

Reflections on the Sustainable Development of Natural Environment

-- Based on the Dimension of Marxist Ecological Philosophy

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Abstract

In the face of global warming, the high frequency of natural disasters, and severe weather conditions worldwide, we humans, as part of nature, must pay attention to the fact that nature is also the environment on which humans depend for survival. We must reflect deeply on the continued deterioration of the present-day ecological environment. In the face of an ecological crisis, we must face up to the contradiction between man and nature and redefine the relationship between man and nature for the sake of sustainable development. Both green ideas and ecological theories in Marx's perspective are worthy to be used as a perspective for philosophical thinking about the ecological environment. The interplay and interconnection between ecological philosophy as the spiritual essence of the present generation and sustainable development, and the co-dedication of efforts to achieve ecological and environmental sustainability.

Keywords

Ecological Environment; Sustainable Development; Ecological Philosophies.

1. Introduction

Under the Marxist view of nature, nature "is the inorganic body of man", because natural ecology is the basic guarantee of sustainable human development. A good natural ecological environment can provide a stable geographical space for the survival and reproduction of all peoples in the world. However, in the process of human modernization, excessive industrialization and urbanization are constantly infringing on natural ecosystems. The natural ecological environment is in continuous deterioration, and ecological damage and environmental pollution caused by the dramatic increase in the behavior of human production activities have seriously damaged the ecological security of nature. Over-exploitation of resources, destruction of vegetation, pollution caused by wastewater flowing into rivers and lakes and consequent extinction and mutation of marine and river life, air pollution caused by uncontrolled emission of exhaust gases leading to a series of respiratory diseases, etc. They are the most direct effects of the deterioration of the natural environment on human life. There are also more far-reaching impacts, such as the rising sea levels brought about by global warming, which could see some low-altitude islands simply submerged in the next hundred years, and where the people who used to live on that land should go. The entire planet has only about 30% of its land area, and if this continues, it is possible that in the future people will lose the environment they depend on for survival. Therefore, we have to pay attention to this issue, through the lessons learned in the past, we have to realize that "ecology is resources, ecology is productivity", to respect nature, protect nature, and return nature to tranquility, harmony, and beauty. At the same time, Marx also pointed out that the relationship between man and nature and the relationship between man and man are subject to each other and influence each other. "Only in society does nature make the foundation of human life." It is only in the context of these

social relationships and relationships that the effects on nature can be felt. "From here it is easy to see that the natural ecological environment is inextricably linked to human society and human labor practices. Labor practices play a very important role in the historical development of human society, and the way they are practiced is an important factor in the sustainability of the ecological environment. So ecological sustainability must remain positively linked and influenced by human social development and labor practices. The good development of the natural ecological environment is the basis of sustainable development of human society, which requires us to pursue and improve the ecological environment with our best efforts, not only to develop the economy well, but also to achieve the goal of harmonious coexistence between human beings and nature, and to change the previous development path and take the road of green and sustainable development.

2. Reflecting on the Current Ecological Environment Condition.

Today's era with the rise of science and technology, industrial civilization, and market economy has brought about mass machine-based production and a rapid increase in production capacity. Such a social development model has brought great welfare to human beings and at the same time has caused great damage to the ecological environment of the earth. To satisfy mankind's desire to grow, technology and techniques are constantly being improved to increase the demand for and exploitation of the natural world. The direct consequence of this is that the ecological environment is getting worse and worse. As F. Capra pointed out in his book "The Great Turning".

Human practice succeeds, but ecological crises emerge; culture triumphs, but nature fails. Human technology has succeeded, but this success, expressed in economic triumphs is equivalent to ecological failure. (Capra. F. Turning Point: Science. Society. Emerging culture [M]. See People's University of China Press 1989.18).

Nowadays, environmental pollution and ecological crisis have become major problems for human survival. This is a testament to what Engels said more than two hundred years ago: the victory of man over nature is being severely retaliated by nature in turn. Faced with such a natural state of affairs, mankind has begun to reflect and criticize. Numerous scholars have launched an analysis of the global environment, both at the level of the natural sciences and from the perspective of the social sciences, and have begun scientific data analysis and rational ethical thinking. The awakening of mankind to nature and the awareness of returning to nature has led to a new definition of the relationship between man and nature, from the initial fear of nature to the transformation of nature to the current harmonious coexistence of man and nature to protect nature. Some scholars have successively proposed the concept of Eco-environmental philosophy. In Eco-environmental philosophy, contemporary civilization is philosophically thought about by ecological and environmental science. It's a kind of reverse reflection on the traditional method of thinking and mechanistic theory, to understand man's position, role, and function in nature again and to reconstruct the harmonious relationship between man and nature. Its research focuses on the world as a holistic ecosystem of "human-society-nature". Taking the interaction between human and ecological environment as the object of study. This way of thinking about the relationship between human beings and the natural ecological environment, and the relationship between human beings and living and non-living things outside of human beings, breaks away from the previous understanding of the relationship between human beings and nature from a unilateral perspective. This holistic thinking approach is different from the traditional way of thinking. Therefore, in facing the many problems of nature, ecological and environmental philosophy opens up new ideas by thinking not only from objective factors to construct but also from the subjective spirit of man.

3. The Green Point of View on Marx's Thinking.

Since the emergence of the ecological crisis, the impact of environmental degradation on human activities has forced us to think about how to maintain ecological sustainability. The emergence of Eco-environmental philosophies and the construction of Eco-ethical values are ample evidence that the world has reached a point where salvation is necessary. In this context of reality, we must re-establish the relationship between man and nature. Marx's philosophy is rich in ecological and environmental ethics, and its main content is also the relationship between human beings and nature. This is precisely the theme of the Marxist philosophy of ecology and environment. Marx made a three-stage division of the relationship between man and nature, from man's dependence on nature, man's independence from nature to man's self-reliance on nature. Also in the Economic-Philosophical Manuscripts of 1844, there is a more different account of nature, overturning previous perceptions of nature.

The first one is "The natural world generated in human history - in the emergent activity of human society - is the natural world of human reality; Thus, the kind of nature generated through industry - albeit in an alienated form - is the true, anthropological nature." (Marx. 1844 Economics-Philosophy manuscript [M]. People's Publishing House, 2005, 5).

Marx introduced the concept of human nature theory and expounded on the transformation of nature to human nature in human labor practice. The purpose is to distinguish the impersonal from the non-human as abstract nature and the nature formed in human labor practice as belonging to human nature.

The second is "Nature insofar as it is not itself a human body, is man's inorganic body." (Same as above) Explaining that nature is the basis of human survival and development and that human survival and development are inseparable from the natural world. Protecting nature is as unifying as protecting our world.

The third one is that nature serves as a link to maintain the connection between human beings, and it is through the exchange of material and energy between human beings and nature that they establish a connection and achieve survival and development. Thus nature becomes a bridge of connection between people.

In the philosophical Manuscripts on Economics of 1844, Marx focused on the relationship between nature and man, revealing that "man is a part of nature". Marx pointed out: "Man as a natural being, and as a living natural being, on the one hand, has natural forces, vital forces, is a dynamic natural being and these forces exist in man as a human gift and talent, as a desire; on the other hand man as natural, corporeal, as well as sensual, as an object and an object, being of the constraints and the animals, being as a subject of the restriction. "This statement shows that, first of all, man, as a part of natural existence, is born in nature and lives among nature, and therefore has the responsibility and obligation to protect nature. Secondly, human beings are different from other natural beings, but they are human beings, and they can consciously participate in labor practices and transform nature through the subjective initiative. As a class being, man has his power, but we should make full use of this power, and should not do whatever we want to destroy the natural world, the environment in which we live. Because ultimately man is a part of nature, man's understanding of nature should be based on objective laws, and nature is the direct dependence of man's survival, so the protection of nature is also the protection of man's world. Marx took a more comprehensive view of the relationship between man and nature, unlike the philosophers who interpreted the world in such a way that what we ultimately want to do is to change it. How to resolve the conflict between man and nature, therefore, ultimately depends on how we practice labor. If we want to have ecological sustainability and good circulation of the natural environment, then we must face our problems and improve and solve them.

Marx's analysis of the relationship between man and nature reveals his philosophy of ecology and environment, which is an indispensable spiritual treasure in the history of our thought. The care for the natural environment in his thought coincides with the contemporary concept of sustainable development of the ecological environment. As the idea of the unity of "natural humanism" and "human naturalism". However, this idea was only able to demonstrate Marx's desire for us to care for the environment and for man to live in harmony with nature, but not really as a focus of study, more like a warning. Instead, we should continue to provide theoretical support and practical guidance for ecologically sustainable development, taking into account the current and contemporary ecological and environmental development and Marx's ecological philosophical ideas.

4. Reflections on the Theory of Ecological Philosophy and Sustainable Development.

The eco-philosophy is a paradigm shift in philosophy. That is, from a Cartesian to an ecological worldview, from simple to complex thinking, from linear to nonlinear thinking. This is the need for sustainable human development, and it is of great theoretical importance to facilitate this transformation. As an explanatory tool for sustainable development, the idea of sustainable development is brought to a high level of philosophy, which is conducive to the use of ecological philosophy as an important ideological resource to provide theoretical support, and therefore also important for sustainable practical development.

This shows the role of ecological philosophy in sustainable development. One is the awareness function. Protecting and improving the environment has become a global agenda. As Marx once put it, "All true philosophy is the spiritual essence of one's times." (Ye Dumping. Principles of Marx's philosophy [M] . China: Higher Education Press).

Then the true ecological philosophy is the essence of the era of sustainable development, a methodological system for people to deal with the relationship between man and nature. And such a system is precisely the kind of worldview that influences our age and gives us a deeper understanding of the need to implement sustainable development strategies. Secondly, it acts as a warning. The critical thinking of philosophy allows us to think in a dialectical way about the relationship between man and nature. Move beyond traditional human centrism and put humans in their rightful place in the natural world. We should not destroy the balance of the ecological environment for our selfish interests, which will only have a bad impact on ourselves. Nature has its laws of development, and mankind's dynamic transformation of it should be based on the premise of its laws of objectivity. Blindness will only backfire, so when it comes to developing new sustainable development strategies, the idea of ecological philosophy allows us to give due attention to the dialectical relationship between us and the environment we live in around us and make the right choices. The third is the educational and normative function. Sustainable development is a very complex social system project that relies on the joint efforts of all people around the world. Therefore, ecological philosophy must move from academic research to education and popularization. Only through the full popularization of the idea of ecological philosophy in social school education can people be awakened to the crisis and establish a new ecological consciousness. By fully integrating nature conservation into education, we can better play a role in restraining and regulating human behavior, harmonizing and resolving human-nature conflicts, and making significant efforts to achieve sustained development.

Through further philosophical reflection on ecology, we realize that when we face the current ecological crisis is moving in the direction that can be met if we still want to maintain sustainable development, we must properly face the relationship between man and nature, and we can no longer endlessly destroy and exploit as we did before. Marx has already put forward

for us the ecological environment theory under a brand new perspective, and the relationship between ecological philosophy and sustainable development is already self-evident in the light of our actual situation, and the two of them are interpenetrating and mutually reinforcing. In terms of worldview, they both emphasize the unity and harmony between human beings and nature and regard human beings and nature as an inseparable organic whole that co-exist and Co-prosperity. They all regard the maintenance and development of a civilized Earth as a prerequisite for the realization of human civilization and oppose the development of human civilization at the expense of the civilization of the Earth. Sustainable development focuses on the practical aspect, while ecological philosophy focuses on the spiritual aspect. We emphasize the coordination of economic and social development with the environment, abandoning the unilateral pursuit of economic benefits at the expense of ecological benefits, and opposing economic and social development at the expense of the environment. We all believe that it is the common responsibility and obligation of all mankind to build an ecological civilization, realize the harmonious development of man and nature, and achieve sustainable economic, ecological, and social development. In terms of methodology, both use a holistic perspective and apply complex thinking to observe, process, and solve problems. Sustainable development, as a new concept of development, needs ecological philosophy to guide its worldview and methodology. Understanding nature's value in ecological philosophy and moral standards system with environmental protection as the pillar is the theoretical basis of sustainable development theory. In dealing with the relationship between man and nature, humanity must follow the path of sustainable evolution to develop and progress together in harmony with nature. We will guide our actions with a world view and development concept consistent with the era of sustainability, maintain ecological balance and natural environment, promote social progress, and enter the era of sustainable development and a sustainable date of early ecological civilization.

5. Practical Measures to Implement Marxist Ecological Philosophy in China.

The core of Marxism's view of nature is to regulate the relationship between man and nature. Being a subject of social life practice, humans can fully assume responsibility for protecting the natural ecological environment solely by relying on rational understanding and positive actions. Thus, the core of sustainable development remains the positive action of the people. The Chinese government has given a series of strong initiatives on green production and sustainable development pathways during the 14th Five Year Plan. Promoting the green transformation of social development through the construction of an ecological civilization system.

The first is to adhere to the party committee leadership, led by the government, the main body of enterprises, social organizations, and public participation, to encourage everyone to green production, green consumption, implement each link of relevant responsibilities of each body, form the mode of production and lifestyle that saves resources.

Then vigorously develop green technology innovation, and develop green protection industry. Vigorously promote clean energy and renewable energy and other green energy, eliminate backward production capacity, so that highly polluting enterprises in an orderly way out of the historical stage. At the same time, reduce carbon emission intensity, prevent further atmospheric pollution, and strive to achieve carbon neutrality by 2025.

Finally, China also vigorously advocates the creation of the concept of green living for all people, creating a good social culture of caring for the environment and protecting the ecology, promoting the concept of environmental protection, and cultivating people's ecological and environmental awareness in all aspects. The small green slogans that can be seen everywhere in life and the gradual promotion of waste separation are the positive efforts made by our

country in this aspect of environmental protection. At the same time, China has also strengthened the construction of the rule of law at the level of ecological protection, constantly improving and perfecting the natural ecological protection law, making clear the legal responsibility for the destruction of the ecological environment so that the sustainable development of the ecological environment has strong legal support, thus forming effective protection of the natural ecological environment.

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