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From the perspective of ecological aesthetics, Marx's critical thought and enlightenment of alienation ecological aesthetics

-- A textual analysis based on the 1844 Economics and Philosophy Manuscripts

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Abstract: The aesthetic criticism of alienation ecology is Marx's aim in 1844 Economic and Philosophical Manuscripts. In the Manuscript, Marx took alienated labor as the main line to highlight the beauty of the organic interaction between realistic human's sensibility and inorganic body, revealing that the distortion of the aesthetic relationship between human and nature lies in the accumulation of private property, and further pointing out that only through the return of free and conscious labor and the complete abandonment of private property can the natural body be liberated from the cage of irrational alienation. "Poetically inhabiting" in the communist aesthetic kingdom. Marx's critical thought of ecological aesthetics still inspires us how to become a better aesthetic "class subject": In the direction change of the body, we should change from "body slavery" to "body freedom"; In the transformation of world thought, we should change from "anthropocentrism" to "non-anthropocentrism". In the sublimation of ethical intuition, we should change from "hugging nature tightly" to "alienating nature appropriately". In the construction of survival paradigm, from the ecological "I think" to "the real existence".

Keywords: Alienated labor; Ecological aesthetics; Aesthetic; 1844 Manuscripts of Economics and Philosophy.

1. Introduction

"Ecological aesthetics is produced in the post-modern context, which is closely related to the deterioration of the environment caused by modernization, the deterioration of human living conditions such as nuclear threat and the development of modern deep ecology."[1] In 1962, in Silent Spring, American biologist Rachel Carson pointed out the suffering caused by DDT insecticides to living things, denouncing the arrogant idea of human beings trying to "control nature", and calling for environmental issues to be paid attention to and effective actions taken, thus the development of ecological aesthetics. In Marx's "economic and philosophical manuscripts of 1844" although has not mentioned the concept of "ecological beauty" literally, but all implied the thought of ecological aesthetics, Marx in "manuscript" focus on criticism of the alienation of the aesthetic relation between man and nature, using historical materialism and dialectical materialism thoughts to people, nature, society, dialectical unification in ecological aesthetic relationship, The liberation of nature is attributed to the overall liberation of society. Under the background of the increasingly severe ecological crisis of modernity, rethinking the aesthetic relationship of "man-nature-society" in Manuscript has an important enlightening effect on restoring the quasi-essence of man and nature and realizing the quasi-life of man.

2. Aesthetic interaction: the beauty of organic interaction between human sensibility and inorganic body

In the Manuscript, Marx highlighted how the aesthetic relationship between human sensibility and the inorganic body was distorted by taking alienated labor as the main line, and then explained the alienated aesthetic relationship between human beings, human beings and society, and human beings and nature. The unity of Marx's ecological aesthetics thought in labor is manifested in the perception of the basic aesthetic relationship. Marx used historical materialism to explore the way of redemption of human-nature deformed aesthetics, which has become the basis for us to understand the Marxist alienated ecological aesthetic criticism.

Realize the beauty of organic interaction between human sensibility and inorganic body in labor

In 1844 Manuscript of Economics and Philosophy, Marx criticized ecological aesthetics by taking alienated labor as the main line. Marx analyzed that the formation of human feeling and the difference between human sensibility and animal sensibility are inseparable from the organic interaction between human sensibility and inorganic body -- nature. Marx pointed out: "The human feeling, the human nature of the feeling, is due to the existence of its object, due to the humanized nature, just come out. The formation of five senses is the product of the whole history of the world up to now."[2] Marx thought the formation of a person's perceptual without its object, the objective existence of the "humanized nature", explain people's visual aesthetic mainly comes from the nature as the inorganic body, Marx in "manuscript" and emphasized the realistic labor for mediation, highlight the "organic interaction" man and nature, so Marx emphasized the object to the person's feeling, That is to say, nature is not the nature without human participation, but the object formed by human's long-term practice and transformation, and the nature with distinct traces of "labor beauty". Therefore, Marx wrote in the Manuscript, "Without the natural world, without the perceptual outer world, the worker can create nothing." [3] Thus, the "sensitive to the outside world" is a human social nature, and the unnatural is human nature on the basis of all aesthetic activities, all the elements of nature also formed a

part of people's aesthetic activities, human aesthetic objects of the senses, people through the reality of thinking to create its product processing to meet the needs of human culture, But animals can't do that, because the animal is lack of sociality, don't understand the practice of natural existence, the animal's aesthetic is mechanical in nature and intuitive reflect, for animals are just the body and the nature of the objective unity, only one can realize people's perceptual and inorganic body through labor practice of the beauty of the organic interaction.

Alienated labor distorts the beauty of interaction between human sensibility and inorganic body

Alienated labor distorts the beauty of the interaction between human sensibility and inorganic body, so that the proletariat is materialized, the relationship between human and nature is ruthlessly torn and alienated, and nature is becoming more and more a force of subjectivity. Marx clearly pointed out the importance of nature to human beings, not only to provide human survival necessary materials and aesthetic objects, but also to make human beings constantly forward development, but in the alienated labor conditions, human and nature are alienated from each other. In the face of alienated labor, human beings are reduced to the same existence as animals, that is, "human things become animal things". For workers, the use of natural resources for production into maintaining human flesh is a means of survival, but for capitalist's natural alienation for the interests of the grab more tools, people no longer pay attention to in front of the natural feeling of beauty, but just take nature as subject of exploitation, people also in this period of exploitative relationship destroyed the aesthetic state of itself. In order to maintain their own existence, human beings must obtain the means of survival and production from nature through practical activities, but the profit-seeking of capital itself will inevitably lead to the social mass production following the principle of "profit first", even at the cost of destroying the natural environment to achieve the maximization of short-term interests.

The essential logic of alienated labor is rooted in the basic contradiction of capitalism, which determines the inevitability of malignant economic consequences and social consequences. What is the alienation of nature to the worker, and what is it to the capitalist? Capitalists completely abandoned the harmonious beauty, in order to achieve the maximization of interests, to the accumulation of capital, with the exploitation of workers will increase, the largest scale of nature, but the basic contradiction of capitalism is unable to overcome the shortcomings, to ease the basic contradictory conflict, the capitalists to eliminate a lot of productivity, and on the one hand, unrestrained for natural resources, however, In the field of alienated labor, capitalists unrestrained possession and utilization of nature will not only lead to economic crisis at the social level, but also cause irreversible ecological crisis at the natural level. Therefore, "natural alienation and human alienation are two sides of the same body, which are the natural consequences and social consequences caused by alienated labor. Natural alienation and human alienation in the period of capitalism lead to the double destruction of nature and human and social relations between people (such as class relations, gender relations, race relations, state relations, etc.) by capitalism."[4]

The root of the distorted aesthetic relationship between man and nature lies in private property

The dissimilation of such aesthetic relation is rooted in the accumulation of private property without compensation. Labor is the "externalization of life" of human life activities, which is the true beauty of "life-labor" in essence. However, in the context of private ownership, the realization of human life essence and the relationship between human and nature are narrowly understood as direct and one-sided enjoyment, which is only understood as "possession" and "possession". At this time, the aesthetic relationship between man and nature is no longer the beauty of organic interaction in "living labor", but a distorted beauty of alienation. Human's deformed aesthetic experience can only be accomplished through greedy "occupation", so a person falls into the alienation state that "all physical and spiritual feelings are replaced by the simple alienation of all these feelings, namely the feeling of ownership". [5]

In the Manuscript, Marx analyzed the alienation of human demand and natural science under the condition of private property. From the perspective of alienation of human needs, capitalists hoard private property continuously, expand production continuously and try to stimulate human's morbid "beauty of desire". At this time, money became man's only need, and nature became an instrument of profit. From the perspective of alienation of natural science, natural science blends into people's life in the form of practice and changes people's life, but in the context of private property at the same time makes "dehumanization full development". Marx on the one hand must play an positive role in natural science, but also pointed out that in capitalist society, people see only in the creation of material civilization of science and technology aspects of the role, but ignored the beauty of the nature of human beings external condensation, only to understand from the perspective of pragmatism, put it as a means of profit, Thus, the aesthetic relationship between man and nature, man and man, man and society is intensified.

3. Aesthetic outlet: The realization of free and conscious labor and the sublation of private property is an important way to achieve the ecological beauty of communism

Marx believed that only in the free and conscious labor, human beings can freely give play to their own personality and ability, so that individual aesthetic feeling can get the maximum play, and realize the organic interaction between aesthetic subject and natural object; Only when private property is thoroughly sublated can human beings and nature be liberated from capitalist private ownership, and the proletariat, as the subject of aesthetics, can have a long and harmonious interaction with nature, as the object of aesthetics.

Free and conscious labor is the prerequisite for achieving ecological beauty

The essence of life that distinguishes man from animal is that man has free and conscious labor. In Manuscript, Marx believed that only free and conscious labor can create ecological beauty. "Animals use only external nature, and simply use their existence to cause change in nature; Man dominates nature by the changes he makes to make it serve his own purposes. This is the final essential difference between man and the other animals, and it is work that makes this difference." [5] Here "labor" refers to the free and conscious labor of human beings, and the most essential feature that distinguishes human beings from animals lies in this. The free and conscious labor of man is motivated by his will, while the activity of animals is motivated by their

instinct, which is unified with the activity of life. The conscious labor of man is distinguished from the life instinct because he has self-consciousness. Therefore, Marx also pointed out: "conscious life activities distinguish the human and animal life activities directly."[6] "Conscious life activities" include human feeling, will, love, etc., and these abstract senses are produced by the existence of humanized nature.

On this basis, people carry out free and conscious activities according to their own consciousness. In the process of activities, people transform the world through their own laws, and the beauty of humanized nature comes into being. Through free and conscious labor, human beings realize the inner unity and harmony between themselves and nature. Human beings correctly transform the world according to the laws of nature, and realize the outer harmony between themselves and nature. On the basis of the inner harmony and the outer harmony, ecological beauty comes into being. Therefore, free and conscious labor is the prerequisite for achieving ecological beauty.

The thorough sublation of private property is a necessary condition for the realization of ecological beauty

Only when private property is completely sublated can ecology be liberated from the oppression of capitalism. Under the condition of private property, man is separated from the object of his labor, and his labor becomes only a means to maintain his own existence. Therefore, Marx points out that: "Both nature and human spirit ability of class become alien nature of people is" [7] human and nature, the harmonious relationship between human itself is destroyed, and "the people with their own labor products, their life activities, their nature is a direct result of the alienation man fan "[8] alienation of natural ecology as a part of the whole society, Alienation from the individuals that constitute the whole society means alienation from the society. The accumulation of private property pursued by capitalists makes people be covered by material desire and carry out endless plunder of nature, leading to alienation of nature and the whole nature shrouded in a repressive atmosphere. In order to eliminate this alienation relationship, first, we should break the disharmonious relationship between man and nature, and break the destruction of the one-sided capital logic to the ecological environment. Second, we should break the shackles of people themselves, liberate the essence of people, and realize the all-round development of people. Third, we should liberate the confinement between man and society and realize the harmony and unity between man and society. Therefore, only by actively sublating private property and abandoning the alienation relationship embodied in private property can we give full play to people's aesthetic potential, improve people's aesthetic ability, fully liberate humanized nature itself and realize the true return of man and nature. Only by solving the contradiction between man and man, man and nature, can man and nature live in harmony, liberate mankind and nature.

Ecological beauty can only be sustained in the communist aesthetic kingdom

Communism is the advanced stage of human society, which is based on the great wealth of material materials and the great improvement of people's comprehensive ability. The realization of ecological beauty is the ticket to enter the aesthetic kingdom of communism. Marx pointed out: "Society is the completed essential unity of man and nature, the real resurrection of nature, the realized naturalism of man and the humanitarianism of nature." [9] Man and nature are closely linked together, and become indispensable to the two necessary conditions of labor. That is to say, the mere existence of nature, without the existence of human beings, will not produce beauty. Beauty is the matrix of nature and exists objectively in nature, but without people as the aesthetic subject, free to conduct aesthetic activities on products, with the law of beauty to create beauty, beauty does not exist. On this basis, ecological beauty originates from nature, but depends on man at the same time. The harmonious unity between man and nature is the basis of ecological beauty, and also the necessary condition for realizing communism.

When the alienation of labor is completely abandoned, nature will be liberated, that is, the moment when the communist aesthetic kingdom comes, and the beauty of nature will "poetically inhabit" in the communist kingdom. In real life, human nature is alienated, which is actually a tear to beauty. Marx sketched out the ideal of communist society for all mankind. "Communism is the positive sublation of private property, that is, human self-alienation. Therefore, it is the real possession of human nature through human beings and for human beings. It is, therefore, the return of man to himself and to society, that is, the humanized man, which is complete, conscious and generated within the total wealth of previous development. "[10] The ultimate task of Marxist philosophy, like other philosophies, is to achieve the liberation of all mankind. The process of Marx's sublation and abandonment of alienated labor started from the liberation of workers in labor, and then extended to the comprehensive liberation of all mankind, and finally entered communism. People transform nature according to the standard of harmonious beauty, which is the process of humanizing nature and beautifying nature. Free kingdom, follow the law of beauty, also need to run beauty, natural beauty became an inexorable law governing communist aesthetic kingdom, through sublation of labor, the proletariat will create a real "rule of beauty" table, natural ecological beauty as a lasting chain belt in the heart of the kingdom of communist nature and humanity closely linked together, So that human beings in the continuous exploration of beauty in the real find the meaning of labor and life.

4. Aesthetic Enlightenment: How can we become a better Aesthetic "subject"?

After overthrowing private ownership and restoring free and conscious labor, realistic individuals can finally interact with nature in the communist aesthetic kingdom. However, what is worth pondering is that in the mutual relationship between human and nature, how can human become a better "quasi-subject" in the face of nature? Is the liberation of labor and political innovation really the liberation of nature? In fact, THE liberation of human physical reality, the transformation of world thoughts and the sublimation of ethical concepts are the real way out to liberate nature.

From "Physical Slavery" to "Physical freedom"

Eagleton once pointed out: "Marx is the most profound aesthetician, he believes that the use of human sensory power and ability is itself an absolute end, does not need utilitarian argument; But the unfolding of this sensuous richness is paradoxical and can only be achieved through harsh instrumentalist (experimentalist) practices that subvert bourgeois social relations."[11] As Eagleton said, Marx

believed that it was through labor that he revealed his essential power in the object. But in capitalist production relations, the people's labor is alienated labor, and there is a distorted relationship between objective object labor process, it eliminated the people's freedom, while in the alienated labor is perhaps the most hurt by the human body: on the one hand, the body is not become deformed becomes the object of the downtrodden, slavery; On the other hand the body does not exist as a human body the body becomes a machine the cogs and screws in a production line. In the process of alienated labor, only when the animal needs (eating and drinking, sex) remain at the animal level, he can feel the existence of his own body; Once he enters the production line, he becomes a person in the biological sense of "animal", and the inherent nature of society that real people should have will be lost.

Therefore, the liberation of man is first of all the liberation of the body, the premise of human freedom is the freedom of the body, so the restoration of the status of human body freedom, from "body slavery" to "body freedom" is the basic condition. In Marx's vision of a communist society is the sublation of alienated labor, the liberation of the body of the man who is no longer forced to work but each to the best of his ability, the product of labor is no longer seized by the bourgeoisie but each to his needs. People's free and conscious creative nature is fully displayed, and the harmonious relationship between people is finally formed. Therefore, Marx's thought on the abolition of private ownership of alienated labor is discarded led to the liberation of the body, the body of freedom and the freedom of the recovery of human nature makes people aesthetic kingdom, established the human body really start to field is close to the beautiful nature, people have more leisure time and true feelings with the natural interaction, Finally, people can use their perceptual and intuitive to truly face nature and experience the true natural beauty. As Marx wrote in the Manuscript: "The sublation of private property is therefore the complete liberation of all the senses and qualities of man; But the sublation is the liberation precisely because these feelings and properties become human in the subject as well as in the object. The eye becomes the eye of man just as the object of the eye becomes the object of society, of man, by man and for man."[12]

From "Anthropocentrism" to "Non-Anthropocentrism"

Since human beings entered the long river of ethical civilization, they have been asking "what is the position of human beings in all things?" Famous philosopher profumo tangle believes that "man is the measure of everything, he says the measure of all things is that people, things, the presence or absence of a standard that is"[13] this is the earliest dawn of anthropocentrism and human center doctrine thought, only the man is in the physical world is to respect the main body, the human is the product of the earth's most noble, All aesthetic is based on the human subject as the unit of evaluation. The anthropocentrism believes that "human beings can absolutely possess and dominate nature without responsibility or obligation. Man is the center of the universe. The sun, stars and moon, as well as other substances in nature, exist for man and serve his interests. As the master of nature, man must conquer nature. Nature, as an object, can only be conquered. All practical activities of man are centered on human interests, and nature has no interest in front of man. People can obtain and predatory nature for unlimited "[14] anthropocentrism these anthropocentric thoughts that they ignored the people itself is from natural inoculation, people's aesthetic also contains natural ingredients, in the exercise of rights also need to bear the corresponding obligations: such as the obligation to protect environment and save resources. Therefore, human beings should not adhere to the central egoism and take possession of nature, which will eventually alienate the relationship between man and nature and make the aesthetic position of man and nature opposite.

As ecological problems have generally become a global problem, human beings have to rethink the problem of man and nature. Some scholars believe that "it is the narrow anthropocentrism that causes ecological problems. Therefore, they propose that we should get out of anthropocentrism." [15] Hence the emergence of non-anthropocentrism with a distinct symbiosis. Non-anthropocentrism "requires human choice not only to get out of the egocentric concept, but also to return to nature and integrate into nature." The human center doctrine advocated "symbiosis", the expansion of human abstract feelings into natural dimension, nature is not cold nature, man and nature in spirit to beauty "symbiosis", does not mean that people are only geared to the natural, but humans need to treat others general noble emotion to coexist with nature, Non-anthropocentrism sublates the extreme thought of the dualism of subject and object, carries out the general spirit of beauty into the field of nature, and realizes the true "great unity" between man and nature.

Therefore, we must resolutely oppose anthropocentrism that places human beings above non-human beings in nature. Human beings cannot be the center in the relationship between man and nature, but can only be the subject, and this "subject" has a distinct ethical responsibility. Only human beings should bravely assume moral responsibility for nature. Only by using the power of technical rationality to solve ecological problems can we become a real "quasi-subject".

From "Embracing Nature tightly" to "distancing Nature appropriately"

"Hugging nature" suffocates nature from making a sustainable contribution to human sustainability, so we need to "distance ourselves from nature". Linus Blomquist said, "We can protect nature by keeping away from nature." [16] Therefore, Blomquist believed that beauty also has a distance, and people should not only "embrace nature", but also "distance from nature". In the Manuscript, it is not difficult to perceive that Marx believes that human beings and nature are "natural symbiosis". Marx said that the natural symbiosis between species is a power and obligation relationship, which personifies the natural relationship. On the one hand, human beings can survive in nature and build their own aesthetic kingdom based on nature; on the other hand, Nature can also be better protected and developed by people's transformation practices. But man, and nature are not bound together all the time. "Tightly embracing nature" and "appropriately alienating nature" refer to the reality of harmonious coexistence between man and nature. As the Book of Changes says, "It is about astronomy to observe the changes of time; Related to humanity, to become the world "" money into the way of heaven and earth, auxiliary phase of heaven and earth appropriate". "Xunzi" said, "when the grass and trees Rong flowers Zi Shuo, the axe jin not into the mountains, not its life, not its long also." Is reflected the ancient wisdom of China since ancient times, the sages is maintained to the harmonious relationship between human and nature of meditation, especially in "xunzi" "axe jins to into the mountains" tells us the truth, people involved in the nature is to tell time, not all the year round and natural "close interaction", nature also

need their growth in time and space, This is why human beings must keep a distance from nature, just as the Chinese folk saying goes, "distance produces beauty". Ancient sages told us that we should respect the laws of nature and adopt them in a proper way, but also adhere to the principle of sustainable development and appropriate use. We should always give top priority to the harmonious coexistence of man and nature in social development, instead of draining and overfishing nature for the sake of man's one-dimensional development. And "appropriate alienation from nature" to allow nature to recover and develop itself, excluding too much interference in practice, is sometimes the best approach.

Therefore, we should establish a kind of original ecological environmental world view, and on this basis to establish a sustainable development concept, in order to achieve the dialectical unity of "embrace" and "estrangement". According to historical materialism, a correct worldview can enable people to recognize the contradiction between themselves and the development of nature, and between the infinity of human needs and the finiteness of natural resources. The original environmental worldview is conducive to the rational adjustment of our practical activities, the coordination of the material transformation between man and nature, the realization of the common development of man and nature, and the real dialectical unity of "embrace" and "estrangement". The original environment protection world view also helps human form a correct concept of consumption, people will treat the consumption problem rationally, will not produce excessive consumption of nature. The original environmental worldview can give priority to the liberation of nature from the superstructure on a global scale, so that nature can have more ecological "original beauty", that is, the natural beauty without human participation or the degree of participation is not high in the original ecology, such beauty is the real vitality of wild natural beauty, because "human is a tiny" existence "of the small stars in the universe. Therefore, when we look at the existence of human beings from such a vast space, we can feel the relationship between human beings and the earth and their shared existence and destiny."[17] Only by "alienating" ourselves from nature in practice, adhering to the mentality of respecting nature and giving nature a silent stage, can the aesthetic relationship between human beings and nature have more possibilities.

From ecological "I think" to "I Exist"

Descartes' "cogito" natural philosophy is opposed to Aristotle's theory of nature. Descartes believed that all physical things are machines governed by the same mechanical laws, even the human body, and this dualist view became the fundamental way of thinking in Europe. Therefore, man and nature are separated from the natural duality, and man becomes the "other" opposed to nature. Nature must reflect the desire of the other and be controlled by the other. "cogito" requires that ecology should not exist outside of me, that is, humanized nature. So, how can we shift from the ecological "I think" to the "real existence"?

Heidegger expressed the true meaning of ecology in the Source of Works of Art. Only by living on the source of "the truth of being" can people have "dwelling" in the true sense, and such people can truly exist on the natural land. This is the explanation of the meaning of the word "ecology". It is based on this meaning that the word "ecology" in the contemporary context sustains the rescue of the dissimilated state of "homelessness" and the real revival of humanity, and also sustains the grand ideal of contemporary people to protect all things in their historical existence. Therefore, the realistic concern of ecological aesthetics is to realize the ecological ideal of human survival, which is not limited to the improvement of ecological problems, and thus the dilemma and theme of ecological aesthetics can be overcome and sublimated.

5. Conclusions

Theory is the guide to practice. Marx's thought of ecological aesthetics of alienation enlightens the governance of ecological problems in post-modern society. The essence of ecological problems is the relationship between human and nature. How to realize "ecological sustainable development" based on the basis of the community and under the grand historical view is the focus of the author's subsequent discussion.

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