

Analysis of Marxist Ecological Thought

Tong Tong

Yangzhou Broadcast and Television Media Group. Yangzhou 225000, China

Abstract

In the process of studying the development law of human society and thinking about the future and destiny of mankind, Engels made a deep research on the relationship between man, nature and society, and put forward excellent ideas on ecology. This is the important ideological wealth left by Engels Facing the global environmental crisis, especially the increasingly tense relationship between man and man, man and nature in the process of China's modernization, it is undoubtedly of great theoretical significance and practical value to deeply excavate and systematically study the ecological thought of the founders of Engels doctrine. This paper discusses this.

Keywords

Scientific Outlook on Development; Engels Doctrine; Ecological Thought; Harmonious Society.

1. The Definition between Man and Nature

What is the relationship between man and nature? Who created whom? Who depends on whom? Engels put forward the unity and interdependency between man and nature more than 100 years ago, revealing that man and nature are in a harmonious symbiotic relationship. Engels emphasized that this unity can be dialectically summarized as "man creates environment, and the same environment creates man", or "humanization of nature" and "Naturalization of man". Marx first pointed out that man is the product of the development of nature to a certain historical stage. Engels said: "history itself is the natural history, that is, nature becomes a realistic part of the process of man." Engels said, "man himself is the product of nature, developed in their environment and with this environment." Secondly, Marx pointed out that man himself is a natural existence and a part of nature. Engels said: those "realistic, physical people who stand on a solid earth and breathe all natural forces" are "nature", "directly natural beings" and "a part of nature". Engels also clearly pointed out: "we, together with our flesh, blood and mind, belong to nature and exist in nature." "Marx said:" if there is no thing outside the nature and the development of nature, then there is no natural existence of human beings. [1] " Marx called nature "the perceptual external world" and believed that it provided human beings with the external environment of life activities. People cannot live without nature and must rely on nature. Without nature, human beings will not be able to survive. Therefore, Engels compared nature to the human body: "man lives by nature. That is to say, nature is the human body with which man must communicate in order not to die. The so-called connection between man's physical life and spiritual life and nature is tantamount to the connection between the natural world and himself, because man is a part of nature." It can be said that man is the organic body of nature, while nature is man's inorganic body. The two are related by blood. People are born out of the mother nature, and grow up and settle down with the mother's milk (air, water, sunshine and other material conditions). Nature is the basis of all people's survival and development, and no one can live without the parents of nature. Man is the son of nature. As the son of nature, human beings must be close to their mother, otherwise human beings will not survive. Engels said well: "the more people will not only feel, but also realize the consistency

between themselves and nature, the less likely it is to have that absurd and anti-nature view that opposes spirit and material, human and nature, soul and body."

2. The Relationship between Man and Nature

While emphasizing the unity between man and nature, Marx always emphasizes man's initiative and subjectivity, and labor practice is the link between man and nature. They believe that man, as a natural being, has a relationship with the nature around him through labor; In the process of using tools to transform nature, human beings must correctly understand and respect the laws of nature. If human beings excessively squeeze nature and destroy the balance of nature in their social practice, they will be punished by nature and face the situation of living environment. First of all, Marx believes that human beings as subjects are not powerless in nature as objects, but create the object world through the link of labor practice, that is, transform the world and human beings themselves. The reason why man is different from other animals lies in labor, "labor creates man himself". In Engels' view, on the one hand, the relationship between man and nature is essentially a problem of labor practice, which eliminates the opposition between man and nature. Although in a sense, nature is an object that exists before human beings, since the emergence of human beings in nature, human beings should have a relationship with this object and make their own mark in nature; On the other hand, only through labor practice can people externalize themselves from nature, become the object of nature, and make them their own object. Engels stressed: "it is in the world of transformation objects that talents really prove that they are quasi beings. This kind of production is man's dynamic quasi life. Through this kind of production, nature can express his works and his reality." Secondly, Engels used the term "material transformation" to analyze the relationship between man and nature, and gave the concept of "material transformation" a new meaning. Engels believed that the meaning of the unity and complex connection between organic and inorganic substances in nature also applies to the relationship between man and nature ; and "material transformation" is realized through labor for the relationship between man and nature, that is, there is a purposeful transformation process, not just the original material connection in nature but also the interaction between society and nature. Therefore, the meaning of "material transformation" is much broader than that of labor[2]. To define labor with "material transformation" means to integrate the labor process into the great network of natural connections. Labor is the unity of "organic body" and "inorganic body", the unity of subject and object, and the unity of abiding by objective laws and changing natural forms. "Labor is first of all a process between man and nature. It is a process in which man causes, adjusts and controls the material transformation between man and nature with his own activities." "Material transformation" here is a typical scientific concept of ecology, which refers to the organic connection between organisms and natural environment with the exchange of material, energy and information as the basic content. Engels used this scientific term to point out the internal relationship between the organic development of matter and the inorganic development, the dialectical unity between social development and natural evolution, and the fundamental feature between social development and ecosystem is to serve individual reproduction and social reproduction, and includes the content of maintaining and improving natural living conditions. Of course, this "material transformation" between man and nature can only be realized through human labor practice. Otherwise, Without labor, there will be no material transformation, therefore no human life"labor, as the creator of use value and useful labor, is a human living condition that is not transferred by all social forms. It is the process of material transformation between man and nature, that is, the eternal inevitability of the realization of human life." Third, Marx especially emphasized that human labor practice cannot be arbitrary, but is restricted by the objective laws of nature. Contrary to the objective laws, it can not achieve its own expected goals and realize material transformation, but destroy the

ecosystem, eat bitter fruits and be "retaliated" by the natural world. Engels especially warned people not to rule and dominate nature blindly. If this is done, nature is bound to retaliate mercilessly against mankind. "Don't be too intoxicated with our victory over nature. For every such victory, nature retaliates against us," Engels also cited many examples in the history of human social development to illustrate this, and emphatically analyzed the situation that people were blindly dominated by the laws of nature in the process of capitalist industrialization. Engels said "revenge" at that time, which means that human behavior violates the law of natural development of ecological balance and is punished by nature. Today's facts strongly support Engels' important views. The grace and tolerance of nature are limited. When human behavior does not exceed the threshold allowed by nature, nature can restore the original natural balance through self-regulation; Once human behavior exceeds the limit that nature can "tolerate", nature will deny human action in the way of "revenge and punishment"[3].

3. Reasons for the Tense Relationship between Man and Nature

The two pairs of contradictions between man and nature who dominates, the more complex problem is that the material transformation process between man and nature is strongly restricted by the social relationship between man and man. The relationship between man and nature takes material production as the core, while the social relationship between man and man takes production relations as the core. The former determines and restricts the latter, while the latter strongly restricts the former. On the basis of analyzing the relationship between man and nature, Marx then analyzed the relationship between man and society. Behind the tension between man and nature, there is a profound tension or opposition between man and man. This is because the relationship between man and nature and the relationship between man and man are interactive and symbiotic. The process of human possession of nature, that is, people establish the relationship between people in the process of productive labor. Human history and natural history restrict each other. However, in the two pairs of contradictions between man and nature and between man and man, the contradiction between man and man has always occupied a dominant position. Marx believes that the social relationship between people is the intermediary of the relationship between man and nature. This "intermediary" has both benign and malignant. Man and nature are unified. Human beings not only promote the material transformation between man and nature through labor, but also promote social development. Labor not only has a decisive impact on the material transformation between man and nature, but also has a decisive impact on the process of social development. With the development of labor, material transformation will take on different features, and social development will reach different stages. "Each certain historical form of the labor process will further develop the material basis and social form of the process. When this certain historical form reaches a certain stage of maturity, it will be abandoned and give way to higher forms[4]." That is to say, labor process, material transformation and social development are actually a unified process in the actual development process, and there should be a relationship of systematization and coevolution among the three. The reason why there is disharmony between social development and natural ecosystem, resulting in the destruction of ecosystem, is that the social relationship (or production relationship) as the intermediary of the relationship between man and nature plays a vicious restrictive role. Engels once divided the whole human society into three social forms or three stages from the perspective of the relationship between man and nature and between man and man, that is, "man's dependence (completely natural at first); and" man's independence based on material dependence "; The third is "a free personality based on the all-round development of individuals and their common social production capacity as their social wealth". The "second stage" here refers to the capitalist stage. As the "intermediary" of the relationship between man and nature, social form

once played a benign role. For example, in the pre capitalist period, the relationship between human beings and nature experienced the periods of "primitive symbiosis" and "human parasitism to nature". There is a primitive symbiotic relationship between man and nature. However, compared with all social forms before capitalism, the capitalist attitude towards nature is the most one-sided, short-sighted and ruthless, that is to say, the capitalist social form, as the "intermediary" of the relationship between man and nature, is vicious. In capitalist society, all relations are alienated. Under the condition of alienation, people as the subject are not productive forces, but means of production. The objective conditions of labor and the differentiation of labor, the alienation of labor process itself, the alienation of labor results and the alienation of workers have become the "evil inevitability" that permeates all fields of social production. The capitalist's greed for high profits not only exhausted the land, but also destroyed the vitality (hired labor force). The periodic economic crisis caused by the basic contradictions of capitalist society has caused great damage to productivity and a huge waste of material wealth, making the already limited natural resources more tense. The increasing tension and shortage of natural resources has further exacerbated the opposition and disputes between people, and even broke out in the war for resources[5]. All the bloody battles are nothing more than to compete for the already scarce natural resources, and these "occupy a hill to act as a lord" are bound to consume natural resources more freely. This will not only harm the interests of contemporary people, but also harm the interests of future generations and cut off their way of life. It can be seen that the harmony of the relationship between people is not only the horizontal relationship between generations, but also the vertical relationship between generations. In this regard, Engels has long said the conclusion of the problem. He said: "as a factor in the labor process, natural forces can only be possessed with the help of machines, and only the owner of machines can possess them."

4. Conclusion

The natural environment crisis is the basic manifestation of the unsustainability of capitalist society. To realize this combination and unity is to realize the "material transformation between man and nature" through the intermediary of productive labor. It should be emphasized that labor is not only the intermediary between man and nature, but also plays a role in adjusting and controlling the material transformation between man and nature to a reasonable development and a virtuous cycle. Our goal is to put the material transformation between man and nature on the basis of "reasonable adjustment" and "common control", realize a good natural cycle, make nature change, humanized and incorporated into human society, and make nature become "man's inorganic body", that is, "human essence of nature" or "humanism of nature" "Humanitarianism in nature"; At the same time, taking labor as the intermediary enables people to truly reflect that they are "natural beings, and as living natural beings", that is, "human naturalism" and "human nature". It is impossible to achieve this state under the capitalist system. Marx deeply criticized the "vicious" natural cycle caused by the "logic of capital", hoping to realize a benign natural cycle in socialist and Communist society. As Engels said, "society is the essential unity between man and nature, the real resurrection of nature, the naturalism realized by man and the humanitarianism realized by nature." Today, although China's achievements in reform, opening up and socialist modernization have attracted worldwide attention, the contradiction between development and population, resources and environment has become increasingly prominent due to years of extensive economic growth. In order to maintain the sustainable development of economy and society and realize the harmony between man, nature and society, we must always adhere to the value orientation of Engels' ecological thought, firmly establish the scientific outlook on development, accelerate the transformation of economic growth mode, be highly vigilant and prevent the "vicious" natural cycle in the relationship between man and nature, and protect natural

resources and ecological environment, Building a resource-saving and environment-friendly society, coordinating economic development with population, resources and environment, promoting harmonious coexistence between man and nature, ensuring sustainable development from generation to generation, and building a socialist harmonious society are the historical mission of the Chinese Communists and the urgent task before us.

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