



Explanation of the Meaning and Practical Path of Ritual Education under Christoph Wulf's Thought

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Abstract. Ritual is a unique phenomenon in human society. Ritual education plays an important role in cultural transmission and value learning. Many research results on ritual education have been widely recognized. Nowadays, people pay more and more attention to ritual education. Christoph Wulf has made many achievements in the field of educational anthropology, especially emphasizing the important role of ritual in education, applying anthropological theoretical perspectives to educational thinking and practice, and deeply exploring the concept of ritual, imitation, action language and the other in the field of education. The Berlin ritual study led by Professor Wulf shows that ritual and ritual education not only play a vital role in school culture and family education, but also have a profound impact on the formation and development of peer culture. Through the analysis of Professor Woolf's thought of ritual education, this paper hopes to provide insights and suggestions for the effective implementation of ritual education.

Keywords: educational anthropology; ritual education; Christoph Wulf

1 Introduction

The hallmark of the construction of a learning society is that individuals have a sense of learning both in their studies and in their lives. Children imitate the manners of adults through rituals and ritualised education, and this behaviour with demonstrative nature plays a crucial role in all fields of society [1]. From the perspective of lifelong education, individual learning can be deepened through rituals and ritualised education. Through the unfolding and practice of ritual education, individuals can significantly enhance their sense of participation and experience. In the context of advocating lifelong learning for all and building a learning society, the following questions are worthy of attention and need to continue to be verified and developed in practice. How to recognise educational anthropology? What is ritual education? How does Professor Wulf understand ritual education? These are the main issues facing an in-depth understanding of Professor Wulf's educational thought and his view of ritual education. Therefore, based on Anthropology of Education by Professor Christoph Wulf, this paper focuses on the representative research results in the field of anthropology of education, mainly interprets the anthropology of education, discusses the connotation and characteristics

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of rituals and ritual education, and focuses on analysing Wulf's viewpoints on ritual education, with a view to providing some useful references to an in-depth understanding of Professor Wulf's educational thought.

2 Connotation and Characteristics of Ritual Education

2.1 The Meaning of Ritual Education

The term "ritual" first appeared in the 19th century and was used as a specialised term. As a unique social behavior of human beings, ritual is a social control mechanism to maintain and improve social structure and order [2]. Ritual is something that touches both the conscious and unconscious of the individual. The carrier of special education needs the deep involvement and active action of the rich cognitive and emotional resources of the individual to play an effective role [3]. Ritual education refers to the educational process in which the subject produces emotional resonance and value recognition of ritual activities in a fixed space, and achieves the sublimation of its own ideological concepts and behavioural habits under the subtle influence of the collective atmosphere. Ritual education can help people build an identity and integrate an individual's connection to their community, the natural environment and each other [4].

2.2 Characteristics of Ritual Education

First of all, ritual education has symbolic quality. Symbolism refers to the fact that rituals serve as a carrier of memory, and the meaning of rituals is usually passed on in symbols to help members of society remember important events and pass on knowledge, traditions and culture from one generation to the next, which means that ritual education goes beyond the mere performance of activities and contains deeper symbolism that is a reflection of national cultural traditions and values. Secondly, ritual education has sacredness and procedurality. Sacredness refers to the fact that where rituals transcend the realm of everyday life, connecting humans with supernatural beings or forces, and where rituals tend to follow a strict set of procedures and rules, it is believed that this ensures the purity and validity of the ritual. Procedural refers to the standardisation of the procedural design of the ritual's educational activities so that individuals experience stages of emotional infection. The ritual itself should contain a series of repeatable, procedural actions that are standardised. The sacredness of rituals is not only reflected in the importance of ceremonial procedures, but also in the attitude of worship and veneration of faith and religion when people participate in ritual activities. Finally, ritual education has both performative and educational qualities. Performative means that the ceremony creates a special situation through specific arrangements, music, costumes and other elements, and this situation consists of participants responsible for the performance and the audience responsible for the response, and the performance in the ceremony not only includes visual and verbal arts, but also has the role of emotional communication and knowledge transfer. The educational aspect refers to the individual's sense of acquisition of knowledge and willingness to learn through participation in ritual educational activities.

3 Explanation of the Meaning of Ritual Education

3.1 The Role of Ritual Education in the Family

Ritual education plays an important role in family education. Previous research on morning "rituals" has shown that the family activity of eating breakfast together helps people to feel more comfortable with the challenges of the new day and enhances the sense of collaboration and solidarity among family members. The morning ritual is a time when family members share breakfast and discuss problems they are facing with each other or with their children at school and in their daily lives. In this daily ritual activity, through the interaction among family members, children have the opportunity to experience how to better play their social roles, focusing on the collective wisdom and strength of the family, and at the same time, it will also enhance the sense of collective identity and emotional cohesion of family members. In addition to daily rituals, birthday ceremonies, New Year's festivals and other rituals in the family can also promote the warming of family members' feelings. For example, an annual family outing and holiday can be regarded as a special family education ceremony, as the emotional bond between family members becomes stronger only when they share each other's emotions through common experiences.

3.2 The Role of Ritual Education in Schools

Ceremonial events in schools are events of educational and cultural significance held in the school environment, which often include theoretical knowledge, moral education and political concepts. Many schools have different rituals, ranging from the celebration of being awarded a UNESCO model school to major events such as the annual commencement ceremony, or rituals that are part of many lessons. Rituals help students to make a smooth transition between classroom learning and recess. In the Berlin Ritual Study, Wulf and his team found that the primary schools they studied had a strong focus on rituals as a way to create a school culture and build a teaching community. Only by constructing the principle of universal ritual activities that teachers and students follow together can teachers and students realize their ritual behavior [5]. Effective two-way conversation and interaction between teachers and students can enhance mutual affection. Teachers should not use the age gap as an excuse. As elders, they need to take the initiative to contact the information of The Times, care about the topics concerned by students, participate in the ritual activities of students when necessary, and put forward educational opinions for the ritual activities of students. School ritual activities contain rich educational significance, which carries the values, moral standards, social emotions and behavioral norms of a specific community, and runs through the whole process of students' growth.

3.3 The Role of Ritual Education in Peer Culture

The idea that the formation of a peer culture is closely related to rituals has been confirmed in several case studies of the Berlin Ritual Study. A number of scholars have

studied the ways in which children and adolescents learn to engage in ritualised competition through imitation, and how they express themselves in the process of competition. Rituals have clear signs of beginning and end and can guide and shape children's behaviour. Children acquire practical knowledge by observing and imitating images, diagrams and assumptions of other people, social situations, events and behaviours, enabling them to learn, cope, live and survive together. Children create their own unique patterns of behaviour through body movements, which in turn form and continuously reinforce their self-identity. When participating in rituals, children not only imitate existing behaviours of their peers or adults, but also learn new behaviours and skills through social practices, which are gradually internalised by children as "practical knowledge" and provide the preconditions for better social activities in the future. Ritual and ritualization play an important role in the process of education, cultivation and socialization. They shape the lives of children and enable them to fit into a certain social order. Rituals form the bridge between the realm of socialization and the institution, making social learning possible.

4 Practical Paths to Ritual Education

4.1 Creating School-specific Ritual Education

The school campus is a key place for the implementation of ritual education, which must therefore be built according to the characteristics of the school. As a social behavior to spread culture, ritual is endowed with the characteristics of curriculum culture after it enters the school field due to its unique symbolic and educational characteristics. It not only has the unique functions of storing cultural memory, cultivating cultural identity and promoting cultural inheritance, which are different from the regular school curriculum, but also can connect education with life in an overall way of life. Let the ritual participants return to life in the ceremony, and build up confidence and love for life. Through symbolic ritual symbols, ritual education creates diverse ritual situations. School leaders should be set up to coordinate the organization, planning and implementation of ritual education activities, formulate and improve the ritual activity plan and implement specific work, and put ritual education on the agenda as an important work for the implementation of quality education in schools. The construction of the ritual space contains stage design, music selection, lighting effects and object display, etc. The clever combination of these elements can produce different atmospheres and inspire rich emotional resonance in students. Take the commencement ceremony as an example, through the brilliant lighting, long red carpet, cheerful music and touching speeches, it can arouse students' excitement and create a good atmosphere for the development of ceremony education. In addition, the development of ritual education can also build collective memory, specific ritual symbols can evoke students' common historical memory.

4.2 Integration of Resources for Ritual Education

Firstly, a dialectical approach should be taken to integrating and making use of traditional and modern ritual education resources. Critically inherit the ritual education resources that conform to the trend of The Times and positive values, and exclude those ceremonies that run counter to the development of The Times and may be tinged with feudal superstition, so as to prevent these obsolete thoughts from restricting students' free thinking. Secondly, a dialectical approach should be adopted to integrate and make use of domestic and international resources for ritual education. Continuously learning the international excellent concepts of ritual education, exploring and developing the common parts of foreign excellent values and interior core values can strengthen college students' understanding of multicultural values. For example, the United States invites immigrants and the poor to spend Thanksgiving Day together to convey the value of "equality" through this kind of gathering. Besides, screen out those modern ceremonies that have little educational effect, are heavily formalised or of doubtful value orientation, and guide college students to establish correct values.

4.3 Add Ritual Education Humanistic Atmosphere

The promotion of humanistic care should be emphasized in ritual education activities. In the process of ritual activity design, scene layout, prop selection and organization implementation, it is necessary to penetrate and highlight the cultural spirit, make full use of local cultural resources, and give it new connotation[6]. In the design of ritual activities, we should pay attention to students' knowledge structure, emotional needs and psychological characteristics, believe in students' ability and potential, respect students' subjective status, and pay attention to the connection between students' free development and life experience, so as to consciously cultivate students' creativity, initiative and autonomy. Besides, students' families should take the initiative to integrate into the youth ritual practice activities by increasing various forms of member interaction, such as encouraging parents to participate in the graduation ceremony of primary and secondary school students, and parents and spouses to participate in the degree awarding ceremony, so as to enhance the spiritual communication and exchange among members and deepen the feelings between them.

5 Conclusion

It is evident that ceremonial education is quietly emerging around us. Ceremonial education plays an important role in the comprehensive development of people and helps students form correct worldviews, life views and values. Schools should strengthen ceremonial activities to meet the needs of all students in the school and stimulate students' interest. They should also foster students' subjective creativity and provide more comprehensive ceremonial education methods. In the development of the new situation, the regulation of thought should be carried out effectively by utilizing new media technology, and fresh blood should be injected into the participation process to enhance the driving force of ceremonial education. However, the road to ceremonial education is

arduous, and it still needs the joint efforts of the state, society, schools, families, and individuals to uphold the correct direction of pursuing truth, goodness, and beauty to fully display the brilliance of ceremonial education.

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