

Research on rural landscape ethics

DUJUAN ZHAN¹

Abstract. From the perspective of philosophy and ethics, this paper discusses the ethical relationship between human and rural landscape, presented “Rural Landscape Ethics” based on ecological harmony and sustainable development. And defined the core content of rural landscape ethics, analyzes its concept structure, value structure and environmental structure, and draws a comprehensive map of rural landscape ethics. It is the innovation of the method to solve the problem of landscape from the root of human ethics. And will promote the development of discipline theory.

Key words. Rural Landscape, Landscape Ethic, Comprehensive Atlas, Landscape philosophy

1. Introduction

“Rural landscape ethics” is a branch of landscape ethics system, words from the earliest to the landscape of ethics “landscape architecture” from 2013 second Mr. Yu Kongjian, entitled “a landscape ethical mentality”. It is mainly explained that designers should standardize their behaviors and establish the concept of ecological design. There is no research achievement on rural landscape ethics. The related researches abroad mainly involve architectural ethics and urban ethics. This is the first attempt from the perspective of ethics and philosophy of the rural landscape and its ethical roots, the scientific connotation in the way to express the image of rural landscape between the people and the relationship between ethics and morality, to coordinate the relationship between people from the height of philosophy and rural landscape, and alleviate the contradiction and conflict between human society and natural ecology system.

2. Concept of rural landscape ethics

“The concept of” rural landscape ecological harmonious ethics as its core and beauty oriented, justice and moral standard, heavy public read and amalgamation as the value orientation, which is based on human and natural ecology sustainable

¹School of Urban Design, WHU HAN University, Wu Han City, 430072, China

development as the goal, to the natural ecological concept, a new concept of ethics the development of the. From a historical perspective, all kinds of human concepts are constantly upgrading, improving and subliming. The concept of rural landscape ethics is consistent with the laws of human society, history and concept development.

The core of rural landscape ethics is “ecological harmony”. It constitutes the structural center of rural landscape ethics, and merges the concept level, value level and environment level into an idea system.

The concept level of the rural landscape ethics is the three core pivots, which consist of the core of the concept of rural landscape ethics, reflecting the pursuit and goal of human beings.

The value orientation of the value of rural landscape layer ethics moral standard, read, and re Ming Yi symbiotic fusion, to examine, evaluate, regulate their own behavior on the rural landscape.

The environmental layer of rural landscape Ethics – heaven, earth and human beings are three indispensable components of the whole humanistic ecosystem, and also the material environment for the survival and development of man and nature. (see Figure 1)

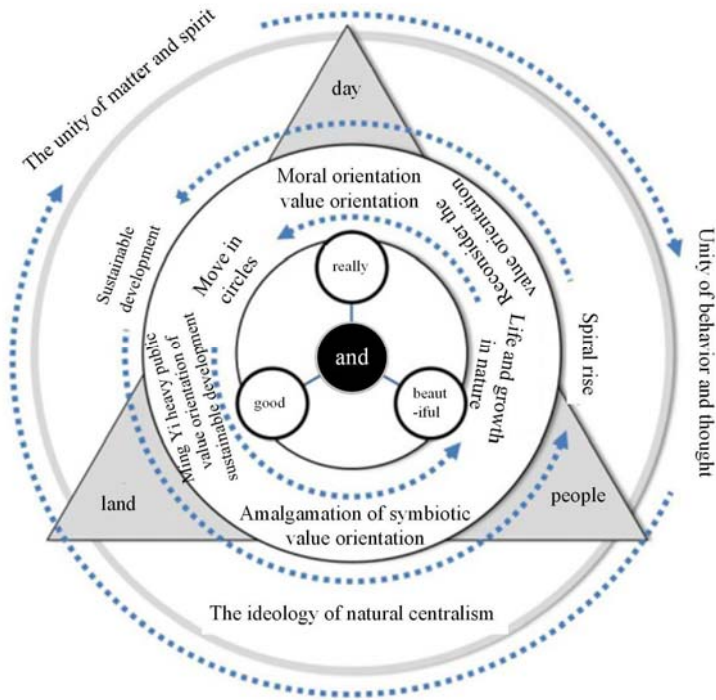


Fig. 1. Comprehensive map of rural landscape ethics

The 2 core – the harmonious connotation of the ethical concept of rural landscape
 The core of the comprehensive map of the rural landscape ethics is “harmony of the ecology”. The word “he” has many meanings, such as stability, harmony, har-

mony, harmony, harmony, reconciliation, juxtaposition, connection and so on. At the same time, “harmony” is also a highly unified state and realm of all things in philosophy. And it is the harmony between people and nature, and the harmonious trend of the sustainable development of ecology. “Harmony” runs through the three layers of the comprehensive map. In the concept level, “harmony” is “concept harmony”. In the value level, “harmony” is a win-win “harmony”. In the environmental layer, it is “ecological harmony”. This harmony is the unity of human dimensions, landscape dimensions, natural dimensions, from time, space and ideology, and is the central pillar of rural landscape ethics. Professor Yu Kongjian said, “landscape is the reflection of human world outlook, values and ethics. It is the projection of human’s love and hatred, desire and dream on the earth. Landscape design is the way for people to realize their dreams”. Therefore, the harmony of the rural landscape ethics is the harmony between man and nature, the harmony of values, the harmony of ideological consciousness, and the harmony of material and culture.

3. Conceptual layers – the concept core of rural landscape ethics

“Idea” is the “truth, goodness and beauty” as the basic idea of “core”, “true” is the logic for order, law, law and regulations; “good” is manifested as ethics, morality, respect and reason; “beauty” is the aesthetic, natural, ecological and suitable performance. “Truth” is a symbol of nature, a representative of nature, knowledge and reason. “Good” is a symbol of noble, is synonymous with morality, kindness, generosity. “Beauty” is a higher and better pursuit. The concept of Rural Landscape Ecological Harmonious Ethics of truth, goodness, beauty, but also reflects the rural landscape ethics harmony, unity, unity of the ecological situation, fusion, the idea of the sustainable development.

True: the true, true and natural in the rural landscape. Is the true, true, true Abide by the conduct, the truth is true.

Good: the meaning of good use, value and practicality to the landscape of the country. Good, good, good good good good, good good.

Beauty: the beauty and beauty of the rural landscape. The sheep is beautiful, the nature is beautiful, the noble is beautiful, and the harmless is the beauty. Not only is it a beautiful view, but also the beautiful mind of nature and the resonance of man and nature.

“Truth, goodness and beauty” is a comprehensive state, the “Aristotle” in the Nicomachean Ethics of human happiness, is goodness, morality, justice, etiquette, beam, self-discipline, happiness, love to the pursuit of happiness. Is the highest level of rural landscape and rural life, ecological harmony state rural state, is seeking perfection, and recover the original simplicity and beauty of nature perfect cycle process of life and growth in nature. (see Figure 2)

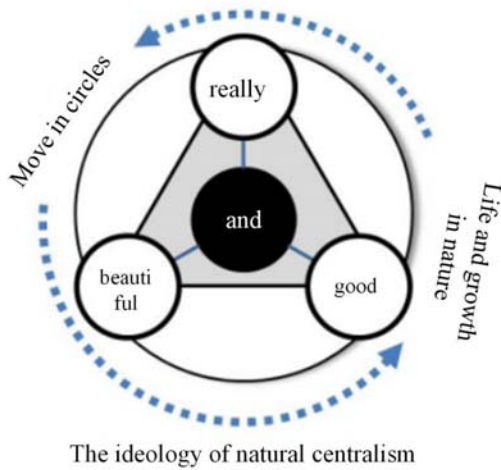


Fig. 2. Harmony sketch map of rural landscape ethics

3.1. Core dots – “ecological harmony”

“Harmony” is a state of philosophy, a state of moderation, harmony, harmony, coexistence, and continuity. “Harmony” is ecological harmony and ethical harmony. It is the harmony between human centered and natural centralism. It is the harmony between human being as a member and rural landscape. Ancient philosophers believed that there are two kinds of evil in the world, one is excessive and the other is inferior. “Harmony” as “moderation” is the symbol of moderation, harmony, balance, justice and beauty. Confucian “Taihe” contains rich ethical and moral concepts of harmony and mutual respect between man and nature, including harmony between man and man, man and nature, and human himself. “Harmony” is also a reflection of tolerance, harmony and inclusiveness. Rural landscape system and natural ecosystem contain human activities such as production and life activities, carrying the development process of human society and history, forming the harmonious state between human and rural landscape and nature. The pursuit of “harmony” in modern society is also the overall harmony of human society and nature, the ultimate of truth, goodness and beauty, as well as the pursuit of rural landscape ethics.

3.2. 3.2 Core fulcrum – the “view of truth”

“Truth” is true, reality and true. In philosophy, “truth” means the meaning of public interest, positive meaning, positive value and positive energy to the survival and development of individuals and social groups, such as things and language behaviors. The concept of “seeking truth” in rural landscape ethics is a kind of ecological ethics concept. It is a truthful response to rustic, real scenes and life and labor scenes, and to maintain the ecological integrity of rural landscape. In the Taoist “truth” is to make life a return to the initial state of “origin”, namely the pursuit of human original nature honest and pure, beautiful countryside construction needs the rural

pastoral regression recover the original simplicity, simplicity of life scenes. “Embracing simplicity, teach people to hold together with little selfishness and desire” to keep it, pay attention to the origin of life, desire and thought, resist temptation, prevent trouble selfish ideas and personal considerations.

The dispute of interests affects human nature of things judgment, the demand of the interests and desires to initiation, leads to loss of interest “concept of truth”. The endless appetite erosion of human thought, is the root of many destruction of the natural ecological system of actions and events. Guangxi Dalu village has a long history, ancient myths for newborn babies has been to the traditional planting trees, xianguiminyue form continuation, 100 years experience has not changed; for the newborn baby tree is not only a thing of blessing, is also a kind of compensation for human ecological consumption. Because of this, there is a good ecological environment around the countryside around the country, which is the true embodiment of the “view of truth” in ancient rural landscape ethics.

3.3. The core fulcrum - the “view of the supreme good”

“Good” has the meaning of kindness, beauty, kindness and kindness. Platon thinks that there are two kinds of good things, one is the thing itself, the good thing, the other is the good thing as their means. “Good” itself and coexistence, common prosperity, balance, fairness of Italy, “Mingde Zhishan” language university opening, University Road, in Mingming, in people, in all worlds.” “Good” is the basic measure and way to maintain the ethical relationship of human society. The “goodness” of good food, give up decadent way of thinking and moral concepts, update stale thinking consciousness, makes the human moral sublimation, to reach the highest, perfect, perfect realm, good to evil. “Good view” of rural landscape and ecological system of all things good “thinking”, “good” and “good”, treat people and rural landscape in a fair manner, and to future generations and the environment, which concerns the intergenerational equity and intergenerational equity, and pay attention to people and things fair. “All human skills, knowledge, behavior and thinking in a good purpose. Therefore, good is the aim of all things and the right one. “Happiness is perfect and self-sufficient, and it is the purpose of all activities.”

The emergence of human rights in the other subject of natural capacity and existing rights have been limited in the ecosystem, in the face of self-defense and active humans, other organisms are often unable to achieve through spontaneous activities directly for human rights requirements, but must pass as to the obligations of the human with nature the performance, human nature of moral obligation, plays a great role in the harmonious development of society and nature. Aristotle ethics at the same time states that human beings are conscientious and capable of selective activities. The rural landscape ethics in “good view” is the human behavior of the active choice good results. The rural landscape ethics layer and core “truth”, “goodness” on behalf of the people and the rural landscape between a harmonious ethical concept and existence situation, is on human rights, and property rights nature of all existence respect (including animal, plant and mineral have survival, reproduction and natural existence right). The rural landscape is the carrier of

human life and social production, and it is a kind of good thing to be good to people. With the fear of nature, from the perspective of ideology and ethics, we should treat the rural landscape with "good" way of thinking and "good" behavior. That's the real "best view".

3.4. Core fulcrum - "view of aestheticism"

Beauty is beautiful, beautiful, and perfect. It is the incarnation without shortcomings, no contradictions, no conflict, friendly things, good people, good and good. In music, there are beauty and song and dance in beauty, singing and dancing. There are beauty and beauty in beauty and gardens. Beauty exists in people's ethics and ideology. It is the beauty of harmony, the beauty of balance, the beauty of diversity, and the unity. Confucius believes that the "beauty" beyond the scope of basic human ethics, extended to all nature; "Confucius" Shao, perfectly beautiful and good also. "Wu" perfectly beautiful and not good also. "As the power of morality, "good" can be "to beauty" with the teaching function, and it is also a kind of good "Virtue", which is in accordance with Kant's viewpoint. Confucius's feelings and nature Leshan rakusui everything together, and the sun moon can produce a unified "beauty", is the life and the nature of the "good" and the feelings of life and nature of the "beauty" of harmony and unity. Is a kind of person and natural environment and landscape fusion to the "beauty" of spiritual experience, but also for good people to do good deeds and natural beauty by. "Aestheticism" is an ethical concept based on the sense of peace and fairness, which is to pursue the symbiosis, CO prosperity and common development of the whole rural humanities system and natural ecosystem.

The meaning of "landscape" is similar to Chinese "landscape", "scenery" and "scenery". It is equivalent to the English "scenery", which is a concept in the sense of visual aesthetics. Rural landscape beauty is their production and life in two aspects, the production of "beauty" reflected in the rural production environment and natural farming farming life; "beauty" reflected in the "Qianmo traffic, with", "Fang Zhai 10 acres, hut eight or nine. After he and Luo Yu Liu Yin, in front of the hall." In modern times, "beautiful China" is based on the construction of beautiful countryside. Beautiful countryside is inseparable from rural landscape. This beauty can not be separated from the improvement and renewal of people's ethics and ideology. The beauty of the ancient village reflects the existence and role of rural landscape ethics, ancient wood groups, ancient houses scattered, old strict, no matter from the spirit level, awareness level, social level reflects the human pursuit of beauty.

The concept of "aestheticism" and "truth seeking and goodness" jointly support the "ecological harmony" center of rural landscape ethics, and at the same time create the trend of symbiosis, CO prosperity, win win, renewal and sustainable development of rural landscape ethics. "Seeking perfection, perfect and recover the original simplicity, beauty of nature" thought and standard cycle process, realized human being of "truth", "goodness" and "beauty" of the pursuit, and ecological harmony ideology and moral sublimation.

3.5. Value layer: the value orientation of rural landscape ethics

The “value layer” is the embodiment of the value orientation of the rural landscape. Value orientation affects value orientation and value orientation. It expresses basic stand, value attitude and value tendency when human beings are dealing with contradictions and conflicts between people and rural landscapes. Rural landscape ethics advocated by natural centralism based the meaning of heavy public ideology, identity in natural ecosystems “right to a fair”, to environmental ethics standard, ecological justice, intergenerational equity, intergenerational equity is the basic principle to reconsider, conduct, value orientation as the ultimate goal of symbiotic fusion the ecological harmony of man and nature, advocating the concept of value and sustainable development.

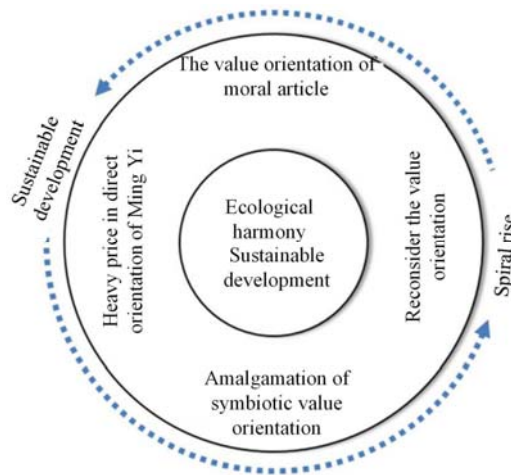


Fig. 3. harmonious schematic map of ethical value of rural landscape

The background of ecological civilization is the best time for human error value orientation and values, the correct understanding of human’s status in the nature of human nature, examine the deviation of ethics, avoid the wrong value orientation affects the value choice and decision-making, in order to promote the progress and development of human society. Humans can never override other things in the natural ecological system; and should establish the correct values of fairness; update rules follow the laws of nature, respect and obey the ecosystem consciousness; set up in line with the development of social civilization and human direction and conform to the natural ecological law system of ethics and values.

3.6. Value orientation of moral standard

The value orientation of “moral standard” advocates respect for the essence of morality and the nature of human kindness. To eliminate the values of the rights and interests of the standard. The loss of the value orientation of the moral standard

will lead to moral decay, ecological crisis and social perdition. “Men at their birth good in nature” of the original human moral standard is good, and the economic development is faster than the human ideology and ethics in rural landscape to improve the speed, ethics mainly as follows: because of economic interests, the development and construction of many rural landscape resources predatory, leading to the rural landscape environmental pollution, resource depletion. The human nature of the awe and respect the “good” value orientation, value orientation of interests driven by economic interests to benefit only the evil “, reverence for nature and respect to the rights and interests, money worship, and the relationship between modern human society and natural ecological system driven by strong the money and the interests of the occurrence of chaos. The moral standard ring orientation recovery of human goodness, to regain the rural landscape, natural environment and ecological system respect, in order to maintain the ecological harmony of rural landscape and social order.

The value orientation of human beings should return to moral standard, pay attention to the rural landscape and the development of human society order, respect the natural ecological ethics law, control over the ecological consumption tendency in a rational and good way of thinking and attitude towards all the people and things, the formation of healthy ethical concepts, values and life philosophy, to promote harmonious rural landscape and human social order. The village rules and people’s covenant, which are retained in the village of Guangxi, are full of the value orientation of the moral standard.

3.7. The value orientation of the heavy public Ming Yi

Value orientation of “Ming Yi heavy public” advocate for people and all the natural landscape and there is no justice. With the Chinese traditional Confucian ethics righteous, fair mindset, personal interests to overall interests and the interests of small interests consistent with the view of the subject. In dealing with the human and rural landscape problems, the spirit of righteousness and fair principle, the natural ecological benefits for the maximum benefit to human interests for the interests of small, trade-offs, can achieve real ecological harmony. Chinese traditional concept of honor and Disgrace “righteousness” as the basic standard is not distinguish between good and evil, beauty and ugliness, “righteousness” in the field of ethics can be interpreted as appropriate, suitable, reasonable and appropriate and legitimate means. “Righteousness” thought, thought first, to profit after the first, not to be cynical; “Ming Yi heavy public” is also the Chinese moral behavior scale and constraint specification. “Ming Yi heavy public” between the value scale and evaluation standard of honor and disgrace role on human behavior evaluation. Now collect environmental pollution fines as the so-called punishment practice, is actually a disguised means of profit, it is wrong to ignore the axiom. The value orientation of the remodeling of fairness and justice, punish injustice is the focus of the value orientation of public communication.

The growth mode of modern rural economy is not reasonable. All kinds of face projects, which have the name of stimulating the development of rural economy,

seem to be prosperous but hidden dangers. City industrial expansion leads to rural industrialization, bring economic benefits to the country also caused serious environmental pollution, not fair industrial migration, directly led to the decline of rural landscape and ecological environment, the construction of the beautiful countryside of the “harmony” sound serious obstacles. Keep the coordinated and healthy development of rural economy, the interests of man and nature to the fair value orientation, take the weight of the male Ming Yi, in order to ensure the overall coordination of human natural ecosystem and the sustainable development, to achieve real harmony and justice.

3.8. The value orientation of the end

“Read” the value orientation of human face up to their own requirements in the ecosystem position, realize that humanity is a member of the natural ecological system, rather than the master; understanding of the relationship between the universe and human beings is coexistence and symbiosis. When dealing with all kinds of conflicts and contradictions between rural landscape and human beings, we should introspection and seek nothing more. We should always examine our behavior at any time, regulate human activities, scope and intensity, and avoid harm to ecosystems. At the same time, we reflect on the excesses of mankind and the harm to nature, and correct the wrong ideas and decisions in time. “Read” the value orientation is the value concept of sublimation, is to treat the existing problems and positive attitude. The value orientation of rural landscape in the treatment for some soul advocate in problem, to propagate the values and beliefs, is conducive to timely solve the problems and restore the balance of the ecological system of rural landscape.

The rural cultural landscape most cultural connotation, is an important part of human ecological system, record the progress and development of human society, many examples in the country couplet epigrams teaching introspection, integrity. No man can not, correct mistakes, to establish the correct, healthy and progressive ideology and values, in order to form a harmonious humanistic environment and ecological environment. On the definition of the ancient Chinese is able to put the history books as a mirror of self-examination of the animal, which is the embodiment of “read” values.

3.9. The value orientation of amalgamation symbiosis

“Amalgamation and symbiosis” is a kind of ecological value orientation, and is the noble ideology of seeking the harmonious symbiosis between man and nature. Confucianism believes that man can’t be independent of nature alone. He is a part of nature. He must have symbiosis with other creatures and substances in nature to achieve his own survival and development. The value orientation of “fusion and symbiosis” embodies the mutual tolerance and common survival of human and landscape and natural ecosystem. “Integration and symbiosis” is also reflected in the positive attitude and the common prosperity of life attitude and values. Discard “to human beings and their value concept as the dominant ideology of the value

orientation of humanism”, human beings are clear in natural ecosystems “members” identity and status, reflects the integration of man and nature, the survival and continuation and development, this is a fusion of the sense of space. In addition, the fusion and common survival of human beings and their descendants, other creatures and their descendants, the modern society and the future world is a fusion of time.

The existing ancient villages have a symbiosis and integration examples, such as Guangxi, a village in the village pond village after village forest, school, ancestral temple, in front of the house there is a couplet, orchard and so on are people with the landscape and the natural ecological system model of symbiotic fusion. The village, a hundred years old trees, ancient buildings, ancient litchi trees, a hundred years of ancient camphor tree, tree has become totally integrated, and generate the metaphor “four water to the pond, and constantly”, “good luck, good moral ink article”, this is the highest realm of “fusion and symbiosis” value orientation the. The advanced level of social ideology and ethics can promote the development of society and economy, and the progress of culture. Backward and rotten values will hinder the progress of historical wheel and even lead to moral decay. Therefore, “integration and symbiosis” is the advanced requirement of the rural landscape ethics value, and the key to realize the sustainable development of landscape and natural ecosystem and human society.

Some people think that contemporary scientists once sold their souls to economists. It leads to the public opinion that environmental problems are problems that should be solved by science and technology and social economy, not the moral consciousness and values of human beings. And now everyone recognize that the solution of environmental crisis is not a technical issue, but a problem of awareness, and lack of spirit of education in modern education has become aggravated the environmental crisis. Taking “people” as the single standard of morality and ethics in the scale of anthropocentrism, it is difficult to achieve such values of ecological harmony and sustainable development of the real values, the value of rural landscape layer ethics moral standard values, read values, and the amalgamation of Ming Yi heavy public values, is on human ethics and ideological awareness.

4. Environment - the environment of rural landscape ethics

“Environment” is the environment of rural landscape ethics, including the natural environment and the human environment. The sky and the earth represent the natural environment, people represent the human environment; the natural environment needs ecological harmony, and the humanistic environment needs ideological harmony. The natural environment and harmonious human environment need to be built in “Shun” and “Yidili”, “and” on the foundation, is a harmonious unity of natural ecological system, ecological system, human humanistic ideas, is the harmony and unity of harmony and the spirit of harmony, the physical and psychological. “Heaven and earth” theory and the theory of China has already deep history, culture and ethics, is the key to the balanced development of regulating the relationship between man and nature, is the key to achieve ecological, society and mentality of the whole harmonious. (see Figure 4)

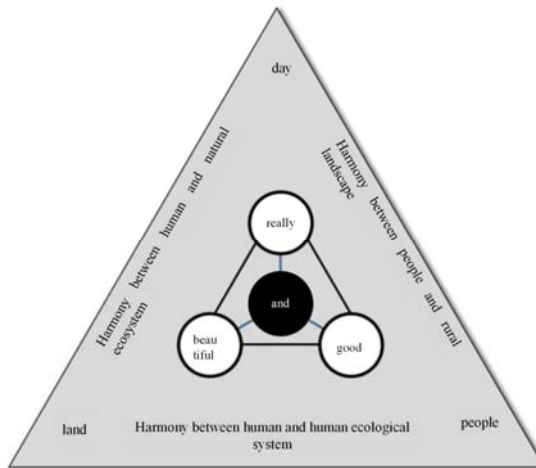


Fig. 4. harmonious schematic map of ethical environment in rural landscape

4.1. *Shun* “day”

“Heaven” is the natural phenomenon and environment such as “weather” and “season”. It also includes the laws of natural conditions, things movement, border and development, such as climate and seasons. It has the concept of time series, and has the connotation of time, season, climate change and so on. “Shun”, and there is a reasonable and prudent, order and coordination; “Shun”, people must obey the laws of nature and law, ethics of respect for the natural environment, and to get its own development. That is, when dealing with the problem of rural landscape, it is necessary to deal with the problems on the basis of relying on the laws and order of the development and change of natural ecological environment.

“Man is born in the heaven and earth, and in four seasons is law”. It clarifies the existence of human beings as natural derivatives and adjusts their activities according to natural seasons, so that they can survive and develop. Engels pointed out: “we should not be overly intoxicated with our victory in nature. For each such victory, we are revenged every victory, we did achieve the expected results in the first step, but in the second step and the third step is completely different, unexpected effects, often the first result canceled.” The existence and reproduction of all things in nature cannot be separated from natural seasons. They all need to go through a certain period of time, and things that are against time, season and climate rules will hardly survive and develop. Especially, rural landscape has higher dependence on natural seasons.

4.2. *According to the “land”*

“Land” is relative to heaven, it is material, and it is extended to the surface, land, environment, geography, terrain, region, field and place. “According to” is to rely on, rely on attachment, meaning, and obedience, follow, in accordance with the

meaning; “Yidili” contains the laws of nature, depend on geology, geography, environmental compliance and other natural elements, italy. “Yidili”, clear when dealing with rural landscape and environmental problems, we should fully understand the geographical environment, terrain features, follow the region, terrain, topography and geographical environment law. Chinese ancient gardening family into “Yuanye” in phase due to take place in the article “park without direction, is its high; with the scene involving the door, with the form of” the landscape is the need to rely on the geographical environment.

Ancient village is the earliest form of human settlement. The study found that the location, construction and expansion of traditional villages should be calculated in detail in terms of location, location and topography. For example, Dujiangyan is China’s oldest, until today still can achieve the original function of the water conservancy project, has been hailed as a world cultural heritage, which has been more than two thousand years can play the role of the human landscape and natural time has been verified, is relying on the embodiment of “location” environment.

“Human” refers to human beings and human society; “people refer to people as a natural ecological system to manufacture and use the tool to work, can use the language for communication and animal”, should follow the rules and principles of natural ecological system; human social and economic activities as the theme, should in thought, consciousness, ideas and on the behavior to achieve harmony, namely the harmony of human ecosystem. “To” guide, reach and delicate meaning, “and” there is harmony, coordination and balance of Italy, “and” is the guide and to achieve the moral concept of ethics and social, economic and Technological Development in harmony, sustainable development of ecological health harmonious road is dialectic; “harmony” is opposites between under certain conditions is the same as the dialectical unity; complementary and complement each other, and both opposite and complementary harmony; natural environment and human society mutual cooperation, mutual benefit, mutual complementarity and common development of the harmonious.

The form of any ethical concept in Chengdu needs a certain environment, including natural ecological environment, social and historical environment, etc. Mencius Gongsun Chouzhong mentioned “heaven, earth and man”, “said Xunzi Wang Ba”: “the farmer Park and few can on, losing days, without losing the Austria, in person and not waste pepsi.” It can be successful when the natural environment is suitable, the people are united, and the thought is unifying.

5. Conclusion

Ideas are the basis and standard of social groups to judge and decide social affairs, and have the characteristics of initiative, diachronic, practical and developmental. The advanced concept and consciousness promote the progress of history and the development of society; the lagging and decadent concept hinders the progress of society and the development of human beings. The research focuses on the relationship between rural landscape and natural ecosystem, human ecosystem and human society, and reveals the essence, connotation and denotation of rural landscape ethics.

The idea of “taking each other as a heavy duty, responsible for each other, and mutual obligation to each other” is put forward. The concept of rural landscape ethics, discussed the core of rural landscape ethics, and analyzed the support structure of the true, the good and the beautiful under the concept of ecological harmony. Then put forward the value orientation of moral standard and weight of the male, and read Ming Yi amalgamation, and the earth environment. Rural landscape ethics is to explore the relationship between human beings and the rural landscape and the natural ecological system, is the product of the development of human society, update the concept of value, is a human ideology and ethics renewal and improvement; is perfect, the theory of development and innovation, is an in-depth discussion and Research on the landscape philosophy, there are methods to explore from the perspective of ethics to solve the problem between the people and the rural landscape. It is of great significance to the interdisciplinary and integration of disciplines, the derivation of subject theory and the quickening of the pace of discipline research.

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