

The Application of Mozi's Moral Education Thought in College Ideological and Political Education

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Abstract—The core of Mozi's moral education thought is "concurrent love" and "non-attack". His moral education thought is obviously different from the Confucian school at that time. Based on its moral education concept, this paper discusses the moral education concept of Mozi around its moral education goal, moral education content, moral education method and moral education process. And it analyzes the reasons for the micro-state in the Spring and Autumn Period and the Warring States Period, in order to facilitate the reference of today's moral education activities.

Key words—*Mozi, Moral education, Ideological and political education, Application*

Mozi is another important thinker and educator who has had great influence after Confucius in the pre-Qin period of China. The Mohist school created by Mozi was also known as Confucianism in the pre-Qin period. His thought is extremely rich. This paper makes some analysis of Mozi's moral education thoughts, and draws on the moral education of modern colleges and universities.

I. THE CONNOTATION OF MOZI ON MORAL EDUCATION

From the political point of view of his love and non-attack, Mozi believes that anyone who can achieve mutual love and mutual assistance is a person with high moral character. He admired "Jian Shi" and opposed "Bie Shi", and believed that mutual assistance and fraternity are the moral requirements that are linked. He believes that this kind of moral quality is "if the country of the human being sees the country of the people, if the family of the people regards the home, it depends on the body of the person." This kind of morality will not be disadvantageous and beneficial to individuals, families and countries. Because "the lover will love it, and the servant will benefit it." From the expansion of the character of mutual love and mutual assistance, it is required that "a powerful person will help others, a rich person will be divided into people, and a person who has a way to persuade to teach people." This moral realm can be said to be a higher step. This is also the moral education viewpoint we have been advocating today.

II. MOZI'S VIEW OF MORAL EDUCATION

A. Moral Education Goal

Mozi proposed that the goal of moral education is to cultivate "Jian Shi" rather than "Bie Shi." Mozi designed an idealized moral personality for the requirements of "Jian Shi" in virtue. He believes that if the virtues are not firmly established, then everything else is left to the bottom. At the same time, Mozi made almost strict demands on the external quality of "Jian Shi". He said that "Jian Shi" should not only have noble moral sentiments, but also the spirit of being willing to devote himself to the people, regard the suffering of others as his own pain, and regard the lover and the philanthropy as the moral obligation of life. One, regardless of each other. Mozi's moral personality is a perfect example of moral principles and moral standards. The construction of this moral ideal personality model has brought inspiration to college moral education.

B. Moral Education Content

The content of moral education refers to the question of what kind of moral thoughts and qualities are used to cultivate students. The contents of Mozi's moral education mainly include the following propositions:

First, attach importance to nature education and love production labor. Mozi believes that the fundamental difference between humans and animals is that human beings can use their labor to maintain their own lives, unlike other animals who rely on the heavens to eat and dress. The greatest feature of mankind, unlike other animals, is that human beings can sustain their lives and develop their lifestyles through productive labor. He also believes that although human beings have evolved, they cannot be separated from productive labor, contempt for productive labor, and despise the working people. To this day, the content of moral education that Mozi puts emphasis on nature education and advocates for productive labor is still very important and deserves the attention of the education community.

Second, advocate diligence and use. Mozi started from the use of festivals, festivals, and non-learning ideas. He advocated the cultivation of students' jealousy and graceful thinking. The general meaning of this kind of thinking quality is against the extravagance and waste, but also the reform requirements put forward by the ruling class and the bad social atmosphere at that

time. Even today, diligence, consumption, and burial are still advocated by us. Rather than having a certain one-sidedness and extreme sentiment, it should be criticized and absorbed.

Third, to do both love and mutual help, for the sake of others. The core of Mozi's moral education is to advocate love and mutual assistance. It advocates "combining love, paying for each other", and arguing that "it is easy to be different, and that he is still for himself", and even asks the Lord of the Holy Spirit to "before the body of the people, and then for his body." His moral education requires that it be implemented to the ideological quality of the students' love and mutual help.

Fourth, yearning for peace and opposing the war of aggression. In the two articles "Concurrently Love" and "Non-attack", Mozi clearly put forward the idea of opposing the war of aggression. The "comrades" and "the Magi" he must cultivate must possess this kind of ideological quality.

C. Moral Education Method

The method of moral education is a flexible and diverse way or means to implement the purpose of moral education and to cooperate with the content of moral education.

First, he emphasized the combination of motivation and effectiveness. He emphasized that some behaviors only look at the appearance from the appearance of the effect seems to be good, but it is not good for the deep people to explore his motives. For example, a fishing person squats, not a respectful fish. The use of insects as a bait for trapping rats does not mean expressing love for rats. Observing and judging one thing should be seen from a comprehensive perspective, with a superficial look at the inner, with motivation and effect. A combination of inspections can make a correct judgment.

Second, emphasize the unity of words and deeds and unify the table. Mozi believes that "Jian Shi" must be said to do what is necessary. Advocate "speak enough to return to the line, often." Speaking and not practicing, this is a slang word, as it is said today, "talking empty talk and speaking loudly." Therefore, he asked words and deeds to contact the actual needs.

Third, pay attention to practical exercise and emphasize the practicality of moral education. As a result of cultivating the goal of "Jian Shi, Xian Shi", all of them are required to do their best to do their best for the benefit of the society. This is not to say that the task can be accomplished, but through a solid practice. Form the ideal sentiments and habits of both love and sage. The method of Mozi's moral education focuses on practical exercise, which is worthy of serious reference compared to the empty theoretical teaching of the school moral education process today.

Fourth, we must strictly demand and persevere. Mozi believes that moral education must be strictly required. He said that as a "Jian Shi" and "Xian Shi" must not be greedy when they are poor, and when they are rich, they should be wealthy and devotional. They must show affection for their lives and show sorrow for the death of men. These four noble qualities are completely You can't be false, you must practice it. At the same time, it is emphasized that making friends should also be strictly chosen. If you are serious about finance and finance, you will not adhere to the principle. Those who do not distinguish between right and wrong should not associate with him.

Fifth, pay attention to the impact of the environment. The most essential effect of the environment on people is the social environment recognized by people. Judging from the environment's cultivation and influence on people, the environment can be said to be an important part of educating people. Mozi attaches great importance to the social environment. He believes that the influence of the social environment will inevitably affect the quality of people. It is enough to make friends and people close to each other, and it is enough to influence their own ideology and morality.

D. Moral Education Process

Mozi's ideological structure and its ideological system are based on the salvation and rescuing, and put forward the ideas of "concurrent love", "savings" and "shangxian". Based on these claims, they have produced and formed a unique and complete moral education. system.

First, from the perspective of academic thought, the Mohist family was accused and degraded by Confucianism, Taoism, and Law in the Warring States Period. Mencius vividly accused Mozi of "concurrent love" as "no father and son." Xunzi nicknamed the Mohist sect of burial, festival, and non-learning as "covering and not knowing the text", and made a total negation of Mozi's claim. The Taoist family commented euphemistically: "There is no song in the original life of Mozi, and there is no service in death. Tonglu is three inches without any loss. He thinks that French is the way to teach people not to love people. In this way, they don't love themselves." A set of propositions does not work. The Han Feizi of the Legalist believes that the words of Kong and Mo are "useless arguments, no merits." Han Fei opposed Mozi's pro-love proposition of "the ancestors then self-sufficiency" and "the pan-love of the world", indicating that this is the theory of utopianism that "the words are not to be said to be incompetent, but to be carried by the world".

Second, judging from the ruling thought of that era, as Marx said, "the ruling thought of any era is always nothing but the ruling class." After the Warring States period, the newly-developed landlord class of the Qin Dynasty used the law of torture to suppress the remnants of the slave-owner class and the vast majority of ordinary people, and practiced "taking the Fa as a teacher and taking a martyr as a teacher." The ruling thought of this era is the legalist ideology. In order to unify the thoughts and unify the decrees, Emperor Wu of the Han Dynasty implemented the national policy of "stopping one hundred families and adhering to Confucianism alone", so the rise of Confucianism did not change in the eras of the two Han dynasties. In the era of the Three Kingdoms and the Jin Dynasty, Confucianism, France, and Taoism dominated. In the chaos of the Northern and

Southern Dynasties, Confucianism, Buddhism and Taoism ruled the ideological circle. During the Sui and Tang Dynasties, Confucianism, Taoism and Buddhism became the dominant ideology, but Confucianism was the main one.

Third, from the perspective of economic structure and class relations, the Warring States period was different from the Qin Dynasty's reunification to the two Han and Wei and Jin Dynasties. In the Warring States period, although the new landowners occupied a considerable area of land, the slave owners' ownership of the land still existed. With the advancement of production tools and technology, the agricultural economy has developed rapidly, and the prosperity of industry and commerce has far surpassed that of the Han Dynasty. After the Han Dynasty, the emphasis on agriculture and trade, the handicraft industry was controlled, the new landlord class owned land ownership, and the agricultural economy occupied an absolute dominant position. Relatively speaking, after the Han Dynasty, the development of industry and commerce became a vassal of the agricultural economy, and the entire feudal society was a landlord-type industry and commerce. It is precisely because of changes in the economic structure that class relations have also changed. During the Warring States period, Mozi represented the interests of the industrial and commercial people and demanded the elimination of the slavery system of Shiqing Shilu, the practice of fraternity, the sage, and the use of festivals and non-music. However, after the new landlord class took power, the ideal or proposition of Mozi was not conducive to the rulers of the dictatorship of the landlord class, and even the majority of peasants were anesthetized by Confucianism and could not accept the thoughts of Mozi. The situation of the decline of the Qin and Han dynasties has its economic and political reasons.

III. THE APPLICATION OF MOZI THOUGHT IN COLLEGE IDEOLOGICAL AND POLITICAL EDUCATION

Mozi advocates "concurrent love" and advocates "seeing people as oneself", which is the social foundation for realizing the honesty and friendship between people and an important part of moral education in colleges and universities. There are many worrying social phenomena in colleges and universities. Some students have weak interpersonal relationships, and group confrontation events have occurred from time to time. Some students only have their own performance. In response to these phenomena, schools should aim to cultivate students to follow. The principle of "seeing people as if they are self-placed" should not be self-centered, so as to better adapt to life and adapt to society.

At the same time, we must care for the disadvantaged groups and establish the principle of universal love. Pu'ai love is also the principle of the love of Mohism, that is, "If you look at the country of your country, if you look at your country, you will see your home as if you were a human being." At present, there are a large number of vulnerable groups in colleges and universities, such as poor students, students with lower comprehensive quality, and students with poor psychological quality. The school has the responsibility to train these students into a fully developed socialist builder and successor. To give them the respect they deserve in the environment of the campus.

In view of the problem of knowing what to do or knowing the difference between moral education in colleges and universities, in the method of moral education that draws on and inherits from Mohist, it is necessary to advocate physical practice and practice. Mr. Zhang Yunian emphasized: "The word morality has two meanings: one is the code of conduct, and the other is the embodiment of these principles in practice. A moral person must understand the rules that behavior should follow. This is The aspect of 'knowing'; it is necessary to act in accordance with these norms in life. This is the aspect of 'going'. Reform has two aspects, which can be called moral people."

Morality is first and foremost an experience. The key is the inner feelings rather than the external drive. Therefore, the moral education of colleges and universities must start from both knowledge and practice. Combine the teacher's classroom teaching with the details of daily life. Moral education should go out of the classroom more and more in the practice of life. "Learning in the middle school", in the "knowing the middle line", in the "knowing in the line", gradually approaching the truth in the benign interaction between "learning" and "drying", "knowing" and "walking". Through the emotional experience in the activity, students are transformed into ethical behavior through self-psychological construction and ultimately internalization into conscious consciousness.

Confucius teaches people that "there is no one to return", and Mozi further advocates that teachers should play a leading role in moral education. Taking the bell as an example, he said, "Why are you swearing? You should not be screamed." Ask the teacher not to be in a passive position of "after asking," and should take the initiative to face the students to ask questions and do "not to sing". Even if people don't come to ask for advice, they should take the initiative to teach. Mozi believes that truth can be deeply rooted in people's hearts by selling and instilling.

Mozi emphasizes that the teacher's "active" means that the teacher should have the responsibility and obligation to take the initiative to undertake propaganda and promote his "Tao" as a "good person." As a teacher, you should always consider the state of mind and body development of the educated, find problems in time, and solve problems in a timely manner. In particular, the ideological worker must have the initiative of "strong man". If you wait until everyone is in the state of "angry" and "deaf", then it may bring some harm that can be avoided to individuals and society.

Mozi believes that the good and evil of human nature is not a priori, but is acquired. Moreover, among many factors that are acquired, the impact of the living environment on people is inevitable, and different environments shape people with different qualities. Mozi pointed out: "At the beginning of man, the nature of the spirit, dyed in Cang, into the yellow." That is to say, human nature or morality, there is no difference between good and evil, but the day after tomorrow "dyed" is the environment. The influence of teachers, teachers, and friends. The human nature that is born is just like the silk that is to be dyed. What color of the dyeing cylinder is what it is.

The human nature of Mozi is as practical as the silk theory. The growth of college students is inseparable from the social environment, and it is inseparable from the school moral education environment. Paying attention to and strengthening the moral education environment in colleges and universities, the school must first create a good hidden moral education campus culture atmosphere, mainly focusing on the campus material culture environment, campus spiritual culture, campus system culture, and campus activity culture. Secondly, we should focus on the construction of student groups closely related to student life. It includes class groups, dormitory groups, and college student companion groups, and strives to create a good network of interpersonal relationships to form an effective development of moral education. Internal environment.

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