

A Constructed Bridge between Chinese Elegant Ideology to Environmental Mobilization

Forum 4 Global Initiatives in Harmony with nature

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Abstract

Presentation Transcript: A Constructed Bridge between Chinese Elegant Ideology to Environmental Mobilization: From Life Posture of Scholar-Emits in Tang and Song Dynasty to the Awakening of Environmental Consciousness
A while ago I was very fortunate to learn something about the current state of biodiversity in China and the world, and I would like to share some of it with you here first. There are currently some 3,000 nature reserves of various levels in China for the special protection and management of biodiversity and its environment, geological formations, and water resources, including but not limited to Changbai Mountain, Wolong, Tianmu Mountain, and many more. With the disruption of the global ecological balance, a series of ecological crises have emerged such as forest decline, grassland degradation, soil erosion, etc. The losses due to environmental pollution and ecological degradation have accounted for 7-20% of China's GDP in the last two decades. In terms of species, the number of recorded species worldwide is 1.7 million, while there are probably hundreds of millions not yet known to humans, and they are dying out at a rate of 0.01%-0.1% every year, with threatened species accounting for 37% of the number of species assessed by the IUCN. Ecosystems and species are inextricably linked, and the extinction of one species is likely to disrupt the food chain and ecosystem in which it is found. Today, in the Anthropocene, the new geological epoch proposed by the Dutch chemist Paul Crutzen in 2002, we must understand the importance of sustainable development and the importance of preserving biodiversity, but the pursuit of speed is inevitably the opposite of sustainable development, so it is important to establish a good ideology and to further develop a new model for sustainable development through ideology. Therefore, it is necessary to establish a good ideology and provide a new model for sustainable development.

We are here hoping to put the idea of ecological civilization into practice, promote the building of a community of human destiny and a community of life on Earth, and deeply implement the spirit of the series of speeches made by our leaders at the 15th Conference of the Parties to the Convention on Biological Diversity (CBD COP15), and it is in this context that my research has been expanding. The Twentieth National Congress of the Communist

Party of China (CPC) has put forward the idea of "comprehensively promoting the great rejuvenation of the Chinese nation using Chinese-style modernization" as the mission of the Party in the new era and the new journey, emphasizing that modernization in which human beings and nature coexist harmoniously is one of the "five characteristics" of Chinese-style modernization and assigning the construction of an ecological civilization in the new era a new historical mission. Industrial civilization has achieved a great leap in the overall productivity of human society and created unprecedented material wealth, but it has also caused a high degree of tension in the relationship between human beings and nature. Solving the ecological crisis and building a modernization in which human beings and nature coexist in harmony is a challenge to be met by all humankind. Although my research does not directly serve biodiversity and Marxism, nor does it directly enable us to see the output of human well-being and a healthy planet, it can balance the resources of food, medicine, energy, clean air, and water that are now available to human candidates for biodiversity with the natural dilemmas of modern industrialization and excessive economic and trade activities.

This study investigated the relationship between "Chinese elegant ideology" and environmental mobilization to explore a new possibility of consciousness awakening for environmental protection. The author considered the life posture of scholar-emits in the Tang and Song Dynasties. It conveyed a demand for the inheritance of ideas and civilizations as well as elegant and sustainable life orientation. The study will further identify the ideological and spiritual guidance and practical demonstration of cultural ideology for environmental movements by considering environmental

mobilization's causes and influential factors in modern society. It is supposed to get a trade-off between natural integration and social integration. The elegant life dynamics of the Tang and Song Dynasties construct an interaction between nature and mainstream human social behavior, which dramatically reduces the segregation and contradiction between social and natural integration. This study will advocate a sustainable and contracted "new form" that appeals to human spirits by studying the selection of scholar-emits in the Tang and Song dynasties.

This paper is mainly based on the exploration of the relationship between China's sense of elegance and environmental mobilization. The word "elegance" (Feng Ya) originated from the Book of Songs (Shi Jing), one of the six Classics in China, which is divided into three categories: "Ethos" (Feng), "Hymns" (Ya), and "Eulogies" (Song). [临之以王制，考之以风雅。] Feng also known as the airs of the states, is a collection of local music from different regions. There are a total of 160 pieces, most of which are folk songs, and a few are works of nobility. Ya is the positive voice of the Zhou Dynasty, as the music used in court banquets or opening exercises in Jingdu of the Zhou Dynasty, called elegance sounds, refers to more traditional and formal music. Later generations often use "elegance" (Fengya) of the word gathered by "Ethos" and "Hymns" as a representative of nobility and style, as well as the concept of dignity. This idea has been praised for a long time, even in the Han

Dynasty Ban Gu wrote in the Eastern Capital Rhapsody (Dongdu Fu) that "Take the Ritual records of System of King as the criterion of application, and Feng and Ya as the standard of study. [1]" In the Tang Dynasty, Du Fu said, "No matter which kind of genre comes from Feng and Ya, they are for us to learn." [2], which showed the further inheritance and study of this thought. In addition to the simple study of the two volumes of the Book of Songs, elegance, the thought hidden in the book, has also been constantly studied. In Literary Selection Huang Fu Mi, there is a saying that "In the Warring States Period, the line of governing the country declined, and the idea of elegance was abolished." [3]. In the same period as Du Fu, Li Bai also wrote a poem that said that "the sage knows when to retreat and when to retreat, and the man lived in trouble despise the elegant (Li, Tang Dynasty). [4]" This is a kind of saying to all things, to the world full of enthusiasm and serious spirit, seeking health, a noble lifestyle, and aesthetic concepts. This Chinese elegant ideology in the paper is based on the understanding that "elegance" is a culture in China. The term elegance refers to the gathering, spreading, and practice of civilization. The Book of Songs reflects the harmonious, civilized, and orderly social life with Zhou Rites as the guide and background. This is a process of following the Zhou rites and giving benevolence, that is, studying and spreading culture. If in ancient times "elegance" was a positive action of embracing rituals and following civilization, today, we would consider it to have been developed at that time as an act of recognizing what civilization and culture were, seeing its value, and practicing that understanding in practical action.

Results:

The core of the culture of the Tang and Song scholars lies in seclusion, which is also the core of the elegance under the forest. It is a unique traditional way of expressing the idea of elegance. The so-called "hermitage" is the pursuit of simplicity and inner peace, the most direct expression of which is to live in seclusion and avoid the world. In the face of frustration, most ancient Chinese literati chose to seek their thoughts and consciousness by living in seclusion and solitude in the mountains. Since the Tang Dynasty, influenced by the culture of seclusion, the desire for seclusion and solitude was gradually expressed in many literary creations and paintings. The idea of seclusion expressed in Tang and Song's literary works mainly comes from the pursuit and aspiration of their interest in the secluded life, and the culture of seclusion essentially expresses many ideas of the value of life: dashing and elegant, transcendent, and clear, and following the nature. Therefore, in this section, we will explore the relationship between elegance consciousness and environmental mobilization by

analyzing and summarizing first-hand historical data, to explore the part of environmental consciousness that can be seen in the life posture of Tang and Song scholars, and the logic that elegance consciousness itself is a kind of environmental consciousness that can be awakened.

- - The integration of elegant thought and environmental protection of scholar-emits in the Tang and

Song Dynasties

- - The concept of natural and social integration in the sense of elegance construction and mobilization
- - Elegant consciousness is environmental mobilization

On November 18, 2016, the People's Daily said in its 2007 edition, "Looking at the past and present, elegance is no small matter. In a sense, enhancing our cultural self-confidence today includes carrying forward the elegant spirit in the excellent traditional Chinese culture." Elegance should not be held in a negative attitude. It is the essence of culture and civilization, a part of China's traditional culture that is worth carrying forward and inheriting. It is based on China's traditional culture as an auxiliary to the superstructure of socialist ideology with Chinese characteristics with strong cohesion and guiding power. Based on the Discussion on the Tang Code and Wu Zimu's (1980) Meng Liang Lu volume 12 in the Song Dynasty, we know that in the Tang and Song Dynasties, when the basic social and economic system had been established, the problem of environment was already seen by legislators and recorded in the rules of governance and governance. At the same time, its law is inherited from the Zhou Rites Qiu Guan method of cleaning the urban environment, which further shows the role of elegance from the source of Zhou Rites in the inheritance of etiquette and civilization in environmental protection. From the ideological level of China's traditional culture further study, the study of elegance only brings benefits and no harm, it is to express a more basic and retro concept, a more original ecological consciousness of nature, and a retreat from the present world to return to the original ideas.

1) Promote the dynamic transformation of spiritual civilization implemented through the historical experience inherent in the tradition This paper hopes that the idea of elegance will be reconsidered in the application of environmental protection mobilization, and based on traditional historical experience, the socialist ideology of elegance adapted to the logic and thinking of a new China will be constructed. On this basis, it advocates and demands the passive and dynamic transformation of spiritual civilization. This paper holds that this dynamic transformation will also be integrated into the idea of "the greatest truths are the simplest" advocated in the Tang and Song dynasties. This thought is mainly manifested in the song culture of the integration of the three religions, Confucianism, Buddhism, and Taoism. Some are high moral integrity, some are the free and easy way of "there are no strings on the primitive zither, so use the headscarf made of kudzu to filter the wine 素琴本无弦，漉酒用葛巾。", some are the thinking of inner understanding, and some are the clarity of "do not feel happy or depressed because of the quality of foreign things and their gains and losses". What this kind of thinking advocates is not

only the concept that the ordinary mind is Dao but also the emphasis on individual social responsibility. Most of the paintings above show individual behavior, which is also advocated and emphasized, because only when individual social responsibility is effectively played and utilized in environmental protection can we better obtain and influence the behavioral results of group environmental protection.

2) Environmental protection ideology under the guidance of elegant thinking in modern society coexists in Doubletree and secular life

The difficulty of enjoying both spiritual enjoyment and material desire was reflected in the Tang and Song dynasties when the thought of elegance flourished. This contradiction between elegance and secularization comes from the distinction between economic conditions, just like Meng Haoran's "wanting to retreat to the mountains and forests for a long time, but struggling without money 一丘尝欲卧，三径苦无资。", but it also comes from the core ideology that values spirit and light material. In Confucian culture, reclusive people often fight against material poverty with their moral purity. This is why it is said in the Analects of Confucius that "eat coarse grain, drink white water, bend your arms as pillows, and the fun is in the middle 饭疏食，饮水，曲肱而枕之，

乐亦在其中矣。" Besides, in Zhuangzi, it is said that "communicate with the heaven, earth, and spirit alone, but do not despise all things and condemn right and wrong^[6].独与天地精神往来，而

不敖倪于万物。" In modern society, the environmental protection ideology we can construct under the guidance of elegant thinking should also be a "detachment" concept as unconventional and

original. This requires the architect of this ideological leading environmental mobilization to stand in a higher position to think. The process of building should be like the "seclusion" of the Tang and Song Dynasties. The result of construction should guide the formation of a strategy, which is not to solve the contradiction between material desire and spirit, but to deepen the implementation of the concept of spiritual self-sufficiency, to transcend the desire itself, satisfy and show the spiritual charm, and reduce the massive consumption and waste of material. The separation between spiritual enjoyment and material enjoyment is in harmony with worldly life. This may need to be supported by self-regulation laws and penalties, as well as by business and policy. Cultivating individual cultural identity will give the whole society a strong sense of responsibility for environmental protection.

3) Construction of a strategy guiding the contemporary context in the view of Chinese elegant ideology

The philosophical form of the new civilization emphasizes the wholeness of man and nature and opposes the unilateral emphasis on the opposition between man and nature, as well as the isolation of man and nature. The philosophy of ecological civilization observes, thinks, and understands the world from the perspective of ecology, in which man and nature are in harmony and symbiosis, and believes that the world is a composite ecosystem jointly composed of man and nature, with an emphasis on wholeness and

systematicity, which is a living community of life. General Secretary Xi Jinping has proposed the construction of a community of life between man and nature, placing it in the macro context of the community of human destiny. Today's China regards the construction of ecological civilization as very important, and to promote this non-dichotomous social and ecological construction of harmonious coexistence between human beings and nature, the integration of traditional Chinese culture is necessary. We need to use Chinese elegant ideology to integrate the habits of the Tang and Song scholars, who are the form of traditional culture and historical civilization, into modern society and to combine Marxist science and its cultural aspects into a significant and sustainable spiritual pillar.

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