

# Practice Morality with Etiquette: The New Path of Ideological and Political Education in Colleges and Universities from the Perspective of Ritual Education of Pre-qin Confucian Thinkers

**Ning Fang\***

*School of Continuing Education, Nanjing University of Finance & Economics, Nanjing, China  
Email: 9120131032@nufe.edu.cn*

*\*Corresponding author*

**Abstract:** *The study of rites is an important part of Chinese traditional culture, which has been studied by countless sages for thousands of years. As one of cores of the pre-Qin Confucian ritual thought system, the thought of Ritual education has important research value. "School is an important position for the construction of civil morality. We should fully implement the party's education policy, adhere to the socialist direction of running schools and the principle of educating people first and moral education first, take ideological and moral education as the core quality of students and incorporate it into the academic quality standard, and build an education system of comprehensive cultivation of morality, intelligence, physical education, beauty and labor." [1] In the current ideological and political education in colleges and universities, if the pre-Qin Confucian thought of Ritual education can be reasonably absorbed and integrated with the actual situation of the current university campus, then we can enrich the connotation of moral education, embody the content and requirements of moral education in the discipline education, in the construction of discipline system, teaching system, teaching material system and management system. Consequently, the process of imparting knowledge is performed with moral education, and college students can better form a sound outlook on the world, life and values, and recognize the profound connotation of socialist core values.*

**Keywords:** *Confucianism, Ritual Education, Ideological and Political Education*

## 1. Introduction

"The evolution of rites can be divided into three periods: first, the original rites refer to religious rituals; second, rites are the rules recognized by all customs; third, rites are the rules that are reasonable and can be used as norms of behavior." [2] The culture of rites originated from primitive religion and primitive sacrifice. In the Xia and Shang Dynasties, a relatively perfect system of rites and music was established and a basic thought of ritual education was formed. In the Western Zhou Dynasty, the Duke Zhou systematically studied and refined rites, and the study of rites reached prosperity. During the Spring and Autumn Period and the Warring States period, conflicts and wars broke out frequently and the royal family declined. As a result, the study of Rites suffered a major blow, and "rites collapsed" from then on. Confucius witnessed the complete collapse of ritual culture, and later devoted himself to Restoring rites. Through Interpreting rites with benevolence, Confucius brought the study of Rite culture and Ritual education thought to a new height.

## 2. The Main Thread of Ritual Education Thought of Pre-Qin Confucian Thinkers

The Confucian thought of Ritual education, originated from Confucius and developed with Mencius and Xuncius, is a complete ideological system about ritual, ritual spirit and ritual system. In traditional Chinese society, the research on Ritual education has an extensive range, which is a complete moral education system involving individual ethics, family ethics, national ethics and cosmic ethics. The research on Confucian thought of Ritual education undoubtedly provides reference and enlightenment for the value orientation and behavior norms of the current ideological and political education research in colleges and universities.

### **2.1. Ritual Education in Confucian Period**

When we talk about Confucian rites, we must first talk about Confucius. Confucius proposed Rites with benevolence, and sought the way of Ritual education by explaining the relationship between Benevolence and Rites. Confucius said, "To restrain oneself and do everything according to the requirements of rites is benevolence. Once this is done, everything under heaven will be returned to benevolence. The practice of benevolence and virtue depends entirely on oneself. Is it also up to others?" Yan Yuan said, "What are the specific items of practice benevolence?" Confucius said, "See no evil, hear no evil and speak no evil, perform no evil". [3] 152 In Confucius' view, Benevolence is the value form of morality, namely, the internal value basis; Rites are the normative form of morality, namely, the guidance of necessity; Non-rite is the order form of morality, namely, the constraint of reality. Confucius believes that Benevolence is perfect virtue. To achieve this kind of perfect virtue, people's behavior must conform to Rites. Then how can the behavior conform to Rites? We must discipline ourselves with propriety and restrain ourselves with propriety all the time. Therefore, Confucius defined Rites as the basis of human being's life. Chen Kang asked Boyu, "Have you learned different knowledge from your father?"..... In the other day, he stood alone in the middle of the court again, and I walked by with respectful speed. He said, "Do you learn rites?" I answered, "Not yet." "If you do not learn rites, you cannot stand in the society." I went back and began to learn rites. [3] 228 Confucius regarded rites as the basis for a foothold in society, and thought that people must learn rites, and further studied Ritual education. Confucius' thought of Ritual education is the focus of his education work. Confucius taught Six classical arts, namely Rites, Music, Archery, Equestrianism, Calligraphy and Arithmetic. The Rites are the first of the Six classical arts. Through the study of Rites as the basis, students' political literacy, moral standard and knowledge level can be trained. Therefore, Ritual education thought is an important part no matter from the status of Rites and Ritual education in Confucius' ideological system, or the actual project content of Confucius' education practice.

### **2.2. After Confucius**

The thoughts of Mencius and Xunzi should be studied. However, the current research on Confucian Ritual education should not be limited to these three ideologists. For example, Zengzi's Ritual education is also an indispensable part of Confucian Ritual education. Although Zengzi's thought is focused on Filial piety, the study and influence of the thought of Filial piety also plays an important role in traditional society as a form of rites. Zengzi inherited Confucius' thought of Benevolence and took the pursuit of Benevolence as his own mission. "An educated gentleman cannot but be resolute and broad-minded, for he has taken up a heavy responsibility and a long course. Is it not a heavy responsibility, which is to practice benevolence? Is it not a long course, which will end only with his death?" [3] 98 Therefore, Zengzi's goal is to practice benevolence, and his pursuit of benevolence is reflected in his understanding and practice of rites. What are Rites? Zengzi thought that rites are the norms of interpersonal relationship. Zengzi said, "The so-called virtue refers to the practice of propriety and righteousness. The so-called rite means to respect the noble, to be filial to the elderly, to be obedient to the elderly, to be kind to the young, and to give favor to the humble. This is also a rite. If it is done, it will be decent. If it is established, it will be righteous." [4] 89

In Zengzi's view, people's daily behavior is a process of rites. Rites are the standardization of people's behavior, and the function of rites is to achieve harmony and stability by regulating people's behavior and interpersonal relations. Then Zengzi put forward that the most basic interpersonal relationship is the relationship between parents and children. Therefore, the most basic reflection form of Rites is also to regulate the relationship between parents and children. At this time, Rites is reflected as Filial piety, and Zengzi performed a lot of research on Filial piety. The basic framework of Zengzi's Filial piety is to support, respect, and persuade to parents; carefully handle the funeral rites of parents with due sacrifices; take great care of body in the whole life. The filial piety of the parents is from the heart of loyalty and love, and is regarded as the child's principle. This is the essence of Confucius' subsequent development in Zengzi's theory of Filial piety.

In Zengzi's view, Filial piety itself is the constraint of the display level of rites. Only by practicing rites with filial piety can benevolence be achieved. Zengzi defined Filial piety as the most basic form of Rites, and then analyzed Filial piety education (that is, the most basic Ritual education). At this level, Zengzi tends to carry out Ritual education from the practical level, especially in the case of contradictions in practice, and performed the definition and practice in the form of Filial piety. Zengzi believes that parents have worked hard to bring up their children; when the children become adults, they should feed back to parents, devote themselves to serve their parents, and satisfy the requirements

of their parents. This is the minimum requirement of Filial piety. "When Zengzi supports Zengxi, there must be wine and meat for a meal; when the meal was almost over, he must ask who would like the left wine and meat; if Zengxi asked more, he definitely said 'Yes'.

After the death of Zengxi, Zeng Yuan supported Zengzi, there must be wine and meat for a meal; when the meal was almost over, he did ask who would like the left wine and meat; If Zengzi asked more, he definitely said 'No' for keeping the food and wine for later use. This is also the so-called mouth nourishing body. The behavior of Zengzi can be said to be obedient and affectionate. Serve your parents as Zengzi did." [5] 143 Filial piety has three levels: "Filial piety has three levels: great filial piety is respecting for parents, followed by no humiliation to parents, the least is the support to parents." [6] 767 Respecting parents means looking up to one's parents. What is Respecting? "In filial piety, a gentleman should love his parents from his heart and serve them respectfully. If he does not, his discipline will be in disorder."

The basic meaning of Respecting is loyal love, and Respecting parents refers to respect and love based on natural emotion. Respecting parents is the ethical standard of supporting parents, and Supporting parents under the premise of Respecting parents is in line with the Filial piety of human relations. If parents' words and deeds are improper, what should children do to conform to Filial piety? Zengzi further refined the principles of admonishing parents, such as supporting parents with righteousness, Exhortation between father and children, politely persuading parents without hesitation. However, Zengzi's answer only touched on one aspect of the problem, the other side of the problem is: if parents are at fault and refuse to listen to their children's dissuasion, how can children do in line with Filial piety? Zengzi set a boundary for remonstrating his parents as Remonstrating but not rebelling. If the parents do not repent, the children should not go against their father's will, and they should not rise to fight from polite dissuasion.

Zengzi advocated Cleverness and flexibility on this issue, and the essence lies in how to seek a reasonable balance in the contradiction between Obedience and Remonstrance. In the process of socialization of Filial piety, Zengzi put forward two principles of Carefully handle the funeral rites of parents with due sacrifices. In other words, children should handle parents' funerals carefully according to the funeral ceremony, and perform the sacrifice of Spring and Autumn Period to reveal filial son's lifelong nostalgia. Children should respect funerals and conduct funeral affairs carefully according to rites, which is the basic requirement of Zengzi's thought. Although carefully handle the funeral rites of parents is important, but it is not the ultimate goal. The goal of a filial son is to with due sacrifices. It can be seen that Zengzi tends to explore the content and practice of Ritual education on the practical level, especially the research on the cultivation and practice of Filial piety. This has a far-reaching impact not only on traditional Chinese society, but also on the ideological and political education in contemporary colleges and universities.

Mencius first inherited Confucius' idea of human nature, insisted that human nature is good, and also inherited Confucius' idea of Benevolence. In the face of the possible conflict between Benevolence and Rites, Mencius tried to seek the role of the people's hearts and tried to solve the conflict through moral self-discipline. Then he Put righteousness into rites, and explored the way of Ritual education by analyzing the relationship between Rites and Righteousness. Mencius interpreted benevolence, righteousness, rites and wisdom as the heart of compassion, shame, resignation and conscience, and constructed the Four heart theory with a mature theoretical system. In Mencius's view, Rites lie in human nature, "The heart of respect is the rites" [5] 218, and the origin of Rites comes from politely decline, "The heart of politely decline is the beginning of rites" [5] 59. The specific performance of Rites lies in respect and politely declining when dealing with people. Therefore, Rites are the starting point of behavior adapted to Benevolence. "What distinguishes a gentleman from an ordinary man is the idea he holds in his heart. The idea of the gentleman's heart is benevolence and rites. A benevolent person loves others; a courteous person respects others. Those who love others will be loved by others; those who respect others will be respected by others." [5] 163 Benevolence itself is based on compassion and has the meaning of giving, but Rites start from the heart of respect, which just eliminates the strong meaning of Benevolence and makes it easier for acceptance. Mencius internalized Rites in his heart and advocated Rites as gate, righteousness as road, that is, rite is like a gate connecting and opening the road of righteousness, and then making people move towards righteousness. Through this way, Rites thought of Mencius Rites also formally creates a new road, that is, to abandon the external constraints of rites, but to seek the inner virtue - Righteousness. Therefore, the Rites of Mencius is often known as the Inner rites, which is internalized in the heart and runs through the heart and human nature. As the existence of the heart, the Rites is also the concrete practice of benevolence and righteousness, which promotes benevolence and righteousness. Through the definition of the Rites, Mencius studies Ritual

education through practice. Since Rites are conscious moral consciousness, is it necessary to carry out Ritual education? Mencius believes that Ritual education is an indispensable measure. Although “rites are not cultivated from the outside, but from my own heart”, and “everyone can be Yao and Shun”, there are bad people and bad deeds in real life, which is caused by the influence of the acquired environment. Therefore, the correct way of Ritual education must start from the environment, everyone has a gift of Kindness, we must pay attention to the construction of a good social environment, in order to guide people's inner kindness into external kindness, that is to practice the Rites.

### **3. The Basic Characteristics of the Pre-Qin Confucian Thought of Ritual Education**

“From the perspective of genealogy, the formation of any kind of social culture has two comprehensive causes: origin and root.”[7]. “Origin” is the source, which is the traditional culture with excellent connotation; “Root” is the fundamental reason, which is the economic relationship, social structure, political situation and its change of social reality. The “Root” of the Ritual education thought of the pre-Qin Confucianism is the economic and political situation and complex social mentality of the Spring and Autumn period and Warring States period in the transformation period, and its “Origin” is the research on Ritual education in Xia, Shang and Zhou Dynasties. Therefore, the core of pre-Qin Confucian Ritual education (or functional research) must also start from these two perspectives.

#### **3.1. Orderliness -- Maintaining the Stable and Orderly Development of Society**

As mentioned before, the source of the thought of Ritual education of pre-Qin Confucianism is the study of Rites in Xia, Shang and Zhou Dynasties (especially in the Western Zhou Dynasty). Therefore, the thought of Ritual education of pre-Qin Confucianism inevitably inherits the ideological core of Zhou ritual, and the most prominent one is the strong political orientation color for the maintenance of patriarchal rule. “Rites are the foundation of the state”[8]381, “rites is make the country long, make the society stable, make people in orders, and benefit to the future generations.”[8]88-89 The rites are the fundamental way to govern the country, stabilize the society, make the people orderly and benefit future generations. Therefore, the generation of rites is to maintain the rule of the ruling class. Confucius believes that the core of ritual education is to attach importance to and practice the political order and relationship stipulated by Rites, so as to restore the rites of “Let the king be a king, the minister (be) a minister, the father a father and the son a son.” in the Western Zhou Dynasty. Zengzi thought that through ritual education, each individual in the society could perform his own duties and fulfill his own responsibilities. “The so-called rites mean to respect the noble, to be filial to the elderly, to be obedient to the elderly, to be kind to the young, and to give favor to the humble.” Every social individual receives the corresponding Rites because of his own role, then the social people's behavior will be standardized, and the society can operate in a stable order. Mencius believed that the function of Rites lies in stabilizing social relations. “Without rites and righteousness, there will be chaos; without political affairs, there will be insufficient use of money.”[5]289 The purpose of Ritual education is to awaken people's inner rites, so as to ensure social stability and development. “Rites are the ruling orders of society, and it is also the national code system.” [9] The pre-Qin Confucianists always insisted that Rites are the center of social operation, and the importance of Ritual education is self-evident. Through Ritual education, the values advocated by Confucianism can be spread, then people have enough understanding and adaptation to Rites, and realize the stable operation of society through the standardized practice of rites. What is more noteworthy here is that the identification of the mainstream ideology plays an important role in the content and spirit of Confucian Rites. Therefore, in the process of practice, the Confucian Rites must adapt to the needs of the ruling class, and the ruling class also achieves the orderly operation of the whole political system through the control of rites. This is also the direct influence of the “Root” thought of Ritual education in pre-Qin Confucianism.

#### **3.2. Guidance -- giving full play to the function of internal moral guidance and regulation**

The source of pre-Qin Confucian Ritual education is the core of Rites thought in Xia, Shang and Zhou dynasties, especially in Western Zhou Dynasty. The content of the rites of Zhou, which is rich and thorough, is detailed to all aspects of social life. What can not be ignored is the spirit of morality as the main body and law as the auxiliary body. “To teach the people of the state with three virtues: first, to be moral, which is the foundation of morality; second, to be sensitive to morality, which is the foundation of action; third, to be filial, which is used to avoid the evil things.”[10] The rites of Zhou itself is to take the ritual as a moral norm so as to achieve the goal of governing the country. In other words, the

emphasis on the moral regulation function of Ritual education in the Rites of Zhou was completely inherited by the pre-Qin Confucian thinkers. Confucius thought, "if you don't learn rites, you can't stand in the society." Rites are the foundation of people's life. Confucius also clearly pointed out that the establishment of rites must be based on benevolence and morality. "If there is no benevolence, how to treat the ritual system? If a man has no benevolence, how to treat music?"[3]24 Since rites itself are based on benevolence, Ritual education naturally contains the function of moral education, and also has the function of moral regulation and guidance. Zengzi changed rites into filial piety, believing that filial piety is the most basic rites, and the cultivation of filial piety must be gradually formed from supporting, respecting, and politely persuading parents; carefully attending to the funeral rites of parents with due sacrifices. Among them, the function of moral regulation and guidance of Ritual education is contained. Through Ritual education, we can make children realize the inevitability of filial piety ideologically and guide them to practice filial piety from the practical level. Mencius proposed Using righteousness into the rites, and seek inner moral self-discipline through the rites as a starting point, which gives full play to the moral regulation function of Ritual education. The pre-Qin Confucian education thought regards Rites as the common social behavior norm and value standard, and Ritual education as an important way to realize the normative and ethical social life. It has a full understanding and research on the moral regulation function of Ritual education. Ritual education norms guide the construction of people's ethical concepts and value system, so that a national identity in the cultivation and dissemination of various rites, etiquette and customs can be formed for people.

### ***3.3. Practicality: to achieve the ideal state of Knowledge-action unity***

Since the rites of Zhou, the research on the thought of Ritual education in Chinese traditional culture has never been limited to the theoretical level. "... If a man has no dignity, what will he wait for but death? If a man has no shame, what will he wait for but death? "If a man has no rites, what will he wait for but death?"[11] These thoughts divide ritual education into three levels, that is understanding the rites, observing the rites and fulfilling the rites. With a very clear attitude, it expresses that ritual education should not only be implemented at the theoretical level, but also play a role in the practical level. The thought of propriety education of pre-Qin Confucianism is not limited to theoretical level, but turned rites into a specific code of conduct. Confucius attached importance to the eight rites of coming-of-age ceremony, wedding, funeral, sacrificing, worshipping, betrothal, drinking and shooting; Zengzi attached importance to supporting, respecting, and politely persuading parents; carefully attending to the funeral rites of parents with due sacrifices; Mencius attached importance to the influence of the acquired environment on the ritual education. It can be said that the pre-Qin Confucian thinkers not only discussed the importance of ritual education from the theoretical level, but also put forward their own views on the specific realization path of ritual education from the practical level. The pre-Qin Confucian thought of ritual education is to guide people to repeatedly practice all kinds of rituals and etiquette in life, gradually internalize the external behavior norms into the inner moral consciousness, so as to realize the purpose of moral education. And this thought also laid the foundation for later generations to study the thought of ritual education, "ancient people came out at the age of eight, learning small skills and performing small skills."[4]51 It is also advocated that ritual education should be started from a young age, and habits should be formed through the practice of training from a young age. Finally, the role of ritual education should be truly revealed through practice. In a word, in the view of pre-Qin Confucian thinkers, ritual education must play its due role through practice, that is, to cultivate behavior norms in line with ritual through practice; and to test its rationality through practice, that is, to judge whether ritual education plays its due role through individual behavior habits in practice.

The Enlightenment of the pre-Qin Confucian thought of Ritual education to the contemporary ideological and political education in colleges and universities

"If we can teach people such a kind of social morality, the core of which is the 'rites' based on people's family emotional model, then Confucianism will provide great help to this "out of control world." [12] In the series of the most basic moral norms of Benevolence, righteousness, propriety, wisdom and faith, Propriety (i.e. Rites) plays an extremely important role and is the most basic and important norm. Through ritual education, college students are taught by the culture of Propriety, which can directly guide the internalization and promotion of socialist core values for college students. Throughout the Pre-Qin Confucian Ritual education thought, all the elements of morality are contained, and moral education is also the theoretical basis of ideological and political education in colleges and universities. The Ritual education thought of the Pre-Qin Confucian is the core of moral education thought, through the ritual cultivation, so as to achieve the specific moral norms of human constraints.

To better understand the modern etiquette education in colleges and universities in the practice, a questionnaire based sampling survey on some college students in the Xianlin area of Nanjing was performed in this study. A total of 344 questionnaires were distributed, including paper and electronic parts. Among them, 203 questionnaires were distributed online, and the recovery rate and effective rate were 100%. Then 141 questionnaires were distributed on paper, and 128 questionnaires were recovered, and the recovery rate was 91%. In this questionnaire, 115 were effective, and the effective rate was 89%. Comprehensive questionnaire survey results show that the current etiquette education of college students has achieved some results, but there are still some problems. From a positive point of view, college students pay more attention to the status of etiquette, more than 99% of them agree that modern society needs etiquette; they have a strong enthusiasm for etiquette learning, nearly 97% of them are interested in learning etiquette courses; they pay more attention to some specific etiquette, such as personal appearance, and more than 96% of them state that they will check their appearance before going out. From the negative aspect, the current college students lack of etiquette knowledge. In the questionnaire, there was a question, "What are the detailed three rites in ancient China except for Etiquette and The Rites of Zhou?" The correct rate of one question is only 28.4%, which can directly reflect that college students know little about Chinese traditional etiquette culture. Besides, the etiquette emotion is indifferent, on the one hand, the etiquette emotion ignores morality; on the other hand, the etiquette emotion despises traditional etiquette. The interest values are utilitarian, and most students regard etiquette as a tool, only hope to achieve their goals through professional etiquette cultivation objectives: job-hunting or sexual attraction.

In view of the existing problems in the etiquette education of college students, we must insist that in the process of ideological and political education in colleges and universities, we must run through the whole process of school education, fully recognize the importance of etiquette education, and cultivate the students' Understanding etiquette, Observing etiquette, Fulfilling etiquette through the excavation of the essence of Ritual education in pre-Qin Confucianism. Finally, a correct outlook on the world, life and values can be established for students, and the students' ideological and political literacy can be improved.

### ***3.4. Guiding College Students to Understanding etiquette from Multiple Perspectives***

"We must not get rid of poverty in material, but be ignorant in spirit. What we need is "to know the etiquette when we have enough food and clothing" and "to know the honor and disgrace when we have enough food and clothing." [13] Therefore, it is an important part of ideological and political education to train college students to know etiquette. "If you don't learn etiquette, you can't stand in the society." "If you do not have propriety, how can you be virtuous?" As the basis of human being's life, etiquette is one of the important elements that distinguish human from animals. Throughout a person's life, the first to accept is a variety of etiquette code of conduct, but also the first to etiquette education. In the process of building social etiquette values, the essence of traditional etiquette culture should be absorbed in the education of colleges and universities, such as: "Don't do to others what you don't want others to do to you", "three people's line, there must be my teacher", "gentle, modest and courteous". We can create chances for students to appreciate the spirit of etiquette in traditional festivals and customs, stimulate college students' sense of identity and belonging to the traditional etiquette culture, and improve the national confidence of college students. In the classroom, we should adhere to the guidance of the socialist core values, dig the essence of China's traditional etiquette culture, closely promote the good, harmonious and orderly etiquette and culture concepts closely with the social reality, and integrate etiquette culture into every student's consciousness, habits and common pursuit. In addition, we can cultivate students' sense of etiquette from the classroom and students' daily life. Since Confucius set up six arts, etiquette is an indispensable part of traditional Chinese education. As the main position of College Students' etiquette education, classroom education can not only spread the culture of etiquette to students through the teaching of etiquette norms, but also make students practice part of etiquette norms in the classroom through the use of classroom etiquette. In daily life, the pre-Qin Confucian thought of Ritual education pays more attention to the inheritance of the Zhou Ritual and the later development of etiquette. The so-called Ritual and Music education since ancient times must fall into daily life. Etiquette must also be through the study of specific etiquette norms in daily life, in order to better carry out etiquette inheritance. When carrying out ideological and political education, college students must cultivate and establish correct world outlook, outlook on life and values in the classroom, and then continuously practice what they have learned in daily life, and cultivate their own civic norms and social responsibility in the practice of etiquette. In addition, the spiritual core of Order and Harmony in the thought of ritual education also play an important role in promoting the cultivation of College Students' lofty sense of social responsibility and mission, as well as their strong collective

consciousness and patriotic consciousness.

### ***3.5. Promoting college students to Fulfilling etiquette in an all-round way***

“Those who understand rites are those who perform it.”[6]768 In the final analysis, etiquette education is inseparable from practical activities. Etiquette education is not only produced in practical activities, but also tested through practical activities, so as to promote its continuous development. Therefore, in the process of ideological and political education, colleges and universities need to continuously carry out etiquette practice activities that are targeted and in line with students' interests, so as to improve college students' etiquette cognition and practice ability, and cultivate college students' etiquette behavior. Colleges and universities should increase financial support for etiquette practice activities, and encourage student associations to carry out a variety of etiquette practice activities, such as Tea ceremony, Ancient etiquette, Hanfu and other activities. These activities not only make students feel a strong atmosphere of etiquette, but also expand students' understanding of relevant etiquette knowledge in practice, so as to effectively improve the etiquette quality and accomplishment of college students. Through etiquette practice activities, it can spread the mainstream value and enhance the sense of identity and belonging of college students. Through effective system design and arrangement, etiquette culture will become the etiquette behavior of college students and even everyone, and then become the etiquette habit of the whole society, which can promote the development and improvement of socialist core values. In addition to the practice of etiquette in school life, we still need to give some support to college students after graduation. In the society, we should give full play to the mainstream media, network we media and other publicity and commendation of etiquette model figures, stimulate the enthusiasm and enthusiasm of college students to practice etiquette in daily life through the establishment of etiquette model, enhance college students' awareness of civilized etiquette, and standardize college students' etiquette behavior. The society should also establish a quantitative index system of etiquette. Through a comprehensive and reasonable quantitative standard, college students can have a clear reference standard to enhance the power and vitality of inheriting and carrying forward etiquette culture. In this information age, we should also keep pace with the times, extend our vision to cyberspace in the absorption of Confucian traditional Ritual education thought for college students etiquette education. Colleges and universities should create a good network etiquette environment, strengthen the management of network social platform and public accounts, establish and improve the moral evaluation system of new technology and new application, and maintain the network etiquette order; enrich the practice of network etiquette, actively cultivate and guide the Internet public welfare forces, expand the network public welfare team, and actively participate in online and offline public welfare undertakings; cultivate civilization self-discipline network behavior, establish and improve network behavior norms, cultivate network etiquette in line with the law of Internet development and reflect the requirements of socialist spiritual civilization construction.

### ***3.6. Sublate Dross and Create a New Era of College Etiquette Education***

The pre-Qin Confucian thought of Ritual education has a long history and far-reaching influence, reflected in all aspects of people's life. Until today, we still follow the relevant norms, such as the ancestors of Cautious end think profoundly. However, we should also abandon the dross which is irrational and unadaptable requirements of the new era. Especially in colleges and universities, we should timely instill the etiquette tradition to students, so that they can timely correct and persuade others to transform the unreasonable etiquette norms. For example, Qingming and Chongyang are both set up for the expression of reverence for ancestors, which should be inherited and carried forward; but in Qingming, superstitious forms such as burning paper and burning incense must also be reformed and corrected. Besides, complicated etiquette should be simplified. China is a country of etiquette, which has formed numerous etiquette forms since ancient times. With the development of the times, many of the original rites have lost their positive significance. Some formalism, which emphasizes ostentation and extravagance, should be reformed and simplified. In addition, we should constantly enrich the content of etiquette education, not limited to the inheritance and development of traditional etiquette norms. The fine revolutionary tradition and innovative spirit formed by the party leading the people in the revolution and construction should also be included in the specific etiquette education, and new festivals should be excavated, such as the establishment of the Nanjing Massacre Memorial Day. Focusing on colleges and universities, we can strengthen the construction of patriotic education base. Through the combination of entity and virtual exhibition hall, we can create a patriotic education base system covering all historical periods and all nationalities.

Without the improvement of national quality and the power of morality, a country can never become a truly powerful country. Similarly, a nation without good quality and moral strength can never become a truly powerful nation. Colleges and universities undertake the task of cultivating high-quality and moral young citizens for the country and the nation in the new era. Due to the limitations of the times, there are also many problems in the pre-Qin Confucian thought of ritual education, such as the strict hierarchical system in order to maintain the ruling class, excessive emphasis on the backwardness and conservatism of poor society. Under the guidance of Xi Jinping's socialism with Chinese characteristics in the new era, the universities should apply the reasonable part of Confucian pre-Qin Confucian education to the construction of university culture. Based on the contemporary policies, guided by the profound thought of rites and education, China should develop a new era of decent students with the correct outlook on the world, life and values through etiquette education.

### Acknowledgments

This work was supported by the 2020 Project on Ideological and Political Education and Party Building of Nanjing University of Finance and Economics (DJ202030).

### References

- [1] *Programme for improving civic morality in the new era [M]. Beijing: China Legal Publishing House, 2019:9.*
- [2] *Hu Shi. Outline of the history of Chinese philosophy [M]. Beijing: Oriental publishing house, 1996:45*
- [3] *Translated and annotated by Chen Xiaofen. The Analects of Confucius [M]. Beijing: Zhonghua Book Company, 2018*
- [4] *Wang Peizhen, Qing Dynasty. An interpretation of Dadai rites [M]. Beijing: Zhonghua Book Company, 1983*
- [5] *Translated by Fang Yong. Mencius [M]. Beijing: Zhonghua Book Company, 2015*
- [6] *Translated and annotated by Yang Tianyu. Translation and annotation of the rites [M]. Shanghai: Shanghai Ancient Books Publishing House, 2016*
- [7] *Zhu Yiting. 6 debates on Chinese Traditional Moral Philosophy [M]. Shanghai: Wenhui publishing house, 2017:4*
- [8] *Guo Dan, Cheng Xiaoqing, translated by Li Binyuan. Zuo zhuan [M]. Beijing: Zhonghua Book Company, 2012*
- [9] *Jiang Jingping. Ethical perspective of etiquette [M]. Beijing: China Social Sciences Press, 2007:120*
- [10] *Translated by Yang Tianyu, Zhou Li [M]. Shanghai: Shanghai Ancient Books Publishing House, 2016:262*
- [11] *Translated by Wang Xiumei. The Book of Songs [M]. Beijing: Zhonghua Book Company, 2015:103-104*
- [12] *Michael Hoffman. What does Confucianism mean to the era of globalization [J]. Leader of the new century, 2008 (8)*
- [13] *Xi Jinping. Up and out of poverty [M]. Fujian: Fujian people's publishing house, 1992:56.*