


COMMENT ON
“RESEARCH ON COUNTERMEASURES FOR THE DEVELOPMENT
OF ECOLOGICAL CIVILIZATION EDUCATION IN SCHOOLS IN THE
CONTEXT OF CULTURAL DIVERSITY”

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Commented Article: CHANG, Bingyu; LIU, Xiaodan; IAN, Chao. Research on countermeasures for the development of ecological civilization education in schools in the context of cultural diversity. **Trans/Form/Ação**: Unesp journal of philosophy, v. 46, Special Issue, p. 21- 36, 2023.

Chang, Liu and Ian (2023) have done justice to this very complex topic. The topic is inextricably interwoven with the pressing issues of the planet, such as ecology, civilization, culture, diversity, coexistence and sustainability. The writers have skillfully shown the path forward for humanity. And the way is keeping a balance between progress, ecology and ethics in the context of cultural diversity. On the less desirable side, the writers have omitted some of the most significant aspects of the topic of the article. First, the writers failed to give a holistic view of the ecological civilization under cultural diversity. Second, the writer's assertion that the world will turn into some ecological utopia, if all the countries extend their cooperation to each other, is far-fetched and a distant dream. We need to be moderate in our future

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<https://doi.org/10.1590/0101-3173.2023.v46esp.p37>



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projections. Third, the writers have given a comprehensive account of the regulations of the government regarding the inclusion of ecological studies in primary and elementary schools in the hopes that, in this way, ecological studies may get their due importance in the school curricula. However, they did not discuss the obstacles and hindrances to attaining that goal. Fourth, the writers have focused their research on Sichuan and Tibetan ethnic minorities. Therefore, we cannot have the larger spectrum of ecological studies included in the curricula of the rest of the country. The circle and scope of the study should have been more extensive and complex. Fifth, the writers of this article have not succeeded in approaching the subject topic holistically and have left much to be desired.

A type of civilization with cultural values is ecological civilization. Due to variations in social behaviors, different nations, regions and ethnic groups will unavoidably have varied perspectives on what ecological civilization means and how it manifests externally due to economic and social growth. A long-term and methodical endeavor, the development of ecological civilization education in China necessitates the participation of each individual and is normally carried out at three levels: the social, the national and the school one. This is because implementing such projects at the local level is difficult due to the cultural variety. In this paper, it is argued that the entire society is the soil for developing ecological civilization education in China. The government is the external guarantee, schools are the primary battleground, and the government primarily relies on schools to accomplish the goal of ecological civilization education. In order to examine the countermeasures for the development of ecological civilization education in China in the current era of cultural variety, this study will concentrate on the school level. This covers the goal system, instructors, students, curriculum, methodology and environment. Additionally, it expounds on the precise steps of integrating ethnic ecological culture into ecological civilization instruction in schools (ALEXANDER; STIBBE, 2014, p. 104).

The Chinese Government has made a national commitment to advancing the creation of a “harmonious world,” preserving ecological security worldwide, and promoting sustainable development, which is the duty of a growing power on the international stage. All nations are currently dealing with several ecological crises in the post-industrial era, including resource depletion, environmental degradation and biodiversity loss. The Chinese Government supports shared responsibility, equal chances and just

compensation for all nations on resource use and ecological stewardship. It rejects all forms of egoism and the hegemony of the major powers.

By successfully implementing its “sustainable development strategy” in 1996, China has made significant efforts to promote global environmental protection and construction and has been successful in key areas like population control, energy conservation, emission reduction and ecological construction (LIU, 2022, p. 49). According to the report of the 18th Party Congress, China would continue to uphold the fundamental state policies of resource conservation and environmental protection. It would give priority to conservation, protection and natural restoration, promote green development, circular development, and low-carbon development, and create an industrial structure, a spatial pattern, a mode of production, and a way of life that conserve resources and protect the environment (CHEN, 2020, p. 89).

Cultural diversity is an essential component of human society and has a vital role in the development of human civilization. It is based on the differences in social behaviors related to various peoples and nations. As a result, we ought to value cultural diversity, recognize and cherish our own culture, and promote its healthy development as well as that of other countries. All national cultures should be treated equally, and we should also value individuality, appreciate diversity, live in harmony, improve communication and promote the development of global culture (ARCURY, 1990, p. 300).

A type of civilization with cultural values is ecological civilization. Due to variations in social behaviors, different nations, regions, and ethnic groups will unavoidably have varied perspectives on what ecological civilization means and how it manifests externally due to economic and social growth. For instance, environmental movements in the West are the primary means of presenting ecological civilization. Since the turn of the century, people have considered ecology in terms that go beyond the natural world and have seriously considered the underlying causes of the ecological problem (BERKOWITZ, 2005, p. 227).

Respecting and coexisting with nature, recognizing the intrinsic value of natural ecosystems and outlining people’s moral responsibilities to the environment are the guiding concepts of ecological civilization. Traditional Eastern and Western natural values are being questioned, transmitted and developed. Its rich historical and cultural background includes consideration of and criticism of present western anthropocentrism, as well as the

reconstruction of natural values based on contemporary organic biological ideas. It also integrates ancient Chinese natural ethics. Over several thousand years, the ecological civilization of China has created systematic ecological ethics and a particular national identity (JI, 2013, p. 59). Confucianism, which upholds the inherent worth of all things, encourages treating others and the environment with kindness and love. Taoism, which emphasizes reverence for all things in order to perfect oneself, uses way of nature as a guide for behavior. Buddhism demonstrates the ecological ethics of compassion through the notion that all beings are equal and all things are spiritual (LV; WU, 2019, p, 19).

When it comes to comprehending, using and implementing ecological civilization, various countries, nations and regions frequently display different philosophical perspectives, ways of thinking and behavioral patterns, or even engage in conflict and confrontation due to differences in national interests, national psychology, history and culture. The goal of ecological civilization is to manage the relationship between people and nature in a way that benefits both parties. To do this, we must both hold and control, use and protect nature, and cooperatively maintain the world, which is our one and only home. It is the logical premise and conceptual basis for dialogue and cooperation on ecological issues with other nations and countries, overcoming the differences between various national cultures (BRUYERE, 2005, p. 20).

As a result, while participating in cultural exchanges, we must recognize and grasp the components of “ecological civilization” that are shared by all and accept, comprehend and tolerate the disparities. At the same time, all nations should uphold the principle of shared but differentiated responsibilities, and developed countries should assume greater responsibility in international cooperation with the basic interests of humanity as the starting point. This is because more than 200 years of industrialization in developed countries have placed enormous pressure on the existing ecological environment (CARSON, 1962)

Cultural traditions have an impact on culture in every era. Cultural development and inheritance are two elements of the same process, and culture always develops based on inheritance and inherits during the development process. As a result, we ought to base our actions on social norms, face the world, learn from everyone, inherit the past, embrace the present and actualize cultural innovation (XI, 2019, p. 2).

We know that ecological civilization is the people's growth and innovation based on prehistoric civilization, agricultural civilization and industrial civilization as we understand the cultural connotations of ecological civilization throughout history. Ecological civilization is a profound understanding and grasp of the relationship between man and nature, a dialectical negation of the relationship between man's enslavement to nature in primitive civilization and man's conquest of nature in agricultural and industrial civilization. Ecological civilization is not a total negation of agricultural and industrial civilization nor a simple return to primitive civilization (CHAI, 2010, p. 548).

It must be noted that the biggest obstacle to global peace is the difference between wealthy and developing nations. There are many different approaches to resolving ecological issues. Each country faces unique starting points for development and survival circumstances due to its unique historical trajectory, specific natural conditions and humanistic traditions, as well as social control mechanisms, various economic development models, cultural concepts and value systems, industrialization levels and development depths, among other factors. These factors explain the differences in ecological civilization construction. While everyone is responsible for working toward sustainable civilization, the specific living conditions or development route of no nation or country can be replaced or ignored.

Otherwise, the case for global accountability will become less plausible. China promotes international cooperation and stresses that each nation should select the best development model in accordance with its own situation and conditions; ignoring the objective situation and adopting other models of nations will not help. The choice of development models and the routes for economic growth are also important aspects of global ecological construction, and in a more profound sense, there are ideological differences that can be quite significant (LIU; XUE, 2020, p. 20). To achieve world peace, it is therefore necessary the global action of ecological protection looks for common ground while reserving differences, establishes an inclusive international vision, constructs a global development concept of mutual respect, pluralistic coexistence and mutual support, and eradicates the limited ideological differences of unilateralism. Individuality should not be eliminated in the name of harmony, and differences should not be in conflict with one another either. The complementary nature of differences is the basis for harmony. The meaning of the harmonious development of human

civilizations and a fundamental law of social things and social development are harmony and difference, which everyone should aspire to in their daily lives (LIN, 2020, p. 1).

We must thus accept the ecological civilization brought about by the globalization wave. Economic globalization forces us to take a more global perspective, utilize both domestic and foreign resources to their fullest potential, promote international collaboration in the advancement of ecological civilization, establish common standards for the development of the ecosystems of the world, and actively support the establishment of a new international ecological order. To democratize international relations, we must uphold the equality of all nations, acknowledge their unique historical, cultural and practical circumstances, as well as their peoples' diversity. International ecological cooperation must also be conducted under the guiding principles of fairness and mutual gain, true cooperation and reciprocity of obligations and rights (CORTINA, 1993, p. 98).

In order to perform quantitative research on the five components of ecological literacy – knowledge, awareness, ethics, emotion and behavior – we drew on the ideas of linguistic ecology. These elements provide reliable evaluation criteria for evaluating ecological literacy. They could represent a fresh approach to ecological study and advancement. Our work explored interdisciplinary research by fusing linguistics and ecology. We discovered that among these five criteria, the participants in our case study varied greatly in their degree of ecological literacy. As a result, we suggest the three following focused remedies (COYLE, 2022).

First and foremost, we must focus on the creation and content of ecological education, which includes both indoor and outdoor learning. This will have a variety of effects on the degree of ecological literacy and is one of the best strategies to promote it. The most significant influence on the degree of ecological knowledge will come through environmental education, which includes a variety of ecological knowledge-related topics, including professional ecological knowledge, ecological ethics knowledge, and environmental and biological knowledge in nature (CRUTZEN; STOERMER, 2000, p. 17).

Second, we should actively promote outdoor activities, increase local natural landscape appreciation and foster a love of nature among metropolis residents. The appropriate departments must expand outdoor activities based on getting eco-education. This will improve residents' physical health and

allow them to enjoy nature. We can more clearly understand the urgency of ecological issues by spending more time in nature (DAVIDSON, 2021).

Finally, in order to improve ecological literacy, we must act to express everything linked to ecology through our own actions. After identifying ecological issues, remedies must be put into use. The preceding strategies are the finest means of achieving effective ecological behavior. Regular environmental education initiatives are required. They should be overseen by experts who exhibit ecological behavior and have a high level of ecological literacy.

To understand the inherent differences among residents of ecologically advanced cities better, the experts compare the various types and sociodemographic characteristics of metropolitan residents in terms of ecological literacy in future research. The social scientists also need to examine more in-depth recommendations to improve ecological literacy. By suggesting efficient growing techniques, this will assist the experts in promoting and cultivating ecological literacy in accordance with the residents' unique qualities. The findings of the present study can offer some important insights that can raise the level of ecological literacy of China generally and serve as a guide for the study and development of ecological literacy in other nations and regions.

Ecological ethicists have shifted the ethical focus from human society to the entire ecosystem, demonstrating the subjugation of human comprehension of natural values and offering a useful framework for contemporary society to reexamine the interrelationship between man and nature. Ecological and ethical principles will not have an impact on life experiences until they become part of our common sense, at which point we will need to reconstruct our system of life values and adopt a new lifestyle that is consistent with an ecological civilization. Since ecological security and the sustainable development of all regions in China are related, especially in today's culturally varied world, education about ecological civilization is essential. Promoting environmental civilization education in the variety of China calls for raising relevance and paying attention to impact orientation, removing barriers across the natural sciences, humanities and social sciences, and creating a discipline-integrated ecological civilization education system.

In order to respect cultural diversity in the process of developing ecological civilization, this paper first suggests general countermeasures for developing ecological civilization education in a social environment

that is culturally diverse at the school level. It then uses the Sichuan-Tibet region of China as an example to show how to take targeted actions at the school level. As stated in the paper, the Sichuan-Tibet region has rich and distinctive ethnic ecological culture resources, so it should be incorporated into ecological civilization education in schools. This will increase the learning effect by encouraging students' interest in ecological civilization education and lowering the difficulty of understanding. The inclusion of ethnic ecological culture in the teaching of ecological civilization in schools is just one type of notion paired with the features of the Sichuan-Tibet region, and it may face numerous challenges in actual implementation.

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Received: 27/12/2022

Approved: 10/01/2023

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