

Chinese Excellent Traditional Ecological Culture Contains the Theory and Way of Harmonious Coexistence and Modernization between Man and Nature

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Abstract—The harmonious coexistence of man and nature has a rich historical accumulation, and “the unity of man and nature”, “the way of all things” and “benevolence and virtue” all reflect the ecological wisdom accumulated by the Chinese nation for more than 5,000 years. On the basis of absorbing Chinese excellent traditional ecological culture, Chinese modernization is committed to realizing the harmonious coexistence between man and nature, which fully surpasses the western modernization led by capital logic, and further proves that the construction of “green country” can not really realize the harmonious coexistence between man and nature. Only under the socialist system, developing a brand-new road to modernization can we avoid the logic of capital and get rid of the shackles of ecological crisis. In practice, Chinese-style modernization actively absorbs the ecological wisdom from Chinese excellent traditional culture, promotes the protection and development of ecological modernization with the way of mediocrity, honesty and neutrality, and accelerates the process of realizing Chinese-style modernization.

Keywords—sustainability, environmental policy, social responsibility, Chinese excellent traditional ecological culture, Chinese modernization, and practical exploration

I. INTRODUCTION

Culture is a unique totem of the nation, and culture is a unique symbol of the country. Chinese traditional culture is a distinctive spiritual symbol of the Chinese nation, which contains more than 5,000 years of historical experience of the Chinese nation. General Secretary Xi Jinping pointed out: “Without China’s 5,000-year civilization, where would there be any China characteristics? If it is not the characteristics of China, how can we have such a successful Socialism with Chinese characteristics road today?” [1] Throughout the development of China for thousands of years, the ecological environment of China has never been seriously damaged and polluted like that of western countries, which is inseparable from the guidance of Chinese excellent traditional culture. In the nourishment of excellent traditional culture, the ancestors of the Chinese nation established the concept of respecting and loving nature, and always adhered to harmonious coexistence with nature, forming a famous farming civilization in ancient and modern times and generating a large amount of material wealth and spiritual wealth. In the new era, we propose to build a harmonious and symbiotic modernization between man and nature. To achieve this great goal, we need to tap the excellent Chinese traditional culture, realize the “two combinations”, open a new chapter in China’s ecological civilization, and help the world’s ecological governance to provide China wisdom.

II. THE IDEOLOGICAL CONNOTATION OF CHINESE EXCELLENT TRADITIONAL ECOLOGICAL CULTURE

Chinese traditional culture has a long history, extensive and profound, and is rich in political, moral, social and ecological contents. Among them, the cultural content about ecology is of great reference significance to today’s modernization. Facts have proved many times that Chinese excellent traditional culture is not outdated and exuberant. In the 21st century, we are advancing on the road of harmonious coexistence and modernization between man and nature, and we can learn the wisdom of our ancestors from the excellent traditional Chinese culture. The concept of “harmony between man and nature” helps to form the goal orientation of harmonious coexistence between man and nature, and the exploration of “the way of all things” helps to master the law of harmonious coexistence between man and nature. The norm of “benevolence, righteousness and virtue” expounds the requirements of harmonious coexistence between man and nature from the moral level. From goal to law to morality, Chinese excellent traditional culture provides rich ecological wisdom for realizing harmonious coexistence between man and nature in many aspects.

A. “Harmony between Man and Nature” Is the Goal Orientation of Harmonious Coexistence between Man and Nature

Chinese excellent traditional culture has fully explained the concept of “harmony between man and nature”, and “harmony between man and nature” is also an important viewpoint of Chinese excellent traditional culture. “Harmony between man and nature” not only shows the ancestors’ views on the relationship between man and nature, but also fully embodies the ecological wisdom of China’s traditional philosophy.

Thousands of years ago, in the Fu Xishi era, the idea of “harmony between man and nature” appeared. “The ancient king of Fu Xishi was also in the world. He looked up at the sky, looked down at the law, looked at the land, looked at the articles of birds and beasts, adapted to the land, approached all the bodies, and took all the things far away, so he started gossip, in order to understand the virtues of the gods, and to love all things.” [2] Only at this time, the idea of “harmony between man and nature” is not applied to dealing with the ecological relationship between man and nature, but to gossip. It was not until the emergence of Confucianism that the idea of “the unity of man and nature” was greatly enriched and developed, and gradually possessed profound ecological

wisdom. No matter what Confucius mentioned: “The sages of the past made changes, and they will follow the principle of life. It is based on the way of establishing heaven, saying yin and yang; The way to stand on the ground is soft and rigid; The way to establish a person is to be benevolent and righteous.” Ref. [3], reflecting the “people and heaven and earth”; Or Mencius pointed out: “those who do their best know their nature;” If you know its nature, you will know the sky.” Ref. [4], reflecting the “human nature is based on heaven”; Or Dong Zhongshu clearly pointed out for the first time: “Everything is in line with the name, and the name is in line with the sky. On the occasion of heaven and man, they become one.” Ref. [5], reflecting the “people-oriented and heaven”; Or what Zhang Zai mentioned: “Confucians are sincere because of Ming, and sincere because of Ming, so heaven and man are one.” Ref. [6], reflecting the “harmony between man and nature.” When exploring the relationship between man and everything in the world, these Confucian scholars not only enriched their understanding of ethics, but also actively explored the relationship between man and nature. In the ecological viewpoint of Confucianism, it is always emphasized to maintain the harmonious state of nature, pay attention to its own laws and make rational use of the material resources provided by nature. In addition, Confucian scholars in the past dynasties have different views and opinions in discussing the ecological viewpoint of “harmony between man and nature”, which reflects their respective philosophical tendencies. However, they always stressed that people live by nature, and no one can exist independently from nature. Therefore, people can't ignore the laws of nature and go their own way, can't use natural resources without restraint, and can't lose their awe of nature. This also makes Confucianism can still embody ecological wisdom after thousands of years and guide the development of harmonious coexistence between man and nature today. Ecological construction is an important aspect of Chinese modernization, and the harmonious coexistence between man and nature is an important goal of Chinese modernization. In order to realize the modernization of harmonious coexistence between man and nature, it is necessary to take “harmony between man and nature” as the goal-oriented and establish the concept of mutual equality and interaction between man and nature.

B. “The Way of Everything” Is the Law to Be Followed by the Harmonious Coexistence between Man and Nature

On the issue of “the way of all things”, Taoism has made a wonderful statement. “Laozi” has a saying: “The Tao is the summary of all things.” [7] Laozi put “Tao” in the first place of all things, thinking that “Tao” is the summary of all things, and “Tao” is also the summary of all things in nature. Taoism applied the “Tao of Everything” to the relationship between man and nature, and painted an ideal and natural picture. Laozi mentioned that farming should follow the Tao in farming season, without attempting to violate the law, destroying the harmonious state between man and nature at will, respecting, loving and praising nature, which is a simple and idealized expression between man and nature. Laozi understood “Tao” as the summary of everything, and thought that we should understand the relationship between man and nature on the basis of respecting and using “Tao”. Man and

nature do not exist in opposition, and man should maintain a harmonious state with nature on the basis of respecting the laws of nature.

Confucianism once had its own expression of “Tao”, and “Biography of Cohesions” said: “One yin and one yang is called “Tao”. Those who succeed are good, and those who succeed are also human.” [8] The “Tao” here is the way of all things. In addition to the Tao of all kinds of things, there is also the Tao of all things as a whole. The answer to getting along with nature is naturally reflected in Tao. Everything has its essential and inevitable connection, which promotes the operation of the world. Man is born of nature, and nature develops because of man. Man and nature are a community. Therefore, people and nature need to cooperate with each other. In daily life, it is natural to provide people with a certain amount of natural resources to ensure their survival needs; People need to follow the “Tao” to make use of the material resources of nature, and always keep their awe of nature. In addition to the extraordinary and diverse Tao, there is also a general unified “Tao” that all things follow. The hexagram of Thailand in 1993 said: “Nothing is flat or vicious, and it will never go back.” [9] This shows that everything in the world is in the process of movement and change, which is the “Tao” of everything's change. If everything in the world wants to maintain a perfect state, it must find a balance point, that is, the right time, the right relationship and the right limit. Man and nature are also in the process of movement and change. In order to ensure the perfect state of harmonious coexistence between man and nature, we need to follow this “way of everything”. The modernization of harmonious coexistence between man and nature is put forward by following the “way of all things”, and it is necessary to follow the “way of all things” in order to realize the harmonious coexistence between man and nature in the development of C. “Benevolence and virtue” is the moral requirement of harmonious coexistence between man and nature.

The harmonious coexistence of man and nature, in addition to following the goal orientation of “harmony between man and nature” and the natural law of “the way of all things”, also needs to put forward the requirements of “benevolence and virtue” on the moral level. Confucius put forward requirements for people's virtue, and pointed out: “A gentleman means justice, while a villain means profit.” [10] The word “benevolence” refers not only to a special virtue, but also to the sum of all virtues. Therefore, the word “benevolence and righteousness” is synonymous with people of all virtue. People can't exist alone without society. Everyone has something to do and should do in society and social relations. Because doing these things is morally right and in line with “benevolence” and “righteousness”. But when you do something, you abandon “benevolence” and “righteousness” from an immoral point of view, then it loses its moral rationality and is an unjust act. This unjust behavior is only for profit. There is no doubt that adhering to the harmonious coexistence between man and nature is something that everyone must adhere to, and it is something that meets the requirements of “benevolence, righteousness and virtue”. The relationship between man and nature is an important one in human society, and there are moral requirements. If people and nature only guide their own

behavior from the perspective of “profit”, there will be a series of things that are not conducive to nature and human society, such as plundering nature, destroying ecological balance and endangering sustainable development. This is not a moral thing to do. In order to prevent unjust behavior, Confucius put forward the requirement of “loving others” to restrain and control his own behavior. This kind of “lover” refers to a person who can fulfill social obligations and act in accordance with “righteousness” according to moral requirements. When dealing with the relationship with nature in daily life, individuals should demand their own behavior by the standard of “loving others”. Individuals need to fulfill their obligations of harmonious coexistence with nature, establish a correct concept of respecting nature, and always measure their virtue by whether they can persist in harmonious coexistence between man and nature. If individuals truly achieve “benevolence, righteousness and virtue” on the moral level, then the whole human society will be one step closer to truly realizing the harmonious coexistence between man and nature.

III. THE HARMONIOUS SYMBIOSIS MODERNIZATION BETWEEN MAN AND NATURE AND THE INNOVATIVE DEVELOPMENT OF CHINESE EXCELLENT TRADITIONAL ECOLOGICAL CULTURE

General Secretary Xi Jinping pointed out: “The Chinese nation has always respected and loved nature, and the Chinese civilization that has lasted for more than 5,000 years is pregnant with rich ecological culture.” [11] Whether it is the traditional insistence of “harmony between man and nature”, the traditional pursuit of “participation of man and heaven and earth” or the traditional guidance of “taking it in moderation and using it sparingly”, it embodies the rich ecological wisdom of the Chinese nation. Guided by the formed ecological wisdom, the Chinese nation has drawn a vivid picture of people loving and protecting nature. After thousands of years of precipitation, Chinese excellent traditional culture is rich in ecological wisdom, which has been practiced for thousands of years and has been proved by history. China’s excellent traditional ecological culture is of great guiding significance to today’s modernization, and it is worthy of our consideration and study.

A. *Chinese Excellent Traditional Ecological Culture Provides Genetic Blood for Chinese Modernization*

General Secretary Xi Jinping pointed out: “Chinese civilization has always advocated harmony between man and nature, Taoism and nature, and pursued harmonious coexistence between man and nature.” [12] It shows that the Chinese nation adheres to the concept of “harmony between man and nature” and guides the harmonious coexistence between man and nature. In the course of more than 5 thousand years, the Chinese nation has explored the development law of “man and heaven and earth participate” through its own practice. People can’t exist independently without nature, everyone exists in nature, and nature is the mother of all things. People want to meet the development needs of their own survival and life, they must obtain certain material resources from nature. While obtaining is not just asking for it, people must respect the laws of nature, and all actions of survival and life must respect the laws of nature

and take the laws of nature as the criterion to restrain their own behavior. Our ancestors once pointed out that “the sky goes at four o’clock without words, and the earth goes without words.” In this way, it warns the younger generation that everything has its own development law, and people’s development must abide by the laws of nature, otherwise it will be swallowed up. Looking back on the labor production of the ancient Chinese nation, we can see that our ancestors paid great attention to the 24 solar terms in their work, and summarized the best time for sowing, watering, fertilizing and harvesting according to the changing law of natural weather. Although the labor productivity in ancient China was low, on the basis of respecting the laws of nature, it was still possible to harvest food that met the needs of most people. At the national conference on ecological environmental protection, General Secretary Xi Jinping quoted the classic famous sentence in Xunzi Tian Lun, “Everything has its own harmony to live, and each has its own nourishment to succeed.” [13] The traditional examples of Li Bing and his son’s governance of Dujiangyan are listed, which shows that China has always attached great importance to the harmonious coexistence between man and nature. At the symposium on further promoting the development of the Yangtze River Economic Belt, General Secretary Xi Jinping emphasized: “To cure the ‘Yangtze River Disease’, we must scientifically apply the holistic view of Chinese medicine, trace the source, diagnose the cause, identify the root cause, classify policies, and systematically treat it.” [14] Drawing lessons from the ecological wisdom in Chinese excellent traditional culture, and adhering to the concept of mutual promotion, mutual development and mutual influence between man and nature, we deeply realize that ecological governance is a systematic problem, which needs long-term persistence and dynamic adjustment. If ecological problems are ignored, then human beings will surely be retaliated by nature. General Secretary Xi Jinping emphasized: “Restrict economic activities and human behavior within the limits that natural resources and ecological environment can bear, leaving time and space for natural ecology to recuperate.” [15] It fully embodies the viewpoint of “taking it in moderation and using it sparingly”. Protecting nature doesn’t mean that people take nothing from nature, let alone take it completely. Instead, we should take it in moderation, use it in moderation, not waste, pollute or overdo it, and truly achieve the unity between man and nature on the basis of mastering the laws of nature. Nature has created everything, but the creativity of nature is not endless, and the material materials provided by nature are not infinite.

The harmonious symbiosis between man and nature is the concentrated expression of ecological wisdom in Chinese excellent traditional culture, and Chinese modernization advocates the modernization of harmonious symbiosis between man and nature on the basis of absorbing this ecological wisdom. Whether it is the concept of “harmony between man and nature” pointed out by General Secretary Xi Jinping or the view of “taking it in moderation and using it sparingly”, we should always respect the laws of nature in the construction of modernization in the new era. In today’s world, with the rapid development of science and technology, compared with the past, human beings can create a lot of

material wealth. Nevertheless, we still can't be above nature, or we can't exist independently of nature. Chinese-style modernization has never chosen the road of killing the goose that lays the golden eggs, exhausting the resources and fishing to a dead end. Chinese-style modernization has chosen the sustainable modern development mode of adhering to the harmonious coexistence between man and nature and respecting the laws of nature.

B. Chinese Modernization Has Absorbed Chinese Excellent Traditional Ecological Culture and Surpassed Western Modernization

The development of modernization should not be at the expense of nature. Therefore, Engels once mentioned: "Disintegration of all private interests only opens the way for the great changes we are facing in this century, that is, the reconciliation between mankind and nature and the reconciliation of mankind itself." [16] Realizing the harmonious symbiosis between man and nature is what we should do to move towards communism, which is a development direction pointed out by the great revolutionary mentor for the future society. Throughout the historical process of more than 5,000 years in China, the harmonious coexistence between man and nature is the goal we have been pursuing. In order to achieve this goal, the excellent traditional Chinese ecological culture with rich connotations has been produced, which helps to promote the process of the Chinese nation's harmonious coexistence between man and nature. Chinese-style modernization has always been committed to the harmonious coexistence between man and nature, instead of taking the old road of western exploitation and destruction of nature. Therefore, to realize the Chinese modernization of harmonious coexistence between man and nature, we can find inspiration from Chinese excellent traditional ecological culture and realize the transcendence of western modernization.

Chinese-style modernization is different from western-style modernization in the past, which overcomes the disadvantages of endogenous ecological crisis in western-style modernization. "Very similar incidents occurred in different historical environments and caused completely different results." [17] Chinese-style modernization is a brand-new modernization, which embodies the characteristics of socialism and contains the wisdom of Chinese excellent traditional culture. In the process of exploring modernization, the Communist Party of China (CPC) fully absorbed the wisdom of Chinese excellent traditional ecological culture and always adhered to the concept of "harmony between man and nature". Don't use nature at will, don't destroy it easily, always regard nature as a necessary condition for their own survival and development, and strive to achieve harmonious coexistence between man and nature. Under the guidance of the concept of "harmony between man and nature", in labor and production, the working people always remember that "the grain can't beat the food if it doesn't go against the farming season; If you don't count, you can't eat fish and turtles. Axes and pounds enter the mountains in time, and wood and wood can't be used." [18] Respect the laws of nature, do not override nature, always remember the creed of "harmony between man and nature", and implement the goal of harmonious coexistence

between man and nature in daily life, so as to realize a new leap in Chinese modernization. The harmonious coexistence of man and nature is a vivid exploration of Chinese modernization, and it also fully embodies the transcendence of Chinese modernization over Western modernization.

C. Chinese Modernization Absorbs Chinese Excellent Traditional Ecological Culture and Promotes the Construction of Ecological Civilization

General Secretary Xi Jinping pointed out: "The unique world outlook, values, historical outlook, civilization outlook, democratic outlook, ecological outlook and its great practice contained in Chinese modernization are major innovations in the theory and practice of world modernization." [18] The reason why Chinese-style modernization can be of great significance and contribute to the modernization development of all mankind is, in the final analysis, inseparable from the infiltration of Chinese excellent traditional culture. Chinese modernization emphasizes the construction of ecological civilization and is committed to the harmonious coexistence between man and nature. To achieve this great goal, we need to make use of China's excellent traditional ecological culture to promote modernization. Mencius once said: "The people are the most important, the country is the second, and the monarch is the light." [19] The people should be the first in the country, and you mainly try your best to benefit the people. Confucianism emphasizes that the operation and development of the country should be guided by kingly way, freely combined with the people, and seek welfare for the people. The initial intention and mission of seeking happiness for the people of China inherited this excellent Chinese traditional culture and guided the modernization construction today. In the final analysis, Chinese modernization wants to realize the harmonious coexistence between man and nature in order to satisfy the people's yearning for a better life and a better environment.

Nowadays, Chinese modernization has developed rapidly, but it also faces new problems and challenges. The people's longing for a better life, the protection of ecological environment and the sustainable development of ecological resources are the problems that need to be solved in the development of Chinese modernization. Xi Jinping profoundly pointed out: "The people are highly concerned about environmental issues. It can be said that the position of the ecological environment in the happiness index of the people's lives will inevitably become prominent." [18] Therefore, Chinese-style modernization always adheres to the requirements of ecological civilization construction in which man and nature coexist harmoniously, always regards the people's yearning for a better life as its own development goal, and always strives to meet the people's higher pursuit of a beautiful ecological environment. It can be seen that the reason why Chinese-style modernization can promote the construction of ecological civilization is because it constantly strives to meet the needs of the people. The ecological environment is a necessary condition for the people to carry out production and life. Without the ecological environment, the people cannot carry out normal production activities. Therefore, maintaining the ecological environment is to safeguard the fundamental interests of the people. If the

ecological environment is well protected, the people will benefit from it; When the ecological environment is destroyed, the people will suffer. At the same time, we should also see that the development of economy, politics and society needs to consume certain natural resources, but this does not mean that people can exploit and utilize natural resources endlessly. In the process of Chinese modernization, we don't simply pursue rapid economic development, don't talk about heroes by GDP, resolutely deny ignoring the people's yearning for a better life, and deny the narrow view of people's livelihood. Chinese modernization is based on the principal contradiction in today's society, scientifically analyzing the relationship between man and nature, profoundly grasping the importance of a good ecological environment to people's daily life, constantly improving the modernization development level of the national governance system and governance capacity in ecological civilization construction, implementing the concept of ecological civilization into the daily work of the government, and comprehensively improving the realistic level of a beautiful ecological environment and a better life. In the process of promoting the construction of ecological civilization, Chinese modernization is committed to making all people have more happiness and satisfaction in the ecological environment.

IV. PRACTICAL EXPLORATION OF ABSORBING CHINESE EXCELLENT TRADITIONAL ECOLOGICAL WISDOM TO PROMOTE MODERNIZATION DEVELOPMENT

Chinese excellent traditional culture is rich in connotation and wisdom, which provides an important theoretical impetus for the survival and development of the Chinese nation. Ecologically, the Chinese nation has always paid attention to protecting the ecological environment, conforming to natural seasons and respecting the laws of nature. On this basis, it has promoted economic development and social operation, and reached the realm of harmonious coexistence between man and nature. In the new era, when promoting the in-depth development of Chinese modernization, ecological construction is an important goal of modernization. In the process of modernization practice, we need not only the guidance of advancing with the times theory and science and technology, but also the ecological wisdom contained in Chinese excellent traditional culture. Whether it is the value implication embodied in the ordinary way, the regular meaning embodied in the honest way, or the harmonious state embodied in the neutral way, it is a part of Chinese excellent traditional ecological wisdom and embodies the essence of Chinese excellent traditional ecological wisdom. These ecological wisdom have important reference significance for the development of modernization today.

A. *Promoting the Modernization of Ecological Protection in an Ordinary Way*

"The Doctrine of the Mean" says: "Destiny means nature, frankness means Tao, and cultivation means teaching. Tao is also a person. Do not leave for a moment; Can be separated, not the Tao." [19] It embodies the commonness of things and leads to the commonness of things, but it also reflects the importance of things from the side. Because of its frequent

appearance in daily life, a thing makes people feel very ordinary about its appearance. Just as people have to eat and drink water every day, eating and drinking are the two most common things in people's lives, and everyone needs to carry out these two activities every day. Therefore, people feel very normal about eating and drinking in their lives, and they will not feel anything special about these two things. Therefore, people's life activities can not be separated from eating and drinking water. If they stop eating and drinking water one day, it may threaten their health. This shows that the ordinary things in daily life have their unique values. This kind of value will not be reduced because of the ordinary things, but it reflects its own unique value in the ordinary things.

Ecological environment frequently appears in people's daily life. It helps people to carry out production and life by providing material resources, helps people maintain health by purifying air and optimizing air quality, and helps people cultivate sentiment by providing a beautiful environment. The ecological environment belongs to ordinary and ordinary things in daily life. But now, with the acceleration of modernization, the ecological environment has been traumatized and needs people to repair it. The common way puts forward that ordinary things have their unique importance, which can help us better understand and grasp the relationship between man and nature, better protect the ecological environment and repair the wounds caused by modernization. The ecological environment is an ordinary thing in daily life. People have become accustomed to the dependence on the ecological environment, but they have neglected the importance of protecting it. It is precisely because of the unique importance of ecological environment to human life and production that the protection of ecological environment cannot be easily ignored in the modernization construction. Chinese-style modernization, under the guidance of the common way, insists on reducing pollution and carbon in industry and promotes the green development and green transformation of enterprises. At the same time, we attach great importance to adjusting the economical utilization of resources. In industrial production, we always take the protection of the ecological environment as an important indicator of production, and we will never sacrifice the ecological environment for temporary industrial development and economic benefits. Chinese-style modernization also advocates deeply promoting the green lifestyle in daily life, and calls on everyone to participate in the large-scale protection war of protecting the ecological environment. In daily life, we advocate "multi-use of one water" to reduce the waste of water resources, promote garbage sorting to help the progress of circular development, and advocate public transportation to reduce greenhouse gas emissions. In addition, there are many green lifestyle initiatives and propositions, which have been well implemented in daily life, making people understand that the ecological environment is not an infinite energy field, and protecting the ecological environment requires everyone to participate and contribute their own strength.

B. *Establish a Modern Ecological Defense Line with a Clear and Sincere Way*

"The Doctrine of the Mean" mentioned: "Self-honesty is the nature. Self-knowledge and sincerity are called teaching.

If you are sincere, you will be clear, and if you are clear, you will be sincere.” [19] It is believed that Ming and honesty are integrated. If an individual can grasp the logic and laws behind the development of things and understand the meaning of life from ordinary and ordinary daily affairs, then this person can be called a saint. Honesty, in short, is to understand the truth and apply it to practice. Therefore, it is extremely important to understand the operation law and development context of daily affairs. Things that often appear around us often neglect to explore the laws behind them because we are used to their existence. In this state, individuals can't understand the essence and operation law of things, which leads to ignoring the important value of things, and naturally they can't reach the state of honesty. Under the guidance of honesty, people will not stay at a certain stage of things, but constantly update their new understanding of the development law of things. People should pay attention to grasp the development law of daily affairs, grasp the development truth of things, and help achieve a state of honesty. The way of honesty is not fixed, but will get new understanding with the development of things.

Ecological environment is an indispensable material existence in people's daily life, which provides rich material wealth for the operation of human society. However, in the development of western-style modernization, one-sided pursuit of the rapid growth of profits ignores the protection of the natural environment, sacrifices part of the ecological environment, deviates from the road of honesty, and goes to the road of no return to destroy the ecology. Honesty means that people should master the laws of natural development, be familiar with the logic of natural development, and understand the significance of natural development. Through understanding the laws of ecological environment, we can guide people's daily practice and truly realize the great significance of ecological environment to human development in practice. Chinese-style modernization adheres to the principle of honesty, always insists on improving the quality of the ecological environment, and builds a defense line for ecological security. Grasping the law of ecological development in daily life, I deeply realize that the governance of the ecological environment needs to establish a line of defense, and the establishment of the line of defense is not arbitrarily specified by some data, but “tailored to the situation.” Different ecological conditions, different defense standards, and strive to achieve accurate pollution control. The way to be honest is not a fixed model, but to constantly master and update the laws of things according to the changes of things. Therefore, the established ecological defense line is not static, but dynamically adjusted with the change of ecological environment. When a region's ecological environment management has achieved results, it is necessary to formulate a new ecological defense line according to the new ecological changes. Only by being sincere and dynamically adjusting the ecological defense line can we better promote the harmonious coexistence between man and nature in modernization. In daily life, we should vigorously publicize the significance of the ecological environment to human beings, so that people can deeply realize that only by respecting the laws of nature can we better protect and use nature, and human society and modernization will be helped by nature.

C. Implementing the Modernization of Ecological Governance by the Way of Neutralization

“The Doctrine of the Mean” said: “The joys, sorrows, joys and sorrows are in the middle; All the hair is in the middle of the festival, which is the sum.” [19] If you understand China and harmony together, it constitutes neutralization. In, it is a just right state; And are the results of. Therefore, the word neutralization means to reconcile things to just the right state. “Just right” is the key to mastering the way of neutralization. What it really expresses is that things are neither too much nor too little, just enough to maintain their normal operation. In this way, disharmonious things can gradually reach a truly harmonious state under the guidance of the way of neutralization. In life, people need to achieve harmony according to Chinese. By understanding the just right state of things, we can achieve harmony. A well-organized society is a harmonious unity, in which people of all talents and occupations have a proper position [20]. It can be seen that the way of neutralization plays an important guiding role in social development.

The development of human beings is inseparable from nature, and the operation of society is also inseparable from nature. The ecological environment belongs to a part of human society. The way of neutralization can also help the further development of ecological environment. In the construction of Chinese modernization, it is inseparable from the help provided by nature. If the help of nature is used without restraint, it will not only destroy nature, but also hinder the modern development of ecological governance. The way of neutralization advocates reaching a proper state, which is of great guiding significance for dealing with ecological governance and the relationship between man and nature in modernization. Chinese modernization is to achieve a harmonious state of modernization, not only the whole society is harmonious, but also between man and nature. Therefore, it is necessary to promote the modernization of ecological governance in a neutral way. The key to the modernization of ecological governance is to ensure that all relevant departments play their respective roles and cooperate with each other to adjust the ecological environment to a proper state. At the same time, we should advocate relevant performance appraisal to ensure that the work is truly implemented. And it is necessary to improve relevant laws and regulations to ensure the modern development of ecological governance with strict laws. We should also do a good job in the supervision mechanism of ecological governance, evaluate the governance effect timely and accurately, and help improve the new problems in governance in the future. In addition to fulfilling the responsibilities of government departments for the modernization of ecological environment, it is also necessary to mobilize the people's strength to provide a continuous booster for the modernization of ecological governance. The people need to improve their understanding of nature and correct their attitude towards nature, and need to understand that the best state between nature and human beings is a state of no more and no less harmony. People neither ask nature to pay blindly, nor break the harmonious state between man and nature at will, and always remember the just right state advocated by the way of neutralization to restrain their own behavior.

V. CONCLUSION

After thousands of years of exploration and development, the harmonious symbiosis between man and nature is still an important issue that cannot be avoided in the process of modernization. Western-style modernization has proved to the world that the modernization at the expense of ecological environment is bound to trigger a series of ecological problems, and then go to a dead end of ecological crisis. It is doomed to be a fantasy to use a “green country” to alleviate ecological pressure and repair the relationship between man and nature. Therefore, in the development process of Chinese modernization, guided by the excellent traditional ecological wisdom of “the unity of man and nature”, “the way of all things” and “benevolence and virtue”, we are committed to realizing the modernization of harmonious coexistence between man and nature in the new era, instead of taking the old road of developing first and repairing later in the West. In the practical exploration of Chinese-style modernization, we should fully understand the ecological wisdom of Chinese excellent traditional culture, and find a path of modernization practice that can realize the harmonious coexistence between man and nature with the way of mediocrity, honesty and neutrality. The times are still developing, and I believe there will be more in-depth exploration of Chinese excellent traditional culture, from which more ecological wisdom can be found to guide the practical development of harmonious coexistence between man and nature.

CONFLICT OF INTEREST

The author declares no conflict of interest.

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