

Reflections on the Harmonious Coexistence of Man and Nature

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Abstract: The issue of the relationship between man and nature is the most important relationship in human society. Only by following the laws of nature and achieving harmonious coexistence between human beings and nature can human beings effectively prevent the development and use of nature from taking a detour. Xi Jinping's thought on ecological civilisation creatively puts forward the scientific assertion that "man and nature are a community of life, and adhere to the harmonious coexistence of man and nature". We should deeply understand the connotation of harmonious coexistence between human beings and nature, strive to build a community of life in which human beings and nature coexist harmoniously, and contribute Chinese wisdom and Chinese solutions to the construction of a global ecological civilisation and the global ecological governance system.

Keywords: Xi Jinping's Thought on Ecological Civilisation; man and nature; harmonious coexistence; community of life

I. Philosophical basis for harmonious coexistence of man and nature

(i) The dialectical unity of man and nature

The relationship between man and nature has been a concern of Chinese philosophers since ancient times. Marxist materialistic dialectics points out that the real world is a contradictory unity composed of human society and the natural world, and that the two present a dialectical and unifying relationship, and that only by correctly handling the relationship between the two can mankind and nature live in harmony.

On the one hand, man and nature are interconnected, interdependent and interpenetrating. Human beings are born from nature, and are themselves a part of the natural world. The existence and development of human beings can not be separated from nature for a moment, and it is inevitable that they must exchange material and energy with nature through productive labour. With the improvement of the level of productive forces, human understanding of nature, the ability to transform nature is increasing, the interconnection between man and nature, interpenetration is becoming more and more close. The objectively formed chain of dependence, association and penetration between human beings and nature inevitably requires that human beings, in the

process of understanding nature, transforming nature and promoting social development, should not only consciously accept the domination of social laws, but also consciously accept the domination of natural laws, promote the stability and synchronous evolution of nature and society, and promote the coordinated development of nature and society.

On the other hand, man and nature are in opposition to each other. In order to better survive and develop, human beings always have to constantly negate the natural state of nature and change it; and nature tries its best to negate human beings and seeks to return to the natural state. Between man and nature this negation and anti-negation, change and anti-change relationship, in fact, is the role of the relationship between the two, if the two "role" of the relationship is not handled well, especially the nature of man's reaction to a large extent there is spontaneity, this spontaneity is very easy to cause an imbalance between man and nature.

In addition, because the role of human social practice in transforming nature is dualistic, with both positive and negative aspects, if human beings are able to correctly understand the laws of nature and appropriately grasp the relationship between human beings and nature, they will be able to continue to achieve the results of transforming nature, enhance human beings' adaptability to nature, and improve human beings' ability to understand and transform nature; if they have not yet understood the deeper nature of nature, the relationship between human beings and nature will not yet be understood. If, in the absence of an understanding of the deeper nature of the natural world and a certain level of connection between human beings and nature, nature is transformed, the result will be that either the internal balance of nature will be destroyed, or the balance of human society will be destroyed, or the relationship between human beings and nature will be destroyed, and thus retaliation by nature will be unavoidable.

(ii) Harmonious coexistence of man and nature is the highest state of man and nature.

Marx and Engels always stressed the fundamental position of nature in human production, life and development, and Engels on the ancient Greece and the Middle East and the Middle East dialectical analysis of the causes of the rise and fall of civilisation, is a clear indication of the profound dialectical relationship between man and nature, society and nature. The organic unity of man and nature is the cornerstone of Marxism's dialectical materialistic thought and the embodiment of materialistic dialectics. Harmonious symbiosis between man and nature is the ideal state of the relationship between man and nature, is the highest state of man and nature together.

First of all, the essence of harmonious symbiosis is the harmonious state of man and nature. The so-called "and" no longer refers to the original state of harmony under the condition of low productivity level, or the establishment of low-level primary balance on the backward economic level, but based on the rapid development of science and technology, mankind has established the status of the main body of nature of the new period, the use of natural resources of mankind can satisfy the material needs of mankind, and does not form a broken loop on the natural world. The use of natural resources by mankind can satisfy the rich material needs of mankind without creating a breach in the natural world; it can satisfy the needs of the present generation without endangering the needs of the development of future generations, and it can unite the

exploitation of nature and its protection, so as to realise the organic unity and harmony of unity in diversity.

Secondly, the concept of "symbiosis" has a new connotation in the new era. "Symbiosis" refers to the fact that human beings carry out production and life autonomously for their own survival, which has a variety of impacts on nature, and thus makes it necessary for human beings and nature to continuously adapt to new changes, and at the same time, coexist and co-develop. It is this autonomous human behaviour that makes mankind and nature constitute a "community of life". Human beings must respect nature, adapt to nature and protect nature. Humans can only follow the laws of nature in order to effectively prevent the development and use of nature to take a detour, the harm done by humans to nature will ultimately hurt human beings themselves, which is an irresistible law.

Finally, the harmonious symbiotic relationship between human beings and nature depends on the equal relationship between human beings and nature. Nature creates human society, and human beings have a moral responsibility towards nature. Nature is an interdependent and important system, and everything has its own intrinsic value, so human beings should re-examine their relationship with nature. General Secretary Xi Jinping has repeatedly mentioned that human beings must respect, adapt to and protect nature, and that only by following the laws of nature and protecting the integrity, stability and order of nature can we truly achieve harmonious coexistence between human beings and nature.

II. The fundamental path of adherence to harmonious coexistence between human beings and nature

(i) Strengthening the concept of harmonious coexistence between human beings and nature

All people's practical activities are carried out under the guidance of certain ideas. Ideas as stereotypes, systematic ideological concepts, both to guide people's practical activities, to promote the development of the practice of a powerful conceptual force, but also on people's practical activities to produce a fundamental, global, lasting impact. Directly dominate the people is to adhere to help promote the harmonious coexistence of man and nature of the green mode of production, green lifestyle and consumption, or adhere to the promotion of the harmonious coexistence of man and nature of the non-green mode of production, non-green lifestyle and consumption; is to adhere to the economic development and ecological environmental protection, optimisation of the ecological environment is closely integrated with the economic development and ecological environmental protection, or economic development and ecological environmental protection is opposed to the, Whether to adhere to the value orientation of the current generation, or adhere to the value orientation that closely combines the values of the current generation and the values of future generations, and so on. Differences in concepts can produce different effects that are not even remotely close.

The major task of concept construction is theory construction, a nation that lacks theoretical thinking and theoretical literacy can never stand in the forest of the world's outstanding nations, and theoretical research and theoretical armament on the construction of ecological civilisation is particularly important. As a socialist country with Marxist theory as its guiding ideology, China must strengthen the theoretical research on the ecological civilisation thought of Marx and Engels, vigorously promote the Chineseisation, modernisation and

popularisation of the ecological thought of Marxism, and study in depth and endeavour to practice Xi Jinping's ecological civilisation thought. Xi Jinping's thought on ecological civilisation inherits and develops the Marxist ecological theory, and makes a systematic exposition on the harmonious coexistence of human beings and nature, which is rich and profound, erudite and instructive, and these are valuable ideological materials for us to strengthen theoretical research and theoretical armament in promoting the practice of harmonious coexistence of human beings and nature.

(ii) Strengthening the ethical and moral construction of harmonious coexistence between human beings and nature

Ecological ethics refers to the code of conduct and norms that human beings should follow in dealing with the relationship between human beings and nature. If people lack the support of ecological ethics and morality, then the trend of ecological environment deterioration cannot be fundamentally curbed. Therefore, strengthening the construction of ecological ethics and morality reflects the new development of human self-improvement and the new realm of human ecological ethics and morality.

Firstly, ecological ethics and morality education should be carried out. Generally speaking, the process of eco-ethics education consists of five links: raising awareness of eco-ethics, cultivating eco-ethics and morality, tempering eco-ethics and morality, exercising eco-ethics and morality, establishing eco-ethics and morality, and developing eco-ethics and morality habits. These basic links are different from each other and promote each other, with the ultimate goal of enabling people to form eco-ethical and moral qualities. The process of eco-ethics and morality education is very complicated, and it requires to be scientific and practical, easy to understand and reasonable.

Secondly, we should speed up the construction of a new pattern of eco-ethics and morality. The construction of ecological ethics and morality lies in innovation. Letting eco-ethics and morality construction into enterprises, communities and schools is an important means to innovate activity carriers and accelerate the construction of a new pattern of eco-ethics and morality construction. In enterprises, through clarifying the connotation of eco-ethics and moral norms, increasing the weight of eco-protection in the performance appraisal of positions in enterprises, formulating the development goals of eco-ethics and moral construction, and refining the eco-requirements of production and operation links in enterprises, the construction of eco-ethics and moral construction will be infused into all the economic activities of enterprises, and employees will be assisted and guided to form the consciousness of eco-ethics and moral consciousness. In the community, green community and green family creation activities will be actively carried out, and the concept of ecological civilisation will be disseminated to residents and public awareness of environmental protection will be raised through household carbon emission surveys and ecological culture displays, as well as the construction of community environmental protection bulletin boards (plaques). In schools, it is necessary to infiltrate students' eco-ethics education into campus cultural activities, and guide students to apply the theories they have learnt to solve practical problems and form eco-ethical concepts through the elaboration of campus eco-ethics and moral

practices and the establishment of eco-environmental protection clubs and organisations.

Thirdly, improve the ecological ethics of social organisations. Grassroots people are the most direct, largest and ultimate victims of ecological environment destruction, and ecological environment protection is a universal behaviour. Therefore, social organisations, including environmental protection organisations, should give full play to their advantage of having a wide range of contacts, and should be guided to include ecological ethics and morality in their articles of association, which should be taken as an important part of their ecological ethics and morality, and to guide organisations' members to consciously "emphasise ecology and speak of environmental protection".

(iii) Strengthening institutional construction for harmonious coexistence between human beings and nature

To promote the harmonious coexistence of human beings and nature, institutional construction is fundamental, global and long-term construction. Only by strengthening the construction of the ecological civilisation system, relying on the system and implementing the system, can we firmly guard the natural ecological security boundary of harmonious coexistence between human beings and nature, promote the formation of a system of nature reserves, continuously improve the quality of the ecological environment, continuously improve the quality and stability of the ecosystem, maximise the efficiency of resource utilisation, and build a rule of law country integrating the rule of law government, the rule of law market, and the rule of law society.

At present, it is necessary to establish and improve the system of natural resource assets in accordance with the requirements of the "three unities" (the unified exercise of the responsibilities of owners of all natural resource assets, the unified exercise of the responsibilities of the control of the use of all territorial space and ecological protection and restoration, and the unified exercise of the responsibilities of regulating all types of urban and rural pollution emissions and administrative law enforcement). In addition, the government should establish and improve the property rights system and use control system for natural resource assets, and unify the rights and registration of natural ecological space such as water flow, forests, mountains, grasslands, wasteland, and mudflats, so as to form a spatial pattern, industrial structure, mode of production, and way of life that conserves resources and protects the environment, and to truly build a new pattern of harmonious coexistence between human beings and nature.

Secondly, the harmonious coexistence of man and nature should be incorporated into the rule of law through the design of authoritative regulations. The construction of ecological civilisation is a revolutionary change involving the way of thinking, values, and the mode of production and way of life, to achieve such a fundamental change, must rely on the power of the rule of law. In real life, due to the ecological civilisation of the laws and regulations are soft, punishment is weak, resulting in some of the destruction of ecology, pollution of the environment repeatedly, and even intensified. Practice has proved and will continue to prove that only with strong legal protection, the construction of ecological civilisation can be successful, and the idea of harmonious environmental ethics can move from theory to practice. Therefore, it is necessary to give full play to the authoritative role of the law, to cultivate and improve the public's ecological legal awareness as an entry

point, to widely disseminate ecological knowledge, legal knowledge, the introduction of ecological legal norms as well as the practical application of ecological legal norms, so as to enable the formation of ecological values of coordinated and harmonious development of human beings and nature.

Thirdly, the public monitoring system for environmental offences should be improved through effective monitoring design. In order to encourage all sectors of society to supervise environmental protection in an orderly manner in accordance with the law, the form of public supervision of the environment can be enriched by improving the system of environmental letters and visits, environmental reports, environmental hearings, social announcements, citizens' inspection corps, environmental protection volunteer supervisors and environmental protection hotlines, so as to form a favourable atmosphere of the rule of law to promote the harmonious coexistence of human beings and nature according to the law throughout the whole society.

(iv) Strengthening behavioural construction for harmonious coexistence between human beings and nature

Green development is a way of economic growth and social development aimed at efficiency, harmony and sustainability, a new value choice made by people after reflecting on the traditional development model, and a post-modern social development concept that transcends the development model of industrial civilisation. Green development takes the construction of ecological civilisation as the basic hand, green low-carbon recycling as the main principle, and harmony between human beings and nature as the value orientation. To adhere to green development is to make green production, green consumption and green travel a common value pursuit of the whole society by guiding the public to establish the concept of green development.

First, the formation of green manufacturing production methods. Green production mode is to introduce the idea of recycling, low carbon into the whole process of material production and the whole cycle of product life, so that in the whole life cycle to minimise the impact on the environment, resource consumption, and in this way to drive the rapid development of green industry, the formation of a new economic and social growth point. To encourage enterprises to abandon the former crude, inefficient production mode, increase investment in science and technology and the introduction of talent, the formation of a new type of green production methods with high technological content, less environmental pollution, high resource utilisation, effectively reducing the development of the cost of resources and the environment, and fundamentally alleviate the contradiction between economic development and resources and the environment, eliminating the bottleneck constraints on the sustainable development of the economy and society.

The second is to form a lifestyle of green consumption. Green consumption refers to the scientific way of consumption in line with ecological ethics. From the height of environmental theory and sustainable development of human beings, it helps people to free themselves from "anthropocentrism", reasonably restrain their desires, consciously set up a new sustainable development concept of consumption in which human beings are in harmony with the ecology of the natural world and the living space of human beings as a whole, and cultivate and create rational consumption citizens with high qualities and strong abilities.

Thirdly, we should form a green and low-carbon way of travelling. When conditions permit, we should consciously practice low-carbon living and adopt relatively environmentally friendly modes of travel, such as

driving energy-saving cars, carpooling, riding bicycles, taking public transport and even walking, in order to achieve the goal of protecting the environment.

III. The significance of adhering to harmonious coexistence between human beings and nature

(i) adhere to the theoretical significance of harmonious coexistence of man and nature

Adhere to systematic thinking to strengthen the construction of ecological civilisation. The current and future construction of ecological civilisation must carry out overall protection, systematic restoration and comprehensive management. In accordance with the wholeness, systemicity and inherent laws of ecosystems, the construction of ecological civilisation should be carried out in an all-encompassing, geographically comprehensive and process-oriented manner, so as to enhance the quality and stability of ecosystems, and to safeguard the ecological balance and ecological service functions.

Strengthening the institutional system to enhance the construction of ecological civilisation. The ecological civilisation system has fundamental, global, stable and long-term significance in the construction of ecological civilisation. The responsibility system led by the Party committee, led by the government, led by enterprises, participated by social organisations and the public is basically formed, and the institutional mechanism of ecological civilisation construction is more perfect. However, the improvement and development of the system is a long-term process, and it is necessary to continuously strengthen the system in the current and future construction of ecological civilisation.

(ii) Practical significance of insisting on the harmonious coexistence of man and nature

Strengthen the practical activities of harmonious coexistence between human beings and nature, and constantly meet the people's growing needs for a beautiful ecological environment. The people's position is the fundamental position and fundamental value orientation of Xi Jinping's thought on ecological civilisation. The construction of ecological civilisation is to solve the environmental problems of concern to the people and to meet the people's growing need for a beautiful ecological environment. It is necessary to form a strong consensus that a good ecological environment is the most universal well-being of people's livelihoods, to make the idea that green water and green mountains are golden mountains deeply rooted in people's hearts and minds, to make planting greenery, increasing greenery and protecting greenery, and to strengthen ecological protection and restoration become a common understanding and a conscious action, so as to satisfy the people's growing need for a beautiful ecological environment through ecological environmental protection and ecological civilisation construction.

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