

# The Enlightenment of Legalist Moral Education Thought to College Students

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**Abstract**—The legalist is the beginning of the jurisprudence school in China. On the philosophical foundation of human nature, the legalist has a unique understanding and understanding of education. The idea of moral education of legalists is based on the selfishness of human nature, attaches importance to the relationship between interests and morality; advocates the spirit of seeking truth and being pragmatic and struggling to forge ahead; emphasizing the common law and law, building a good morality and obeying laws and disciplines; Liberation of force. This paper adopts the literature analysis method, mainly analyzes the causes of the moral education of legalists, and summarizes the content of the moral education of the legalists. The purpose is to promote the construction of moral education and the education of college students through the excavation of the core of the moral education of legalists Revelation.

**Keywords**—Legalist, moral education thought, college students, enlightenment

## I. INTRODUCTION

The legal family is one of the hundred sons of the pre-Qin Dynasty. The representative figures include Guan Zhong, Shang Yi, Shen Da, Shen Bian, Han Feizi and so on. The moral education of the legalists originated from the "great world of struggle" intensified by social contradictions: in the Spring and Autumn Period and the Warring States Period, with the development of productive forces, the new landlord class gradually stepped onto the historical stage, and the demands of replacing the slave-owner class became increasingly strong, and various political forces of society Confrontation, division, and merger are fierce. In order to seize political power and consolidate the rule, the new landlord class needs to use mandatory means to resolve social contradictions and smoothly realize social transformation. The moral education of the Legalists is embodied by the argument of the "rule of law". It has its own unique outlook on life, morality and moral education.

## II. REASONS FOR THE MORAL EDUCATION THOUGHT OF LEGALISTS

The emergence of any kind of thought has its own unique social reasons and background of the times. The moral education of the pre-Qin legalists was a unique social morality thought during the Spring and Autumn Period and the Warring States Period, which was generated by the social reasons and the background of the times. In addition to the social productivity of development, the intensified social contradictions, and the social and environmental impact of ruin and ruin, there are also unique reasons for themselves.

### A. *Social Reality in the Spring and Autumn Period and the Warring States Period*

First of all, along with the rapid economic development during the Spring and Autumn Period and the Warring States Period and the rise of the new landlord class, the original political structure changed, the old political order was destroyed, and the original rule was unsustainable. The various princes and social classes In order to pursue their own rights and interests, people continue to wage war, which leads to further deepening of social conflicts. At this time, "order chaos has become unable to rely on the human heart to consciously rectify, and morality has collapsed to the point where it cannot be maintained by ceremonial symbols." This unique moral means to maintain social order and stability. Secondly, during the Spring and Autumn Period and the Warring States Period, this was an era of weak meat and strong food. Qin was a country with relatively weak strength among the various vassal states. The Qin dynasty of all dynasties was eager to change the map and change the situation of being around. A strong social norm that can be accepted by people to restrain people's behavior and meet the needs of social peace and development. Only the unique moral thoughts of the pre-Qin legalists with "law" as the core can play other roles in the war period. This role is difficult for the ideology school to play.

### B. *A Hundred Schools of thought Ideology during the Spring and Autumn Period and the Warring States Period*

Although the Spring and Autumn Period and the Warring States Period was a period of political and social unrest, it was also a period of great ideological and cultural development and great prosperity. A large number of people of insight, while deeply thinking about ways to solve social contradictions, participated in the practice and proposed their own governance and peace. The proposition of the world has formed a famous "hundred schools of thought" in history. The emergence of a hundred schools of thought has provided a relaxed ideological environment for the continued development of various schools of thought. The moral education of the Legalists was born in this relaxed environment.

### III. THE CONTENT OF LEGALIST MORAL EDUCATION THOUGHT

#### A. *The Purpose of the Moral Education*

Legal scholars are well aware of the role and importance of enlightenment. Qi Fajia, represented by Guan, regards human education and training as a hundred-year plan for "one tree and one hundred gains". "The right to repair" article said: "One year's plan, Mo Rushu Valley; ten years of the plan, like a tree; life's plan, Mo Rushu people. One tree and one winner, Gu also; one tree ten winners, wood also "One tree is a hundred winners, and people are also." At the same time, he also believes that the purpose of education is to benefit the country and the people, for the long-term stability of the country, and education is one of the strategies of state governance. The so-called: "Where the pastoralists are, they want the people to be polite." In the view of the pipe, "the rule of man is like a rule of the water", it is necessary to guide the situation, because "the penalty is not enough to fear it, the killing is not enough to serve his heart."

The primary goal of Han Fei's moral education as a representative of the three Jin Dynasty legalists is to pay attention to the improvement of individual morality. "German is also the reason why people build their lives." The secondary goal of moral education is that "the ban on rape is not engendered", that is, using the various means of moral education to curb the behavior or thoughts of the people to commit crimes and crimes. If the effect is correct, the people have no idea of breaking the law and doing evil. Governance has become very easy.

#### B. *The Specific Content of the Moral Education of Legalists*

(a) Legalist thinking is based on the theory of human selfishness and attaches importance to the relationship between interests and morality.

The legalist looks at the world with a cold eye and views the society. In the eyes of the Legalists, the relationship between people is completely naked. Whether it is a general interpersonal relationship, or between father and son, there is a cold and ruthless relationship. The legalists attribute humanity to profit and avoid harm, and believe that the human desire is the essence of human beings and the full connotation of real life. On the one hand, the legal person's evil view is simply regarded as an animal, negating the rational existence of man; on the other hand, it is undeniable that man has the need to survive, has instinct, desire exists, and has no reality. Satisfy. The view of human nature has its rationality, and even in a sense, the view of human evil is more profound than the view of human nature. It is precisely because the legalists believe that human nature is selfish, people's ideology and morality are affected by their interests. If people's interests are neglected, even the best moral education can't play a big role. Therefore, the moral education activities of the legalists take the respect of the private interests of the people as the starting point, adopt the attitude of recognition and respect for the reality of good humanity, and use the method of "beneficial guidance" to guide the moral development direction of the public. The legalists strive to use the fame and fortune of the people to win the hearts of the people. "The people who are in the right place are returning to the public", turning the private into the public, guiding the selfishness and self-sufficiency of the people to the most urgent tasks of the country, serving the production, The rich countries are strong and effective, and they are determined to use Eli. Compared with the Confucian moral education to suppress people's fame and fortune to purify the people's hearts, the guiding strategy is higher.

(b) Pursuing a harmonious society is its moral ideal

First of all, Shang Yang once pointed out that "the legal person, so love the people" ("Shangjun Book and the Law"), that is to say, in the view of Shang Yang, the law is essentially used to protect the people, in essence for the people. Is based on the realization of the moral state of the whole society. Secondly, on the basis of discussing his "Faith and Love" thinking, Shang Yang further pointed out that he should be severely punished and use more punishment from the perspective of social stability. He believes that the more pulsable and stable the country is, the more penalties are imposed. The king's penalty is nine rewards, the strong country's penalty is seven rewards, and the national punishment is five rewards and five ("Shangjunshu·Go to Strong"). Han Feizi believes that "there is no such thing as a thick and trustworthy, and the punishment is as heavy as it is necessary" ("Han Feizi Wuyi"), while expressing the idea of heavy punishment, it is further than Shangyu, pointing out that it is necessary to "thick reward." To use social rewards and punishments, we must "thickly reward" and "heavy punishments". Thick rewards can make people like and consciously learn and obey the law; heavy punishment can make people fear the law and dare not easily violate it. Finally, on the basis of summing up the thoughts of the predecessors, Han Feizi pointed out that the ultimate goal is to build a "strong and weak, no violent, no old, no old, no borders, no borders, no parents, no fathers and sons," In the society of "no death system" ("Han Feizi, traitorous priest"), we can see the benevolence and "people-oriented" thoughts of the pre-Qin legalists, and all the moral thoughts of the pre-Qin legalists are This is the general principle.

#### C. *The Method of Legalist Moral Education Thought*

The legalists advocate "taking the Fa as a teacher" and "taking a shackle as a teacher." Han Feizi advocates "teaching the mind with the law" ("Han Feizi·employing people"), using legal education to unify people's ideas, standardizing people's behaviors, and achieving people's goals of law-abiding and social order. Legalists pay less attention to individual education, but pay attention to all-round effects, and advocate "using the public to retreat." The goal of education lies in the majority, which is to make people wrong, and to think that the saints are governing the country. And use it can not be wrong." Why? Because "the people are my good, the territory is not counted, the employer can not be wrong, and one country can be Qi" ("Han Feizi Xianxue"). The goal of education is that everyone knows the law and obeys the law, not the sanctification of human beings, and the starting point of education is lowered in order to maximize the educational effect.

#### IV. THE ENLIGHTENMENT OF LEGALIST MORAL EDUCATION THOUGHT ON COLLEGE STUDENTS' IDEOLOGICAL AND POLITICAL EDUCATION

##### A. *Correctly Handle the Relationship between the Rule of Law and the Rule of Virtue, and implement the Rule of Virtue and Law*

The rule of law and the rule of virtue are based on the philosophical grasp and reflection of the nature of human nature and society. Rule of law theorists believe that human nature is evil, and moralists believe that human nature is good. From the perspective of reality, these two arguments are one-sided. Sexuality and sexual evil are both empirical and empirical philosophies, not scientific philosophies. Human beings should be combined with historical reality, and people should be regarded as historical, developmental, and social products. Their essence lies in sociality. In the process of ideological education in colleges and universities, we should always pay attention to the close integration of the rule of law construction and moral construction, and implement the rule of virtue and law. While strictly formulating school rules and regulations, we should pay more attention to the leading role of moral education.

##### B. *Educating People in Colleges and Universities, Moral Education is the First*

Educating people in colleges and universities, moral education is the foundation. As a norm to adjust people's behavior, morality is not only a means of development for human beings, but also a requirement for human development. Moral education is the use of the power of morality, through the non-mandatory means of moral education, with its persuasiveness and persuasion to enlighten people's moral consciousness, motivate people's moral emotions, strengthen people's moral will, enhance people's concept of honor and disgrace, strengthen people's "Internal control" to enhance self-awareness and create a good moral atmosphere. The main task of higher education is to train the builders and masters of the socialist cause with high moral quality, hard business quality and comprehensive ability. Therefore, moral education must be put in the first place.

##### C. *People-Oriented, Meticulous*

The ideological education work in colleges and universities must always be "people-oriented", that is, student-oriented, all work must start from the needs of students, in order to facilitate the healthy development of students, do a good job in education, pay attention to students' ideological dynamics, and timely Understand the hot issues that students care about, master the behavioral orientation of students, focus on the situation, focus on guidance and education. Strive to be nuanced, fully believe in students, and strive to be honest, so that students feel the trust of the school, so that they can talk to the teacher on an equal footing, which is more conducive to the development of ideological work. Only by being anxious and eager for students, thinking about what students think, and improving the overall quality of students, is conducive to the development of students as a foothold, in order to truly implement the ideological education work. In short, the legalist's idea of unifying the thoughts of law is a new concept of unified thinking proposed under specific historical conditions. It can be said that this is unique in the history of ancient Chinese ideological education--it emphasizes the role of the unified thinking of law, which has far-reaching implications for later generations. Today, in the socialist modernization drive, we should learn from both the positive and negative aspects of this legalist thinking. In the process of ideological education, we must adhere to the idea of education in the rule of law, and we must not neglect the role of moral education and cultural education. We must adhere to the methods of education, people, land, and time, and we must not underestimate the indoctrination of theory. Any aspect of in-depth and meticulous ideological education will enable this idea to exert its real value.

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