

CHINA'S TRADITIONAL ECO-CULTURE AND ITS MODERN IMPLICATION

Ouyang Z. Y.

Department of philosophy, Renmin University of China, Beijing, P. R. China

Keywords: China, tradition, eco-culture, modern implication.

Contents

1. Preface
2. Abstruse and Meticulous Heaven-Earth-Man Harmonious Outlook
3. Great Achievements of Eco-culture
4. Modern implication of China's Traditional Eco-culture

Glossary

Bibliography

Biographical Sketch

Summary

This article mainly introduces China's traditional eco-culture thoughts and some methods concerning environment protection and sustainable development. It is well known that there is a long history in China, but few people knows there is a long history of environment protection as well. China is confronted with the problem of environment pollution, but Chinese people can learn a lot from their ancestors. Moreover, these thoughts and methods may be helpful to people all over the world, and enlighten us to choose a proper way of development.

1. Preface

During the 1970s and 1980s, when the whole world was deeply perplexed by environment problems, two sharply antagonistic trends arose in the western world—technological pessimism and technological optimism. The former advocated that economic development should be restrained or even prevented from increasing, and blamed technological progress for the present disaster. The latter said that economic development should be without limitation as technological progress would find the necessary solutions. Just at that time, Fritjof Capra made his contribution to this ideological field. In his book 'The Turning Point', he pointed out that the world would not come to an end, but he advocated that there should be rational change to the Descarte-Newton mechanistic theory which very much emphasized "Yang". He believed it should be replaced by the harmonious "Yin—Yang" organic outlook of China. Capra's idea had such significant influence that The Turning Point was regarded as a book that had the power to drastically change our lives.

Besides, in the third UNESCO Science and Culture Forum, in Belen, Brazil, people also expressed the view that social harmony and international understanding demand respect for cultural diversity, which contains reserves of experiences that can make coexistence and self-confidence possible.

It is, therefore, an unshirkable responsibility to study China's traditional eco-culture.

-
-
-

TO ACCESS ALL THE 11 PAGES OF THIS CHAPTER,
Visit: <http://www.eolss.net/Eolss-sampleAllChapter.aspx>

Bibliography

Engles F. *The dialectics of nature*. See Karl Marx and Frederick Engles, collected works, Vol.25, 341-342. Moscow: Progress Publishers. [Engles' viewpoint of nature.]

Han G.H.(1992). *Sun Lan and his contribution to geography*. Studies in the history of natural science, 11(3). [in Chinese][An article about a Chinese geographer and his contribution to geography in 16 century.]

Ren J.Y. (1979). The history of Chinese philosophy. People's publishing house: Beijing. [This is one of the most authoritative books in Chinese philosophy]. [in Chinese]

The five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Schocken Books: New York, 1995. [A book about Genesis, which is one part of the Holy Bible.]

Xu D.Y. (1992). *Towards eco-ethics*. Studies in the dialectics of nature, 8(10), 72. [This work provides some information on the third UNESCO Science and Culture Forum.]

Biographical Sketch

Ouyang Zhiyuan PhD, was born in 1947. He is Professor of Department of Philosophy, Renmin University of China, Secretary-General of the Research Center for China's Population, Environment and Development, Renmin University of China, and Director of the China Society of Studies in Dialectics of Nature. He has been a Member of the China Committee for Green Labeling, and Executive Chief Editor of Research Report on Chinese Social Development by Renmin University of China (1994 to 1995, and 1996 to 1997 respectively).