

The Integration of Marxist Ecological View and Traditional Chinese Farming Culture from the Perspective of “Two Combinations”

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Abstract

Two combinations, namely, adhering to the integration of the basic principles of Marxism with China’s specific realities and with the excellent traditional Chinese culture, are the core propositions of the ideological system of socialism with Chinese characteristics for a new era, and also an important methodology for promoting the construction of ecological civilization. The Marxist ecological view is based on the value of “reconciliation between man and nature,” while traditional Chinese farming culture is based on the practical ethics of “the unity of nature and man” and “moderation of use.” However, due to different times and cultural regions, there are many differences in the background and implementation methods. From the new perspective of “two combinations,” combined with the requirements of the times in the construction of contemporary ecological civilization, this paper systematically sorts out the theoretical logic and practical transformation of the integration of the two and explores the reality and implementation path of the integration of Marxism and traditional Chinese farming culture. Integration path analysis: 1) Promote theoretical construction. First, based on the “two combinations,” we must explore the theoretical model of agricultural civilization in which man and nature coexist harmoniously and create a new form of agricultural civilization with Chinese characteristics. Second, we must dig deep into traditional Chinese farming culture and ecological wisdom, find the point of convergence with Marxist ecological civilization thought, and build a research system of agricultural civilization with distinctive Chinese characteristics. Third, we must focus on cultivating a socialist agricultural civilization research and teaching team with high academic literacy and innovation ability, and produce a number of original theoretical achievements. 2) Promote the modernization and transformation of traditional Chinese farming culture. Adhere to the value guidance of the Marxist ecological view; realize the organic combination of tradition and modernity

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in farming culture; collaborative protection of farming culture is carried out through industrial coordination, education coordination, and institutional coordination. 3) Realize the Sinicization of the Marxist ecological concept. Translate the core concept of the Marxist ecological concept into cultural symbols that fit the national psychology and realize popularization.

Keywords

Two Combinations, Marxist Ecological View, Sinicization of Marxism, Traditional Chinese Farming Culture

1. Introduction

In the face of resource shortages, environmental degradation, and population imbalance amid world modernization, the ecological and environmental crisis has become a major global crisis. With the deepening of reform and opening up, our country attaches increasing importance to the protection of the ecological environment. Since the 18th National Congress of the Communist Party of China, the Party Central Committee has paid unprecedented attention to the construction of ecological civilization, and our country's ecological and environmental protection has achieved historic changes. In the report of the 20th National Congress of the Communist Party of China, the general secretary took Chinese-style modernization as the starting point and foothold, emphasizing that Chinese-style modernization is the modernization of harmonious coexistence between man and nature. It can be seen that how to correctly handle the relationship between man and nature is still an important issue facing the construction of ecological civilization in our country at this stage.

At this time, two combinations have emerged, namely, adhering to the combination of the basic principles of Marxism with China's specific reality and with the excellent traditional culture of the Chinese nation, observing the era with Marxism, grasping the era with Marxism, and leading the era with Marxism, and continuing to develop contemporary Chinese Marxism and 21st-century Marxism (Xi, 2022)! Among them, the second combined creative expression highlights the "excellent traditional Chinese culture" as an independent element and becomes a new starting point for the Sinicization of Marxism (combining the basic principles of Marxism with China's specific realities and with the excellent traditional Chinese culture, applying the Marxist standpoint, perspective, and methods to study and solve practical problems in China's revolution, construction, and reform, and elevating China's practical experience to theory, making Marxism have a Chinese style and Chinese character.), which not only greatly deepens the theoretical connotation of the Sinicization of Marxism, but also provides directional guidance for further promoting the process of Sinicization of Marxism. It also points out the theoretical principles and practical path for the "two innovations" of China's excellent traditional culture in the new era.

Under the theoretical background of the “two combinations” and the practical background of the comprehensive development of socialist ecological civilization construction with Chinese characteristics, the study of the integration path of Marxist ecology and traditional Chinese farming culture is the task and a necessary link of the times in the process of the Sinicization and eraization of Marxism. It is also an effective way to realize the creative transformation and innovative development of China’s excellent traditional culture, and can provide richer theoretical and practical support for the construction of contemporary socialist ecological civilization.

2. The connotation of Marxist Ecology and Traditional Chinese Farming Culture

2.1. The Basic Connotation of the Marxist Ecological View

The basic connotation of the Marxist ecological concept mainly includes the following three points: man is a part of nature, nature is the basis of human survival and development, and man and nature are harmonious and unified. First of all, man and nature are the basic elements that make up the world, but human beings are the products of the development of nature at a certain stage. Marx emphasized in the “1844 Manuscript of Economic Philosophy” that “man lives by nature”; Engels further pointed out in “The Dialectic of Nature” that “man depends first on nature.” Together, they reveal that human survival and production depend on nature. Secondly, nature provides the material basis for human survival, and all kinds of substances in nature are the main objects of human practice. Engels pointed out: “All productive forces come down to natural forces.” Natural resources are the greatest dependence of human social production, and they have a non-negligible restrictive effect on social production. Finally, man is attached to nature, but man is not in a completely passive state in front of nature. Man can consciously and purposefully understand and transform nature, and create the desired living space and conditions. However, it should be noted that the Marxist ecological concept emphasizes that in the process of practice, while exerting subjective initiative, we must respect and protect nature. Nature provides human beings with the material basis for survival, and any practical activities must be constrained by nature (Chen & Luo, 2024).

2.2. The Ideological Connotation of China’s Excellent Traditional Farming Culture

“Do not go against the time, do not take away the nature of things” is the ecological law passed down from generation to generation by the Chinese nation. From the Xia Dynasty’s “Xia Xiaozheng,” which guided agriculture with phenology and astrology; to the summary in “Qi Min Yaoshu”—“When the sky is in order, measure the land, you will use less effort and succeed more; go against the right path, and work without gain”; and then to “Mencius,” which emphasizes that “if you do not violate the agricultural time, the grain will not be eaten; the axe will enter the mountains and forests in time, and the timber will be inexhaustible,” all of these

regard “following the laws of nature” as the primary prerequisite for the survival of farming. This philosophical thought of “Taoism and nature, the unity of nature and man” provides a deep ideological source for the concept of “harmonious co-existence between man and nature” in contemporary China (Wang, 2023).

3. The Compatibility between the Marxist Ecological View and Traditional Chinese Farming Culture

The Marxist ecological view emphasizes the “dialectical unity of man and nature,” believing that nature is the material basis for human survival and development, while the concepts of “unity of nature and man” and “Taoism and nature” in traditional Chinese farming culture also advocate the harmonious coexistence of man and nature (Liu & Wu, 2023). Under the guidance of this common ideal, the Marxist ecological outlook and traditional Chinese farming culture, produced in different eras, have a high degree of compatibility in terms of ecological demands, which is inherently reflected in the view of nature and practice.

3.1. View of Nature: Man and Nature are Harmonious and Integrated

Whether it is the Marxist ecological view or the traditional Chinese farming culture, it emphasizes the interdependence and mutual influence of man and nature. Nature nurtures human beings, and human survival and development are inseparable from nature. “Man himself is a product of nature, and he develops in and with his own environment.” (Marx & Engels, 2009b) “History itself is a real part of natural history, that is, the process by which nature became man” (Marx & Engels, 1979) “We, along with our flesh, blood and mind, belong to nature and exist in nature” (Marx & Engels, 1995). Here, Engels not only points out that human society is a part of nature, but also emphasizes the pre-existence of nature. In the Marxist view of ecology, nature arises before human society, which arises on the basis of nature and develops from free form to self-form. Human survival needs nature to provide it with the premise, that is, the material basis for survival; neither the material means of life that human beings rely on nor human beings themselves can exist independently of nature, but must exist as a part of nature that cannot be transcended (Yang & Li, 2021). Even if human society has developed to an advanced form of its own, its survival and development cannot be separated from nature.

In the long course of historical development, ancient China formed a traditional farming concept with the idea of “unity of heaven and man” as its essence. Human beings and nature are one; due to incomprehension and powerlessness regarding natural phenomena, human beings relied on natural productive forces to survive and developed the most primitive awe and worship of life and nature. The “Zhou Yi Preface Hexagram” points out that “there is heaven and earth, and then there are all things; there are all things, and then there are men and women,” and the heaven and earth here refer to the natural world. Ancient Chinese philosophers

believed that “heaven” itself has a will, and the will of heaven is reflected in human affairs; human affairs can influence the will of heaven, and the will of heaven governs human affairs. Therefore, the will of heaven and human affairs are one, so it is called “the unity of heaven and man.” The concept of “unity of heaven and man” actually emphasizes that man and nature are essentially connected, and that man should conform to the laws of nature, that is, the will of heaven (Yang & Li, 2021). In addition, traditional Chinese farming culture takes “the unity of heaven and man” as its core, which not only attaches importance to reverence for the mandate of heaven but also pays great attention to the value of people. In the Book of Documents, “only man, the spirit of all things,” not only emphasizes the role of heaven and earth but also places man in the position of the spirit of all things. On this basis, Xunzi advocated giving full play to the subjective initiative of human beings and put forward the natural view of “controlling the mandate of heaven and using it” and “using it according to the times.” “Heaven is constant, not for Yao, not for Jie.” The “heaven” in Xunzi’s eyes is the sky with its own constant operation law, so the “system” in “making the mandate of heaven and using it” by no means signifies control but is transformed and utilized on the basis of conformity and respect. So, how should transformation and utilization be realized? Xunzi gave the answer in the “Royal System”: “Therefore, when you raise, you will raise six livestock; when killing, plants will multiply.” In other words, although the way of heaven does not change due to human will, people can use their own wisdom and practice to raise and cut down at the right time, which not only ensures that human beings obtain sufficient living resources from nature but also enables nature to continue to regenerate and reproduce, thus realizing a benign interaction between man and nature.

It can be seen that the Marxist ecological concept and traditional Chinese farming culture not only affirm the value of nature but also emphasize the play of human subjective initiative, highlighting that man and nature are a unified whole of harmonious coexistence and co-prosperity. The two reveal an objective fact, that is, man never exists before or apart from nature, and human survival and development are inseparable from the demand for nature, and man is a part of nature; that is, man exists as a historical product of the development of nature (Fang, 2023).

3.2. Practical View: Follow the Laws of Nature

The Marxist ecological view and traditional Chinese farming culture both emphasize that man, as a subject, has the ability to understand and transform nature, but it must be premised on following the objective laws of nature.

Human survival and development cannot be separated from nature. Human beings obtain necessary materials from nature through labor and, on this basis, transform and utilize them to achieve their own development. However, human beings are not without standards for the transformation of nature; otherwise, “there is no nature... Workers cannot create anything” (Marx & Engels, 2009a). Engels once publicly warned mankind: “Let us not be too intoxicated by our hu-

man victories over nature. For every such victory, nature retaliates against us.” (Engels, 2018). Here, Engels emphasized that human beings’ transformation and use of nature must be based on the laws of nature and must not be above nature; otherwise, they will be retaliated against by nature. Therefore, the Marxist view of ecology points out that human beings must respect nature in the process of transforming nature and must remember that the entire human society belongs to nature and exists as a part of nature.

Traditional Chinese farming culture reveres nature, and its ecological practice has produced the practical principles of “taking and giving,” “taking things at the right time,” and “saving and loving people.” All things in nature have their own growth laws and growth seasons, and only by following the laws of ecological evolution in nature can all things in nature be born one after another and continue to grow. Confucius said, “Fishing without a line, shooting without shooting at the lodging” (“Analects of Confucius”); otherwise, you will “be offended by heaven and have nothing to pray for” (“Analects of Confucius”). This is an admonition to people from the perspective of heaven: not to catch fish with large nets, not to shoot birds that return to their nests and stay overnight, which reflects not only the benevolence of Confucianism from people to fish and birds, but also the reverence for the mandate of heaven and the observance of ecological laws, emphasizing that natural resources should not be excessively demanded, and that time should also be moderately grasped in terms of seasonality. “Xunzi Wang System”: “When the grass and trees are flourishing, the axe will not enter the mountains and forests, and it will not be born in the sky, and it will not end.” Care for everything in nature, so that everything in the world can get its place, so as to “praise the education of heaven and earth, and you can participate with heaven and earth” (“The Doctrine of the Mean”). It can be seen from the above ideas that ancient Chinese philosophers emphasized that human existence should conform to the “way of heaven,” master and follow the development laws of nature, recuperate in a timely manner, and maintain the ecological balance of nature (Fang, 2023).

In terms of the practical orientation of respecting and following the laws of nature, although the Marxist ecological concept and traditional Chinese farming culture have different expressions in ancient and modern times, and in Chinese and Western discourses, they both emphasize the rational development and utilization of natural resources, the conservation of resources, maintaining ecological balance, and sustaining ecological development. In the treatment of the relationship between man and nature, it also reflects rational ecological wisdom and rich and profound ecological ethical implications.

In general, the Marxist ecological concept and traditional Chinese farming culture have a high degree of compatibility in their view of nature and practice, which reflects the reality of the integration of Marxism and traditional Chinese farming culture at the theoretical level and the operability at the practical level. It provides the possibility for the internal organic combination of the basic principles of Marxism and the excellent traditional Chinese culture.

4. The Differences between the Marxist Ecological View and Traditional Chinese Agricultural Culture

Although the Marxist ecological concept and the traditional Chinese farming culture have many similarities, the Marxist ecological concept originated in the West, and the traditional Chinese farming culture was produced and developed in our country; the differences between the two are also very obvious, mainly reflected in the theoretical basis and practical logic.

4.1. Differences in Theoretical Foundations

The Marxist ecological view is based on dialectical materialism and historical materialism, and is based on the dialectical unity relationship between human society and the natural environment. Its core logic is that “man is a part of nature”, but human beings have become conscious transformers of nature through practical activities, emphasizing the dialectical unity of the “pre-existence” of nature and the “initiative” of human practice. This theory believes that the root cause of ecological problems lies in the decay and profit-seeking nature of capital under the capitalist system. Therefore, to fundamentally solve ecological problems such as environmental degradation, the key is to eliminate the exploitation system, change the existing unreasonable social production relations and social systems, and build a social form of harmonious coexistence between man and nature (Liu & Wu, 2023).

The ecological concept of traditional Chinese farming culture is based on the cosmology of “the unity of nature and man” as the core foundation, and is rooted in the integration and symbiosis of traditional ideas such as Confucianism, Taoism, and Mohism. Its theoretical logic emphasizes the internal unity of “heaven, earth, and man”, regards the laws of nature and human activities as an inseparable whole, and advocates that human activities must conform to the laws of nature. This culture is more based on the empirical summary and perceptual cognition of farming practice, explaining the way of harmony between man and nature. Its theoretical core focuses on “conformity” and “adaptation”, regards nature as a spiritual community of life, and emphasizes human reverence and dependence on nature, rather than active transformation.

4.2. Differences in Practical Logic

The implementation logic of the Marxist ecological concept is based on “institutional change, transformation of production mode, and technological innovation” as the core path, which is distinctly systematic and fundamental. Its implementation logic advocates the elimination of capitalist private ownership, the elimination of the destruction of ecology by capital’s profit-seeking nature, and the establishment of a social system that adapts to ecological laws. At the practical level, it tends to integrate ecological protection into the overall planning of national economic and social development, and coordinates the relationship between economic development and ecological protection through national macroeconomic regulation and social collective action.

The implementation logic of traditional Chinese farming culture takes “experience inheritance, behavioral norms, and local adaptation” as the core path, showing distinctive characteristics of empirical and regional characteristics. Its implementation logic is based on the farming experience accumulated from generations, and transforms the ecological concept into specific farming behavior through the inheritance of ancestral teachings, township rules and regulations, production customs, and other forms. At the practical level, personalized farming techniques and ecological strategies are formed according to the climate, soil, and hydrological conditions of specific regions, such as crop rotation and fallow, irrigation water saving, organic fertilizer application, etc. The implementation subject is based on individual farmers, lacks systematic organization and coordination, and macro planning, and relies on farmers’ spontaneous compliance and ethical consciousness.

All in all, the differences in theoretical basis and practical logic between the Marxist ecological outlook and traditional Chinese farming culture not only highlight the distinctive ideological characteristics of Marxism and traditional Chinese culture, but also highlight the practical necessity of deep integration between the two. Marxism is a developmental theory that always keeps pace with the times, and only by basing itself on the specific reality of the country and deeply integrating with the local culture can it achieve a new leap in theory and fully release its practical guiding value. In order to integrate into the new era and rejuvenate with lasting vitality, traditional Chinese farming culture must take the initiative to connect with the advanced culture of the times, closely follow the basic principles of Marxism, and truly become a powerful spiritual driving force to help national rejuvenation through creative transformation and innovative development.

5. The Integration Path of the Marxist Ecological View and Traditional Chinese Farming Culture

The key to realizing the Sinicization of the Marxist ecological concept lies in the deep integration of Marxist ecological thought with China’s national conditions and China’s excellent traditional farming culture, and in promoting the organic unity of theoretical and practical innovation. The specific implementation path can be carried out from the following aspects (**Figure 1**).

5.1. Strengthen Theoretical Construction

In the process of promoting Chinese-style modernization, we must adhere to the theoretical guidance of Marxist ecological thought that keeps pace with the times, and continue to carry out theoretical innovation in the traceability and preaching of China’s excellent traditional farming culture (**Mu & Dong, 2025**). Deeply grasp the essential requirements of modernization for harmonious coexistence between man and nature, strengthen the systematic research on Marxist ecological civilization theory, and promote the deep integration of Marxist theoretical innovation with China’s national conditions and the characteristics of the times (**Luo & Chen,**

2024). It is necessary to base ourselves on the “two combinations”, especially the “second combination”, continuously achieve theoretical breakthroughs in the innovation of China’s excellent traditional farming culture, focus on exploring the theoretical model of farming civilization of harmonious coexistence between man and nature, and create a new form of agricultural civilization with Chinese characteristics (Mu & Dong, 2025). We should dig deep into the traditional Chinese farming culture and ecological wisdom, and find out the point of convergence with the Marxist ecological civilization thought. For example, the comprehensive breeding of rice and fish, which originated in the Spring and Autumn and Warring States periods, is a typical representative of “three-dimensional utilization, circular symbiosis” in traditional farming. This model uses the water space of rice fields to cultivate shallow-water tolerant fish such as crucian carp and carp while planting rice, so as to build an ecological closed loop of “rice protecting fish and fish raising rice”. From the rice field fish farming skills in Qingtian, Zhejiang Province to the “rice, fish and duck” composite system in Congjiang, Guizhou, this model not only improves the output efficiency per unit area, but also realizes the recycling of resources, avoids the damage to the ecological environment caused by a single planting, and perfectly interprets the ecological wisdom of combining use and nutrition. Build a research system of agricultural civilization with distinctive Chinese characteristics. The research system of agricultural civilization with Chinese characteristics is constructed from four aspects: theoretical framework, institutional mechanism, spatial analysis, and practical transformation. First, based on the three-way synergy of “time, place, and people”, we should build a local theoretical framework that highlights the characteristics of “resilience and adaptation”. Second, dig deep into the internal mechanism of property rights elasticity and community governance, and analyze the ecological regulation value of informal systems such as clan and clan fields; The third is to build a spatial analysis system from the vertical and horizontal dimensions, which not only explores the spatial adaptation mechanism of “three-dimensional farming” such as mountain terraces and plain polders, but also clarifies the toughness threshold of the agricultural and pastoral interlacing zones on both sides of the Hu Huanyong line. Fourth, through heritage value and rural revitalization, the research on agricultural civilization will be transformed into practical solutions, such as dynamic protection of agricultural cultural heritage, so as to realize the deep connection between theoretical research and practical needs. It is necessary to carry out rescue protection, systematic inheritance, and innovative development of the excellent traditional Chinese farming culture that has lasted for thousands of years, guide the whole society to consciously practice, and actively participate in the tide of agricultural civilization construction in the new era. By integrating Marxist ecological thought and China’s excellent traditional farming culture, we will learn from each other’s strengths and promote each other, forming an ideological system with both theoretical depth and cultural thickness, and providing solid theoretical support for the modernization of harmonious coexistence between man

and nature. At the same time, efforts should be made to cultivate a socialist agricultural civilization research and teaching team with a solid foundation, active thinking, and high academic literacy and innovation ability, produce a number of original theoretical achievements, continuously enhance China's ecological and cultural soft power in global ecological environment governance, and show the world the Chinese nation's unremitting pursuit of harmonious coexistence between man and nature and the profound heritage of theoretical innovation (Mu & Dong, 2025).

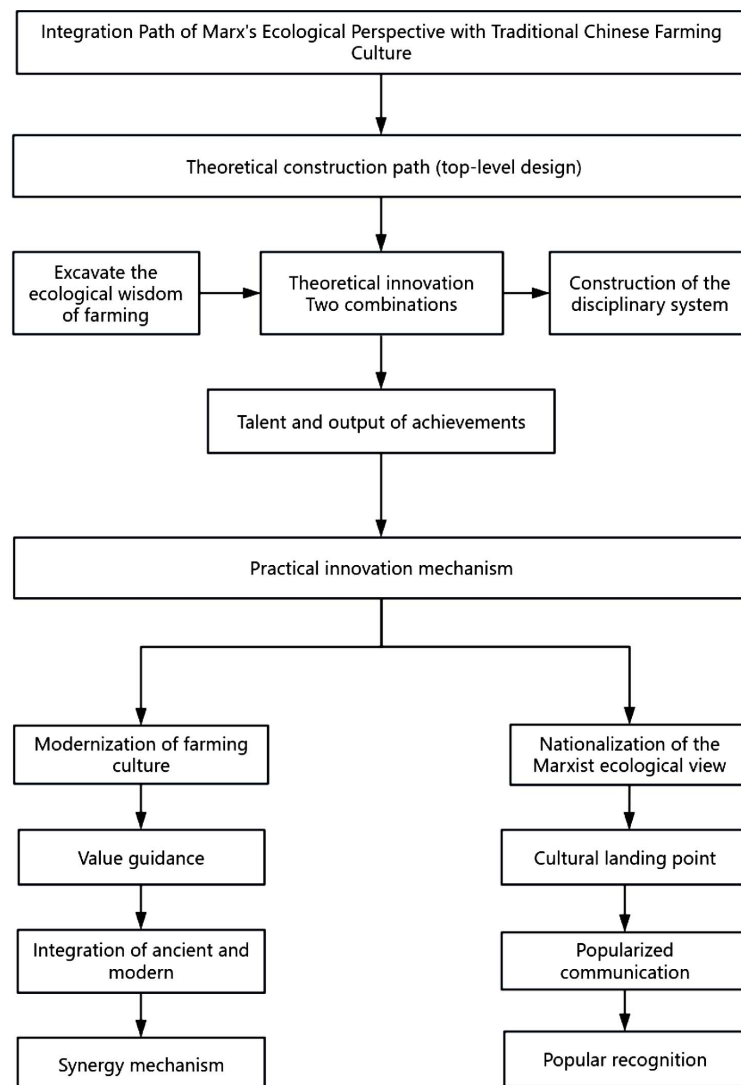


Figure 1. Flow chart of the integration path of the Marxist ecological concept and traditional Chinese farming culture.

5.2. Strengthen Practical Innovation

Chinese traditional farming culture has a long history, and the Marxist ecological concept is an advanced idea; the effective fit and integration of the two can be reflected in the two-way interaction of the two factors to promote the modernization and transformation of traditional farming culture; on the other hand, tradi-

tional farming culture has given a distinctive national imprint on the Marxist ecological view.

1) The Marxist ecological view promotes the modernization and transformation of traditional Chinese farming culture.

The development of culture is a gradual and continuous process, and traditional farming culture must be guided by the core socialist values and constantly integrate the spirit of the times and the spirit of innovation. Promote the modernization and transformation of traditional farming culture and adapt to the development laws of modern society.

First, adhere to the value guidance of the Marxist ecological concept on the modernization and transformation of farming culture. The Marxist ecological view takes the dialectical unity of man and nature as the methodology, which provides theoretical support for criticizing and abandoning the “smallholder closedness” in traditional farming culture. By translating traditional categories such as “unity of nature and man” and “combination of use and nourishment” into modern discourses such as “Metabolic cycle” and “sustainable development”, farming culture is internalized as the core value code of rural society and externalized into the behavioral norms of green production and low-carbon life.

The second is to realize the organic combination of “tradition” and “modernity” in farming culture. Activate the core of farming culture with modern elements such as pioneering and innovation, market competition, and digital intelligence; break the shackles of smallholder consciousness on the concept of large-scale, intensive, and branded management; and inject continuous spiritual momentum into agricultural and rural modernization. In addition, the formation of a new type of farming culture ideology of “reverence for nature, reasonable demand, and sustainable development” has revitalized farming culture in the process of integrating into the modern market system and provided directional guidance for the construction of a socialist agricultural power.

The third is to innovate the collaborative mechanism for the protection and inheritance of excellent farming culture. First, industrial coordination: incorporate agricultural cultural resources into regional tourism planning, achieve productive protection in the mode of “intangible cultural heritage + research + homestay + digital immersion,” and promote the mutual promotion of cultural and economic benefits; the second is educational coordination: relying on local curriculum and comprehensive practice classrooms, embedding local farming culture into the whole process of basic education for young people, and realizing full-staff, all-round, and whole-process education through “field school-agricultural festival-cloud museum”; the third is institutional coordination: establish a multi-subject co-governance platform of “government-community-market-university,” form a closed-loop management of “census-archiving-evaluation-activation,” promote the creative transformation and innovative development of farming culture, and continue to release the endogenous driving force of rural cultural revitalization.

2) Traditional farming culture endows Marxist ecology with distinctive na-

tional characteristics.

Marxism is a scientific theory that originated in the West, and only by realizing the Sinicization of Marxism can it take root in China. When interpreting the Marxist ecological view, it is necessary to explain the Marxist ecological concept according to China's logical way of thinking, so that its scientific spirit can be reflected, and the Marxist ecological view can go deeper into the masses and be grasped and accepted by the masses.

First of all, traditional farming culture provides a profound cultural landing point for the Marxist ecological concept in China, so that it is no longer presented as a concept alienated from the Chinese spiritual tradition, but has obtained a localized expression of Chinese style. With the help of familiar narrative frameworks such as "the unity of nature and man" and "not violating agricultural time," the core concept of the Marxist ecological view has been translated into cultural symbols that fit the national psychology, completing the formal grafting from the European theoretical context to the Chinese discourse system.

Secondly, the integration of traditional farming culture has promoted the popularization of the Marxist ecological concept. The farming culture of rural society itself carries the daily understanding of farmers' natural rhythms and labor ethics. Once the abstract category of ecological concept is presented through empirical images such as "combination of use and maintenance" and "axe and axe at the right time," its theoretical difficulty will quickly decrease and become the common sense of life that can be seen, remembered, and practiced. The acceptability brought about by popularization has laid the psychological identity and value consensus for its nationwide mass communication, and realized the leap from academic discourse to public discourse.

6. Conclusion

In the process of ecological civilization construction and modernization, it is necessary to adhere to the guidance of the Marxist ecological concept, fully explore the concepts contained in traditional farming culture, and deeply grasp the harmonious integration of man and nature. Scientific conclusions firmly establish the concept of respecting, conforming to, and protecting nature. The Marxist ecological view emphasizes that human beings must follow the laws of nature in the process of transforming nature, otherwise they will be backlashed by nature. This idea is highly consistent with the ecological wisdom of "unity of nature and man," "Taoism and nature," and "moderation and moderation" in our country's traditional farming culture, and provides a theoretical foundation and cultural support for the organic integration of the two. However, the difference between the two is also very obvious, which highlights the distinctive ideological characteristics of Marxism and traditional Chinese culture, which are mainly reflected in the theoretical basis and practical logic. This highlights the urgent need for deep integration between the two. To this end, in the process of ecological civilization construction and agricultural modernization, through the dual innovation of theory and prac-

tice, the deep integration of the Marxist ecological concept and traditional Chinese farming culture should be realized, so as to provide solid support for building a beautiful China and realizing the modernization of harmonious coexistence between man and nature.

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Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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