

On the Contemporary Interpretation of Mozi's Philosophy of Education

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Abstract

Mozi's educational thought involves moral education, practical education, formal logic and science and technology, among which debate skills, practical methods, scientific experiments, innovative spirit and so on to study ancient Chinese educational thought. From the perspective of modern educational theory, we can find that mozi philosophy takes "universal love" as its core and realizes its educational value orientation. Taking "benefiting the world" as the primary task, realizing its educational purport; It realizes its educational aim by means of "non - music, economical use and economical burial". These educational thoughts have some enlightening significance to perfect the current educational system and reform of educational content.

Keywords

Mozi; Education; Contemporary; The value of.

1. INTRODUCTION

The founder of Mohism, Mozhai, was a famous thinker who was a disciple of "Mantianxia" in the Warring States Period. Later he was called Mozi. Mozi was studious and thoughtful, especially in changing the tradition of "learning in the government", whose culture was monopolized by aristocrats, to "learning in the four barbarians", which took the common people as the object of education. In addition, the value education concept with "universal love" as the core had a great influence at that time, which made Mohism become one of the largest schools of thought on a par with Confucianism. Han Fei said, "Confucianism and ink are the most prominent scholars in the world. Wherever Confucianism goes, Confucius also. Where the ink goes, the ink runs." His educational philosophy involves moral education, practical education, formal logic and science and technology.

2. TO REALIZE ITS EDUCATIONAL VALUE ORIENTATION WITH "UNIVERSAL LOVE" AS THE CORE

Living at the turn of the Spring and Autumn period and the Warring States period, there were frequent wars, academic decline, and social disorder. Faced with the declining social situation, Mozi proposed the idea of "backstepping the Zhou Dynasty, using Xia Zheng" and "falling in love with each other and making mutual benefits". Mozi said, "A sage who is concerned with governing the whole world must know the origin of chaos and how can he govern it... When you look at the mess, don't love each other." "(Mozi, Love At the Same time) the so-called" chaos "is manifested as" unfilial ministers, jun father; The son loves himself, not the father; Younger brother love oneself, do not love elder brother; I love myself, not you." Mo Zi asked himself, "Why is it so easy? Mozi said, 'By loving each other at the same time, we can exchange our interests. In Mozi's opinion, "universal love" is a good medicine to solve the social war and the sufferings of ordinary people. Therefore, it is natural for Mozi, who is good at education, to base his education philosophy on "universal love".

In the rich political, economic, ethical, philosophical and logical thoughts of Mozi, "universal love" as his core value orientation runs through it all the time. These thoughts give full play to their educational function by acting on society and people, thus demonstrating Mozi's educational value. "Concurrently yi Bi" expresses the difference between Mozi's thought and Confucianism. "Concurrently" means "universal love", which means to love the world, and it is aimed at "mutually evil". Different from the strong patriarchal "love" of Confucianism, that is, "there is a killing of relatives, a respect for the virtuous, and a difference between the noble and the lowly", Mozi regarded his "love without difference" as "dual", which is explained in Shuo Wen Jie Zi as: "Different also, and from holding 禾, and holding two wo", holding two seedlings in one hand, with the essential characteristics of "equality" and "universal", requires "love if love its body", regardless of distance, affinity, break the boundaries of rich, expensive, poor, cheap, strong, weak, love without discrimination. Mozi said in his book "Little Take", "Love someone, and then love them. Do not love, do not stay weeks do not love, do not love, because do not love." (Mozi • Xiao Fu)

The ultimate goal of Mozi's educational philosophy, which is based on "universal love", must be to train "concurrently scholars" or "wise scholars". Mozi measured whether a man was a "master scholar" in virtue, speech and skill: "He was good at virtue, good at arguing, and good at Taoism." Here, we can see that Mozi regarded moral conduct as the first standard to measure "concurrently scholar", which shows his importance to moral education. First of all, how can we be "virtuous"? Mozi further said that the attitude of life to think about the people, to think about the people, to worry about the people, to take responsibility for the affairs of the world is "thick and virtuous". This with the Confucianist advocated the gentleman "if Pi Zhong Ran, knocking sound, travel is not sound", "the world see youdao, nothing is hidden", "poor immune, leads to the world" in the negative attitude towards life is very different, Mohism disciple in the world as own duty, no personal gain and loss in the fight against violence and well-being at the sacrifice of the fearless spirit of self everybody, This is also one of the reasons why Mohism was able to grow. In view of the reality of current education, some moral malpractices in the society, such as extreme egoism, refusal to see righteous courage, disregard for the infringement of the interests of fellow countrymen and so on, all reflect the lack of education of Mohism's belief that "everything can be brought to the sword, and death is not sufficient". Secondly, Mozi's pursuit of the educational goal of "concurrently scholar" or "sage scholar" also has reference significance for the way of employing people. "If a state has many able and virtuous people, its governance will be strong; if there are few able and virtuous people, its governance will be weak. Therefore, the work of your lordship will rest with the wise." (" Mozi, attaching importance on ") with "and" is a place for this, so in attaching importance to and then the "official chop and expensive, and the people without end base" for moral support, and illustrate YaoJu shun Yang, in uniform jersey YuJu beneficial Yin Fang Zhizhong, further clarifying and poor "love" of "universal love", to bloom Mohism education pursuit of unique charm. "All the people in the world do not love each other. The strong must bully the weak, the rich must bully the poor, the expensive must be arrogant and mean, and the cheat must deceive the fool. All the world usurpers hate those who rise up against them by not loving each other. He who is virtuous is not virtuous." On the contrary, many moral disorders in our country under the rapid economic development are not caused by imperfect laws or material poverty, but in the final analysis, the traditional heart of universal love has passed away.

3. TO "BENEFIT THE WORLD" AS THE PRIMARY TASK, TO ACHIEVE ITS EDUCATIONAL PURPOSE

Mohism was the first school that put forward "benefit" as its educational philosophy program in the late Zhou Dynasty. Mozi took "interest" as the basis of social ethics, closely linked human

value with certain economic life, affirmed the rationality of "interest" from the perspective of human nature, and took the pursuit of public interest as his moral standard "righteousness", so that "interest" and "righteousness" were highly integrated. Just as Mozi said, "Righteousness is good." "Profit, gain and happiness. Harm, gain and evil also." Mozi also pointed out that it is the common nature of all people to seek advantages and avoid disadvantages. "Today, all men of noble character desire wealth and abhors poverty and baseness." "(Mozi: Shang Xian ii) Mozi advocated "benefits" and "righteousness", but did not admit that all "benefits" were "righteousness". He repeatedly emphasized the supremacy of the overall interests of the society, and only those in line with the interests of the country and the people could be regarded as "righteousness". But righteousness can benefit others. Therefore, righteousness is the best treasure of the world." "(Mozi • Geng Zhu)" Those who are humane to others must strive for the benefit of the world and remove the harm from the world. They will regard it as a favor to the world. "(Mozi, Universal Love) And" profit "is also a standard to measure whether people's words and deeds are correct. There must be three forms of mischief. What is three tables? Mozi said: The one who has the origin, the one who has the origin. Why? What was done to the holy king of old. Why? The lower yuan to check the people's eyes and ears. For what purpose? The abolishment thinks the punishment politics, view among them the country common people people's benefit. This so-called three table also." (Mozi: The Fate of the First)

Mozi, who had a deep insight into human nature and held high the banner of "profit" and "righteousness", also acknowledged that he should take into account his own interests while meeting the overall interests of the society and the country. However, this is quite different from selfishness. Mozi's "profit" is the "great fortune of the world" including self-interest, and clearly puts the interests of the "other" before his own interests. He has a strong spirit of self-sacrifice when his own interests conflict with those of others. Some people have made statistics on the different meanings of the word "li" in mozi's "Ten Theories", which can best represent his own thoughts. The word "li" in the positive sense refers to the overall interests (such as the interests of the world) appeared 160 times. In the negative sense, the word "li" appeared 44 times, referring to selfish interests at the expense of others. In the positive sense, the word "benefit" appeared 11 times. This statistic shows that What Mozi emphasized was the benefit of the whole world and the group. [1] In today's moral education, we should not ignore Mozi's educational thought of "benefit" and "righteousness" while advocating Confucianism's "benevolence" and "courtesy". After all, in the context of market economy, the attitude of Confucius "the gentleman is compared to righteousness, while the mean man is compared to profit" and Mencius "the gentleman does not speak of profit, but of benevolence and righteousness" is the exclusion of "profit" and the "desire" of human nature, which makes people feel hypocritical. Only by unifying "profit" and "righteousness" can modern people better accept it.

4. IT REALIZES ITS EDUCATIONAL AIM BY MEANS OF "NON - MUSIC, ECONOMICAL USE AND ECONOMICAL BURIAL"

During the political reform of wei, Zhao and Chu states in the early Warring States period, one of the most important reform ideas was to "make the best of all possible effects", emphasizing the practical development of production. Under this background, Mozi put forward the propositions of "non-music", "frugal use" and "frugal burial". The fundamental reasons lie in the following: the ruling class was devoted to music, which caused harm to life and harm to things; Addicted to material comforts, not aware of the hunger and cold of the people; To advocate lavish burial for a long time is not only a huge material waste, but also makes people unable to engage in normal production for a long time. From this, we can see that Mozi's thoughts of "universal love", "benefiting the whole world" and "non-enjoyment, frugal use and frugal burial"

are actually unified. The foundation is "universal love", while the rest is discussing specific practices of "universal love". Every sane person is capable of experiencing beauty, and Mozi is also a human being, so he will not deny the beauty of art. For "le" "music", mozi didn't even like most thinkers restrictions in small areas of the music, it includes "the clock, the voice of the drum, harps, Yu sheng", including "KeLou, color of the article" and "silage Huan Fried flavor" of main and tower ", after the abode of pavilions, jia wild ", visible, mo zi in the eyes of the aesthetic and artistic activities scope is extremely broad, It includes poetry, music, dance, sculpture, food, architecture and so on. That is to say, Mozi did not deny the beauty of art, but reflected that he grasped the beauty of art from a higher level -- "universal love" and "benefit the world", which only aimed at "the beauty of the eyes, the pleasure of the ears, the satisfaction of the mouth and the safety of the body" and "deprived the people of their food and clothing". It is "not for the benefit of the holy king" and "not for the benefit of all people", so it is "for the good".

Mozi "section, section and buried" and "le" truth is the same, its purpose lies in the education of people should avoid unnecessary waste, no matter in material, manpower and time, not only at the time this "hungry man shall not eat, cold not the clothes, making work may not interest" has the positive significance of s, even in the era of China's rapid economic growth now, Even in the future, the traditional virtue of hard work, simplicity and thrift will be the foundation of the country. Mozi's classic educational proposition "frugality means prosperity, while prostitution means death" should always be a warning for generations. Mozi lived in the Spring and Autumn period and the Warring States period, when production was still in a very primitive state. His idea of "non-music, frugal use and frugal burial" did not negate "music, frugal use and frugal burial", but aimed to educate people to save all labor resources to develop economy, and to build a harmonious and caring society with a kind of worried concern. Under the vision of today's social development, the connotation of frugality has gone far beyond the "fun, use and burial" of 2,000 years ago. At present, the biggest waste hindering social development is the waste of human resources caused by improper education. China is a big country of human resources, but the shortage of high-tech innovative talents and skilled technicians and the serious surplus of human resources in traditional industries make human resources become employment burden to a large extent. The fact that the employment of college students is difficult and the talent of enterprises is the true reflection that education fails to carry out Mozi's thrifty thought.

5. TAKING "TIANZHI" AS THE FOUNDATION, IT REALIZES THE ATTACHMENT OF ITS EDUCATIONAL PHILOSOPHY

Mozi believed that the existence of human life is the basis of the existence of value. "I have the will of heaven, just like the rules of the wheel and the rules of the craftsman. The wheelsmith takes its rules to measure the circumference of the world. He said, 'If you win, you are right; if you fail, you are wrong. ' " Why should we offend and flee from evil? There is no place to escape. The door of the forest valley must not be empty, but you will see it." Therefore, the desire to be born is the source of value and also human nature. "Life is more important than death." "Poverty leads to corruption, wealth leads to righteousness, life leads to righteousness, life leads to love, and death leads to decay. The existence of life lies in man's desire, man's need and man's value, because the value of life not only reflects the essence of individual life, but also is the basis of the existence of social culture. Different from The Taoist Zhuangzi, Mozi believed that the value of life was not eternal in an ethereal world, but based on reality and based on people's livelihood. At the same time, such value of life could be extended to the whole society and the whole country. Because of this, it is not difficult to understand mozi's opinion that the state should make "law instrument" according to the "celestial ambition". Heaven has a perfect character, because it contains life. "But does xi think it can be treated? Therefore said: Mo Rufa heaven. The way of heaven is broad and selfless, its generosity is generous but not virtuous, its brightness is long

and unfailing, so the holy king's law, since the heaven is the law, action is promising, must obey the heaven." "Mozi • Fa Yi") "Fa Yi" must be attached to "tianzhi", but what about education? In fact, Mozi believed that "tianzhi" should determine all the rules of the world. This nature-oriented thought is also the basis of his educational philosophy of "universal love", "benefiting the world" and "non-joy, saving and burying". It is because of the respect for "heavenly ambition" that we respect each individual life and the needs of each individual life. So what should we do specifically? Should "universal love" "benefit the world" "non music, section, section burial".

"There is no one in the world, and the words of Mozi are still alive." The influence of Mohism on Chinese education is extremely profound. Due to many reasons such as culture and politics in the Warring States Period, mohism declined from "Confucianism and mohism combined with obvious", which is a great regret left in the history of Chinese education. It can be said that at that time, if Mozi's educational ideas had been effectively spread down, the scientific development of ancient China would have been a new world. [2] Today, when we re-examine Mozi from the perspective of contemporary education, we should explore its constructive and scientific parts so that the classics can be carried forward in education.

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