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Ecological Civilization, Indigenous Knowledges and Rural Reconstruction

1. By the time the Chinese people in the 20th century accomplished the historical process of transition from the formation of industrial capital to its excess, global capitalism has already suffered a century of crisis of excess capital. Industrial capital capitalizes all resources on which depends people's livelihood; this process destroys not only nature but also diversified rural, traditional knowledges.
2. The Eurocentric modern education in the 20th century serves industrial capital's drive to turn human beings into a factor of productivity, in order to obtain surplus labour value. Hence it requires that knowledge is standardized and homogenized for convenient dissemination. The globalization of institutional education necessarily excludes local and diversified knowledges.
3. Rural China, similar to other developing countries, is rich with indigenous knowledges. Only a very small number of colonizer countries, thanks to their anti-human, anti-ecology crimes, can standardize production with large scale farms. Most developing countries, like rural China, have their regional agriculture congruent with nature, heterogeneity and diversity.
4. Traditional agriculture and indigenous knowledges, before their domination by modern chemical agriculture, naturally have their positive externalities in protecting the environment and providing for people's livelihood. This is recognized by the global society only when the challenges of global warming compel reflection.
5. Rural reconstruction in China emphasizes Three Ps: people's livelihood, people's solidarity, and people's diversity. In the last ten years of its practice, it has persisted in ecological civilization, as a people's endeavour to promote cooperatives, organic farming and eco-architecture, with the integrated efforts of rural villagers, many being women and aged, along with inputs from intellectuals and urban youth. This echoes the movement of intellectuals of the 1920s and 1930s to work with peasants in the countryside. This is one of the contributions to the hundred years of discursive and non-discursive efforts alternative to globalization of capital and its corresponding institutional education.