

Research on the Ethical Education of British Ecological Literature

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Abstract: Ecological literature arises from people's love for nature, and from people's anxiety and constructive aspirations in the face of ecological crises. The value system of ecological literature arises from people's ecological understanding and ecological thinking in severe living conditions. The purpose is to promote the establishment of a benign ecological cognition system for the whole society and all mankind, and for the relative entry of life on earth into a sustainable, benign ecological existence that conforms to the laws of ecology. This article intends to explore and sort out the ethics, development, life and soul care of ecological literature.

1. Introduction

Ecological literature is an ancient and new art form produced by the intersection of literature and ecology. Ecological literature has existed since ancient times. In modern society, due to the deterioration of human living environment and the improvement of human ecological awareness, ecological literature has developed and grown. Ecology was originally a branch of biology, which studied the relationship between living things and between living things and non-biological environments. According to the “multi-layer concentric circle” view of modern ecologists, the ecological environment on the earth can be divided into “physical circle” (i.e. mountains and rivers, land, minerals, air, water, etc.) and “biosphere” (i.e. forests, bacteria, Animals and humans, etc.), the “scientific circle” (that is, science, knowledge, tools, instruments, technology, etc.), and the “spiritual circle” (that is, concepts, beliefs, ideals, imagination, reflection, pursuit, and vision) on top of human social life Wait) . Literature is human science, and the research and creation of literature cannot fail to care about human living environment (natural environment and social environment). Therefore, the combination of the two produces ecological literature. Ecological literature has a narrow sense and a broad sense. Ecological literature in the narrow sense is mainly a literary work that describes the harmonious or inharmonious relationship between man and nature. Nature here refers to the ecological environment such as animals, plants, mountains, waters, and air in nature, that is, the physical circle and the biosphere. Ecological literature in a broad sense includes literary works about all “ecological circles”. It is derived from the narrow ecological literature. In addition to the relationship between man and nature, namely the “physical circle” and “biosphere”, it also focuses on the content including the “science circle” and “spiritual circle”. In order to avoid general discussion, this article mainly discusses ecological literature in a narrow sense. Narrow ecological literature expounds not only the ecological balance at the micro level, but also the relationship between man and nature at the macro level. Human beings have long started to pay attention to the relationship between man and nature. In China two to three thousand years ago, people began to pursue the realm of “harmony between man and nature”. “Heaven” refers to nature or all things in the universe, “man” refers to human beings as the subject, and “unity” means integration into one. This simple ecological consciousness affirms that humans are part of the natural world, and believes that life in the universe is integrated; advocates a sense of equality that emphasizes the value of life and loves all things in the universe; advocates that humans and nature live in harmony and develop together. Under what conditions can humans and nature reach this state? Holderlin and Heidegger believe that only by treating nature and other things with a benevolent heart can man happily use divinity to measure himself; once this measurement occurs Therefore, people have a poetic nature, “then people will dwell on this earth with humanity.”

2. The Ethics of Ecological Literature

From the perspective of traditional ethics, human and nature are two relative categories. The Renaissance era exalts human desires; the Enlightenment era said that humans are the yardstick of all things; in the theory of evolution, humans are higher animals that evolved from lower animals. ; In the social Darwinian competition theory, the bloodthirsty and predation of the weak and the strong is reasonable; the mechanical materialism emphasizes the “essential difference between man and nature, man is independent of nature, not a part of nature”; in the hands of businessmen and technocrats “All natural creations are turned into assets: fish in the water, birds in the sky, and products on the ground.” These traditional ideas have had and will have a great negative impact on different social stages and regions. In this conception, in the ever-higher and always-correct image, man has become the ruler of the land, and man can do whatever he wants, and the natural world has become the object of enslavement for human beings. Marx said, “The victory of technology seems to be at the cost of moral corruption. As humans increasingly control nature, individuals seem to increasingly become slaves to others or to their own despicable behavior”.

Facing the ecological crisis, ecological literature and ecological criticism are checking and examining human beings, being alert to human behavior, and seeking a more reasonable and more durable ecological survival path. These inspections and searches have also promoted the “new ethics” or “modified ethics” in the ecological context. The expression of ecological ethics in ecological literature is diverse, open and inclusive, and the thinking is also cautious. From the perspective of ecological ethics, we can at least see the following ethical models. One is ethicalegoism. The ethics believes that the right or wrong of people's behavior and the value of the behavior depend on whether the behavior is beneficial to the actor, that is, the moral and ethical standards are the self-interest of the actor. This ethics is often the self-morality of these people seeking economic benefits. This proposition basically does not conform to the principles of ecological ethics. The second is humanism or personalism. This ethical outlook focuses on the personality of all people, human dignity, and fairness and reasonableness among human beings. The core of concern is human interests and human image, and only the “benefits” of “human beings” are considered. This ethical claim is actually a kind of “human-centered egoism”. The third is the ethics of “biological sensationism”. This ethical view believes that the scope of human moral concern should extend beyond human beings or personality, and the pain and frustration of animals should be considered from the perspective of environmental protection. But this kind of ethics still seldom considers the natural, natural and natural dignity and psychological consciousness of animals and plants. The fourth is “lifeism” ethics. This ethical view believes that people should stop harming all life including animals and plants, should be sympathetic to the survival will of all life, and should be concerned about the sacred dignity of all life. This concept is obviously more reasonable. The fifth is “Integrity” ethics. This ethical view holds that “everything” has moral consciousness, everything should be the object of moral concern, and everything should be named and treated in a complete and unified ethical system. The ethics emphasizes “the balance of nature” and “extremely strengthened the ecosystem”, and emphasizes a high degree of consciousness and responsibility to protect the ecosystem. The proposition is to maintain the original integrity and stability of the ecosystem. And beautiful. Sixth is the ethics of “the future of mankind and the earth”. This ethics focuses on the concern for the ethics of the earth, emphasizing caring for the future of all things and the earth, caring for the descendants of mankind, and taking the earth and the present as the cause, foundation and premise of the future and future generations. If the former is lost, there is no hope for the latter. Seventh is “the ethics of natural laws”. The ethics emphasizes “follow nature” and “go with the flow”, mainly to remind people to give up their self-righteous relative, temporary, and limited rationality, and to remind people to perceive and accept the mysteries and laws of nature. Eighth is “theistic ethics.” The ethics believes that the world must have its creator, protector, and redeemer. Only by respecting the law of love of the creator and obeying the harmonious law given to the world by the creator, can human beings and all things have happiness, and ecology will be present. In the permanent system of virtuous circle. From the perspective of the ethics elucidated by ecological literature in recent years, the main aspects of ecological ethics that people have

emphasized more are: Not only must be respectful of people, but also of all life. All lives are equal. The so-called high-level, low-level, harmful, and beneficial concepts are actually based on people's needs and preferences. Ecological ethics is actually a kind of earth ethics. It is to take care of the common interests and common destiny of the earth community, not just the needs of human beings as a single species.

3. Ecological Literature's Outlook on Life

Development is not the goal, but the pursuit of real happiness in life is the goal. The most basic and universal outlook on life in ecological literature is concise, simple, natural and conforming to conventions. From the perspective of ecological literature, the material standard of happiness in life is the actual amount of physical life required rather than the amount of greed that inflates desires. Gandhi said, "The rich store too many useless things, carelessly waste what they possess, and at the same time, millions of people are dying of hunger. If everyone keeps only what he needs, there will be no People are scarce, and all people will have no worries about food and clothing." Gan said, "The true civilization does not lie in the increase in the amount of property, but in the intentional and voluntary reduction of demand. Only in this way can we increase the satisfaction of happiness." 12) Almost all eco-literary works such as Leopold's "Sha County Almanac", Thoreau's "Walden Lake", Burroughs' "Wake Forest" and other works express one truth: life is inherently simple the most essential law of all life is the law of nature, and the law of nature is extremely common. The splendor, happiness, happiness, and greatness shown in the law of nature do not need to be over-crafted, luxury, waste, and accumulation. Wealth does not require speed, but plain, simple, and authentic. Just like the tomatoes that are eaten daily, the most conducive to life's health, the sweetest and most delicious tomatoes are those that grow in natural soil, in natural sunlight, rain and air, and naturally grow into the natural laws of the cycle of the four seasons. Tomatoes grown from pigments that are not artificial fertilizers and pesticides. In the same way, people who are truly happy and healthy are those who consume natural tomatoes, not those who consume chemical tomatoes. Ecological literature believes that if you can't grasp the original state and actual needs of life and nature, if you break away from the original laws of life, if you go beyond the laws of nature and blindly pursue wealth, benefits, speed, luxury, luxury and modernization, then the ultimate The result is that both wealth and modernization can be obtained, but the original happiness, joy and meaning of life are not obtained. What people ultimately get may be emptiness, despair and despair. "Walden Lake" has a set of data about Thoreau's daily life in Walden Lake. The data says that a healthy person does not need many nails, wood, stones, etc. to build a warm and comfortable house. People do not need to spend too much earth resources on building houses. A person needs to grow potatoes, soybeans and other food and vegetables a year to get enough living resources at a low cost, while the fish in the lake and the fruits in the forest are freely gifted by nature. In this way, if a person wants to lead a normal and healthy life, there are not many material resources actually needed. In other words, a healthy person does not actually need to plunder and accumulate wealth excessively. Excess wealth has nothing to do with the true happiness of life.

In the perspective of ecological literature, human beings and the natural environment are a whole, no more, no less, all life living in this overall environment actually does not need a lot of plunder and possession, what needs is harmony. Harmony is not excessive, that is, in an appropriate amount and degree, it is appropriate. This kind of ecological consciousness should actually be human's basic sense and at least common sense. "Ecological consciousness is a specific value orientation based on the relationship between human beings and the environment of all living things in nature, including themselves. It reflects the relationship between humans and the environment. The new relationship of nature-the sum of the views, theories and feelings of harmony between man and nature". Ecological literature is calling for and yearning for "poetic dwelling." This "poetic dwelling" has at least three meanings related to nature: It is of primitive soil, crops, and vegetation, rather than tricky, technical, and reinforced concrete; Originally homeland, and safe, Not alienated, wandering and empty; Peaceful, happy, not predatory, violent. Obviously, what people call "poetic dwelling" refers to dwelling in the original nature with countless life forms and infinite vitality.

4. Conclusion

The ecological literature born from the modern natural ecological crisis and spiritual ecological crisis is the emergence of human beings after deep introspection of themselves. It condenses the huge spiritual suffering and contains huge spiritual value resources. It is the reflection of the wise light of modern human rationality. In this sense, ecological literature is an artistic manifestation of the dilemma of human existence, an aesthetic artistic creation that contains brand-new value concepts, and a singing of the muse on the road to new civilization. Ecological literature breaks through the concealment of history, puts an end to the obscure state, and presents itself at the forefront of human literature and art. It is the inevitable development of human beings towards ecological civilization.

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