

PHILOSOPHY AND PRACTICE OF MOZI'S EDUCATIONAL THOUGHT IN GLOBALIZATION

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Abstract

The article entitled "Philosophy and Practice of Mozi's Educational Thought in Globalization" has three objectives: 1) to study the meaning of equality in education 2) to study Mozi's Educational Thought 3) to promote philosophy and practice of Mozi for equality in education in globalization. According to the study, it was found that Mozi is one of China's greatest sages who can let us see the future of the world. Mozi values people education, livelihood, and advocate harmony. Mohism is an important part of China's excellent traditional culture and contains the great wisdom of the survival of the Chinese nation. Mozi's educational thought has influenced the development of the world. He is the initiator of "obligation, occupation, lifelong, innovation, science and technology. The most important has promoted equality and moral in education in China and for the world today. Although Mozi has been away from us for more than 2,400 years, his thoughts and contributions always be the education, work and life goal that all countries in the world have been striving for. His disciples are righteous, virtuous, knowledgeable, and wise. They were great successful role models in Chinese history. Therefore, Mozi's educational thought is the great philosophy and practice that should be promoted for equality in education in globalization.

Keywords: Livelihood, Righteous, Virtuous, Globalization, Equality in Education, Mozi's Educational Thought

INTRODUCTION

Mozi (Master Mo, whose welcomed real name was Mo Di) was the one who lived all along in the year five hundred BCE. Mozi was the first man to offer a powerful intellectual challenge to Confucianism. His supporters enhanced a very disciplined band of men dedicated to sure, extreme principles of governmental and ethical operation. They were extremely powerful throughout the Warring States period, but the school died out in the decades following the Qin defeat in 221 [1]. We have little experience with most non-Confucian classical contemplation. He took Confucianism in his rhythmically momentary way and accordingly understood Confucian education, but he still emphasized sensible events and ethico- sanctification against Confucianism that emphasized burdensome rituals and harshly strict ethico-governmental education. As a result, Mozi's educational hope and law aim at befriending the informed, evolving ethics, enhancing whole love, sharing profit, fair lawfulness, sensible and practical adjustment, military hypothesis and request, sanctification, much better and equal living surroundings, governmental unity, construction of a clearly socio-governmental whole [2,3]. We will all have to deal with this unspecified area, and we are likely to argue that concurrence is the sole reason why similarity is unavoidable. There can be no progress, growth, or improvement if there is no instruction. In today's world, there is likely to be a lot of awakened awareness to issues such as bias, segregation, and difference, allowing a better understanding of the significance of education things to prevent these biases from happening in the first place, the beginning of all. Mozi sees the well-informed as not only a good United Nations agency with an extensive dossier and accompanying information, but also as a thriving and righteous United Nations instrumentality. Books 1 and 2 [4,5] describe moral education training in befriending which the United Nations institutionalizes as being virtuous and fair. Mohist reflective structure and allure academic knowledge aim at advancing the manlike soul of worldwide love, justice, fairness, and mutual profit, building a planet of public and ethnic unity, and earning an



upgraded and equal living environment. It is not likely for Mohist faculty to organize the institute and educate like the Confucians. Mozi borders the world with all welcome history, and he leads all welcome believers in lobbying for it. It is not attainable for Mohist faculty to have constant interaction in educational exercises. Its education is adjustable and proper, and its instruction is growth. The importance of education is to seek and accept delivery of something by accomplishing it. The instruction of Mohist followers should even be achieved within the course of following Mohist standards and gossiping about morality. The Mohists were organized into close-knit paramilitary bands during the Warring States period. They were particularly prepared for what we concede is a possibility and call watchful fighting. One of the major principles of Mohism was that offensive campaigning was evil and the cause of most of the agonies of the moment of truth. Mohists were legendary for matching their conduct to their ideas, and Mohist groups created courses of racing from one extent of China to another, contributing their duties to sultans whose states were under attack. Rulers, who traditionally welcome Mohists into their service, train bureaucracy in architectural devices designed to repel attacks on confinement ports and strongholds.

2. MOZI'S EDUCATIONAL THOUGHT

Mozi's educational thought and principle overall appears in welcome Canon: Befriending the Learned (Book one, Chapter 1), instruction (Book individual, Ch. 2), Exaltation of the Virtuous (Book 2), Identification accompanying the Superior (Book 3), Universal Love (Book 4), Condemnation of Offensive War (Book 5), Economy of Expenditures (Book half-twelve, Ch. 1), Simplicity in Funerals (Book half-twelve, Ch. 3), can of Heaven (Book 7), clear Ghosts (Book 8), Condemnation of Music (Book 8), Anti-Fatalism (Book 9), Anti-Confucianism (Book 9), Canon (Book 10), Major & Minor Illustrations (Universal Love, Book 11), Dialogues (Disciple Gengzhu, Book 11; Esteem for ethics, Book 12; Gong Meng, Book 12; Lu's Question, Book 13; Gong Shu, Book 13), and accordingly the defense of a metropolis (Book fourteen, Book 15). "The kind guy planning for someone the globe is in this manner. If the realm is weak, he attempts to embellish it; if people as political whole are few, he attempts to increase their number; if common people is in disorder, he attempts to set ruling class orderly. When he is in these positions, skilled are actually cases when welcome substance is lacking, welcome resources drained, or welcome information wanting, and before he admits defeat. In no case would he dare spare some exertion, hide some scheme, or suppress some benefit outside ensuing ruling class for someone the planet." (Book 25)

"The task of the kind is plainly to intently seek to advance the benefit of the planet and remove harm to the experience and to take this as a model during the whole of the world. Does it benefit people? Then do it. Does it not benefit people? Then stop." (Book 32)

2.1 Moral Educational 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

2.2 Moral Educational 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 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. 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. Concurrently Love and Non-attack, Mozi clearly put forward the idea of opposing the war of aggression.

2.3 Mozi's thought and social development of China

Mohism's most distinctive doctrine is impartial care, within which four conceptions of equality are embedded. These are the moral equality of human beings, equality of reciprocity, corrective equality, and political equality [6]. In practice, Mohists are as much in favor of a hierarchical order as Confucians. China is developing along with the rapid economic and social development, during which the following problems have arisen. Firstly, the concept of social development at grass-roots level needs to be changed. Under the ideological guidance of taking economic development as the central task since the reform and opening-up, China has made tremendous achievements in its economy but also neglected other aspects of development. For instance, the idea of give priority to efficiency with due consideration to fairness is not favorable for the harmonious and orderly development of the society. Fairness and justice are a must to build a harmonious and orderly society, and the first step is to change the concept of governance, cultivate the modern service idea and establish a system to protect the fairness and justice. The reinforce mobility injured governance plan, raised representative claims for benefit allocation, fairness and lawfulness and shapely socializing for professional or personal gain ideas channels have necessitated a deep correct on the existent form of friendly governance at important level. The public duties of public government at grass-roots level need expected civilized. The growths of two together frugality and society and breach of labor have influenced to the civilized classification of social benefits, accordingly causing success the demands for difference and condition. Since the related government plans destitute existed rationalized, the building of ordinary people ability crews for friendly governance has delayed behind the pace of business-related and friendly happening.

3. EQUALITY IN EDUCATION

3.1 Equality in Education and it essential

Equality is not continually so simple. Some can adopt, e.g., that instructional equality is as plain as providing minors accompanying the unchanging resources. In reality, still, skills a lot more to it than this. We will check what governments are achievement to obtain this goal. And what conduct they are communicable to advance the cause of egalitarianism? Education is important because it is a finish and process for gain. With knowledge and numeracy comes assurance, accompanying which comes self-esteem. And by bearing self-esteem, we can respect possible choice, their



accomplishments, and their civilizations. Education is the fundamental finish for obtaining public, economic, and civil liberties, entity that all institutions strive to attain. Equality is not enduringly accordingly smooth. Some could adopt, as an model, that teaching balance is as easy as providing students accompanying an equivalent possessions. In reality, nevertheless skilled is heaps a lot of thereto than this. We are made use of check what governments do to accomplish this aim. What conduct they're taking to advance the reason for balance? Education is critical on account of it's a toolkit for accomplishment. With accomplishment and gain comes assurance, accompanying that comes excellence and by having excellence we will respect possible choice, their achievements, and their sophistications. Education is that the elementary finish for realizing universal, financial, and civil liberties one element that all organizations attempt to accomplish.

3.1.1 Equality in education outcomes

An study of in what way or manner the knowledge consequences were distributed during the whole of instruction whole supplies valuable policy judgments for shareholders concerned in instruction. Equality in learning effects maybe implicit as the distinctness betwixt high- and depressed-operating pupils. It can likewise be understood to mean that all undergraduates act at a measure level of ability. The difference between the depressed- and extreme-operating students labels the conduct hurt of reduced-performing undergraduates relating to their extreme-operating peers. By contrast, the certain proportion of scholars the one fall beneath a standard level of performance can signal those graduates the one destitute collected the fundamental knowledge or learnt the elementary abilities that will allow them to progress further in instruction and further. Both these relative and categorical measures of similarity in learning effects.

3.1.2 Equality in the distribution of educational resources

A potential source of inequities in learning opportunities lies in the distribution of resources across students and schools or universities. In a school system characterized by an equitable distribution of educational resources, the quality or quantity of school resources would not be related to a school's average socio- economic background as all schools would benefit from similar resources. Therefore, if there is a positive relationship between the socio-economic background of schools and the quantity or quality of resources, more advantaged schools benefit from more or better resources. A negative relationship implies that more or better resources are devoted to disadvantaged schools. No relationship implies that resources are distributed similarly among schools attended by socio-economically advantaged and disadvantaged students.

3.1.3 Equality in learning regardless of student background

In a system characterized by an equitable distribution of educational opportunities, students' performance is independent of their background. This includes several dimensions, such as the socio-economic status of the students' family, their family structure and the geographic location of the school. In this system, the relationship between academic achievement and student background is weak as all students enjoy the same opportunities to achieve their potential and their outcomes represent their efforts, abilities and ambitions fairly. In contrast, in a system characterized by a strong relationship between background and performance, some students, characterized by their socio-economic disadvantage, their family structure or the school location, are less likely to fulfil their academic potential because they do not enjoy the same opportunities.

3.2 What is inequality in Education?

Educational inequality is a big global crisis [7,8]. It has acted a function in business- related questions, amplified the governmental stalemate, infuriate the tangible impasse, and threatens to diminish the civil rights impasse. If similarity in instruction is not addressed straightforwardly, these changes will only expand cause prejudice in education is too about race and grammatical rules applying to nouns that connote sex or animateness. Those the one are less exempt are convicted to want and unemployment by way of a lack of character instructional possessions. Without balance in education, public have less information of the planet about bureaucracy or the issues facing their societies. They are less inclined vote or to watch government. This leaves bureaucracy vulnerable to guidance by those the one show narrow interests and advance fear, animosity, and violence. The result is an deterioration of representative principles and an increase



in absolutism. Without discipline, human rights abuses will persist on account of a lack of permissible likeness with those with no or reduced instruction levels. Poverty, inaction, felonies, and well-being issues: A lack of education and abilities forces toddlers into want cause they cannot receive jobs or start a trade. It still leaves bureaucracy outside hope and is individual of the reasons for unemployment, lower longevity, hunger, a greater chance of incessant afflictions, and breach rates. The most significant issue is that ignorance reduces the freedom for population to have a appropriate growth. Limited options increase the breach of public classes, lower climbing in status, and defeat the strength to build networks and social contacts. Students in weak nations further give plenty time occupied to support their kins alternatively putting on their school work. These determinants also decay the childhood of coming production. Inequality in instruction can still lead to raised intensity, segregation, grammatical rules applying to nouns that connote sex or animateness bias, and overenthusiasm, which causes further business-related and representative challenges. Inequality causes a lack of knowledge and connected to the internet instructional resources, lower agreement of deterrent measures, and unaffordable vaccines, for instance. According to the United Nations, "Before the coronavirus change, projections presented that more than 200 heap juveniles hopeful from school, and only 60 portion of young community would be determining above subordinate instruction in 2030 [9,10]. Equality in education is therefore essential for addressing international issues including economic inequality, climate change, social deprivation, and access to healthcare. Many children in poor regions are deprived of education which is the only way out of poverty time. Even today, diligence, consumption, and burial are still advocated by us. 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 chapters "Concurrently Love" and "Non-attack", Mozi clearly put forward the idea of opposing the war of aggression.

3.3 Human Rights Law and Equality of Opportunity in Education

Education is both a human right in itself and an indispensable means of realizing other human rights. As proclaimed in article 26 of the Universal Declaration of Human Rights, the right to education is an inalienable human right of every child, boys and girls alike [11,12]. UNESCO's Convention against discrimination in education (1960) is the first instrument which provides for the right to education comprehensively. It establishes the fundamental principles of universal access to education and ensuring equality of educational opportunities. The Convention reflects UNESCO's mission of instituting collaboration among nations to "advance the ideal of equality of educational opportunities without regard to race, sex or any distinctions, economic or social." The Constitution of UNESCO expresses the belief of its founders in "full and equal opportunities for education for all." Under Article 4 of the Convention, the States Parties to this Convention undertake to formulate, develop and apply a national policy which, by methods appropriate to the circumstances and to national usage, will tend to promote equality of opportunity and of treatment in the matter of education.

4. MOZI AND THE CONTRIBUTION OF SCIENCE AND TECHNOLOGY

4.1 Mozi's Scientific Theory

Mozi is ultimate first and most greater physicists in traditional China. He lives well great booms in mathematics, processes, understanding, the science of applying power to utilize and educating, etc. In environments of tangible science, law and rationality, Mohism had surpassed Confucianism. In the noble theoretical makeup of Mohist theory, skillful are raised instructional moral beliefs that are similarly Mozi's life and intimate ethics. Mohist assumption attempts to describe an elementary and sure relation middle from two points the unchanged sciences and the intimate sciences. Unlike the managers of the additional Hundred Schools of Thought, Mozi was a physicist and he conceived adoration accomplishments in reflex sciences hindering that arithmetic, physics, and idea. He was



more individual of the pioneers outdated Chinese action. The famous educator of Chinese understanding Yang Xiangkui 楊向奎 (1910-2000) earlier encased Mozi's offerings, "Mozi's attainments in tangible skill are no inferior to the traditional Greek chemists and theorists they survive even be deliberate outside limits aristocracy. His triumphs alone are equivalent to that of all of Greece." Although earlier a testimony maybe captured as overstatement, it displays the legendary position of Mozi in the record outdated Chinese wisdom and science. Since the 1980s, the resurrection of settled instruction has improve main to China's educational tumor and theorist have captured to the study of Mohism accompanying revived excitement. While advancing the integrities of Confucianism, an increasing number of investigators are sinuous their concern to the study of Mohist belief and a thousand ending established carcass of instruction, former impossible chronicles has existed revived. Just as in the case of Confucianism, the beautiful shift and artistic development of Mohist opinion has reinforce an main issue for the rebirth of settled culture. There are diversity of Mozi studies in existent Chinese academic realm. They are surpassed by two aims. One search out focus the new benefit of Mohist sophistication, the additional search out carry out an epistemological understanding of Mohist belief. Lee Hsien-Chung 李賢中 redistributed the traditional insight of Mohism in day of reckoning of new issues to some extent modern provincial questions, knowledge unity and real information, while advancing the merger of skills, commerce and material erudition. Qin Yanshi 秦彥士 famous the propositions on war and harmony possessed by Mozi and Immanuel Kant to address society of the crises of beliefs as upright and racial conflicts touch harsh currently. Generally speaking, Mohism is saw as useful, while Confucianism is opposite to moral standard. Fang Xudong 方旭東 mentions that in spite of Confucianism is not practical precluding Mohism is, two together Confucianism and Mohism maybe evident expected consequentialist as they two together take results as the operation for deciding the moral benefit of conduct. Through an interpretation of the classic texts of Confucius and Mencius, me began the singular end that the correspondences middle from two points Confucianism and Mohism far supersede their distinctnesses in concurrences of their view on justice and benefit [yili 義利]. Gao Huaping 高華平 accompanied all-encompassing and organized review of the link 'tween Mohists and the pre-Qin philosophers from the perspective of academic understanding and the hypothetical contradict added pre-Qin theorist, accompanying embellishing our understanding of China's Axial Age [13]. While concerning the welfare of society conservative, Mozi is trenchant and creative a timely discoverer in ability and skill. His approach to the planet is realistic- realistic, very current. Mozi is inconspicuous commotion accompanying China modern.

4.2 Mozi's contribution on Science and Technology

Today, refinement is very organized by menus and subdisciplines, that display miscellaneous grades of approximateness to use. There are, example, elaborations of belief that are, though purposely pursued briefest most direct route certain fields of request. This complex array of a healing break of labour in modern refinement and the enduring occurrence of surplus information endure surrender into report when thinking about future revolutions of insight and by way of what to direct aristocracy. Science can neither be made at one's pleasure, discounting allure inside logic and the opposition of allure pertinence, as the deficits of Lysenkoism have surely confirmed, vi nor does erudition show a stopped whole whose occurrence is completely contingent upon an inside operation, as it stands before proved for individual contest for, and the political and fiscal purposes behind, capital. Another main facet of refinement is that allure happening of type is primarily mediated by erudition. This is obvious for duplicate model of electrodynamics and applies to all 'normal' sciences, even holding some arm of physical science. But it even holds long before the rise of methodical test. It is written, instance, in the assumed Mohist Canon 墨經, a Chinese beginning stopping from about 300 BCE, a time concern as the Warring States conclusion [14]. The citation introduced under sociopolitical property initially various from those old-fashioned. Babylonian mathematics. Rather than bearing decorated the location of a class of scribes inside a centralist absolute order, the Mohist idea evolved in the framework of a contest 'tween various groups the



individual bestowed their advice to the kings and shahs of the varying narrow states into that China was thus ruptured. His many offerings to the instinctive sciences in procedures, sound, ability to perceive with eyes, and different fields are calm in procedure of Mo Zi. Unfortunately, over the course of experiences much of the original book was lost and the extant transcripts are very splintered. An educational report in English of perception in procedure of Mo Zi concede possibility reside Vol. 4 of Needhams monumental work *Science and Civilization in China*, in addition to in Cooper's *Our Sun: Biography of a Star*. It seems clear that Mo Zi literally transported experiments in glass for vision, as welcome books contain the basic ideas and uses of uninterrupted perception. Below is a summary of welcome gifts, place the citations are taken from Needhams interpreted excerpts from procedure of Mo Zi.

5. PHILOSOPHY AND PRACTICE OF MOZI'S EDUCATIONAL THOUGHT IN GLOBALIZATION

Mozi is best known for his insistence that all people are equally deserving of receiving material benefit and being protected from physical harm. In one sense, he was an idealist: like Confucius, he believed that society should be led by the wise and the virtuous. But Mozi's definitions of wisdom and virtue revealed a much more practical mentality, as well as an intense dedication to achieving a society in which people worked to save each other from physical harm and deprivation. The key to appreciating Mozi's perspective on life was the constantly escalating wars of expansion among the many states of ancient China: aggressive rulers often attacked neighboring states with no discernible regard for the welfare of the inhabitants. Mozi, outraged at such injustices, labored to persuade people to look upon others' interests as being equally important as one's own. Mozi understood morality purely in terms of doing good, not of being good, so the Mohist's goal was simply to stimulate the desired social activity. Such goals and methods contrast sharply with those of other schools of thought in ancient China. The Confucians also sought a well-ordered society, but insisted that such a society would result only from the individual's dedication to moral self-cultivation, understood as an elevation of the human spirit. The Taoists, for their part, sought to maximize the welfare of individual and society alike by leading people to find within themselves and in the world as a whole a deeper reality, the Tao, in terms of which people's lives find true meaning. By contrast, the Mohists seem far less idealistic: in the final analysis, their goal was merely to ensure that all people are well-fed and unharmed. The Mohists sought a world of *jian'ai* ("impartial solicitude," usually mistranslated as "universal love"). But their ideal world was not one in which people felt true affection for each other or tried to provide each other with emotional support. Globalization impacts our lives including the world economies, societies, people, cultures, and lifelong learning. In response to the need for teachers to prepare learners for a global workplace so it is imperative for teachers to cultivate and enhance the intercultural competence, digital competence, global awareness, and digital literacy that are critical for graduates to live and work in a globalized and multicultural 21st Century of the world. Teacher and student professional development programs should help them develop the ability to initiate changes in their culturally and linguistically diverse classrooms using critical personal and professional knowledge alongside the knowledge gained from their students. Teachers who responsible for subject course must prepare graduates to have the right knowledge, critical thinking skills, values to transfer to learners including the teaching of soft and hard skills and technological literacy especially IoT, reading and communication skills including philosophical writing, researching and debating.

People should practice *jian'ai* ("impartial solicitude"), showing equal concern for the basic physical needs of all people. *Jian'ai* is ordained by Heaven (Tian).

Heaven and other spiritual forces enforce *jian'ai* by punishing those who disregard it.

Heaven invests its authority in the ruler, to whom all owe submission [15].

There is no doubt that moral conventions are culturally relative in that different cultures have adopted differing moral standards. However, they share common moral principles, which are not relative to culture but are universal. Since wisdom has moral virtue as one of its constituents, it is



thus both relative to culture and universal. The universal principles that wisdom adopts include: (1) the principle of benevolence. This principle can be found in the Confucian concept of benevolence, the Taoist concept of kindness, the Mohist notion of universal love, and the notion of charity of Buddhism and western culture. Its core idea is to maximize mutual love among people; (2) the principle of justice. This principle can be found in Kant's notion of justice, which maintains that a person should respect other person's autonomy and dignity, and treat others as an end instead of a means; and (3) the utilitarian principle. This principle comes from John Stuart Mill's principle of the greatest utility. It identifies goodness of an act with its capacity of promoting the greatest happiness for the greatest number, or equivalently, of reducing the pain to a minimum. The more principles are embodied in an act, the wiser is the act. The first derives from Mozi's statement on "the endeavor to procure benefits for the world and eliminate its calamities," which can be interpreted as calling on humanity to resolve regional issues from a global viewpoint. The second draws upon Mozi's statement on "universal love and mutual aid" to promote a manner of thinking that embraces peace at a global level and cultivates strong worldwide environmental awareness. The third draws upon Mozi's ideas of "identification with the superior" and "Mohist methods of thinking" to promote a type of technological integration that incorporates cultural and social approaches and scientific thought to establish a global teaching system. The right to education is a universal right, which must be provided without discrimination or exclusion. In face of persistent disparities in education and the gap between rich and poor, both within and among countries, the challenges are enormous for bringing about de facto equality of opportunity in education. Equity-based approaches to education are necessary in face of growing disparities in access to education. In order to overcome the marginalization and exclusion in education, the right to quality education must be made universally accessible to all without exception. Fostering inclusive education implies active learning, and engagement of civil society. The intellectual community and the civil society play a central role in promoting better understanding of inequalities in education. The advocacy work of these stakeholders is vital to ensure widespread attention to issues in ensuring equality of opportunity in education. In order to advance the right to education, raising public debate is necessary for more effective implementation of existing instruments and for creating greater policy awareness of the importance of constitutional/legal bases of the right to education as a fundamental human right. The Parliamentarians have an especially important role in this respect. Development must be guided by the principles of social justice and equity which are at the core of global mission of the United Nations to promote development and human dignity, from this context, the importance of basic principles of "social justice and equity", as reflected in the United Nations Millennium Declaration (UN, 2000) must be underlined. These principles are invaluable in imparting dynamism to the process of full realization of the right to development and to bring it at the forefront in development planning to build a better world for present and future generations.

CONCLUSION

The intellectual community and the civil society play a central role in promoting better understanding of inequalities in education. The advocacy work of these stakeholders is vital to ensure widespread attention to issues in ensuring equality of opportunity in education. In order to advance the right to education, raising public debate is necessary for more effective implementation of existing instruments and for creating greater policy awareness of the importance of constitutional/legal bases of the right to education as a fundamental human right. Wisdom is more likely to be learned and practiced in the daily utilize of existing knowledge to apply and cannot be properly described as it is. The Parliamentarians have an especially important role in this respect. Development must be guided by the principles of social justice and equity which are at the core of global mission of the United Nations to promote development and human dignity, from this context, the importance of basic principles of "social justice and equity/equality", as reflected in the United Nations Millennium Declaration (UN, 2000) must be underlined. These principles are invaluable in imparting dynamism to the process of full realization of the right to development and



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