

# *Analysis of the Philosophical Implications and Importance of the Thought of Ecological Civilization in the New Era*

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**Abstract:** Ecological civilization constitutes a pivotal concept in contemporary China's developmental paradigm, representing not only a profound introspection of traditional developmental models but also an elevated understanding of the relationship between humanity and nature. Against the backdrop of escalating global environmental challenges, China's ecological civilization thought has emerged, guided by Marxist philosophy and tailored to China's specific realities, proposing a series of innovative and forward-looking developmental strategies. This article delves into the philosophical underpinnings of the thought of ecological civilization in the new era, elucidating its significant implications for green development, the construction of a beautiful China, ecological education, and community building, and suggesting concrete pathways for its practical implementation. The ecological civilization concept not only charts a course for China's modernization efforts but also offers Chinese wisdom and solutions for global environmental protection, embodying profound theoretical and practical significance.

## **1. Introduction**

The articulation of the ideology of ecological civilization in the new era signifies a profound reflection and reorientation of China's relationship with nature amidst rapid economic growth and escalating environmental pressures. This ideology not only inherits the traditional concept of "harmony between man and nature" from Chinese civilization but also incorporates profound insights from Marxist philosophy regarding the human-nature relationship. As global environmental issues become increasingly acute, the ideology of ecological civilization serves as both a response to current challenges and a forward-looking consideration for humanity's future development. The construction of an ecological civilization is not merely a component of national development strategies; it is also the responsibility and mission of every citizen. The dissemination and practice of this concept will have a profound impact on China's sustainable development.

## **2. Philosophical Basis of the Thought of Ecological Civilization in the New Era**

### **2.1. Nature exists before human beings**

Nature predates humanity, a profound realization encapsulated within the new era's ecological civilization ideology. From a philosophical standpoint, nature is not an accessory to humanity but an objective reality independent of human existence, merely one of the outcomes of natural evolution. This perspective underscores the primacy and autonomy of the natural world, urging a posture of humility and reverence towards it. The advancement of human civilization hinges on nature's bounty, yet this dependence is far from a one-sided exploitation; rather, it is a symbiotic and coexistent relationship. This foundational recognition in the new era's ecological civilization thought offers a fresh lens for addressing current environmental crises. Only by acknowledging nature's primacy can the necessity and urgency of ecological civilization construction be truly understood. This implies that when crafting development plans and implementing social policies, the protection and sustainable use of nature must take precedence over mere economic growth and material prosperity. This notion aligns not only with Marxist discourse on the human-nature relationship but also with the ancient Chinese philosophical concept of "the unity of man and nature," emphasizing harmony and unity between humans and nature. In practical application, this philosophy demands a long-term perspective, considering the regenerative capacity of resources, curtailing excessive exploitation and pollution of natural resources, and fostering technological innovation for more environmentally friendly and efficient production methods [1].

### **2.2. The intrinsic unity of man and nature**

The intrinsic unity between humanity and nature occupies a central position within the new era's ecological civilization ideology, a perspective that profoundly illuminates the indissoluble relationship between humanity and nature. Throughout antiquity to the present, the prosperity of human civilization has been indispensably nurtured by nature, with human survival and development inextricably linked to the natural environment. However, for an extended period, humanity has often viewed itself as the overlord of nature, neglecting the symbiotic relationship with it, an erroneous perception that has given rise to myriad environmental issues. The new era's ecological civilization ideology reemphasizes the intrinsic unity between humanity and nature, aiming to rectify this inverted perception and advocate for a more harmonious coexistence. Every element of the natural world, be it mountains, rivers, lakes, oceans, or flora and fauna, is intrinsically connected to human life; they are not only providers of material resources but also integral components of the ecosystem. Human activities, whether productive or daily, should adhere to natural laws rather than contravene and disrupt them. This understanding of intrinsic unity is not only theoretically significant but also practically directive. It reminds every societal member that protecting the natural environment is tantamount to protecting oneself, and promoting the sustainable development of nature ensures humanity's long-term interests. Under the guidance of this ideology, society is gradually recognizing that the relationship between humanity and nature is not one of opposition but rather mutual dependence and mutual enhancement. This profound insight fosters a reverence for nature, prompting more individuals to engage in ecological protection activities, collectively contributing to the construction of a beautiful China and the realization of sustainable development.

### **2.3. The role of practice in the relationship between man and nature**

The role of practice in the relationship between humans and nature serves as a significant

philosophical foundation for the eco-civilization ideology of the new era. This perspective underscores the profound impact of human actions on the natural environment. From ancient times to the present, human practical activities have been the primary force influencing nature, whether through agricultural production, industrial development, or urbanization—each profoundly affecting the ecological environment. Yet, it is within these very acts of practice that humans have gradually come to recognize the importance of harmonious coexistence with nature. Practice is not only the source of cognition but also the sole criterion for validating theories. The eco-civilization ideology of the new era particularly emphasizes the need to foster a symbiotic relationship between humans and nature through scientifically and rationally conducted practices. These practices encompass not only the rational utilization and protection of natural resources but also encompass shifts in lifestyle and the elevation of ecological consciousness [2]. In agricultural production, the advocacy of eco-agriculture, reduction in the use of chemical fertilizers and pesticides, and the maintenance of healthy soils and water resources; in industrial development, the promotion of green technology and circular economy to minimize pollution and waste of resources; in urban planning, the focus on environmental protection to create livable urban spaces. These practices not only concretize the eco-civilization philosophy but also reflect a responsible approach towards humanity's future. The function of practice lies in continually refining and optimizing the relationship between humans and nature, averting blind and short-sighted behaviors, and promoting sustainable development.

### **3. The Significance of the Thought of Ecological Civilization in the New Era**

#### **3.1. Green development and the construction of a beautiful China**

Green development represents a novel paradigm shift, fundamentally reversing the traditional model that prioritizes growth at the expense of the environment. This transformation is most prominently embodied in the rational utilization of resources, where the green development philosophy advocates for the adoption of more environmentally friendly and efficient technologies in both production and consumption, thereby curtailing the excessive exploitation and destruction of natural resources. Such practices not only demonstrate a profound respect for natural resources but also reflect a commitment to future generations. The construction of a Beautiful China is not solely the responsibility of the government; every member of society should be involved. Starting with daily minutiae, such as proper waste sorting and reducing plastic usage, these seemingly insignificant actions coalesce into powerful forces that propel the entire society towards a green transition. The implementation of green development also triggers a series of positive chain reactions. It fosters the growth of the new energy sector, reduces reliance on fossil fuels, and thus curtails environmental pollution and greenhouse gas emissions at their source. This transformation not only benefits environmental protection but also provides new impetus for economic diversification and sustainability. The pursuit of a Beautiful China is not merely an aspiration for natural beauty but also an enhancement of human living conditions. The phrase "Green hills and clear waters are equivalent to golden mountains and silver mountains" encapsulates the intrinsic connection between ecological environment and economic development, underscoring that a pristine ecological environment is itself a valuable asset. Guided by this principle, many regions have begun to emphasize the protection and restoration of ecological environments, thereby not only elevating the quality of life for residents but also attracting more tourists and investors, thereby stimulating local economic growth. Green development and the construction of a Beautiful China, under the banner of the new era's ecological civilization ideology, are not just macro-level national strategies but also deeply ingrained lifestyles. They galvanize environmental awareness, making individuals realize that protecting the environment is not only a government and societal responsibility but also an individual one. Green living has become a fashion, with more and more

people willing to contribute to the environment. This emotional identification and support provide robust momentum and assurance for the construction of ecological civilization in the new era. In this process, the relationship between humans and nature is redefined; it is no longer a simple act of taking and utilizing but a more equal and mutually beneficial coexistence. Through green development and the construction of a Beautiful China, people not only enjoy a more beautiful ecological environment but also achieve a sense of tranquility and fulfillment in their hearts, something that material wealth alone cannot replace.

### **3.2. Ecological civilization education and ecological civilization community construction**

The promotion of ecological civilization education has led to an increasing number of individuals becoming attuned to and contemplating the intricate relationship between humanity and nature. Spanning from children to the elderly, from educational institutions to communities, from urban centers to rural areas, all can receive the subtle, yet profound, influence of environmental awareness at varying degrees. This education does more than merely impart knowledge; it cultivates a deep, emotional reverence and affection for the natural world. It plants seeds of environmental consciousness in the hearts of children, fostering in them from a young age the habits of environmental stewardship, thus laying a solid foundation for future construction of an ecological civilization. Ecological civilization education also underscores the harmonious coexistence between humans and nature, sensitizing people to the fact that each action they take can impact the environment, hence motivating them to more consciously adopt green lifestyles. In the realm of ecological civilization community construction, communities serve as crucibles for the practical realization of ecological civilization principles. The green transformation of individual communities, when aggregated, creates a societal wave of environmental consciousness. Residents, through collective efforts, cultivate an excellent environmental ethos. From the reduction of waste to the circular utilization of resources, from green transportation to energy conservation and emission reduction, each member of the community actively participates. This form of community building not only enhances the living environment but also strengthens community cohesion and residents' sense of belonging. The beautification of communities is not merely about aesthetic enhancements; it represents a transformation in lifestyle. Residents embody green principles in their daily lives, enjoying not only healthier and more comfortable living conditions but also a sense of inner peace and satisfaction. This shift, from the heart to daily life, transforms communities into vibrant and hopeful places. Ecological civilization education and ecological civilization community construction mutually reinforce each other, forming a virtuous cycle. Education elevates environmental awareness, while community construction provides concrete platforms for the practical application of these insights. Residents' active participation not only improves the ecological environment of communities but also sets examples for the broader societal transition towards green living. This bottom-up momentum embeds ecological civilization ideas deeply into the collective consciousness, becoming an innate behavioral standard for everyone. In this process, the relationship between humans and nature is re-conceptualized, transitioning from mere exploitation to a more harmonious and sustainable coexistence. Ecological civilization education and ecological civilization community construction not only elevate societal environmental standards but also foster societal progress. They encapsulate the essence of the new era's ecological civilization thought, which is to protect while developing, and to develop while protecting, thereby achieving harmonious coexistence between humans and nature [3].

### **3.3. Eco-civilization Literacy and Green Lifestyle**

The enhancement of ecological civilization literacy has profoundly instilled in people the

understanding of the fragility of the natural environment and the complexity of ecosystems, thereby fostering a heightened sense of responsibility and mission towards environmental protection. Green lifestyles transform this sense of duty into concrete actions, commencing with the minutiae of daily life, such as water conservation, electricity reduction, waste sorting, and plastic bag minimization. These seemingly inconsequential behaviors collectively converge into a formidable force, propelling an overall societal transition towards greenery. In contemporary society, where health and quality of life are increasingly prioritized, green lifestyles not only align with such needs but also embody a long-term consideration for the future of humanity. An increasing number of individuals opt for cycling or walking in lieu of driving, not only curbing carbon emissions but also enhancing physical well-being. Many have begun to focus on food safety, opting for organic produce and locally sourced agricultural products, which simultaneously support sustainable agriculture and safeguard personal health. The proliferation of green architecture and sustainable homes allows people to revel in the beauty of nature within comfortable environments, thereby fostering a deeper appreciation and protection of the natural world. Within communities, residents spontaneously organize environmental initiatives such as tree planting and river cleaning, activities that not only ameliorate living conditions but also fortify neighborhood interactions and cooperation. The elevation of ecological civilization literacy is also manifest in the educational sector, where ecological education is incorporated into the curriculum, enabling children to imbibe environmental principles from a young age and cultivate a profound affection for and consciousness of nature's preservation. Various environmental organizations and volunteer groups, through lectures, exhibitions, and practical activities, facilitate a broader understanding and engagement in ecological civilization construction. Media and online platforms actively promote the concept of green living, leveraging vivid case studies and engaging interactions to captivate heightened public attention and participation. Green lifestyles are not merely a behavioral paradigm but a value orientation that intertwines contemporary conveniences with respect and affection for nature. The propagation of such lifestyles necessitates not only policy support but also the voluntary actions of every individual.

#### **4. Practical Path of the Thought of Ecological Civilization in the New Era**

##### **4.1. Improvement of Ecological Civilization Institutional Mechanisms**

Refining the institutional mechanisms of ecological civilization constitutes a critical pathway for the practical implementation of the ecological civilization ideology in the new era. This process entails not merely the formulation and enforcement of policies but represents a comprehensive and systematic societal transformation. The refinement of ecological civilization institutional frameworks aims to establish a scientific, effective, and equitable system of governance, ensuring long-term protection and promotion of environmental conservation and sustainable development. For instance, at the legislative level, the nation continuously enacts new environmental regulations, reinforcing the penalties for polluting activities. This not only elevates corporate environmental awareness but also bolsters public confidence in environmental protection. In terms of governmental administration, various levels of government have established specialized environmental protection departments, intensifying monitoring and management of the ecological environment. These departments not only oversee corporate environmental practices but also actively engage in ecological restoration and protection projects, controlling pollution at its source. Furthermore, establishing a transparent and just mechanism for public disclosure of environmental information is crucial, enabling the broader populace to promptly access environmental conditions and participate in environmental oversight. This not only enhances public environmental awareness but also fosters social equity and justice. The refinement of ecological civilization institutional



mechanisms is also manifest in the innovation of market mechanisms, such as the promotion of green finance and carbon trading markets. These mechanisms incentivize businesses and individuals to adopt more environmentally friendly behaviors through economic strategies. The proliferation of green finance provides increased financial support for environmental projects, while the establishment of carbon trading markets offers market-driven incentives for emission reductions. These effective measures have not only spurred innovation and application of environmental technologies but also facilitated the green transformation of the economy. In the realm of technological innovation, the state continually increases investment in environmental technology research and dissemination, from clean energy and pollution control to smart transportation and green construction. Technological advancements have played a significant role in the construction of ecological civilization, enhancing the efficiency of environmental efforts and reducing their cost, thereby allowing more individuals to enjoy the conveniences of a green lifestyle [4].

#### **4.2. Promotion of Green Technology and Circular Economy**

Promoting the integration of green technologies and the development of circular economy serves as a significant path of practice for the ecological civilization ideology in the new era. The innovation and application of green technologies have transformed environmental conservation and economic development from opposing forces into a symbiotic whole. The advancement of clean energy, such as solar and wind energy, not only diminishes reliance on traditional fossil fuels but also offers cleaner and more sustainable energy alternatives. The proliferation of such technologies not only aids in reducing greenhouse gas emissions but also facilitates the optimization and upgrading of the energy structure. The implementation of intelligent transportation systems alleviates traffic congestion and air pollution, enhancing travel efficiency and urban living quality. This signifies not merely a technological advancement but also a testament to modern society's pursuit of a green lifestyle. The development of the circular economy places greater emphasis on the efficient utilization and cyclic regeneration of resources, thereby subverting the traditional linear economic model and maximizing resource utilization. For instance, some enterprises have begun to adopt renewable and biodegradable materials, reducing the usage of disposable products and subsequently lowering resource waste and environmental pollution. The recycling and repurposing of waste, such as the disposal of used batteries and electronic products, not only alleviate environmental burdens but also provide new avenues for resource recovery. The promotion of the circular economy has rendered environmental protection no longer an expensive option but an economically efficient and sustainable solution. The synergy of green technologies and the circular economy offers new perspectives and methodologies for addressing environmental issues. These advances are not only technological innovations but also a transformation of conceptual frameworks, instilling the awareness that economic development and environmental protection can coexist harmoniously. Governments play a pivotal role in this by implementing numerous policy measures to encourage and support the research and application of green technologies, advancing the circular economy [5].

#### **4.3. Popularization and practice of ecological civilization awareness**

The dissemination and practice of ecological civilization awareness constitute a vital component of the new era's ecological civilization ideology. Spreading ecological consciousness is not merely a task for the educational sector; it is a process that demands the collective involvement of society as a whole. Schools integrate environmental education into their curriculum from elementary grades, enabling children to acquire substantial knowledge about ecological conservation. More significantly, they cultivate in them a reverence for nature and a value for resources. This education

not only reshapes children's perceptions but also gradually influences families and society, fostering a virtuous cycle. At the community level, various environmental organizations and volunteer groups actively organize a plethora of publicity campaigns, such as hosting environmental lectures, providing guidance on waste sorting, and orchestrating tree-planting activities. These initiatives not only enhance residents' understanding of ecological civilization but also allow them to experience the significance of environmental protection through direct action. Media and online platforms play a substantial role by disseminating numerous positive environmental cases and successful experiences through news reports, special programs, and social media, thereby invigorating public participation and fostering a sense of responsibility. The spread of ecological consciousness is also reflected in the minutiae of daily life. An increasing number of individuals opt for public transportation, which not only reduces carbon emissions but also alleviates traffic congestion. In supermarkets and markets, biodegradable shopping bags are increasingly replacing plastic bags, mitigating environmental pollution. Within households, energy-efficient devices and green home products are becoming progressively popular. These seemingly small changes, when accumulated, can yield significant impacts. Furthermore, some enterprises and institutions are proactively advancing the construction of an ecological civilization. For instance, numerous companies have implemented green production standards, curbing industrial pollution while simultaneously boosting economic efficiency.

## 5. Conclusion

The ideology of ecological civilization not only serves as a crucial theoretical cornerstone for the development of contemporary China, but also represents an inevitable choice for the advancement of human civilization. Under the guidance of this thought, China has achieved remarkable results in its pursuit of green development and the construction of a beautiful China, significantly enhancing ecological conditions and the quality of life for its citizens, while also contributing Chinese wisdom to the global endeavor of environmental protection. Future efforts in ecological civilization construction will prioritize the refinement of institutional mechanisms, promote the development of green technologies and circular economies, and disseminate consciousness of ecological civilization to foster a nationwide involvement. The practice of ecological civilization ideology reflects not only reverence and protection of nature but also a profound understanding and proactive exploration of the conditions necessary for human survival and development. This process will inevitably promote harmonious coexistence between humans and nature, leaving a better home for future generations.

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