

Study on Ecological Environment Governance From the Perspective of Marxist Philosophy

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Abstract: In the process of development, the Communist Party of China has continued to take “building a modern society with harmonious coexistence between humans and nature” as its development strategy. Although the strategies of the Communist Party of China have been similar in different periods, modern China has also vigorously promoted the construction of ecological civilization to the outside world, especially in the implementation process based on the “14th Five Year Plan” and “Seven Year Plan”, which have been regarded as the core guiding principle and layout concept. So how can we define the ecological foundation of Marxism as the socialist ecological civilization view, and how to distinguish it from the key points of ecological modernization in Western society? This is also an essential difference. Based on this, this paper focuses on studying the current situation of ecological environment governance from the perspective of Marxist philosophy, and proposes certain theoretical basis and practical value for the future strategic direction of the Communist Party of China.

Keywords: The Communist Party of China; Marxism; Strategic thinking

“Building a modernization of harmonious coexistence between man and nature” is the basic ecological civilization concept and governance strategy adhered to by the Communist Party of China and the Chinese government for a long time - although slightly different expressions or forms have been adopted in different periods. It is also an important guiding principle for contemporary China to vigorously promote the construction of ecological civilization, especially the implementation of the 14th Five-Year Plan and the vision goal of 2035. Therefore, in addition to a more scientific generalization of this policy discourse construction and its practice itself, a question worthy of in-depth discussion at the scientific level is how to clearly define and clarify its Marxist ecological basis as a socialist ecological civilization view. And the qualitative difference between it and “light green” (“eco-capitalism”) ^[1] theories such as ecological modernization, which are quite popular in European and American society.

1. The Marxist ecological basis of “Modernization of harmonious coexistence between man and nature”

First of all, it should be pointed out that the “Marxist ecology” mentioned here is not the academic school of ecological Marxism in Europe and the United States in a narrow sense, nor is it limited to Marx’s or Engels’s own writings on ecological issues, but a general term for contemporary Marx’s ecological thoughts or theoretical spectrum. It is a systematic political philosophical interpretation of Marxist basic stance, method and socialist politics on the ecological and environmental challenges or crises facing the world today. In a word, it includes two core arguments: one is the profound revelation and criticism of the capitalist system causes of the ecological and environmental challenges or crises faced by human society or civilization in the present era. In its view, the capitalist system, which first formed in Europe and the United States and gradually expanded to all parts of the world since modern society, is the fundamental social reason for the ecological and environmental dilemma in the world today. This means that the local correction or improvement under the conditions of the capitalist system cannot eliminate the ecological and environmental crisis from the source. The second is the theoretical conception of the future socialist system framework in line with the principle of ecological sustainability concept and the strategic planning of political transition. It insists that holistic and profound changes of a socialist nature will simultaneously address the underlying causes of society, including the destruction of the ecological environment. Because, the truly free and conscious, united individuals cannot actively destroy the ecological environment on which they depend for survival and development.

Therefore, when we understand and explain the Marxist ecological basis of “building the modernization of harmonious coexistence between man and nature”, we must emphasize its general historical materialism and political ecology basis. For the former, modernization is a necessary stage and step for developing countries including China to realize their economic and social industrialization (urbanization) ^[2] development, which aims to gradually improve the economic and cultural living standards of domestic people and enjoy a civilized and decent material and spiritual quality of life on the basis of meeting their basic needs for food, clothing, housing and transportation. It is also to compete with the few European and American capitalist countries that have already realized economic and social modernization to ensure their own economic and political status and national cultural survival. In this sense, modernization is more fundamental or decisive, and “harmonious coexistence between man and nature” is only a restrictive modification of modernization. As far as the latter is concerned, “harmonious coexistence between man and nature” can of course be interpreted in the meaning of natural ecological laws, philosophical values and ethics, new life concept style, etc., but at least equally important are the social system conditions and social political and cultural dynamic mechanisms in which it can be realized, especially when it is understood as a whole that is inseparable from the process of modernization. In other words, what is really important or worthy of attention is not the figurative presentation or pattern of harmonious symbiosis between man (society) and nature, but the reasons and conditions behind the realization of these presentations or patterns.

In short, a complete interpretation of the Marxist ecological basis of “modernization of harmonious coexistence between man and nature” needs to place the reconciliation, unity or symbiosis between man (society) and nature in the context or context of the development of socialist modernization in contemporary China, while avoiding simplification and romanticization in a dual sense. That is, to talk about the harmonious symbiosis between man and nature without the actual process of modernization, or to talk about the harmonious symbiosis between man and nature without social conditions or harmony.^[3]

2. The implication of the socialist ecological civilization concept of “modernization of harmonious coexistence between man and nature”

The report of the 19th National Congress of the Communist Party of China clearly called for “we must firmly establish a socialist concept of ecological civilization.” This is not only an echo of the call for “striving towards a new era of socialist ecological civilization” made in the report of the 18th National Congress of the Party, but also a clear regulation of the political purpose of the construction of socialist ecological civilization with Chinese characteristics in the new era. Therefore, the “socialist ecological civilization concept” is not a set of theoretical viewpoints and policy propositions independent of the established national strategy of ecological civilization construction by the Party and the government, but requires that elements such as the people-centered political position, socialist ideological values and institutional concepts, and the overall leadership role of the Communist Party of China be consciously integrated into the daily ecological civilization construction policies and measures. Of course, this does not mean that different pollutants affecting the water quality of the same river should also be questioned about its capitalist or socialist quality, but it is undeniable that the national park system is not built on the basis of public rights and interests, and the results will be very different.^[4]

So, how should we understand the implication of the socialist ecological civilization concept of “building the modernization of harmonious coexistence between man and nature”? In the author’s opinion, it can be understood from two aspects: On the one hand, since 1921, the Communist Party of China (CPC) has participated in the dire revolution based on the spirit and attitude of fearless hardship, and at the same time, based on the correct guidelines and strategic realization, it has constituted the construction of civilization in the ecological environment in different periods. On the other hand, along the path of the red revolution, the CCP adheres to the idea of walking steadily and striving for perfection, which has repeatedly proved that it has a great and glorious long history, that is, it has entered the smoke of revolution without hesitation.

3. “Modernization of harmonious coexistence between man and nature” and the new form of human civilization

One hundred years ago, the pioneers of the Communist Party of China founded the CPC, forming the great spirit of founding the Party by upholding truth, upholding ideals, fulfilling the original aspiration, undertaking the mission, fearing no sacrifice, fighting bravely, being loyal to the Party, and living up to the people. Over the past 100 years, the Communist Party of China has carried forward the great spirit of Party building, built up the spiritual pedigree of Chinese Communists in the long-term struggle, and forged a distinctive spiritual character. History flows and spirit is handed down from generation to generation. It should be said that no matter from the practice of the “original mission” or from the formation and promotion of the “great spirit of Party building”, the concept of

ecological civilization and its practice are an important part of the process of the centennial struggle and spiritual lineage of the Chinese Communists. From the period of the new Democratic revolution to the period of socialist revolution and construction, the period of reform and opening up and socialist modernization, and then to the period of socialism with Chinese characteristics in the new era, the Communist Party of China has formed a “red and green” ideological lineage that is both successive and constantly innovative: These important thoughts constitute the theoretical and practical guidelines for ecological environmental protection and management or the construction of ecological civilization in different periods in China.^[5]

In short, the former has a fundamental shaping effect on the latter, while the latter is the comprehensive or historical result of the former’s many dimensions - the construction of ecological civilization is only one dimension, but it should be a future vision or solution in the sense of institutional restructuring (social justice or socialism), the century-old party of China, contemporary China is steadily advancing along such a correct and promising road, which has won the heartfelt support and political recognition of the broadest masses of the people, but is presented as an institutionalized type of overall civilization, especially demonstrating its obvious comparative advantages over the existing capitalist countries. It also requires a longer period of unremitting struggle and outstanding struggle by all the Chinese people. History has proved time and again that the emergence, consolidation and complete replacement of old civilizations in a new era of civilization is unlikely to be a smooth process or a “quiet revolution.”

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