

# Research on Tibetan Traditional Ecological Culture and Its Significance in the New Era

Yixuan Du<sup>1</sup>, Chaofu Zhang<sup>2</sup>, Yipeng Xu<sup>2</sup>

<sup>1</sup>Mianyang, Sichuan Tibet University, Lhasa Tibet 850000 China

<sup>2</sup>Tibet University, Lhasa Tibet 850000 China

**Abstract:** *The Tibetan people in our country have lived on the Qinghai-Tibet Plateau where the ecological environment is extremely special and fragile for generations. The relationship between man and nature has always been an unavoidable topic. Over the long years, they have formed an ecological and cultural outlook with national and contemporary characteristics to guide their production and life, and have basically realized the harmonious development of man and nature for thousands of years. The traditional Tibetan ecological culture can be roughly divided into a material level and a spiritual level, and these customary codes of conduct have important practical significance for the sustainable development and ecological civilization construction of Tibetan areas in the new era.*

**Keywords:** *Tibetan, Traditional ecological culture, Significance of the times*

## 1. Introduction

The Seventh Central Committee on Tibet Work Conference clearly pointed out that "we must adhere to the viewpoint of ecological protection first," and pointed out that "protecting the ecology of the Qinghai-Tibet Plateau is the greatest contribution to the survival and development of the Chinese nation." Today, when the party and government attach great importance to the construction of ecological civilization, Tibet is striving to build a national ecological security barrier, and it is particularly important to build a national ecological civilization highland. The Tibetan traditional ecological culture is roughly embodied in all aspects of production methods, lifestyles, religious beliefs, primitive worship, myths and epics, and festival customs. They treat and protect nature with awe, and integrate with the land that nurtures them. Protected the ecological environment of the Qinghai-Tibet Plateau. Therefore, the unique ecological culture formed in practice by the Tibetan people from ancient times to the present shows enduring and tenacious vitality. Inheriting and carrying forward the traditional Tibetan ecological culture and giving it time significance is an inevitable requirement for the construction of ecological civilization in the new era.

## 2. The material aspect of Tibetan traditional ecological culture

### 2.1. Mode of production

The interrelationship between people and nature formed by the Tibetans in the production process is their mode of production. Observing objective laws and fully considering the mode of production required by people is the optimal solution for harmonious coexistence between man and nature. In order for human beings to survive and develop, in order to carry out other social activities, they must first have the material means of living necessary to solve basic problems such as clothing, food, housing, and transportation. The acquisition of these material means of living can only be achieved through production and labor. And human production and labor must be carried out in a certain way. Without a certain way of production, human beings cannot obtain the material means of life needed for their survival, prosperity and development, so survival and development cannot be talked about. The choice of each mode of production is inseparable from the level of productivity development and the geographical environment of the nation.

On the Qinghai-Tibet Plateau with an alpine climate, affected by the complex geographical environment, production conditions are relatively weak, and people have limited choices of production methods. Therefore, they are very dependent on the environment, and nomadism has become their best choice. The vast pastures of the Qinghai-Tibet Plateau provide prerequisites for the development of

Tibetan nomadism. The nomadic method is that the Tibetan people reflect on the natural environment and state of their existence under specific natural ecological conditions, and adjust their ethnic culture to suit their uniqueness. The natural environment and social environment of the country can be derived from the ecological production method suitable for the ecological and cultural thoughts of the nation. [1] The nomadic production method has formed a good ecological cycle system between man, nature and livestock. The livestock as an intermediary adjusts the relationship between man and nature. The three are interdependent and interdependent, which promotes the development of production methods and at the same time. A virtuous circle of ecology. It is not difficult to find that the nomadic production method of the Tibetan people contains a simple and rich ecological concept. They follow objective laws, conform to the times, multiply and thrive in the harsh living environment, and form their own ecological culture in the accumulation of history. Realize the harmonious coexistence of man and nature.

## **2.2. Life-style**

This article discusses the ecological culture of the Tibetan people in the narrow sense of lifestyle such as clothing, food, housing, and transportation. The special ecological environment determines the nomadic production method. There is no doubt that such a production method determines the life style of the Tibetan people. Mobile living is the most important way for them when they are nomads, so why not settle down directly and adopt the seemingly more troublesome mobile living? I think such a form of mobile grazing is conducive to herders' grazing and allows livestock to eat better natural feed. The deeper reason is to maintain the ecological balance of the grassland, reduce the overuse of the grassland, prevent the degradation of the grassland, and ensure the stock has always been greater than the consumption.

The lifestyle bred by the special ecological environment is bound to depend closely on the various conditions given by the ecological environment. Among them, the clothing and diet of the Tibetan people have obvious manifestations. On the Qinghai-Tibet Plateau, three to four kilometers above sea level, where the temperature is low, people ask for animal fur from nature to keep out the cold. For another example, people will inevitably produce a lot of cow dung while nomadic, so people use it, on the one hand, as a fertilizer to return to the pasture, on the other hand as a fuel for cooking and heating. The dietary habits of the Tibetan people formed a lifestyle of "relying on mountains to eat mountains and relying on water for drafting" in the era of relatively low productivity. It is precisely because of this lifestyle that Tibetans have a clear understanding of most of the materials they can use. Data is derived from nature. If you want to rely on the existing lifestyle, you must obtain resources in a controlled manner, and more importantly, protect the ecological environment. These all reflect the simple ecological culture of the Tibetan people. A large number of their daily necessities are all derived from nature, and very few items are obtained outside the environment. Perhaps these lifestyles themselves are the link between humans and nature, and the protection of the ecological environment has long been rooted in their hearts and is reflected in their lives. All aspects of the way.

In summary, the Tibetan people's lifestyle takes the harmonious coexistence of man and nature as the starting point, and has chosen a frugal and simple lifestyle. They practice the ecological concept with practical actions and believe that they should maintain a pure heart in daily life, have less desires and be more peaceful, and love nature while accepting the gifts of nature.

## **3. The spiritual Tibetan traditional ecological culture**

### **3.1. Religious influence**

In Tibetan areas, the most influential and far-reaching are undoubtedly the Bon religion and Tibetan Buddhism, which in turn run through the spiritual beliefs of the entire Tibetan nation. Religious teachings not only contain rich ecological culture, but also permeate every bit of Tibetan life and shape their spiritual concepts. More importantly, these primitive ecological cultures have been deeply rooted in the hearts of Tibetans and become their conscious actions after the precipitation of time.

Bon religion is a primitive religion native to Tibet. It has a history of development for nearly a thousand years before Buddhism was introduced. It has been in a dominant position for a long time and still affects the Tibetan people. The belief in the animism of the Bon religion and the worship of sacred mountains and lakes derived from it have played an extremely important role in the formation of Tibetan ecological culture and the formation of Tibetan psychology. [2] In terms of sacrifices, the Bon religion pays more attention to making people worship the gods of various parties with a heart of awe, like the trend of "diving into the night with the wind, moisturizing things silently", making people consciously

and actively caring for the ecology. Of course, there are many classic works on the protection of nature in the Bon religion, such as "Black and White Flower Jilong Jing". Under the influence of the Bon religion, Tibetans have formed an ecological culture that adapts to the ecological environment of Tibetan areas. Such an ecological culture in turn affects Tibetans and regulates their behavior, so that the ecology of Tibetan areas is well protected.

Under the influence and effect of the introduction of Buddhism, the Bon religion combined with it to form a distinctive Tibetan Buddhism. The ecological culture in it bears a strong religious imprint. The equality of all beings and the existence of all things are the ecological concept of Tibetan Buddhism. Mainly reflected. Tibetan Buddhism is deeply influenced by the concept of causal reincarnation. They believe that the concept of "this has a reason for another, this life is for another life; this has no reason for another, this is an extinction and therefore an extinction" is a condition for the existence of all things in the world. Everything and everything are in the cycle of karmic rebirth of a life system. They influence each other and achieve each other, and it is their responsibility and obligation to protect the natural ecology and live in harmony with it. Taking the life view of non-killing as an example, the Tibetans believe that the concept of "saving all living beings" and "saving a life is better than building a seven-level buddha" is not only the public's attitude towards life and nature, but also people's A kind of connection with Buddha. The Buddha said: "All the worlds in the other ten directions, six interests, four rebirths, and all kinds." The "four rebirth theory" explains that there are four types of reincarnation: viviparous, oviparous, wet-bearing, and metaplasia. This view of equality is sufficient it shows that everything in the natural world has its own equal right to life like human beings. All living beings have their own lives and all have their own feelings about the world. In the Buddha's great compassion, all things are equal, not because of humans, animals or plants. The difference is in favor of one side. These ideas have had a subtle impact on the Tibetan people's concept of harmonious coexistence with nature, and they have an ecological vision of the times in dealing with the relationship between man and nature.

### **3.2. Nature worship**

The traditional ecological culture of the Tibetans is also a kind of green culture, which embodies the concept of natural harmony embodied in the traditional ecological concept of the Tibetans. There are not only the maintenance of natural balance and the rational use of resources, but also the unique nature worship in Tibetan culture. While the Tibetans endow nature with sacredness, they have formed a sense of reverence for nature. This concept of reverence for nature, dependence on nature, and protection of nature objectively effectively protects the fragile plateau ecological environment and also builds the traditional Tibetan culture. Concept of natural ecology.

The Tibetan natural worship is to personify and worship natural phenomena, natural objects, and natural forces. The reason is that in the primitive period, people could not make a reasonable explanation for various natural phenomena that occurred, so they had to trust the gods, thinking that the sun, moon, stars, wind and rain All things in nature, such as thunder and lightning, mountains, rivers, lakes, and seas, are perceptive and spiritual. They worship it with absolute awe, love and respect nature in the practice of production and life, and resolutely prohibit any desecration of nature. The worship of cows is a more prominent manifestation of nature worship, and cow heads with scriptures can be seen everywhere on the grasslands in Tibetan areas. Tibetans believe that cattle are the species they depend on for survival and the medium for them to communicate with the heavens and the earth, so they thank the cattle for their contributions by turning them into gods. They enshrine yak corpses in many temples, hoping to avoid evil and exorcise evil spirits, and pray for the harmonious coexistence of man and nature. For another example, the worship of water is a pure worship of nature. The lakes on the Qinghai-Tibet Plateau are dotted with abundant water resources. Water is closely related to the lives of Tibetans, and their worship of water is self-evident. If people pollute or waste water resources, they will be regarded as blasphemy against the god of water, will be punished by the god of water, and they will suffer from dragon disease (four hundred and twenty-four diseases in the world). Therefore, Tibetans generally do not eat aquatic animals, do not throw dirt in the water, and always keep the water source and surroundings clean and hygienic. [3] Nature worship is a relatively primitive belief model. It is a sincere and simple reflection of the fragile ecological environment and precious resources. It plays an inestimable role in coordinating the relationship between man and nature and protecting the ecology.

### **3.3. Mythical epic**

Mythology, as a story that expresses the worship, struggle and pursuit of nature by mankind, originally appeared as a collective oral creation of the people. As we mentioned above, people were

unable to explain many natural phenomena in ancient times, and myths became one of the ways for people to understand the world. Affected by myths and stories, the ecological consciousness of the Tibetan people is centered on the theory of "natural generation". Because of people's ambiguity about nature, they have created the unique ecological and cultural mentality of the Tibetan people, that is, nature is the foundation of all things, and we must always maintain a sense of awe for it. [4] In "Sparta Niu Song", it is described that various parts of the cow's body are "transformed" into natural ecological features such as mountains, rivers, heaven and earth. There are also many myths that are widely circulated in history books, the "Ming Jian of the Lineage of Tibetan Kings" records that Tibet was originally a vast ocean. The God of Gongqu Mountain introduced sea water into the cave of "Gongjiqula", and the sea turned into mulberry fields. These myths all reflect the primitive cultural mentality and ecological consciousness of the Tibetan people. As one of the three heroic epics in China, "Gesar" celebrates the heroic achievements of the Tibetan people in fighting against various evil forces and invaders. As an "encyclopedia" of ancient Tibetan society, its content reflects man and nature from all aspects. The close relationship between people, including the production and lifestyle, religious beliefs, and nature worship mentioned above. Whether it is a myth or an epic, they all reflect the ecological and cultural concept of the Tibetan people in vivid storylines through narrative descriptions, showing a national image that loves homeland and cares for the ecology.

Affected by myths and epics, the Tibetan people have gradually formed an ecological consciousness centered on the theory of "natural generation". Because of people's ambiguity about nature, they have created the unique ecological and cultural mentality of the Tibetan people, that is, nature is the foundation of all things, and people must always maintain sufficient awe of it. In the eyes of the Tibetan people, nature has given us life and means of living. Therefore, human life, death, reward, and punishment must follow the laws of nature. Imagining and describing everything around through myths is determined by the low level of productivity of the Tibetan people. Although it is idealistic, it plays a major role in the protection of the plateau ecological environment.

#### 4. The Time Significance of Tibetan Traditional Ecological Culture

During his inspection in Tibet, General Secretary Xi Jinping emphasized that it is necessary to firmly establish the concept that green water and green mountains are golden mountains and silver mountains, and ice and snow are also golden mountains and silver mountains, maintain strategic determination, improve the level of ecological environment management, and promote the protection of biodiversity on the Qinghai-Tibet Plateau. Take the path of ecological priority and green development, strive to build a modernization in which man and nature coexist harmoniously, and earnestly protect the third pole ecology of the earth. The core content of the ecological concept of the new era is the sustainable development strategy guided by Xi Jinping's socialism with Chinese characteristics in the new era. It is not only a requirement for economic growth and social progress, but also a rational reflection on the progress of human civilization. The thinking about how humans live in harmony with nature and the dialectical thinking of long-term interests in the traditional Tibetan ecological culture all coincide with the ecological thinking of the new era.

The traditional Tibetan ecological culture contains a large amount of life wisdom of Tibetans, which has important reference significance for the construction of ecological civilization in the new era. On the one hand, the enrichment and development of Tibetan traditional ecological culture is not only of great significance for expanding the breadth and depth of ecological disciplines, providing multiple perspectives for studying the ecology of the Qinghai-Tibet Plateau, but also providing useful ideas for the current ecological cultural education practice. The organic combination of theory and practice shapes the ecological spiritual home of contemporary people. On the other hand, on the basis of a deep understanding of the existing shortcomings in the construction of our country's ecological civilization, we will dig deeper into the traditional Tibetan ecological culture, explore its beneficial ingredients, and build a new era of ecological civilization system based on the present and looking forward to the future. The ecological civilization construction in Tibetan areas and even the whole country provides a beneficial reference.

#### References

- [1] Wang Man, *The Enlightenment of Tibetan Ecological Culture on Ecological Moral Education [D]*, Qinghai, Qinghai University, 2012
- [2] Zhang Xiaodong, *On the Influence of Bon Religion on Tibetan Ecological Culture [D]*, Lanzhou,

*Lanzhou University, 2008*

[3] Zangqipai Chen Haiyan, *The System Framework of Tibetan Traditional Ecological Views [J]*, *Journal of Jishou University (Social Sciences Edition)*, Volume 35, Issue 3, May 2014

[4] Liu Hongbin, *Research on Tibetan Ecological Culture from the Perspective of Marxist Ecological View [D]*, Heilongjiang, Northeast Forestry University, 2015