

Coping with Environmental Crisis: Ecological Responsibility and Contemporary Practice in Marx's Happiness View

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ABSTRACT

With the acceleration of the process of globalization and the rapid development of industrialization, human society is facing serious environmental crises, such as climate change, biodiversity loss, land desertification and other problems become increasingly prominent. In this context, the Marxist concept of happiness highlights its importance in dealing with the environmental crisis. Starting from the basic idea of Marx's happiness view, the harmonious development of man and nature is an important condition for realizing human happiness. How Marx regards the relationship between man and nature as the fundamental basis for realizing human happiness and emphasizes the importance of environmental protection and ecological balance. The contemporary practice of Marxist happiness concept in promoting green development, strengthening environmental laws and policies, raising public environmental awareness and strengthening international cooperation.

KEYWORDS

Environmental Crisis; Marx's View of Happiness; Ecological Responsibility.

1. INTRODUCTION

Under the background of globalization and scientific and technological progress, "environmental crisis" has become an urgent issue challenging human survival and development. In his book *The Future of the Earth*, Nobel laureate Paul Klutezan argues that for the first time, humanity is facing a global environmental crisis caused by its own activities, which has an unprecedented impact on the ecological balance. At the same time, the decision to discharge radioactive water after the Fukushima nuclear accident in Japan has once again highlighted humanity's neglect of the potential harm to the natural environment in the pursuit of scientific and technological progress and economic growth. Since the beginning of the 20th century, environmental pioneer John Muir has warned in several articles about the blind exploitation and plunder of nature and advocated the concept of harmonious coexistence with nature. In the face of the increasing global environmental crisis, how to find a balance between scientific and technological development and nature protection, and establish a sustainable ecological ethical relationship, has become a key issue that needs to be solved.

2. MARX'S CONCEPT OF HAPPINESS AND ECOLOGICAL RESPONSIBILITY

Under the guidance of Marx's concept of happiness, facing the reality of the increasingly severe global environmental crisis, it has become a major issue of our times to explore the harmonious coexistence between scientific and technological progress and natural environmental protection, and seek to establish a lasting ecological ethical framework. Marx emphasized that the free and comprehensive development of human beings cannot be separated from a healthy natural environment, thus giving

us a new ecological responsibility - while promoting the development of science and technology, we must protect our common earth home and ensure that the improvement of social productivity does not come at the cost of ecological balance. How to achieve a win-win situation between technological innovation and environmental protection under this framework and build a sustainable future has become a key issue that Marxists must face and strive to solve in contemporary practice.

2.1. The Foundation of Ecological Responsibility in Marx's Thought

Marx deeply criticized the relations of production under capitalist society and its alienation of human essential power, and believed that under this system, the harmonious relationship between man and nature was destroyed, and the free and comprehensive development of man was hindered. In his perspective, nature is not only the basis of human existence, but also the field of human self-realization. Unlike Bacon, who regarded nature as an object to be conquered, or Kant, who positioned man as a legislator above nature, Marx advocated that there should be a mutual respect and mutual promotion relationship between man and nature.

With the advent of the era of big data, the relationship between human society and nature is facing new challenges and opportunities. Digitalization and technological rationality have become the prominent features of modern society, and people's lifestyle, production mode and even way of thinking are undergoing profound changes. The progress of technology has given human beings an unprecedented ability to control nature, but at the same time, this control is often accompanied by over-exploitation and exploitation of nature, resulting in the destruction of the ecological environment and the loss of biodiversity. The alienation of man pointed out by Marx in 1844 *Economic and Philosophical Manuscripts* shows the separation between man and nature in this context, and the natural instinct and dependence on nature are replaced by technical rationality.

In Marx's view of happiness, the comprehensive development of human beings and the realization of happiness cannot be separated from the care and protection of nature. The concept of ecological responsibility finds its philosophical foundation in Marx's thought. He argued that true human liberation includes liberation from the alienation of nature, recognizing that the harmonious coexistence of man and nature is not only the need for ecological balance, but also a necessary condition for human society to achieve justice, freedom and happiness.

2.2. Ecological Crisis and Human Alienation

In Marx's profound thinking, the environmental crisis appears as a contemporary manifestation of capitalist alienation, in which human alienation is not only reflected in the separation of labor, self and society, but also extends to the profound rupture between man and nature. In the era of big data, this fracture is intensified by technical logic, forming a new type of ecological alienation phenomenon. Marx criticized capitalism's exploitation and conquest of nature, believing that this is not only the alienation of nature, but also the reflection of human self-alienation. Under the capitalist system, nature is transformed into resources and commodities, and the relationship between man and nature is replaced by monetary relations, which leads to the irrational exploitation and destruction of nature by man.

In this context, ecological crisis as a modern form of human alienation has become increasingly prominent. The deterioration of the environment is not only the damage of the ecosystem, but also the breakdown of the harmonious coexistence between human society and nature. The problems such as environmental pollution and climate change caused by capitalist production logic are actually the plunder of nature by capital, which not only dispels the subjectivity of nature, but also deepens the alienation of human beings. As Marx pointed out, the full development and realization of human freedom cannot be achieved without a healthy natural environment. Therefore, the intensification of the current environmental crisis essentially reflects the alienating influence of the capitalist mode of production on the relationship between man and nature.

Moreover, the unequal impact of the environmental crisis on a global scale exposes the reality of ecological imperialism. Developed countries try to outsource their own ecological responsibility through ecological exploitation and environmental pollution transfer to developing countries, forming a new kind of international ecological injustice. This ecological imperialism not only exacerbates the deterioration of the global environment, but also deepens international inequalities and conflicts.

3. SECOND, MARX'S VIEW OF HAPPINESS AND CONTEMPORARY PRACTICE

3.1. Reshape Production and Consumption Patterns

According to Marx's view of happiness, the comprehensive development of human beings and the realization of freedom not only need the liberation of economy and society, but also depend on the harmonious coexistence with nature. In history, the discussion of the "body" in philosophy often emphasizes its opposition to the "mind", or as a vassal of reason, but Marx's pursuit of the all-round development of human beings emphasizes the direct connection between the body and nature. In the contemporary era dominated by big data and technological rationality, the relationship between man and nature has experienced unprecedented alienation. Although the progress of technology has greatly expanded the boundaries of human operation, it has also made human body and life experience digitized and symbolized, and weakened the direct connection between human and nature, thus intensifying human alienation.

In this context, one of the strategies to deal with the environmental crisis is to reshape production and consumption patterns back to Marx's principles of harmony between man and nature. In terms of production, we should advocate green production, reduce the over-exploitation and destruction of natural resources, develop a circular economy, reduce waste generation, and achieve low-carbon and environmentally friendly production processes through technological innovation. In terms of consumption, we advocate the concept of sustainable consumption, raise public awareness of environmental protection, encourage the choice of environmentally friendly products and services, and reduce resource waste and environmental pollution.

In Marx's view, man realizes the connection with nature through labor and embodies his essential power. However, in the digital labor relations, this connection is distorted, human labor becomes alienated labor under the domination of numbers, and the interaction between human and nature becomes a one-way exploitation of nature. Therefore, the fundamental purpose of reshaping the mode of production and consumption is to restore the direct connection between man and nature, reduce the alienating effect of technology on man, and promote the all-round development of man and the realization of freedom.

Marx's concept of happiness on the concept of ecological responsibility, to deal with the environmental crisis, not only the technical and policy level adjustment, but also a way of life and mode of thinking change. We need to step out of the virtual world of "big data", re-examine the relationship between man and nature, and directly connect human life with the vitality of nature through the practice of the concept of "life", so as to find the path to solve the environmental crisis and realize the harmonious coexistence between man and nature.

3.2. Strengthen Environmental Laws and Policies

In Marx's view of happiness, man's all-round development and free realization are regarded as the highest goal of social development. This concept profoundly points to the need for harmonious coexistence between man and nature, and emphasizes that the rights and values of nature must be respected in the pursuit of human happiness. Marx criticized the exploitation of nature under capitalist production relations, and believed that such blind conquest of nature would not only lead to

environmental crisis, but also reflect human self-alienation. Therefore, from the perspective of Marx's happiness, strengthening environmental laws and policies has become an important way to realize the harmonious coexistence between man and nature, and further promote the all-round development and happiness of mankind.

Firstly, Marx's view of happiness requires that social production activities must be based on the respect and protection of nature. This means that environmental laws and policies should be strengthened not only to address the current environmental crisis, but also to ensure that long-term human development does not come at the expense of nature. Through the formulation and implementation of strict environmental protection laws, limiting and guiding production activities and consumption behaviors, it can effectively reduce the over-exploitation of natural resources and environmental pollution, so as to protect the integrity of nature and ecological balance.

Secondly, Marx's view of happiness emphasizes that the liberation of human beings must be the liberation of all mankind, including the liberation from the alienation of nature. In this sense, strengthening environmental laws and policies should aim to eliminate inequities caused by environmental damage, such as ensuring equitable access to clean water and air, and protecting people in the most polluted areas, especially vulnerable groups and future generations. Such laws and policies not only embody environmental justice, but also the social conditions for the full development and freedom of the human being advocated by Marx.

Strengthening environmental laws and policies is an important way to deal with environmental crisis from Marx's happiness view. This is not only to protect the natural environment, but also to promote the all-round development of human beings and the realization of freedom, and to realize the harmonious coexistence of man and nature.

3.3. Promote Technological Innovation and Application

The comprehensive development and the realization of freedom advocated by Marx require the society to have advanced productive forces and the level of science and technology. In modern society, environmental problems are becoming increasingly prominent and need to be solved by advanced technology. Through technological innovation, more environmentally friendly and efficient production methods and energy utilization methods can be developed to reduce environmental damage. For example, the development of clean energy technologies, the promotion of circular economy and the application of energy saving and emission reduction technologies are all important measures to promote environmental protection.

Marx's concept of happiness emphasizes the harmonious coexistence of man and nature, and technological innovation and application can help realize this goal. Through scientific and technological means, natural resources can be better understood and utilized to meet human needs more sustainably, so as to realize the coordinated development of man and nature. For example, the use of advanced ecological restoration technology to improve the polluted environment, restore ecological balance, protect biodiversity, etc., are all important measures to promote the harmonious coexistence of man and nature.

Marx's view of happiness also emphasizes human social practice and collective effort. In the face of environmental crisis, it is necessary to stimulate people's environmental awareness through technological innovation and application, and guide them to actively participate in environmental protection actions. Through scientific and technological means, public awareness and understanding of environmental issues can be enhanced, and all sectors of society can work together to address environmental challenges.

3.4. Enhance Public Environmental Awareness

Society should pursue fairness and justice, which also includes the fair distribution and protection of environmental resources. Enhancing public environmental awareness can promote people to realize the impact of environmental problems on the vulnerable groups in society, and then pay attention to and maintain environmental justice. For example, environmental education and public participation are emphasized to make the public aware of environmental inequalities and promote policy makers to adopt more equitable and reasonable environmental protection measures.

Marx advocated the realization of a socialist society, including the scientific and rational use and protection of environmental resources. By raising public environmental awareness, people's awareness of sustainable development can be enhanced, and individuals and society can pay more attention to environmental protection. This includes encouraging the public to take actions such as conserving resources, reducing waste and supporting environmental policies to achieve sustainable development of society.

The all-round development of human beings and the realization of freedom need a good natural environment as the foundation. Raising public environmental awareness can help people realize the importance of environmental issues to individual development and social progress, so as to motivate people to actively participate in environmental protection actions. For example, through environmental education and publicity activities, the public can realize the urgency and seriousness of environmental problems, and then take the initiative to take environmental measures to protect and improve environmental quality.

3.5. Strengthen International Cooperation

Marx argued that human society should pursue common interests and common development, and environmental issues are global challenges that require the joint efforts of the international community to solve. Strengthening international cooperation can help countries share the fruits and responsibilities of environmental protection and jointly address global environmental issues such as climate change and biodiversity loss.

Enterprises in the capitalist economic system tend to only pursue profit maximization and neglect environmental protection. Strengthening international cooperation can promote the establishment of a regulatory mechanism for multinational enterprises, urge them to comply with environmental regulations and international environmental standards, and reduce environmental pollution and waste of resources.

To achieve equitable distribution and sharing of resources, and strengthening international cooperation can promote resource sharing and technology exchange among countries, and promote the dissemination and application of environmentally friendly technologies. Through international cooperation, developed countries can provide environmental protection technical support and assistance to developing countries to help them improve their environmental management and protection capabilities.

To achieve human happiness requires the establishment of a fair and democratic social system and governance mechanism. Strengthening international cooperation can promote the improvement and advancement of the global governance mechanism, establish a more effective environmental protection mechanism and legal system, and promote the development of global environmental governance affairs in a more just and democratic direction.

The Marxist concept of happiness emphasizes the harmonious development of man and nature, advocates the protection of the environment and the reduction of pollution, and realizes the symbiosis and common prosperity of man and nature. We emphasize social equity and environmental justice, advocate the establishment of a fair social system and environmental legal system, and ensure that

everyone can enjoy a healthy living environment. It emphasizes the application and development of science and technology, advocates the development and application of green technology, improves the efficiency of resource utilization and reduces environmental pollution. It advocates international cooperation and global governance, emphasizing cooperation and joint efforts among countries to jointly deal with global environmental problems. The Marxist view of happiness provides us with a comprehensive and systematic ideological guidance, and provides an important theoretical support and practical path for coping with the contemporary environmental crisis.

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