

The Development Process of Marxist Ecological Theory and the Study of Contemporary Value

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Abstract

At present, our country's social and economic development has entered a new stage, and the new main social contradictions have prompted us to re-examine and deal with the relationship between man and nature, and then the study of Marxist ecological theory has become an important topic. The formation and development of Marxist ecological theory is a step-by-step, continuous brewing and sublimation evolution process, and finally forming a complete scientific thought system, exploring and analyzing the formation process and contemporary value of Marx's ecological civilization thought, excavating Marxist ecological theory, which has reference significance for the research and application of today's ecological and environmental thought, and provides theoretical guidance and realistic path selection for solving contemporary ecological and environmental problems.

Keywords

Marxist ecological theory, Development history, Contemporary value

Introduction

Marx began to reflect on the relationship between animals, humans, and nature in his early years, arguing that animals passively adapt to nature, whereas humans actively transform it. Nature itself stipulates the range of activities it should follow for animals, and animals move safely within this range, without trying to cross this range, or even considering what other ranges exist". In the process of human transformation of nature, Marx also saw the destruction of nature by human beings and condemned this behavior. During his university years, Marx wrote his doctoral dissertation "The Difference between Democles' Natural Philosophy and Epicurus' Natural Philosophy", which studied the differences between the two ancient Greek philosophers on natural philosophy, further deepened Marx's understanding of the relationship between man and nature, initially presented his materialistic view of nature, and discovered that man and nature are interacting and

mutually restricting.

The formation process and scientific connotation of Marxist ecological theory

The formation process of Marxist ecological theory

In the 1844 Manuscript, Marx proposed the concept of humanizing nature for the first time. Marx emphasized the nature of interaction between labor and man, emphasized the value of natural existence to human development, and advocated that only by examining nature from the standpoint of human development can nature be meaningful to talents [1]. In the Theses on Feuerbach, Marx's understanding of practice has gone through the process of theoretical criticism, political criticism, productive labor, the perceptual material activities of human reality, and the scientific view of practice. The old materialist philosophers only used different ways to explain the world, and the root of the problem lies in how human beings change the

world, and the premise of changing the world is to first understand the world, practice forms understanding, and knowledge in turn guide's practice. Man, and nature are unified, but the natural environment is constantly changing, and this change will develop in two directions, one is that the natural environment is getting worse and developing in the direction of not adapting to people, and the other is changing in the direction of constantly adapting to people. The use of PPIs in some departments of our hospital in 2021 was retrieved by means of retrospective analysis, relying on the HIS information system (hospital information system) and the HPMS Hospital Pharmacy Management System (Hospital Pharmacy Management System). The frequency of medication, the distribution of departments and other information were counted, and the medical records of 100 patients were randomly opted to analyze the indications, timing and rationality of medication.

In "German Ideology", Marx and Engels expounded the dialectical unity relationship between man and nature, society and nature, discussed the great impact of natural conditions on human survival and social development, put forward the idea of harmony between man and nature, criticized Feuerbach's mechanical view of nature, and the basic principles of historical materialism were systematically expounded for the first time, and at the same time, Marx's ecological philosophy was further elaborated. When talking about the relationship between people's understanding of the object nature of nature, Marx pointed out: Man's awareness of nature and language. In the same way, it is essentially generated by the urgent need to interact with others, which originates from the sociality of object activities, and the degree of human awareness of nature is also determined by the degree of social interaction between people. The relationship between man is the result of the development of the relationship between man and nature and is rooted in the relationship between man and nature. The

development of the relationship between man and nature determines the development of the relationship between society and man, and the development of the relationship between man and nature is inversely related to the relationship between man and nature [2].

In Capital, Marx criticizes the ecological environment from the perspective of the capitalist social system, and Marx's ecological environment tends to mature. Marx believed that the productive forces and the relations of production are opposites and unity, and there has never been a production relationship without productive forces, nor has there been a productive force without production relations. In Capital and its manuscripts, Marx's profound insights on technology, natural science and other issues can often be seen. Marx took the relations of production as the object of study, and its ultimate purpose was to reveal the laws of economic movement in modern society, reveal these laws, and at the same time reveal the laws of the emergence, development and demise of capitalist production relations.

The scientific connotation of Marxist ecological theory Man is a part of nature

Marx clearly put forward the idea that "man is a part of nature" more than 100 years ago [3], and the "nature" mentioned here has two levels of understanding: first, pure nature. Before man began to carry out active productive labor, that is, to distinguish from the essence of animals, man and animals were created by nature, passively accepted the natural environment, and completely depended on nature for survival, so man was subordinate to nature and a part of nature. Secondly, humanize nature. With the progress and development of human society, people begin to have self-awareness and begin to actively transform nature, currently, people can resist the unfavorable conditions of nature and ensure their own life activities; The ability to take advantage of conditions that are conducive to self-survival

and life. Nature is no longer the entire support for human survival, and the relationship between man and nature has changed. But whether it is pure nature or humanized nature, man is always a member of nature.

The main position of man—man transforms nature through labor

Material production labor is the material exchange process between man and nature, labor closely links man and nature, and as the bearer of labor, there is an “object” relationship with nature. Non-objective Existence is non-existence. Non-object beings are unreal, non-sensual, ideological and imaginary beings, and abstract things. Both people and things are object beings, and as object beings, people have the essential power to strongly pursue their object activities. From this perspective, we can see that people should express their existence by taking nature as an object, and the relationship with nature is mutually objective. The “object relationship” between man and nature is the relationship between subject and object at the level of social production practice. When man is the subject, he changes nature through his own practical activities and puts his essential power into the natural environment as the object. At the same time, in the process of practice, people will also take the initiative to internalize the laws and energy of natural objects into their own essential forces and improve their ability to understand and transform nature [4].

Man and nature are interdependent and mutually restrictive dialectical unity

Due to the characteristics of human beings, the existence of human beings is determined to be different from animals. Therefore, man and nature are two-way interactions, and there is a unified relationship of interdependence and mutual restraint. First, nature is the premise of the existence of human society and the guarantee of human existence. People obtain materials and energy from nature to achieve their own survival and development. Therefore, human activities are restricted by natural conditions, and human beings must respect the operation laws of nature and pay

attention to the restrictive effect of nature on people. Secondly, man has an active role in transforming nature. To achieve autonomous activities and ensure their own survival, people must transform nature to meet their needs through practical activities such as science and technology. Therefore, the active role of creative subjects should be given full play. Finally, the unity of man and nature. This refers to the unity of the humanization of nature and the naturalization of man. Human social labor practice can manifest two relationships: natural relations and social relations. In other words, labor is not only the process of material exchange between man and nature, but also the process of forming social relations. As an intermediary between nature and society, labor realizes the coexistence of man, nature and society. Therefore, man and nature have always been an inseparable whole, although there have been contradictions and conflicts between man and nature in the process of social development, but in the search for the long-term development of mankind, we must still unswervingly link human beings with the rise and fall of nature.

The development process of the Sinicization of Marxist ecological theory

In the early days of the founding of the People's Republic of China: greening the motherland and building the country with diligence and thrift

During this period, China was extremely short of materials, and to change the social reality of poverty and whiteness, it was still in a state of “declaring war” on nature, but while using and transforming nature, the Chinese Communists did not ignore ecological and environmental protection work. Mao Zedong believed: “If we do not know the natural world, or if we do not understand it clearly, we will touch the nail and nature will punish us”. This stage pays special attention to the transformation of wasteland and barren mountains and the greening of the motherland [5].

In 1955, Mao Zedong demanded in the “Consultation on the Seventeen Articles of

Agriculture”: “Within twelve years, basically eliminate wasteland and barren mountains, and plant trees and greening according to specifications in all houses, villages, roads, waters, and wasteland and barren hills, that is, in all possible places”.

In 1956, Mao Zedong issued a call to the whole country to “plant trees and green the motherland”, “Within how many years will we be able to see greening in all parts of the north and south”. This is good for agriculture, for industry, for all aspects [6]. “Saving natural resources, rationally using resources, and maximizing the use of means of production have become natural choices. Mao Zedong mentioned the issue of saving resources on many occasions, especially emphasizing the need to adhere to the principle of “diligence and thrift in building the country”, advocating strict conservation and opposing squandering and waste.

In the early days of reform and opening: Laying the foundation for environmental protection legislation

At the beginning of reform and opening, the focus of development shifted from “taking class struggle as the key” to “taking economic construction as the center”, and the social productive forces developed rapidly. Based on the reality of our country’s low level of productive development, large population, and insufficient natural resources, Deng Xiaoping emphasized that economic development should be based on the premise of saving natural resources and strengthening ecological environmental protection and organically unifying economic construction and environmental protection [7]. In 1982, Deng Xiaoping put forward the slogan of “planting trees, greening the motherland, and benefiting future generations” at the commendation meeting for afforestation of the whole army, believing that the development of agriculture should not excessively destroy vegetation, and that afforestation activities should be actively carried out to build our country into a beautiful environment. The Second National Environmental Protection Conference held in 1983 announced that environmental protection was determined as a basic

national policy of our country and established the basic policy of environmental protection work that environmental construction develops simultaneously with urban and rural construction and economic construction, and that environmental benefits are integrated with economic and social benefits. Deng Xiaoping attaches great importance to the rule of law and standardization in the field of ecology and environment and demands that “everyone has equal rights and obligations stipulated in accordance with the law”. The new Constitution promulgated and implemented in December 1982 establishes the basic responsibility of the state to protect and improve the ecological environment, emphasizes the rational use of natural resources, and stipulates a series of principles such as prohibiting any organization or individual from encroaching on or destroying natural resources. A series of environmental protection laws and regulations have laid a good legal and institutional foundation for resource conservation and environmental protection [8].

The contemporary value of Marxist Ecological Theory-Xi Jinping’s Thoughts on Ecological Civilization

The inheritance and development of Xi Jinping’s Thoughts on Ecological Civilization in relation to Marx’s Ecological Theory

Marxism profoundly reveals the law of human social development, and Xi Jinping Thought on Ecological Civilization is an important theoretical achievement of the Sinicization of Marxist ecological civilization thought. In terms of methodology, it adheres to the principle of unity of opposites and unity of Marxism, including the correct understanding and handling of the contradiction between development and environmental protection, the opposing and unity relationship between conquering nature and conforming to nature contained in the theory of productive forces, and the opposing unity relationship between saving resources and protecting the environment contained in values [9].

At the same time, it also inherited and developed the Marxist concept of productive forces, Historical outlook and values.

It inherited and developed the Marxist concept of productive forces. Marxism believes that productive forces are the ability of human beings to transform nature, the material basis of human social life and the entire history, and the final decisive force to promote the development of human society. Some eccritics believe that Marx advocates “production-centrism” and that Marxism ignores the care and protection of the ecological environment in the process of material production. The “Two Mountains Theory” of Xi Jinping Thought on Ecological Civilization clearly points out that protecting the environment is essentially also economic development, and the two are not contradictory. Protecting the environment is developing productive forces, and the ecological environment is not only a natural embodiment of wealth but also can increase value. The theory of “community of life” regards natural production as a relatively independent part of social production and places it in a key position in the productive force system, systematically discusses the integration relationship between the two, and realizes a new breakthrough in Marxist theory of productive forces. Inherited and developed the Marxist view of history [10]. Marx pointed out: “As long as there are people, natural history and human history are mutually restrictive to each other”.

The two are a pair of contradictions. The economic foundation laid by the development of industrial civilization promotes human society to move towards a higher form of civilization, and the environmental problems exposed by the development of industrial civilization for hundreds of years have also forced mankind to make changes. This “ecological view of history” is not only a response to the current global environmental crisis, but also a theoretical crystallization of the inheritance and development of the Marxist view of the history of human civilization. Xi Jinping particularly emphasized the premise of nature to

social history, and “prefer green waters and green mountains” highlights the priority of environmental protection over development, clarifies that the bottom line of environmental protection must be strictly adhered to, and elevates the construction of ecological civilization to the height of building a community with a shared future for mankind.

Inherited and developed Marxist values. Marx emphasized that man is the subject of value, believes that the intrinsic value of abstract nature is equal to nothing, and regards the reconciliation between man and nature as an important part of man’s free and all-round development. Xi Jinping Thought on Ecological Civilization The theory of “Community of life” inherits Marxist ecological ethics, incorporates ecological environmental protection into the scope of people’s livelihood, unifies the interests of man and nature, not only recognizes man as the subject of value, but also emphasizes the integrity and interaction of the relationship between man and nature, and promotes the new value concept of symbiosis and co-prosperity between man and nature. Xi Jinping Thought on Ecological Civilization Thought “Sustainable Development Concept” is that the capital-dominated industrial civilization only cares about the immediate interests and ignores the long-term interests, only the value of the present and ignores the value of future generations, and only the value of the country and the nation and ignores all mankind.

The contemporary value of Xi Jinping’s Thought on Ecological Civilization

As Xi Jinping’s Thought on Ecological Civilization increasingly resonates with the wider public, ‘building a beautiful China and creating a good production and living environment for the people’ has gradually become a common pursuit and unwavering original aspiration of the Communist Party of China in the new era. Corresponding to the overall goal of ‘two steps forward,’ the report of the 19th National Congress of the Party also outlined the specific goals that

ecological civilization construction must achieve: by 2035, the ecological environment will have fundamentally improved, and the goals of a beautiful China will be basically achieved; by the mid-21st century, we will build our country into a prosperous, democratic, civilized, harmonious, and beautiful socialist modern strong country, with comprehensive improvements in material, political, spiritual, social, and ecological civilization.

Xi Jinping's Thought on Ecological Civilization regards ecological environmental protection as a strategic undertaking that benefits both the current generation and generations to come. It resolutely abandons the practice of sacrificing ecology for temporary economic growth and emphasizes that human development activities must respect, adapt to, and protect nature. It diverges from the anthropocentric model that emphasizes exploitation of nature and from the nature-centric viewpoint that opposes development. Xi Jinping's Thought on Ecological Civilization is a scientific outlook on development in the true sense and will guide us in managing the relationships between the overall and the local, the collective and the individual, and the international and domestic during the process of ecological civilization construction, thereby truly achieving harmonious coexistence between humanity and nature as well as international environmental equity. Philosophy is the precursor to action, and the proposal of the five new development concepts of innovation, coordination, green, openness, and sharing provides a practical guide for ecological civilization construction. The concept of green development is the result of our Party's scientific understanding of the laws of development, clarifying the key areas for advancing ecological civilization construction under the new conditions and promoting the organic unity of economic, ecological, and social benefits. It maps out the path for building a beautiful China.

Economic globalization has created a community of shared interests among countries in the world, with a 'you have me, I have you' dynamic, making the construction of a global ecological civilization and

the protection of global ecological security an urgent need for achieving sustainable development for humanity. Xi Jinping's thoughts on ecological civilization provide a Chinese voice, Chinese stance, and Chinese wisdom for global sustainable development. Standing at a historical height of human civilization progress, Xi Jinping's thoughts advocate for collaborative development of global ecological civilization, emphasize that humanity is a community of shared destiny, clearly grasp and comprehensively coordinate the resolution of a series of global environmental issues like resource and environment problems, showcasing China's position and global ideals, and winning high recognition and broad responses from the international community, playing an increasingly significant role in global ecological civilization construction.

Xi Jinping's thoughts on ecological civilization contribute the greatest common divisor to the establishment of a global ecological governance system based on mutual respect and win-win cooperation, the concept of a community of life. Promoting global ecological civilization construction is an essential path to building a community with a shared future for mankind. Xi Jinping's thoughts on ecological civilization emphasize enhancing communication and consultation on major global issues, balancing immediate and long-term interests, utilizing the ecological value of natural resources, driving reforms in global ecological environment governance, and guiding the formulation and implementation of fair, reasonable, and effective ecological crisis solutions. China is becoming an important participant, builder, and contributor to the top-level design and institutional innovation of the global ecological governance system. The practices of China under Xi Jinping's thoughts on ecological civilization provide practical solutions for global environmental governance and developing countries. In recent years, China has deeply participated in global environmental governance, especially in cooperating on climate change and

international wildlife protection. The concept that “lucid waters and lush mountains are invaluable assets” breaks the opposition between development and environmental protection, leading in China to a bidirectional coupling of ecological transformation and eco-economics, offering viable solutions for developing countries to achieve a win-win situation between economic development and environmental protection, and providing a reference model and experiences to avoid traditional path dependency in development.

Conclusion

In the context of the new era of socialism with Chinese characteristics, re-discussing Marxist ecological theory is of significant enlightening importance for building an ecological civilization with Chinese characteristics in the new era. Firstly, Marx’s ecological concepts provide an important theoretical source for Xi Jinping’s thoughts on ecological civilization in the new historical period. In the face of new issues, we need to continuously integrate Marxist ecological thought with the actual situation in China to enrich our theories and enhance realities. Facing increasingly severe ecological and survival crises, we can only create more material and spiritual wealth to meet the growing needs for a better life of the people and address the issues of unbalanced and insufficient development by adhering to the path of ecological civilization with Chinese characteristics, following natural ecological laws, and correctly handling the contradiction between economic development and environmental protection.

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Conflicts of Interest

The authors declare no conflict of interest.

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