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Human Development from the Perspective of Ecology

Guiying zhao^{1,2*}

1. College of marxism, Southwest jiaotong university, Chengdu, Sichuan, 611756, China
2. College of marxism, China west normal university, Nanchong, Sichuan, 637000, China

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ABSTRACT

the pursuit of the liberation of all mankind and the comprehensive development of human freedom is the theme of all marxist theories. Marx in the criticism of classical political economics “abstract”, to the whole history of the definition of “general”, found the abstract “general” of the people behind the objective existence and state of development, so as to clearly indicate the relationship between man and nature of human development has experienced on the basis of the nature of the dependence on one stage, gradually from natural objects depends on the stage and with the natural fusion of freedom comprehensive stage, and the concrete connotation of man’s free overall and implementation path.

1. Introduction

The pursuit of the liberation of mankind and human’s free comprehensive development is the theme of all marxist theory, is also the pursuit of the highest value of the target, marxism is one of the goals of all his life, the process, he left a rich thoughts of wealth, especially in the outline to the critique of political economy, profound and mature Marx reveals the theme. People are no longer abstract people, not just emotional people, but real concrete people. Marx stressed that “the first premise of all human history is undoubtedly the existence of the living individual” ^[1]. Man is the unity of natural existence and social existence, and with the development of society, man is developing constantly. Marx in the criticism of classical political economics “abstract”, to the whole history of the definition of “general”, found

the abstract “general” of the people behind the objective existence and state of development, so as to clearly indicate the relationship between man and nature of human development, and human’s free comprehensive specific connotation and implementation path.

2. Human Development is a Gradual Process

The report to the 19th national congress of the communist party of China (CPC) states: “we must adhere to the people-centered development philosophy and constantly promote all-round human development and common prosperity for all the people” ^[2]. it is still the fundamental goal of socialism with Chinese characteristics to realize the all-round development of people. Marx pointed out in the economic manuscript of 1857-1858 that “the dependence of man (which at first was entirely natural) was the orig-

**Corresponding Author:*

Guiying zhao,

College of marxism, Southwest jiaotong university, Chengdu, Sichuan, 611756, China;

College of marxism, China west normal university, Nanchong, Sichuan, 637000, China;

Email: yingzi200400@126.com .

inal social form, under which man's productive capacity developed only in narrow ranges and isolated places. Human independence, which is based on the dependence of things, is the second major form under which a system of universal social material changes, comprehensive relationships, multifaceted needs and comprehensive capabilities is formed. The third stage is the free character based on the overall development of individuals and their common social productivity becoming their social wealth. The second stage creates the conditions for the third"^[3]. It can be seen that human development goes through three stages. The most important is that the development of the three stages and the development of production, living a rich life, good ecology is closely linked, including the overall relationship between people, people and society, people and nature, after the experience of agricultural civilization, industrial civilization, is bound to ecological civilization, which is also the meaning of the overall development of people.

2.1 The Stage of Dependence on Human Beings based on Nature

In this state, man and the outside world are closely dependent on nature, and man comes from nature and is restricted by natural conditions. The practical activities, especially labor (the practical activities that meet people's basic needs), are naturally unified with the material premise of labor. "The land is a large testing ground, an armory, which provides both labor materials and labor materials, as well as the place where the community lives, which is the foundation of the community. Man has simply and naively regarded land as the property of the community, and the property of the community which produces and reproduces itself in living Labour. Each individual, only as a member of the community, as a member of the community, can consider his own as an owner or possessor"^[3]. It can be seen that people at this time were relatively weak, and their production purpose was to maintain the survival of each owner, his family and the whole community. In front of nature, their individual strength was not enough to meet all their own needs, so they needed to unite.

2.2 The Stage of Gradually Breaking away from the Dependence of Natural Things

This state, the people and the outside world natural tightness seems not so tight, "people in the natural active initiative got great development, labor is mainly in possession at this time under new labor tools, the tool itself is the product of Labour, that is to say, have the elements of a property is created by labor elements"^[3] has been greatly

improved productivity, Commodity Exchange has become the dominant way of economic, people in the market exchange is free at the mercy of their products. The purpose of production is no longer to meet the direct use value, forming the production of exchange value with money, the purpose of commodity production is to exchange, the form of wealth is to possess exchange value. From the perspective of relationship, the relationship between people depends more on the need for exchange value, which makes people become more independent, makes the relationship between people and nature more tense, and makes the relationship between people and society more material. In the process of the pursuit of wealth, the more conscious exploitation and utilization of nature were inspired by human beings. The balance of nature was broken, and the relationship between human and nature still became an important factor affecting human development. In particular, environmental problems are prominent.

2.3 The Free and Comprehensive Stage of Reintegration with Nature

In this state, man really possesses his essence. "Any kind of liberation is to return the human world and human relations to people"^[4]. Labor is a kind of demand, to meet the needs of basic needs, the requirements of the people in the people, people and society, the three great harmony between human and nature, but not at this stage is to return to the first stage of the initial stage, it also reflects the ideology of marxist historical progress, the development of the whole social nature is changing, every stage from person to person, man and society, the relationship between human and nature is different, especially the accumulation of wealth, of the understanding of the laws of nature and the use are not on the sample. We should grasp the relationship of the three as a whole, and see that the overall law of promoting the progress and development of people, people and society, and people and nature is the same. The free and comprehensive development of everyone is for the free and comprehensive development of all people.

3. Human Needs Contain the Rich Connotation of Human Development

In the manuscript, Marx said: "historically generated needs are the needs generated by production itself, and social needs are the needs generated from social production and exchange. The more necessary they are, the higher the development degree of real wealth will be. Wealth is materially just the diversity needed"^[3]. It can be seen that the comprehensive development of human beings is closely related to the needs of human beings. The change and

diversity of human needs include the connotation of the comprehensive development of human beings, the diversified development of basic material needs, the comprehensive development of various abilities of human beings, the improvement of spiritual realm, and the harmonious development of the relationship between human beings and nature.

3.1 Historically Self-generating Needs

That is, the need to carry on in order to maintain their own minimum survival limit. This demand also leads to the gradual disengagement of man from the animal (two disconnections) and the development of the capacity for labor in the process of achieving the need. Although labor at this time is completely dependent on natural existence, especially the fertility of the land. The all-round development of human beings cannot be separated from the ecological environment that produces and nurtures human beings. If nature can no longer give birth to life, the all-round development of human beings is out of the question.

3.2 The Needs Arising from Social Production and Exchange

That is, as individuals in the society, the existence of human beings is reflected in the integration of all social relations, especially in the relations of production. In the process of social relations with the development of production, people's needs are gradually enriched and become more and more high. The first is abundant material. This is closely related to the productivity of the society. In order to meet more consumer demand, it is necessary to greatly improve production capacity, and to better integrate science and technology into the three elements of productivity into the real productivity. Therefore, there are higher requirements for people's various abilities, and more and more free time is needed to ensure and promote the development of people's abilities. Secondly, there is a demand for spiritual enjoyment such as painting and art. Therefore the realization of the real people's free all-round development, inevitable spiritual realm is extremely high, although more and more people free time, but the free time is to better explore the harmonious relationship between human and nature, exercise training development capabilities of the people, improve people's diathesis, the pursuit of a high level of value purport, truly shows man's existence value. Like this.

4. The Realization Path of Free and Comprehensive Development of Human Beings

From the previous analysis, it can be seen that there are

many superficial requirements, such as the emergence of new needs, the provision of more free time, the existence of good ecology, the development of human beings is changing with the change of environment, and the development of human beings is developing with the development of society. Marx has been emphasizing that the main force of historical development is the development of productive forces. Therefore, in the all-round development of people in the communist society, he also stressed that it must be in the time of great material wealth, people can be distributed according to their needs, which is the material basis for realizing the free and all-round development of people. Marx explicitly pointed out in the articles in the "great aspects of capital is created the surplus value, that is, from simple to use value point of view, the point of view of redundant labor from the simple survival, but once that time, namely on the one hand, the need to develop to this level, so that the surplus labor itself more than western medicine labor time become a common need, become itself from personal needs, general industry, due to the rigid disciplines of the generations of capital, developed into a new generation of common property, finally the general industry, Due to the capital of the endless desire to get rich and its the only way to achieve this labor productivity conditions constantly desire forward, and reach the level of such, that on the one hand, the whole society need to use only a small number of labor time can possess and maintain a common wealth, on the other hand, the social science of labor to its own reproduction process of constant development, the reproduction of the treat their home more and more rich process, thus, people are no longer tasks that can let things stay, once in that time, the historical mission of capital is done" [3].

In Marx's view, capital has two sides, and one side is the key factor in the continuous improvement of productivity, which leads to a great change in the mode of labor, and even brings great material wealth in very little time. On the other hand, it also makes the relationship between people tense, and the relationship between man and nature tense, which makes human beings involved in the conflicts of various civilizations and natural disasters. However, the contradiction of the capital is influenced by social production relationship, so you can't because at some point in the process of pursuing capital generated denied by the cost of capital in the role of people's free all-round development, must distinguish between capital and capital in the social production relations, namely the things behind the role of the human relations, seize the civilization level of capital. "One of the civilised aspects of capital is that the means and conditions under which it leeches out this surplus Labour, the forms of slavery and serfdom before

unification, are more favourable to the development of productive forces, to the development of social relations, and to the creation of elements of a higher form. On the other hand, this stage creates material means and seeds for such relations, which, in a higher social form, enable such surplus Labour to be combined with greater moderation in the time generally occupied by material Labour”^[5].

4.1 Capital Facilitates the Development of Human Needs

From initial “minimal” to “multifaceted needs”^[3] “in the beginning,” Marx said, “nature’s gifts were bountiful, or at best possessive. In fact, in the beginning, the demand is also very little. Demand itself grows only with productivity”^[3]. It can be seen that people’s needs can be changed from few to many and multi-level, which is the development of production. Of course, production in turn stimulates demand, and “production itself creates demand”^[3]. In the stage of different productivity level, the purpose of production is different, in the pre-pre-capitalist period, from the point of view of people, the pursuit is the satisfaction of the use value of goods. In the stage of capitalist production, the purpose of production, the use of money value, is for the purpose of wealth, as the pursuit of profit. Marx said: “the capital as a tireless pursuit of wealth, the general form of desire, and drive the work beyond their natural limits, need for the development of rich individual character to create the material elements, this kind of personality both in production and consumption is comprehensive, and thus the labor no longer show the labor of individual character, and performance for the full development of the activity itself, and under this development situation, in the form of direct natural inevitability disappeared; This is because a historically formed need has taken the place of a natural need”^[6]. With the great increase in productivity, demand becomes more and more diverse, and new consumption desires arise to stimulate production, and vice versa. In the previous stage, it was what was produced and what was consumed, and now it is what is consumed and what is produced, because the need in the second stage is to pursue exchange value. Green productivity must be required after the demand of good ecological environment.

4.2 The Second Aspect, Capital Greatly Promotes the Development of Productive Forces

In the manifesto of the communist party, Marx and Engels said, “the bourgeoisie has created more productive forces in its less than one hundred years of class rule than in all previous eras.” The reason is in relation to the desire of

capital “it is in constant motion to create more surplus value. The limit of the quantity of surplus value, for capital, is only a kind of natural limit that it tries to overcome ceaselessly and surmount ceaselessly is inevitable”^[3]. Although under capitalism, the only goal is to pursue the capitalist excess profits, in the goal of the blind, the excessive plundering to the nature and the extract of workers labor, in the relationship between nature and interpersonal relationships highly tense situation, only increase the surplus labor productivity, both by improving the natural productivity and labor productivity data for implementation. Marx said, “the development of fixed capital shows to what extent general social knowledge has become direct productive forces, and thus how much the conditions of the process of social life are themselves controlled by general intelligence and transformed according to it”^[6]. This ushered in a leap from simple handicraft industry to large machine industry, and with the high development of science and technology, it was inevitable that too much civilization would emerge.

Overall capital create surplus value, to promote the development of science and technology, reduce the necessary labor time, although in the pursuit of productivity development, produced some bad effect, such as pollution of the environment but as Engels said “the disaster in the history of every progress for compensation”, during a certain period of a certain stage of the productivity development is necessarily “primitive accumulation” or the cost of environmental damage, etc. However, the success and failure of human freedom, year-round development and ecological excellence must also be built on the role of capital civilization. “In fact, if we discard the narrow bourgeois form, wealth is not the universality of the individual needs, talents, enjoyment, productivity, etc. which is produced in the general exchange? Is not wealth the full development of man’s dominion over the forces of nature, both the so-called ‘natural’ forces and the natural forces of man himself? Is not wealth the absolute play of man’s creative genius?”^[3]

5. Conclusion

The comprehensive development of human must be the production development, the life is rich, the ecological good condition, satisfies the most basic survival need, also has the extremely high spirit demand, the wealth is not the ultimate goal, the value purview is the pursuit, of course the most crucial is the human and the nature harmonious coexistence. In turn, further free and all-round development of the people also in turn promotes the development of production, living a rich life and a good ecology. Of course, the benign mutual promotion of this relationship

depends on how the country can better develop and use science and technology to improve the productivity of surplus value, and make labor an attractive labor, because the purpose of labor is for people to better share surplus value and achieve personal self-realization. The development of productive forces must be based on ecological civilization, and the realization of ecological civilization also needs the development of productive forces. In a word, wisdom is the key to the development of production, the prosperity of life and the good ecology.

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