

From The Soil—The Foundation of Chinese Society—What I Have Found is "Rural Society"

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Abstract: *From The Soil—The Foundation of Chinese Society is a classic work by Mr. Fei Xiaotong, which is great and significance for understanding some special characteristics in Chinese society. This book mainly summarizes the rural society described by Mr. Fei Xiaotong, and expresses the embodiment of rural society in modern China and its practical significance.*

Keywords: *rural society; special characteristics; modern China*

1. Introduction

Following in the footsteps of Mr. Fei Xiaotong, one can get a glimpse of China's grassroots society. Although times have changed, Mr. Fei Xiaotong's insight into the essence through phenomena, his deep view of the society and the angles he uses to observe society are worthy of our study.

The title of this book, with its "soil", may be a bit unpalatable for us at the moment, but it is really worth reading.

It can be said that China is developing rapidly, from the original rural society to the modern society. However, many people still retain the old culture and customs, they have been passed down for hundreds of years. Naturally, they cannot quickly accept the culture of modern society. Modern young people already live in this modern society and it is difficult for them to understand the local culture of the previous generation.

Based on this, it is necessary to read this book to understand the elders in rural society and the young people in modern society, so as to better understand the logic behind their behavior and better respect each other.

2. Chinese rural society is rooted in "soil"

From The Soil—The Foundation of Chinese Society writes that "our country is indeed inseparable from the soil. A glorious history has grown from the soil and is naturally bound by the land"¹. As for traditional China, "rural" is not only the pronoun of China's grass-roots society, but also the pillar of the whole country and society.

The first meaning refers to soil. We often say that our ancestors have faced the loess and grew up on the soil. We often say that We are a farming society and the land is the basis for the survival of the people. It even maintains the order and structure from a clan to the whole country. The relationship between man and the land is simple and close. Man spreads his diligence and sweat to the land, and the land returns its kindness to man in the appropriate season. "We are stuck to the ground," Mr Fei said, because Chinese people in other countries bring soil with them and "eating soil" when they are not acclimated.

The second meaning is fixed. The soil is always unchanged, the farmer is also like half into the soil, like a crop, not moving or flowing, because it does not move, so it appears rustic. We who are attached to the land are passed on from generation to generation and do not like changes. For those who rely on agriculture, says Mr Fei, settling down is the norm, but moving is abnormal. It is not difficult to understand why our parents are unwilling to live in the city, but prefer to take it with them in their hometown, where they have the land and relationships to survive.

What will happen to those who have betrayed the "soil"? Mr. Fei listed several cases:

- 1) Finding another land, cultivating land desperately, and making a fortune;

2) Can not find the land, becoming a lost soul, a dead body.

No matter which one is, it is very worrying. This is why we all prefer to stay in the familiar comfort zone rather than go out into the unknown. the risk is too great and the effort will be more. , The result is not clear whether it is good or bad. Why not stay in the familiar "soil"?

Outside the wind and rain, the home was inherently bad, but this familiar sense of security is also made us unwilling to grow up.

Many people will go back to their hometown after graduation, because they are familiar with a "land" . It may be the needs to take care of their parents; it may be the familiar interpersonal relationship; it may be a stable state of mind...

Therefore, for every Chinese, including us whose bodies have left the "soil", our roots will never be separated from the "soil". Even if it involves the comfort of forming a new habit and getting rid of the old; Trying a new job and breaking out of the old comfort zone can be incredibly difficult for "soil" subconscious mind.

These are the reasons why so many people criticize the original family, but they are always unable or unwilling to come out.

3. Chinese rural society is a society of human relationships.

"Soil" and "village" are born together. A group of people who grow up together on a piece of land has become a community, circle, class. "Because it is a society where people live from birth to death in the same place, and where people think that this is the normal way of life." is the whole life of the local people. To born here, from the moment of their birth, their native place, blood and geographical location are the facts that you cannot get rid of for a lifetime. Like our parents and brothers, it's not a relationship that we choose to have, but a living environment where we don't need to choose, or even live first. To die is to return the fallen leaves to their roots.

Rural society is a society of personal affection. In this society, they are very close "strangers", each know how many generations of your family, where your children are working, and living well. Due to the inherent properties of the land, it is difficult for peasant to move. The ancestors have lived in the same place for generations, and are very familiar with the surrounding environment and people. It seems that rural society is a typical "acquaintance society", people have a natural connection. But postmodern society is a typical "stranger society". Due to the development of "mobility" and "individualization" in postmodern society, people form self-centered social relationships. Although there are many public spaces in postmodern society, these spaces are "public and not public". Many people participate in such a public space, and they are all gathered for similar purposes, but there is not much relationship between the participants.

When I went back to my hometown after college, I found a strange phenomenon. In a big city, I could go out for a day without washing my face, but I didn't dare to go out in a small village. I had to clean up before going out. why is that? There are so many people in the big city, I don't care, why do I care so much about the few people in the small area when I go home? Because there are people who know me, this is an acquaintance society. The rule in our circle is not to go out in a mess, otherwise someone will tell your parents that they will blame you for shame, and you will be uncomfortable in this circle.

When you are married and have children, you find that your circle rules are different from those of your husband and in-laws.. Their circle puts forward new requirements on you. Since you are already in the circle, they will naturally be duty-bound to transform you, and various contradictions and conflicts are born. The isolation and isolation between the various circles is also reflected in mutual ridicule, exclusion, and contempt.

Everyone thinks that their circle rules are the best . Life in other circles is simply not for people. Therefore, we will not be used to other people's behaviors, customs, living habits, can not understand other people's thoughts and feelings, sometimes even do not respect other people's religion and culture.

"There's someone up here!" This is the acquaintance society.

If you want to buy a house, or a car, or do something, you will make connections and find acquaintances. Otherwise, you feel deceived and slaughtered. But there are people who have bad intentions and take advantage of this kind of "isolation and isolation" to specifically "kill familiarity."

Land and villagers constitute the two major elements of rural China, and the cultivation of some living habits has been passed on from generation to generation.

Because of the characteristics of "soil", the liquidity is small, each circle maintains its own scope, has the inherent order and rules of this circle, if you want to join this circle, it is not easy, you have to agree and abide by the law system of this circle, in the same way, if you do something that is not recognized by the circle's culture, the community will put you out in the outside.

4. Chinese rural society is a society in which morality replaces law and human affection replaces truth

Mr. Fei divided the nature of society into two types: organic groups and mechanical groups.

1) The organic group, namely the polite society.

Such as our Chinese society, groups, families. That is, we are bound by our social relationships with "land" (land in a broad sense), which we do not choose, or do not have to choose, even the living environment that existed before we were born.

There are a lot of established rituals that we only need to learn carefully and observe and defend so that we can live well.

For example, when you hear someone find a classmate or fellow, you might say, "Good, I know it from the bottom of my heart." What's the good of knowing? The biggest advantage are familiarity and security.

There was no great mistake, and if anything went wrong, there was the support of the extended family (the society of acquaintances), and he could not be measured.

In this group, the risk of moral violation is very high. Those "people who watched you grow up" will point their noses at you and tell everyone around them that you cannot survive in this acquaintance society.

The virtues of trustworthiness and morality in our traditional Chinese culture are nurtured in this relationship. Mr. Fei gave an example of tea utensils to illustrate that Westerners still praise us Chinese people for being creditworthy. The stability between the villages is maintained by unthinking experience and the wisdom of the elderly. Acquaintances do not buy and sell, relatives do not involve financial interests. Buying and selling depends not on the value of contracts, but on the reliability of a behavior that is familiar to the unthinking. Intimate relationships need unfinished favors to maintain. The function of the so-called member money is to make you owe this favor to maintain the constant bond between people.

This is because we are so so familiar with the rules of keeping promises, to the point where we do not think about it, we do not need to deliberately do it, nor is it required by the spirit of contract. This is the benefit of ritual rule.

Tradition is the accumulated experience of society. The purpose of the code of conduct is to cooperate with people's behavior to complete the task of the society, the task of the society is to meet the life needs of all members of the society. People must cooperate with each other to meet their needs and adopt effective technologies to obtain resources from the environment. This approach is not designed by each individual or planned by a group of people. People have the ability to learn, and what worked in the previous generation can be taught to the next. So generation after generation has accumulated a set of ways to help people live. Everyone says that before he was born, someone prepared him for what might happen in his life. He could enjoy the pleasure of meeting his needs simply by "learning as he chose".

The mechanical group, namely the legal society.

In modern society, this group is highly mobile and made up of strangers who do not know each other well. It has a more detailed division of labor, more frequent cooperation and closer contact. Everything should be made clear. Business should be done in black and white, with contracts, signatures and seals on paper and legal effect.

Therefore, some couples want to sign a prenuptial property agreement, it becomes "seeing outside". Some friends were embarrassed to ask the other party to write a loan, and ended up dumb. It can be seen that in social reform, the disadvantages of rural society are prominent. In addition to rites, we also

need other rules, and the law is applied.

Of course, the law is not omnipotent. Morality and law have their own adjustment methods and trial scope. China's "rule of law" still has to be combined with "rule of virtue". What does this "rule by virtue" reflect? It's "courtesy." If it is inevitable that the rule of law should replace the rule of etiquette, should we bombard our society and culture with unstoppable economic development? When the center of society places undue emphasis on economy, other social contradictions cannot be alleviated. Increasing productivity and economic efficiency does not solve the problem, and may create more fears elsewhere.

It is in this sense that the 19th National Congress of the CPC clearly pointed out that China's society has entered a new era and the changes in social contradictions have turned into a contradiction between the people's aspiration for a better life and the unbalanced and inadequate social development. To solve the imbalance between contradictions is to solve the problem of insufficient geographical and regional resource imbalance, which requires transformation, adjustment and reform, which is also a big change in social history. "Etiquette" pays attention to moisturizing things quietly, and "law" as the last guarantee of social rights. The two complement each other and organic integration, can make social development better.

Public and private are relative terms. It is a kind of acquaintance society in rural society. It is based on the relationship between family, neighbors, etc. In this pattern, social relationships are the addition of layers of personal connections centered on someone. This is the case in many places now, and the phenomenon of entrusting relationships to do things is very serious. Basically, "Do you know someone introduce me, I have something to get rid of him." This is the nesting of interpersonal relationships.

A differentiated society is a network of countless personal relationships. Each knot of this network is attached to a moral element, so that traditional morality does not find another general moral concept, and all the standards of value cannot exist beyond the difference of human relations.

China's morals and laws are stretched to a certain extent depending on the relationship between the subject and the "self". I have seen many friends who revile corruption. When his father is corrupt, he does not revile him, but also covers his face. What's more, he could ask his father for the money he got and scold others for corruption. Wait until their corruption, but also can "competent" two words from the solution. It doesn't feel like a contradiction in a differential society; Because in this kind of society, all the universal standards do not work, we must ask, who is the object, and what is their relationship, before we can decide what standards to take out.

In this society, the difference in the division of labor between men and women is very obvious. Men generally do physical labor and go out more often. Women tend to do housework, raise children, and take care of the elderly. Men usually work with the same sex, so there is very little time in the family period of getting along together. Under this division of labor, the author believes that the society becomes stable. The village has always been much more conservative and feudal than the cities, so it can be seen from their attitude towards women that they still maintain their past thinking that women should stay at home.

In my opinion, the division of labor in Chinese society does make the society stable, but at the same time it can also suppress the development of human beings. Not all women want to live that way, not all men are good at socializing, and not all love to be isolated from the world. Perhaps the small peasant economy itself is a kind of confinement. The man who is eager to confine himself and his family in an acre of land is safe, but it is meaningless. How many people have to stop pursuing their dreams because of family opposition?

If one wants to make progress, one must give up something. Similarly, a nation that has too much concern will not go far, because no matter how far it goes. People's hearts want to look back, return to their hometown, not move forward. If China wants to achieve real progress, it must make the same sacrifices. Worrying is only suitable for those who want to be safe, and most people who really want to do something will choose to abandon something. Most of the people who are just thinking about going home and being comforted by their family members can't get ahead because they don't have their own inner persistence. There must be gains if there is home, and there must be losses if there is gain. Many families have lost their development opportunities because they cannot give up their land and do not want to leave. In the end, they failed to overcome tradition and failed to start a new life. It is hard to say whether this choice is good or bad. China has always had this tradition of attaching importance to hometown. When everyone stays at home and chooses stability, they may not regret it in their hearts. But this kind of thinking itself is already a terrible thing. As a construction product that has been

continued for many years in ancient society, this can probably be regarded as a kind of poison. Who can realize that deep in one's heart, in the subconscious, will he still be content with the status ?

5. Conclusion

The book integrates the concept of sociology into China's rural society and puts it under the borders of the village. It uses sociological knowledge to explain a kind of rural land that we don't know.--The species has stretched for hundreds of years. The soil of China is not surrounded by feudal superstition and rusticity. The soil here is social, with its history, reasons and rationality. The countryside has never been shaken off by China, and has never been neglected. Its connotation penetrates into the bones of the Chinese people. In behavior, in this society where elders' education and social changes coexist, the new generation continues to shed out of fashion. The skin is gradually developing and renewing in the tradition, but it is still relocated, loving the land, and harboring the simplicity of Chinese land, with the massive Chinese sons and daughters.

If we don't understand the past of Chinese society and the specific Chinese society, how can we build a better China? To read this book, modern people should think more about the future Chinese society. As the main force of social development, reading this book first makes us dare to assume responsibility and have certain social consciousness. So to read this book, you need to reflect on the present moment. For example, Mr. Fei Xiaotong said that when the problems of the peasants and the countryside are solved, China's problems will be solved. Before China put forward a series of policies on "agriculture, rural areas and farmers", which solved the problems of rural life. How to think about the "left-behind" problem? How to understand emotion? And so on.

Chinese society is in a transitional stage, it is a society of contradiction between modernization and rural characteristics. The Chinese village is undergoing a great change. The Chinese government is leading the majority of farmers to build a new socialist village. This undoubtedly provides great opportunities and challenges for talents cultivated in the new era. As a graduate student, after reading this book, I am not only proud to witness the rapid development of China, but also very lucky to live in such a beautiful era. I hope I can contribute my share to build a better China and come true the Chinese dream.

The changing social atmosphere in contemporary China requires us to strengthen our ideological enlightenment to adapt to the rapid changes in society. We should cultivate core socialist values, foster a correct outlook on life and values, and work together to advance the great cause of socialism with Chinese characteristics. This requires us to set up the ideal of socialism with Chinese characteristics for a new era, inherit and absorb the fine traditional Chinese culture and the fine achievements of human civilization, and strive for a better realization of the Chinese dream for rural China.

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