

Thoughts on Ritual Issues From the Perspective of Moral Education

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ABSTRACT

To study the ritual issues from the perspective of moral education, it is necessary to grasp the specific content of two aspects: one is the "ritual" in moral education, that is, the connotation, form and essence of ritual in moral education; the second is the "morality" in ritual Education, which refers to the characteristics of rituals and the functions of moral education contained in rituals. Comprehensive use of literature and historical investigation methods, the exploration of the ritual from the perspective of moral education is fruitful. The types of rituals in moral education can be divided into three types: celebration rituals, memorial rituals and intensified rituals. Together, they play a role in satisfying people's psychological and emotional demands, the precipitation of cultural traditions, and the pursuit of values and beliefs. To train high-quality talents with comprehensive development in the new era requires a profound grasp of the fundamental trend of the relationship between ceremony and moral education.

Keywords: ritual, moral education, form, moral function

I. INTRODUCTION

In recent years, rituals have received much attention because of their cultural, educational and symbolic characteristics, as well as their important moral values and functions of moral education. Ritual research has gradually become a hot topic in the field of moral education. In this context, thinking and discriminating the issue of rituals in moral education, revealing the essential relationship between rituals and moral education, and grasping the practical application of rituals in moral education, which is of great benefit to better play and realize the moral education function of the ceremony.

II. "RITUALS" IN MORAL EDUCATION

Rituals, a phenomenon of human civilization with a long history, originated from the standard symbolic activities such as sacrificial offerings to tribal religions in primitive society. The more modern it is, the more and more ritual forms of expression are. At present, rituals have become one of the indispensable activities of human society, which are widely present in people's political life, economic life, social life, and cultural life. Among them, military parade ceremonies, school opening (graduation) ceremonies, coming-of-age ceremonies, and various folk or religious ceremonies are all common and representative rituals. From the perspective of the characteristics and functions of the ritual performance, the rituals can be divided into three

types: celebration rituals, memorial rituals and enhanced rituals. The general functions of rituals are expressed in emotion, morality, order and politics. It has become a formalized practice method for planting collective memory, cultivating moral qualities, promoting group unity and maintaining political authority. Among them, the moral function of ritual is an important factor for us to pay attention to and value ritual research. To grasp the "ritual" in the current moral education is to make it clear why moral education requires "ritual".

The current academic research on the definition of ritual mainly includes practical behavior theory, cultural symbolism theory, performance theory and meaning theory. The difference in their understanding of the connotation of ritual lies in their different emphasis on the ritual. The practical behavior theory focuses on the perspective of social behavior, the cultural symbol theory focuses on interpretation from the perspective of symbolic signs, the performance theory focuses on understanding from the perspective of process, and the theory of meaning focuses on analysis from the perspective of function, which constitutes the complexity and diversity of the ritual definition. But behind this, whether it is practical behavior theory, cultural symbolism theory, or performance theory, and meaning theory, their interpretations of rituals still have a commonality, that is, they regard rituals as a kind of internally prescribed practical activities. Specifically, first of all, they all

regard ritual as a practical act. "Only with the characteristics of practice can there be an objective object to memorize and record it." [1] Therefore, several theories have pointed out the view that "practice constitutes the basic characteristics of ritual." [2] Secondly, the internal regulations of the ritual are mainly manifested in the process and meaning. At this point, the four theories all mean that rituals carry specific cultures and express unique meanings in repetitive and stylized performances.

Exploring and analyzing the common issues of the definition of ritual by several theories helps us to further reveal the most essential characteristics of ritual. Starting from the interpretation of the commonalities of rituals in several theories, we can grasp the essence of rituals from two dimensions. On the one hand, from the perspective of form, ritual is a kind of practice, a unique behavior and phenomenon in human civilization, which becomes a way of interaction between emotions and culture in a specific situation; on the other hand, from the perspective of content, ritual is "a prescribed ideology" [3] itself constitutes an ideological system, showing historical culture and social values. As a practical behavior, the ritual embodies a certain social order and social relationship, characterizes the ideological, emotional, value and moral concepts of a certain era, and contains important ideological and political education functions; at the same time, because of its ideological attributes and cultural significance, the ritual has gradually become a unique and important civilized phenomenon in the long historical evolution, and become an effective way to establish, continue and update social values. Therefore, the form and content of the ritual are integrated, which together constitute the essential feature of the ritual, a "humanistic activity centered on symbolic signs".[4]

So, put the rituals in the field of moral education, how is it displayed? At this point, the intrinsic nature of the ritual provides us with a perspective and direction for understanding. Rituals have now widely existed in the practice of moral education, and more often presented as a carrier, environment or method of moral education. In the performance of the ritual, its symbolic meaning and cultural connotations are released, which can satisfy people's psychological demands, the precipitation of cultural traditions and the pursuit of value beliefs, and ultimately promote the cultivation and growth of individual virtues, and realize the stability and growth of the community. Therefore, from the perspective of the combination of form and content, ritual has become moral education itself to some extent.

In the process of defining the concept of ritual in the field of moral education, it is necessary to comprehensively consider the characteristics of ritual, the characteristics of moral education itself, and the related research on ritual in the fields of anthropology,

political science and pedagogy. In general, the ritual in the perspective of moral education is a prescriptive and repeatable formula that is different from daily behavior. It is dominated by a certain belief. Through certain symbols and stylized performances, the ritual, a practical activity that expresses common values, can make participants fully interact in the process and internalize their dominant beliefs into inner moral sentiment and form moral energy to influence their own behavior.

With the evolution and development of human civilization, ritual forms have been continuously enriched in the course of changes. In the process of transition from religious rituals in primitive society to secular rituals, rituals have developed from a single religious ritual to a multi-form practice method. The types of rituals have become more and more abundant, and the scope of their touches has become more and more extensive. Many scholars have conducted research on the types of rituals and divided the types of rituals by establishing different standards. Among them, Catherine Bell's classification is more typical. According to the function of the ceremony, Catherine Bell divides the ceremony into "life cycle" ceremony, memorial ceremony, communication ceremony, pain ceremony, holiday ceremony and political ceremony. [5] Based on the scholars' classification of rituals, from the perspective of the characteristics and functions of ritual performances, the types of rituals in moral education can be divided into three types: celebration rituals, memorial rituals and enhanced rituals. celebration rituals include school anniversaries, school opening ceremonies, graduation ceremonies, and awards ceremonies; memorial rituals include public memorial ceremonies, important figures' birthdays and important historical events' commemorative ceremonies; enhanced rituals include adult ceremony, flag raising ceremony, and oath ceremony and so on. They also have been widely used in moral education, and play an important education function.

III. "MORAL EDUCATION" IN THE RITUALS

From ancient times to today, rituals have been continuously updated and developed along with the evolution of human society, and have played an obvious role in transmitting and maintaining the ethics and political requirements of the ruling class. Because rituals embody a powerful function of moral education, rituals are widely used in moral education, both as a carrier, as a situation, and as a method. Under the conditions of the new era, there is a great need to cultivate a large number of high-quality innovative talents and leaders with all-round development of morality, intelligence, physical education, art and labor, and global competitiveness. Rituals are playing an increasingly important and irreplaceable role.

Moral education and rituals are inextricably linked. At the same time, moral education, rituals and the relationship between the two are important contents in moral education theory. Since entering the class society, rituals and moral education have accompanied each other. As an important practice method of moral education, rituals have gradually received attention, and rituals also play an important role in moral education in the interaction with moral education. In primitive society, rituals were very simple and plain, and the etiquette contained hierarchical concepts and maintained the order of people's communication. The emergence of the slave society class caused the ritual to develop tortuously in class antagonism, and was used by the ruling class, thus bringing a distinct class color. For example, my country has developed relatively complete national etiquette norms and systems represented by the "Five Ceremonies". The etiquette of the feudal society was further deepened on the basis of the etiquette of the slave society, and the theoretical system of "monarch power conferred by the gods" was established, and the unequal relationship in the etiquette norms was further highlighted. It can be seen that in the hierarchical society, the ritual or etiquette system always serves the ruler, and it is a powerful weapon to maintain the hierarchical system and ruling order. In this process, the ritual has always played the function of transmitting and maintaining the moral norms and political requirements of the ruling class. In modern times, feudal relations of production were broken, capitalist economy flourished, and "equality" became an inherent requirement for social development. In the field of thought, bourgeois enlightenment thinkers have insight into the needs of history, which creates conditions for the emergence of modern rituals and the differentiation of moral education and rituals. Locke believes that rituals have evolved into an important means of moral education, which in itself is no longer equivalent to moral education, but is equivalent to an education of "humanity and sophistication". [6] But at the same time, it must be pointed out that such rituals are closely related to moral education, and they can easily be moralized and become moral education.

Recently, people have a better understanding of the relationship between rituals and moral education. Etiquette conforming to the norm is not a virtue, nor can it replace any virtue. Virtue originates from non-moral ritual performances. This performance enables people to develop many behaviors and habits in dealing with others. These behaviors are the source of virtue and the basis of moral education. Furthermore, ritual performance is different from general moral education activities in that the former is a "ceremony" activity with specific procedures. In activities, rituals often express the moral spirit or concepts contained in it in an explicit process, so as to achieve a good enlightenment effect. As a specific way of moral education, ritual

activities containing moral education content are condensed after a long historical evolution. They have a profound and lasting contagious effect on people's hearts and have a profound impact on people's behavior. It needs to be particularly emphasized that the characteristics of ritual inspiration, practicality, sacredness and permeability make its role in moral education more important and more prominent.

First of all, the inheritance of rituals gives moral education the advantage of meeting the needs of values. To some extent, rituals represent the end of a certain stage and the beginning of another stage. It is an activity held at the node of time, state, and stage. In these nodes, individuals or groups will reflect on and summarize their valuable experience in the previous state or stage, and plan and look forward to the next stage of development. In this sense, the ritual not only reflects the value needs of people naturally generated at the node, but also creates demand by letting people realize the existence of the node, providing an important opportunity for value education. [7] Therefore, rituals can meet the needs of people's naturally generated values and better achieve the effect of moral education. Some scholars pointed out: "The effect of ideological and moral education is ultimately reflected in and depends on the degree of acceptance by the educated." [8] Secondly, the practical nature of rituals prevents moral education from falling into the stereotype of emphasizing theory over practice. Moral education in colleges and universities with classrooms as the main education carrier has been criticized because of its excessive emphasis on theoretical education. The use of rituals in moral education in colleges and universities can make up for the previous disadvantages to a certain extent. Ritual is a practical activity of the subject in a specific time and space. It is different from the interpretation and verbal stimulation of abstract cultural symbols in the classroom. Every symbol in the ritual is vivid and active. The situation and atmosphere in the ritual are concrete. , Change, the educator and the educated in the rituals need to participate and act. In the process of immersing in the ears and eyes, students experience personally, stimulate impulse, touch the soul, change their passion through visual and auditory and other sensory stimulation, obtain deep emotional experience, and be cultivated in thought and emotion. [9] Third, the sacredness of the ritual makes moral education have the authority to distinguish daily education. Since its origin, rituals have been associated with totems, sacrifices, witchcraft, and religions. People are eager to connect the real world with the ideal world through rituals and reach the other shore. In modern times, the sacredness of rituals is no longer entirely derived from the gods and Buddhas of the other shore in ancient religions, but is replaced by a common belief value, which is also sacred and authoritative. Compared with daily education, the

authority of the ceremony is that the order of the rituals cannot be changed at will, the dress of the participants of the rituals must be dignified and generous, the attitude of participation must be serious, and the construction of the time and space of the rituals should be of great significance. The content of the ritual is inherently normative and cannot be entertained. Finally, the permeability of ritual makes moral education break through the limitations of compulsory indoctrination. All cultural symbols, formal procedures, time and space, and participants in the ceremony are a whole, which perfectly integrates the demands of human psychology, the embodiment of social order, the precipitation of cultural traditions, and the pursuit of values and beliefs. Therefore, what the participants of the ritual can feel when participating in the ritual are emotional communication, role positioning, value recognition, and cultural accumulation. The generation of the ritual itself is to meet the needs of human values. At the same time, all the ritual elements in the ritual jointly create and construct a special educational field, which is conducive to breaking the sense of alienation between the educational content and the educational subject and object in daily education, and achieving moisturizing. Silent educating effect.

IV. DEVELOPMENT OF THE INTERACTIVE RELATIONSHIP BETWEEN RITUALS AND MORAL EDUCATION

Rituals and moral education have the unity of value dimension, the agreement of meaning expression and the symbiosis of practical relationship. Therefore, ritual has increasingly become an important method and link of moral education in various countries. To train high-quality talents with comprehensive development in the new era requires a profound grasp of the fundamental trend of the relationship between rituals and moral education, adhere to the principles of human needs, return to sacredness, and return to daily life, so as to realize the common development and mutual achievement of ritual and moral education.

The design of rituals should return to the needs of people. Moral education cares about people's value and needs. It can be said that human needs describe and mark the trajectory of moral education activities from a multi-dimensional perspective. Malinowski believes that the purpose of rituals is to meet people's basic needs, and to show concern for the individual and social needs of individuals in terms of emotional comfort, emotional experience, and value recognition. As the common concern of ritual and moral education, human needs provide a goal for the development of the relationship between the two. Human needs are hierarchical and diverse. We 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, the theme is determined and the goal is set for the ceremony to adapt to Meet the reasonable needs of the object, inspire and guide the correct needs of the object, explore and drive the expected needs of the object.

The design of rituals should return to sacredness. Moral education has the lofty mission of cultivating and developing people, while rituals originate from the sacrificial and worship activities of nature and religion, and are inherently sacred and solemn. Based on the characteristics of the ritual itself and the evolution of history, returning to the solemn and sacred ritual prototype is the basic development direction of the ritual. Sacredness, as a common feature of ritual and moral education, provides a value orientation for the development of the relationship between the two. This value orientation is not utilitarian and individual supreme, but the common development of public morality and individual morality. The ritual should take the moral growth and value identification of the cultivated object as the purpose, pay attention to the socialization process of the individual, so that the individual's values and moral feelings are internally improved with the sacredness inherent in the ritual. In terms of specific operations, it is not only necessary to create a sacred atmosphere for the ritual, but also to sacred the various elements of the ritual, such as the sense of responsibility represented by the national flag in the school flag-raising ritual, the solemnity represented by the national anthem, and the solidity represented by the academic uniform in the graduation ritual.

The design of rituals should return to our daily life. Integrating moral education into life has become a new trend in the development of moral education. At the same time, in terms of rituals, Leach believes that speech, like gestures, is a kind of ritual. This is a view of life-oriented rituals. In addition, from the perspective of the origin of the ritual, the ritual comes from the needs of life, and it must return to life. As a common requirement of ritual and moral education, life-oriented provides practical guidance for the development of the relationship between the two. The requirement for life-oriented rituals means that the rituals in moral education care for the life world of the object. On the one hand, the ritual must penetrate into people's life world more deeply in the way of "integration"; On the other hand, the ritual needs to find materials and summarize practices from the life world of the object, so as to better realize life-oriented, and construct a moral education ritual system that meets the requirements of the development of the times.

V. CONCLUSION

In short, ritual performances that include moral education content are an effective means and practice

method of moral education. It has a strong appeal and psychological internalization. Moral education is a kind of value education based on social norms. It is not only the sum of norms, but also behavioral activities, embodied in moral practice. Thinking and responding to the question of why moral education needs "ritual" and how rituals embody the function of moral education will surely deepen the basic theoretical research of ritual issues from the perspective of moral education and promote the practical application of rituals in moral education.

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