

# Understanding Xun Zi's Rites from the Angle of Education

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**Abstract.** Xunzi is one of the representative figures of Confucianism in the warring States period. Although the people of the world have different comments on it, the theory of ritual thought established by Xunzi after the great success of the pre-Qin schools of thought. It has its own unique connotation and significance. The impact on our country's history and culture is extremely profound. On the basis of the doctrine of Heaven and Man, the Theory of Human Nature and evil, Xunzi established his thought of rites from the behavior norm to the practice system of the political system. In order to achieve the unity of the world and the harmony of the country, the purpose of which is to achieve the unity of the world and the harmony of the country. His thought of etiquette has brought some thought and reference significance for the contemporary etiquette system.

### The Origin of Xun Zi's thought of Rites

There are different opinions about the origin of rites in academic circles today, and there are two main theories of origin: one is custom theory, the other is that ritual originated from primitive customs and habits, which is mainly held by Shippei Liu in modern times and Simian Lu, a modern historian. Modern Moruo Guo and other scholars agree with this view. In the author's view, although the two names are different, the connotation is the same. In today's sense, sacrifice is also a custom. According to ancient books, the word "Li" is really related to sacrifice, but the meaning of "ritual" is not limited to religious rituals. In the Spring and Autumn period, the connotation of the ceremony has covered the life of large and small things, in Xunzi's view, it is necessary to make a ritual to restrain people's behavior to achieve a harmonious state. Therefore, from the specific ceremony, the ritual originated from the primitive religion of the sacrificial activities. Theoretically speaking, the appearance of propriety is the need to maintain the natural order of human relations.

### The Basis of the Scorpion Ritual

Xunzi's theory of rites is a product of a certain age, which integrates hundreds of ideas. In order to set up a system of rites to adapt to the social development at the time, it has made a rational argument and exposition in human social life, and tried to provide a solid theoretical basis for his thoughts. On the aspect of nature, he put forward the proposition of "making heaven and life", and found the starting point and the foothold for Xunzi's ideal society. In the aspect of human nature, he proposed "human nature", what the ritual is the desire for chaos, the need to demonstrate, the necessity of ritual, the possibility and the origin of human nature.

**Concept of Natural Law.** Before Xunzi, the Confucianist thought of heaven had theological nature. The view of heaven and man here were different from the day of Confucian tradition. Xunzi thought that the heaven was the day of nature. It absorbed the Taoist naturalism, the Taoist Lao Zi thought that "Dao" was the original of the world and the object of reality. Zhuang Zi inherited the natural nature of Lao Zi. The thought of humanitarianism thought that "heaven" was the day of nature, which was born in nature, advocated that the law of nature was not controlled by the idea. So Xunzi absorbed the Taoist thought, and thought that heaven was the day of nature. It inherited the thought of Confucius, and then put forward "make destiny and use it", thus reconstructing the new day. The view of man also provides a theoretical basis for the core of his thought propriety. Starting from "the division of Heaven and Man", he denied the connection between the good and evil governance of human society and the nature of Heaven, and criticized the instructions that people attribute social stability and chaos to the destiny. What he said in Xunzi's Theory of Heaven is that

under the same natural conditions, the social conditions under Yu and Jie's rule are completely different. This fully shows that social stability and chaos have nothing to do with the natural phenomena of Heaven and Taoism. Nature is not enough to determine the rise and fall of society. So, to find out the root cause of the rise and fall of chaos, we can only look for it from humans themselves. Since heaven has its own human society certainly and it has its own law of law. If the law of human itself goes wrong, the society will also make mistakes. That is to say, the social disorder was caused by the mistakes in the implementation of the long-held rules and conventions held by the emperors of various countries. The etiquette system was the standard for the governance of the people. In addition, Xunzi also set out from "the distinction between Heaven and Man", and separated the fate of man from the domination of heaven. But "Heaven" is an objective existence. Man can know heaven and his destiny, so that he can control the destiny of heaven and use it. To master the laws of nature and make use of it, especially for the warring states, which were already agrarian at that time. Therefore, in order to ensure the stability and development of the country and society, it is essential to master and follow the laws and systems of human society itself, and this kind of law and system means that people must abide by the legal system of propriety, and righteousness in order to survive. The country must carry on according to the etiquette law, only then can the steady development, from this may see the rite to have the core position and the decisive function.

**Human Nature View.**Xunzi took the theory of human nature as the logical starting point of his thought of propriety. On the basis of Mencius'"the theory of goodness of nature", he called "the evil of man's nature, the false of his good". The proposition of Mencius criticizes Mencius's theory of human nature. He believes that "sex" is born with something naturally formed without effort or social influence, called nature, in which there are feelings of love, disgust, joy, anger, sorrow, and joy. Secondly, Xunzi thinks that human nature is the natural physiological desire based on physiological senses. Finally, Xunzi thinks that human nature was born with a desire for wealth. If people's physiological desires are allowed to develop freely, they will surely lead to the occurrence of criminal acts such as competition, plunder, jealousy, hatred, killing and framing, and lewd chaos among people. In turn, it will endanger the survival and development of mankind. It is the free development of human physiological desire, and it will lead to social evil, Xunzi believes that human nature is evil. Therefore, the acquired moralization of propriety and righteousness is for the key factor of whether people which can turn evil into good.

### **The content of Xunzi's ritual**

**Code of Conduct.**The code of conduct under the ceremony generally involves two aspects, one is the ritual of custom, the other is the propriety of morality. In people's daily life habits and norms, if do not understand the etiquette, it will not survive. Moreover, monarchs who follow the monarch are also required to practise the system of propriety and righteousness. Among custom norms, there is nothing more important than mourning. In Xunzi's view, life is the beginning of life, and death is the end of life. In short, custom is embodied in every aspect of one's life and becomes a way of expressing one's feelings. Secondly, because people are divided into groups, people live in groups, and gradually derive the principle of mutually beneficial communication between people, that is to say, Courtesy is deference to the noble, filial piety to the elderly, respecting for the elderly, loving for the young, gracing for the lowly, that is, respect, filial piety, younger brother, kindness, and courtesy. Secondly, as a social person, people have all kinds of attributes, and the moral rules of etiquette will change with the status of identity. It regulates the moral rites that conform to the social roles of monarch, minister, father, son, brother, younger brother, husband and wife. As a standard of conduct, whether it is the ritual of the custom festival or the ceremony of the moral level, they all have a clear purpose, that is, to clarify the social status of the person, to regulate the social behavior of the person, to achieve social order and national harmony.

**Political System.**Xunzi's propriety mainly refers to the political system of the country. He is the foundation of governing the country and the extreme of humanity. First of all, as the political system of the country, ritual is mainly embodied in the establishment of the social order of equality, that is to say, the ritual is the regulation of the lower and lower rank, the difference between the

long and the young, the system of the superiority and inferiority of the rich and the poor. It is Xunzi believes that the hierarchy is very necessary to line in with nature. If we want to unify the will of the whole society, we must not let everyone be equal, otherwise we can only have chaos. We must formulate a system of etiquette to separate them from each other, so that they can promote each other so that they can rule over the world. Because the rank is different, so different grades have different Norms. Secondly, Xunzi is different from Confucianism on the characteristics of ritual, that is to aid the law into the ceremony. Xunzi thinks that ritual has the function of regulating the relationship between man and man, between man and society, and between man and nature, so that they can get along harmoniously. Therefore, it is necessary to restrict people's behavior through the restriction function of law, so as to regulate people's behavior and social order. As the general legal outline, we can see that the ceremony here refers to the state system. Xunzi's ritual has been used in succession, and the outline of the law of rites is annotated in the article. There is no reason to love it, but to make it. The common people are not only introspection and introspection, but also the reason why the hundred kings are the same. These descriptions clearly show that the political nature of ritual law. Throughout the hierarchical system of ceremony and etiquette in the equal emphasis on the ceremony, they all show its political system.

### **The Educational Influence of Xun Zi's Rites**

The purpose of the ceremony was to restrain people's behavior and realize national harmony. But in contemporary society, we have forgotten the purpose and connotation of propriety, leaving only some forms of ritual. In my opinion, the left over forms are incomplete, at least in the consciousness of our generation there are few systematic basic rules of etiquette. It is known that some of the routine table rules wedding ceremony and funeral ritual fragments, and this fragment of etiquette is not followed by every household. China, it is known as a "ceremonial state", has become what it is now, and we can still bear it in the future. Do you have the title? With the development of the times, people excessively pursue the so-called personal behavior and freedom of consciousness, and have long abandoned the rules of etiquette that conflict with freedom in their eyes. I do not deny that society is advancing what ideas and customs should be abandoned, but what I see now is that we have abandoned not only the ones that should be abandoned, but also the ones we should not abandon. However, after people abandon there are ethical constraints, the shortcomings of social problems are gradually revealed, and at this time there is no complete code of ethics to solve the conflict. I think what we should do now is to adapt to the times. In order to develop, according to the essence and purpose of the old propriety, to reconstruct or supplement the thought of rite adapted to the contemporary society, and to make people realize the importance of rite again. The only way I can think of is education. The government should put into the ideological and moral education module the knowledge of etiquette and norms of daily and important occasions, and can set up practical courses so that they can not only understand its true connotation, but also practice it personally. So first of all, our government needs to develop a reasonable book on all aspects of the ceremony for you to learn from. The purpose of my writing this article is also to find the old theoretical basis for the establishment of modern propriety, and Show people the utility of propriety. There are some ideas about Xunzi's helping the law into the propriety, which is similar to the system of paying equal attention, what is to the etiquette law in our society, so we can choose the part that is beneficial to us to solve the problem.

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