

Talking about the Rule of Rites in Modern Society

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Abstract: In the long history of our country, the long-term implementation of the rule of rites proves that “ritual” can be used in the governance of the country. Based on this, this paper analyzes the humanistic connotation of “rite”, and uses the contrast to expound the commonality between “rite” and socialist core values in terms of value objectives, value orientation and value criteria, to be self-contained, to carry out filial piety, to prepare for the future, to adapt to local conditions. For the entry point, it shows the enlightenment of traditional rule of governance on modern governance.

1. Introduction

In the long history of development in China, ritual governance has always played an important role in social life. As early as 3,000 years ago in Zhou Dynasty, Zhou Gongdan, a famous politician, thinker and military strategist, wrote the world's earliest ceremonial books “Zhou Li” and “Yi Li”. Zhou Li is also called Zhou Guan, mainly involving the official governance and political system, while the Yi Li generally include the ceremonial system of marking a man's 20, marriage, funeral, sacrifice, township, shooting, pilgrimage, hiring, etc. The posterity summarize these rules as “five rituals”, which are called, Ji Li, military ritual, communication ritual, guest ritual, fierce ceremony. In the subsequent dynasties, people continued to improve and strengthen them, forming a complete system of “ritual law” governance, making rituals a powerful weapon in the hands of rulers of all ages. Although there is a certain amount of dross in it, the long-term implementation of the rule of ritual proves that “ritual” can be used for the governance of the country. The rule of ritual is different from the rule of law. It is not to use specific rules to restrain people's behavior, but to achieve self-discipline of behavior by enlightening people's inner human spirit. Judging from the connotation of “ritual”, it has a highly coincidence with China's socialist core values. The so-called rich are courteous and noble, the poor are polite and kind, the society is harmonious with ritual, and the country is peaceful with ritual.

2. Analysis of the humanistic connotation of “ritual”.

In terms of the humanistic connotation of the ritual, we can expand to “love, respect, modesty, honesty, elegance”, which coincides with the business ethics advocated by our modern society. Among them, “Ai”, evoking love and start from the relative, first loves their loved ones, and loves your colleagues, friends, strangers, hometown, and country. This is profound love, and love also contains the heart of compassion and sympathy for life, if everyone, regardless of industry, position, can have a compassionate heart for life, then it will not trample on life for the purpose of chasing the interests, then no poisonous rice, poisoned milk powder, poison bean sprouts would appear. “Jing”, respectful heart, and courtesy, including respect for the self, respect for others, and respect for all things on the earth. When people have awe, they will be cautious, and there will be more reconciliation amongs people and between people and nature . “Qian” is mainly humility and modesty. Its meaning mainly comes from the “humble gentleman restrain himself by modesty” of ‘Yi Qian’. It requires a person to be modest and cautious, and to be lenient and tolerant, this is a kind of cultivation and realm. Hong Kong Chief Executive Liang Zhenying said that in his inaugural speech: I must humbly perform the duties of the Chief Executive. “Cheng”, honesty and sincerity are the moral traditions that have been passed down through China for thousands of years. They require people to work honestly, keep their promises, and treat others with sincerity. The

integrity mechanism is the foundation for the healthy development of society. “Ya” requires people to behave in a refined manner, to be elegant in language, to be elegant in taste, and to be graceful in their vision. This is a high-level state of life that we must pursue. If everyone uses this as a code of conduct, then our social atmosphere will be naturally purified.

Through the above analysis of the humanistic connotation of the ritual, we can easily acknowledge that the etiquette has a high degree of integration with the socialist core values advocated at present, and the importance of etiquette to purify the social atmosphere. Abundant granary means good etiquette. Nowadays, the immoral and horrible behaviors that ignore the safety of consumers' lives are everywhere. Therefore, etiquette education cannot be delayed. The author believes that we must start from the children and cultivate their awe and grief for life, and the social atmosphere can be improved from the roots.

3. The analysis of the connection between “Li” and socialist core values.

(1) Analysis of the commonality of value objectives

Since ancient times, China's development has a high pursuit of the country's prosperity, harmony, and so on. It is the primary goal of the ruling class's national governance. These ideas are also reflected in the current socialist core values of China.

In the core values of socialism, “prosperity” and “harmony” are put forward, emphasizing the realization of a high degree of harmony in all aspects of the country, and pursuing the spirit and materiality of the country. At the same time, in the traditional rule of ritual, there is also a unique insight into prosperity and harmony. In ancient Chinese rituals, Confucian cultural thoughts were mainly applied. The interpretation of “harmony” was mainly completed from four aspects: man and nature, man and man, man and himself, man and society. First of all, the harmony between man and nature. In recent years, China has paid more attention to the work of ecological civilization construction and environmental protection. It has invested a large amount of capital, manpower and technology in the harmonious coexistence of man and nature, and has provided better policy which supports for the development of corresponding work. “Lucid waters and lush mountains are invaluable assets”, and the “ice frozen areas have a lot of opportunities to gain the fortune” is the best evidence. In Confucian culture, it is proposed that all human needs must be obtained from the natural world. The relationship between need and satisfaction is established between the two, which can be summarized as “Union of Heaven and Man”. Secondly, the harmony between people. The harmony between people mainly emphasizes that morality cannot be ignored for the sake of interests. This emphasizes the “integrity” and “friendliness” in the core values of socialism. In the traditional rituals, it is proposed to adhere to the principle of “humble, tolerant, trust, sensitivity, and benefit” and achieve concerted efforts. Thirdly, the harmony between man and himself. The harmony in this aspect mainly proposes that people should pay attention to the improvement of personal cultivation and control their behavior. In the core values of socialism, “civilization” and “equality” reflect this idea. In the Confucian cultural thought, people are encouraged to “introspect three times a day”, to reflect whether their own behavior is in line with moral standards, to ensure the inner peace and calm. Fourthly, the harmony between man and society. It proposes that people must assume their own responsibilities and fulfill their obligations to society. In the core values of socialism, “patriotism” and “dedication” reflect this idea. In the traditional rituals, it emphasizes the concept of “respecting the country and serving the country” and advocating that people should focus on the interests of the collective and ensure that individual interests are subject to collective interests.

The core values of socialism and the idea of “prosperity” in traditional rituals also have a high commonality. The socialist core values suggest that prosperity and strength are the material basis for the prosperity of the country and the well-being of the people. In traditional rituals, it is emphasized that if there is no permanent production in people's hand, there will be no stabilization, consequent indulgence of obscent and crime, then everything bad would be done. That is to say, in the process of realizing the prosperity, we must first realize the people's wealth. It can be seen that both emphasize the relationship between the “people's wealth” and the country's prosperity and strength,

and they have certain commonality.

(2) Analysis of the similarity of value orientation

In our country's socialist core values, we advocate the realization of equality and the rule of law at the social level, and this has a high degree of commonality with the value orientation of ideas such as justice in traditional rituals.

In the “equality” of the socialist core values, it is proposed that everyone has the right to equal participation and equal development in accordance with the law, and is the fundamental value concept of the state and society. In the Confucian thought of “Li”, the “justice is the way to do it”. Specifically, Tao is directly related to justice. The way to do is to act from the Tao. Justice is the avenue, and justice is the righteousness. At the same time, in the “righteousness, the right path of men”, it is further pointed out that justice is the most correct path for people^[1]. These thoughts all reflect that in ancient rites, justice is the most noble orientation, the core value, and the advocate must act according to justice.

In the “rule of law” of the core values of socialism, it is proposed to maintain and protect the fundamental interests of citizens through the construction of the legal system, and to ensure the realization of freedom, equality, fairness and justice. In the traditional ritual thinking, the emphasis is on “taking ritual as the key link”, in which “Li” represents a social order. In other words, in the traditional ruling thought, the operation of the social order is the operation of the order with the “Li” as the core. In Confucian culture, it is proposed that “Li” are people's code of conduct and moral standards, which can make people feel shameful and avoid making the same wrong behavior again in the future. It can be seen that the “Li” in the traditional ruling thought has the same effect as the “law” in the current rule of law society, and both play a binding role on human behavior.

(3) Analysis of the compatibility of value criteria.

In traditional rituals, the idea of a personal ideological and moral system is derived from the basis of “benevolence”. The code of conduct including “integrity” and “loyalty” and socialist values have certain compatibility with the value norms.

In the traditional rituals, the emphasis on the concept of “filial piety” has promoted the formation of a good family ethic. On this foundation, the concept of love people, patriotism, and love of the world has gradually emerged, which has stimulated people's sense of mission and responsibility and promoted people's contribution to national development. The concept of “patriotism” and “friendship” in the core values of socialism is highly consistent. It is true that in the current patriotic concept, it has far surpassed the connotation of the traditional “loyalty to the king and loyalty to the country”, but the spirit of “dedication to the country” contained in it has changed. In the code of conduct of “loyalty” in traditional rituals, it emphasizes the connotation of fulfilling responsibility and burdening one's own responsibility, which is consistent with the idea of “dedication” in the core values of socialism. It can be said that in terms of value norms, traditional rituals have certain intercommunication with socialist core values.

4. The enlightenment of traditional rule of governance on modern governance.

(1) Perfect and restrain oneself and carrying out the benevolent government.

Combined with the above analysis, we can understand that although traditional rituals have certain differences with modern governance, they have high interoperability with socialist core values, so traditional rituals have an important irreplaceable auxiliary role for modern governance. In the traditional rituals, the concept of “politician, means justice, dominators carry out government then the people will do righteousness^[2]” is put forward, emphasizing that the officials must be strict with themselves and promote the masses through the power of example. The degree of conviction of the people promotes the enhancement of the moral literacy of the masses. This concept also has a high reference value for modern court governance. At the same time, the traditional rituals also proposed that the politicians should do the five things of “governing the relative”, “reporting the merits”, “recommend the sages”, “appoint capable people”, and “remain love”. Specifically, it is necessary to deal with them. Self-relationship with relatives, reciprocation of heroes, selection of capable people, appointments, compassionate love. In modern governance, the politicians must also

do these five things to achieve self-discipline and serve the people.

(2) Promoting filial piety and joining the social security cause

In the traditional rituals, the concept of “making the good end of the old”, “well use of powerful people”, “children grow happily”, “squatting, widowed, orphan, independent, and disabled people are raised” is proposed. Highly consistent with the concepts in modern governance^[3]. It can be said that traditional rule of law has certain implications for modern governance. Under the guidance of the relevant concepts of traditional rituals, modern governance should pay more attention to social security and welfare undertakings, and should focus on the promotion and development of “filial piety”. At this stage, the degree of aging of China's population is getting higher and higher. It is far from enough to rely solely on the strength of the state to realize the problem of “having the old people to support”. Under such a background, modern governance must vigorously carry forward the traditional rule of governance. The concept of “filial piety” forms the virtue of respecting the elderly and fulfilling filial piety in the whole society, and better solves the difficulties of social security and welfare.

(3) Preparing for the coming challenge, adapting to local conditions.

In the traditional rituals, the idea of “the country would be in shortage without nine years of grainary, become urgent when less than six years of serving resources, and the country would no longer exist in short of three years of conservation” is also put forward, focusing on “predetermining the national economic budget in advance and avoiding stretches.” The concept has been emphasized, and this is what is worth learning in modern governance^[4]. At the same time, the traditional rituals also put forward the concept of “pre-warning everything can succeed”, guiding the modern governance to plan for the long-term development of the country, and to have a long-term strategic vision.

In the traditional rituals, the policy formulation of “adapting to local conditions” was also emphasized. In this respect, China has made certain achievements, but it needs further improvement. For example, in the implementation of urbanization, there is no deep integration with local actual conditions to complete the construction, resulting in the waste of multiple resources.

In addition, in advocating social self-governance, traditional rituals also provide some reference for modern governance. In traditional rituals, Confucian cultural thoughts are mainly applied, which play an important role in the development of social organizations. In traditional rituals, it is first of all self-governance to propose effective governance, followed by top-down governance by the state and the government. In modern governance, we must focus on the power of autonomous organizations, including industry self-governing associations, village councils, etc., and use self-governance to improve state governance.^[5]

Summary: In summary, modern society can fully promote the sustainable development of society by means of the power of etiquette. At present, the whole society has already noticed the importance of ceremonial culture. Understanding ceremonies, realizing the ceremonies, learning the rituals, and the proceeding rites have become commonplace. Etiquette has become the standard of modern people, and etiquette education has become more and more perfect. Children etiquette, business etiquette, government etiquette, social etiquette, service etiquette, almost all walks of life have relevant etiquette norms. Author strongly believes that when all people can spontaneously go with the courtesy, our country can be really prosperous and it really win the respect of the whole world. This is the power of etiquette!

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