The Protection and Development of Guizhou Ethnic Characteristic Culture from the Perspective of Ecological Civilization—On the Experience and Enlightenment of Buddhist Cultural Localization

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Abstract. Since the late Han Dynasty was introduced into China, Buddhism has quickly harmonized with local Confucian and Taoist culture in the fields of religion, art and literature by adhering to great compassion for all the common people and equality of all living creatures, to the extraordinary ideological level of detachment from secular world and the pursuit of peace, happiness and wisdom. After two thousand years spread, inheritance, development and evolution, Buddhism gradually integrated into the local culture, converged and formed the trinity culture pattern of Confucianism, Buddhism and Taoism, which highlights the value concept of pluralism and the spirit of tolerance of coexistence of Chinese traditional culture. On the one hand, the active guide of Buddhism for people’s yearning for the value pursuit of peace, happiness and wisdom, equality, and the reflections on life of equality of all living creatures and cause-and-effect transmigration are intrinsically in accordance with the harmonious development between people and nature, economic construction and environmental protection advocated by ecological civilization, which conforms to the value concept of sustainable economic and social development and exerts the important enlightenment significance to the protection of Guizhou ethnic characteristic culture under the background of urbanization. On the other hand, the experience and practice of localization of Buddhist culture exert the vital significance to the development of Guizhou ethnic characteristic culture under the background of urbanization.

Introduction

For Guizhou traditional ethnic culture, the ethnic characteristic culture is the core, the soul and the cultural heritage with vitality, the most innovative spirit and the development potential as well. How to protect and develop Guizhou traditional ethnic culture is not only related to the inheritance and development of the whole Guizhou traditional ethnic culture, but also the key to ensure the sustainable development of the economy and society in Guizhou minority areas and achieve the goal of building a moderately prosperous society. As a kind of cultural phenomenon, the value pursuit and reflections on life of Buddhism culture, and the experience and enlightenment of Confucianism culture localization have the theoretical enlightenment and realistic significance on the protection and development of Guizhou ethnic characteristic culture under the view of ecological culture.
The value concept of ecological culture and Buddhism culture

The so-called ecological civilization refers to a form of human civilization. That is to say, it is different from those which only emphasize material civilization and spiritual civilization alone. It focuses on the future development of human beings and emphasizing on achieving the harmonious development between man and nature, economic construction and environmental protection through respecting for and maintaining ecological environment, which reflects the new requirements for the development of human civilization in the postindustrial era. That is to say, the ecological civilization, material civilization and spiritual civilization coexistence. It is a kind of cultural concept and value idea of sustainable development and the new form of human civilization.

As a new form of human civilization, ecological civilization has the inherent consistency in value orientation with the Buddhist culture which is a kind of existence of religious spirit. That is, from the point of view of the value orientation, despite Buddhist culture being born in ancient India's agricultural society, which has the inner relationship with the farming civilization which put emphasis on combination between farming and war and recuperating, but its series of advocacy of values and spiritual discipline such as equality of all living creatures, delivering all living creatures from difficulty, good deeds, karma and retribution are consistent with respect for and maintenance of the ecological environment, the harmony between man and nature, coordinated development of economic construction and environmental protection which are emphasized by ecological civilization.

In fact, since Buddhism was introduced into China in the late Western Han Dynasty, the reason why it was able to quickly integrate into the traditional Chinese culture is that it is intrinsically linked with the above-mentioned values of respect for and the protection of traditional agricultural society and agricultural civilization. It is Buddhism’s great compassion for all beings being equal, equality of all living creatures, benefiting the world mankind and extraordinary concept of the pursuit of peace, happiness, wisdom that make it integrate into the local Confucianism and Taoism culture in the fields of religion, art and literature. It converged and formed the Trinitarian culture pattern of Chinese Confucianism, Buddhism and Taoism after nearly two thousand years spread, which highlights the value and tolerant spirit of Chinese culture integration and diversity.

Thus it can be seen that ecological civilization and the Buddhist culture are interlinked in terms of values. In one sense, Buddhism culture is a specific and existence form of ecological civilization. Compared with Buddhism culture, the ecological civilization is a new word and it is easier for people to understand its connotation and essence is far from easy than that of Buddhism culture. Therefore, to borrow some of the more secular form, such as the precepts and rituals of Buddhist religionization and the cultural carriers such as religious language for their dissemination, religious literature, religious art etc. and take them as a publicity means of ecological civilization or specific realization forms, and integrate into the excavation, collation, inheritance and protection of Guizhou Ethnic characteristic culture, it will no doubt help protect and develop the national culture of Guizhou ethnic characteristic culture in the view of ecological civilization. Therefore, on the basis of analyzing the relationship between ecological civilization and the culture of Buddhism, further analyzing the main experience and Enlightenment of the construction of ecological civilization and the localization of Buddhism culture will not only exert significant theoretical inspiration, but also have the more important realistic significance to Guizhou ethnic characteristic culture in the view of ecological civilization.
The construction of ecological civilization and the protection of Guizhou ethnic characteristic culture

The main experience and enlightenment of construction of ecological civilization have more theoretical enlightenment significance in terms of the protection of Guizhou ethnic characteristic. As a specific shape or existence form of ecological civilization, the spread and inheritance of Buddhist culture in China not only developed cultural carrier such as religion, art and literature, but also embodies the core value concept of ecological civilization construction. For example, the value guidance of Buddhism culture to people’s pursuit of peace, happiness, wisdom and, guidance, and life feeling for all living things equality, causality, and the reflections on the equality of all human beings and cause-and-effect transmigration are quite similar to the harmonious development between human and nature, economic construction and environmental protection advocated by ecological civilization construction. In terms of the construction of ecological civilization, the Buddhist culture, whose dissemination means and inheritance are secular and popular, which agree with the value concept of sustainable economic and social development, has dramatic enlightenment significance to the construction of ecological civilization and the promotion of inheritance and protection of Guizhou ethnic characteristic culture. After all, in the process of dissemination and inheritance, the Buddhist culture puts great emphasis on closing to life and reality, especially attaching great importance to the official support and realistic needs which meet the needs of political rule. For example, two large rising of Buddhism in the southern dynasty and the early Tang dynasty were inseparable with the official support. In fact, there is a reason for official support, especially royal’s enthusiasm for and huge investment in massive construction of temples and great support for Buddhism. And the main purpose is smoothing scars of wars and meeting the realistic political needs of maintaining ruling order through Buddhist enlightenment. In order to promote Buddhist culture and the spread and inheritance of Buddhism, various of culture carries such as religious art, religious ceremony, religious taboo, religious literature which are related to temple architectural layout and religious events are gradually developed. They are so colorful. Similar to assembling activities in the process of transmission and spread of ancient Indian Buddhism, the inheritance and spread of Buddhist culture in our country were achieved mainly with the help of practices such as reading the Buddhist scriptures, expounding the texts of Buddhism, dharma debate, holding major religious activities. The experience and enlightenment of Buddhism culture dissemination and inheritance enlighten us that strengthening the construction of ecological civilization, promoting inheritance and protecting Guizhou ethnic characteristic culture should also set up necessary practice platform and cultural carrier according to the actual situation of economic and social development, like the spread and inheritance of Buddhism. In particular, the following points should be done at least:

First, the concept of ecological civilization should be integrated into the innovative zone construction of cultural tourism and the new highlight of the Guizhou ethnic characteristic culture. The most important for strengthening the construction of ecological civilization is changing the idea, especially playing its penetration function, diffusion function and guidance function of value concept advocated by it on tourism development, which will help us clear our mind. The document of Guo Fa [2012] No. 2 “Several opinions of the State council state council on further promoting sound and rapid economic and social development in Guizhou” has a clear strategic positioning of Guizhou tourism development. Namely, “to build Guizhou as the cultural tourism innovation development zone”, “to build it into a world famous and
domestic first-class tourist destination, tourist attractions and holiday resorts, and an important platform for cultural exchanges”. The reason for this is that the reality of Guizhou’s unique humanities and the natural environment advantages are taken into consideration at least. Among them, the cool and rainy weather conditions, clean and less polluted air, beautiful natural landscape and numerous fantastic scenery landscape constitute a unique Guizhou advantage of natural environment, which are obvious. However, few attentions have been paid to Guizhou unique cultural advantages, especially the unique, fantastic folk technology and dress culture, as well as local delicacies and many festivals that are rich in deep cultural and the developing, sorting and high grade packaging of all of these ethnic characteristic culture, which have been far from the deep resource integration and development. To say the least, the relationship between cultural construction and economic construction has not been examined from the perspective of value orientation and concept of the construction of ecological civilization such as return of human nature condition and the ultimate humanistic care. At present, promoting the construction of Guizhou cultural tourism innovation zone must be integrated into the value concept of ecological civilization and the cultural construction. Most of all, the integration and development of ethnic characteristic culture tourism must be taken as a new growth pole for economic construction. After all, the highlight of development of Guizhou cultural tourism lies in live “culture” and the “characteristic” of culture. Therefore, the deep integration and effective development which are based on the new concept and new vision of ecological civilization and being committed to the depth of cultural resources integration and development effectively can help us dig more new highlight ethnic characteristic culture.

Second, we should aim at the new economic and social development needs and set up the platform which is beneficial to the inheritance and protection of Guizhou ethnic characteristic culture. The ecological civilization concept of energy conservation and emission reduction and green environmental protection has begun to infiltrate into people’s ideas, exerting extensive and profound influence on people’s business and business travel and making new type of energy conservation and environmental protection industry such as the manufacturing of solar and wind power street light and energy-saving stoves come up quietly. The development of new energy-saving environmental protection industry reflects the new changes in economic and social development needs, represents human’s future development direction and is the economic echo for ecological civilization construction. By contrast, as the growth pole of future economic construction, culture echo and culture construction should have a breakthrough in strengthening the construction of ecological civilization, promoting the inheritance and protection of ethnic characteristic culture. Therefore, we should lead the resource integration and development of Guizhou ethnic characteristic culture into its real nature and original ecology and strictly avoid the catastrophic damage of costly vanity projects and artificial packaging to culture. These should be based on new economic and social development needs, like a series of self-discipline mechanism such as giving virtue and quitting killing, precluding lust and improper thoughts. Caution advocated by Buddhism. These can be done through building a series of cultural platform practicing the new concept of ecological civilization and harmonious development, such as bicycle green travel, vegetarian movement, caring donation to poor students, college students’ activities on three kinds of going to the countryside, promoting the intelligence through offering the help of teaching and volunteer activities. It is thus clear that the construction of Guizhou culture tourism innovative zone needs not only the innovation of concept and the guidance to tourism development, but
also the promotion of interactive development of tourism, culture and education and setting up a series of practice platform which mainly practices ecological civilization and new concept of harmonious development. After all, the interactive development of tourism, culture and education increasingly become the effective and important way of inheritance and protection for ethnic minority culture, and important strategic measures in the construction of the cultural tourism innovation zone in Guizhou as well. Therefore, only through the way of practicing ecological civilization value in the interactive development of tourism, culture and development and enhancing cultural consciousness of tourism innovative development based on the reality of Guizhou economic and social development, can we build more practice platforms and work together to inherit and protect ethnic characteristic culture.

Third, to further expand the vision of ethnic characteristic culture and develop cultural carriers with various forms and functions. What ecological civilization emphasizes is the protection of environment and human ability of sustainable development. The premise of the protection is development instead of taking a one-side approach to maintain the current situation, rigidly handle development and stick in the past. Adhering to the new concept of ecological civilization construction means that the development calls for new idea and new horizon. The horizon should be expanded to protect and inherit Guizhou ethnic characteristic culture. The protection and development of ethnic characteristic culture should be combined to achieve the win-win situation of protection and development by protecting the uniqueness, rareness and innovation ability of ethnic culture in the process of developing and develop diversity, adaptability and survivability of ethnic culture in the process of protection. Therefore, we should take cultural integration between urban and rural areas, urban and rural residents’ interaction as the key point of cultural construction under the background of urbanization and developing the culture carrier with various forms and function such as community concert, dancing in a square, talkfest, dinner party, unique style bar, cultural salon and so on. After all, as spiritual strength and environment atmosphere which gather national community, ethnic characteristic culture is bred and formed with the help of certain practice platform and culture carrier with various forms and functions. In order to construct cultural tourism innovation zone, therefore, ideas and vision should be expanded and the inheritance and protection of ethnic characteristic culture and innovation and development should be combined to strengthen the construction of ecological civilization and promote the inheritance and protection of ethnic culture based on the requirement of urbanization to the cultural construction. Only in this way, can we make protective development and developmental protection of ethnic culture united and realize win-win situation of protection and development.

The localization of Buddhist culture and the development of Guizhou ethnic characteristic culture

Compared with the development of Guizhou ethnic characteristic culture, the localization experience and enlightenment of Buddhist culture have more realistic significance. As a kind of outside culture, Buddhism was confronted with how to integrate with local culture such as Confucianism and Taoism localization and achieve the goal of localization. Historically, Buddhist culture began to become secular in Song and Yuan dynasty after the brilliant culture localization in Southern dynasty and Tang dynasty. Till Ming dynasty, secularization became the most outstanding feature of Buddhism. Among them, the Confucianism of Buddhism culture in song dynasty has exerted profound influence on later secularized development.
Here, the so-called Confucianism of Buddhism culture mainly refers to the localization connotation and characteristics of song dynasty. Namely, on the one hand, it absorbed Confucian Disposition at the time and transformed “Buddha clean heart” in the sense of original Buddhist culture ontology into reality, thought the method of “idealism”, gave full play to the initiative of individual “heart” which laid a theoretical foundation for attaching great importance to the peace and quiet spirit of transcendence in song dynasty. On the other hand, it absorbed Confucian filial piety, loyalty and patriotism and came to pay close attention to the world order. What’s more, it associates Buddhist theory with Confucian culture to mediate Confucianism and Buddhism, having the obvious characteristics of ethicization and harmonicity. In fact, as a kind of secular culture, Confucianism emphasizes the positive attitude toward life. It emphasizes secular society governance and the attention to real life more Taoism culture and Buddhism culture do. As a kind of religious culture, Taoism culture and Buddhism culture emphasizes quiet life, which put emphasis on empty clean individual spiritual life and free from vulgarity. Confucianization in the process of Buddhism culture Localization reflects the profound influence of Confucianism, which inevitably leads to the secularization of Buddhist culture and makes it closer to the social reality and the real life and makes it be more in accordance with reality of the political need to preserve the rule order and continue to provide “spiritual comfort” for people’s heart. The localization experience and enlightenment of the Buddhist culture enlighten us that any kind of culture innovation and development is inseparable from the reality soil. It should be combined with the actual situation of economic and social development in terms of different cultural temperament, characteristics and rules of resource development to meet the needs of the reality of social political development and the comfort of personal spiritual life. For Guizhou minorities traditional culture especially ethnic characteristics culture, the cultural development is actually carried out by following the innovation and development of culture.

First of all, on the basis of the actual situation of ethnic characteristic culture development of Guizhou, we should take the reality of economic and social development in ethnic areas as the goal and mission of culture innovation and development. In the survey, the author found that at present, there is a lack of characteristics in Guizhou ethnic culture development, which leads to cultural homogeneity and hollow and has a huge damage to cultural diversity. “Cultural diversity” is an important premise of the development and prosperity of human culture. “It is the existence and development of each ethnic culture and the interaction and integration of different cultures that make the culture diverse in different historical periods.” However, the development of modern technology and the mainstream culture shock is changing the environment of minority cultural heritage, which greatly and unprecedentedly threatens human cultural diversity. Thus, the heritage and protection of the ethnic cultural commonly encountered the problems such as cultural assimilation, lack of personality, backward national education, the impact of commercialization and modern lifestyle, which lead to the severe challenges that survival and development of minority culture may face and lead to the loss of some ballads, the declining of some Chinese folk art forms and legends, declining of some exquisite ethnic handicraft and architecture and abandonment of traditional etiquette and custom which are beneficial to cultivating human virtues. Through further analysis, the fundamental reason why the development of current ethnic culture in Guizhou lack of “characteristic”, which leads to cultural homogenization and hollowing, is that it is divorced from reality, ignores the extreme importance of cultural diversity and blindly produce tourism cultural products or simply transplant cultural tourism projects without
taking root in the reality of economy of ethnic areas. As mentioned above, a very important experience from localization of Buddhism culture is that we should set out from reality and take deep root in Chinese reality through interacting and integrating with local cultures such as Confucian culture and Taoism culture. Interacting and integrating with local cultures not only did not eliminate Buddhist culture characteristic and values, but also make further promotion of it and highlight its own existence as a spiritual features and value, which were widely spread and inherited in the past two thousand years. Therefore, for the development of ethnic characteristic culture, we must set out from the reality, learn from foreign excellent culture, integrate the reasonable cultural core to innovate and develop its own culture characteristics and make itself go deep into the realities, lives and social reality of overcoming poverty and achieving prosperity. Only by taking root in the reality of economy of ethnic areas, can cultural homogeneity and hollow be avoided to guarantee uniqueness in the sense of the heterogeneous characteristics and different regions of Guizhou national culture and the nationality in the sense of rareseness and thus to increasingly enhance the influence and vitality of ethnic characteristic culture. It is clear that taking root in the reality of economy of ethnic areas is the goal and mission of culture innovation and development, and also the inevitable choice of the development of Guizhou ethnic characteristic culture.

Secondly, in view of the characteristics of leisure nature and adaptability of the development of Guizhou ethnic characteristic culture, its mutual development with tourism and education being taken as the means for culture innovation and development will be implemented. Taking root in the reality of economy of ethnic areas means that ethnic characteristic culture is not only ethnical, but also distinctive. A culture that belongs to its nation also belongs to the whole world, which focuses on the influence of culture. Characteristic is the core, essence and soul of culture, which reflects the vitality of culture. As to ethnic characteristic culture development, on one hand, we must grasp the needs of people for taste, perception and experience for ethnic characteristic culture, elaborate and high-grade package it and treat it as a rare tourism product or culture tourism brand. We should make the characteristic functional to meet the tourists’ spiritual leisure needs such as sightseeing, taking a vacation, seeking novelty, exploring and visiting friends and relatives. On the other hand, we must seize the integrating point of construction of ethnic characteristic culture and economic and social development, take characteristic ethnic culture as a kind of education resource and integrate and develop them, make the ethnic characteristic culture educationally functional to meet the urgent needs of economic and social development for personnel and intellectual support. In view of the characteristics of leisure nature and adaptability of the development of Guizhou ethnic characteristic culture, in order to deeply integrate and effectively develop the ethnic characteristic culture resources, we must follow “one center, two points” to achieve the mutual development of culture, tourism and education. To be specific, “one center” means “taking root in the reality of economic and social development in ethnic areas” and “two points” refers to “expanding influence of ethnic characteristic culture and keeping vitality of it”, which are the goals and missions of culture innovation and development. As to realizing the mutual development of culture, tourism and education and taking it as the way of culture innovation and development, two ways could be adopted, namely: the first one is making the ethnic characteristic culture achieve lateral diffusion, spread and expanding characteristics of national culture influence in the process of the experience of interacting and collision with foreign culture through the way of tourism. The second one is making the ethnic characteristic culture achieve longitudinal continuation,
inheritance and keep the vitality of characteristics of national culture in comparison with and leaning from foreign culture through the way of education.

Thirdly, we focus on humanistic concern of Guizhou ethnic characteristic culture development to carefully build the harmonious, safe, green culture tourism brand as a fundamental symbol of cultural innovation and development. Culture serves for people. Therefore, people’s needs should be considered in ethnic characteristic culture development. There should be humanistic care and cultural deposits. After all, the innovation and development of culture must eventually implement on project planning and product development. The fundamental standard to measure whether the project design is good or not and whether it has high quality or not is the needs of people. That is, we should consider whether the project design meet people’s needs and whether people’s leisure needs are taken into consideration to plan and design it and form a relative scientific, feasible project implementation program. Besides, we should consider whether the research and development of products can meet people’s needs and transform people’s satisfaction of leisure demands into technical matters and research and develop it to form a product which may better satisfy people. Only on the basis of people’s practical needs, with a view to humanistic concern, can we lead innovation and development of culture into a higher project planning and high quality product research and development. Building a harmonious, safe and green culture tourism brand elaborately is the final result of ethnic characteristic culture development and the fundamental sign of culture innovation and development.

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References


