



Ecological Implications and Chinese Construction in the *Manuscripts of the Philosophy of Economics in 1844*

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Abstract. Out of concern for the fate of mankind and reflection on the actual situation, Marx established the perspective of the objectivity relationship between man and nature on the basis of the value position of the dual issues of anthropological ecology, and created his own unique ecological thought. The 1844 Manuscript of Economic Philosophy is an important text expressing Marx's consciousness of natural care, on the one hand, it highlights its rich ecological connotation by directly discussing the relationship between man and nature, and on the other hand, it analyzes the implicit ecological meaning of a flower reality under the logic of capital. The Chinese construction of the ecological ideas in the draft will help us solve the ecological crisis and living environment in the new era, comprehensively promote the construction of "five in one", and create a new era of socialist ecological civilization.

Keywords: manuscripts of the philosophy of economics in 1844, man and nature, objectivity, alienated reality, construction of ecological civilization

1 Introduction

Today, when the process of industrialization and urbanization is in full swing, environmental problems are becoming increasingly prominent, and the ecological situation has taken a sharp turn, which has aroused people's widespread attention, and it is urgent to explore solutions. "Marx's thought has always maintained a path leading to almost all major issues, and when human beings encounter major social difficulties and problems, they naturally question Marx." (RenPing, 2003) Marx was one of the earliest ecological philosophers, especially his 1844 Manuscript of Economic Philosophy, which expressed rich ecological implications based on the theory of alienation. This article will discuss the two paths of interpretation of ecological thought in the Manuscript, namely, the explicit path of directly expressing the objectivity relationship between man and nature and the two-way shaping effect, and the implicit path of indirectly illuminating the reconciliation between man and nature by revealing the reality of alienation and the root cause of alienation. Linking theory with reality, reconstructing and applying Marx's ecological thought in the Chinese environment, and combining Marx's

ecological wisdom with China's ecological reality, can not only make it glow with new strength and promote its innovative development, but also be able to carry out comprehensive ecological transformation of human beings and society under its guidance, build an ecosystem of human and mirror integration, and promote the construction of multi-level and all-round ecological civilization.

2 The Explicit Path of Ecological Thought Interpretation in the Manuscript

Before the germination of Marx's ecological thought, although Hegel's conceptualized view of nature emphasized the connection between man and nature and its role in intermediary labor, man, nature and labor were regarded as abstract links in the absolute spiritual movement, and perceptual reality, historical prescriptiveness, etc. were eliminated, while Feuerbach's intuitive view of nature used passive, static intuitive categories to explain the relationship between man and nature, there was no real activity connection between each other, and people with no initiative and practical ability were no different from animals and plants. On the basis of abandoning Hegel and Feuerbach's ecological concept, Marx created the perspective of the objectivity relationship between man and nature, expounded the mutual shaping of man and nature in the objectivity relationship—the objectification of the subject and the subjectivity of the object, and used the perceptual practice to clean up man, nature, and society, thus elevating the relationship between man and nature to a new height.

2.1 Objectivity: The logical starting point of the dialectical relationship between man and nature.

When Marx pondered the question of the relationship between man and nature, his starting point was neither the direct original nature nor the separation from natural man, but the point of convergence between natural history and human history, that is, the beginning of the changes in the natural world caused by man, that is, the beginning of object activity. The Manuscript states: "On the one hand, [man] has natural forces, in life, dynamic natural beings, and these forces exist in man as gifts and talents, as desires; Man, on the other hand, as a natural, carnal, sensual, object-oriented being, like animals and plants, is a moving, conditioned and restricted being, that is, the object of his desire exists outside of him as an object independent of her, and man can express his life only by virtue of real, perceptual objects."(Marx,2000)That is to say, man is not only a subject who needs to exist with the help of his object, that is, the existence of nature, but also the product that the self needs is the result of objectification; Moreover, it is a subject who can actively exert an effect on nature and confirm itself through object activities, and give its own characteristics and essential strength to nature.

"As long as I have an object, that object takes me as its object." (Marx,2000)That is to say, when a certain natural existence takes other objects that have believed in existence as the reality and perceptual objects that express and confirm their own lives, it also makes itself the same kind of thing that the other party expresses and confirms the

essence of life, so the objectivity relationship between man and nature includes the dual dimension of man taking nature as the object and nature taking man as the object, and the objectivity of the two is the common "mutual object" objectivity. In addition to the "for oneself" level - reflecting its own strength, highlighting its own value, confirming its own existence, the objectivity of nature is more of the "for him" level, nature through practical activities to their own nature, structure and function and even specific elements of the object to people, expand the scope of human cognition and communication, enhance people's ability to survive and develop momentum, at the same time nature with its objective regularity, system and overall prescriptiveness, limited resources and so on to restrict and act on people's thinking logic and practical activities.

In short, man and nature are in a network of relations that reflect each other, inter-depend on each other and restrict each other, and in the objectivity activities, there is both the humanization process of nature and the naturalization process of man, and the two gradually form a harmonious symbiosis, two-way balance, and inseparable ecological integration. Therefore, nature and human beings have duality, "man to man as the existence of nature and nature to man as human existence", that is, nature and man go to each other, realize each other, and become each other, and the existence of natural existence and education of man is a one, holistic existence, so that "the essence of nature of man" and "the nature of man" are the same thing, "the relationship between man and nature" and "the relationship between man and man" are no different, naturalism and humanism are regarded as the same body that completes each other. Based on the perspective of the unity of subjectivity and objectivity, we should change the original one-way take-and-take, people-oriented attitude, attach importance to nature, and fear nature.

2.2 Objectification of subjects

The idea of objectification, in the realm of mermaid's natural objectivity relation, is "natural humanization", which originally came from Hegel's aesthetic point of view—"man incorporates the characterization of his mind into nature", "man humanizes his environment"(Hegel,2006), but apparently he is still confined to the idealistic framework of the power of thought, for which Marx has many similar statements in the Manuscript.

The first thing that appears is "perceptual nature", "perceptual external world", "object world" (Marx, 2000), Marx here emphasizes the perceptual objectivity of nature that is opposed to the nature encouraged by abstraction, she believes that "the natural world that is abstractly understood, self-made, and determined to be separated from man is also nothing for man"(Marx, 2000), that is, the natural world enters the scope of negotiation with man, and more and more natural ecosystems become artificial ecosystems due to human object activities. The second is the "inorganic body of man"(Marx, 2000), in terms of man's birth in nature, living in nature, material survival and development and spiritual needs satisfaction are dependent on the natural world, the natural world is subjected to human inorganic forms, so we must protect nature as we protect ourselves, and the deprivation of nature is the deprivation of man.

The most important thing is the discourse of the humanized natural world, after the emergence of the human world, people must constantly transform nature through self-practice activities in order to survive and develop, that is, project their subjective will into the objective world, so that they become what they need, so as to "self-nature" into human living space and deal with human beings to form "humanized nature".

Marx emphasized the practical relationship between industrial man and nature. Marx stopped at the perspective of industrial civilization and the basic position of labor practice, and fully affirmed the transformation of nature and the development of humanistic values by man as a subject. The integration of humanized nature into the social content into natural evolution can be regarded as the beginning of the transformation from "natural history" to "human history", on the one hand, it shows that the original natural things have acquired human or artificial properties through human activities, so it represents a state of existence that transcends nature and abandons nature; On the other hand, it is the source and driving force of the existence and progress of human society, the confirmation and manifestation of the essential power of human beings, and through the process of "natural humanization", man has given a new scale to natural existence.

What nature means, how nature relates to man, what form and content man uses for nature's role, and how much extent it extends to are all conditioned by social conditions, so the evolution of social forms and the stage of economic development are different, and the degree and result of "natural humanization" are different, so that nature with objective reality is also given social history. With the infiltration and prosperity of industrial civilization, the intensity of "natural humanization" has soared or even reached the extreme, the "humanized natural world" has long exceeded the boundaries of its artificial beautification and rational utilization, and the contradiction between man and nature has been continuously highlighted in the atmosphere of "dominating nature", "conquering nature" and "anthropocentrism", and natural resistance and retaliation have given us a great wake-up call, and we must further transcend the "humanized view of nature" into a "harmonious view of man and nature". Transform blind control over the ability to exploit nature into moderate use of nature's power-making for wealth.

2.3 Subject-objectification

The objectivity relationship is two-way, so there must be a process of subject objectification at the same time as the subjectivization of the object, and the individualization of the subject can be understood in a certain sense as "the naturalization of man", which first came from the German philosopher Schmidt's "Marx's Concept of Nature", which emphasized that "Marx regarded labor as a progressive process of natural humanization"(Schmidt,1988). It refers to the objectivity of nature on man. Understanding the concept of "naturalization of man" is one of the ways, but I think Marx applied other expressions to illustrate this idea.

"Nature is the inorganic body of man and earth" not only contains the subjectivization of the object, that is, the natural world becomes the inorganic form of man, but also explains the objectification of the subject, that is, the integration of man into nature. "Man is a natural being", man was born from nature, belongs to a part of nature, and in the early stage completely passive dependence on nature, it can be seen that man's

subjective consciousness has not yet sprouted state, and the deepening of industrial civilization Although human beings can obtain a certain degree of independence by virtue of practical activities, but labor is premised on the external natural world, the value of labor can not be separated from its "natural conditions of production" to define, as in the "Manuscript" point of view: "There is no natural world, there is no perceptual external world, Workers can create nothing"(Marx,2000). That is to say, nature provides four necessary materials for human practical activities, namely, the objects of labor processing, the places of labor, the conditions and means of labor, and if these basic elements are lacking, labor loses its own possibility. Therefore, "human naturalization" can be seen as the state of "the unity of nature and man", the human body has always maintained a naturalized state, the social environment created by human beings has always been inseparable from the composition of natural components, and we must take into account the sustainability of nature no matter which stage of development we have reached, and promote the harmonious development of man and nature.

3 The Construction of the Chinese Environment of Marx's Ecological Thought

Marx explained his ecological thought in the "Manuscript", pointed out to us a road that is consistent with the regularity and purposefulness of solving ecological problems and realizing the harmony between man and nature, and the five generations of leaders of New China combined Marx's ecological thought with China's specific practice to form a "socialist ecological civilization with Chinese characteristics", realized the combination of the reconstruction and practice of Marx's ecological thought in the Chinese, and promoted the process of China's ecological civilization construction.

General Secretary Xi Jinping's ecological civilization thinking is another innovative theoretical achievement on the basis of the ecological thinking of the previous four leaders, combining the new problems that have emerged in the process of China's social and economic search with the Marxist concept of ecological civilization, he has opened up a new realm of Marxist theory on the relationship between man and nature, deepened the understanding of the law of human social development, and provided a value basis and practical paradigm for fundamentally scientific understanding of ecological civilization and strengthening the construction of ecological civilization. General Secretary Xi Jinping's relevant ideas on ecological civilization are mainly embodied in the content of "green water and green mountains are golden mountains and silver mountains, and landscapes, forests, fields, lakes and grasses are the overall system concept of the community of life" (Li Ganjie, 2018), and strive to integrate the construction of cultural civilization into all aspects of economic construction, political construction, cultural construction and social construction.

3.1 Economic Construction: transform the mode of economic Development and develop a green circular economy

In the "Manuscript", Marx described the alienated state of workers and capitalists in capitalist society, capital as a value that can bring surplus value, its only purpose is to achieve self-appreciation, so profit has become its eternal logic, capitalists along the path of self-accumulation, self-development and self-expansion to accelerate the ruthless exploitation of ecological resources, workers forced by the pressure of survival to submit to the capitalists who are only interested in profit, strengthen the transformation of natural objects, resulting in the comprehensive rupture of the harmonious relationship between man and nature. It can be seen that the traditional, production-supreme, and profit-only economic development model is fundamentally "anti-ecological", and in order to obtain sustainable economic development, it is necessary to transform the mode of economic development, excavate and utilize the value conducive to human development on the basis of following the laws of nature, and take into account economic and ecological benefits, immediate interests and long-term interests. Adhere to the "green water and green mountains are golden mountains and silver mountains" (Xi Jinping, 2016) natural resources are ecological wealth, but also social wealth, the protection of the ecological environment is to protect the potential and stamina of the development of productive forces, so that natural resources continue to play a role in natural ecological benefits and economic and social benefits.

China has to build an ecological civilization in the specific national conditions of industrial civilization, that is to say, industrial civilization and ecological civilization will inevitably lead to opposition. The antagonistic relationship between man and nature requires us to change the extensive economic growth model under the guidance of the new development concept, promote the formation of a green industrial structure, production mode and way of life, limit economic activities and human behavior to the limits that natural resources and the ecological environment can bear, and leave time and space for nature to recuperate according to the ecology. So that the market players can get rich profits in resource conservation and recycling.

3.2 Construction: establish an "ecological government" and improve the ecological legal system

In the "Manuscript", Marx attributed the reason for the transformation of man and nature from the objectivity relationship to the alienation relationship to the capitalist system through the analysis of reality, and proposed that as long as the private system is eliminated and communism is realized, the fundamental problem can be solved, which shows the crucial role of political construction in the construction of ecological civilization. To protect the environment, we must rely on the system, rely on the rule of law, and rely on its directional, guiding and binding role.

Therefore, it is necessary to promote the normalization of the ecological system. The main body of the formulation and implementation of the ecological system and the guidance and implementation is the government, and the ecological market needs the macro-control of the "visible hand" of the government representing public power to

operate smoothly, so first of all, it is necessary to build a government that is ecologically ecological in terms of system and function, and has awakened ecologically in power and capital, and carries out a new survival development plan for human beings on the basis of natural laws, and exists in the dual ecological harmony between man and nature and between man and man. Secondly, on the premise of ecological governance, and then adhere to the basic national policy of saving resources and protecting the environment, improve the ecological legal system, implement the strictest ecological environmental protection system, accelerate the delineation and strict observance of the three red lines of ecological protection, environmental quality bottom line, and resource utilization line, strictly implement the main responsibility of environmental protection, and severely punish acts that damage the ecological environment.

3.3 Cultural construction: Enhance the awareness of "community of life" and establish the value identity of ecological civilization

Deeply studying the reality of alienation presented in the "Manuscript", we find that the workers and capitalists in capitalist society are not only alienated in behavior, but also have ideological concepts alienated, and a strong industrial civilization value identity occupies an absolute dominant position, and the construction of ecological culture is to change the traditional concept of mercenary interests and establish the value identity of ecological civilization.

General Secretary Xi Jinping's ideas such as "harmonious coexistence between man and nature" and "landscapes, forests, fields, lakes and grasses are a community of life" echo with Marx's concepts such as "natural history of man's inorganic body", all emphasizing the harmonious coexistence between man and nature, which is the essential attribute of the law of natural development and the inevitable requirement of the development of human society. We must strengthen the awareness of the "community of life", put the construction of ecological civilization in a more prominent position in the overall situation, establish a long-term view, a holistic view and a sustainable development concept, break the undesirable tendencies such as extravagance, hedonism, and consumerism, internalize ecological protection through soft education and hard regulations, and promote the revolution in the world outlook, values, ethics and morality, and the concept of survival and development.

3.4 Social construction: the whole people act together to create a beautiful and livable environment

Socialism with Chinese characteristics has entered a new era, with the continuous development of the economy and society and the continuous improvement of people's living standards, the people have shifted from their previous desire for "food and clothing" to the pursuit of "environmental protection", from "survival" to "ecology", and the requirements for the external environment are increasing, and it is more and more important for nature to be green and for human beings to have a healthy livable environment. Environmental issues have become an important part of people's livelihood issues.

The main body of the society, the people of the city, they are also users of ecological resources, consumers of production products and emitters of waste pollutants, so the "ecological society construction" requires everyone's active participation, all the masses are the protectors, builders and beneficiaries of the ecological environment, and promote the implementation of the behavior of environmental protection subjects by enhancing citizens' awareness of conservation and environmental protection. Everyone starts from what they can do, starting from their own living habits, such as moderate adherence to consumption, on-demand consumption, green consumption, etc., through resource recycling, saving water and paper and electricity, reducing garbage, not suitable disposable shopping bags, etc., working together and persevering, in order to create a beautiful livable environment for themselves and future generations.

4 Conclusion

Whether it is to directly demonstrate the integration relationship between man and nature based on the perspective of object activities, which is interdependent, mutually shaped and mutually confirmed, or to indirectly express the distortion of the relationship between man and nature under the reality of capitalist social alienation based on anthropological and economic positions, what Marx wants to emphasize in the "Manuscript" is the pursuit of harmonious coexistence between man and nature and the yearning for a good ecological environment. Re-understanding and researching Marx's ecological thought, learning and carrying forward the theoretical essence of it, and giving the new vitality of the times is conducive to exploring Chinese solutions to practical ecological problems, building ecological economy, ecological politics, ecological culture and ecological society, creating a beautiful China, and realizing the sustainable development of the Chinese nation.

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