



Triple Logic of Thought Featuring Harmonious Coexistence between Humans and Nature

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Abstract. In the new era of Socialism with Chinese characteristics Thought, ecological civilization thought occupies an increasingly important position. The reason is that it not only contains the relevant theories of the Party's continuous exploration of ecological civilization construction, but also contains many practical insights. The connotation of this thought is very rich and meaningful. We can not only feel the basic principles and connotations of Marxism, but also appreciate our great and excellent traditional culture, which is worth carrying forward and learning. Not only that, it also shows that the party attaches great importance to this construction, and we can see the good embodiment of this theory and concept in many fields, such as our policy of governing the country, practice and innovation and so on. Most importantly, as a common ideological wealth for human society to achieve sustainable development, it provides an underlying basis for the construction of ecological civilization in China in the new period. Simply put, General Secretary Xi Jinping's thought characterized by insisting on the harmonious coexistence between humans and nature embodies profound historical logic, theoretical logic, and realistic logic.

Keywords: Human and Nature; Harmonious Coexistence; Thought; Logic

1 Introduction

In the report to the Twentieth National Congress of the Communist Party of China, General Secretary Xi Jinping pointed out: "From 2035 to the middle of this century, we will build China into a modern socialist power that is prosperous, strong, democratic, civilized, harmonious and beautiful." It covers the political, economic, cultural, ecological and social development goals, and corresponds to the "beautiful" development goal in the construction of ecological civilization. The Party Central Committee with General Secretary Xi Jinping as the core has incorporated the construction of ecological civilization into the overall layout of "Five in One", promoted the idea of harmonious coexistence between man and nature, and promoted the construction of ecological civilization in China to achieve a series of achievements. The idea of harmonious coexistence between humans and nature has emerged from history, is an inheritance and development of Marxist ecological views, and is also an inevitable choice in reality.

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2 Historical Logic

2.1 Profound Summary of Human Development Course by Xi Jinping Thought on Ecological Progress

It is not difficult for us to find such a conclusion with practical significance. In the long history, we can see that a complete human civilization is undergoing constant changes, and at the same time, we can see that the relationship between human beings and nature has also undergone intangible changes. Looking back, people's attitudes towards nature in different civilizations are quite different. For example, in the primitive civilization era, human beings worshiped and feared nature more. In the period of agriculture, people's attitude towards nature is mainly to follow and adapt. However, with the continuous progress of civilization, until the rise of industry, people were ambitious and began to try to conquer and influence nature. But the fact is that with the conquest and transformation of nature, nature did not show weakness, but took revenge on mankind. Coincidentally, in October 1948, the smoke pollution incident in Donora, USA caused 5,911 people to suffer, and 17 people died. In 1952, the smog pollution incident in London intensified nature's revenge, which directly caused more than 12,000 deaths. Evidently, human life is closely related to human attitude towards the environment. General Secretary Xi Jinping formerly indicated that "the rise and fall of ecology is directly related to civilization" and "the sustainable development of civilization is deeply influenced by ecology, which may promote or subvert its development". From these words, it is not difficult to find such a problem--the general secretary attaches importance to what kind of relationship between man and nature should be maintained, that is, harmonious symbiosis, which is a conclusion drawn through in-depth analysis of the development history of human civilization. From this, we humans "should learn to respect, conform to and protect nature in a highly responsible attitude towards human civilization, and finally explore a road of harmonious coexistence between man and nature"^[1], instead of repeating a development road characterized by pollution first and governance later. Looking at the whole history, it is easy to find that the progress of human civilization can not be separated from such a topic, that is, nature. How civilization develops is largely reflected in how people and nature get along. Therefore, the best relationship between man and nature is to achieve harmony, which will also help us to develop our own civilization.

3 Theoretical Logic

3.1 Inheritance and Development of Marxist Ecological View by Xi Jinping Thought on Ecological Progress

As early as 177 years ago, Marx put forward in the Holy Family that "history is simply the activity of people who pursue their goals." ^[2]In addition, Engels argued that "human beings should never be complacent about defeating nature, because in every so-called victory, they will naturally retaliate."^[3] According to the relevant exposition of Marxism, we can also draw a similar conclusion, that is, how to get along

with nature depends largely on people's activities. Nature and man are interdependent, interactive, and influential, thus enabling them to form a "community of life". To sum up, in order to pursue social civilization and progress, we human beings must learn to keep a harmonious relationship with nature. From Chairman Mao's slogan of "greening China" and "scientific outlook on development" to the idea that "humans and nature constitute a community of life" emphasized by General Secretary Xi Jinping, these thoughts all embody the core idea that human beings must respect nature. We can completely understand that protecting nature is actually more about self-protection. Marxism also answered this question for us early, and pointed out in its related theories that human beings should always maintain a harmonious relationship with nature. We should keep this in mind and keep working hard and struggling for it in order to better benefit ourselves.

3.2 Inheritance and Development of Chinese Excellent Traditional Culture by Xi Jinping Thought on Ecological Progress

How do people get along with nature? This answer is not only embodied in the above theories, but also in the traditional culture of our Chinese nation. As we all know, Chinese culture is profound and has a long history, which also provides us with many ideas about the relationship between man and nature, and it is very connotative and philosophical. As an example, the idea of "heaven-man oneness" prevailed in ancient China, which was primarily manifested in the deep respect of ancestors living in ancient natural and social environments for "heaven". An issue worth pondering is the connotation of "heaven (天)". In this regard, Confucius said, "What does heaven say? The work of the seasons, along with the growth of all creatures, remains the same. What does heaven say?"^[4] The operation of the four seasons, coupled with the growth of all creatures, acts as the basic function of nature. The word "growth (生)" demonstrably affirms the intrinsic meaning of life in nature. In other terms, Confucius argues that the meaning of life between heaven and human is intently related to each other, implying that humans should be as kind to life and everything as heaven. In addition, the idea of "Dao patterning itself on what is natural" prevailed in ancient China. At this point, Lao-tzu contends that "human patterns themselves on the operation of the earth; Dao patterns itself on what is natural"^[5] and that "fully leveraging the season suitable for agricultural production will lead to abundant food while adopting suitable fishing methods in ponds will bring countless aquatic resources such as fish and turtles, with logging-related activities at the right time rendering infinite wood." In the final analysis, diverse thoughts proposed by ancient ideologists in China, such as "heaven-man oneness", "Dao patterning itself on what is natural", "the observance of natural seasons", "the rational utilization of timing", embody the primacy of respecting, adapting and protecting nature. We can draw a conclusion that we can no longer ignore the close relationship between ourselves and nature, and harmony is a comfortable relationship that we must pursue. The reason for this conclusion is that, on the one hand, it originated from modern ecological civilization thought., on the other hand, it is also the scientific achievement of ancient ecological wisdom.

4 Realistic Logic

4.1 Xi Jinping Thought on Ecological Progress Serving as an Inevitable Choice for China to Achieve the Second Centenary Goal

The General Secretary announced at the centennial meeting of the Party that thanks to the joint efforts of the whole Party and people of all ethnic groups, China has achieved its first centennial goal, which is exciting and worthy of glory. After all, the realization of this goal proves that China has successfully got rid of the problem of absolute poverty and started further construction, that is, the second centennial goal. I believe the people of the whole country are full of confidence and forge ahead courageously. The General Secretary delivered an important speech at the meeting: "The basic conditions necessary for human survival and development are endowed and presented by nature. There is no reason why we should not take care of our nature. We can't deny that clear water and lush mountains are valuable assets, which we human beings should always protect and pay attention to. No matter what is appropriate, as long as society needs to develop, then human beings must always bear in mind that there should be harmony and symbiosis between man and nature. This harmony is necessary and even more important. " [6]Towards industrialization, some developed countries in the west have spent hundreds of years in this journey, while China has completed this difficult course in only a few decades. This data contrast shows not only China's great power, but also the harmonious coexistence between man and nature in China's modernization.

In considering the development of China society, both our general secretary and the newly-established leaders have put the importance of ecological civilization in the first place, profoundly revealing the significance of this issue. We all know the significance of the master plan for the development of the five major areas, and the ecological civilization mentioned above is a key part of it, which can better reflect how meaningful it is for us to develop ecological civilization. To sum up, at the critical moment when the society has entered a new era, we all need to work hard for it, and one direction of our efforts is to follow Socialism with Chinese characteristics and actively live in harmony with nature. Furthermore, green development is listed as a key new development concept, whereas pollution control is accepted as one of the three critical battles (e.g., risk management, poverty reduction, and pollution prevention and control). At the same time, the sub-goal of "beauty" plays a vital role in building China into a prosperous, harmonious, strong, democratic, civilized, and beautiful socialist modernization power.

Guided by the ecological concept of harmonious coexistence between humans and nature, China has created a plurality of satisfactory achievements and green miracles in recent years based on ecological civilization construction. For instance, by insisting on deepening the comprehensive ban on the entry of "foreign garbage", we have successfully prevented all forms of solid waste smuggling and disguised imports. Concurrently, the coordinated promotion of rural ecological revitalization and rural human settlement environment improvement effectively prevented and controlled agricultural non-point source pollution, thus building beautiful countryside. Beyond all

question, China has made many achievements, all of which show that China has submitted a satisfactory answer to history, the world and the people. Not only that, China also made many performances. Moreover, relying on the Belt and Road policy, China has made more efforts to this end, not only taking the lead in setting up the International Green Development Alliance, but also setting up a special fund for climate issues, namely South-South cooperation. China has been taking action to deal with this kind of problem and put it into the "Eight Major Initiatives" of Central Africa, China has effectively helped developing countries to slow down and adapt to climate change, enabling them to share China's ecological dividend. In the face of the common ecological and environmental challenges that beset all mankind, General Secretary Xi Jinping proposed that humanity lives in a community with a shared future where we rise and fall together. We have to admit that the significance of jointly creating a better future is far-reaching, which will bring certain benefits to all mankind and help people to better share their destiny. Of course, this puts forward certain requirements for us human beings, that is, to live in harmony with nature and always uphold an inclusive attitude and the concept of ecological civilization.

4.2 Xi Jinping's Thought on Ecological Progress as an Inevitable Choice to Fulfill the People's Growing Demands for a Better Life

We should be clear that China society should be prepared to meet this new challenge. The challenge we are talking about here is actually to overcome a new gap, that is, there is a certain gap between the unbalanced and inadequate development and the people's increasingly pursuit of a better life. What people pursue is not only food and clothing, but also looking forward to drinking cleaner water, breathing fresher air and enjoying a more wonderful living environment. It can be seen that people are progressively exhibiting an increasing expectation for a better living environment. In this connection, General Secretary Xi Jinping proposed that "a good ecology is the most universal well-being of people's livelihood" and that "we should protect the ecology as we protect our eyes, treat the ecological environment as we treat life, thus enabling the people to see the verdant mountains and green water and to remember the beauty of their hometown"^[7]. In order to further realize high-quality development, the general secretary has given many important measures, which not only reversed the people's living environment but also continuously fulfilled the people's growing expectations for a better life.

5 CONCLUSION

All in all, thanks to the overall process of human historical development, this idea of ecological progress can be gradually formed and developed. As the product of ecological view and traditional ecological wisdom, it serves as an inevitable choice for China to achieve the Second Centenary Goal and fulfill the people's growing needs for a better life. Most importantly, Xi Jinping's thoughts on ecological progress, as the

product of "two integrations", will surely guide China's ecological construction to achieve more and better achievements.

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