

The Content Characteristics and Realistic Enlightenment of Mohist Environmental Ethics Thought in Pre-Qin Dynasty

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Abstract: Mozi is an outstanding thinker in ancient China. His environmental ethics thought of Mohism has a far-reaching impact on future generations and is regarded as one of the most important ecological thoughts in ancient China. Today, with the worsening environmental pollution problem, the survival and development of mankind are threatened. At this time, it is of great significance and value to solve the ecological and environmental problems by strengthening the research and analysis of Mohist environmental ethics. Based on this, this paper makes an in-depth analysis of the content and characteristics of Mohist environmental ethics in the pre-Qin period, and explores the practical enlightenment of Mohist environmental ethics, hoping to play a supplementary and enriching role in the relevant fields of research.

1. Introduction

There is an inseparable relationship between human survival and development and ecological environment. A good ecological environment can provide abundant material basis for human survival. At different stages of human history, many great ideological theories have been born, explaining the causal relationship between man and nature, and interpreting the importance of ecological environment protection from various aspects. As early as in the Spring and Autumn Period and the Warring States Period, Mozi, a great thinker, put forward the idea of environmental ethics. The content of this thought still has a very important enlightenment for today's ecological environment governance.

2. Philosophical Foundation of Mohist Environmental Ethics

2.1 Unification of Righteousness and Benefit

During the Spring and Autumn Period and the Warring States Period, hundreds of schools of thought contended and various theories emerged one after another, which had a great impact on the rulers of all countries. Among them, benefit and righteousness have become one of the important topics discussed by various schools. Confucianism, represented by Confucius, holds that benevolence is the essence of righteousness. "A gentleman means righteousness, and a villain means profit." That is to say, the reason why a gentleman becomes a gentleman is that he understands benevolence and righteousness. And the reason why the kid is called a villain is that the villain only values profit. In Confucius' academic thought, "righteousness" is the premise of "benefit", and the status of "righteousness" is far higher than "benefit". Although Confucius did not deny the importance of "benefit" and the practical significance and value of "benefit", meaning always overrides "benefit".

The viewpoint of "unity of righteousness and benefit" fully reflects Mozi's views on the relationship between ecology and human beings. Mozi believed that in order to benefit oneself and others, and to gain their own interests, first of all, the world must be realized, so that the interests of individuals can be guaranteed. However, people should maintain a certain balance when they plunder

and occupy the ecological environment, so as to avoid the punishment of heaven.

2.2 Human-nature relationship

Human-nature relationship is an important philosophical basis in Mohist environmental ethics. As a thinker and educator, Mozi has his own profound understanding of "man" and "heaven". Mozi redefined the relationship between heaven and man in his theory of astronomy. He believed that "heaven" had will. In the ancient traditional thought, heaven has been given different understanding and meaning, and even thought that "heaven" can be divided into "Emperor Heaven", "Haotian", "Star Heaven", "Heaven" and "Heaven", among which there are many speculations and superstitions of the ancients. In Mozi's philosophical thought, "heaven" has personality attribute, and "heaven" has the feeling of fraternity.

For human beings, Mozi's philosophy divides human beings into "the Son of Heaven" and "human beings". In traditional ideas, the Son of Heaven is regarded as the son of "Heaven", that is, the agent of "Heaven", and has supreme rights. However, Mozi raised the status of "heaven" to the highest level in his ideological point of view, believing that "heaven" is lofty, that "heaven" has the ability to punish and care for all things in the world, and has the right to supervise the Son of Heaven. Although on the surface, Mozi also affirmed the noble status of the Son of Heaven, but through the "Heaven" to belittle the status of the Son of Heaven, that the Son of Heaven is also human. Mozi advocated that "kindness and righteousness" should be emphasized both by the Son of Heaven and ordinary people. As the emperor of noble status, we should conduct benevolent government, so that we can be affirmed and appreciated by "Heaven", and give rewards to ensure the stability of the country. Otherwise, it will be punished by God, so that the country will die. As ordinary people, they should do more good deeds, so that they can get the "heaven" care and enjoy a good life.

2.3 Speech must stand firm

"Mozi Fei Ming" said: "Words must stand up. It is impossible to say what is right and what is wrong, for example, if you are lucky, and if you stand up all the time, you will know what is wrong and what is wrong. So there must be three Tables." What is three Tables? Zi Mozi said, "Those who have the origin, those who have the origin, those who are useful. Where is it supposed to be? What originated from the Saint King of the ancients? Where did it come from? What's the use of looking at the truth of the people's eyes and ears? We should regard the criminal administration as the benefit of the people of the country. This so-called statement has three forms."

Mozi's philosophical view of "words must stand up to etiquette" embodies the comprehensiveness of his theoretical thought, which emphasizes experience and practice, to a large extent, demonstrates Mozi's idealism. At the same time, Mozi's philosophical point of view also maintains a high similarity with contemporary environmental ethics and has a high research value.

3. Contents and Characteristics of Mohist Environmental Theory

3.1 Contents of Mohist Environmental Ethics

3.1.1 Mutual love and mutual benefit

Mutual love and mutual benefit is one of the important points of Mohist environmental ethics. In Mohist thought, "love" and "benefit" do not exist in isolation, but are mutually dependent and mutually reinforcing. The acquisition of interests does not depend entirely on barbaric war, but can be achieved in harmony. Just like the unity of righteousness and benefit, a lover can ultimately achieve the result of benefiting others.

Mohist school holds that mutual love and mutual benefit should be maintained between people, countries and between people and nature. In essence, Mohism's proposition of "both love and non-attack" not only refers to war, but also to a harmonious coexistence relationship. Mohist ethical thought embodies a profound philosophical wisdom, which is also the main difference between

Mohist ethical thought and other contemporary ethical thoughts. Mutual love and mutual benefit in Mohist environmental ethics goes beyond the discussion of the relationship between man and man in the same time and space, and pays more attention to the relationship between man and nature. In Mohist thought, "love" emphasizes the balanced relationship, that is, the mutual state of self-interest and self-interest. Specifically, in the process of dealing with the relationship between man and nature, we should maintain a certain balance between human interests and ecology, show a certain degree of care for nature, and naturally provide the guarantee and basis for human survival. Maintaining stability and harmony between the two sides is the key to human reproduction and survival.

3.1.2 Harmony and Anti-War

During the Spring and Autumn Period and the Warring States Period, the wars and disputes between the princes and states prolonged day by day. The spread of the wars caused a large number of human deaths, and also caused tremendous damage to the natural environment. At the same time, most thinkers and schools focused their research on the relationship between people, advocating the harmony of the relationship between the monarch and the people, while ignoring the reflection on the war and the concern for the environment. The Mohist school regards anti-war as an important ideological proposition, emphasizing "both love and non-attack", gaining "benefit" by "love" and maintaining a harmonious state.

In addition to reflecting on the results of the war, Mohism's anti-war thoughts are more reflected in his views on war defense. The "unity of righteousness and benefit" of Mohism emphasizes the coordination between "righteousness" and "benefit", and the war without "righteousness" is naturally resisted and opposed by Mohism. As for the war between big powers and small countries, Mohism opposed it with practical actions, actively supported the defense of small countries, and strengthened the resistance of small countries to war through diplomacy, mobilization and war preparation, so as to minimize the losses of small countries. Although Mohist thought was seldom recognized and accepted by the state in the Spring and Autumn Period and the Warring States Period, the height of Mohist ethical thought deserves the admiration and recognition of future generations.

3.2 Characteristics of Mohist Environmental Ethics

3.2.1 People-oriented

People-oriented is an important feature of Mohist environmental ethics. Combining Mozi's life experience, we can find that Mozi himself is a civilian class, and has a clearer understanding of the living situation of the civilian class. Therefore, Mozi's ideas are more people-oriented and emphasize the people-oriented principle.

Mohist school has repeatedly mentioned the people-oriented academic viewpoint in its ideological content. Its so-called unity of righteousness and benefit, it is believed that the Son of Heaven should implement benevolent government, care for and sympathize with the people, in order to obtain the recognition and gift of "Heaven". In his opinion, the Son of Heaven should pay attention to and listen to the opinions of his people in making decisions, pointing out that the decision of benefiting the people is effective and the decision of harming the people is unsuccessful. The characteristics of people-oriented thought make Mohist thought recognized and accepted by the civilian class, because people-oriented thought is conducive to the improvement of people's lives. However, because the people's ideological level is relatively low, they can not deeply and comprehensively understand the thought of "unity of righteousness and benefit". Their excessive concern for personal interests also makes Mohist thought unable to play an important role in this era.

3.2.2 Practical and Practical

Mohist environmental ethics also has practical characteristics. Confucianism pays attention to the dialogue with the upper rulers, that is, through the dialogue with the rulers about benevolence, righteousness and morality to achieve ideological persuasion. The essential difference between Mohist thought and Confucianism is that Mohist thought represents the thought of civilians at the

grass-roots level. It tries to maintain the harmony and stability of the country and even the whole world through its own theory. Mohist thought that the productivity at that time could not fully meet the material needs of all people, and years of war made a large number of people displaced and production stagnated. In the long run, national defeat will be the inevitable outcome. In this regard, Mohist thought emphasizes people-oriented, increase the development of productive forces, and avoid excessive consumption of resources, in order to achieve the accumulation of national wealth. For rulers, Mohism emphasizes thrift, including "saving burial" and "non-pleasure", that is, restraining individual greed, reducing the waste of financial and human resources, which is very important for the stability of the country.

Today, with the development of science and technology and the prosperity of social economy, the basic living security of residents has been largely satisfied. However, in the grim situation of ecological destruction and energy exhaustion, we should restrain the individual's behavior and put an end to waste and waste, so as to provide strong support for environmental protection and governance.

4. Realistic Enlightenment of Mohist Environmental Ethics

4.1 Enlightenment to social development and construction

4.1.1 People-oriented

Although Mohist environmental ethics has a history of several thousand years since its birth, it contains rich ideological content, and many places are worth learning and learning from today's society, which has a very far-reaching enlightenment for the prosperity of the country.

Compared with other contemporary ideas, Mohist environmental ethics focuses on the civilian class, and pays more attention to the people at the bottom of the larger population, which makes Mohist thought different from other classical theories. People-oriented is an important part of Mohist environmental ethics. It persuades rulers to regard the people as the foundation of the country, emphasizes the care and love for the people, and encourages the implementation of benevolent government to promote the prosperity and stability of the country. Today, the feudal dynasty has long been destroyed and the new China has been established for more than half a century. In the future, the national government should take "people-oriented" as its ideological guidance and scientifically formulate a people-oriented modern national development strategy in order to promote the stable development of the country and society.

4.1.2 Keep pace with the times

Mohist environmental ethics has distinct characteristics of the times, and its spirit of exploration, which is always at the forefront of the times, deserves contemporary people's understanding and learning in the future social development and construction. Mohist environmental ethics thought has a very unique vision and realm. It puts forward the relationship between ecological environment and human development, and carries out this thought all the time, and proves the correctness of the thought with practical action.

Mohist school advocates enlightenment and thrift, persuades the ruling class to maintain a thrifty attitude, and to put an end to extravagance and waste, so as to fully save resources and achieve the purpose of environmental protection. When material life was relatively scarce at that time, Mohist thought could put forward this view and theory, which was really valuable. In today's quality of life has been guaranteed, thrift is the key to social harmony and sustainable development. Mohist school advocates "both love and attack" and holds that aggression by big powers against small countries is "unjust" and will eventually lead to the destruction of resources and casualties of the people. In view of the expropriation of big powers, Mohist actively reduced losses to the lowest level by strengthening defense and seeking foreign aid, and practiced their own theoretical thinking, which is also very worthy of respect and learning.

4.2 Enlightenment to Eco-environmental Protection

4.2.1 Sustainable development

The greatest peculiarity of Mohist environmental ethics lies in its deep awareness that human material acquisition comes from the natural environment, and that natural materials are the basis of all human activities. It is also for this reason that Mohist theory reveals more gratitude to nature and believes that human beings should keep harmonious coexistence with nature.

In Mohist environmental ethics, the concept of sustainable development is elaborated accordingly, which has a certain reference significance for the implementation of national sustainable development strategy. For example, Mohist environmental ethics advocates enlightenment and thrift, requiring people to eliminate useless expenses to meet the basic consumption. In addition, in Mohist environmental ethics, there are many theories to persuade people to reduce the consumption of resources and environmental damage, in order to maintain the balance between ecology and human as far as possible.

4.2.2 Harmony between Man and Nature

Mohist thought put forward the concept of the unity of nature and man, believing that there is a close relationship between heaven, things and people, advocating the harmonious coexistence of heaven, things and people. From today's point of view, although the idea of the unity of nature and man is bound and restrained by feudal thought to a great extent, the harmonious coexistence between man and nature advocated by it should be objectively recognized and treated. Human activities can not endlessly demand resources from nature, which will not only affect the ability of ecological self-regulation, but also reduce the carrying capacity of nature, eventually leading to the formation of environmental crisis. In this regard, contemporary people should learn to control their own desires, develop the habit of saving, and maintain harmony with nature as far as possible, which is also the key to promote the harmonious development of society and nature.

5. Conclusion

As an important school of thought in ancient China, Mohist school has integrated rich ethical elements into its philosophy and special interpretation of ethical environment, which is of great significance to the development of modern society. In dealing with the modern environmental crisis, we should draw on the ideas of Mohist environmental ethics, including enlightenment and thrift, mutual benefit and love, harmony and anti-war, etc. The application of these ideas can not only inhibit human unreasonable behavior, but also play a very positive role in promoting China's international development and the implementation of sustainable development strategy.

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