

Philosophical review safety in Chinese traditional culture

Zhang CuiRong

North China Institute of Science and Technology
East Yanjiao, Beijing, China
zhangcuiorong@ncist.edu.cn

Abstract—Our traditional culture about safety philosophy thought is very rich, We should rejecting the dross, In the theory of Confucianism, Taoism and mohism, there have concern about the fate of the people, for the potential safety hazard prevention, emergency rescue and disaster relief, accident treatment of deep thought, we need to go to mine, and it will be important to safety culture with Chinese characteristics.

Keywords :Traditional Culture; Safety Culture; Safety ;Safety Philosophy;Morden;

I. INTRODUCTION

China is a ancient civilization with history of several thousand years , the ancient people in the struggle with the long-term and natural disasters and the occurrence of safety accidents in production and living , has accumulated rich experience, also has a very profound security philosophy. Today, we look at China's traditional culture ideas about safe material, it is obvious that there are essence have dregs. Dross part, that is, in some books and pray to Buddha for help in the folk custom, ghosts and gods worship, resignation and reflect the negative thoughts of things, among them, especially in the buddhist thought most of the negative effects. Buddhism promotes the afterlife and the shore of happiness, advocates concession and tolerance, nothing in front of the disaster, even accidents and disasters as "karma", is bad for people to prevent and overcome the accidents and disasters. In addition, prophetic-mixed theory (formation and prevailed in han, also very popular in the Ming and qing dynasties, until the boxers period influence still exists), the variation of nature is regarded as "god" of punishment; Folk of vulcan (including god), water (river, the dragon king), the Raytheon (tripterygium wilfordii, mother) belief in and worship, is afraid of nature, in a negative prayers foolish thoughts reflect disaster to avoid disaster. But, after all, China is an atheist accounted for the vast majority of countries, the mainstream of Chinese traditional culture is materialism for the understanding of the disasters and accidents, and there is a clear the contents of dialectics. This is very different with some religious countries. Some countries have the idea of "original sin" of religious believers, the disasters and accidents as god's punishment, willing to accept, even casualties in man-made damage roll with the punches, suffering people in some developed countries still not become the anesthetic. About safety philosophy thought in Chinese traditional

culture deeply, carry forward the excellent traditional culture is a part of, is to establish safety culture and safety philosophy system with Chinese characteristics of important thought resources.

Of the Chinese traditional culture about the reasonable factors of safety philosophy mainly embodied in the following aspects:

II. THE IDEOLOGY FOR THE CARE OF A PERSON'S LIFE AND POSITIVE "NATURE AND HUMANITY"

A. *Heavy personnel, light of heaven" and "nature and man in photograph "*

In China, xia shang dynasty, is a heavy day worship god since the western zhou dynasty, gradually the main stream ideology in humanistic instead of god. Especially from the western zhou dynasty, the traditional of "doubt the days" come, to the spring and autumn period, was formed social ideological trend of "heavy personnel, light of heaven". Some famous thinkers and reformers, often turn the fear into initiative to prevent or eliminate about natural or man-made disasters . LuZhao male period, for example, four countries include song, wei, Chen, zheng fire broke out , officials in country zheng felt panicky, they ready to use the precious jade to rid to the fire quickly. But the latter's secretary don't agree with it. he said, " heaven far, humanitarian, and also ", he restrains the way with a firm hand to the practice of fire, but immediately set up a series of emergency measures to guard against fire at last, the fire was no longer occur. This is a typical case of "heavy personnel, light of heaven", there has a positive influence both in theory and practice on later generations. (" zuo zhao male 18 years ") and as a famous thinker xunzi explicitly put forward in the days of "nature is the true law", after describe the natural catastrophe phenomenon that "the wood fall and the star drop" and that people have no ideas , profoundly pointed out that instead of exaggerating the role of the day and admire it, not as good as the day as an object to control it; Rather than follow the day to sing it ,not equal to master the operating rule of it to use it; Rather than imagination to drive all things, not equal to understand the nature of all things to govern it (see "the theory of xunzi, day"). Xunzi'thought that human and heaven, laid the philosophical foundation for "man can conquer nature" ,also provide evidence for overcome the disaster, and acquire the practice to safe, it can be said to be

China's early safety philosophy. Liu yuxi in tang dynasty, famous writer and philosopher also wrote "on day", the idea about the relationship between human and nature is a huge step forward again. Photograph, he put forward the view "heaven facies also use", and points out that the heaven and people have different way, which is the important development of xunzi. Liu yuxi thinks, one can cultivated land, cut wood, metal smelting only he master the laws of nature, in the process of production to modify the nature; If someone master the "number" of nature (inner and outer contact) and "potential" (trend), and we can reduce the damage the nature give us. Sometimes ran aground or turnover, is a person without a good skill, people know very well that this is "Li Ming". The boat goes in the river, han, huai, hai, small wind can have big waves, dark clouds can hide the direction, people thought: survive, because of the day; Unfortunately sank, also is the day, experienced the danger and survived, but also is the days, then their understanding have been confused, this is the "mei", they don't realize the law of things. "Li Ming" human's not believe in day and heavy; However "mei" in the contrary. This is in line with the materialism epistemology. Liu yuxi's thought not only provides valuable information for traffic safety thought it, is also an important page in occurrence and development of China's safety philosophy .

B. Opportunities vouchsafed by Heaven are less important than terrestrial advantages, which in turn are less important than the unity among people

The first one who suggested geographical and human conditions is one of sun tzu's book "Master Sun's Art of War" (see sun tzu's the art of "the plan"). Days, it refers to 4 years, the natural phenomena, good locations refers to the geographical environment, and refers to the heart and human. Master Sun's Art of War is the important guarantee of military struggle if we master the three conditions, of course, is also the important guarantee of national security. Fan li in country yue, has put forward a more profound understanding, he points out that the security of countries, strong or weak, are closely associated with these three conditions, and points out that, if you want to turn the corner, will obey the personnel (see "under the national language, the language". Mencius in Warring States further points out that "day is not equal to good location but and is more important he put the "and" to the most important position among many conditions about the country's safety. To get the "Taoist" sixteen philosophical knowledge personnel "as more important than to know timing, geographical center link. It shows from the western Zhou dynasty to the warring states period, many thinkers have begun to realize their own value, showing the awakening of the Chinese subject consciousness at that time.

C. "The benevolent loves others" and "The people are the most important element in a state, least is the ruler himself"

The doctrine of Confucius who is the representative of the Confucian , the core idea is "benevolence", and use "love" to sum up the meaning of "benevolence". Confucius's "silence of the disorderly

god of the strange power", pay attention to the people. As for the "benevolence" was later used to deceive the people, that is transformed "Confucianism", Confucius's original meaning is Confucius puts people and "love" as the most important part of their own minds. The thought of "people and the monarch light" presented by Mencius and put the most people in important position. Despite their thoughts and today's modern democracy thoughts cannot confuse , or for rulers to recognize the role of the people and to carry out "benevolent governance", But Confucius' thoughts already contains the factor of "people-oriented", thousands of years are far-reaching, it is the important thought resources we emphasis in the field of politics, economy and safety . Another famous thinker mozi, its theory was once as prominent as Confucianism. His most important thought is the "attack" and "universal love" and "section". He was born of the handicraftsmen, has deep attainments in physics and technology, represents the thought of the laborers, and science and technology workers at that time. His "attack" to fight against unjust war, protect the safety of the country; As the "universal love" advocates the equality and the care for ordinary workers; "Section" to fight against any building civil engineering (at the time of the condition, this kind of engineering must had serious accidents), which has been reflected in maintaining the security of the lower people's interests thought. It's a pity that mozi's theory were hit by ruling class later suppress faded away from the "sexy" status and some documents have been lost, otherwise we today are likely to also can get more valuable ideas.

D. "As Heaven's movement is ever vigorous, so must a gentlemen ceaselessly strive along" and "Weak strong victory"

The Book of Changes said, " As Heaven's movement is ever vigorous, so must a gentlemen ceaselessly strive along; As the Earth's capacity is to hold, so must a gentleman constantly cultivate virtue in himself to shoulder the world ". (" yi, qian, XiangChuan) think the nature is constantly moving, people also with the strong will to struggle the rest; The earth is flat, broad, also people want to deep moral to hold everything in the world. Later, this passage is used by the Confucian later, become the thought basis of the Confucian enter the world, liang qichao's exposition, " Self-discipline and Social Commitment" has become a famous domestic school motto of colleges and universities. If use it as a positive idea of " Harmony of Man with Nature ", is both a source of security philosophy in ancient China, also has enlightening significance to modern safety philosophy.. The spirit of c Self-discipline for is always need to overcome the disaster, overcome difficulties, a deep repugnance to the idea of inactivity. Social Commitment, it is ask us to care for people, pay attention to the security and interests of the masses, and can be generalized to the attention of the natural ecology. This is our today for positive people and the development of the understanding of the nature, of course it has an inheritance relationship with these ideas. Here, also mentioned were negative look the thought of " Harmony of Man with Nature ", namely the Lao tzu's view of "weak strong" point of view. Lao tzu said, " To

be part is to be whole; to be bent is to be straight; to be hollow is to be filled; to be worn out is to be renewed; to have little is to have more; to have much is to be confused, ". He asked people to study water quality, and he thinks that because of the water with the potential to injure, "with" reason is the world's sixty-six chapters (ditto). Lao zi's thought has the negative side, mainly depends on the relationship between human and nature that he has a tendency to deny man's subjective dynamic role. However, his thoughts also have meet the dialectics. Too full, too straight, too full, too more, will be to the opposite, too dispute, will lead to disaster and failure, this is not a has been disaster and safety accidents of ancient and modern, Chinese and foreign lesson demonstrate? Laozi's thought and the thought of "the book of changes" complement each other, can better enrich the safety philosophy system.

III. THE THOUGHT OF "IN TIME OF PEACE PREPARE FOR WAR AND PREVENTION FIRST"

A. *"Ann" and "dangerous", "bless" and "evil" between dialectics "*

The people in ancient Chinese to live in the war, natural and man-made disasters happened frequently, in the fight against natural disasters has accumulated rich experience, the relationship between "safe" and "dangerous", "bless" and "evil" is beginning to dialectical understanding and Works in many articles have pointed out that they can be mutual transformation, and it may hidden evil in the calm on the surface on crowing might appear behind the turmoil. For example, the zhuangzi •, the Yang, said, "the fortunes of safety, easy begets", that is the reason why said. "Lao zi" 58 chapter pointed out that "every crisis can also be seen as an opportunity" by evil, it explains that the two sides can mutual transformation. To curse to f, turning the corner, It needs certain condition if we want to turn the evil to bless and that is we must have the safety consciousness and to be well prepared in advance.

B. *In time of peace prepare for war, hence safety awareness*

As early as the western zhou dynasty and spring and autumn warring states period, out of respect for national security, some politicians and thinkers realized that we must prevent peace paralysis thought, don't forget to safe hidden trouble that may occur. The zhouyi, under the copulative "said:" the reason gentleman, and don't forget to danger, remaining and don't forget to death, and don't forget, is based on Ann and national insurable." "Zuo, •, duct and eleven years", said: "in time of peace prepare for war. Thought is be prepared, encounter." Made it clear that, when it looks peaceful, thought to the possibility of danger. Han Yang xiong in the long master also said "so flat do not risk spreading, Ann does not forget danger." Earlier time of the rites • middle chapter 20, has summed up the experience of national leaders, put forward a famous view: "everything is made, BuYuZeFei." In this case, the "things", is everything, of course including the safety of country, family and personal . Some later theorists, respective put forward the "temperament", a "preventive" and "nip in the bud",

That is during the accident did not happen or calamity compensate not show, we must to make predictions, and take preventive measures. In addition to the above the upper society people's safety consciousness, the folk people also summarize experience from his own life, with simple vivid stories to illustrate the sense of security to be prevented. In the book of songs ".more specifically days without rain, he sang the soil, lead noms You door "words; Ming dynasty Zhu Bailu in proverbs, "said" and lead noms should not rain, not thirsty while digging a well in the ". "Han • HuoGuangChuan" recorded a vivid story , a guest see the pipe in master's home is straight,wood beside the kitchen ,then he persuaded the owner to bend pipe and move the wood (make provisions before troubles occur), the owners do not listen to, the result that a fire broke out. With the help of neighbors, the fire is extinguished, master kill cows and prepare wine, thanks for neighbors, The master invited the people who burn seriously, some say, that is "make provisions before troubles occur without grace, burn to the guest", the owner was hurriedly to invited the man who warn him in advance, please. Story though is the prevention of the fire, it is actually know any disasters and accidents to be prevented. But after the story of 2000 years, many people still in repeating the mistakes made by the owner of the story, it's more illustrate that how deeply the metaphor ancient ancestors give us.

IV. THINKING ABOUT A CRISIS, THE COURAGE TO RESCUE AND RELIEF

A. *In a crisis party hero*

a) No matter how to guard against, the occurrence of disasters and accidents is always inevitable. When danger comes,we should panic, fear, or blame god, pray for god bless, and calm in a crisis, decisive disposal, pick up the slack? There are a lot of aspect in Chinese traditional culture classics. the analects of Confucius, • ZiHan, "said Peter, how don't worry, a brave man not afraid", this is a requirement of Confucius on moral man, it represents the thought of Confucian and request the scholar (intellectual) fearless in front of danger, dare to responsible for, in the case of an emergency to solve the problem. "The analects of Confucius • governing" also said: "seeing no for righteousness, yong also." That is in accord with justice, for the benefit of the people must be brave to do. Sung • OuYangXiuChuan "also said," good Samaritan, although machine well before, and trigger regardless." To encourage people to go forward regardless of the individual while in time of danger. "Deng Xi son,, no thick," said "so LinNan don't fear, is also", meaning that can arrive in time of danger people who do not fear, is truly master the objective law of the people. Because even disaster accident happens, if we mastered the law of things, we also can make through efforts of contradiction, or reduce the losses to a minimum. Han dynasty Liu Xiang said in the preface to ce: "turning the corner, the die for," said is under certain conditions, through the efforts is to be able to make the critical situation into peace.

B. *The courage to head off a danger*

In all kinds of books and folklore, the description or comment about facing a dangerous man, all not in favor of the foolhardy reckless behavior, but promotes the courage, things don't surprised, that is also we should keep calm before danger, so we can turn the danger to safety. If "command", "cut the Gordian knot", "should be machine set off (decided)", etc., are all described the care when dealing with problems with calm and decisive. Mawangdui excavated silk writing the journal by the method of ten philosophical view has it "about" when broken constantly, and The Three Kingdoms (wei) Chen Lin "the answer of" king of the company has "brushed silent clock, should be machine set", were said we ought to seize the moment, decide immediately, if in an emergency we indecision, inevitably is a bigger loss. In addition, when fighting against the disaster, also promoted the solidarity, "unite as one", "in the same boat", opposed to "each person should sweep the snow from his own doorstep, Hugh pipe tile frost on others", and more against the "beggar thy neighbour". Mencius • tell son under criticism boasts good at water conservancy Bai Gui said "yu of water conservancy, water way, also is therefore yu for all our lives, for our lives today my son with neighbors." Visible, the flooding in ancient is a very serious problem, and dayu's "three times pass but not into ", lead by example, not only bear in the former, and the tail from wagging the dog, in the right way, is the governance model of flood. The Bai Gui flow of beggar-thy-neighbor, was condemned by the people. This is also a good lesson for us to rescue and relief correctly.

V. IDEAS ABOUT THE REASONABLE FOR CARE-TAKING ARRANGEMENT PROPERLY

A. *Shall be investigated for responsibility, curing*

Anyone who has caused a serious loss due to disasters and accidents, in addition to ACTS of god, often someone for factors. After the event, to the parties concerned, must distinguish responsibility, if somebody punches dereliction of duty, he will be given the necessary punishment, to achieve the curing. Dayu's father Gun is killed by shun because of lack of water conservancy. The official for the fire were killed since the qin and han dynasties to the Ming and qing dynasties, for palace, river of embezzle part of what is investigation for corruption of officials, are countless. In the feudal society, this kind of punishment can not fundamentally solve the problem of corruption, but in the court of public opinion, rescue is the first important event and if someone corruption of this money, he will die, it has become the consensus of the social from all walks of life.

B. *Sum up experience and lessons*

In ancient Chinese books about summing up experience after the accident, is a lot of lessons. , han shu, jia yi, "said:" after the preceding vehicles, car commandments ", novel "jinghuayuan" twelve in the back "see this warning, we should be more careful. The thought that we learn from failure was led by the traffic accident. "Past experience, if not forgotten, it will be our

teacher," out of "strategy, zhao" in the "past experience, if does not forget it will be our teacher." The lessons from the experience of history as a common philosophy. "A fall into a pit of the pit, a gain in your wit", the former refers to fall into a pit, metaphor has been setbacks and failure. Ming dynasty famous thinker Wang Shouren in the book with Xue Shangqian said: "after a gain in your wit is a sign of weakness, today's loss, do not necessarily have to of the day after." That is we should be good at learn from setbacks and failures. Visible, Chinese traditional culture for accidents caused by human reason, not only find out liability claims, more emphasis on to find out why the previous accident, to provide reference in the future.

C. *Perfect measures, irrigation pesticides*

In an accident, the loss, regret is useless, we must take timely measures to prevent and avoid a bigger loss, irrigation pesticides. ", strategy, policy, four ", said: "never too late to see the rabbit and dog; better and fill up, never too late to." The song dynasty poet lu you in the bo poem • qiu xing 18 "also said that the appropriate" "better late than never. Have affirmed the importance of afterwards take immediate steps to correct it. In Chinese traditional culture, there have not only vague talk of security issues, also have a special emphasis on the positive action, does the practical work, strives for realism. In ancient China, the most risk to people's life and property is flood. In Ming dynasty, the Yellow River flood, and the famous water conservancy experts Pan Jixun successively served as the governor of the channel, four times to take "bouquet of water attack sand" method, borrow the cleaning of huaihai sideses turbidity, build high weir, long beach, plug burst, significant results were obtained, the Yellow River so basically stable for over 200 years. Pan Jixun "HeFang see" summarizes the water safety engineering practice experience, to become a masterpiece of ancient water conservancy in China.

VI. CONCLUSIONS

Overall, about safety philosophy thought in Chinese traditional culture, most of them are overall grasp and discuss in macrography, some is the summary of practical experience, microscopic analysis and organization is less, and medicinal powder see reach in the literature and history books, did not form system. , however, is characterized by atheism and humanism of Chinese traditional ideology and culture, still build modern philosophy of safe for us to provide the deep thought enlightenment and rich material, we need to be mine, and in order to inherit and develop.

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