

The Ecological Thought of Ancient Chinese Agriculture and Its Contemporary Value

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ABSTRACT

Chinese traditional agriculture ecological thought, after thousands of years the development of agricultural production practice, the reasonable kernel is to emphasize internal coordination between all key elements of agricultural production system, such as the coordinated development of agriculture, environment, and human, which reflected the concept of heaven, earth, the person of the trinity of agricultural ecology. This paper analyzes the agriculture ecological thought in ancient China on the theoretical basis, studies the important content of agriculture ecological thought in ancient China, further puts forward the idea of taking farmers as "economic man", people should follow the suggestion of "nature and humanity" development philosophy, in order to offer some ideas of sustainable development of modern ecological agriculture.

Keywords: *Agricultural ecology, Elements, Development philosophy*

1. INTRODUCTION

The concept of agricultural ecology comes from the summary of long-term agricultural production experience. In the period of agricultural civilization, due to backward science and technology, the key to achieve agricultural harvest is to properly handle the relationship between agricultural organisms and environmental conditions in agricultural production [1]. Agricultural ecological thought is a reasonable understanding of the interaction process of such natural forces. Farmers face the organic nature, they produce organic matter, they engage in labor with some organic characteristics, their production experience, life experience contains spontaneous, primitive organic factors. Eventually their way of thinking is also deeply influenced by the agricultural society established a simple overall concept and evolutionary development view. This agriculture-oriented small-scale peasant economy production mode has put a distinct ecological brand on Chinese traditional agricultural culture. Other simple dialectical thoughts in the Chinese traditional agricultural ecological thought are also very closely related to the agricultural production mode. They come from the abstract reflection of agricultural production, and return to the production practice to be used and corrected. In a word, the geographically semi-closed continental countries and the subsequent agricultural mode of production have made

the Chinese people deeply branded as "farming" in their own thinking since ancient times. It determines the world outlook and methodology of the Chinese people for the following millennium [2].

Due to the particularity of agricultural production, and rooted in the relatively closed river alluvial plain, ancient Chinese pioneers engaged in agricultural production, they do not need things like nomads, fishing, wandering, but settled for a long time, form a relatively stable blood settlement [3]. In such an environment, it is natural to integrate the relationship between "heaven" and "man" as a whole thinking. The patriarchal clan relationship affects the whole moral order and interpersonal relationship of the traditional agricultural society, and finally makes the whole ancient Chinese society tend to be neutral, stable and harmonious, and "improves" the Chinese land into an ecological cultural soil.

This paper mainly discusses the important content of agriculture ecological thought in ancient China, further puts forward the idea that people should take farmers as "economic man", and follow the development of "harmony between man and nature". This paper hopes to help people grasp the reasonable core and ideological essence of traditional agricultural ecological thought more systematically, help people better "investigate the changes of nature and man, through the ancient and

modern", provide valuable references for the agricultural modernization of China's agriculture and even the sustainable development of society.

2. THE IMPORTANT CONTENT OF AGRICULTURE ECOLOGICAL THOUGHT IN ANCIENT CHINA

2.1. The idea of "three theories"

The thought of heaven, earth and people is one of the traditional Chinese agricultural thoughts, which guides the agricultural production and is a long but rich philosophical proposition in Chinese traditional culture. The three talents are the three elements of "heaven", "Earth" and "man". It is a cognitive model of traditional Chinese philosophy. It believes that these three elements are the basic elements of the universe, and the three elements work together to form a complete universe. According to scholars' inference, philosophers in the spring and Autumn period formed the classic philosophical theory of "three talents" theory by observing heaven and earth. The "three talents" theory is the crystallization of the long-term agricultural production and life practice of the ancient working people, which in turn guides Chinese traditional agriculture. In the view of Taoism, "Sancai" is the Taoist, authentic and humane relationship [4]. The ancients used the way of heaven, clear the personnel, to realize that man and nature are integrated, the act needs to follow the "way of heaven", not false intention, can not be separated. In the ranking of the three talents, the sky is in the front, the earth is in the middle, and the men are in the back. In the process of agricultural production, "day" is the season. The connotation of inaction is not against the natural activities, this is the embodiment of Chinese Taoist "inaction" thought, because of this, China incidental farmers against violating the nature of things, conform to nature. Therefore, humans today should do something on the basis of conforming to nature. Chinese traditional agriculture advocates "the unity of heaven and man" and follows "the harmony and unity of heaven and earth", which is a system theory and a holistic view. It pays attention to the overall characteristics of the agricultural production system, pays attention to the study of the relationship between elements and elements, between elements and systems, and between systems and the environment, and takes corresponding agricultural technical measures according to the basic principle of the unity of biological organisms and agricultural environmental conditions, thus creating a higher land productivity and resource utilization rate in the traditional agricultural period. China's traditional agriculture, established on the basis of "harmony between man and nature", is a very different system from western agriculture. China's traditional thought of "harmony between man and nature" is even different from the western industrial civilization's thought of dominating

nature and ruling nature, which is worthy of our serious study and reference.

2.2. Resources protection thoughts

The sorting and refining of Chinese traditional agricultural ecological thought is not limited to a single planting industry, but a large agricultural system based on agriculture. In the "big agriculture" system, we not only pay attention to agriculture, but also to animal husbandry, forestry and handicraft industry. Ancient Chinese sages summed up a series of practical experience in farming in traditional life and formed a preliminary ecological understanding and concept. Even today, these ecological understandings are still the theoretical basis and ideological prototype of the important subject of ecological agriculture. When people's subjective initiative is added to agricultural production, there will be "geographical advantage". "Geographical advantage" is an organic complex of natural factors such as soil, water, biology, minerals and so on. Agricultural activities are carried out in this complex. Many thinkers and agronomists in history have carefully summarized the practical experience of agricultural production, and put forward a series of technical ideas, such as knowing the soil, knowing the physical properties, intensive cultivation, building water conservancy, selecting seeds, applying manure, weeding, windproofing, pest control, etc. As an important theoretical principle in the traditional agricultural technology system, the thought of "adjusting measures to local conditions" requires people to conform to natural and geographical conditions and maintain a virtuous cycle of ecology. Even in today's view, it is also of great ecological economic value and social value. Politicians in the Spring and Autumn Period and the Warring States Period always considered the mountains and rivers when planning the overall use of land. "Pipe · Eight View" with the grain of the wilderness, the mountains, mulberry, six storage, the poor, said, "the mountains, the vegetation is more easy.... close the door of goods, so the goods do not work, although more gold and jade, also called the poor country" [5]. The protection of the "big agriculture" system is undoubtedly conducive to the lasting use of natural resources, but also indirectly ensures the stability and healthy production of the field ecosystem, in line with the ideological requirements of ecotourism. It should be noted that the thought of protecting biological resources in ancient China is mainly reflected in the works of the pre-Qin period. Although there were some development and deepening after the Qin and Han Dynasties, its basic contents and principles mostly originated in the pre-Qin period, especially in the Spring and Autumn Period and the Warring States Period [6].

2.3. The nature and a thought

In the world, where heaven, earth and man form a large ecosystem, in agricultural production, heaven and earth (environmental conditions), people and things (agricultural biology) are also one. Whether it is "three appropriate" thought or "ecological protection" thought, from "material cycle" to "mutually" thought, its inheritance and practice cannot be separated from the "people" with subjective initiative. Ecological agriculture is a modern agriculture with high economic, ecological and social benefits, which is established on the premise of protecting, improving and maintaining the agricultural ecosystem, following the objective laws of ecology, agronomy and economics, using certain technologies and methods, adopting an intensive management model, and combining the effective experience of ancient traditional agriculture. The pursuit of any self-interest cannot endanger the ecosystem, which is the basis of world integrity. Because the consequences of environmental damage not only endanger the survival of individuals, but also endanger the survival of all mankind; the destruction of "ecological value" is an infringement on the sustainable survival interests of all mankind. The ecological crisis we are facing now is the sustainable survival crisis of all mankind. Therefore, in the individual, group and national behaviors, we should take the protection of the interests of the whole earth circle as our highest value measure, and reflect and correct our own behaviors based on this, so as to find the value destination of the state and nation in the historical macro flow of realizing the overall interests of all mankind. Then, it is the coordination view of survival. Only coordinated development is the future development. Efforts should be made to achieve the coordination between the human social system and the natural ecosystem, that is, the coordination among population, economy, society, environment and resources. In a word, people should abandon the development model in the era of industrial civilization, which is purely aimed at profit and wealth growth, and instead pursue harmonious coexistence with the external natural environment, so that human beings can survive healthily. Finally, the concept of sustainable development. The sustainable development of mankind is above all else. The time concept of agricultural civilization is "past perfect tense" -- agriculture and handicraft technology are based on the experience formed in the past thousands of years. Everything is based on the established and existing model. This culture has not given due status to the reality and the future; the time view of industrial civilization is in the "present progressive tense" -- the value view of commodity economy is a utilitarian and pragmatic value view, which only focuses on practical benefits and actual results, "not forever, as long as it has been owned" is the best portrayal of it; the time view of ecological civilization is a time view facing the "future time" - it takes the sustainable survival of human beings as its essence. The future

destiny is the ultimate problem of mankind. Therefore, it has become our highest value orientation and the most advanced and profound ideological revolution and consciousness of mankind so far. The main body of agricultural production is human beings. When China's traditional agriculture emphasizes on conforming to the natural environment, in fact, the main value of human beings in the agricultural ecosystem has been implied. Because whether it is "timing" or "geographical location" have to be combined through people, to achieve. Producers play a leading role in the three. Chinese traditional agricultural ecological thought, the man and heaven, the man and agricultural ecosystem elements of coordination, symbiosis, the principle of modern ecology, for today we improve the internal efficiency of agricultural production system, protect natural resources, update, reasonable use of biological factors and promote crops centered energy flow and material cycle, etc., still has the important ideological value and reference significance [7]. This is worth our in-depth excavation and sorting, in order to make it better serve for today's agricultural construction.

3. THE MODERN VALUE OF THE AGRICULTURE ECOLOGICAL THOUGHT IN ANCIENT CHINA

The unsustainable development of modern agriculture is caused by the deterioration of the agricultural ecological environment, and the deep reason lies in the drive of interests leads to the unification and one-sided of people's values, which requires people to change the mercenary concept of agricultural economic development, change the habit of replacing economic thinking with political needs, and really treat the farmers as "economic people", regard agriculture as an industry about the future of humanity, let agriculture develop according to its own operation law, also get rid of the agricultural development model of high investment, high consumption and high pollution, advocate the establishment of a sustainable development model that combines development and maintains ecological balance, promote the sustainable development of modern agriculture through the innovation and application of modern agricultural ecological science and technology. To improve the technological content of ecological agriculture and promote the development of low carbon, green and sustainable agriculture, people should rely on the progress of agricultural ecological science and technology on the basis of agricultural science and technology, reasonable development and effective use of agricultural resources, improve the comprehensive production capacity of ecological agriculture; "vigorously develop biomass energy, reduce energy consumption, build a comprehensive three-dimensional agricultural self-circulation development mode". People will pay attention to the research and development of ecological agricultural technologies, develop three-

dimensional agriculture and recycling agriculture, accelerate the pace of modern ecological agriculture, and promote the sustainable development of modern agriculture in a high-level and sustainable direction [8]. In short, the integration theory of respecting heaven, earth and man in ancient Chinese agricultural ecological thought still plays an important role in the development of ecological agriculture. this concept is advanced, and provides theoretical references for the construction of modern ecological agriculture [9]. Only realize the two-way interaction of concept and practice, realize the organic unity of ecological agriculture thought and ecological agriculture practice, inherit the "heavy agriculture daughter" concept, follow the concept of "unity of man and man", and uphold the concept of "inaction" [10]. A theory, a thought, and the whole process of human life are a history! The problem of ecology was raised only in the 20th century. It is only a phased and historical problem, not a problem accompanied by the development of human thought from beginning to end. When human beings were in a relatively primitive state, that is, when they were harmoniously integrated with nature, this problem did not appear until after the western industrial revolution. Therefore, no matter how ecological thought is discussed, no matter what status it is given, it is phased and historical. We should have a historical orientation for ecological thought, instead of simply evaluating what is right and what is wrong, and overcoming the binary opposition error of "yes" or "no" in cultural evaluation.

4. CONCLUSION

Only to realize the concept and practice of "philosophy of theory of two-way interaction", realize the ecological agriculture thoughts, follow the "nature and humanity" philosophy, uphold the "laissez-faire" concept, it can be more effective, more orderly to promote the modern ecological agriculture. This paper hopes to provide some theoretical references for the development of the new era of ecological agriculture. Finally, there are also some deficiencies in this paper. Ecological agriculture thought is a valuable agricultural thought born in ancient China. Because the author has no professional background in agronomy, how to realize the combination of ecological agriculture thought and contemporary agricultural science and technology has not been involved. Therefore, this author hope that future scholars can have further research in this area.

AUTHORS' CONTRIBUTIONS

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