Vol.3 No.2 2022
https://doi.org/10.37420/j.cer.2022.016

Aesthetic Orientation of Family Drama under the Influence of Confucian Culture

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Abstract: *Confucianism is the mainstream of the Chinese nation, representing the mainstream values. Because of the influence of Confucian traditional moral ideas such as loyalty, righteousness, propriety, wisdom and faith, a set of deep- rooted moral ethics has been formed. Confucius, the founder of Confucianism, once said, "Cultivate one's moral character and then make one's family become the same. Rule one's family and then rule one's country." Mencius also said: "the world in the country, the country in the home, the family in the body." Therefore, Confucianism pays special attention to the family in society. Under the influence of Confucian ideas of loyalty, righteousness, propriety, wisdom and faith, the family ethics TV play has the aesthetic pursuit of "the combination of beauty and goodness".*

Keywords: *Beauty; Confucianism; Family drama; Aesthetics*

Confucian culture is the orthodox culture which has been coming down in one continuous line in China for two thousand years. It is based on consanguineous ties, which has preserved the ancient folk customs and habits for a long time. The thoughts of "benevolence", "righteousness", "propriety" and "harmony between man and nature" constitute the core of Confucian culture. Therefore, Confucian culture has been playing a guiding role in intellectuals and their thoughts, feelings and behavior towards the whole society. It contributes to the shaping of individual ideal personality, the establishment of the national life of the Chinese nation and the maintenance of the stability and harmony of Chinese society. Since the 20th century, the dissemination of Confucian culture has experienced ups and downs. From the May 4th Movement to the 1980s, Confucian culture was regarded as a serious obstacle to the enlightenment of intellectuals. However, the emergence of modern neo-Confucianism on the mainland and the upsurge of "national learning" and the mass communication of modern media made the Confucian culture creatively realize the modernization transformation of traditional culture, and the deep structure of the Confucian culture was excavated. At this time, the spread of the Confucian culture aimed to carry forward the beneficial elements of the Confucian traditional culture, and combined the essence of the Confucian thought with the construction of modern civilization, the study of harmonious society and the improvement of human moral cultivation.

In modern times, under the influence of Confucianism, mass media is closely related to the daily life of ordinary people. TV plays have become the main body of people's discussion. The TV play is to the common people in the real life, the family trivial matter display, therefore the populace narration has become the TV play creation main body. Therefore, there came into being the family as the object, the performance of marriage, family affairs, family and family conflicts and disputes between the family and ethics drama. For exam-

ple, "Longing", "Zhang Damin's Happy Life", "Holding Hands", "Chinese Divorce", "New Age of Marriage", "Empty Mirror", "Big Brother", "My Ugly Mother", "Double Sided Glue", "Golden Wedding", "Humble Abode" and so on. Ordinary people often examine family life by the accumulation of their national aesthetic psychology, that is to say, when solving a series of conflicts and contradictions in family life, they solve them in a way that conforms to traditional ethics and morality.

Kindness

The way of benevolence is the traditional thought of the Chinese nation, which must be recorded in the Confucian culture. The Li Ren Pian in The Analects of Confucius gives a comprehensive interpretation of this point of view, such as "Li Ren is beautiful, choose not benevolence, how to learn", in modern words, is to follow the benevolent people living together, only good harvest. How can you acquire wisdom if you choose to live in an unkind place? This sentence is very incisive, that is, we say the saying: close to black, close to red. Simply put, benevolence is not the state of a person, a person's own connotation, but must have others around you; this kind of benevolence is not isolated, it exists in the relationship between people, people and society; "benevolence" is not only an attitude, but also a sublimation of people's internal moral form.

The Analects of Confucius said, "Zi Wei Shao is as beautiful as he can be and as good as he can be. That is to say, martial art is full of beauty, not full of goodness. "This shows that Confucius regarded the combination of goodness and beauty as the criterion for judging art." The family ethics drama shows the pursuit of moral reason, the Chinese traditional cultural spirit, the Confucian sentiment and the humanistic spirit, and the aesthetic pursuit of "the combination of beauty and goodness".

Sun Yan, the younger sister in Empty Mirror, is a simple and pure representative of inner beauty and goodness. Sun Yan culture is not high, plain, but has a kind heart, experienced all kinds of ups and downs, and finally harvested their own happiness, and kind Pan Shulin came together, and moved Pan Shulin's daughter - Pan Le. Sister Sun Li looks beautiful, but very scheming, and frivolous, and finally lost all the true feelings, can only look at the New Year's Eve to love her sister a mixed, happy. This kind of plot arrangement, manifests to the traditional Confucianist benevolence thick moral values affirmation.

One of the main reasons that Longing has set the highest rating in the history of Chinese TV series is the public's appreciation of Liu Huifang's kindness, sincerity, meekness and humility. There is only one reason why Liu Huifang chose Wang Husheng, who is in trouble and needs help. Wang Husheng's father was a famous scholar. He was arrested and his whereabouts were unknown at the beginning of the Cultural Revolution, while his mother died of illness due to anxiety. Liu Huifang felt it was her duty to help Wang Husheng. Pick back to the sister of the baby girl love, named Liu Xiaofang, and with a small fang married Wang Husheng. Liu Huifang will be the heart of the "good" reflected vividly.

Human Relations

Confucius took "self-restraint" as his own duty, and the "rites" he wanted to "recover" was called Zhou rites. Confucius said: "Zhou Jian in the second generation, depressed Wen Zai!" On the surface, Confucius's "rites"

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is to require people to Zhou etiquette as its code of conduct. Confucius said: "Eight dance in the court, is also tolerable, which can not be tolerated?" But Confucius "rite" is not invariable Zhou rites, Confucius "rites" is closely combined with "benevolence": human body, the use of ceremony, the two can not be separated. This "rite" is Confucius' sublation and development of the former "rite", refutes and discards the part of the former "rite" that violates the basic spirit of "benevolence", and develops the part that conforms to the basic spirit of "benevolence". The emergence of rites is to regulate human behavior and maintain social order. Although Confucius' "rite" was based on human beings, it was not equal to benevolence. Benevolence was based on concept, system, human beings as content, and benevolence in form. For the ceremony, the form is very important, it often becomes the inherent program, especially the important sacrificial rites, political activities. Jen has a strong emotional implication, and the formalization of jen also includes the formalization of feeling. Just because of this, the etiquette of human culture not only has good value, but also has beautiful value.

In Chinese traditional culture, the relationship of human relations with difference is summarized as five relations and explained as: "father and son have relatives, monarch and minister have righteousness, husband and wife have difference, grow young and orderly, friend have faith." Family ethics plays a vital role in the whole social ethics system, which is an important way for family members to obtain emotional satisfaction, the basis for the formation of ideological and moral character, and the concrete embodiment of social ethics system in the family. Family ethics plays pay attention to the call for the sum of human relations, and carry forward the aesthetic taste of the Chinese nation for thousands of years. For example, Dwelling Narrowness examines some anti-traditional phenomena in modern society from the perspective of traditional ethics, such as officials' corruption and lovers' relationship. Haiping and Haizao, two sisters living in Shanghai, are successfully portrayed in the play, but the two sisters make different choices in the face of life's opportunities and changes. Sister seaweed always can get the help of mayor secretary Song Siming, gradually formed a dependence on Song Siming, finally became his lover, and pregnant with his child, but Song Siming's lover kicked seaweed, caused its abortion, and removed the uterus, never have children. But Song Siming knew that he had exposed the flaw, intentionally caused the traffic accident to die in the road which was tracked down by the police, the body and mind already scarred with scars seaweed only then one person to face the brutal reality; Sister Haiping seizes the opportunity not to give up, has obtained the success by own hard work, the struggle, is the traditional hard-working female's representative. Haiping eventually bought a house in the city, and opened a "Haiping Chinese school", to achieve their own career success. The play pays special attention to the sum of human relations, cautioning women with similar experiences in society with seaweed, do not destroy other people's families, not to destroy the traditional order, their future is not rely on their own body in exchange for "shortcuts", but on their own efforts to achieve.

Match the right person

Influenced by the traditional thought, people have formed the concept of marriage. This has a certain truth, if two families have similar living habits, life class close, in life will have more common language, in order to maintain lasting vitality of marriage. In the "New Age of Marriage", an important factor that affects the current relationship between husband and wife is whether or not to "match. He Jianguo, the male protagonist, comes from Yimeng mountain area, is a college student who was admitted to the countryside and grew up there. When Gu Xiaoxi planned to marry He Jianguo, Gu Mama, the chief surgeon, was adamant, admonish-

ing her: "In their opinion, if you marry him, you marry the sum of all his social relations. The union of you two is the union of two families. If he marries you, you marry all your social relations, your parents." Gu Mu objected when she looked at this "improper marriage". But Gu Xiaoxi doggedly, think oneself should believe love, pursue oneself happiness. But, He Jianguo's father takes the thing of hometown to trouble her and her family one after another, she just disillusion. Conflicts between husband and wife came thick and fast, but the Confucian concept of "filial piety" made He Jianguo have to speak up for his father.

Living in Harmony

The Confucian "doctrine of the mean", "self-restraint", "gentle honest" and other ideas, are about interpersonal, harmony between heaven and man. The Analects of Confucius: Learning: "The use of rites, and expensive." On the basis of advocating the value of harmony, the Confucianists also put forward the basic way to achieve harmony, the doctrine of the mean.

Maintaining family stability and ethics

Family ethics plays follow the traditional Chinese concept of "harmony between people and between people and nature." But its negative effect is to compromise, take the overall situation into account, in order to "home and" sacrifice personal interests. Therefore, in the play is still the stability of the family and the integrity of family ethics for the dominant position. Zhu Xiaohuan in Aunt Duo Crane is a typical example. Zhu Xiaohuan is Zhang Jian's wife, but because of the Japanese devil chasing the Tiaoya lost fertility. Crane in Japan after the defeat of the escape was saved by zhang mason, aunt zhang is meticulously take care of her. In return for saving his life, Duo He wishes to have children for the Zhang family. Two women and a man live under the same roof. And in order to cover up the identity of cranes Japanese, the family said the crane is the children's aunt, a family living together. Zhu Xiaohuan watched her beloved husband gradually fell in love with Duo He, and meticulously take care of Duo He, although she was angry, sad, but in order to take into account the overall situation, to maintain the integrity of the home, to stay with her husband and three children, she comforted himself: "make do!" What Zhu Xiaohuan chose was to compromise.

Misery and less tragedy in family life

Under the influence of the traditional culture of "the beauty of neutralization", the family ethical play brings the happy ending through the suffering narration. There is a strong sense of sorrow and suffering in Chinese culture, "but it is not understood as the tragic existence of life itself and its pain, Chinese culture in its original sense, only to recognize the tragedy of personality, do not recognize the tragedy of human nature; only to recognize the tragedy of life, do not recognize the tragedy of life." In the creation of family ethics dramas, the suffering is not the ultimate life predicament, and these suffering can be solved by external means. Therefore, there are more suffering, contradictions and conflicts in family ethics dramas, but fewer tragedies at the end. In Hand in Hand, Zhong Rui feels that his wife, Xia Xiaoxue, is becoming more and more tacky at home. The two slowly lack communication, and their marriage is in trouble. At work, Zhong Rui has had a disagreement with the company manager, and Zhong Rui cannot bear the meanness of Fang's manager. After experiencing square manager's difficult and wife's incomprehension, Zhong Rui accepted young beautiful Wang Chun's

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love. However, in the ensuing conflict, Zhong Rui tired, also understand the difficult and difficult Xiao-xue, and Xiao-xue Xiao-xue composite. Han Meng and Han Meng in "Ten Years of Marriage" fell in love at school. After they started to work, they met with trivial and complicated problems one by one. Growth and Han Meng waiting for divorce. However, in the 10th year after their marriage, the two realized that they were still missing each other, so they ran hand in hand as they had done ten years earlier, ready to go home.

The dissemination of Confucian culture has entered a mature stage of diffusion, which is spiraling up. It can also be elaborated by four elements: innovation, communication channel, time and social system. First of all, Confucian culture is not an innovative thing, but the understanding of it has undergone a new change in the contemporary dissemination, so the re-interpretation of Confucian cultural spirit is the diffusion process of innovation. Secondly, in today's digital information society, the spread of Confucian culture can break the limitation of interpersonal communication and paper media communication, and electronic new media can be widely used. The convenience of electronic media can make potential recipients understand and accept Confucian culture. Thirdly, from the perspective of time factor, the diffusion of Confucian culture also experienced five steps of innovative decision-making. At the early stage of the diffusion of Confucian culture, with the continuous development of material civilization, human desire is also expanding endlessly. Human labor, even if the rich life, the spirit is boring and wilted, "play is the heartbeat", "addiction to death" and failed to bring happiness and satisfaction. While radical anti-Confucianism subverts or dispels the deep structure of Confucianism, it also loses its cultural roots and fails to establish a new cultural ideal paradigm. The Confucian culture is excavated and understood again under such background. Finally, from the social system factor, "the structure of a social system can promote or hinder the diffusion of innovation in the social system." Since the May 4th Movement to the 1980s, our social system has hindered the spread of Confucian culture, it has been placed in a critical down. Now, to reaffirm the spirit of Confucian culture is not only the needs of national conditions but also the expression of cultural consciousness. In recent years, there have been a series of public events, such as "Sanlu Milk Powder" and so on, which make people despise benefits more than benefits and lack honesty and morality.

In recent years, the popular TV plays have become an important way to spread and innovate Confucian culture. The popularity of TV, TV programs free of charge and relatively low CCTV costs promote the rapid development of film and TV drama, which greatly expand the number of literary text acceptance. As a kind of media that directly affects people's audio-visual perception, it brings the majority of people into the field of communication. Even illiterate or semi-illiterate people can often see and understand the literary meaning of the image text to some extent. Therefore, these popular dramas have a common feature, is suitable for all ages, for the Chinese people like to see and hear. Confucian culture is based on this living space, the Confucian culture advocated to abide by the common common concept, values, moral requirements into the story. Apart from showing a rare attitude towards life, they also show the pursuit of ideal personality and belief in life. "Do not abandon, do not give up" in "Soldier Assault", "My Regiment Leader My Regiment", "Lurk", "Rush to Pass through the East", "Life is a Vicissitudes" and so on. No matter Qu En or Yu Zicheng, or Yang Liren or Li Ya, their insistence on their own beliefs and their responsibilities are the highest ideals of benevolence study. In other words, from "Soldier Assault" to "My Regiment Leader and My Regiment", we have repracticed the aesthetic feelings and moral ideals of Confucian culture in these popular TV dramas. So at the end of Liu Yunlong said, "and I, life and death, like a cloud, would rather the sun rose without any trace, I have no regrets." We will have inexplicable excitement and resonance.

Summary

Today, the whole society is in a period of transition, some people in the drive for profit, without a moral conscience, courtesy, justice and shame, even the fear of the gods are lost. Therefore, it is necessary to combine the moralism of Confucian culture with the moral construction of socialism, awaken the social moral conscience and the essence of goodness in human nature, and improve the whole nation's moral quality. As far as the development of culture is concerned, under the background of economic globalization, there are more and more contacts between China and the international community. People begin to seek for the subject consciousness of Chinese culture. Therefore, the whole social system is actively promoting the dissemination of Confucian culture, which is strongly advocated by the state and actively promoted by the people, so as to jointly create a good atmosphere for the dissemination of Confucian culture, establish research institutions, hold Confucian exchange seminars, and television stations and the Internet have become channels for the dissemination of Confucian culture. With the establishment of more than 200 Confucius Institutes and the translation of Confucian classics into various foreign languages, the spread of Confucian culture and traditional Chinese culture has been promoted.

Funding

This paper is the research result of the key project of Shandong Province Art Science, "Research on the influence of Confucian ethics on family narratives and the mechanism of action" (project number: ZD201906127)

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