

Mozi's "Concept of justice and benefit" and its contemporary moral education value

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Abstract. In Mozi's view of justice and benefit, he thought deeply about the connotation and relationship between justice and benefit. Justice is the highest value pursuit of Mozi's concept of justice and benefit, and benefit is the path exploration of the realization of Mozi's concept of justice and benefit. Mozi expanded the concepts of justice and benefit in his view of justice and benefit, and reached the theoretical path of upholding interest and respecting justice through the path of public interest and benefiting people, and finally formed the value ideal of "benefiting the world". The moral value of Mozi's concept of justice and benefit is mainly manifested as unique rational value, subject value and practical value. To effectively transform Mozi's concept of justice and benefit into the modern moral education value, we need to carry out the thought of noble justice and emphasize the education of ideal and belief. To meet the practical requirements, pay attention to the sense of moral education; Take people as the principle and follow the demands of moral education times.

Keywords: Mozi thought; The concept of justice and interests; Moral education.

1. Introduction

The so-called concept of justice and benefit is an ethical thought formed by exploring the dialectical relationship between "justice" and "benefit". Fundamentally, the debate on justice and benefit is the collision between idealism and utilitarianism. Among them, the hundred schools of the pre-Qin Dynasty carried out rich discussions on justice and benefit from different perspectives such as politics, economy and educational theory [1]. In Mozi's thought and theory, "the concept of justice and benefit" occupies a unique position, and the ideal value of valuing justice without self and the utilitarian orientation of practical rationality put forward by Mozi have important historical value. The collation and analysis of Mozi's thought, as well as the creative transformation and innovative development of the concept of justice and benefit in Mozi's thought combined with contemporary moral education theory, can not only promote the progress of moral education theory research by absorbing the source of traditional cultural and ideological resources, but also provide important research inspiration for promoting the practice and development of contemporary moral education.

2. The concept of Mozi's concept of justice and benefit

First of all, we need to analyze the connotation of "righteousness" and "benefit" in Mozi's concept of justice and benefit. "Valuing justice and interests" is the basic idea of Mozi's view of justice and interests. "Heavy profit" is the way to realize Mozi's concept of justice and profit. To analyze and interpret the two concepts of "justice" and "benefit" is an inevitable requirement for a deep understanding of Mozi's concept of justice and benefit.

2.1 Righteousness: the highest value pursuit of Mozi's concept of justice and benefit

The thought of "noble righteousness" occupies a very important position in Mozi's thought, just like the lantern's lever, and plays a key role in the theoretical system of Mozi's ten theories. The well-known ideas of "non-attack" and "universal love" are the social and environmental needs to achieve the value proposition of Guiyi. The thought of "preserving the virtuous" and "preserving the same" is the improvement of the political environment to achieve the value proposition of noble justice; "Saving and using", "saving and burying", and "non-music" are the material basis for

achieving the idea of noble righteousness. "Non-destiny", "heavenly ambition" and "clear ghost" are all personal cognitive preparations for achieving your value proposition. Therefore, the thought of "noble righteousness" is indeed the program position of value proposition and the highest value pursuit of the whole Mozi thought.

First, Mozi's concept of justice and benefit fully affirms the role of "justice" and puts forward the basic requirements of "noble justice". Mozi clearly pointed out that "everything is more valuable than justice" [2], highly recognized the highest value of "justice", and believed that the pursuit of justice is the ultimate standard of moral behavior.

Second, the connotation of "righteousness" in Mozi's concept of righteousness and interests lies in the simple concept of justice, "righteousness, righteousness" [3], for the specific meaning of righteousness and righteousness, it is specifically elaborated as, "What is righteousness and righteousness, saying: big does not attack the small, the strong does not insult the weak, the many do not steal the few, the fraud does not deceive the foolish, the noble is not arrogant and cheap, and the strong does not seize the old" [4]. Size, strength, number, stupid, noble, strong and old, these are the objective differences in society. The "righteousness" in Mozi's concept of justice and benefit especially emphasizes the moral requirements for the strong side, that is, control their own superiority and oppose bullying the weak. "Right" is the key connotation expression of Mozi's "concept of justice and benefit".

Third, the definition of "righteousness" in Mozi's concept of justice and benefit has a strong pragmatic color. Mozi defined "benevolence" and "righteousness" respectively, and believed that "benevolence, body love also" and "righteousness, benefit also." [5] The essence of the concept of "benevolence" is "love"; The essence of the concept of "righteousness" lies in "profit". Mozi's concept of justice and benefit recognizes "justice" as the highest value, but it does not deny the importance of "benevolence". When Cheng Zi asked Mozi, "Why is it called Confucius?", that is, to ask Mozi why he praised Confucius, Mozi replied, "Yes, it is not easy." [6] Mozi spoke highly of Confucius' thought and believed that the idea of benevolence was correct and absolutely unchangeable. Although Mozi's concept of justice and benefit recognizes the value of "benevolence", he still thinks that "justice" is the most important standard of value evaluation, and the key difference lies in whether it can obtain benefits objectively. Mozi's view of justice and benefit believes that "benevolence" is valuable, but the true justice should be reflected in "benefit", which is decided by the more pragmatic tendency of Mozi's view of justice and benefit.

2.2 Benefit: The path to the realization of Mozi's "concept of justice and benefit"

Mozi's concept of justice and benefit has obvious pragmatic tendency, that is, he thinks that "justice is also benefit" [7], and the value pursuit of "justice" should have objective and concrete reality, which is reflected in "benefit".

First, "benefit" in Mozi's view of justice and benefit is the two sides of "justice". Although Mozi's thought of righteousness and benefit attaches great importance to the role of "benefit", it is definitely not toward pure utilitarianism or narrow egoism. To understand the "benefit" in Mozi's view of justice and benefit, we must study the motive of "justice". Mozi pointed out in his thought that "view Yan in accordance with his ambition" [8], which means that we should integrate the subjective "will" of the subject of action with the objective influence of "merit" to examine and judge the value of individual actions. Similarly, Mozi's "view of justice and benefit" is also a comprehensive judgment of the subjective aspiration of justice and the objective influence of benefit. Mozi believes that "righteousness, ambition to the world as fen, and can benefit it, do not need to use" [9], meaning that righteousness refers to the happiness of the world as the ambition, while having the ability to work for the welfare of the world, do not care about whether the individual is reused. This is a thorough expression of the moral judgment standard of "conforming to his ambition". "Taking the world as Fen" is the moral requirement of "righteousness", and "being able to benefit it" is the ability requirement of "benefit". Mozi hoped that his protegee could have the ability to benefit the whole world, so as to achieve the purpose of making the moral requirement of

universal welfare fall behind the reality. Both have the moral pursuit of "willing to take the world as Fen", and also have the ability to "be able to benefit" so that their moral pursuit can be transformed into a practical ability to benefit people around the world. Mozi put the moral evaluation standard of "benevolence and justice" on the actual benefit of the subject, and put the metaphysical benevolence and justice morality in practice.

Second, Mozi's concept of justice and benefit demonstrates the feasibility of moral behavior through "benefit". If in the face of "universal love is harmful to the interests of parents, it is unfilial" "meaning disloyal to the interests of parents, and harm for filial piety?" When questioned, Mo Zi pointed out, "That is, I must first engage in loving my relatives, and then people will return to me to love my relatives." [10] That is, I first love and do things that benefit the relatives of others, and then others will respond with love and benefit to my relatives. Through the behavior of "love the relatives of others", the objective feasibility of the moral achievement from the altruistic behavior of "mutual benefit" to "simultaneous love" is demonstrated.

Third, the "benefit" in Mozi's view of justice and benefit contains the understanding and active grasp of human desire. Mozi pointed out, "Gain, and happiness, is also gain." [11] It holds that the concept of profit has the characteristics of giving people something to gain and inner joy, which is an interpretation of the connotation of "profit" from the perspective of people's psychological and emotional needs. Mozi's thoughts do not shy away from the desire for profit, clearly pointed out, "I want fortune and evil evil" [12], this statement directly points out that people have to seek profit and avoid harm. Scholars summarize Mozi's thought of human nature as "human sexual desire and profit" [13], and hold that Mozi's thought has a naturalistic view of human nature, that is, it clearly admits that human beings have the heart of selfish desire.

Fourth, the understanding of "profit" in Mozi's view of justice and benefit is an important path linking from individual desire to public morality. The thought of "desire for profit" is the acceptance of human desire in Mozi's view of justice and profit, and the desire for rational cognition of human in order to meet the need of desire. The thought of "justice and benefit" is the higher pursuit of human nature on the basis of "desire for benefit", and it is also the ultimate desire of Mozi's view of justice and benefit to the ideal society. Mozi did not shy away from profit, because in reality, the consideration of profit is objective. Mozi's concept of justice and benefit acknowledges and accepts the existence of individual desire represented by "benefit", because only under the objective premise of acknowledging the objective existence of desire can a feasible moral education theory be obtained.

3. The integration path of Mozi's "concept of justice and benefit" thought

The unique value of Mozi's "concept of justice and benefit" lies in the path of common prosperity of ideal and reality through constructing the unity of justice and benefit. Let the value of "righteousness" through the way of "profit", realize the practical value beyond; At the same time, the development of "benefit" has been deeply developed for the value of "justice" through the path of "public benefit" and "benefit people".

The way to realize "righteousness" is formed by constructing the integrated relationship between "righteousness" and "profit" in Mozi's concept of righteousness and benefit. Mozi creatively expands the connotation of "righteousness" in his view of justice and benefit. The object connotation of "righteousness" is expanded from the noble rulers to "people" and integrated into "public". On this basis, the moral orientation of "righteousness" can be realized as the objective embodiment of "public interest" in the concrete practice of moral education.

3.1 the people: the moral realization way of Mozi's concept of justice and benefit

Moral education has a long history in our country. In the Shang and Zhou Dynasties, conscious moral education already existed, but the "righteousness" in the Shang and Zhou dynasties was often related to the rulers' "profit". As the "Guoyu · Zhou language" in: "chapter blame outside profit,

injustice." The doctor Fu Chen discouraged King Xiang, arguing that it was immoral to "expose internal grievances to benefit outsiders." It is clear that the "righteousness" described by the doctor Fu Chen in fact fully represented the position of the son of Zhou, and the invasion of Zheng was defined as "injustice" because it was detrimental to the interests of the Zhou clan and the son of Zhou. With the different needs of history, the object and content of moral education have changed. The most important change was that initially it was the political and ideological requirements for the king, and then gradually developed into the moral norms for the children of the ruling class. It was not until the Qin and Han Dynasties that the objects of moral requirements gradually included all people in the world. The change of the category of the object of the moral code, such as Confucius, Mozi and other thinkers, educators of "no class" educational thought and the continuous implementation of educational practice played an important role.

Mozi's concept of justice and benefit played an important role in broadening the concept of "justice", first of all, it clearly pointed the object of "justice" to the ordinary workers. Mozi's concept of justice and benefit hopes to achieve the goal of practical benefit to the people by creating a friendly social atmosphere and mutually beneficial social relations. At the same time, the "benefit" in Mozi's concept of justice and benefit also clearly points to the "man" representing the ordinary people. "Public shuttles cut bamboo wood thought magpie, into and fly, three days no less, public shuttles thought to be clever." Zi Mo Zi called Gongshu Zi and said, "A magpie is not as good as a craftsman as a chariot." A mere three inches of wood can weigh as much as fifty stones. Therefore, the work is conducive to the skillful of people, and is not conducive to the clumsiness of people. "[14] This sentence reflects the value of labor products, although the flying bamboo magpie reflects superb skills, but ultimately enjoy this art is often the royal nobility rather than the broad masses of working people, so in the value judgment naturally belongs to the "clumsy"; And can carry the weight of fifty stones of three inches of wood, which has the inherent production skills can effectively improve the life of "people", in the value of the more "clever" praise. In Mozi's concept of justice and benefit, the products that are suitable for labor production and have the value of "beneficial to people" are more skillful than the flashy and vain flying bamboo magpie that can only be used for rulers' pleasure.

3.2 Public benefit: the realization of the ideal value of Mozi's concept of justice and benefit

Although Mozi's view of justice and benefit recognizes the role of "benefit", it is not only "benefit", but believes that "justice, benefit also", that is, "benefit" as a footnote of "justice", the real justice is "benefit the world". To explore the path between "justice" and "public interest", we cannot leave the analysis and discussion of Mozi's thought of "love each other and benefit each other".

"Love each other and benefit each other" is an important ideological proposition of Mozi, which hopes that people all love each other and benefit each other. It is obvious that "loving each other" is a moral requirement, which is opposed to the unjust behavior of bullying the weak and even waging war. "Mutual benefit" is a proposition on objective feasibility. Just as the argument that "I first engage in loving people's relatives, and then people reciprocate by loving my relatives", taking the initiative to benefit others is the inevitable path requirement for building mutual interests.

Mozi's universal love thought integrated "justice" and "benefit" into "public benefit", through "mutual benefit", constructed "love and love", and then reached "the strong do not cling to the weak, the masses do not rob the oligos, the rich do not insult the poor, the noble do not mean, fraud do not deceive the foolish". Mozi's thought of equal moral education does not mean ignoring the differences of birth, rich and poor, many and few, wisdom and fools, but through the consciousness of "double" equality, the demand for "love" is raised from the altruistic behavior of individuals to the thought of public welfare of individuals to society.

The reason why "benefit" in Mozi's view of justice and benefit has upward development is precisely because of his understanding of benefit. On the one hand, in Mozi's moral education thought, he established the pragmatic view of justice and benefit, which is characterized by benefit. On the other hand, Mozi criticizes self-interest clearly in his moral education thought, and demands

to criticize self-centered self-interest through the way of "loving each other", and finally reach the public interest view of "the prosperity of the world" through the way of "mutual interest" and the satisfaction of other individual interests. This kind of "justice and interest" is to pursue the common profits of all people in the whole society, that is, on the basis of "private interests", to pursue the "public interests" of all people represented by "justice". This pursuit of social justice and benefit is the realistic embodiment of Mozi's value of justice and benefit.

3.3 Unity of justice and benefit: the rational transcendence of Mozi's moral concept of justice and benefit

Mozi's concept of justice and benefit thought that "justice, benefit also", with "benefit" instead of "justice" of the way of thinking, in essence broke through the Confucian concept of "small man to benefit". Confucianism upholds the Zhou rites, advocates the concept of "valuing justice over profit"[15], and opposes the pursuit of personal gain represented by the calculation of gain and loss with the attitude of "strictly dividing justice and profit". Confucianism equates "profit" with "self-interest" and "calculation of gain and loss" with moral decline, which is essentially a distrust of human rationality and thinks that rationality must be related to selfishness. Mozi, who was a technical official, not only recognized the great role of rational cognition in promoting social productivity, but also recognized the important role of rational cognition in personal growth and even value formation. From the perspective of Mozi's concept of justice and benefit, prosocial altruistic behavior can only really play a role if it is based on "benefit". That is to say, only by making others feel subjectively beneficial can they be considered to have done something "righteous" for them. In Mozi's view of justice and benefit, prosocial altruism should be based on sincere attention to the actual gain of the other party, which itself means that we need to observe and judge with rational logic and adjust our own behavior. This rational management of altruistic behavior also includes filial piety, loyalty and other behaviors, such as "filial piety, benefit relatives" and "loyalty, think profit but strong and low". These ethical behaviors in interpersonal relationships all take "benefiting each other" as the way to express their own emotions and identities, which reflects Mozi's attitude toward pro-social altruistic behavior in the concept of justice and benefit: It requires rational cognition to manage altruistic behavior, which not only requires respect for the real gain of the other party, but also requires oneself to exert cognitive level to actively adjust the behavior, so as to achieve the maximum benefit of altruistic behavior. The "universal love" world of social welfare can only be achieved through the "mutual benefit" between people, that is, the real benefit of each other. Of course, the idea of summarizing "justice" with "benefit" in Mozi's concept of justice and benefit has its limitations. The isomorphism of justice and benefit overemphasizes the tool value of "justice". However, "justice" is not contained in "profit", it should have its independence and guide "profit" with "justice", otherwise "justice" is easily classified as a tool of "pursuing profit", which is the limitation of Mozi's thought of justice and benefit. At the same time, in the concrete moral practice, "benefit" and "justice" are consistent in connotation, showing the characteristics of "justice and benefit unity". As Mo-Tzu said, "He who loves, will love; Those who benefit others will benefit them "[16]. Mozi's concept of justice and benefit believes that the interests of others are consistent with the interests of individuals, individuals will be loved by others and profit from it in the process of loving and benefiting others, and "benefit" is the expression of "justice", which cannot be transformed into "benefit" is a false "justice". In the course of his ideological and moral practice, Mozi achieved the unity of "righteousness" and "benefit" through rational transcendence.

4. The enlightenment of Mozi's "Concept of justice and benefit" to contemporary moral education

The discussion of the concept of justice and benefit is a comprehensive discussion of values, morality and even economic ethics. In the contemporary society, the discussion of the concept of

justice and interests includes not only the persistence of social public interests, ideals and beliefs, but also the respect and protection of the legitimate interests of citizens in the society. The in-depth discussion of the concept of justice and benefit is not only the inevitable pursuit of moral education theory exploration, but also the first guidance of moral education practice. Taking into account justice and interests is not only the balance between ideal and reality, but also the ideal dominates reality and the reality guides the road to the ideal. In our traditional thought of justice and benefit, Mozi's concept of justice and benefit has a unique characteristic of unity of justice and benefit. In Mozi's concept of justice and benefit, "justice" is taken as the main program goal of Mozi's whole thought, and "benefit" is taken as the way and criterion of achieving "justice".

4.1 Moral education principle enlightenment of Mozi's concept of justice and benefit

4.1.1 Rational value

Mozi's concept of justice and benefit has high rational value. Compared with objective idealism of Confucianism and dialectical idealism of Taoism, Mozi's thought shows its unique materialistic rational value in epistemology. For example, Mo-Tzu's thought emphasizes the materialist epistemological view of "naming the real" [17] and holds that the existence of "concept", that is, "name", is the real reflection of objective existence. Mozi's thought pointed out that "tracing the nature of all things and seeking the ratio of the words of all people", which demanded to explore the nature through the objective reality observation and objective description analysis, and at the same time to widely search the opinions of different schools of thought. The reason why Mozi's concept of the unity of justice and benefit can be established is based on the highly recognized pursuit of rational value. Moral pursuit, the establishment of "righteousness" on the "benefit" of the controlling value of all these need to be built on the control of personal thoughts and propositions, so that the cultivation and cultivation of morality can be effectively grown in the body of the educated, so that the word morality will not become a frivolous water without a source, a tree without roots. "Profit, and happiness; For, poor knowledge and county in desire also "[18]. Mozi's concept of justice and benefit does not advocate suppressing desire, but only advocates guiding desire, taking desire as the motive force, obtaining greater "benefit" through constantly improving the understanding level of objective reality, and realizing the objective value of "justice" through obtaining the expression of "benefit". The rational value of Mozi's concept of justice and benefit provides the theoretical support and path reference of traditional culture for the application of modern correct concept of justice and benefit in moral education practice, which has high moral education value.

4.1.2 Subject value

Mozi's concept of justice and benefit embodies the high respect and advocacy of the subject value. Unlike Confucianism, which hoped that the father and son should return to their respective positions and maintain the stability of the feudal hierarchy, Mozi's thought itself stood on the position of the peasant class and advocated class mobility, hoping that all people could exert their main value on the basis of independent thinking and take the initiative to grasp their personal fate on the basis of individual active labor and independent will.

The "benefit" advocated by Mozi in his view of justice and benefit is undoubtedly public benefit rather than personal gain. However, whether advocating moral justice or material justice, it needs to be framed on the basis of complex actual behavior of the subject. Mozi's concept of justice and benefit not only attaches importance to "justice" and "profit", but also recognizes and attaches importance to "public interest" and "private interest", and recognizes and attaches importance to the main value of ordinary people. Mozi thought that "the words of those who hold orders do not listen to them and do not act on them." If you don't listen to the treatment, then the criminal administration is in chaos; If you do not engage in it, you will not use your money enough "[19]. From the Angle of consequentialism, the author refutes "destiny" and believes that believing in the existence of "destiny" will lead to confusion of government order and insufficient use of money. At

the same time pointed out, "strong will rule, not strong will chaos; Strong Bing, not strong will be dangerous..... Strong will be rich, not strong will be poor; If you are strong, you will get warm; if you are not strong, you will get cold." That is, whether it is a gentleman, a prince, a doctor, a farmer or a woman, they can live hard and work hard, they can benefit, the prince strives to govern the country, they will be able to achieve prosperity and peace, farmers and women work hard, they will be able to get rich and warm. In Mozi's thought of righteousness and benefit, people's real happy life is the common direction of justice and benefit. The "happiness" of Mozi's concept of justice and benefit is the positive attitude towards "benefit". Mozi's goal of social happiness of "universal love and non-aggression" is to establish an ideal society full of equal love, which contains the fine tradition of sacrificing one's life for justice, the strong desire of the common people to protect their private rights, improve their social status, and oppose war, and strongly criticizes the Confucian theory of maintaining the interests of clans and nobles with a harmonious attitude [20]. "Profit, gain and happiness", Mozi Yili thought that the ultimate point of "justice" must be whether the people can actually gain benefits, and obtain "the truth of the eyes and ears of the people", that is, the real sense of profit and happiness passed on by the people. Mozi's concept of justice and benefit holds that whether it is hunger and cold for basic survival, honor and shame for development, or security and chaos at the national level, everything depends on everyone's efforts, rather than "fate". Mozi's concept of justice and benefit calls for people's subjective consciousness, and combines with the concept of "strength" to conclude that through people's subjective initiative and the pursuit of objective material wealth and system stability, we can overcome the so-called "destiny" and grasp our own happy life. Mozi's concept of justice and benefit has high moral value for its concern about the value of individual subject. The actual effect of moral education ultimately depends on the real sense of gain of the educated. To pay attention to the development of individual's subject value, to mobilize individual's sense of subject value, to carry out moral education practice with the attitude of unity of justice and benefit, is a deep concern to the effect of moral education. Therefore, the subject value thought contained in Mozi's concept of justice and benefit has practical moral value for moral education practice.

4.1.3 Practical value

Mozi's concept of justice and benefit contains profound practical value. Compared with Mozi's thought, both Zhou Li, Confucianism and Taoism pay more attention to the metaphysical value of "righteousness" and despise the physical value of "profit". Mozi's concept of justice and benefit comes from the accumulation and summary of the experience gained by the working people in the concrete practice, and has a very distinctive practical value. The practical value contained in Mozi's concept of justice and benefit is firstly reflected in the fact that the content concerned is closely related to the concrete living practice. Mohism's moral education thought attaches great importance to people's real living conditions. The moral education theory proposed by Mohism is summarized and put forward to a large extent under the premise of the social goal of ensuring people's survival from cold and hunger and living a stable and safe life. Therefore, it has the pragmatic value of paying attention to people's actual life in the goal. In addition, pragmatism is also reflected in the pursuit of individual value, Mohist moral education thought hopes that everyone, regardless of blood, ideological state, can have their own labor value. Mohist moral education thought attached great importance to the expression of practical value of each individual to social relations, and named "benefit" for this purpose, and even elevated the status of "benefit" to the level of "righteousness". Finally, pragmatic values are also expressed in the demand for labor ethics, that is, to produce labor products that are truly beneficial to the people, and to oppose the production of labor products that unilaterally pursue exquisite skills, please the aristocracy, and act on war and destroy peace.

4.2 The moral education path of Mozi's "concept of justice and benefit" thought

Marx pointed out that the analysis of the real nature of man needs to put man in the objective flow of concrete social relations, "the essence of man is not the inherent abstract of a single person, in its reality, it is the sum of all social relations." [21] Mozi's concept of justice and benefit is based on the observation of the objective reality of society, and requires that moral education has a practical effect on society, which is a high unity of idealism and realism. The contemporary society demands not only to spread ideals and beliefs to students through moral education, but also to transform students' moral cognition into conscious moral behavior through moral education. Mozi's concept of justice and benefit has high reference value for contemporary moral education.

4.2.1 Carry out the noble thought and emphasize the education of ideals and beliefs

Ideals and beliefs are the spiritual pillar and motivation of life and the embodiment of world outlook, life outlook and values. Ideals and beliefs education is undoubtedly an important part of moral education. Mozi attaches great importance to the spirit of noble righteousness in the concept of justice and benefit, which can be transformed into the traditional culture of contemporary ideal and belief education spirit. First of all, Mozi's concept of justice and benefit has a high degree of subjectivity, which can be transformed into a positive understanding of individual subjectivity in ideal and belief education. For example, Mozi thought opposed to Confucianism, "A gentleman is like a bell, when struck, he will ring, but when struck, he will not ring" [22] The conservative and reserved, and advocated that "things are loyal, things are filial, good things are beautiful, and have been reprov'd" [23] The initiative of... Mozi's concept of justice and benefit encourages people to actively exert their abilities and wisdom, and to have a proactive and practical spirit. In addition, Mozi's concept of justice and benefit also emphasizes the courage and perseverance of individuals with independent thinking spirit and adversity in the social environment. "Today, I do not do justice, and I suffer alone to do justice" [24] One sentence shows that in the context of the few righteous people in the society as a whole, do not go with the flow, but firmly hold ideals and beliefs in your heart, rise against adversity, and safeguard the justice of the world.

The correct concept of justice and benefit is a scientific generalization and comprehensive exposition of Marxist and socialist concept of justice and benefit on the basis of the comprehensive summary and sublation of the excellent ethical values of the Chinese nation. [25] In the word "both justice and benefit", "double" represents the dynamic balance between "justice" and "benefit". On the one hand, it affirms the rationality of people's pursuit of proper material acquisition; on the other hand, it emphasizes the guiding and regulating role of ideal morality in the process of pursuing material benefits. At the same time, it also puts forward the dialectical unity relationship between public interest and individual interest, material demand and spiritual demand, utility and aspiration motivation. "Taking into account justice and interest" does not mean that "justice" and "interest" are simple and equally important relations, but the consideration and coordination of interest relations under the premise that the overall interests of the people of the country are the first. Mozi's moral education gives rise to his understanding of morality in the concrete practice of "engaging", and forms a unique value demonstration of the unity of righteousness and benefit. "Righteousness, profit." Scholars believe that Mozi's orientation of "justice and benefit relationship" is not a simple "unity of justice and benefit" or "honor and honor and benefit", but a "unity of justice and benefit", and the former is compatible with the latter. That is, "righteousness" is "the interests of the world", "righteousness" is the people who seek "interests" for the world, and the guiding principle and ultimate goal of their behavior is "to promote the interests of the world and eliminate the harm of the world" [26]. Mozi's view of the unity of righteousness and benefit is precisely the goal of struggle and the highest moral code pointed out by Mozi from the standpoint of the common people in the face of the chaotic situation, which is the inevitable way to establish an ideal society of "loving each other and benefiting each other" [27]. Learning the thought of "justice and benefit" in the new era can draw on the essence of Mozi's thought of unity of justice and benefit, insisting on

the thought of your righteousness is the education of consolidating ideals and beliefs in the new era, emphasizing "people's interests" and "public interests", achieving the goal of justice with the ideological spirit of "prosperity of the world", and achieving the ideological pursuit of "justice and benefit".

4.2.2 Achieve practical requirements and attach importance to moral education

Mozi's concept of justice and benefit is very practical and contains abundant original methods of moral education, which is an important method resource in traditional moral education in our country. Mozi's concept of justice and benefit, with its unique characteristics of starting from objective practice, has formed a moral education practice ascending path with cognitive recognition, emotional experience and practical understanding as the system in the course of practice. At the same time, attention should be paid to the transformation process from knowledge to practice and the subjective experience of the educated; At the same time, the important influence of objective environment is emphasized. To study and sort out the original educational methods of Mozi's moral education thoughts is helpful to enrich the methods of moral education in colleges and universities.

Respect the moral feelings of the educatees. The practicability of Mozi's Yili thought is manifested in the concrete moral education practice as the emphasis on the concrete and real sense of acquisition of the educated. Attaching importance to students' actual acquisition in moral education means attaching importance to the objective unity of the process and result of moral education activities. In the practice activities of moral education, the educatees' subjective sense of acquisition is not only the positive perceptual experience of the practical activities of moral education, but also the rational cognition of the practical activities of moral education, which internalizes the objective cognitive object into an important embodiment of the rational thinking process. "Getting" is the basis of "feeling", the basic dimension of moral education practice, and the key to it. The practical nature of Mozi's concept of justice and benefit emphasizes whether the educated can have actual gains in moral education activities, such as "love the son with happiness, and love the son for the son's desire; Taking pleasure is for the benefit of the son, and pursuing it for the son is not for the benefit of the son." [28] That is to say, in the Confucian "rites and music" education, parents seek an educational environment influenced by rites and music for their children, but their children do not actually get anything from the "rites and music", so this cannot be regarded as an effective expression of love for their children. At the same time, the understanding of students' actual gain in Mozi's concept of justice and benefit is also reflected in the perspective of the educatee. Moral education activities are the grasp of the educatee's "seeking" on the basis of "benefit". The word "seeking" is a positive understanding of the subjective initiative of the educated. In other words, it requires educators to mobilize the enthusiasm of the educatees, let the educatees fully realize the benefits of moral education practice, and cause the educatees to take the initiative in their own moral education, which can also be regarded as the initiative of constructing the educatees' self-education. Mozi's moral education thought believes that the effectiveness of Confucian rites and music education must be built on the basis of actual profits for the educatees. If the educatees can't really feel "benefits", then they can't achieve the action of "seeking". Contemporary moral education practice can fully absorb Mozi's moral education thought that moral education practice will make the educatees benefit. In fact, the so-called "benefit" in moral education practice is the sense of gain itself, that is, moral education practice must achieve the unity of process and result, so that the educatees can have a real sense of benefit. And then to stimulate the education of their own curiosity. To adhere to the correct concept of justice and benefit education, we need to combine the real demands of the educated, pay attention to the actual feelings of the educated, so that the theory of moral education is not only recognized and understood by people, but also internalized in the mind, externalized in practice, and effectively obtained by the educated.

4.2.3 Take people as the principle and follow the demands of moral education times

Taking people as the center is undoubtedly the demand of The Times of contemporary moral education, and it is an extremely important part of moral education practice. Mozi's concept of justice and benefit also has the characteristics of starting from the people's will and ultimately pursuing to the people's sense of gain. Mozi's concept of justice and benefits attaches importance to "people's benefits", expressed in modern political language, and Mozi's real political proposition is that "the Prince of Tianzi should always represent the highest interests of the people" [29]. Under the influence of this kind of thinking, Chinese people have always had a bottom-up people-oriented attitude, that is, there is a "heavenly way" above the monarchical power, and the so-called heavenly way is essentially the people's livelihood demands. For this reason, rulers who violate public opinion and oppress the people in successive dynasties often face struggles from the people. This bottom-up supervision and balance of monarchical power in the name of "heavenly way" (people's heart) is from the far-reaching influence of Mozi's concept of justice and benefit. "Benefit to people" is the fundamental goal of Mozi's pursuit of "justice" in his view of justice and benefit. Limited by The Times, Mozi's concept of justice and benefit could not really reach the theoretical height of "people-centered" at that time, but it had already begun to take the rudimentary form of people-oriented spirit. To study and excavate the people-oriented spirit in Mozi's concept of justice and benefits, and to combine the thought of "benefiting people" with the spirit of The Times to transform modernity, is the nourishment and nurturing of the spirit of The Times by our excellent traditional thought, which is not only the due meaning of theoretical research, but also in line with the call and appeal of the contemporary spirit of The Times.

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