

Research on the Ethical Education of American Ecological Literature

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Abstract: Eco-literature believes in the concept of natural holism, pays attention to ecological justice, reflects on anthropocentrism in a literary way, respects a new type of ecological ethics, and actively promotes the progress of the people's universal ecological concept. Based on the analysis of the changes in environmental ethics, this paper takes American ecological literature as an example, and excavates the concepts of land ethics, ecological holism and green technology in ecological literature works, aiming to further explore the educational value of ecological literature in environmental ethics.

1. Introduction

As a model, ethical norms guide people to reflect on the evolution of the living environment. With the continuous improvement of mankind's pursuit of material life, mankind has broken the ecological balance through uncontrolled exploitation of resources, and environmental pollution has become more and more serious. In this context, some people begin to realize that their production activities are closely related to the surrounding animals and plants, nature and other ecological environments, and then reflect on the relationship between human beings and nature and other organisms. In this way, ecological ethics has gradually sprouted in the development and reflection of human society. As one of the important components of ecological ethics, "Earth Ethics" was first proposed in 1933 by Leopold, an American philosopher and one of the pioneers of American environmental ethics. It emphasizes that human beings are not a conqueror in nature, but friendly human beings who are closely connected with nature and live and develop together. While mankind has made unprecedented achievements in transforming and conquering nature, it has also brought about a series of environmental problems such as population expansion, environmental pollution, and lack of resources. Earth ethics extends the scope of ethical research to the relationship between man and nature, and extends the boundaries of the moral community to soil, water, plants and animals or the whole composed of them-the earth. It denies man's status as a conqueror in the land community. Ecological ethics emphasizes that the ultimate fundamental and long-term interests of mankind are consistent with the overall interests of the ecological environment. Ecological ethics regards the overall interests of the ecological environment as the highest value standard. The "ecological holism" formed in the 20th century specifically elaborates this point of view. Ecological holism strives to seek the relationship between man and nature. It is a kind of non-anthropocentrism that builds value in the entire ecosystem. Another concept that is similar to the concept of ecological holism is green technology. Green technology opposes the "technology-only wheel", advocates the correct use of technology, and develops a green economy through a series of green environmental protection measures, so as to further protect the environment, maintain ecological balance, and reach people. Harmony with nature.

2. Ecological Ethics in American Ecological Literature

After the industrial revolution, the increase in social productivity led to the accumulation of huge social wealth, and at the same time the relationship and status of mankind and nature have gradually changed. Human beings have changed from being a dependant of nature to being a transformer of nature, and from being a servant of nature to being a master of nature. In this context, people of

insight began to reflect on anthropocentrism and the civilization of science and technology. In 1915, the famous thinker Albert Schweitzer (1875-1965) put forward the ethical thought of “Reverence for life”. Schweitzer spoke highly of Eastern civilization, but he was skeptical or even critical of European traditions. Schweitzer insists on taking the wholeness of life as the logical starting point of his thoughts, pointing out that human existence is not isolated, it depends on the harmony of other lives and the whole world, and then expands the ethical care of mankind from man to all living things and the whole world, advocating that all lives have a relationship Close relationship with sympathy, life and death. The awe of life theory points out that ethics is related to man’s behavior towards all life that exists within his scope. Only when a person thinks all life is sacred can he be ethical. Ethics means fearing life, or giving life to life. The theory of “respect for life” has profoundly influenced many ecological writers and thinkers. Aldo Leopold, a pioneer of ecological literature and author of the “Sand Country Yearbook”, received inspiration from Schweitzer's works. The ethics and ecological holistic view he advocated was the inheritance and development of Schweitzer's theory. Carson, the author of “Silent Spring”, believes that the book “Awe of Life” allows human beings to step out of themselves and become aware of other lives for the first time.

In the 20th century, American marine biologist and eco-literary representative Rachel Carson played an incalculable role in the development of American ecological ethics. In 1962, the publication of “Silent Spring” marked Carson's beginning to the United States. Questions about the “ecological ethics” of China. At that time, the economy of the United States was developing rapidly, and technological inventions brought endless material benefits to Americans. However, unconsciously, technology also brought disasters, which was imminent. The frequent use of pesticides, herbicides, fertilizers and pesticides poses a huge threat to the lives and lives of Americans. Carson described in her book: “Mysterious diseases have attacked flocks of birds. Cows and sheep fell ill and died, and there was the shadow of death; here in the early morning there used to be crows, pigeons, and partridges. The chorus of thrushes, and the sound waves of other birdsong. Now all the sounds are gone, only a piece of silence covering the fields, woods, and moors.” Carson believes that pollution is the same important event as nuclear war. . In the book, the author describes the earth-shaking changes in the town, from a small town with the fragrance of birds and flowers and a peaceful scene to a scene of death everywhere. Carlson hopes that everyone can have an “environmental crisis view” and strive to restore ecological balance. Carson also criticized the reckless use of chemical fertilizers and pesticides, and opposed excessive intervention in nature. Carson believes that the original purpose of science and technology is to increase production capacity and bring benefits to mankind. If all technological development comes at the cost of destroying nature, then it is not worth the gain. Humans need technology, but they cannot rely too much on technology. Humans use technology, but they cannot abuse technology. Humans should establish green scientific and technological values and incorporate scientific research and technology applications into the protection of nature. Realize the synchronous and harmonious development of science and technology, nature and society. Human beings blindly exaggerate their ability to control nature, but they don't know how small they are in front of nature. Nature is extremely intelligent, and it gives meaning to every living thing. Nowadays, the beauty of nature no longer exists. Human beings unrestrainedly harm their homes and ignore their respect for nature, and they will inevitably be punished by nature. Science and technology cannot save mankind, but ethics can liberate mankind ideologically. When human beings realize their ethical responsibility to nature, human beings are free and happy.

3. The Ethical Education Function of Ecological Literature

Ethics belongs to the category of philosophy. Leopold has creatively defined ethics from the ecological dimension, defining it as a restriction on the freedom of behavior in the struggle for survival. Leopold believes that whether it is ecology or philosophy, ethics expresses an evolutionary model in which interdependent individuals or groups tend towards the whole, and the community is the basic unit of individual existence. As a member of the community, although individuals instinctively compete in order to have a place in the community, the tendency towards long-term

cooperation is dictated by ethics. This is the idea of elevating “individualism” to “holism”. From an instinctive point of view, humans demand more of nature than rewards. If things go on like this, the ecology will inevitably be out of balance. The key to the problem lies in the change of ideas, and it must be changed from within. As far as the improvement of citizens’ ecological ethics is concerned, the top priority is to change the concept of ecological education, cultivate ecological conscience, pull humans out of egoism, and use “ecological holism” to reshape their ecological values from the inside out, because people and land relationship is not only an economic relationship, but should also bear corresponding obligations. If humans can correctly understand evolution, then ethical standards should be extended to the entire natural world.” Environmental crises are actually human nature crises. Ecological holism based on earth ethics brings enlightenment to modern humans in ecological dilemmas and is vital to environmental ethics education.

In its essence, science and technology is a purposeful activity of mankind. Since the emergence of science and technology, it has brought huge practical benefits to mankind. As a social and historical phenomenon, science and technology have a two-way relationship with society. The original intention of human development of science and technology is to let science and technology benefit mankind, and enable man to obtain greater freedom and liberation, thereby enabling man to achieve all-round development. Contemporary technology has established an inseparable relationship with the development of human beings. However, due to certain dehumanizing factors in science and technology itself, coupled with mankind's own over-dependence and unreasonable use of science and technology, the development of science and technology is alienated. In this state, technology is no longer a tool to serve people, but has become a destructive force, causing various disasters in the human society. The negative effects of technology due to the lack of ethical guidance are abundantly represented in American ecological literature. Since the 1960s, almost all texts of ecological literature in the United States have been shrouded in environmental pollution, haze, and ecological disasters caused by technology, industrialization, and modernization. Almost all eco-literary writers are full of anxiety. Ecological literature authors continue to carefully and comprehensively reflect on the development of science and technology: what exactly has the development of science and technology brought to mankind? In ecological literature, readers will naturally reconsider the modern myth of “Technology is omnipotent and development is supreme” by reflecting on the disaster picture that technology brings to mankind and understanding the ecological trauma.

The meaning of nature is not complicated or esoteric. All living things, plants, and substances including human beings are included in the natural ecology, and the ecology is a whole from the beginning of its existence. As the whole of evolution, nature is the source of all values. Natural evolution derives a series of increasingly refined species, and individual value becomes more abundant. As an individual, human beings are the highest level of ecological succession, and their value is rooted in the value of nature as a whole. Citizen environmental education should first re-evaluate anthropocentrism, advocate the ethics of ecological holism, put the human eye on the perspective of equality with all things, and reposition humans in the ecological whole. As the children of nature, human beings use the soul to appreciate the beauty and charm of nature, so that the soul can be purified, the mind can be sublimated, and life can be continued. No matter whether it is human's actual existence experience, or spiritual experience, as well as human's pursuit of the state of spiritual freedom, they cannot exist independently of nature. Human beings' ecological concern about nature experientially is actually paying attention to nature in the whole of life. Human beings care for nature aesthetically, not only regarding human beings and nature as a community of value, as Ralston said, it is a community of life that presents beauty, integrity and stability. The aesthetic concern for this community of life is represented as ecology. Aesthetic realm. This is also the ethical message that American ecological literature strives to convey to readers. Only when we truly return to nature can we appreciate the true meaning of life.

4. Conclusion

Literature is a kind of art, a diamond in human thought, and each one is precious! Literature is

also reality. It is the reality that human eyes and soul examine and feel the world and present through language. The difference between this reality and the external objective world is that it incorporates human philosophy, moral ethics, social culture, and individual thinking and positions, which have accumulated the grains of human civilization and development for thousands of years. Therefore, literature reflects reality, but higher than reality, it is a sublimated reality. Among them, the literary works of the Nobel Prize winners are the most outstanding representatives, and they are the masters of human wisdom. The reason why these writers are so admired is that their works have a heart for the world and compassion for all beings. Their literary vision is broad, and they care about the life state and meaning of the public. Their literary themes may not change. But they are all about the most authentic life emotions and ways of existence of the masses.

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