

Analysis on the Ecological Value of Ideological and Political Education

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Abstract: The ecological value of ideological and political education is gradually revealed against the background of increasingly serious ecological environmental problems. On the one hand, we must deeply understand its connotation. On the other hand, we explore the theoretical basis given by Marxist ecological ethics. At the same time, in different dimensions, we must explore and appreciate the social benefits created by the proposition of the ecological value of ideological and political education.

Keywords: Ideological and political education; Ecology; Value

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The ecological environment problem is a serious problem faced by the whole world at present, which is related to the future survival and long-term development of mankind. The 17th National Congress of the Communist Party of China proposed to build a socialist ecological civilization. The 18th National Congress of the Communist Party of China deeply emphasized the overall strategic layout of "Five in One" and built a beautiful China. These fully demonstrate that the party and government attach great importance to ecological civilization, and also reflect the scientific plan for the sustainable development of our society in the future. The main body of ecological civilization construction is human. This also requires exploring, expanding and exerting the "unconventional" educational function of ideological and political education to develop its ecological value, not just limited to the value of

politics, economy, society and other fields. Breaking through the traditional 'anthropocentrism', helping to develop ecological people with ecological ethics, and coordinating the relationship between human, nature, and society is a realistic requirement of ideological and political education.

1 Realistic background of ecological value of ideological and political education

Examining the development history of human civilization, we can find that human civilization has so far experienced three stages of development: primitive civilization, agricultural civilization, and industrial civilization. It is now in a critical transitional stage from industrial civilization to ecological civilization. The essence is that human beings shift from the pursuit and satisfaction of pure material wealth to the pursuit of a higher quality of life, and then to the questioning and reflection on the future development of human beings. Looking back, the vigorous development of large industries has promoted the leap of productivity and the great wealth of social material wealth^[1]. However, it has also gradually driven mankind into the quagmire of ecological crisis, resulting in the deepening of the contradiction between human and nature. In recent years, we have clearly felt the "negative reaction" from nature, including the reduction of biodiversity, the occurrence of extreme weather, the intensification of land desertification, the normalization of haze weather, and the significant increase of black and odorous water bodies. Since mankind appeared on the earth, mankind's history has been a history of human struggle to transform nature and use nature. With the continuous expansion of the global population and the great

strides in science and technology, the development of nature has also changed from slow to high speed. In the process of modernization, people's rational and subjective roles have become increasingly prominent. In order to conquer nature, transform the environment, and make it meet the needs of the entire society, the concept and position of 'anthropocentrism' has been recognized by most people. It is undeniable that the development of society is inseparable from the great premise of nature. Humans have been using nature to transform society, but if we cannot examine the logical connection between nature and society with multi-dimensional thought, then the result will be a deep conflict between people and nature.

The ecological environment is the basic element for human survival. Nature also provides humans with abundant material resources necessary for production and life. When the ecological environment exceeds its carrying capacity, it will not be able to repair itself. The ability to support sustainable economic development is severely weakened, which ultimately leads to frequent political and social problems. In fact, this is the ecological chain effect. The so-called ecological crisis is also catalyzed as a survival crisis in this multi-dimensional ecological chain. Facing the actual ecological situation, it is necessary to break the limitation of the theory and concept of 'unary subject, dual opposition'. Realizing the benign interaction between people, nature and society, cultivating ecological ethics and developing ecological literacy, orderly ecological practice is particularly important^[2]. Realizing the benign interaction between people, nature and society, cultivating ecological ethics and developing ecological literacy, orderly ecological practice is particularly important.

Ecological value is a developmental value of ideological and political education, but also a new form of value, and symbiosis with the emergence of ecological crisis. It adjusts the practical relationship between people and ecology by changing people's thought. Based on the above ecological status analysis, it is increasingly proved that it is possible and necessary to establish a positive relationship of ecological significance through ideological and political education.

2 The connotation of ecological value of ideological and political education

For a long time, social value such as political value, economic value and cultural value, and the comment

on ecological value seems to have become a visual blind spot. With the advent of a low-carbon society and the aggravation of the ecological crisis in recent years, ecological education has received widespread attention from society and has gradually been incorporated into the content system of ideological and political education. In fact, the proposal of ecological value also marks the return of human nature and the improvement of the state of existence as the subject.

The so-called ecological value of ideological and political education refers to the ecological relationship of ideological and political education activities based on ecological value, by changing people's thoughts and behaviors, and adjusting the relationship between people and ecology. First of all, we must make sure that the subject of the ecological value of ideological and political education is man, not ecology. Leaving people and focusing only on ecology, then the ecological value is completely contrary to the social value of ideological and political education. In a sense, the emphasis on the implementation of ecological values and ecological ethics is to serve the society and the main group of people. On another level, the subject of the realization of the ecological value of ideological and political education is also human. On another level, the subject of the realization of the ecological value of ideological and political education is also human^[3]. Only by internalizing ecological cognition, ecological ethics, and ecological ethics into the stable psychological structure of the education object, and externalizing it into the conscious behavior of the education object, can we truly realize the ecological value. Furthermore, the ecological value of ideological and political education is also a measure and correction standard. Here, the ecological value of ideological and political education is expressed as the 'value to ecology' of ideological and political education. This value directly affects the ecology, which is conducive to maintaining the ecological balance and correcting the ecological balance as much as possible. This value can have three manifestations for ecology: positive value, negative value and zero value for ecology. When the ideological and political education can maintain the ecological balance or correct the ecological balance, it is positive value; when the ideological and political education does nothing to the ecology, it is zero value. The early development of capitalism advocated conquest. Although it has achieved historical glory in the economy and society, the ecological value at this time

is negative. Finally, the ecological value of ideological and political education is a practical creative activity. It needs to rely on ideological and political education to make a restrictive change to the ideological behavior of the education objects. Subject to the quality status of education objects and the general laws of psychological education, educated persons internalize the content of ecological education into individual quality components and externalize into conscious ecological behavior.

Only by fully understanding the ecological value in the connotation of ideological and political education can we play a unique role in ideological and political education in the construction of ecological civilization.

3 A solid theoretical basis for the ecological value of ideological and political education

Since the 1840s, Marx has explained the destruction of capitalist industrialization to nature with its extremely strong theoretical sensitivity, and at the same time proposed ‘reconciliation between mankind and nature and the reconciliation of mankind itself^[4]. He took this proposition as the starting point of logical analysis, and deeply studied the interdependence between man, nature, and society, and discussed his unique ecological ethics. In fact, in the Marxist theoretical system, on the one hand, he was concerned about the liberation of all mankind and seeking benefits for all mankind. On the other hand, under the guidance of Marxist practice, it contained multiple dual relations-people and nature, people and society, nature and society. He did not regard nature as a tool of interest for the benefit of all mankind, but solemnly warned people to protect and respect nature while using it.

3.1 Labor practice is the basic form of getting along with nature

Marx has emphasized many times: creating an object world through practice and transforming the inorganic world has proved that human beings are conscious creatures. It is through the transformation of the target world that talents prove that they are living creatures. This production is a kind of life that people can move through, and through this production nature can express his work and his reality. In Marx's view, organic matter and inorganic matter in nature have a unified and complex relationship. Similarly, this meaning also applies to the relationship between man and nature. In Marx's classic works, it is also pointed out that

the relationship between material transformation and humanity is achieved through labor. That is to say, there is a purposeful transformation process, not just the natural material connection within nature and within itself. It contains the interaction between society and nature. The so-called labor means that the subject changes the natural form while following the objective laws. In the concept setting, it is not difficult to find that labor practice, as a medium between man and nature, has put forward restrictive conditions for their relationship. It implies that the labor practice in the Marxist ecological ethics is the ecological practice.

3.2 Criticizing the capitalist system is the entry point of Marxist ecological ethics

Capitalist production makes it more and more dominant for the urban population that gathers in major centers. In this way, it not only gathers the historical power of society, but also destroys the material transformation between people and land. Marx believes that the normal operation of material metabolism between man and nature is destroyed because it is an inevitable result of the operation of the capitalist system. In front of private ownership, people emphasize more direct one-sided enjoyment and pursue possession of material. Delicate egoists were born for this reason^[5]. However, the ‘ownership’ caused by private ownership destroys the integrity of the ecological chain. Humans are also part of nature. In Marx's view, only when the object becomes the object of the person or the person of the objectivity, the talented person will not lose himself in his object. Only by removing the extreme individualistic nature of ‘needs’ and ‘enjoyment’ under the capitalist system can we truly liberate people and allow humans to acquire all characteristics through their own feelings and thinking aids, and affirm themselves in the target world. The socialist public ownership system admired by Marx provided the foundation of the social system for restoring the integrity of nature and mankind, and completed the unification of man, nature and society. In fact, it is to transform social elements to maintain ecological balance. One of the objects pointed to by ecological value is society. The realization of ecological value is the balance and integrity of man, nature and society. The active role of society is also particularly important in the ecological chain.

3.3 Dialectical materialism requires humanity to treat nature well

History itself is natural history. Nature becomes a

real part of the process. Marx told us that human existence and development cannot be separated from nature. Nature provides the foundation for the birth of mankind. Humans are inseparable from nature. At the same time, the unity of the world in matter means that nature is a prerequisite for human beings to produce and continue to exist. Therefore, if you want to give full play to your subjective initiative, you must first follow the objective laws. Every time human beings destroy the natural world, they will be subjected to uninformed responses from the natural world. From the perspective of materialism, when humans face nature, the first principle is to respect, understand and treat nature.

4 Explore the significance of the ecological value of ideological and political education

The ecological value of ideological and political education aims to help people establish the concept of low-carbon life, and then establish the way of low-carbon life. Compared with the penetration of traditional ideology, it points to the common survival benefits of popularization and globalization, avoiding the boring and simple political indoctrination. 'Low Carbon' is a global consensus and a real awakening consciousness in the face of a deteriorating ecological environment. Incorporating ecological environment education into the system of ideological and political education and integrating ecological value into the basic category of its educational value helps the education object to correctly understand the relationship between man and nature. It corrects its position in the natural world, and also improves people's cognition and knowledge level of the ecological environment of nature, so that ideological consciousness is solidified as its most powerful internal driving force, and the education object transforms cognition into practice^[6]. At the same time, it also urged the construction of

ecological responsibility and ecological morality, and improved the traditional social moral system. Morality turns to all organic and inorganic substances that coexist with human beings, and expands from a narrow sense of social ethics to a broad sense of morality. This broad moral connotation is rich. Natural morality is also an important part of it. In fact, this is also the elimination and renewal of ideas and a new adaptation to social civilization. The low-carbon concept represents the current universal value orientation and pursuit, which is precisely the function and significance of the ecological value of ideological and political education.

Ecological moral practice is based on ecological principles as the technical and theoretical basis, and ecological morals as the ideological support. It actively guides people to consume moderately and save energy and reduce emissions in daily life. From ecological morality to its practice, it is the development of ideological and political education. It provides the possibility to establish the concept of low-carbon life, and provides favorable conditions for the realization of a low-carbon lifestyle. The material practice of ecological responsibility is favorably guaranteed.

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