

Thoughts on the Relationship Between Ritual and Ideological and Political Education*

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Abstract—The characteristics, elements and functional theories of the ritual provide confirmation for the ritual possession and the function of ideological and political education. The rituals of ideological and political education in ancient and modern China and foreign countries are rich and unique, and they have positive educational functions for realizing the individuality, group and society to develop virtue and form value recognition. Facing the deficiencies of stylization, formalization and instrumentality, the development of ideological and political education rituals must adhere to the return to the needs of people, sacredness and our daily life, and grasp the relationship between ritual and ideological and political education. The fundamental trend is to achieve the same frequency resonance of the two.

Keywords—ritual; ideological and political education; ideology

I. INTRODUCTION

As a product of practical activities, rituals are a unique way of human existence, and have been in-depth discussed by domestic and foreign scholars, especially anthropologists. The ritual and ideological and political education are ideologically consistent, which makes the ritual can be a formal change to strengthen the effectiveness of ideological and political education. The combination of ritual and ideological and political education is not only an objective need to improve the effectiveness of ideological and political education, but also an inherent requirement for ideological and political education to expand the extension of the discipline and realize the horizontal development of ideological and political education. The ritual ideological and political education focuses more on the ritual subject and the ideological and political education function emphasizing the ritual. The ideological and political education ritual emphasizes the ritual form with ideological and political education. This article analyzes why the ritual has the function of ideological and political education, the ritual form of ideological and political education, and the relationship between ritual and ideological and political education.

II. ANALYSIS OF THE PRINCIPLE OF IDEOLOGICAL AND POLITICAL EDUCATION FUNCTION OF RITE

The term “ritual” appeared as an analytical term in the 19th century, and it was recognized as a concept in the classification of human experience. Its original orientation was mainly to compare European culture and religion with other religions and cultures. [1] In the study of rituals in various disciplines, the study of anthropology is the most comprehensive and systematic. The study of anthropological rituals can be divided into the myth-ritual school, the structure-function school, the phenomenology school, the practice-performance school, and the culture-symbol school. Scholars in this discipline believe that ritual is a unique phenomenon in the generation and development of human civilization. It can refer to the representative expression of life, a way of human communication and communication using symbolic symbols. It can also be a form of human psychological appeal for security and identity, or an ideological control of rights. The representatives of the mythology-ritual school are Taylor and Fraser who pay attention to the origin of religion and point out that rite is the source of religion and culture. With the development of human society, the ritual has changed from a naturalized ritual to a socialized ritual. The ritual extends beyond the single religious category to the secular society.

In modern society, rituals mainly refer to social activities with special procedures and norms held on certain occasions to define specific behaviors or events, including rich social and cultural connotations. Ritual is the content of cultural inheritance and the way in which social basic values are established and sustained. As a specific cultural phenomenon, the ritual not only externally reflects a certain social order and social relations, but also embodies the consciousness, thought and emotion of people in a certain era, and contains the value and function of ideological and political education. The ritual has the function of ideological and political education, and can be grasped and interpreted from the aspects of the characteristics, elements and functional theories of the ritual.

The ritual is different from the general activity. It is not only a form, but an activity that expresses a unique culture that is rich in content and thought and is integrated into social relations. Jan Snooker, a famous Dutch ritual culture

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research expert, lists a list of the effective features of the ritual, including behavior, practice, breaking the rhythm of daily life, repetitive, stable, sacred, and meaningful and so on. These characteristics are reflected in different types of rituals. The representative characteristics of rituals mainly include symbolic symbolism, process procedurality and experience situationality. Firstly, the ritual has the feature of symbolic symbolism. Many famous anthropologists have summarized the essential features of the ritual as "humanistic activities with symbolic symbols as the core"[2]. Ritual is a symbolic culture constructed by means of a symbolic system. That is, rituals often pinpoint abstract ideas on specific things. These things may be material instruments, may be words that convey spiritual connotations, or they may be Actions with performances, etc. These elements exist in a highly concise manner, all of which have a certain symbolic meaning. They have obtained a spiritual and personified interpretation beyond the material definition of their existence. Secondly, the ritual has the feature of process procedurality. This is manifested in two aspects. First, a complete ritual is composed of different specialized procedures. The sequence, number and duration of the program also have their specific meaning. Second, the ritual itself is a kind of order arrangement with strict Normative. Thirdly, the ritual has the feature of experience situationality. Ceremonies are held at certain venues, involving specific people or groups, and creating a solemn or relaxed atmosphere that allows individuals or groups to share emotional experiences in this particular context. Zhangqi Ping has analyzed the structural elements of the ritual and pointed out that the structure of the ritual is composed of the ceremonial, the ritual, the symbol of the ritual, the ritual environment and other elements. He believes that the analysis of the various ritual elements is the necessary way to reveal the function of the ritual. [3] In other words, the understanding of the elements of the ritual structure is conducive to grasping and clarifying the function of the ritual. The ceremonial ceremonies refer to the organizers and managers of ritual activities that exert certain influence on the recipients for the purpose of the ritual throughout the ritual. The ceremonial ceremonies achieve the influence on the recipient by endowing the recipient with social values and moral traditions. A ceremonial person is a person who acquires certain beliefs, powers, qualifications, and obligations through certain ceremonial norms. The moral growth needs of the recipients and the individual socialization needs are a kind of appeal and confirmation of the function of the ideological and political education. The ritual symbol acts as a medium for the ritual to influence the ethics and values of the recipient, and is sacred and infectious. The ritual environment has a critical impact on the function of the ritual. In addition to the atmosphere created by the ceremonial and the meaning of the ritual symbol, the ritual environment is crucial for the time and space selection and design of the ritual environment. The choice of the ritual environment is based on different themes and purposes. It can be seen that different elements of rituals embody different functions and functions in the ritual structure, and different combinations of them also form different ritual structures, thereby exerting different social functions.

Anthropology has theoretically analyzed and explained the function of rituals. The earliest and more complete and explicit ritual function was the French sociologist Emile Durkheim. Durkheim believes that religion is the unity of faith and ritual. He pointed out in the book "Basic Forms of Religious Life" that "religious phenomena can be naturally divided into two basic categories: beliefs and rituals." [4] In his view, rituals have the secularization function of maintaining social order and strengthening collective emotions. British social anthropologist Malinowski has claimed that all witchcraft and rituals are fundamentally designed to meet the basic needs of people. American sociologist Owen Goffman proposed a ritual moral theory, emphasizing the role of "situation" in the operation of rituals. The situation that Goffman refers to is mainly "individual personality, social interaction and society" [5]. Goffman defines the ritual as the rules of conduct for establishing social moral order. He believes that the ritual takes place under the condition that the situation is present together, and the common presence of the body becomes a focused interaction to guide the cultivation and value of the individual moral personality. Victor Turner put forward the concept of "social drama" and believes that "ceremonies are not only a response to the needs of society, but also an act of human creation." [6] At the same time, he is very concerned about the symbolic symbols in the ritual process, and believes that the function of the ritual is to relieve the community crisis and maintain community stability.

The characteristics of the ritual reveal the similar characteristics of ritual and ideological and political education from the endogenous. The ritual elements analyze the mechanism of ritual function from the procedural aspect. The functional theory of ritual summarizes and demonstrates the moral education function of the ritual. Together, they confirmed the ideological and political education function of the ritual.

III. THE RITUAL FORM AND ROLE OF IDEOLOGICAL AND POLITICAL EDUCATION

Since entering the class society, rituals and ideological and political education have been accompanied by each other, and rituals have gradually received attention as a form of ideological and political education. The ritual has the characteristics of "fuzzy combination" and "poly-type" [7]. In this case, some scholars classify the ritual according to their own understanding. According to the difference in "ritual behavior", Grimes divides the ritual into "ritualized acts, rituals, ceremonies, witchcraft, worship, celebrations." [8] Yiyuan Li classifies according to the category of human behavior, and divides the ritual into secular rituals and sacred rituals. The difference is that the former communicates with people and the latter communicates with God. [9] Durkheim is classified according to the function of the ritual, and the ritual is divided into three types: negative ritual, active ritual and relieve ritual. In addition, from a practical point of view, the rituals of ideological and political education in ancient and modern China and foreign countries are rich and unique, and they have a positive educational function for realizing the core values of individuals, groups and society.

China is known as the ceremonial state, and the classic works of ritual studies, "Yi Li" and "Book of Rites", introduce and explain the ancient Chinese traditional rituals. The "rites" originated from the rituals of the gods in the primitive antiquity of our country. According to the research of scholar Qiao Yang, the educational rituals in ancient China can be divided into political education ceremonies, social education ceremonies, and life education rituals. [10] First, the political education ritual mainly refers to the national major political rituals of the ruling class propagating the public and instilling the political ideology and the legitimacy of political ruling. The specific forms include the Buddhist rituals and the social sects. The essence is to strengthen the core values of various relations and Confucianism in feudal society. Second, social education rituals mainly refer to social rituals and etiquettes that spread and inculcate social norms, social values, and social order. The specific forms include folk drinking and rituals, and the essence is to strengthen Confucianism's way of getting along with people. Third, the life education ritual refers to ritual activities held at a certain key point in life to cultivate individuals' values, outlook on life and world outlook in line with social requirements. The specific forms include crown ceremonies, weddings and funerals. The essence is to strengthen the Confucian concept of life, emotion, and filial piety in people and families and people and society. The ancient Chinese ideological and political education rituals focused on the mutual cooperation between ethics and music, aiming at educating the public to abide by the social norms and moral requirements advocated by Confucianism. The ideological and political education rituals of all countries in the world have a clear ideology, emphasizing the connection between individuals and the state, society or groups through ritual education, promoting individual socialization and sharing social and cultural values. The United States is a country with many ceremonies and many ceremonies. Many ceremonies are not religious, focusing on life situations, multiculturalism, and various forms of ritual education. After the "September 11th Incident", special emphasis was placed on strengthening the sense of national identity with patriotic symbolic rituals. In public high schools, Germany insists on offering religious ceremonies such as Christmas and Good Friday and uses educational methods such as lectures, repentances, and prayers. It also pays attention to family education rituals and uses a consultative approach to make students participate in the family decisions and transactions from an early age. After the 1990s, Japan began to emphasize tradition and public spirit, re-emphasizing school ceremonies such as "raising the national flag" and "singing the national anthem". The ordinary people are also more enthusiastic about traditional folk rituals. South Korea has set up special etiquette classes, and the state has led the implementation of "loyalty and filial piety" education and "bone in the body" patriotism education and other ceremonies. In addition, the former Soviet Union has implemented the "Student Code" for a long time, emphasizing that schools must implement collective political education ceremonies related to the national emblem, national flag, and national anthem, requiring students to

participate in autonomous organizations and the Communist Youth League.

At present, China's ideological and political education rituals are mainly divided into four categories: the first one is "political rituals", such as the flag-raising ritual, joining the party, etc.; the second is "ceremonial rituals", such as the greetings between teachers and students, etc. ; the third is "commemorative ceremonies", such as celebrations, sports meets, The award ritual, etc.; the fourth is "passing the ritual", such as the opening ritual, graduation ritual, military training report, adult ritual and so on. [11] "Political rituals" are rituals in which social groups or political parties use their symbolic means and means to create authority, thereby metaphorically transmitting political ideology and urging participants to accept and recognize them. The specific forms include rituals such as discipline, punishment, and loyalty. The essence lies in strengthening the obedience or belief relationship between individuals and groups, the public and political parties, society and the state. "Ceremonial rituals" are norms of courtesy behaviors that are customary between individuals or groups in daily life or on specific occasions. The specific forms include greetings, defamation, and welcome ceremonies. The essence lies in confirmation of mutual respect and identity among individuals or groups. The "commemorative ritual" is a series of commemorative activities held by organizations or groups with the historical time of important figures or important events of important events. The prototype is a ritual or a mourning ritual. The specific form includes a martyr's memorial ritual, an anniversary ritual, and a celebration. Etc. The essence is to achieve the role of inheritance and motivation by cherishing the characters or events. The "passing ritual" is a ritual activity held by an individual at a certain important point in life with confirmation of identity change and role transformation. Turner believes that the ritual is "a ritual that takes place with every change in location, condition, social status, and age." [12] The specific forms include adult rituals, opening ritual, graduation ritual, swearing ritual, etc. The essence lies in enabling individuals to achieve moral and political qualities that match the new stage of life. Different scholars have different generalizations of ritual forms. Different countries have different forms in the ritual political education. However, their connotations and essences have a similarity, that is, the connection, standardization, coordination and strengthening of various relationships. As the core problem to be solved by the ritual, and based on this, according to the changes of time and space, situation, characters and other elements, adjust the various types of ritual forms, so as to give full play to the ritual to cultivate individual virtue and realize culture in ideological and political education, and the function of value recognition.

IV. THE WAY OUT OF THE RELATIONSHIP BETWEEN RITUAL AND IDEOLOGICAL AND POLITICAL EDUCATION

Ideological and political education is a practical activity to transmit and inculcate leading ideology to members of society. It has a distinct ideological color. At the same time, the ritual is closely related to belief, and the maintenance of ideology is also the main purpose and core of ritual.

Therefore, the ritual and ideological and political education are focused on ideology. It is precisely based on this unity of ritual and ideological and political education that rituals have increasingly become an important carrier and link for ideological and political education in China. However, because the understanding of the nature of the ritual is not clear enough, and the grasp of the relationship between ritual and ideological and political education is not accurate enough, there are some shortcomings in the process of using rituals for ideological and political education in China, which makes the function of the ritual not fully realized. There is a certain gap in the expected effect. These shortcomings are mainly manifested in three aspects: First, the stylized way causes "moral dissipation." Ceremonies have strict requirements on structural configuration and space-time collocation, which makes the rituals naturally have stylized features. However, some ceremonial organizers regard the ritual as an act of fixed behavior and routine management activities, so that the ritual activities are obsolete, lack of new ideas and characteristics, giving a sense of monotony and boring, leading to the ethical edification through the rituals. Monotonous stylized ritual. Second, the formal tendency leads to the "Duckweed phenomenon". The ritual itself expresses meaning and plays its role through certain forms. However, the form of the ritual is based on the substance of the substance in order to achieve the purpose of highlighting the content, presenting the content, and delivering the content. Some of the current ritual activities only focus on the external manifestation of the ritual, while ignoring or neglecting the ritual activities to the participants' spiritual morality and values, so that the emotional experience and moral care stay on the surface and are suspended in the air. Third, instrumental thinking leads to "ritual violence". Some ritual organizers have instrumental thinking. On the one hand, they use rituals as tools and take no serious consideration of the educational value of the ritual. On the other hand, they use participants as tools and participants are mechanically passive, which makes the organizer pay no attention to the design of the rituals, and makes the participants feel tired, grow resist and other emotions. There is an immoral situation in the rituals for moral education, which leads to the phenomenon of "ritual violence". Overcoming the deficiencies and problems in ritual ideological and political education requires a profound understanding of the fundamental direction of the relationship between rituals and ideological and political education. The return to the needs of people, the return to sacredness, and the return to our daily life should be the path of the future development of the relationship between ritual and ideological and political education.

First, the design of rituals should return to the needs of people. Ideological and political education cares for the value of people and pays attention to the needs of people. Some scholars have clearly pointed out: "Ideological and political education should regard whether people's needs are met as their own criteria." [13] It can be said that human needs depict and mark the trajectory of ideological and political education activities from a multi-dimensional perspective. Malinowski believes that the purpose of the ritual is to meet the basic needs of people. The ritual's

functions on the individual include emotional comfort, emotional experience, value recognition, etc., and show concern for the individual's individual and social needs. Human needs as a common concern for rituals and ideological and political education provide a goal for the development of the relationship between the two. People's needs are hierarchical, diverse, etc. People must correctly analyze the actual needs, correct needs and expected needs of the objects, according to the expectations and requirements of the effects of different scenarios, through the theme determination and goal setting of the ritual, adaptation and meet the reasonable needs of the object, stimulate and guide the correct needs of the object, explore and drive the intended needs of the object.

Second, the design of rituals should return to sacredness. The ideological nature of ideological and political education is to enable educators to establish lofty ideals and beliefs and beliefs, which establishes the sacred status of ideological and political education. The ritual stems from the rituals and worship of nature and religion, with sacred and solemn qualities inside. Based on the characteristics of the ritual itself and the evolution of history, the solemn sacredness of the returning ritual is the basic development direction of the ritual. As a common feature of ritual and ideological and political education, sacredness provides a value orientation for the development of the relationship between the two. This value orientation is not utilitarian and personal, but the common development of public morality and individual morality. The ideology of ideological and political education should focus on the development of morality and value identification of the object of cultivation, pay attention to the socialization process of the individual, and make the individual values and moral emotions intrinsically improve along with the sacredness inherent in the ritual. In terms of specific operations, it is necessary not only to create a sacred atmosphere for ideological and political education rituals, but also to sanctify the various elements of the ritual, such as the sense of responsibility of the national flag in the flag-raising ceremony of the school, the solemn sense of the national anthem, and the sense of solidity in the graduation service.

Third, the design of rituals should return to our daily life. The Marxist "life outlook" and the Western "life world theory" put forward the requirements for life toward ideological and political education. The life of ideological and political education is a new trend in the development of current ideological and political education. In terms of rituals, Leach believes that words, like gestures, are a manifestation of rituals, which is a view of life rituals. In addition, from the source of the ritual, the ritual comes from the needs of life, and it must return to life. The common requirements of life as a ritual and ideological and political education provide a practical orientation for the development of the relationship between the two. The requirement of life means the care of the object life world in the ideological and political education ritual. On the one hand, the ideological and political education ritual should penetrate into the people's life world more deeply by means of "integration". On the other hand, the ideological and political education ritual should seek material and summarize practices from the

object's life world, so as to better realize life. People can borrow the form of ideological and political education in ancient rituals, such as filial piety culture, inject the core of Marxist theory and the core values of equal freedom, patriotism and dedication, and construct ritual ideological and political education in the new era.

V. CONCLUSION

The unity of ritual and ideological and political education is ideology. They have the unity of value dimension, the meaning expression and the symbiosis in practice. As a kind of meaning activity of intrinsic ideological and political education function, the ritual has created a new carrier and constructed a new environment for ideological and political education, and provided a new path for the new era to cultivate new people responsible for national rejuvenation.

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