

Integrating family values in adolescent political education

Zhang Jianming^{1, a}, Wang Jia^{1, b, *},

¹Nantong Normal College, No. 2 Yu Xian Road, Economic Development Zone, Nantong City, Jiangsu Province, 226010, China

a.zhangjianming_nj2018@sina.com, b.jiajia2006jun15@gmail.com

*Corresponding Author

Abstract: Family virtues and education are integral components of Chinese traditional culture and education. Good family virtues and education not only play a positive role and influence in the construction of every family but also affect the formation and development of the entire social ethos. Combining family virtues and education with the ideological and political education of adolescents for research has significant practical importance. The article explores the connotation and characteristics of family virtues and education, points out the impact and significance of family virtues and education on the ideological and political education of adolescents, and proposes paths for integrating family virtues and education into the ideological and political education of adolescents, actively exploring ways to enhance the effectiveness of ideological and political education for adolescents.

Keywords: Family Virtues and Education, Ideological and Political Education, Effectiveness, Pathways

1. Introduction

The family is the fundamental cell of social composition, and family virtues and education are the cornerstone of social ethos construction. From "cultivate oneself, manage the family, govern the country, and make the world peaceful" to "People believe in what their relatives say, and act according to what they respect; to restrain a child's cruelty, the admonition of a teacher or friend is not as effective as the command of a nanny. To stop common people from fighting, the way of Yao and Shun is not as effective as the admonition of a wife" (Preface to the "Family Instructions of the Yan Clan"), the important position of family virtues and education is reflected.

Since the 18th National Party Congress, General Secretary Xi Jinping has repeatedly emphasized the importance of family tradition construction on important occasions. On October 31, 2013, when Xi Jinping talked with the new leadership of the All-China Women's Federation, he pointed out that "family tradition is the spiritual connotation of a family and also the value epitome of a society. Good family traditions and family virtues are the direct manifestation of socialist core values in real life." [1] In 2015, General Secretary Xi Jinping emphasized again at the Spring Festival gathering that "No matter how much times change and no matter how much life patterns change, we must attach importance to family education, pay attention to family, family education and family tradition." [2] Family tradition and family education are a carrier of ideological and political education. Therefore, integrating excellent family traditions and family education into the ideological and political education of teenagers and making them play an active role is of great significance for improving the effectiveness of ideological and political education.

2. Family virtues: Essence & Traits

2.1. The connotation of family virtues and education

Family virtues and education is "a family culture style that is passed down from generation to generation within a family, reflecting the spiritual demeanor, moral character, aesthetic style, and overall temperament of family members." [3] It belongs to the category of morality and culture, representing an ideological consciousness that embodies the spirit of a family and is a strong driving force for the family's progress. It

not only affects the moral cultivation of adolescents but also influences the values and moral connotations of a nation and a country. China has always been a country that values the construction of family virtues and the cultivation of family education, gradually forming over a long historical practice an excellent family virtues and education that includes good cultivation, noble morality, a positive attitude towards life, and correct values, enduring for thousands of years. Good family virtues and education focus on the education of "virtue," mainly referring to the moral cultivation of family members. The family is the first social place a person encounters in the long process of socialization from a biological individual to a qualified social member. Family virtues and education, as a product of the family, encourage each family member to form good living habits according to established family norms and guide their behavioral activities.

Family virtues and education have their own characteristics, mainly reflected in:

2.1.1. The hereditary nature of family virtues and education

"The family" is the primary station for nurturing good social customs, and family virtues and education are its spirit and soul. The family ethos is the spiritual embodiment of the way of life formed by family members over a long period of living, while family education is the inheritance of the family's excellent ethos and the cultivation of good moral character among family members. Family virtues and education not only influence the thoughts and behaviors of the current generation but also subtly pass down from generation to generation, gradually becoming a precious spiritual wealth of a family.

Since ancient times, China has had family traditions and family education norms based on the ethical code of Confucianism. Although it has gone through changes of times and social upheavals, it has not diluted people's inheritance of excellent family traditions and family education. Instead, it has become an important cultural foundation for people's noble moral cultivation. During the process of family education, Xi Zhong Xun, a revolutionary predecessor, often warned his children to be "honest, simple and frugal", "behave modestly" and not allow any special treatment for children. This kind of family tradition and family education has deeply influenced General Secretary Xi Jinping's values and lifestyle. General Secretary Xi Jinping not only attaches importance to family tradition construction, but also implements it in his concepts and actions of governing the country.

2.1.2. The regulatory nature of family virtues and education

Once a family ethos is established, it influences and shapes each family member. Over time, it becomes a unique spiritual force and behavioral norm, defining the duties that family members should fulfill and the moral rules they should adhere to. To a certain extent, it plays a role in regulating the morality of family members and maintaining family order. Therefore, it is required that every family member must comply. If a family member does not follow or violates the family rules, they will be subject to criticism from elders or even punishment according to the family law, thus forming a potential regulatory nature of family virtues and education on individuals. Although different families have different characteristics of family virtues and education, every family's family virtues and education have a basic moral constraint on its members, thereby promoting the development of good moral cultivation in each individual and providing a solid cultural foundation for the ideological and political education of adolescents.

2.1.3. The guiding nature of family virtues and education

"A strict household leads to harmony; a forgiving community leads to amity." The family is the "first school" after an individual is born, and it is the cradle of personal growth. Family virtues and education are behavioral norms cultivated by family members over a long period of life, and they have a strong guiding effect on the lives and actions of their members. For example, Yue Fei's mother personally tattooed "Loyalty to the Country" on him; the Yang family, known for their generations of loyalty and bravery, from men to women, were all fearless in the face of strong enemies and were skilled in combat, and their heroic deeds of sacrificing their personal interests and small family for the sake of the country have been widely circulated through generations. This exemplifies the guiding role of excellent family virtues and education in cultivating individuals' correct values and establishing noble beliefs.

2.1.4. Emphasis on role modeling in family virtues

The influence of family virtues and education on adolescents is like the fine rain in March, moistening things silently, representing the subtle influence of elders on their children. The behavior of parents and

elders is a reflection of a family's ethos and education, while the behavior of children is a continuation of this ethos and education. To maximize its educational impact, family virtues and education focus on the exemplary role of physical actions. Therefore, family virtues and education involve elders imparting a spirit or moral behavior to the younger generation through their words and actions. The younger generation, like young saplings, are nourished by the excellent family ethos, learning their lifestyle and philosophy of life to cultivate their own good moral character.

There was once a television advertisement about a "Mother's Foot Washing" where a little boy saw his mother washing his grandmother's feet. Consequently, he carried a basin of water and wobbled over to his mother's side to wash her feet after a day of hard work. This deeply exemplifies the characteristic of family virtues and education that emphasizes the importance of role modeling.

3. Family virtues' impact on adolescents' ideological education

3.1. Family virtues' influence on adolescent political education

Family virtues and education are micro-influencing factors in the process of ideological and political education, affecting and constraining the formation and development of the ideological and moral character of family members, especially adolescents. To a certain extent, family virtues and education determine a person's personality and conduct. This does not mean that good family virtues and education will necessarily cultivate people with noble ideological and moral qualities, but they are one of the important factors influencing the formation of an individual's ideological and moral character. Generally speaking, good family virtues and education are conducive to the cultivation of a healthy personality and facilitate the conduct of ideological and political education activities, while the opposite can hinder the smooth progress of ideological and political education.

The impact of family virtues and education on the ideological and political education of adolescents has the following characteristics:

3.1.1. Fundamentality

Parents are a child's first teachers, and the family is the first place for an individual's socialization. During the process of socialization, the worldview, outlook on life, values, and moral views contained in family virtues and education have a significant impact on adolescents and are reflected in their future behavior and conduct. This influence is like the first stroke on the blank paper of life, which is fundamental and leaves a lifelong mark. Therefore, family virtues and education play a fundamental role in the formation of adolescents' ideological and moral character, that is, they have a foundational impact on the educated individuals in the elements of ideological and political education.

3.1.2. Susceptibility

Family members are closely linked by blood relations, and the influence among them is significant, making them susceptible to each other's influence. Although the impact of family virtues and education on an individual is specific and limited, everyone is inevitably influenced by it. Therefore, the impact of family virtues and education on the ideological and political education of adolescents is universal and easy, and also the most direct and profound.

3.1.3. Permeability

The influence of family virtues and education on adolescents is not only reflected in the purposeful and planned cultivation of good moral character and the establishment of clear family rules to restrain the behavior of adolescents. More importantly, it is through the daily behavior and habits of elders, and the family's lifestyle that excellent moral concepts and behavioral standards are gradually permeated into the younger generation's ideological concepts and habits. This influence may not be conscious, but it subtly affects every member of the family, thus possessing a strong permeability.

3.2. Significance of family education in adolescent ideology

Ideological and political education refers to "the social practice activities in which society or social groups exert purposeful, planned, and organized influence on their members with certain ideological

concepts, political views, and moral norms, and encourage them to voluntarily accept this influence, thereby forming ideological and moral qualities that meet the needs of a certain society and class." [417] Its purpose includes improving people's ideological and moral qualities and promoting the free and comprehensive development of individuals. Therefore, excellent family virtues and education not only have a significant impact on the moral cultivation, moral sentiment, and value formation of adolescents but also facilitate the realization of the goals of ideological and political education. Specifically, the significance of family virtues and education for the ideological and political education of adolescents is mainly manifested in:

3.2.1. Family virtues' role in ideological education effectiveness

"The effectiveness of ideological and political education is a normative standard for measuring the effectiveness of school education work and meeting the needs of the growth and maturity of the educated." [5] Currently, China's socialist ideology is facing many impacts and challenges, and ideological and political education should play its active leading role, which cannot be separated from the promotion of good family virtues and education, this hidden element. Because, good family virtues and education have similar educational goals with the ideological and political education, such as the current purpose of ideological and political education is to cultivate new people with ideals, morals, culture, and discipline, which is consistent with the goal of family education to cultivate good moral cultivation of individuals.

Family virtues and education can convey to adolescents healthy and upward-looking ideological concepts, which is a life education embedded in family education. Ideological and political education should not be a simple inculcation, but should be a process of guiding the pluralistic values of adolescents towards the mainstream values advocated by the society under the guidance of scientific theory. As an educational means that has a subtle influence on individuals through words and deeds, family virtues and education can promote the cultural education function of ideological and political education, that is, to improve the moral quality of adolescents and enhance their inner spiritual strength through family virtues and education culture. Because, good family virtues and education can guide adolescents to form the correct ideas, and the elders' physical actions can also help adolescents resolve the contradictions between thoughts and actions in the process of ideological and political education, which is conducive to adolescents in social life, according to the concept of ideological and political education, to unify thoughts and actions, scientifically understand ideological and political education, and thus greatly improve the effectiveness of ideological and political education.

3.2.2. Enhancing youth politics with family values

The story of "Meng Mu San Qian" (Mencius' mother moved three times) reflects the importance of the environment on an individual's growth and development. Various environmental factors, especially the family education environment, have a certain degree of impact on the ideological and political education of adolescents. The family education environment is a micro-environment within the ideological and political education environment. A good family education environment can optimize the ideological and political education environment, and the formation of a good family education environment requires the support of excellent family virtues and education, relying on the influence of excellent family virtues and education on family members, the exemplary behavior of elders to their children, and the inheritance of excellent family virtues and education from generation to generation. Therefore, good family virtues and education help to optimize the environment for ideological and political education.

In today's society, some parents' family education for their children is merely empty talk, without setting a correct example with good actions, and there is a phenomenon of inconsistency between words and deeds in the education process, which to some extent makes adolescents form doubts and distrust of family virtues and education and ideological and political education from a young age. As Marx said, "Man makes the environment, and the environment also makes man" [6], good family virtues and education are an important carrier for forming a good ideological education environment, which is conducive to promoting the mainstream social consciousness and optimizing the complex ideological and political education environment in the context of the Internet era, and helps to reduce the resistance to the ideological and political education of adolescents.

3.2.3. Improving educator quality through family virtues

Ideological and political educators bear the important task of carrying out ideological and political education for members of society, especially adolescents. To fulfill their responsibilities, educators must possess good qualities in political, ideological, moral, knowledge, ability, and physiological and psychological aspects. First, because the object of ideological and political education is human beings, it requires educators to influence the educated with their own noble moral qualities, enabling them to develop in accordance with social moral norms. Second, only when ideological and political educators have noble personal charm, good cultivation, and moral qualities can they attract and influence the educated, creating a favorable atmosphere for the smooth progress of ideological and political education work.

Family virtues and education not only play a positive role in shaping the values of adolescents but also affect the improvement of the quality of ideological and political educators themselves. Under market economy conditions, there are a few ideological and political educators in today's society who lack firm ideals and beliefs, lack of teacher ethics, and lack of sense of responsibility; some have feudal and rigid thinking, unable to keep pace with the times; and there are even phenomena of negative corruption. Faced with these phenomena, inheriting and promoting the red revolutionary family virtues and education is conducive to guiding ideological and political educators to cultivate a good style of seeking truth from facts, fairness and democracy, strict self-discipline, and hard struggle, thereby improving their own quality and further doing a good job in ideological and political education work.

4. Pathways for integrating family education into adolescent ideology

4.1. Integrating family values into campus culture

The majority of the subjects of ideological and political education are students in schools, hence the activities of ideological and political education are primarily conducted within the school environment. Schools have the dual mission of ideological and cultural construction as well as talent cultivation. Integrating excellent family virtues and education into campus cultural construction not only helps to improve the ideological and moral quality of adolescents but also meets the needs of cultivating qualified talents by ideological and political education. The essence of ideological and political education is a form of "cultivation through culture," which cultivates individuals' positive worldviews, outlooks on life, and values through the educational and regulatory functions of culture. Campus culture is one of the important carriers of ideological and political education. Integrating the traditional and excellent family virtues and education culture into campus culture can better guide ideological and political education and enhance adolescents' sense of identification with family virtues and education. Specific practices include:

Firstly, inherit the excellent traditional culture of family virtues and education. China is a country with a long history and culture, and there are many excellent cultural resources of family virtues and education. For example, the "filial piety and fraternal duty, thrift and hard work, diligence in study" and other family precepts required in traditional Chinese family virtues and education, as well as the cultivation of good moral cultivation and the establishment of noble personality, all conform to the educational philosophy of ideological and political education that cultivates people's comprehensive development in morality, intelligence, physical fitness, aesthetics, and labor.

Secondly, continuously innovate the content of traditional family virtues and education. The content of family virtues and education should change and improve with the progress of society and the development of the times. It is necessary to combine the spirit of the times to ensure that the content of family virtues and education is healthy, sustainable, and keeps pace with the times, making the culture of family virtues and education both reflect the weight of history and possess innovative characteristics of the times. It is necessary to strengthen the education of Sinicized Marxist theory, socialist rule of law education, socialist core values education, and the "Chinese Dream" education in traditional family virtues and education, in order to form a popular family virtues and education that conforms to the value concepts of each family member.

4.2. Integrating family education into online learning

With the acceleration of the information process in today's society, using online platform resources for ideological and political education has become an indispensable method in the process of ideological and

political education. The characteristics of online education, such as high timeliness and resource sharing, global and open nature, as well as interactivity and equality, allow various educational resources to be "instantly broadcast" and "all-in-one-net" on the Internet. It is also possible to conduct discussions in one-to-one, one-to-many, and many-to-many formats, truly achieving the goal of "arming people with scientific theories and guiding people with correct public opinion." At the same time, adolescents can learn and communicate equally through the network, making full use of ideological and political education resources.

To promote the integration of family tradition education into ideological and political education, it is necessary to occupy the main online position of ideological and political education and use the speed and timeliness of the Internet to spread and learn excellent family traditions and family education. Specific approaches include: building family tradition and family education websites of some traditional and typical families, such as "Mother Yue Tattooing on Son's Back" and "Yanshi Family Instructions"; the family tradition and family education thoughts of older generation revolutionaries, such as those of comrades Mao Zedong, Zhou Enlai, Zhu De, and Chen Yun; as well as the family tradition construction thoughts newly proposed and emphasized by General Secretary Xi Jinping; building online high-quality courses and service-oriented educational websites on family tradition and family education, strengthening the construction of the ideological and political education work team and ideological and political education system on the Internet, forming a joint force for ideological and political education on the Internet, broadening the ideological and political education platform, and optimizing the ideological and political education environment.

4.3. Integrating family education into social practice

Social practice refers to "a purposeful, planned, and organized practical educational activity that integrates ideological education, professional education, and social services, jointly implemented by colleges and universities and relevant social units for students or some social personnel." [7] The inheritance of family virtues and family education in China has always emphasized the elders' verbal and behavioral teachings to the younger generation, with a greater focus on using their own practical actions to influence and guide the children's behavioral habits. Family virtues and education should not only focus on internalizing traditional excellent qualities but also emphasize externalizing them into actions, ultimately achieving the unity of knowledge and action. Therefore, in promoting the integration of family virtues and education into the ideological and political education of adolescents, social practice activities should be carried out to consolidate the adolescents' existing theoretical cognition. Social practice is the necessary path for individual self-improvement and the comprehensive development of individuals. Without social practice, there can be no growth, improvement, and development of practical abilities, let alone self-education that combines theory with practice. Carrying out social practice activities can provide a unique self-education environment for individuals, achieving an organic unity of education and self-education, thus broadening the development path of adolescents. This not only conforms to the laws of ideological and political education but also helps to achieve the desired effects of ideological and political education.

For example, organizing students to visit and care for the elderly in nursing homes, "going to the countryside" activities to serve the people, and joint family activities to carry on family virtues, etc., guide the behavior of adolescents in social practice with traditional family virtues and education, enabling them to have a personal experience and improve their level of personal cognition. On the one hand, it can promote adolescents to adjust their mental state, change their thinking, cultivate noble qualities, and form a sound personality; on the other hand, it also fully reflects the characteristic of family virtues and education that emphasizes role modeling, which helps adolescents to truly combine internal virtues with external behavior, and is conducive to overcoming the shortcomings of the separation of knowledge and action in ideological and political education, achieving the purpose of ideological and political education that combines knowledge and action.

5. Conclusion

In summary, cultivating good family virtues and education is an important method and one of the effective ways to inherit the traditional virtues of the Chinese nation. "The family is the smallest country,

and the country is made up of millions of families." Family virtues and education are not only the spiritual motivation of a family but also an important part of the national ethos and social customs. Family virtues and education can not only regulate the behavior of family members to make the family harmonious but also have significant implications for promoting the construction of a harmonious socialist society and the long-term stability, peace, democracy, and prosperity of the country. Currently, China is in a period of social transformation with a diversification of values. To better disseminate excellent traditional culture and consolidate the mainstream values of our country, family virtues and education in every family are fundamental education that cannot be ignored. By combining the inheritance and innovation of family virtues and education, we should create a popular family virtues and education that conforms to the spirit of the times and is sustainable, giving full play to its functions in the process of "establishing virtue and cultivating people" and improving the effectiveness of ideological and political education.

Family traditions and family education are educational resources that cannot be ignored and have a profound impact on adolescents. To fully exert the ideological and political education role of family traditions and family education like the gentle spring rain that moistens everything silently, we need to integrate family traditions and family education into the ideological and political education process of adolescents, so that excellent family traditions and family education will always remain in people's hearts and become an ideal and belief for everyone. At the same time, we must continuously innovate and develop the content of family traditions and family education in line with reality. Only in this way can we fully exert the educational role of family traditions and family education; can we optimize the ideological and political education environment and broaden the ideological and political education platform, thereby improving the effectiveness of ideological and political education; can we continuously cultivate people with good moral cultivation and noble ideological and moral character for society and achieve the educational goal of ideological and political education to cultivate the "four hases" newcomers; can we better respond to the call of the times and the requirements of General Secretary Xi Jinping's thought on family tradition construction and better cultivate and practice the core socialist values.

6. References

- [1] Xi Jinping had a talk with the new leadership collective of the All-China Women's Federation. [N]. Economic Daily, November 1, 2013 (3).
- [2] The CPC Central Committee and the State Council held a Spring Festival gathering: Xi Jinping delivered an important speech. [N]. People's Daily, February 18, 2015 (11).
- [3] Bao Peng Shan. Family ethos is the ethos of our people [N]. Guang Ming Daily, 2014-2-24(3).
- [4] Chen Wan bai, Zhang Yao can. Principles of Ideological and Political Education [M]. Beijing: Higher Education Press, 2015.
- [5] Chen Panpan. Exploration of the Path to the Effectiveness of Ideological and Political Education in Colleges and Universities [J]. Journal of Wuyi University, 2016(01): 73-79.
- [6] Marx, Engels. Selected Works of Marx and Engels: Volume One [M]. Beijing: People's Publishing House, 1995.
- [7] Chen Zhijun. Research on the Integration of the Socialist Core Value System into the Entire Process of Ideological and Political Education for College Students [M]. Beijing: Guang Ming Daily Press, 2009.