

Research on the Ecological Civilization and the "Two-Oriented Society" Building

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Abstract: In Mid-20th century the ecological, environmental and resource pressures have shown an increasing ecological crisis, a threat to the global problem of human survival and sustainable social development. This marks the curtain of the traditional industrial civilization came to a history, and the birth of a new civilization --- ecological civilization. However, from an historical perspective ecological civilization is not a product of Western industrial civilization, but from the four ancient civilizations, especially in China to create, promote and extend down. As a new form of civilization, ecological civilization provide important strategic opportunities for the Chinese nation's rejuvenation, but also in contemporary China it has put forward a new historic mission. The Central of the party regarded the "two-oriented society" building as a basic national policy, the party regarded ecological civilization construction as a governing concept, the implementation of the basic national policy needs for guidance the concept of governing. With the concept of ecological civilization construction to guide the "two-oriented society," the building is the reflection and the basic requirements of implementing the scientific development concept and building a socialist harmonious society in the new historical period.

The report of the 17th National Congress of the Communist Party of China pointed out that "building ecological civilization" and emphasized that "the concept of ecological civilization should be firmly established in the whole society". We must "put the construction of a resource-saving and environment-friendly society in a prominent position in the strategy of industrialization and modernization, and put it into practice in every unit and every family". In theory, ecological civilization is regarded as an important part of the theoretical system of socialism with Chinese characteristics, and ecological civilization is juxtaposed with political civilization, material civilization and spiritual civilization as an integral part of the overall layout of socialist modernization construction. It is a new requirement and a new appointment to implement the scientific concept of development and to realize a well-off society and build a harmonious society in an all-round way. It can be said that the construction of "two-oriented society" is in the new historical period, to fully implement the scientific concept of development and build a harmonious socialist society under the new requirements of ecological civilization.

1. Different Evolution Courses of Ecological Civilization in East and West

In the 1960s, Rachel Carson, an American female Marine biologist, pointed out in her book *Silent Spring* that ecological crisis would inevitably occur due to unreasonable human activities. This opened the prelude of the western world human movement to protect the environment. At the same time, people began to think about the ecological crisis from all levels. The fundamental reason is that with the development of human civilization, human understanding of "nature" has changed in concept. As a result, the relationship between man and nature has changed fundamentally. Therefore, the essence of ecological crisis is that the relationship between man and nature has been in crisis. Modern understanding of the concept of "nature" is best known as the concept of the philosopher Miller. At the end of his article *On Nature*, he describes it as follows: "Nature has two main

meanings: it refers to the whole system of things and their attributes, or to things that are not interfered with by human beings as they should be." The former refers to "the sum of natural things", while the latter refers to "the nature of nature" (natural, spontaneous, free, in line with nature). Although these two meanings have always existed in ancient and modern languages, there has been a shift in the focus of meaning.

From primitive civilization to agricultural civilization, although human beings get rid of the simple dependence on nature like animals, in general, they are still small and weak in front of nature. People's fear and powerlessness make them feel awed by nature. The utilization of nature by human beings does not exceed the carrying capacity of nature. Human beings and nature are in a destructive harmonious state, and the contradiction between them has not been intensified. At the same time, the word "nature" is mainly used in the sense of nature. For example, in the Oriental context, the main meaning of the Chinese word "nature" has always been "natural" if it is not later influenced by western modern thought. "Growth" precedes all ideas of objectivity. Laozhuang's theory puts forward that "Tao follows nature". Tao is the Tao of nature. According to its nature, it grows, emerges and emerges with its own strength. Although human beings take nature as their object of practice, they understand themselves as part of the natural world. They live in an ecological way and can live in harmony with nature.

With the opening of the curtain of modern natural science, especially the great success of Newton's classical mechanics system, human beings have gained unprecedented confidence in nature, and began to regard nature as the object of cognitive research. Under the slogan of "declaring war on nature" and "conquering nature", human beings have the central position of dominating nature. This is a great progress for humans who have been crawling before God. But the relationship between human beings and nature has gradually become antagonistic and strengthened. People regard the relationship between themselves and nature as conquering and being conquered. David Griffin said in the post-modern spirit that "the desire to rule, conquer, control and dominate nature is one of the central characteristics of modern spirit." The true meaning of nature disappeared, and nature was replaced by natural things. Nature began to become a tool for human beings to achieve their goals, which made nature lack its inherent moral value, but only has the value of tools and means. In this process, the concept has changed fundamentally. Once we think about nature, a predetermined framework dominates us. Under this framework, thinking about "nature" is immediately transformed into thinking about "natural things". In this way, it is easy to understand survival only as the survival of oneself or a limited number of people, and the significance of survival lies in the possession and consumption of natural things (wealth). People's pursuit of material wealth is no longer based on people's survival needs, but on a desire far beyond the scope of survival. Material wealth has become a symbol of status and power. Correspondingly, people also show the characteristics of profligacy in real life. In the process of transforming nature, everything they can do is what they should do. People only consider how to maximize their economic benefits with the least manpower, material resources, financial resources and time in their labor, without investigating why they do so and what the consequences will be. Governments always pay more attention to their own interests, but neglect the coordinated development with other countries. Developed countries seek their own development at the cost of destroying the ecological environment of developing countries, while developing countries also trade their own ecological environment for one-sided economic development. The final result is the emergence of an ecological crisis, and human beings begin to taste the bitter consequences of overexploitation of nature. This has prompted people to start thinking about rebuilding the relationship between man and nature. Marx pointed out: "Man lives by nature." This sentence essentially contains the spirit of building a harmonious ecological balance between man and nature. In re-examining the concept of nature and the relationship between man and nature, the key is to change the traditional way of thinking, emphasize the subjectivity of nature, let nature develop according to its nature, and ensure the relatively independent operation of natural ecosystem. Only in this way can the reconciliation between man and nature be achieved and the two develop together. Therefore, we should build a new civilization, that is, ecological civilization. Eco-civilization emphasizes that in the process of

opening up and utilizing nature, human beings must establish the concept of equality between man and nature. While developing economy, human beings should attach importance to the limitation of supporting capacity of resources and ecological environment, so as to realize the harmonious development of man and nature.

Although the proposition of ecological civilization has its background of science, technology and economic and social development in the West, especially the evolutionary logical process of the relationship between man and nature, from a historical point of view, ecological civilization is not the product of western industrial civilization, but created, promoted and continued from the four ancient civilizations, especially China. Our ancestors have formed a little-known theoretical system of human ecology as early as 3000 years ago, including rationality (the law of the relationship between heaven and man, such as astronomy, geography, phenology, meteorology, etc.), rationality (the operation of human activities, such as politics, agriculture, military affairs, medical affairs, etc.), justice (the norms of social relations, such as morality, ethics, legal system, outline, etc.) and rationality. (Individual behavior criteria, such as belief, psychology, custom, fashion, etc. China's feudal society maintained its super-stable social integration structure in 3000 years, depending on the correct understanding of these seasons, geographical location, the relationship between people and people, the ecological concept of material recycling, social coordination, symbiosis and self-regulation of self-cultivation, and supported 21% of the world's population with 7% of the world's arable land and water resources, thus forming a unique agricultural ecological civilization of Cathaysia.

Historically, the views of ecological civilization in the East and the West are quite different in dealing with the relationship between man and nature. In describing the relationship between man and nature, the Bible advocates that man dominates everything. God created man to manage animals, plants, forests, mountains and rivers, and nature belongs to man. Western painting centers on people and gods, churches towering in the sky, deterrence far and near, castles standing on the top of the mountain, overlooking mountains, rivers, plants, birds and animals, demonstrating the authority and power of God and man. Chinese painting generally takes landscape as its main form, and human beings are integrated into nature and the natural landscape is well integrated in painting. Leshan, a benevolent man, and Leshui, a wise man, have different understandings of the relationship between man and nature. They have formed the closed cycle, low efficiency, stability, self-reliance traditional agricultural civilization in China in 7000 years and the industrial civilization in the West in the past 200 years characterized by skillful exploitation of nature, high efficiency, high speed and high environmental impact.

Since the Industrial Revolution, China has not only lagged behind in science, but also declined in traditional ecological civilization. Over the past 100 years, China has undergone tremendous changes. Various traditional, modern, western and Eastern cultures interact. The natural and human ecology of China is undergoing drastic changes. While discarding the dregs of feudal culture, we are also discarding the mechanism of self-existence, symbiosis and regeneration of the unity of nature and man in traditional ecological civilization, introducing the competitive mechanism of market economy and the scientific basis of industrial revolution, as well as introducing the ecological concept of anthropocentrism. Market economy embodies the competition principle of ecology and is a good thing. But market economy must have a balanced mechanism, that is, the symbiosis principle of ecology, to stabilize society. The West relies on the improvement of religious culture and legal system, while the essence of ecological civilization in Chinese traditional culture has not been carried forward in some areas.

The systematic study of modern ecological civilization began in the western industrialized countries. In the 1920s, the Chicago School of the United States introduced the principles of ecology into the management of human society and formed human ecology. They put forward the idea of applying some principles of natural ecology to cities and managing urban society well, which is the ecological civilization of cities. In the Sand Country Yearbook published in 1949 by Leopold, a famous American zoologist, a new kind of ethics was created: land ethics, which regards land, water, plants and animals as a complete ecosystem, opposes "human chauvinism" and

human-centered ethical norms, that is, human beings are only ordinary members of the natural family, and should not make human beings as nature's master. The relationship between man and nature not only has rights, but also has obligations. Only when we have done our duty and dedication, can we be qualified to ask for it. Land ethics puts forward that in agricultural activities such as agriculture, animal husbandry and fishery, we should treat nature, land, pasture and ocean well so as to make them sustainable.

2. The Construction of Two-oriented Society from the Perspective of Ecological Civilization: The Construction of Two-oriented Society is the Basic Content and Inherent Requirement of Socialist Ecological Civilization

Adhering to the basic national policy of saving resources and protecting the environment and building a "two-oriented" society is an important strategic decision put forward by the CPC Central Committee from China's national conditions, an inevitable requirement for optimizing the industrial structure and transforming the existing mode of economic development, and an important measure and practical form for implementing the scientific development concept, promoting the construction of ecological civilization and achieving social harmony. Building a "two-oriented" society includes not only people's awareness of saving natural resources, protecting environment and ecological security, laws, systems and policies, but also science, technology, organizations and practical actions to maintain ecological balance and sustainable development; It includes not only gradually forming the industrial structure of saving energy resources and protecting ecological environment, but also gradually transforming the mode of economic development, growth and unhealthy consumption.

Eco-civilization is a cultural ethical form with the basic aim of harmonious coexistence, virtuous circle, all-round development and sustainable prosperity between man and nature, man and man, man and society. At the same time, ecological civilization is also the production practice activities that people follow the laws of natural ecosystem and choose the mode of production on the premise of maintaining the structure and balance of ecosystem. Socialist ecological civilization adheres to the core concept of "people-oriented" sustainable development, adhering to "development is the first essential", giving full play to human's subjective initiative in material and spiritual production, and building an orderly ecological operation mechanism and a good ecological environment in accordance with the objective law of natural ecosystem operation, It includes not only the concept of people-oriented, comprehensive, coordinated and sustainable development, but also the mechanism and system of coordinated development and benign operation of natural and social ecosystems.

"To coordinate the relationship between man and nature, knowledge alone is not enough. It also requires a complete change in the way we produce and the whole social system that we have today with this mode of production. The construction of socialist ecological civilization emphasizes reshaping people's ecological consciousness and ecological moral concepts, and readjusting social production relations, life styles and ecological order through the principles and mechanisms of integration and coordination. It follows a path of social construction from opposition to harmony, from conquest to coordination, from pollution to recovery, from destruction to construction, which is "resource-saving and environment-friendly". It can be seen that both the construction of "two-oriented" society and the socialist ecological civilization aim at realizing the inherent virtuous cycle and comprehensive, coordinated, efficient and sustainable development of economic system, social system and ecosystem. The construction of ecological civilization and ecological civilization inherently contains the contents of saving energy resources and protecting the environment. Therefore, the contents and requirements of the construction of "two-oriented" society have been promoted to a high level of carrying out the scientific concept of development and building harmony together.

3. Construction of Ecological Civilization from the Perspective of Two-oriented Society

At present, the specific goal of the construction of ecological civilization is to implement the strategy of sustainable development on a global scale, which China joined in 1994. Since the 16th National Congress, in the practice of building a well-off society in an all-round way, China has paid more attention to ecological problems, adopted a series of measures to solve the problems faced by the ecological environment, and pushed the ecological environment construction to a new stage. On this basis, the report of the Seventeenth National Congress of the Communist Party of China clearly points out that "building ecological civilization will basically form the industrial structure, growth mode and consumption mode of saving energy resources and protecting ecological environment." A contemporary Marxist concept of ecological civilization, which includes the construction of ecological civilization under the guidance of scientific outlook on development, the implementation of sustainable development strategy, the construction of resource-saving and environment-friendly, can be regarded as China's unique contribution to the worldwide environmental protection movement. Whether in theory or in practice, China has the possibility of building ecological civilization.

Clifford Cobb, an American postmodern thinker, believes that only by changing people's way of thinking and transforming from isolation, fragmentation to historicity and integrity, can ecological civilization emerge, and the deep cultural resources to achieve this goal are in China rather than in the West. He said: "Chinese culture, especially the values advocated by Confucianism, Taoism and Buddhism as its foundation, should become the pillar values of the future post-modern world. "Turning to the East" has become the consensus of the Western intellectuals. China's harmonious thought has a long history and permeates all aspects of Chinese thought and culture. It emphasizes that all things are an organic whole and that all things are interrelated and interdependent. Under the circumstance that the western dualistic opposition thought almost dominates the life of modern people, the harmonious thought of China has very important theoretical and practical significance in the contemporary era.

Two-oriented society is the concrete form and full expression of harmonious society and sustainable development. The construction of ecological civilization under the vision of two-oriented society must take people as the center to build a sustainable development society. Society is composed of people, and social harmony is essentially a state of social existence formed and manifested by the continuous development of human beings. Since the relationship between man and nature, there has also been the relationship between man and man. The harmonious development of people includes the equal development between people, the balance of self-interest and altruism, the fairness between contemporary and future generations, the trust of self-help and mutual assistance, the restriction of self-discipline and mutual discipline, etc. Among them, the most important thing is to deal with inter-generational and inter-generational relations. As a whole, human beings are a huge system composed of a community of people with synchronic and diachronic attributes. From the perspective of synchronicity, human beings are composed of different countries, regions and social groups, who live in the same era and share a common world. From a diachronic point of view, human beings are composed of intergenerational groups of organisms that continue from generation to generation. The present generation began to survive and develop on the basis of the established natural and social environment left by the previous generation, and left the natural and social environment that they must accept for future generations. Whether synchronic human groups or diachronic human groups, while meeting the needs of their own groups, they are responsible for limiting their own needs and reducing and avoiding leaving obstacles and defects to others. Therefore, the highest value standard of sustainable development is justice and fairness. In the process of social development, we must coordinate the relationship between man and nature, man and man, and implement the strategy of sustainable development so that people can work and live in a beautiful ecological environment. In this process, we should pay attention to ecological balance, avoid overexploitation of natural resources in the name of culture and progress, and ensure fairness within and between generations. Only in this way can social

development be sustainable. As Rachel Carson wrote at the end of *Silent Spring*: "The word 'control of nature' is the product of an arrogant imagination when biology and philosophy are still in their infancy." It is believed that when human science and technology reach a high level, when human beings fully realize the law of natural development, and with human wisdom and efforts, we can realize the construction of a harmonious society based on ecological civilization.

Human society is stepping into the era of ecological civilization. Constructing a "two-oriented society" is the premise and foundation of ecological civilization in a harmonious society and an important development trend of contemporary society. The core of ecological civilization in a harmonious society is the harmonious coexistence of man and nature. The harmony between man and nature is the main problem that must be solved in the construction of "two-oriented society". The construction of ecological civilization in a harmonious society is also a process in which man and nature gradually get along in harmony. Only by properly handling and coordinating the relationship between man and nature and following the natural ecological law can we realize the sustainable development of economy, society and environment and the harmony between man and nature. Therefore, in order to build ecological civilization in a harmonious society, we must first deal with the harmonious relationship between man and nature, that is, we must first do a good job in the construction of "two-oriented society". On the contrary, the successful construction of "two-oriented society" will certainly promote the process of ecological civilization construction in a harmonious society.

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