

In the Textbook, Dong Zhongshu and the Contents of "Deposed other Schools of Thought and Respected Confucianism"

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Abstract: "dethrone other schools of thought, only respect Confucianism" policy is the question, since the Song Dynasty, there are the first year of the first year of the yuan, the first year of the yuan Guang said in February, the first year of the yuan Guang said in May and other different statements. At present, the debate mainly focuses on the first year of Jianyuan and the first year of Yuang, and there are also new theories different from the tradition. This paper takes the 2007 and 2016 personal history textbooks as the research object, and finds that the relevant content of Dong Zhongshu in the 2007 and 2016 human history textbooks is also adjusted to follow the academic pace.

Keywords: Textbook; Dong Zhongshu; Historical materials

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1. Dong Zhongshu and "deposed other schools of thought and respected Confucianism"

Dong Zhongshu (179 BC-104 BC), born in Guangchuan (Dong Gucheng Village, Guangchuan, Jingxian County, Hebei Province), was a philosopher of the Western Han Dynasty. He was a famous thinker in the period of Emperor Wudi of the Western Han Dynasty and a representative figure of Confucianism in the Han Dynasty. In the first year of Yuanguang (134 BC) of the Han Dynasty, Emperor Wudi issued a decree to solicit the country. Dong Zhongshu combined Confucianism with the social needs of that time in "Countermeasures", absorbed the theories of other schools and created a new ideological system with Confucianism as the core, which was deeply appreciated by Emperor Wudi of the Han Dynasty..

Dong Zhongshu put forward important Confucian theories such as "induction of heaven and man", "great unity" and "three cardinal guides and five permanent guides". The thought of "induction between heaven and man" is the core of Dong Zhongshu's philosophy, which holds that the basis of mutual induction between heaven and man is "the pair of heaven and man" and "the same kind of heaven and man". He thinks that heaven and man are the of the same kind^[1]. With shape, such as head sky, hair like stars, eyes and eyes, nose and breath and temperament, heaven and man, people have happiness, sorrow; moral, refers to the human principle ethics and etiquette system is taken from the day, man and heaven moral such as king, father and son, couple, all take the way of Yin and Yang, and politics, and the order must conform to the season, personnel must conform to the natural (heaven and earth) changes^[2]. Dong Zhongshu's thought of "great unity" is the basic spirit of Dong Zhongshu's political thought, which mainly includes three interrelated aspects of political unity, ideological unity and national unity^[3]. Specifically speaking, it is to oppose the vassal division and strengthen the centralization of^[4].

In the early years of the Western Han Dynasty, the rulers adopted the thought of Huang Lao and allowed the people to rest, and the state power of the Han Dynasty was consolidated and the economy was fully developed. But with the national strength, the authority of the imperial power and local forces threat, coupled with the huns, the emperor urgently need a powerful ruling ideas to

change the status quo, the implementation of promising political means, consolidate the imperial rule, so Dong Zhongshu “ousted, only Confucianism” cultural claims to cater to the needs of the emperor, conform to the era development trend, thus Confucianism became the feudal monarchy.”Dethroning all schools of thought and respecting Confucianism alone” is a common fixed phrase in history textbooks, and its source is widely discussed in academic circles.

2. Discussion on who initiated the policy of “dethroning all schools of thought and respecting Confucianism alone”

The policy of “dethrone the other schools of thought and respecting Confucianism” was first initiated. Since the Song Dynasty, there are different theories in the first year of Jianyuan, the fifth year of Yuan, the first year of Yuan Guang, and the May year of the first year of Yuan Guang. At present, the debate mainly focuses on the first year of Jianyuan and the first year of Yuan, and there is a new theory different from the traditional .

Some scholars believe that the policy of “dethrone all schools of thought and respecting Confucianism” was initiated by Dong Zhongshu: the first year was first proposed by Sima Guang, and Ma Duanlin, Shen Han, Su Houan and Su Yu all followed it. After the founding of new China, the general history, the history of thought and some historical reference books published mostly used this theory.

From the historical perspective, the five people in the first dynasty were Dong Zhongshu, Feng Tang, Yuan Gusheng, Yan Zhu, and Gongsun Hong. According to the Confucian Biography and various biographies, the five were selected in the first year of the reign of Emperor Wudi of the Han Dynasty. Dong Zhongshu for the Jiangdu minister, Yan help for the doctor, Feng Tang, Yuan Gu sheng old exemption, Gongsun Hong incompetent exemption, in Yuan uang five years again for the first. That is to say, from this biography, no one in the first year of yuan uang. Second, Dong Zhongshu has direct historical evidence in the first year of Jiangdu:

Dong Zhongshu’s countermeasure is jiangdu phase, when in the first year of the Yuan Dynasty, there is direct historical evidence. Please first compare the differences and similarities between the Chronicles and the event of Dong Zhongshu’s development of Yin and Yang disasters. The Confucian Biography of the Historical Records says: “ Dong Zhongshu is also a native of Guangchuan..... In the waste, for the doctor, residence, wrote “the disaster of disaster”, is the liaodong high temple disaster, the father retreated, take its book to play the son of heaven. The son of Heaven ordered all lives to show its books, there are thorns.

Both History and Han clearly recorded that Emperor Wudi ascended the throne, Dong Zhongshu was the prime minister of Jiangdu, and then returned to the capital as the middle doctor. In the spring and February of the sixth year of the Yuan Dynasty, the temple in the summer (see Emperor Ji), Dong Zhongshu promoted Yin and Yang disasters at home, and his book was stolen by the Lord Yan. The main father Yan is the first year of Yuan Guang west into Chang’an, the first year of Yuan Shuo on the letter is appreciated by Emperor Wudi. When did Dong Zhongshu promote the Yin and Yang disaster? The Records of the Grand Historian clearly recorded that “it was a disaster of the high temple in Liaodong”, which showed that Dong Zhongshu wrote his book in the sixth year of the Yuan, that is, before he was the minister of Jiangdu..

3. Specific changes in the history textbooks

About Dong Zhongshu and “dethroning all other schools and respecting Confucianism”, the experimental textbook of ordinary high school curriculum published in 2007, the junior high school history textbook published by People’s Education Press in 2016, and the unified edition of ordinary high school history textbook in 2016 are different. The 2007 edition clearly pointed out that Dong Zhongshu proposed the “dismissal of other schools of thought and respecting Confucianism”, while the 16th edition removed this statement.

(1)People’s Edition of High School History published in 2007, Unit 1, lesson 2, page 8, “Remove all other schools of thought, Respect Confucianism”:

“During the reign of Emperor Wudi of the Han Dynasty, he repeatedly selected people with good conduct and talents to join the country. Dong Zhongshu has participated in the countermeasures for three times to elucidate his Confucianism.

In response to the needs of Emperor Wudi of the Han Dynasty to strengthen the centralization of power, Dong Zhongshu put forward the propositions of “unifying the Spring and Autumn Period” and “dethrone all schools of thought and respecting Confucianism alone”. He believed that great unity is the common sense of heaven and earth, the need of the country; to maintain political unity, ideological unity must be implemented. He proposed that all scholars not within the scope of the six Confucian Classics should be removed.”

(2)In lesson 12 of page 58, in the History of the (seventh grade, Emperor Wudi of the Han Dynasty, Emperor Wudi of the Han Dynasty took a series of measures to strengthen the power of the central government, including “dethrone all schools of thought and

respecting Confucianism”:

“At the beginning of the Western Han Dynasty, the imperial court’s control over the place was very weak, and the rulers pursued the policy of” doing nothing “; and the theory of the hundred schools was very popular in society. Many guests gathered under the princes and often criticized the emperor’s policies. After Emperor Wudi ascended to the throne, he took a series of measures to strengthen the centralization of power.

Emperor Wudi of the Han Dynasty accepted Dong Zhongshu’s proposal and established Confucianism as orthodox thought, making the Confucian thought of loyalty to the king and keeping rites the spiritual pillar of the unified regime. Emperor Wudi of the Han Dynasty also set up the Imperial College in Chang’an, using Confucian poems, Books, Rites, Yi, and the Spring and Autumn Annals as teaching materials to cultivate Confucian talents needed by the ruling class, and Confucian scholars also entered the political institutions at all levels. Since then, Confucianism took a dominant position and was respected by all dynasties and had a far-reaching influence.”

(3)2016 unified edition of ordinary high school textbooks history compulsory Chinese and foreign History outline (top), page 22, lesson 4 “Western Han Dynasty and Eastern Han Dynasty —— unified the consolidation of multi-ethnic feudal country”:

“After more than 60 years of recuperation, the Western Han Dynasty had a strong national strength. After succeeded Emperor Wudi of the Han Dynasty, he strengthened the centralization of power. Ideologically, he accepted Dong Zhongshu’s advice and respected Confucianism. Since then, Confucianism became the mainstream ideology of China’s feudal society.”

According to the unified edition of high school history textbooks, Dong Zhongshu did not suggest “dethrone all schools of thought and respect Confucianism alone”, but “respecting Confucianism”. At the same time, in the column of “Reading Historical Materials” on page 22, Dong Zhongshu explained in detail the reasons for “respecting Confucianism”:

From “Dong Zhongshu proposed the idea of” removing all schools of thought and respecting Confucianism alone “” to “Emperor Wudi of the Han Dynasty accepted Dong Zhongshu’s suggestion”, it weakened whether Dong Zhongshu proposed to “dethrone all schools of thought and respecting Confucianism alone”. Moreover, it is worth noting that the unified edition changed the “only respect Confucianism” to “respect Confucianism”, and held a more cautious attitude towards history.

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