

Philosophical Connotation of The Concept of “a Community of Life for Man and Nature”

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Abstract

When human beings are born from the "mother body" of nature, they immediately form the relationship between man and nature-this is a vital relationship that humans must properly handle in their survival and development. Due to the global spread of the ecological crisis and the serious alienation of nature, Xi Jinping put forward the thesis that "man and nature are the community of life" on the basis of inheriting the Marxist view of nature, providing new ideas and ideas for correctly handling the relationship between man and nature. guide. By studying the philosophical connotation of Xi Jinping's thought that man and nature are a community of life, he hopes to explore how man and nature should coexist harmoniously; the relationship between man and society, and between man and nature, to provide theoretical guidance for the construction of ecological civilization in my country.

Keywords

Marxism; A Community of Life for Man and Nature; Philosophical connotation.

1. Symbiosis Between Man and Nature: Coexistence of Honor and Disgrace

1.1. Nature Is the Foundation of Human Existence and Development

1.1.1. The Priority of Nature

Throughout the evolution of world history, nature is before human beings and has objective existence. Marx's thinking on the priority of nature stems from his criticism of Feuerbach. In the important issue of the relationship between man and nature, Feuerbach opposes historical development and nature and regards nature as an object without development and change. Marx thinks that Feuerbach's viewpoint is divorced from practice and history that changes with practice. He regarded the world as "the product of industry and society", but ignored the nature which existed before the practice of human society. Therefore, there are two situations in Marx's natural priority: one is the natural priority that precedes human society, and the other is the natural priority that precedes human social activities.

Marx pointed out in Economic and Philosophical Manuscripts in 1844 that all materialism must admit that nature exists before man and human society. "Without the natural world and the perceptual external world, workers cannot create anything." Admitted the priority of primitive nature. At the same time, as a product of nature, human beings can actively transform the world because of their desires. In this process, nature must participate as the object of human practice, which reflects the priority of humanized nature. It is pointed out that the existence of nature does not depend on people's consciousness, and is not transferred by people's consciousness.

1.1.2. People Depend on Nature for Survival

People come from nature, are the historical products of long-term development of nature, are an important part of nature, and depend on nature for survival. "Many elements of nature, such as" plants, animals, stones, air, light, etc., on the one hand, as objects of natural science, ... are all

part of human consciousness and inorganic boundary of the human spirit. "[1] All-natural elements, such as air, sunshine, water, and soil, are necessary conditions for the existence of human life. Nature provides material information and energy information for the development and survival of human society. In both material and spiritual aspects, nature not only exists as an objective being but also is the source of all human consciousness and cognition.

1.1.3. Nature Is the Object of Human Practice

Because of desire and consciousness, people use nature and transform nature in their activities to meet their own needs, which is a "dynamic natural existence" and a special existence different from animals and other natural existence. The most basic form of practical activities of human life and production is to transform external nature. At the same time, it is precise because of practical activities that nature provides mankind with all means of production. The existence and development of human beings can not be separated from labor. Through material exchange with nature in the process of practical activities, human beings, as the unity of material production practice and spiritual activities, are inseparable from nature in the process of practice, and human society is also developing with the constant adjustment of the relationship between man and nature.

1.2. Man and Nature Are Both Glorious and Lose Everything

Unlike the old materialism, which regarded nature as the external existence of human beings, Marx believed that human beings are a part of nature and nature is the inorganic body of human beings. "Nature is the human body with which human beings must interact continuously to avoid death. The so-called physical life and spiritual life of human beings are connected with nature, which means that nature is connected with itself because human beings are a part of nature." [2] What is emphasized here is the symbiotic relationship between man and nature. In nature, because human beings are conscious and can think independently, unlike other animals, the symbiosis between human beings and nature shows that human beings live in nature, and through the material exchange between labor and nature, they transform nature in this process to achieve their own goals. Nature develops constantly in the process of human practice, and gradually tends to humanize nature, becoming the real world of human survival and development. With the continuous progress of science and technology and the continuous improvement of the awareness of civilization, the methods by which people adjust the relationship between man and nature have become more scientific and reasonable. Human society has also developed in the evolving relationship between man and nature.

On the other hand, when the symbiotic relationship between man and nature is caused by human misconduct, it will be transformed into disharmonious relationship. During the development of human beings from primitive civilization to industrial civilization, people gradually evolved from being oppressed by slaves of nature to becoming a gesture of conquering nature. The wanton expansion of capitalism and the continuous development of science and technology have gradually distorted the journey of "humanizing nature" and embarked on the road of "alienating nature". Marx and Engels thought that human being "is a natural, physical, emotional and objective being, and human being, like animals, is a moving, restricted and restricted being". Man exists in nature, not above it. As a part of nature, man can transform nature subjectively, and the relationship between man and nature is always complementary. In human practice, destroying nature means destroying the material and production base on which human beings depend, and destroying human beings themselves.

Symbiosis means that one party exists on the premise of the other, and human beings form a symbiotic relationship in the process of interacting with nature. Human existence is premised on the existence of nature, and nature is the basis of human existence and development. The symbiosis between man and nature is one of the basic connotations of the concept of community of shared life.

2. Coexistence of Man and Nature: Organic Connection

2.1. Man Is A Special Existence in Nature

As a member of nature, man is a special part of nature. Engels pointed out in *Dialectics of Nature*; "Animals also produce, but the effect of their production on the surrounding nature is only zero in front of nature." [3] Unlike other natural creatures who rely on instinct to adapt to nature, they can transform nature through creative labor, that is, practice. From the perspective of transforming nature, human beings have a subjective position in nature, and it is the subjective position that distinguishes human beings from other living things, indicating that human beings are the highest products in nature.

The essential difference between human beings and animals is that human beings have the ability of independent thinking and judgment, and can realize that they exist in nature as life, which leads to human beings being able to cognize and grasp the internal laws of all objects as their objects, and internalizes their purpose and will with practical activities. Through this process, human beings transform objects according to their needs and make them serve themselves. In the process of natural historical evolution, human beings surpass animals to realize intelligence and create complex and strict social relations systems and human civilization. Because of their own needs, they are constantly developed to make human society stable and orderly, which is different from other creatures. People's subjective initiative and creativity transform external nature and let nature benefit them.

Nature does not exist because of its pre-existence, but human beings depend on nature and must survive in the natural environment. Because of their desires, consciousness, and needs, people transform nature through labor creativity and serve themselves. Although human beings do not occupy a dominant position in the whole nature, we can't belittle the subjective initiative of human beings, assimilate human beings with animals, and give up the transformation of nature, so that human beings can return to the cave age and be enslaved by nature again. Marx pointed out that human beings, like other creatures in nature, are "moved, restricted and restricted beings". Therefore, people should obey nature if they want to transform nature. As a product of the historical evolution of nature, people can use and transform nature, so they should give full play to their subjective initiative while respecting the laws of nature so that nature can benefit mankind.

2.2. People Transform Nature Through Practice

Human practice is an objective process in which the objective world is transformed, and subject and object interact with each other through a certain intermediary. The subject, object, and intermediary of practice are the three basic elements of practice, and their organic unity constitutes the basic structure of practice. Marx pointed out that practice is the intermediary between man and nature and the link between them. Marx believes that the fundamental difference between the unity of man and nature and other creatures lies in that man is a special operation mode with nature based on practice. Man satisfies his survival and development by transforming nature, but nature will not obey others autonomously. Man must transform nature through his practice to provide material and spiritual information for human production activities. Marx believes that nature should not be simply understood as the existence of subjective consciousness or objective existence, but as "humanized nature" after being transformed by human labor. Only after being humanized after being transformed by human labor, nature is the foundation of human survival and development.

Practice plays a decisive role in the development of human society and is a necessary condition for human survival. Through practice, people separate themselves from society, regard others as the object of labor, and form an objective relationship with nature. Practice constitutes a unique way of human existence, which is different from other creatures' direct expression of

natural existence as the object of their life essence, but takes the labor of transforming nature as the intermediary to realize the essence of being an object existence, that is, the essence of the human being. Marx pointed out: "Man himself is a product of nature, and developed in his environment and with this environment." [4] People not only transform nature, but also themselves. Man is not only the historical product of the evolution of nature, but also the historical product of man's own practical activities, and is a practical subject with social and spiritual attributes.

In the advancement of human history, people fear and obey nature from the beginning; To struggle with the external nature in the middle period, there is a certain subjective consciousness; In the second half of the 19th century, human beings became subjective beings, using natural resources wantonly, destroying the ecological environment, causing ecological crisis and endangering their own survival and development. Nowadays, ecological problems occur frequently. We should re-recognize our subjective initiative, deal with the consequences of nature and our own practical activities with brand-new subjective behavior, realize the unity of subjective initiative and creativity in the process of practice, dialectically grasp the relationship between man and nature and analyze the solution of ecological problems from the perspective of practice.

2.3. The Interaction Between Man and Nature

According to materialist dialectics, everything in the world is a unity of contradictions. On the one hand, man and nature are a contradictory unity composed of human society and nature. On the other hand, man and nature are interrelated, interdependent, and interpenetrating. The interaction between man and nature focuses on the process of material exchange between man and nature. People perceive the objective laws of the external environment in nature and transform the external nature to meet their own needs. As the intermediary of this process, labor constantly exchanges material between man and nature. With the improvement of productivity, human beings' ability to recognize and transform nature has been continuously improved, and nature has gradually turned to "humanized nature". Marx and Engels believed that only "humanized nature" is the realistic nature and the foundation of human survival and development. The eternal material exchange between man and nature constitutes the basic premise of life's existence and development. Man has created his living environment and himself.

On the one hand, labor is a process of material transformation between man and nature, and at the same time, it is an objectification activity for everyone to transform nature. In Economic Manuscript in 1844, Marx called man an "object being", the object of labor is "object world", and the process of labor is "objectification of labor". The process of metabolism between man and nature is produced in the active social behavior of man. Therefore, labor not only reflects the material changes between man and external nature but also reflects the relationship between human society. The relationship between man and nature cannot be thought out from the relationship between man and society. To balance the development of man and nature, human society constantly changes life and production methods to adjust the relationship between man and nature. With the continuous progress of human society and the continuous improvement of production methods, man is becoming more and more scientific and reasonable in dealing with the relationship between man and nature. To some extent, the historical evolution process of human society is the historical evolution process in which man continuously adjusts the relationship between man and nature.

For infinite nature, man and nature are the relationships between whole and part. As a part of nature, man's constant material exchange with nature is the process of action between nature and nature. Man cannot escape from this rule and should not attempt to conquer nature as a master. The process of material change between man and nature is the prerequisite for the

coexistence of man and nature, and it is also the foundation for the existence of a community of shared life. In the process of a material change, man and nature form an interrelated relationship, that is, the coexistence relationship, which is one of the basic connotations of community of shared life theory.

3. Co-prosperity between Man and Nature: Synergy and Progress

3.1. The Evolving Material Transformation Relationship Between Man and Nature

Man is a member of nature and depends on natural survival. Different from animals' existence, which can directly change material with nature and passively adapt to nature, people need to realize material change through their labor and nature. In the process of people's survival, to seek their development and survival, there will be a lot of desires and needs, and they must constantly achieve material exchange with nature through labor activities. Marx pointed out: "Labor is firstly a process between man and nature, and it is a process in which man causes, adjusts and controls the material transformation between man and nature by his activities." This kind of "material transformation" between man and nature is the material circulation between man and nature, which "includes the process that man obtains resources from nature and then processes them into new forms needed by man-that is, products, and also includes the process of releasing wastes generated during the production of products and the remains of products after consumption into nature."

In primitive society, the human cognitive level was limited, and the fear of all-natural phenomena such as wind, rain, thunder, and lightning made human beings fear and worship nature. At this time, the material exchange between man and nature was limited to direct and passive use of nature. During the slave society, human civilization originated, and human beings had a certain degree of cognition of nature, which changed from unconditional superstition of natural myth to trying to imitate nature. People realized their subjectivity, but they still admired nature. Since the Renaissance, human beings began to realize the power of science and technology and tried to "conquer nature" and become the main body of nature. Human beings' longing for science and technology and extreme curiosity about nature made the scale of material exchange between them expand constantly. In the second half of the 19th century, with the development of science and technology, under the domination of the capitalist mode of production, human beings started wanton and unrestrained plundering of natural resources, which caused serious damage to the natural environment, and the ecological problems caused by environmental damage frequently endangered human existence. Global warming, ozone layer damage, serious pollution of air, soil, and water resources, etc. The root cause of these ecological problems is the alienation of material transformation under the capitalist mode of production. In this cycle, human society is developing continuously, and the means of regulating the relationship between man and nature are becoming more and more advanced. The material transformation between man and nature is evolving with the historical evolution of mankind, and the relationship between man and nature influences each other and develops harmoniously in constant competition and cooperation. The relationship between man and nature is one glory, one loss, and one loss. To realize the harmonious coexistence between man and nature and eliminate the alienation of nature, it is inevitable to realize the reasonable material exchange between man and nature.

3.2. The Purpose of Material Transformation Between Man and Nature: Common Development

Man and nature are an organic whole. Materialist dialectics holds that things are changing and developing, and both nature and human beings are constantly moving and developing. Because

of the special nature of human beings to nature and the special material transformation relationship between human beings and nature, they promote and develop each other, thus achieving coordinated progress.

Material transformation is the prerequisite for the sustainable development of human society. Continuous material transformation provides a steady stream of resources for human survival and development. It also promotes the sustainable development of natural ecology, and at the same time counteracts the development of people themselves. To make nature better adapt to human development, nature gradually tends to humanize nature under the action of labor, and the material means of production provided by nature for human practice activities is improved to a certain extent so that human consciousness and needs are met and the development of human society is promoted. In the continuous development of human beings, a higher level of demand has emerged, so it goes round and round. Material exchange, as an intermediary between the two, is the basis for the cooperation between nature and human beings. However, with the improvement of human cognition of nature and the development of productive forces, the ability of human beings to transform nature is gradually improved, and the scale of material transformation between human beings and nature is increasing. The expansion of capitalism destroys nature and endangers human beings themselves. Marx thinks that the social production conditions of capitalism have caused the alienation of nature, and made the development of history deviate from the fundamental purpose in the process of material transformation between man and nature. Marx put forward: "rationally adjust the material transformation between them and nature, and put it under their common control, instead of letting it rule itself as a blind force, and carry out this material transformation by consuming the least power under the conditions that are most worthy of and most suitable for their human nature." [5] Therefore, man and nature interact and influence each other. To correctly handle the relationship between man and nature, protect and control the ecological environment and realize the common development of man and nature, it is necessary to adjust the material changes between man and nature.

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