

The Modern Inheritance and Times Significance of Confucian Ecological Ethics

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Abstract: Chinese traditional ecological culture accumulates the deepest value pursuit of the Chinese nation for ecological civilization, and contains rich and unique ecological ethics wisdom. Among them, Confucian ecological ethics focuses on the moral relationship between man and nature, and proposes a human-oriented harmonious ecological ethics. . Promoting the modern inheritance of Confucian ecological ethics is the need to enrich the connotation of the era of ecological ethics, the need to vigorously promote the wisdom of traditional Chinese ecological ethics, and the need to continuously improve the socialist ecological culture system with Chinese characteristics. Realizing the modern inheritance of ecological ethics is of great significance to the promotion of ecological civilization construction and the construction of a beautiful China.

1. Introduction

The Chinese nation has always respected and loved nature. The Chinese civilization spanning more than 5,000 years has nurtured a rich ecological culture. Chinese traditional ecological ethics can be traced back to the pre-Qin period. It has been seen in a large number of works of various scholars and hundreds of schools. During the long social development, it has continuously evolved to form a Chinese culture dominated by Confucianism, Taoism, and Buddhism, supplemented by other schools of thought. Traditional ecological ethics. Confucianism starts from the inner unity of the relationship between man and nature, recognizes the existence of a natural moral relationship between man and nature, takes the thought of benevolence as the core, and endows nature with the moral attributes of human society, and then proposes "harmony between man and nature" and "benevolence and love for all things". "The ethical thought of "reverence for life" requires people to have a benevolent heart for nature and to pursue harmonious coexistence between man and nature. The socialist ecological culture with Chinese characteristics has inherited and innovated the Confucian ethics on how to understand and deal with the relationship between man and nature, and has realized the modern inheritance of Confucian ecological ethics, which is of great significance to the promotion of ecological civilization and the construction of a beautiful China.

2. The Inner Concept of Confucian Ecological Ethics

2.1. “Tian-ren-he-yi” is Philosophical Basis of Ecological Ethics

“Tian-ren-he-yi” is the philosophical basis of Confucian ecological ethics. Confucianism considers the relationship between man and nature in the category of morality, stands at the height of ecological holistic view, advocates that man and nature are a whole, pursues harmony between man and nature, and has simple dialectical thinking. Confucius' view of natural philosophy pays special attention to “Tian-ren-he-yi”, which is the basic starting point of Confucius' ecological ethics thought ^[1]. Confucius saw that heaven and earth naturally have their own laws of evolution and operation, and he said: “What does the sky say, what the four seasons move, how all the creatures arise, what does the heaven say!” Dong Zhongshu of the Han Dynasty clearly put forward the idea of “Tian-ren-he-yi”, pointing out that “man”, “heaven” and “earth” in nature are an organic whole, and the relationship between “heaven, earth and man” is compared. As siblings, all three are indispensable. It is recorded in “Spring and Autumn Festival”: “When man and nature are in harmony, they are one.” “Tian-ren-he-yi” is the basic concept of Confucianism, and its ecological ethics thought is developed on this theoretical basis.

2.2. “Ren-Ai-Wan-Wu” is the Core Concept of Ecological Ethics

“Ren-Ai-Wan-Wu” is the core concept of ecological ethics. Confucianism recognizes that there is a natural moral relationship between man and nature, and on the basis of a correct understanding of the overall unity and internal correlation between man and nature, it inherently affirms the interconnectedness between all things in nature and human beings, and requires human beings to All things in nature must have a heart of love, and believe that only with love for all things can we greatly reduce the brutal behavior of human beings to destroy nature and maintain the harmonious relationship between man and nature. Confucius was the first representative of Confucianism to extend benevolence from human to nature. He believed that “Ren” means “loving people”, and he further pointed out: “Love all and benevolent.” This is what it means to love nature. Mencius further put forward the ecological ethics of “Ren-Ai-Wan-Wu” based on Confucius' thought of “loving all people and being close to benevolence”. He demanded that “the old is the old, and the old of the people; the young is the young, and the young of the people”, and then extended this “benevolence” thought to all things in nature. The Confucian thought of “loving things” is enough to express the humanistic and ethical concern for all things in nature. Confucius put forward “fishing without nets, cruising without shooting shelter”, which expressed his love for nature, which developed into “compassion” in Mencius. ^[2] Confucianism's concern for the life of all things is gradually expanding outward. The object of “benevolence” is first of all people, and then it extends to interpersonal relationships, that is, to love oneself first, then love others, and then from people to things to all things in the universe. From loving human beings to loving nature, Confucian benevolence can be said to be the moral appeal of “Tian-ren-he-yi”. “Ren-Ai-Wan-Wu” is the implementation of the philosophical concept of “Tian-ren-he-yi” at the ethical level.

2.3. The Ecological Ethics Value Orientation of "Reverence for Life"

“Reverence for life” is the value orientation of Confucian ecological ethics. Confucius emphasized that people should fear three things. The first one is to fear the mandate of heaven, which means that people should learn to respect the laws of nature and not act contrary to the laws of nature, otherwise it will bring unbearable consequences to people. Confucius' reverence for life is reflected in his attitude towards animals. “Confucius Jiayu” once recorded the story of “Confucius burying a

dog”. Confucius once had a watchdog. After the dog died, Confucius asked his student Zigong to wrap the dog in the hood before burying it. He said to Zigong that the horse died. The rear is wrapped with a car hood, and the dog should be the same. If you cannot afford a car hood due to poverty, you should also wrap the dog with a mat to prevent the dog's head from being directly buried in the soil. It can be seen that Confucianism reveres life and at the same time seeks to respect the life value of human beings and all things in nature and the rights of different species to survive, which reflects the fairness contained in Confucian ecological ethics, and embodies the Confucian ecological ethics as the reverence and harmony of life benevolence. Respecting the life of all things equally is the fair ethical value orientation contained in the Confucian ecological ethics thought.

2.4. The Principle of Ecological Ethics Practice of "Taking Things with Time"

Confucian ecological ethics is very concerned with the development of human beings and social reality. In the long-term production practice, Confucian scholars have gradually summarized the common social attributes of common people, that is, moody, insatiable, etc., and they have become more and more aware of it. To the contradiction between wanting more and less. Confucianism believes that desires and things are innate, the difference is that human desires are inexhaustible while natural things are limited dynamic equilibrium. Confucian ecological thought advocates obeying the objective laws of nature and at the same time giving full play to the subjective initiative of human beings. The law of growth, giving it time to recuperate. Confucius once said, “Don't eat until the time is up.” In the Analects of Confucius, Confucius also called on people not to use a big net to catch all the fish, but to put the small fish in the net back into the water. Destroyed the bird's nest. “Taking things with time” requires people to obtain resources according to weather conditions, seasonal climate, time sooner or later, and use them sparingly and make the best use of them. A reasonable and effective countermeasure and approach to rationally utilize and protect resources ^[3].

3. The Modern Inheritance of Confucian Ecological Ethics

3.1. Remove the Rough and Extract the Essence: Dialectically Grasp the Confucian Ecological Ethics Thought

Confucian ecological ethics thought not only contains rich scientific content, but also has some simplicity. The socialist ecological culture with Chinese characteristics continues to dig deeply into the Confucian ecological ethics thoughts on understanding and dealing with the relationship between man and nature, carries the Confucian ecological ethics wisdom in new content and forms, dialectically grasps the Confucian ecological ethics thoughts, and takes its essence, get rid of its dross, innovatively inherited the Confucian ecological ethics thought and developed the “community of life” theory and the ecological ethics concept of “harmony of all things”; the “harmony of all things” theory calls on the world to protect nature, cherish animals, and protect the development of biodiversity. Compared with Western anthropocentrism and non-anthropocentrism, the socialist ecological ethics with Chinese characteristics surpasses the advanced nature and distinctive national character of the Western binary opposition, and shines with the wisdom of ecological ethics with Chinese characteristics.

Under the guidance of the Marxist ecological view, the socialist ecological culture with Chinese characteristics has vigorously abandoned the simplicity of Confucian ecological ethics, broke the limitations of traditional ecological ethics in pursuit of extreme equality, established a more scientific ecological ethics, and revealed that people The interdependent relationship with nature and a more moderate attitude put forward the idea of "harmonious coexistence". On the soil of

Confucian ecological ethics, the socialist ecological culture with Chinese characteristics has made a big leap in the understanding of the relationship between man and nature.

3.2. Laying a Solid Foundation: Cultivating Socialist Ecological Ethics with Chinese Characteristics

On the basis of inheriting the Confucian ecological ethics culture, we should also actively cultivate the socialist ecological culture with Chinese characteristics. The first is to strengthen guidance and raise awareness of ecological ethics. On the one hand, by developing ecological cultural undertakings and cultural industries, carrying out various publicity and education activities, and using various cultural communication carriers, ecological awareness has become an important part of public cultural awareness, and citizens' ecological cultural literacy has been continuously improved to improve the level of ecological morality. The ecological cultural industry has gradually become one of the pillar industries of the national economy. The ecological cultural industry not only carries the value concept of harmony between man and nature, but also produces a large number of social and economic benefits. Today, with the financial support of the government, many areas in my country with rich natural resources and colorful traditional culture have given full play to their unique advantages and built a batch of rural tourist attractions, which has promoted the rapid development of my country's eco-tourism industry. Alternative ecological cultural resources have also become favorable conditions for the development of ecological cultural industries. Relying on high-quality ecological cultural products, more and more people at home and abroad understand and love the socialist ecological culture with Chinese characteristics, which provides the possibility for Confucian ecological ethics to rejuvenate in the new era. On the other hand, through the inheritance and innovation of the ecological ethics system, the citizens' ecological ethics awareness should be improved, so that ecological ethics should become the proper meaning of social morality, so as to gradually form a socialist ecological ethics culture with Chinese characteristics that meets the needs of social development in the new era. Second, vigorously advocate and cultivate green production and lifestyle. Actively advocate green production and clean production in industrial and agricultural production; actively practice simple, moderate, green, low-carbon, civilized and healthy consumption concepts and consumption methods in the fields of life such as clothing, food, housing, and transportation, so as to make ecological ethics awareness change from concept to action, from thought to practice. The socialist ecological culture with Chinese characteristics inherits and innovates the simple ecological ethics in the traditional agricultural society, and brings it to the modern industry. Compared with the Western economic view on the capitalist production model, the socialist ecological ethics with Chinese characteristics that pursues "sustainable development" exudes a bright future.

3.3. Improving the System: Delivering Cultural Nutrients to the Construction of Ecological Civilization

Inheriting Confucian ecological ethics culture is inseparable from the practice of ecological civilization construction. Although the Confucian ecological ethics thought has spanned a long time and space, the essence of it, such as the protection of biological and ecological environment, the rational use of nature, etc., still has an important guiding role even when viewed from a modern perspective. It can not only help us establish a correct outlook on nature, ethics and development, but also provide cultural nutrients for the construction of contemporary ecological civilization. The accumulation of thousands of years of traditional Chinese culture has provided rich ecological wisdom and strong cultural support for contemporary China to build a socialist ecological civilization and solve the dilemma of survival and development faced by human beings. Ecological

ethics is an important part of socialist ecological culture with Chinese characteristics. Inheriting Confucian ecological ethics has provided traditional wisdom for constructing ecological ethics with Chinese discourse style that meets the requirements of ecological civilization construction in the new era. It is generated in the inheritance of Confucian ecological ethics. Chinese traditional ecological culture, especially Confucian ecological ethics wisdom, is an important cultural basis for Xi Jinping's ecological civilization ideology and ethics, and provides cultural guidance for the construction of China's ecological civilization ethics in the new era.

4. The Era Significance of the Modern Inheritance of Confucian Ecological Ethics

In the new era, guided by the Marxist dialectical view of nature, the principles, positions and methods of Marxist ecological civilization are used to systematically study, sort out, and excavate and summarize the enlightenment and enlightenment of ecological thinking in Chinese traditional culture to contemporary China's ecological governance and ecological civilization construction. The reference value is not only conducive to enriching the ideological and cultural resources of my country's ecological civilization construction and providing theoretical support for the construction of a beautiful China, but also for strengthening citizens' ecological and cultural education, promoting China's ecological civilization thinking to go international, and participating in the exchanges and exchanges of world ecological governance and ecological civilization. Dialogue is important. Inheriting Confucian ecological ethics thought enriches the connotation of the era of traditional ecological ethics, promotes the wisdom of the era of traditional ecological ethics, improves the socialist ecological culture system with Chinese characteristics, and has the significance of the times for the construction of contemporary ecological culture.

In the case of the gradual shortage of resources in the contemporary industrial civilization period, Confucian ecological ethics can help people establish the awareness of saving resources and protecting the environment, and choose appropriate consumption methods. The Confucian principle of “taking things with time” can guide people to establish correct and reasonable consumption concepts and regulate people's behavior in contemporary times. Toynbee once believed that “the tension between modern man and nature stems from the excessive pursuit of profit maximization by human beings in the process of conquering and using nature”. Now, more and more people are beginning to pay attention to the influence of Western consumerism, re-examine the purpose of their consumption, begin to resist luxury goods, refuse extravagance and waste, pursue a minimalist and comfortable lifestyle, and choose those that can meet their own needs. And environmentally friendly products, Confucian ecological ethics can provide useful guidance for everyone.

5. Conclusion

The Confucian ecological ethics of “Tian-ren-he-yi”, “Ren-Ai-Wan-Wu” and “taking things with time” regard human moral values and natural laws as an organic whole, which provides important insights for China to solve a series of ecological problems. Thought experience and guidance. Confucian ecological ethics suggests that we should abandon the old way of sacrificing the environment, fundamentally change our way of life, effectively control the negative impact of human practice on the natural environment, and give full play to human initiative on the basis of respecting the objective laws of nature. Utilize nature, transform nature, and finally realize the harmonious development of man and nature. In a word, the socialist ecological culture with Chinese characteristics inherits the Confucian ecological ethics, which makes the theory of ecological civilization construction in China more Chinese characteristics and Chinese style. The construction of ecological civilization in China should actively learn from the reasonable elements of the Confucian ecological ethics, and actively practice the Chinese ecological ethics values.

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