Journal of Social Science Humanities and Literature, Vol. 9, Issue 10, (Oct)
ISSN 2277-842X **2026**
DOI: 10.66069/ojspub.22771004

A Cultivating Jia-Guo Qinghuai: Loyalty, Tax Obligation, and the Commendation of Virtue in Traditional Chinese Family Education

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Abstract: ***Traditionally, China has placed considerable emphasis on family education, particularly the cultivation of children's sense of home and country (jia-guo qinghuai). By examining aspects such as the idea of "loyalty to the sovereign," the active payment of taxes, and the praise of virtues, this paper explores how education in the feelings of home and country was practiced in China at that time. The pedagogical logic rested on a structural premise: under the "family–state isomorphism" (jia-guo tonggou) of imperial China, the household was treated as the basic unit of the state, and the cultivation of sentiment within the family was understood as preparation for service to the realm, so that "moving filial piety to become loyalty" (yi xiao zuo zhong) formed the central mechanism of moral transmission. Loyalty to the sovereign was therefore taught not as an abstract political doctrine but as a concrete ethical obligation embedded in lineage instructions. The Chen clan of Xunyang, for example, instructed descendants that "from ministers and grandees down to the common people of the marketplace, all hold the duty of a subject and should exhaust themselves in loyalty," and required scholars to "understand the principle of loyalty to the sovereign and love of the country". The Yan clan admonished its heirs to "observe the ancients' steadfastness in office, to give their lives when danger arises, and never to forget honest remonstrance for the benefit of the state", while the Qian clan's instruction, condensed into the maxim "keep loyalty and filial piety in the heart," was enacted at the highest level when Qian Chu surrendered his kingdom to the Song in 978, bringing eighty-six counties peacefully under unification. Tax payment was the practical test of this sentiment: household instructions routinely equated timely remittance with loyal citizenship. The Fang genealogy of Shexian warned that "in all matters be prompt, and grain-tax above all must not be delayed," and the Wang clan of Wuyuan taught that paying taxes early constitutes the loyalty of "forgetting private interest for the public and forgetting the family for the state". Zhu Xi's widely transmitted maxim, "once the national levy is paid early, even if the purse is empty, one attains supreme joy," was echoed in Huizhou by the popular saying "read a few more years of books, pay one year's tax earlier". Praise of virtues operated as the external reinforcement of this pedagogy. The Zheng clan of Pujiang, whose 168-article Zheng Family Code governed a household that lived and ate together for over three centuries, was repeatedly honored by imperial commendation from the Song through the Ming, and among its 173 officials not one was disciplined for corruption. Such commendation converted family virtue into public recognition, teaching children that the praise of the sovereign and the community was the proper reward of moral conduct.***

Keywords: Sense of home and country (jia-guo qinghuai), Family instructions, Loyalty to the sovereign, Tax payment, Commendation of virtue, Family–state isomorphism, Moral education.

1. INTRODUCTION

National culture is an important part of traditional Chinese culture. In traditional Chinese culture, the family is often compared to the country. The family is the smallest country and the country is ten million. The so-called "self-cultivation, family harmony, country governance and world peace", Chinese literati always think of "family harmony and country governance", so that "world peace", living in a world of "world peace". The ancient Chinese people paid great attention to the cultivation of the feelings of family and country. And responsibility and responsibility are the essence of the feelings of home and country. Liang Qichao said: "Know responsibility, the beginning of the husband; He who acts responsibly will end in greatness." In the Qing Dynasty and the Republic of China, the genealogy rules and family training paid much attention to the cultivation of "responsible people" and "responsible people".

2. LOYALTY TO THE EMPEROR

In China's feudal society, the most important thing is reflected in the blind obedience to the feudal rulers, although it has a strong feudal color, but also reflects the characteristics of the era of responsibility and shoulder. When, is the most important embodiment of the feelings of the country.

Family instruction of CAI Family in Jiyang Area of Jiaqing in Qing Dynasty:

"All my descendants, abide by the rules of etiquette, loyal monarch filial piety, inherit the first ambition."[1]

From this we can understand: at that time, the thought of loyalty and patriotism was incorporated into the genealogy rules and family training, as a systematic planning of a consistent.

During the reign of Tongzhi of the Qing Dynasty, the "Requirements for loyalty and obedience" in the Genealogy Family Rules of the Yang Family in Zhechuan area of Henan Province is as follows:

“Obedience to the orders of the government means loyalty to the emperor. Therefore, the minister has special distinction, and loyalty is no different from heart.”[2]

This fully reflects the loyalty to the country, loyalty to the nation, loyalty to the responsibility and responsibility, this should be worthy of affirmation.

This patriotism of loyalty to the country is also fully embodied in the family discipline of many genealogies Embody.

3. PAY TAXES AND SERVE CORVEE

In the 30th year of Guangxu's reign of the Qing Dynasty (1904), Genealogy of the Zhan Family · Family Fan, published in Gushi, Henan Province, contains the following contents: Pay taxes and serve corvee.

“As was the case in ancient times, the payment of taxes and corvee was required by state law. If he fails to pay taxes and avoids corvee labor, he is an immoral person.”
"Paying taxes" is not only a duty, but also a concrete reflection of a person's patriotic feelings at that time. For this reason, some genealogy rules and family instructions have made relevant provisions about "completing taxes". At that time, people may not "know responsibility", but also require "fulfilling responsibility", which is the concrete embodiment of the "silent" patriotic behavior at that time. Of course, there is no denying that some families have realized their responsibilities "and asked them to" fulfill their responsibilities "in the family rules and family instructions, which also shows the high sense of responsibility of people at that time. This is reflected in the genealogy of the Qing Dynasty and the Republic of China.

The article of "Pay for servituaries" in the Family Genealogy · Family Rules of the Pan Family of Xingyang, Henan Province, Guangxu of the Qing Dynasty:

“The court ruled the state, and then the people could live and reproduce there and work safely in the fields, and those who paid taxes and served corvee in return for the court, as well as their duty, were required to pay taxes and served corvee at all times.”[3]
This fully reflects the relationship between the country and the family. Without a country, there is no people "working in the field safely and happily". In order to work in the field happily, people must fulfill their responsibilities and obligations, and concretized and institutionalized such responsibilities and obligations in the family rules and instructions, which will be conducive to the collection of taxes at that time, and also conducive to the stability of the society and the country. With the development of society, the feelings of home and country also develop further.

Although the contents of the family rules and family instructions at that time have certain dross, but since then, the family rules and family instructions can also be used. To understand, bright their own career, must serve their own country, home and country fully linked together, only the country is well, there is a good family, but this needs everyone to pay their own home spirit, fully understand the relationship between home and country, "no country, where there is a home", the country is tens of millions, home is the smallest country ", must have the spirit of home feelings, Put the spirit of home and country into action.

4. DEMONSTRATE YOUR MERITS AND LEARN FROM EXAMPLE

The genealogy rules of the Qing Dynasty pay much attention to the material and spiritual rewards for the people who have made contributions to the country and society, and write their deeds into the genealogy for future generations to learn. Although of course some people's thoughts or consciousness do not recognize the homeland

spirit, but in fact it is the simplest homeland spirit.

During the reign of Guangxu in the Qing Dynasty, Regulations on Li Family Tree · in Shangshui County, Henan Province are as follows:

"Those who have been honored by the imperial court or praised by the superior are confirmed, so that the legacy of ancestral morality will not be lost, and the future generations should be praised."[4]

This fully shows that China traditionally attaches great importance to the demonstration effect of advanced figures, which is to say, "the advanced deeds of descendants will also be commended" according to the family rules, hoping that the demonstration and driving role of advanced figures will prompt more people to follow suit and devote themselves to the feelings of their homeland. This is also reflected in the genealogy of the Republic of China.

The article "Showing Merit and Virtue" in the Wei Family Tree · Wei Statute of Xiangcheng District of Henan Province is as follows:

"The death of a man who died as an ethnic light and who had performed great deeds and achievements in the country and society is passed down as a legend. It is written in the ultimatum to encourage further progress, and there is something commendable about it, but it cannot be surpassed. It must also be described in the pedigree, and it should be expressed in the form of beauty and goodness."

In fact, it is expected that through the demonstration and driving role of advanced figures, people will be inspired to get the spirit of home and country, and put into the construction of the country.

5. CONCLUSION

Traditionally, China has integrated the education of family feelings into the family discipline, and made the education of family feelings into daily life, so as to inspire people's feelings of patriotism. Such content, method. Even in the 21st century, it is still useful for reference. We should strengthen patriotic education among young people, cultivate their spirit of home and country, and be ready to serve their motherland at all times.

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