

# Research on the Construction of Marxist Ecological Civilization and Harmonious Society based on Energy-Saving Society

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**Abstract.** Ecological problems have developed into the natural problems facing human society today, including environmental degradation and social ecology. The Marxist ecological concept is an important spiritual wealth for us to understand the relationship between man and nature, man and society, a theoretical guide for building a harmonious society, and a theoretical guide for promoting the all-round development of human beings and the orderly development of social economy. To develop an ecological economy, to take a path of sustainable development in which the ecological environment and the social economy are coordinated, and to build a resource-conserving and environment-friendly society, we must proceed from reality and rationally use and develop nature according to the nature and laws of nature. To do things in a regular manner, we must also act in accordance with the laws of nature, completely transform the economic development mode at the expense of the ecological environment, and insist on the simultaneous development of economic construction and ecological environment must rely on scientific and technological progress to create a sustainable ecological civilization. This thesis attempts to explore the practical guiding significance of Marxist ecological concept represented by Marx and Engels, and provide theoretical support for the construction of resource-saving and environment-friendly society.

**Keywords:** Marxist ecological outlook; Energy-saving society; Environmentally friendly; Harmonious society.

## 1. Introduction

The ecological view of Marxism is an important spiritual wealth of our knowledge of the relationship between man and nature, between man and society. It is a theoretical guide for building a resource-conserving and environment-friendly society. It is a theory that promotes the all-round development of human beings and the orderly development of society and economy. To develop an ecological economy, take the path of resource conservation and environmental protection, and coordinate the sustainable development of ecological environment and social economy, we must proceed from reality and rationally use and develop nature according to natural nature and laws, not only according to economic laws [1-2]. To do things, we must also act in accordance with the laws of nature, completely transform the economic development mode at the expense of the ecological environment, and insist on the simultaneous development of economic construction and ecological environment must rely on scientific and technological progress to create a sustainable ecological civilization.

Paying attention to ecological civilization is one of the important theoretical interests of Marxism. Marx and Engels used their life's energy to pay attention to and think about the future and destiny of mankind, and systematically studied the relationship between man, nature and society. The ecological view of Marxism provides a solid theoretical foundation for us to get rid of the global crisis, improve the living environment of human beings, and point out the correct direction.

## 2. Marxist View of Ecological Civilization

In the era of Marx and Engels, there is no concept of ecological civilization, but as an idea, Marx and Engels have a very profound and incisive exposition in their series of works. Marx's concept of ecological civilization is centered on the dialectical relationship between man and nature. It takes the viewpoint of practice and the viewpoint of historical materialism as the logical starting point. It reveals the dialectical relationship between nature and man, man and man, nature and society from

the height of strategy. To a large extent, it has transcended the limitations of the times. We call it the Marxist concept of ecological civilization.

## 2.1 The Main Points of Marx and Engels' Ecological Thoughts

First, man is a product of nature and a part of nature. The survival and development of mankind depends on nature. First, man is the product of the development of nature. Marx believes that "history itself is a realistic part of the process that nature makes nature a human being." He pointed out that "human beings are products of nature, developed in their own environment and together with this environment." In the book of *Dialectics of Nature*, Engels also clarified from the perspective of biological evolution that human beings are the result of the development of nature to a certain stage and are the products of nature. Second, people are part of nature, and people are in nature. Marx said that "human beings are directly natural beings." As a natural being, human beings "live in nature" rather than exist outside of nature or above nature [3]. Third, human survival and development depend on nature. In Marx's view, the first historical action that people distinguish themselves from animals is not that they have ideas, but that they begin to produce their own means of subsistence. The survival and development of mankind depends on the natural world both in material and spiritual terms. Nature is the material prerequisite for human survival and development. Nature provides production materials for human production, and the dependence of agricultural production on nature is very obvious. Even in industrial production, its raw materials are derived directly or indirectly from nature. At the same time, nature also provides living materials for human beings. "Men and animals live in the same way as inorganic nature, and the more people are more universal than animals, the wider the scope of the inorganic world on which people depend.

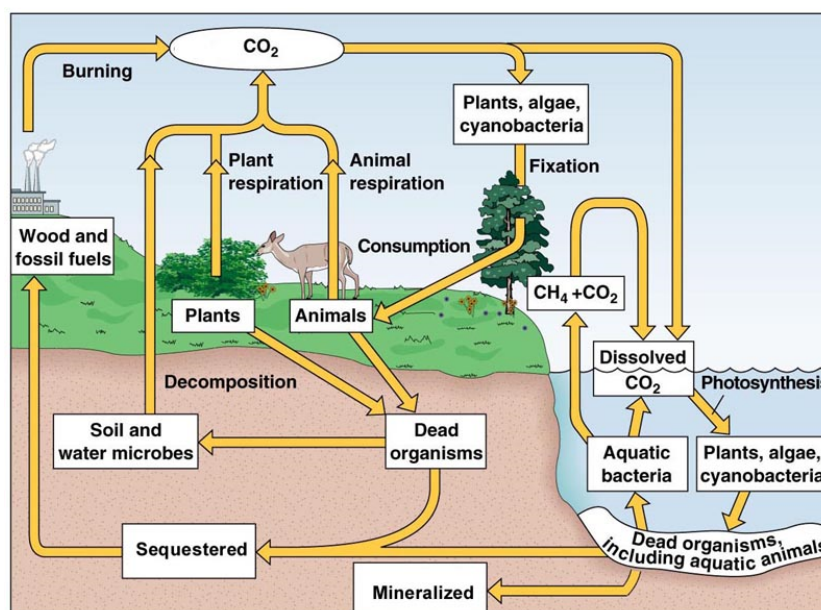


Fig. 1 Ecosystem cycle

## 2.2 Research on the Relationship between Human and Environment

If human beings want to survive and develop, they must work. It is in the productive labor of transforming nature that human beings have confirmed the nature of human beings. "Creating the object world through practice, that is, transforming the inorganic world, proves that people are conscious class existences." Marx advocates relying on active and dynamic practical activities to achieve "consistency between the environment and human activities." He believes that the natural environment in which we live should be healthy and human. The creation of human beings must combine the transformation of nature, the construction of nature, and the beautification of nature. This is a human behavior. Human creative activities are carried out by consuming the least amount of power, under the conditions of human nature that is most innocent and most suitable for them [4].

The natural ecosystem composed of humans and various organic and inorganic substances is an organic whole that depends on each other and interacts with each other. People are one of them, paying attention to the regeneration of nature. Nature is the material basis of human life. For human beings to continue to survive and develop, it is necessary to transform the natural world and engage in production activities. However, the resources of nature are limited, and many resources are non-renewable. As the scale of production expands, the extent and extent of human damage to nature will continue to deepen. If this trend can develop, it will inevitably break the balance and stability of the entire natural ecosystem and directly threaten human survival and development.



Fig. 2 Relationship between people and society and nature

### 2.3 The "Reasonable Adjustment" of the Relationship between People, Nature and Society

Marx put forward the idea of "reasonable adjustment" of the relationship between man and nature, and expressed the idea of social organisms in which natural relations and social relations are unified, and has a clear systematic scientific thinking paradigm. Marx pointed out: "Socialized people, united producers, will rationally mediate the material transformation between them and nature, placing it under their common control, and not letting it rule itself as a blind force. By taking the least amount of power, this material transformation is carried out under the conditions that are most innocent and suitable for their human nature." From the current perspective, Marx actually proposed the ecological economic cycle between man and nature [5]. The first is the premise of the adjustment of society, that is, the production system of social integration; the second is to regulate the material circulation relationship between man and nature; thirdly, the "minimum consumption" and "conformity" are reasonable adjustment and circulation. the rules.

### 3. Constructing the Inner Logical Connection between Socialist Harmonious Society and Ecological Civilization Construction

Adhere to the people-oriented principle, establish a comprehensive, coordinated and sustainable development concept, promote the task of comprehensive development of the economy, society and people, emphasize the overall planning of urban and rural development, coordinate regional development, coordinate economic and social development, coordinate the harmonious development of people and nature, and coordinate domestic development and external development. open. The inner logic and core concept of a harmonious society, ecological civilization, and scientific development concept are consistent. The scientific concept of development adheres to development as the core concept, and promotes the all-round development of people and achieves the overall goal of comprehensive, coordinated and sustainable economic and social development. Building a harmonious society is a logical development of people-oriented and all-round development in the scientific development concept. It is inevitable to handle the relationship between social development and economic growth, promote harmony between man and nature, and realize economic development and population and resources [6]. The environment is coordinated and the socialist ecological

civilization is adhered to. Therefore, ecological civilization is the value pursuit of a harmonious society. Ecological civilization is the goal orientation and fundamental guarantee for building a socialist harmonious society. The scientific development concept is the fundamental guiding principle and fundamental way to build a socialist harmonious society and ecological civilization construction.

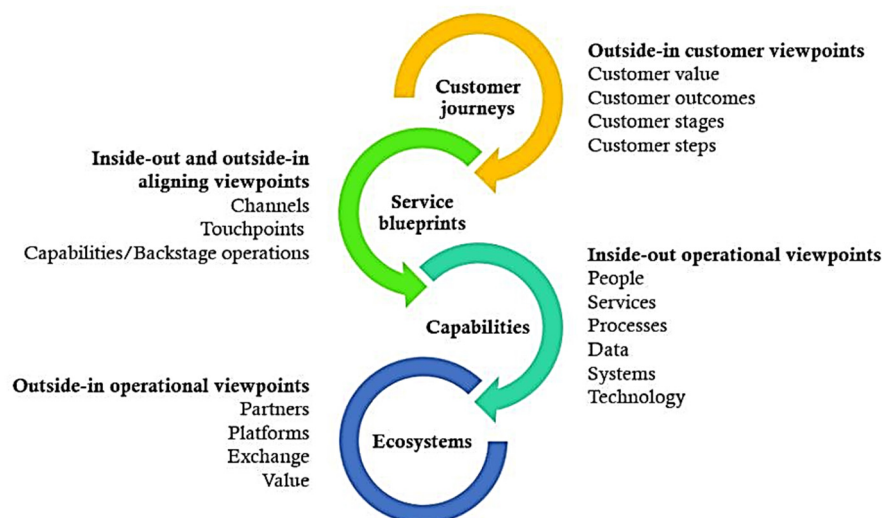


Fig. 3 The logical relationship between man and nature

## 4. Exploration of the Practical Path of Ecological Civilization Construction in China

### 4.1 Improve the Level of Ecological Technology

The development of ecological civilization construction must change the mode of production, with the concept of recycling, green and sustainable development, enhance the development level of ecological technology, attach importance to innovation in production technology, and improve the utilization of resources. In the pollution discharge and treatment, the classification and treatment of garbage should be improved, and recycling should be emphasized to rationalize resource utilization. In the research and development of ecological technology, we attach great importance to the research on alternative energy sources, especially the rational allocation and use of energy such as minerals and oil. Pay attention to cooperation between countries and seek the best solution through the exchange of experience in environmental pollution control. For the construction of ecological civilization, the development of ecological technology can play a huge impetus. Therefore, we must pay attention to the research and development, application and promotion of ecological technology, improve production efficiency, minimize resource consumption, and minimize environmental pollution. Maximize benefits.

### 4.2 Publicity and Education that Pays Attention to the Awareness of Ecological Civilization

The construction of ecological civilization must form a scientific theoretical system. Taking the scientific development concept as an example and attaching importance to sustainable development, it has played a more active role in the practice of the party's socialist construction. The development of ecological civilization theory should be guided by the ecological thought of Marxism, and combined with the specific problems of China's ecological construction, put forward the theory of ecological civilization construction in line with China's national conditions. At the same time, we attach great importance to the promotion and promotion of the concept of ecological civilization. Through extensive publicity and education [7], people can recognize the importance of ecological environmental protection for our survival and development, and promote ecological education in



urban and rural areas, with lectures and media. The main forms of education, such as propaganda and school education, achieve ecological civilization education within the entire population.

### **4.3 Improve the Legal Norms of Ecological Protection**

The construction of ecological civilization is inseparable from the guarantee of the legal system, perfecting and improving the ecological law, based on China's existing environmental system, clarifying the responsibility of ecological subjects, and having strict regulations on the production behavior of enterprises, and exceeding the standards for illegal laws and regulations. Penalties are imposed on companies that cause pollution. Establish a relatively complete environmental impact assessment mechanism, carry out rectification and treatment for non-compliant enterprises, determine the sewage registration system for enterprises, enable enterprises to consciously assume responsibility for environmental pollution control, and promote enterprises through legal constraints and moral supervision. The awareness and behavior of ecological civilization construction, and thus make their own sharing for the construction of ecological civilization. For local governments, we should improve the environmental public interest litigation system by establishing an environmental protection performance appraisal system, no longer take the level of economic development as the sole criterion, and consider the comprehensive ecological environment to enhance the local government's management ability for ecological civilization construction. It will form a joint force of multiple participating entities such as enterprises, individuals, governments, and social organizations, and promote the realization of ecological civilization construction with the greatest capacity.

## **5. Conclusion**

The relationship between man and nature, man and society, the two are intermediaries, which together constitute the basis of human reality, and the relationship between them is actually the development and embodiment of the relationship between subject and object. Whether it is from the subjective nature of value analysis or from the objectivity of the system, it can be found that the ecosystem reflects a mutually beneficial relationship between the subject and the object. The so-called harmony is mutual benefit. Without mutual benefit, it is impossible for the system to reach a state of balance, coordination and stability, and harmony cannot occur. The existence and size of value are mainly reflected in the mutual benefit status and extent of the subject and the object. The mutual benefit between man and nature reflects the harmony between man and nature; the mutual benefit of man and man reflects the harmony of interpersonal relationship; the mutual benefit of man and society reflects the harmony between man and society; the mutual benefit of individual and body. It reflects the harmony of people themselves. These three mutual benefits make a triangular stable and harmonious system between people and nature, between people and between people and society.

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