy, and constantly improve love. On the other hand, the wife must faithfully trust her husband in her feelings and life. Mutual loyalty is the legal bottom line of modern marriage and marriage, and it is also the husband and wife obligation advocated by modern marriage ethics. After the marriage relationship is determined, both men and women must be faithful, single-minded, and defy each other, and resolutely put an end to the unfaithful feelings and behaviors such as extramarital affairs. Mutual trust is the moral foundation of the relationship between husband and wife. It is also an important criterion for reducing the conflict between husband and wife. It can guarantee the intimate relationship and the freedom and rights of the husband and wife. Today, when the divorce rate is rising year by year, the loyalty, self-confidence, self-confidence, peace of mind and wisdom and wisdom of the wife have always been a very effective marriage relationship. In the eyes of women, playing a good role in a new era helps improve the quality of marriage and stabilize the relationship between husband and wife. At present, the external support of marriage and family is relatively weakened due to the imperfections of various related institutional

mechanisms. The happiness of marriage and the happiness of the family are more dependent on the operating mechanism and cultural atmosphere within the marriage and family than ever before, especially It depends on the way of communication and the quality of interaction between family members, including good wives and mothers[5]. The pursuit of the quality of family intimacy and the enhancement of the awareness of the next generation of education have made women pay more attention to family building than ever before, and pay more attention to the maintenance of the relationship between husband and wife as the basis of family harmony, and to show their virtues as a good wife. Writer Liang Xiaosheng once said: "The most warm and poetic part of human life, the part that can make human emotions purify and tend to be beautiful, stems from women. Men make the world, and women make men." In the attitude of mutual integration, mutual help, and mutual dedication, the wife must continue to learn and work hard while exercising the right to express love and enjoy a happy life, and share the same ambitions, share responsibility, and work together to bring love to the husband and wife. And the happy life advances to the highest level of Qin Hehe.

Women bear more responsibility for child rearing

Karenakalan, an Indian women educator, said: "Educating a man is only one person to be educated; educating a woman and educating for generations. A good mother is worthy of a teacher in a hundred schools." Family is the key environment for a person to grow up. Parents play a vital role in the moral education of children and determine the future direction of their children. The mother's sense of social responsibility, ideological and moral quality, cultural literacy, etc. plays a subtle role in the formation of children's character. Many people of insight, successful people praise the power of maternal love is great and selfless. The good virtues of the mother have a great impact on the children and are beneficial to life. This fully demonstrates that it is vital for the mother to be a "good deed", with the healthy growth of the next generation and the formation of the moral qualities of social citizens. This is an excellent space for women's potential to play. For the mother's virtue: loving the younger generation, the godson is generous. Parent-child relationship is the core of family intergenerational relationships. The ethics of adjusting the parent-child relationship in the traditional society is mainly "father as a sub-class" and "parent (mother) mercy filial piety." "Father is a sub-family" is an family intergenerational ethics that maintains the autocratic male patriarchal authority and deprives children of their independent consciousness. It should be completely eliminated in today's society; "father (mother) mercy filial piety emphasizes the father and mother to the children) "Love" and children's "filial piety" to the father (mother), can still be used as a reference for adjusting the parent-child relationship in today's society. Mother's love is a moral love, that is, moral cultivation of children, teaching children to be human. As a mother, we should carry forward the moral essence of "love", care for the younger generation, respect and understand, raise responsibility, and have a good education. Always care for the state and needs of children's physical and mental growth, pay attention to respect their individuality, maintain their self-esteem, guide and assist them to develop freely, and give them the opportunity to take part in family responsibilities; no matter how busy, they must take time and children. Communicate and establish intimate feelings; don't easily use materials to reward children or make up for their guilt about their children; resolutely avoid excessive love, connivance or indifference, and corporal punishment of children. Cultural celebrity Yu Dan once said that "the tutor is good, the key depends on the mother". As the leader of the child's moral development, the mother's words and deeds are very important. Hu Shi also wrote in "My Mother": "My mother has a lot of energy, good temper, treats the most kind, gentlest, and never has a hurtful feeling. If I learn a little bit of sympathy, if I can forgive and be considerate - I have to thank my kind mother." To a certain extent, this shows that women have an important responsibility in the upbringing of their children. Educating children is a science and art. Parents need to constantly learn scientific concepts and methods, and accumulate practical experience. Educating children must first be based on the virtues of love, not only to make children understand how to treat people, but also to teach children to have a correct character and stand on the road. In terms of educating children, the ranking of women's parenting responsibilities is generally: physical health, healthy personality, noble morality, happy life, and academic excellence,

indicating that their responsibility for the child's parenting is still very clear, and the goal of parenting is to let the child Healthy development of mind and body. They will use different methods in different stages of their child's growth to carry out targeted teaching, so as to achieve useful, educational and educational goals[6]. Respecting the growth of each child is to let them have the right to choose. What is important is not important. What is important is his curiosity about the society, his kindness to people, and his development of self-confidence. Therefore, in terms of the upbringing of children, women tend to pay more attention to their children's growth because of their unique personality characteristics.

Women pay attention to family and filial piety to elders

"Filial piety" is the core of Chinese traditional ethics. The virtue of being a woman is to respect parents and to be filial. The traditional Chinese family virtues pay the most attention to filial piety culture. As a "beginning of goodness," filial piety has a process of implementation from the inside out, from the pro-independence, from near to far, from small to large. At the end of the implementation, it is almost omnipresent. The essence of filial ethics in the family should be responsibility and obligation, which is regarded as the basic moral character of the Chinese. In contemporary society, our country's laws and ethics also explicitly include respectful and supportive parents in basic norms. Contemporary Chinese women combine traditional filial piety with modern filial piety, and consciously do their best to respect their parents and support their filial piety. First, respect and respect parents. Honoring parents must respect their parents from within, including respect for their parents' personality and independence, their thoughts and wishes, and their choices and decisions. A wife-in-law is going to overcome the psychology of seeing her in-laws, and she treats her parents as equal respect and respect. Especially when parents are old, they cannot be overwhelmed, ugly, dirty, sick and embarrassed, and must not be abused and abandoned. Second, support and take care of your parents. To be a child must respect and be grateful for the hard work of the parents for many years of hard work. When parents are old, they should be fully cared for and cared for, so that their parents can eat and drink comfortably. In particular, women's temperament is more delicate and gentle. As daughters and daughter-in-law, we should pay more attention to caring for the material and spiritual life of parents and in-laws. Finally, care about your parents[7]. As a daughter and a daughter-in-law, we must learn to be concerned about the living conditions and spiritual needs of our parents. We must be grateful to our parents for daily housework. When we are free, we should participate in daily housework. When they are in poor health and bad mood, they should be warm and patient, communicate with care. When you can't live with your parents for various reasons, you should always contact me and often go home to see. On important days such as holidays and birthdays, try to get together with your parents and enjoy your family. In terms of family building, women are more concerned with family harmony. Most women will euphemistically express their attitudes, stand firm, and communicate afterwards when dealing with family conflicts. To a certain extent, it shows that contemporary women generally have the traditional concept of "filial piety" and also show more rationality. "Home and everything" is the unchanging truth. In the construction of family virtues, women play a vital influence.

Women's position and role in the construction of family virtues are particularly prominent. Women are the model of consciously practicing family virtues in the family. Therefore, the initiative and consciousness of women's self-moral education are enhanced, and the traditional Chinese family virtues are known. And then go to the line, so that family virtues become an important part of women's self-cultivation, thus effectively promoting women to cultivate themselves with morality, to rule the family with morality, to educate people with morality, and to play a more important influence in family moral education.

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