

# Entering the Grassland Ecology: to Explore the Ecological Value of the “Life Community”

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**Abstract:** With the ecological damage brought about by the development of industrial civilization, the environmental crisis is being paid more and more attention by the international community, and the environmental protection has become the general consensus of all mankind. In the face of such a huge challenge, a “life community” is very important, not only conforms to the important needs of the construction of ecological civilization also involves environmental science, ecological philosophy, more important is the ethical perspective mining “life community” and the whole nature and other components of the community to build binding ecological ethics association and environmental ethical value.

**Keywords:** Life community; Grassland ecology; Environmental ethics; Value

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In the face of global deterioration of a series of environmental problems, during the review of the delegation of Inner Mongolia stressed: “to protect the ecological environment in Inner Mongolia, build the northern ecological security barrier. Improve ecosystem stability and sustainability.”, thus to “life community” “important concept and related discourse as the core, in Inner Mongolia grassland ecology, for example, combined with the environmental ethics and natural theory of value to deeply understand the” life community “ecological view of environmental ethical value, and answer the relationship between man and nature, build human destiny community to solve the global environmental crisis is of great significance.

## 1. The ethical essence contained in the ecological concept of “life community”

The word “community” originated from the ancient Greek word “Koinonia”, and this period of community mostly refers to the city-states. Community thought was first seen in Aristotle’s book, Political Science<sup>[1]</sup>. The “life community” not only includes the biological groups within nature, but also affects the relationship between man and nature. Research in the field of ecology shows that the “community” is a holism that includes not only organic species, but also inorganic environments, and therefore involves the entire ecosystem. Ecological balance is one of the key points of the system, and will promote the moral obligation of human survival to join the law of ecological balance, can make ecological rules into ecological moral law, with moral intervention, it is to ethical perspective to restrain human behavior of nature, avoid human bring unnecessary harm to nature.

The meaning of nature is difficult to grasp. It is not a “nature” of the physical universe, nor is it not only a broad overview of the laws of nature but also the nature of celestial bodies, but also a complex surface ecosystem. Through the previous relevant arguments, it is easy to find that we are talking about the ecological nature that can produce a prosperous organic community. The main reason for ecological holistic is that they share a common mother, nature. This is, of course, also to promote the ecosystem into a community, to achieve a harmonious relationship between man and nature. The concept of life community “is the application of community theory in ecology, and it is influenced by the traditional ecological holism. Investigate its historical origin and ethical evolution, “the community of life” bridges the opposition between the “the species” and “the community” in Leopold’s earth ethics and Rolston’s “natural value theory” in addition to recognizing the value of human beings, but also admits that nature also has its own value. For we must always

realize that man is only one member of nature, and that nature has existed before man. Nature creates all things, which, of course, includes humans, so the intrinsic value of nature is never denied. Because of this, provides the theory of life community, also gradually realize the ecological holism priority over individualism, this for the development of ecological philosophy, ecological ethics has a profound influence, for human in the face of “life community” ecological view can change thinking, with a new perspective to view of the harmonious coexistence between man and nature.

## **2. The environmental ethics embodiment of grassland ecological civilization**

Since the 1970s, under the background of the global ecological crisis brought by industrial civilization, nomadic civilization, as a similar characteristic with agricultural civilization, has gradually broken into people’s vision, especially become the focus of Mongolian academia. The Mongolian grassland culture into a typical representative, at the same time from the perspective of ecological civilization in Inner Mongolia grassland culture, it is not hard to find that it contains a rich and simple ecological philosophy combined with ecological civilization related arguments to explore the Inner Mongolia grassland culture, can find the rich and simple ecological philosophy and environmental ethical value.

When it comes to grassland ecological civilization, we have to start from our ancient nomadic life style. Herders, who have long been nomadic as the main productive force, have realized that “man and everything are in a unified universe and are inextricably linked to each other.”<sup>[2]</sup> Nature is the source of all things, including human beings. Human beings depend on heaven and earth, and gradually form a natural noumenon value of “all things in the world take heaven and earth as the root”. It is also the oldest understanding of nomadic peoples of the relationship between man and nature. During that period, the herdsman relied entirely on the natural aquatic plants to irrigate and raise them, and to relocate with the nomadic economic production conditions of grazing by aquatic plants. This mobile mode of production can better reflect a natural and ecological grassland culture.

Herdsman not only rely on nature, but also worship it. They clearly know that all this is given by nature. Therefore, herdsman also love all the flowers, plants, trees and livestock in nature from the bottom of their hearts, and they also have corresponding bans and regulations. For example: moderate hunting and avoid all kinds of living and non-living people suffering; running water can not let the dirty and dirty things polluted, etc. This and the western environmental ethics theory of animal liberation / rights has the same way, is the scope of moral application to all animals, respect animal survival and development rights, to recognize that animals also have their own value, and to maintain the balance of the ecosystem and the integrity of the food chain gives their value. Herders always move, but also choose a nomadic way to protect the grassland and maintain the ecosystem. Because the herdsman and the mountains, rivers, grasslands, plants and animals where they live are also an integral existence, thus contributing to a community of life, interdependent, mutual restriction. As follows, “The task of Leopold earth ethics is to expand the boundaries of the moral community to include the soil, water, plants, and animals, or the whole- -the earth composed of them, and to change the role of man from the conqueror of the earth community to the ordinary members and ordinary citizens of the earth community”. Local herdsman also have the same moral consciousness..

## **3. Ethical value of “Life Community” to grassland ecological protection in Inner Mongolia**

From the ecological civilization prospective view of grassland culture in Inner Mongolia, strengthen the study of the Mongolian ecological culture, explore the ecological philosophy, for the protection of grassland biodiversity, maintain regional ecological balance, maintain ecological security, realize the harmonious development of man and nature, and to protect and restore the Inner Mongolia grassland ecosystem. China is the world’s second largest grassland resource country, and the grassland is the largest terrestrial ecosystem in China. However, compared with other grassland countries, the level of mechanization is still large. In recent years, due to the global ecological environment damage and grassland gradually began to deteriorate, excessive reclamation, grazing, development of land resources has seriously affected the grassland ecology, grassland ecological problems in Inner Mongolia is especially valued, in the face of species diversity declining year by year, the underground water level imbalance, often soil erosion, the 90% of the natural grassland is in different degrees of degradation, has a serious threat to the ecological security in northern China. In this regard, Wang Lixia, deputy secretary of the Party Committee of the autonomous region, went to Mengcao Group to investigate and said that the healthy and safe development of the grass seed industry is of great significance to the construction of an important ecological security barrier in northern China and to an important national agricultural and livestock products production base.

In recent years, Inner Mongolia has gradually implemented the modern seed industry project, vigorously developed the modern grass seed industry, and tried to build Inner Mongolia into a resource pool of Chinese grass seed. At the same time, we should also arouse people’s ecological moral conscience, make people respect nature and protect the grassland. Because ecological degradation

seems to be the disharmony between man and nature, in fact, it is the disadvantages of the social and economic system between people. In this regard, we need to solve a series of problems, such as the industrial structure, growth mode and consumption mode of saving energy and resources and protecting the ecological environment, and effectively put forward corresponding measures and management.

First of all, ecological priority, that is, to improve and publicize the moral awareness, environmental awareness and ethical norms of the local herdsmen, and scientifically restore the grassland ecological security. Human beings should undertake environmental obligations to nature as the only initiative “regulator” in nature. Among them, the government should pay more attention to how to play its role in the construction of ecological economic system to strengthen its social function of ecological protection, choose to plant good grass seeds, and accelerate the restoration of grassland ecology on the premise through protection measures such as banning grazing and resting grazing, balance of grass storage, and returning farmland to forest. Only in this way can the grassland self-renewal and restoration ability be proudly improved, the biodiversity is increasingly rich, and the herdsmen can increase their income.

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