

The Wisdom of Confucian Ecological Philosophy for Modern Ecological Civilization Construction

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Abstract: Chinese philosophy is the crystallization of Chinese wisdom and has important guiding significance in the process of China's modernization. Confucian philosophy, as an important part of Chinese philosophy, contains rich ecological wisdom and provides referential significance for the construction of modern ecological civilization. Confucian philosophy takes "benevolence" as the core, advocates the doctrine of the mean, and follows the value concept of the unity of heaven and man. These ideas provide value for the construction of China's ecological civilization, and provide rich and profound philosophical basis for the future generations to correctly deal with the relationship between man and nature.

Keywords: Confucian ecological philosophy, modern ecological civilization, sustainable development

Introduction

How to deal with the relationship between human and nature, development and protection, to seek an ecological civilization society and sustainable development is an important topic of Chinese modernization. As an important part of the excellent traditional Chinese culture, Confucian culture is pregnant with unique ecological philosophy, which is reflected in the classic works such as Zhouyi and Li Ji. These philosophical views have laid a theoretical foundation and provided profound enlightenment for us to build a beautiful China in the new era and implement the strategy of sustainable development.

1. "Harmony between Heaven and Man" in Confucian ecological philosophy

The idea of "harmony of heaven and man" first appeared in Zhouyi. After Mencius' theory of nature, Dong Zhongshu's theory of harmony of heaven and man, and the inheritance and development of ancient thinkers such as Zhang Zai, Ercheng, Zhu Xi and Wang Yangming in the Song and Ming dynasties, it gradually matured and finally formed the idea of "harmony of heaven and man" in ancient Chinese Confucianism, which contains rich ecological philosophy and has far-reaching influence.^[1] In traditional Chinese culture, "heaven" refers to the natural world, "man" refers to human beings, and "harmony" refers to the whole, harmonious and unified state of human beings and nature, which runs through the value concept of "harmony". Confucius said, "What can heaven say? What does the four hours do, and everything comes into being? What can heaven say?" "The gentleman has three fears: fear of the destiny of heaven, fear of adults, fear of the words of saints."^[2] Confucius regarded "heaven" as the source of all things and warned people to respect the mandate of heaven and the nature. The relationship between man and nature is further developed in Mencius. On the basis of "fearing the destiny of Heaven", it is believed that man can reach the degree of communication with "heaven" through his own spiritual cultivation, which shows that man can understand nature by exerting his own subjective initiative. These views clearly show that human and nature are inseparable, human and nature have unity, so human should conform to nature, and the construction of human beautiful home needs to rely on the integrity and harmony of the whole natural system. The

realization of "harmonious coexistence between man and nature" is the fundamental guide for the construction of ecological civilization in the new era. The Confucian ecological thought of "unity of heaven and man" provides theoretical support for the ecological civilization concept of harmonious coexistence between man and nature. Human beings and nature are a community of life, and human beings should make reasonable use of nature. When human beings develop and violently plunder nature in a disorderly manner, human beings' harm to nature will eventually hurt human beings themselves. The current ecological problem of global warming is the embodiment of the ecological thought of violating "the unity of nature and man". Therefore, it is necessary to seek social development on the basis of respecting nature and realizing harmonious coexistence between man and nature. It is necessary to combine both gold and silver mountains and green rivers and mountains, organically unify economic development and effective environmental protection, and unify ecological benefits and economic benefits to build a beautiful homeland of harmonious coexistence between man and nature.

2. "Benevolence for the People and Love for Things" in Confucian Ecological Philosophy

Confucianism takes "benevolence" as the core, advocating benevolence and love. The core connotation of "benevolence" is not only love, but also love of things. From love to love of things and then love of the whole nature is the core content of Confucian ecological philosophy. In the Book of Rites, it is put forward that "if the field does not use the rites to storm the heavenly things" and "if it does not use the time to kill an animal, it is not filial piety." How human beings treat nature is elevated to the height of morality, highlighting the moral requirements of "benevolence and love for things". The idea of "being kind to the people and loving things" was first put forward by Mencius, who pointed out that "being kind to the people and loving things to the people" extended the object of benevolence to all things. Dong Zhongshu further developed the idea of "benevolence of people and love of things" and put forward the ecological view of "universal love of the group" and "love of birds, animals and insects", which reflected a kind of feelings of universal love. Through the interpretation and improvement of Confucian scholars in different times, the unique ecological ethics of "benevolence for the people and love for things" of Confucianism has been formed. The implementation of the "benevolence of the people and love of things" in action is the ecological protection principle of "enabling the people to time" and "access to degree". On the one hand, human beings adhere to the principle of access to degree when developing and utilizing natural resources, do not over-exploit natural resources, and pay attention to the conservation of nature to achieve sustainable development of resources. On the other hand, we should take "kindness to the people" as the value orientation, use the people's power according to the farming, use the people's power lightly, save the people, pay attention to the people's livelihood, and respect the people. Therefore, the ecological philosophy of "being kind to the people and loving things" not only emphasizes the ecological view of respecting nature and caring for all things, but also pays attention to the people-centered livelihood view, regards human and nature as an equal body, and leaves rich ecological wisdom for the later generations. Good ecological environment is the most inclusive well-being of people's livelihood is the value orientation of ecological civilization construction in the new era, and it is also the inheritance and innovation of the ecological thought of "benevolence of the people and love of things". The close connection between ecological progress and people's well-being and between ecological and environmental issues and people's livelihood shows that the environment is people's livelihood, and protecting the ecological environment is also for people's livelihood. One of the features of Chinese modernization is the harmonious coexistence of man and nature, and the process of modernization is a process in which the people are increasingly happy and the environment is increasingly beautiful. Therefore, the construction of ecological civilization in the new era should create more high-quality ecological products under the premise of protecting the diversity of the ecosystem, meet the needs of the people for a better life, and meet the people's pursuit of a harmonious natural ecological environment.

3. "Moderation" and "Economization" in Confucian Ecological Philosophy

The Confucian doctrine of the mean contains the concepts of "neutrality" and "neutrality", and contains rich ecological wisdom. For example, "all things thrive together without harming each other, and Tao runs in parallel without

contradicting each other" means that all things grow together without harming each other, and follow their respective laws without conflicting with each other. It emphasizes that all things can coexist harmoniously on the basis of following their respective growth laws, and expand into the relationship between man and nature. Realize harmonious coexistence between man and nature. Counsellor education" is another ecological wisdom of the middle way. That is, relying on human wisdom and spirituality, we can make up for the shortcomings of heaven and earth, emphasizing that human beings are not powerless to nature, and can exert their own subjective initiative to transform nature and nurture all things. Human beings can assist the creation of heaven and earth to nurture all things, and finally realize the harmonious coexistence between human beings and heaven and earth. The principle of Confucian ecological practice is to economize on consumption. Confucius put forward "the son fishing without a line, not to shoot the home."^[3] You can only fish with a rod, not with a big net. When shooting birds, do not shoot a mother bird that may be returning to the nest or a bird that is roosting in the nest. Natural resources should be used rationally, and indiscriminate killing and plundering should not be allowed. In "Mencius", it is proposed that "when the axe jin enters the forest, the wood cannot be used"^[4] emphasizing that when the wood enters the mountain to cut wood in a certain season, the wood will be used inexhaustible. In accordance with the laws of the four seasons of nature, the development and utilization of natural resources are prohibited, and the practice of "saving use" is advocated to achieve the sustainable development of natural things. These ecological thoughts provide some theoretical reference and practical enlightenment for the construction of ecological civilization in the new era. Natural resources are not inexhaustible, and the ecological problem of resource shortage is becoming more and more obvious. Therefore, it is necessary to learn the ecological experience of "moderation" and "economization" to realize the sustainable development of resources. In the construction of ecological civilization, we should take the law of nature as the criterion, take sustainable development as the goal, and establish a resource-saving and environment-friendly society. Promote green development, circular development and low-carbon development. At the same time, it is necessary to coordinate the systematic management of mountains, rivers, forests, fields, lakes, grass and sand to enhance the stability and sustainability of the ecosystem. With the concept of "moderate and neutral" to treat nature, create a good atmosphere of the whole society to love nature and respect nature, advocate green consumption, moderate consumption, saving resources, and jointly promote the realization of the goal of beautiful China.

4. Conclusion

The Chinese traditional ecological philosophy, especially the wisdom of Confucian ecological philosophy, nurtured the traditional ecological philosophy gene for the construction of ecological civilization in the new era, and laid a profound theoretical foundation.

Conflicts of interest

The author declares no conflicts of interest regarding the publication of this paper.

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