

Beauty is Responsibility--the Construction of a Community of Shared Life from the Perspective of Ecological Ethics

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Abstract: *In face of the increasingly serious ecological crisis, this paper discusses the origin and meaning of a community of shared life from the perspective of ecological ethics, as well as the goodness and beauty of a community of shared life, which is the essence of human and natural practice in accordance with the law of beauty. From the perspective of ecological ethics, the integration of ecological aesthetics, focusing on the unity of utilitarianism and non-utilitarianism, is a new realm of pursuing the harmonious coexistence of man and nature, which contains a deep reflection on a community of shared life. It is because of the aesthetic emotions, such as awe, nobility and love that the belief of ecological ethics in protecting the ecological environment is aroused, which urges man to take actions to protect ecological environment and jointly build a community of shared life for man and nature.*

Keywords: *ecological ethics; ecological aesthetics; a community of shared life*

1. Introduction

With the aggravation of global ecological crisis, such as global warming, destruction of ozone layer, sharp decline of biodiversity and shortage of natural resources, man must face the challenges brought by ecological environment, reflect on the rationality of their concepts and behaviors, and seek the development concept of harmonious coexistence between man and nature. The report of the 20th CPC National Congress pointed out that promoting green development, improving harmonious coexistence between man and nature are the great goal of comprehensively building a modern socialist country. Manifesting human's understanding to nature, which needs to be interpreted from a systematic and holistic perspective of ecological ethics. In the deteriorating ecological crisis, it is only from the perspective of ecological ethics and ecological aesthetics that we can truly build a community of shared life.

2. A community of shared life is constructed according to the law of beauty

There is no doubt that the development of human civilization can not be separated from science and technology, which constantly strengthens productivity and changes the way of human life. With the rapid development of science and technology, man treats the relationship between man and nature as conquerors and occupiers, and then wants to dominate and enslave nature. The relationship between man and nature has gradually been alienated, and the contradictions and conflicts between them have become irreconcilable. The productivity of science and technology makes man satisfy their desires crazily. The unrestrained pursuit of material has formed a narrow anthropocentrism. When man enjoys and indulges in the material feast created by science and technology, they find that man are far away the green and beautiful homeland. The loss of control of science and technology has brought extremely serious ecological crisis to man, which is mainly manifested in the fact that the productivity promoted by science and technology stimulates man to enjoy material pursuit without restriction, thus conquering all things in nature with the idea of human-centered. Arrogant man regard the ecological environment as a kind of external material completely divorced from man, regard themselves as the masters of nature, exploit ecological resources uncontrollably and endlessly by virtue of science and technology, dominate ecological resources, plunder material crazily and become slaves of material alienation at the same time. In fact, the culprit of this ecological crisis is not science and technology, but the people who master science and technology. As long as man change their thinking modes, dare to correct human's

mistakes with ecological ethics, and make good use of science and technology to develop and manage nature, the contradiction between human's development and ecological environment can be solved.

Ecological ethics is on the study of the ethical relationship between man and man, and man and all things protect nature in the ecological environment, in which the rights, obligations and moral codes of the concept of a community of shared life are analyzed. It is the sublimation of the spiritual and material levels of mankind, generating moral awareness of all things in nature. In the ecological-ethical relationship between man and nature, Marx believed that man is a member of nature, and that man's attitude toward nature will backfire on man himself, that man and nature are mutually dependent and interdependent, and that only through man's respect and care for nature can mankind create new forms of civilization in perpetuity. Building a community of shared life between man and nature shows China's wisdom, and it is also a Chinese solution to the increasingly poor global ecological environment. This is the form of ecological civilization of a community of shared life, and it is a decentralized thought and behavior, which both denies Anthropocentrism and opposes Eco-centrism at the same time, and it solves the antagonistic contradiction between man and nature. In order to verify that man and nature are a community of shared life with a vivid basis in reality, thinking the perspective of ecological ethics and ecological aesthetics. The beauty formed by man and nature are a community of shared life is what Marx in practice called beauty, which is a result of the combination of the laws of nature and the laws of beauty." The animal is constructed according to the measure and needs of the species to which it belongs, whereas man knows how to produce according to the measure of any species. Man know how to apply everywhere the inner measure to the object, so that man is also constructed according to the laws of beauty."^[1] Man and nature are a community of shared life that also constructs the relationship between man and man, man and nature, according to the law of beauty. According to Marx, man is both a natural being and a kind of being. This is because in the process of knowing and transforming nature. Man not only make use of subjective factors such as human passion, sensuality and love, scientific, artistic and moral scales to create the world, but also apply their own internal scales to their own labor. Man design and create according to the laws of beauty, so as to achieve the essential union between man and nature as a community of shared life. In this process, man leave their footprints in nature, transforming it into the fulfillment of human spiritual and material aspirations. Therefore, nature also ceases to exist simply in a form in front of human eyes, but appreciates nature with ecological aesthetic sentiments, generates an aesthetic value to resolve the ethical conflict between human and nature, and finally achieves a green and beautiful home where human and nature live in harmony.

3. The convergence of ecological ethics and ecological aesthetics

With the worsening ecological crisis, ethics and aesthetics are coincidentally concerned with ecological issues. Ethics and aesthetics have a close connection to nature. Therefore, ecological ethics and ecological aesthetics are related in blood, and the integration of ecological ethics and ecological aesthetics is an inevitable choice. Ecological aesthetics is an existential essence experience of life, and a systematic study of ecological aesthetics must know the core essence of ecological ethics. "Ecological aesthetics is an aesthetic activity based on the idea of ecological ethics, an ecological transformation and strengthening of the relationship between aesthetics and ethics in the traditional aesthetic theory, and ecological consciousness is a necessary precondition for ecological aesthetics."^[2] Ecological aesthetics is based on ecological ethical thought, and focus on the integration of wholeness between human and nature , and it is a philosophical reflection with a kind of reality, which is an inner aesthetic experience of morality. Every stage of the development of retrospective ethical theory is accompanied by aesthetic perception, so ecological aesthetics is a noble demand of ecological ethics. According to Aldo Leopold, "a thing is right only if it contributes to the preservation of the harmony, stability and beauty of the living community; otherwise, it is wrong. In relation to something, we can be moral only if we can see, feel, know, love, or express trust in it."^[3] Therefore, in the ethical relationship between man and nature, ecological ethics plays a guiding role in human moral behavior to create a green and beautiful homeland. It activates human consciousness, touches human hearts, stimulates human ecological aesthetic sensibility, gives birth to the formation of ecological ethical values, and then directly influences human behavior guidelines. Ecological aesthetics focuses on an experiential aesthetic, inspiring the supreme beauty and goodness of a community of shared life with the integration of ethics and aesthetics, whether it is the cognitive value of natural science or the exploration of the essence of life, in order to reach the natural beauty of ecological ethics. Ecological aesthetics extends aesthetic values and aesthetic experiences to the ecological environment, human considers how to experience beauty in the ecological environment, and promotes the protection and transformation of the

ecological environment. Ecological aesthetics is the process of integrating ecological ethics, man being cognized from goodness and beauty, and seeking the embodiment of natural truth. Ecological civilization integrates ethics and aesthetics to enhance ecological protection and its aesthetic interest, and it promotes the ethical consciousness of the living community of the natural ecosystem as a whole.

Ecological aesthetics is to examine the natural ecosystem from the perspective of ecological ethics, and ecological aesthetics can provide a source of development power for ecological ethics, thus avoiding the behavior of quick success and quick profit. Traditional Chinese aesthetics is based on the idea of harmony between man and nature, and it is good at grasping the overall beauty from the ecological environment, while at the same time focusing on inward exploration and the expression and comprehension of aesthetic experience, experiencing the beauty of man and nature from the ecological environment as a whole. Western aesthetics focus on utilitarian or far beyond utilitarian aesthetic value, mainly from the "anthropocentric" thinking, through the separation of subject and object thinking stereotypes, in the process of subject and object opposition inward or outward pursuit. Western aesthetics from utilitarian to non-utilitarian changes in the exaltation of reason and the pursuit of metaphysics. Its aesthetic characteristics emphasize. The aesthetic characteristics of the west emphasize metaphysics and have a distinct logic, but lack the expression and perception of aesthetic experience. Chinese and Western aesthetics have their own strengths and weaknesses, and they should integrate their advantages and complement each other to form an ecological aesthetic, focusing on the ethical values of the real society and nature. It pursuing aesthetic goals from the perspective of caring for reality and exploring infinite aesthetic experiences beyond reality, and insisting on the unity of utilitarianism and non-utilitarianism is the connotation of ecological aesthetics. The comprehension of its deep ecological ethics in the ecological aesthetic experience evokes people's recognition of the concept of ecological ethics. By changing the narrow refined egoistic ideas of man through ecological ethics and reversing the narrow aesthetic values of man towards nature. Only when ecological ethics is integrated with ecological aesthetics flourishing, ecological aesthetics can guide the appreciators to view aesthetic concepts, aesthetic experiences and aesthetic expressions from the perspective of ecological ethics. "ecological ethics is the expression of the external process of ecological aesthetics, and ecological aesthetics is the substance of the internal process of ecological ethics, both of which are two aspects of the same problem in the process of natural beauty."^[4] Although ecological ethics and ecological aesthetics are different in research methods, they have complementary advantages in process and goals, and the intrinsic values of both are unified.

4. The philosophy of "Beauty is responsibility" is the sublimation of a community of shared life.

"Beauty is responsibility" means the transformation from emotional experience to rational cognition, which makes people feel the beauty of nature in the emotional experience, so that they can recognize the rights and responsibilities of nature. A community of shared life has the highest goodness and beauty, transcending anthropocentrism and adhering to nature as an organic living body. Only on the basis of establishing the dialectical unity of ecological ethics and ecological aesthetics, man and nature are a community of shared life to be a moral community in the ecological ethical sense, and also an aesthetic community in the aesthetic sense. Therefore, Holmes Ralston has said: "When people follow nature in an appreciative way, they transcend nature, because nothing in nature has this ability to respect the ecosystem and the other beings in it in an appreciative way. People are privileged users of resources, but more importantly, they are blessed defenders of nature."^[5] In Ralston's view of the relationship between man and nature, while man transcends the moral emotions of other beings, human behavior should incorporate moral emotions into nature as a whole. Appreciation of nature can effectively curb the expansion of human desire to plunder nature. And ecological aesthetics inspires human kindness and responsibility to maintain the harmonious coexistence of nature. Firmly grasp the ecological ethics as the logical starting point and ecological aesthetic life emotional experience, establish ecological ethics and ecological aesthetics to save human inevitable choice. Let ecological aesthetics ignite the ecological ethics, while ecological ethics strengthen the ecological aesthetic value of human, mutual promotion of human protection of the ecological environment of a community of shared life consciousness. From the deep root to solve the ecological environmental crisis of human. "Responsibility means "owing" to others in the community, which is simply a social community governed by orthodox ethical ideas. Now, environmental ethics covers the biological community and becomes a kind of earth ethics, which explores people's "owing" to animals, plants, species, ecosystems, mountains and rivers, which is a proper respect for the earth."^[6] It find the beauty of nature to truly perceive to discover the aesthetic experience of nature. One will also realize that man has the responsibility to continue this ecological aesthetic, so that one will gradually experience a sense of

responsibility for nature. This sense of responsibility is not only the beauty of harmony in relationships, but also the beauty of seeking goodness in cognition. Through the integration of ecological ethics and ecological aesthetics a community of shared life inspires intrinsic value, it awakening the general awakening of human ecological ethics and the persistent pursuit of ecological aesthetics, thus building the beauty of a community of shared life as responsibility.

In face of solving and managing the increasingly serious global ecological crisis, creating a green and beautiful homeland for man to survive, exploring the construction of a community of shared life under the ecological ethics perspective is an inevitable requirement for the construction of ecological civilization. Through a community of shared life, people can realize that man and nature are an inseparable organic whole, in which ecological ethics and ecological aesthetics are interlinked, progressive and integrated into one development trend. The integration of ecological ethics and ecological aesthetics cultivates the sense of "beauty is responsibility" in a community of shared life. Through ecological ethics, people can realize that man and nature are an ethical community, and adhering to the ethical principle of harmonious development of man and nature is an important foundation for building the idea of a community of shared life. Fei Xiaotong, a renowned Chinese sociologist, envisioned a world in which human treasure their own distinct homeland, appreciate nature and promote shared prosperity. Therefore, the earth is the common homeland of all man, the beautiful ecological environment is the common pursuit and desire of all man, the realization of a green and beautiful homeland is the greatest welfare of all man. And the only way to get rid of the dilemma and realization of human development is to establish a new relationship between man and the natural a community of shared life.

5. Conclusion

A civilization may thrive if its natural surroundings thrive, and will suffer if its natural surroundings suffer. With the rapid development of science and technology, human has caused extremely serious ecological crisis due to the unbridled plundering of nature. In order to achieve harmonious coexistence between man and nature and green development, human beings must build a community of shared life in accordance with the laws of beauty and nature, and explore the origin and meaning of a community of shared life. Starting from the relationship between ecological ethics and ecological aesthetics, human beings analyzes the basis of the integration of ecological ethics and ecological aesthetics. Human beings pay attention to the unity of utility and non-utility, thus restraining their central thoughts and sublimate integration path of ecological ethics and ecological aesthetics. Human beings refines the concept of "beauty is responsibility" by integrating ecological ethics and ecological aesthetics in a community of shared life, which is in line with the advanced value paradigm of building the development law of ecological civilization and the trend of the times.

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