

The relationship between ethnic culture and forest ecological protection in Gaoligong Mountain area

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Abstract: With the development of science and technology, environmental problems have become more and more serious, and people have begun to have a new look at forest culture. Great achievements have been made in the country's economic development, the people's living standards are constantly improving, and the country's comprehensive strength is also constantly strengthening. However, the subsequent land desertification, rocky desertification, destruction of forest resources, and even ecological deterioration and regression in some areas. Therefore, protecting the ecological environment of Gaoligong Mountain has become a key issue for sustainable development. While sharing modern scientific and technological achievements, people began to look for their spiritual home. To explore the relationship between man and nature from the ethical sense is a new breakthrough in understanding and solving problems. Ecological ethics has a long history, and it was recorded in the cultural classics of the pre-Qin period, while the ecological ethics of ethnic minorities can be traced back to the era of gathering and hunting when the productivity level was extremely low. A systematic and comprehensive study of the excellent traditional moral culture of various ethnic groups can also enhance mutual understanding and trust among various ethnic groups, and promote cultural exchanges and cooperation among various ethnic groups.

1. Introduction

The relationship between man and man and the relationship between man and nature is because the history of human beings is expressed as natural relationship and social relationship. Correspondingly, "history can be examined from two aspects, and it can be divided into natural history and human history [1]. In thousands of years of production and life practice, the people of ethnic minorities have created a unique way of life suitable for the local ecological environment with their ingenuity and wisdom, as well as a unique survival consciousness formed on this basis, which contains rich ecological Ethical wisdom and thought[2]. While the industrial civilization is highly developed, it also causes serious environmental problems. Humans have to re-examine the relationship between humans and forests. With the development of cultural tourism, people have realized that the cultural value of forests is tourism. The main source of attraction[3]. As long as there are people, natural history and human history will mutually restrict each other[4]. In the process of human beings relying on the earth's resources to survive, culture plays a role in coordinating the interdependence and mutual restriction of human society and the earth's life system. It maintains a harmonious relationship of symbiosis and co-prosperity. Traditional ecological ethics and its value orientation play an important role in protecting the ecological environment of ethnic areas, maintaining ecological balance, and protecting species diversity [5]. It refers to people's awe, worship and understanding of the forest (nature), and it is based on the simple feelings of expressing gratitude for various blessings of the forest. It reflects the cultural phenomenon in the relationship between people and the forest. Human beings can not only develop forest resources, but also destroy forest resources[6]. Behaviors such as deforestation, population expansion, poverty, and unreasonable slash-and-burn cultivation will all threaten and destroy forest resources. Forest laws and ecological construction policies are not omnipotent, and they cannot solve ecological problems in all regions. Therefore, it is particularly important to study and formulate local customary laws for the protection of local forest resources for current forest protection [7].

2. Forest ecology in national culture

2.1. Spiritual level

The reason why the ethnic minority forest cultural ecology concept can protect local cultural resources has a lot to do with the prevailing local religious beliefs. In ancient times, in the process of adapting to the harsh living environment of high cold and hypoxia, the ancestors of ethnic minorities formed a primitive religion with animism-Bonjiao, which includes the worship of sacred mountains and the ecological consciousness of harmonious coexistence between man and nature [8]. In order to survive, people have summed up a series of environmental protection methods through years of production practice, which are expressed through religious beliefs, emphasizing the peaceful coexistence of man and nature. After Buddhism was introduced to ethnic minorities, its concepts of doing good deeds, cherishing life, and causal reincarnation were combined with primitive religious beliefs, forming an ecological protection culture with the worship of sacred mountains as the core [9]. Its main concept is "all things are one, all living beings are equal, respect nature, and respect life". In the thinking about ecological protection, people are more reflected in nature worship, ancestor worship and god worship.

Minority people believe that "all living and non-living environments in the universe are a complete unity, in which all factors are in a causal network of interdependence, interconnection and mutual conditions. It is the behavior of people consciously or unconsciously protecting nature in ancient times, it highlights the harmonious relationship between man and nature, and generally advocates people to protect nature through religious beliefs [10]. Nature has its own right to life and The survival function, as a human being, should respect the right to life in nature and obey the laws of natural survival. Although religious belief and worship cannot provide a very scientific basis for people's necessity to protect nature, their concept of respecting nature is the basis of ecological thinking. The core, in a sense, plays an important role in environmental protection. All creatures are born here and now, and have their right to survive, and human beings only have the obligation to protect and have no right to damage or infringe.

2.2. National customs

Ethnic customs refer to the unique living habits or social habits of a nation in a certain aspect. And it can continue to be followed, although there will be constant changes and evolution in the process of lineage. Minorities have a long history of exploiting and utilizing forest resources, and at the same time they have cultivated a fine tradition of planting trees, protecting forests and protecting the environment, and formed their own cultural customs of environmental protection. Taboo is a general term for restricting ideas and practices related to social behavior and belief activities [11]. Regular tree planting, closure of mountains and prohibition of logging. Legend has it that the ancient ethnic minorities had tree planting and mountain closure festivals every year, such as the Willow Planting Festival, the Coloring Festival, the Mountain Festival, etc., all of which were collective tree planting festivals. When the seventh lunar month entered, the mountains were closed one after another, and no one was allowed to enter. Mountain logging, grazing. Many ethnic minorities have formed unique customs taboos on the sky, earth, people, animals and plants. For ecological protection, ethnic minorities generally believe that human hands are not as good as gods, and human control is not as good as gods. Therefore, all the famous mountains, treasure temples and many local temples all over ethnic minority villages where gods "live" in legends, and dragons "live". The many Longtan water systems in the area have become "natural reserves" of various sizes in minority areas.

There are many taboos in the customs of ethnic minorities, including taboos in life, production, social interaction, marriage, and childbirth. The villagers are restrained by traditional village regulations and civil contracts, and the management and protection of forests and water sources are strengthened. Violators will be subject to heavy fines. People are prohibited from hunting during the breeding season of wild animals, and it is also prohibited to kill the young of wild animals while hunting. In addition, people collect plants without uprooting them so that they can continue to grow and not become extinct. In order to effectively protect Gongshan, some villages have erected

monuments to set regulations. The contents of the stele are all about the taboos and penalties for protecting mountains and forests. Taboos are tacitly regarded as a kind of rules that people must follow, and when they are violated, bad things will happen. Objectively speaking, inner taboos are more influential than outer laws.

3. The relationship between minority culture and forest ecological protection

3.1. Ecology, Ethics and Morality

The term "ecology" is a concept in ecology that refers to the intrinsic connection between plant, animal, and microbial communities and the surrounding inorganic environment. The unique nature of human beings and the conditions for survival and development determine that in the relationship between man and nature, man is always in the active position of the subject, and must act on the object, that is, nature. Cultural ecology is the structural state in which culture exists as a social ideology, and refers to the survival background and conditions of a culture. Human beings transform nature through their own practical activities to meet the material conditions needed for their own survival and development. The existing form of culture tends to be a culture characterized by economy and lack of ecological characteristics. To change this state, it is necessary to realize the transformation of value scales. The fulcrum of this value scale transformation is ecological culture. In the relationship between people of ethnic minorities and nature, the natural world is not a simple object, nor is it only the end and habitat of the practical relationship, but the starting point of the relationship with another polar subject, so it practices the function of multi-polar relationship. From the perspective of cultural philosophy, culture is the reality of human existence and its optimization process. The real existence of human beings is the main body of culture, but also the main body of philosophy.

As a natural, physical, perceptual, and objective being, human beings, like animals, are passive and conditioned beings. Therefore, in the process of transforming nature, human beings are always affected and restricted by the surrounding and the environment. As a dual existence of natural society, human beings penetrate culture in the environment where nature and society are intertwined. The integration of the natural environment and the social environment constitutes the ecological environment of the cultures of various human beings. Modern ecological ethics believes that human development should not interfere with and weaken the ability of natural diversity to exist and develop, and human development must consider natural costs. The construction of ecological culture is a fundamental change of human values, and it is a transformation from the value orientation of "anthropocentrism" to the value orientation of harmonious development between man and nature. Of course, the best choice of ecological culture as human culture is not static and abstract, but concrete and dynamic.

3.2. The Value Positioning of Ethnic Minority Ecological Culture Ethics

The 21st century is an era of scientific and technological knowledge, and it is also an era in which human beings consciously move towards global integration. The future of globalization should not be a unitary, single model, but the coexistence of pluralism and the symbiosis of multiple models. The ecological crisis is the biggest survival crisis facing human beings today. To solve the ecological crisis, we must save the ecological environment on the earth. This is a rational choice made by human beings after reflecting on their own behavior. The flow chart of forest ecological early warning is shown in Figure 1.

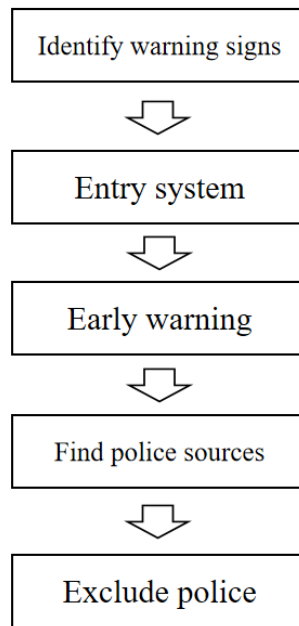


Figure 1 Flow chart of forest ecological early warning

The traditional culture of ethnic minorities is rich in ecological and cultural ideas, emphasizing the integration of man and nature, and pursuing the harmony between man and nature. Industrial civilization is a double-edged sword. While providing people with sufficient material enjoyment, it also brings people a kind of spiritual emptiness, depression, imitation and loneliness and helplessness. The ecological crisis is essentially an ethical crisis and a cultural crisis. The reason for this is that the ecological crisis is mainly caused by the anomie of human behavior, and the root cause of the anomie of human behavior is the problem of the ethical and cultural concepts governing human behavior. Only on the basis of truth and goodness can human beings truly appreciate the enjoyment of beauty based on spiritual experience. The traditional Chinese ecological cultural philosophy, which emphasizes spiritual experience, can make up for the deficiencies in modern ecological ethics. Modern ecological ethics believes that man is an organic part of nature, a child of nature, and a member of all things. The uniqueness of national culture is the uniqueness of cultural ecology in the final analysis. Cultural ecology refers to the harmony and unity of people's material life and spirit, temperament, customs, etiquette, etc. with a certain geographical environment under certain social conditions. The evaluation index system of forest ecological service function value is shown in Figure 2.

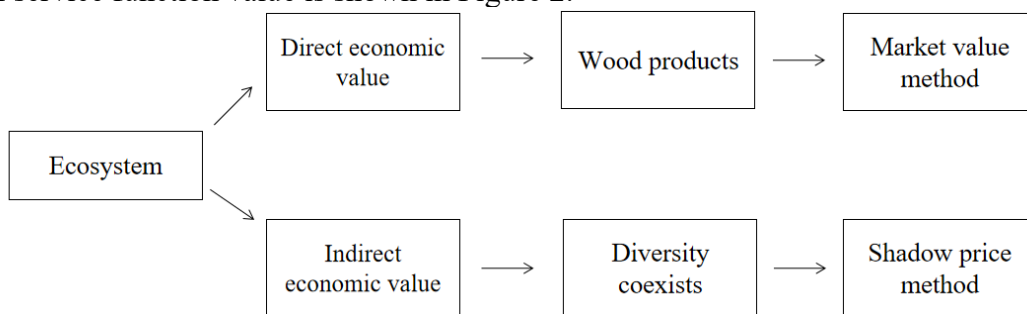


Figure 2 The evaluation index system of forest ecological service function value

Human values are not centered on human beings, but also consider the existence of a community between humans and nature, and the close relationship between them. The protection and development of national cultural ecology are interrelated and mutually restrictive. If the original cultural ecology is lost, its utilization value will be impossible to talk about. The Chinese nation is a multi-ecological and diverse nation. To maintain the sustainable development of the Chinese nation, some precious cultural ecology should be protected, the original ecological culture of each ethnic group should be protected, and their inherent characteristics should be maintained. In the attitude

towards nature, it is necessary to respect the integrity and rationality of nature, treat life equally, and extend ethical concepts such as kindness, justice, rights, and obligations to the ecological relationship between man and nature.

4. Conclusions

People in the 21st century should trace the history, and maintain the sustainable development of ecology by thinking about the accumulation of culture and the inheritance of civilization. For sustainable development, we must enforce laws and regulations to restrain human behavior. At the same time, we must vigorously promote the ecological outlook of ethnic minorities, reshape the sense of reverence for nature, and avoid challenging and conquering nature. Humanity will kill Mother Earth, or she will be saved. If the growing power of technology is abused, humanity will kill Mother Earth. Man can restore his youth if the unbridled greed that leads to self-destruction is overcome, which is paying the price of the great mother's fruit of life, all creatures of life, including man. Respecting the traditional culture of the nation plays a very good role in guaranteeing forest resources. Only relying on external laws cannot fundamentally solve the problem. It must be combined with the internal moral and ecological concepts to enable people to protect nature autonomously.

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