

The Realisation Mechanism of Eco-Capitalism and Green Development in Contemporary China

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Publisher: Shanghai People's Publishing House

Publishing Date: 2023-03

Description

Eco-capitalism's attempts to achieve green development through both market leverage and state regulation have been unable to break out of the evil infinity of the self-expansion of capital, and have been alienated into "greenwashing" and "new strategy of capital accumulation" in practice. Chinese-style modernisation is the modernisation of harmonious coexistence of man and nature, integrating the dual advantages of market economy and socialist system. The green development concept of "Clear waters and green mountains are as good as mountains of gold and silver" also has a realistic foundation to take root. In the new decade, the ecological environment protection has undergone historic, turning and overall changes, which is clear evidence. Drawing on and transcending eco-capitalism, the green development of contemporary China is the development of the identity of man and man and the identity of man and nature, and the realisation of all-round social progress and all-round and free development of the individual in achieving a win-win situation of economic development and environmental protection, i.e., the identity of "fully developed naturalism" and "fully developed humanism" in the sense of Marx.

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Content

Introduction

1. ECO-CAPITALISM AND ITS REALISATION MECHANISM
 - a. The Birth of Eco-Capitalism
 - i. The basic viewpoints of *Natural Capitalism*
 - ii. The critique of *Natural Capitalism*
 - b. Major Theoretical Schools of Eco-Capitalism
 - i. Ecological modernisation Theory

- ii. Green state Theory
 - iii. Environmental citizenship Theory
 - iv. Environmental global governance theory
 - c. The Realisation Mechanism of Eco-Marketism
 - i. "Putting a Price on Pollution": The example of reducing hazardous substance emissions
 - ii. Internalising environmental costs: the life cycle assessment of oil sands production as an example
 - iii. "Licence Trading System": The example of carbon trading
 - d. Realisation Mechanism of Eco-Keynesianism
 - i. Ecological directives in the form of potential policy instruments
 - ii. Efforts to move beyond GDP measurement
 - iii. The Green Party's policy propositions and practices
- 2. ECO-MARKETISM AND GREEN DEVELOPMENT MECHANISM UNDER SOCIALIST MARKET ECONOMY
 - a. Mechanisms for Transcending the Market Myth and Consumer Society
 - i. The "Market Myth" and its deconstruction
 - ii. The logic of consumer society and its critique
 - b. Mechanisms for Transcending the Polanyi Dilemma
 - i. The dual movements theory
 - ii. The Polanyi Dilemma
 - iii. The mechanism of transcending the Polanyi Dilemma
 - c. Constructing Two Types of Green Development Mechanisms Corresponding to Market Economy
 - i. Two types of market economy
 - ii. The historical necessity of green development
 - iii. Green development mechanism corresponding to two types of market economy
 - d. Constructing a Green Development Mechanism as a Power Source for Upgrading Economic Structure
 - i. Two motives for green development
 - ii. Inherent requirements and environmental pressure for upgrading economic structure
 - iii. How green development can drive the upgrading of the economic structure
- 3. ECO-KEYNESIANISM AND GREEN DEVELOPMENT MECHANISM UNDER MACRO-CONTROL
 - a. Galbraith's Regret and the Mechanism of Breaking through the Limits of Eco-Marketism
 - i. Conventional wisdom and the society of abundance
 - ii. The paradox of coexistence of abundance and poverty
 - iii. Mechanisms for breaking through the limits of eco-marketism
 - b. Institutional Differences in Macro-control and the Bottleneck of Eco-Keynesianism
 - i. Macro-control as an economic instrument
 - ii. Institutional differences in macro-control and the bottlenecks of eco-Keynesianism
 - c. Green Development Mechanism under Macro-control in the New Era
 - i. Comprehensive leadership of the Party and the long-term mechanism of green development
 - ii. Cracking the profit supremacy by Putting People First
 - iii. Community of Shared Future and new model of global environmental governance

4. SOCIALIST ECOLOGICAL CIVILISATION'S TRANSCENDENCE OF ECO-CAPITALISM
 - a. The Revolution in the Conception of Nature
 - i. The "Arcadian Attitude" conception of nature
 - ii. The "Imperial Tradition's" conception of nature
 - iii. Marx's "conception of living nature"
 - b. From Surplus Value Production to All-round Production
 - i. The loss of all-round production
 - ii. From surplus value production to all-round production
 - c. From the Sublation of Alienated Needs and the Transformation in the Structure of Needs to Free Production
 - i. Surplus value production and the alienation of needs
 - ii. The humanisation of needs and free production
5. GOVERNMENT-MARKET RELATIONS: THE REALISATION MECHANISM OF GREEN DEVELOPMENT IN CONTEMPORARY CHINA
 - a. The History and Implications of the Development of Eco-Environmental Protection in New China over the past 70 Years
 - i. Foundation period of eco-environmental protection development (1949-1978)
 - ii. Exploratory period of eco-environmental protection development (1978-2012)
 - iii. Successful practice period of eco-environmental protection development (Great changes in the decade of the new era)
 - iv. Implications for the eco-environmental protection development over the past 70 years in the New China
 - b. The New Government-Market Relations in Socialist Market Economy
 - i. Historical evolution of the government-market relations and the market over the 40 years of reform and opening up
 - ii. The deep logic and value of the evolution of the government-market relations
 - iii. The realisation mechanism of green development in the new type of government-market relations
 - c. Greening of the Mode of Production
 - i. The basis of the materialistic view of history for the greening of the mode of production
 - ii. The practical reference of the greening of the mode of production
 - iii. The profound connotation of the greening of the mode of production
 - d. The Construction of Green Values
 - i. Transformation from the consumption-based cultural paradigm to the survival-based cultural paradigm
 - ii. Transformation from "rational economic man" to "natural ecological man"

Conclusion: Green Development and Marxism in Contemporary China

Bibliography

Afterword

Introduction

The Fifth Plenary Session of the 18th CPC Central Committee put forward the "green development concept" to be put into practice, out of a civilised development path of production development, living in affluence and ecological wellbeing; the report of the 20th CPC National Congress puts forward the central task of the Communist Party of China for a new era and a new journey, in which the "Harmonious coexistence of man and nature" "Chinese-style modernisation" comprehensively promotes the rejuvenation of the Chinese nation. The report of the twentieth CPC National Congress puts forward the central task of the CPC in the new era and new journey, which is to promote the great rejuvenation of the Chinese nation in a comprehensive manner with "Chinese-style modernisation" of "harmonious coexistence of human beings and nature", which shows that the green development is a heavy task. Therefore, it is both possible and necessary to learn from and absorb the experience and practices of developed capitalist countries, such as pollution permits, carbon emission tax, organic food and circular economy. However, on the one hand, domestic academics mistakenly associate socialist ecological civilisation only with eco-socialism, rejecting all the specific practices of eco-capitalism mentioned above, and on the other hand, they do not have a comprehensive understanding of eco-capitalism, which misrepresents the expansion of capital from the relationship between human beings and people to the relationship between human beings and nature as an innovative development of the productive forces from the perspective of a critique. Obviously, this is unfavourable to the establishment of green development mechanism, and also unfavourable to the "two-step" strategy of "building a beautiful China" in building a strong socialist modern country. In view of this, in the perspective of "historical science" of truth-seeking and pragmatism, dialectically analysing the essence and measures, feasibility and limitations of eco-capitalism, and exploring its revelations for the realisation mechanism of green development in contemporary China, in the era of over-capacity, over-capitalisation and ecological crisis, as well as the global turmoil affected by the epidemic of the century, it has become an imperative for the construction of socialist eco-civilisation with Chinese characteristics.

I. Background and significance of this book

Since the 1960s and 1970s, in the face of the global scale ecological crisis, the environmental protection movement in developed capitalist countries has been surging, capitalism has been "greening", and the concept of "green development", which takes ecological civilisation into account, has gradually become a kind of "political correctness". The concept of "green development" that takes ecological civilisation into account has gradually become a kind of "political correctness", and since the financial crisis of 2008, green politics and green economy have become popular as a new way for capital to redeem itself. However, as the "red" and "green" movements have failed to reach an agreement, how to realise green development is still a difficult problem that the international academic community is still struggling to solve. In the face of the treacherous reality, the practice of green development is even more confusing. The Bush administration rejected the Kyoto Protocol, the Trump administration abandoned the U.S.-led climate agreement, and in 2022, many European countries adjusted their established energy policies to restart coal power generation, with Denmark abandoning its goal of achieving carbon neutrality by 2025, and Germany abandoning its goal of achieving 100 per cent renewable energy power supply by 2035. Such a backtracking practice makes people even more puzzled, is the so-called "protection of the ecological environment" of eco-capitalism just a layer of "green" veil that can be put on or torn off at will? Scholars at home and abroad have conducted multi-faceted research on this issue.

(I) Foreign Research Trends

The meaning of "eco-capitalism" and its schools of thought have been studied by scholars at home and abroad. Jeremy Ross once pointed out that the prevalence of eco-capitalism is inseparable from the influence of Paul Hawken, Amory Lovins, and Hunter Lovins' bestseller *Natural Capitalism*.

Rejecting the Club of Rome's 1972 argument in *The Limits to Growth* that capital growth would cease due to resource depletion, waste emissions, and excess costs of governance, *Natural Capitalism* argues that the capitalisation of nature can bring about a solution to this problem. On the one hand, it advocates giving natural resources a price, internalising environmental costs into production, making synthetic accounting of corporate, social and environmental costs, and making polluters pay the price of pollution as a means of restraining corporate behaviour in destroying the environment; on the other hand, it calls for nature itself to be regarded as capital in order to help corporations to make a profit while protecting the environment, so that when protecting the environment can lead to economic gain, corporations will. When protecting the environment can gain economic benefits, enterprises will naturally have the motivation to protect the environment. In short, environmental protection is the social responsibility of enterprises, and by adhering to the new round of "green revolution", not only will they not spend more money, but they can make money from it, which is a "green business opportunity" that cannot be missed. Since the financial crisis of 2008, environmental issues have been portrayed by politicians and the media as "economic opportunities", and Kyla Tienhaara has classified the various economic and environmental policy proposals of this period into three categories: "Green New Deal", "Green Stimulus" and "Green Economy". They are all variations of eco-capitalism, and they all fantasise about introducing changes within the capitalist economic model in order to continue to extract profits from environmental protection and to solve the complex problems posed by the financial crisis. The difference is simply in the degree of state intervention involved. According to Ulrich Brand and Markus Wissen, eco-capitalism is the new form of capitalism that is presupposed to replace the crisis-ridden post-Fordist neoliberalism, in the hope of repairing the ailing capitalist dynamics through an innovative strategy of integrating the green and the economy, restarting the economic engine on the one hand, and increasing employment and eradicating poverty while improving the environment on the other. But this vision presupposes strong political leadership by governments and international cooperation in the form of multilateral environmental agreements. Without these prerequisites, the creation of a green powerhouse is dubious. The exclusivity of the "extravagant lifestyles" prevalent in the developed world makes it impossible for green capitalism to spread globally, and instead requires the continued exclusion of newcomers, an inherent contradiction that will inevitably lead to endless friction, conflict, confrontation, and even war between the developed and the developing worlds, and between the countries of the North and those of the South. It is evident that the uncertainty of green capitalism must be a cause for concern, both in terms of theoretical conception and practical implementation. In her book *Eco-Socialism or Eco-Capitalism*, Saral Sarkar divides eco-capitalism into two factions: eco-marketism and eco-Keynesianism. According to Heather Rogers, eco-marketism advocates "using market leverage to repair the damaged environment", and through the "invisible hand" of the price mechanism, the "triple bottom line" of corporate efficiency, social efficiency and environmental efficiency can be achieved within the capitalist market economy. Through the "invisible hand" of the price mechanism, it is possible to realise the unity of enterprise benefit, social benefit and environmental benefit within the capitalist market economy, thus effectively solving the ecological problems. Eco-marketism is different from traditional market supremacy, which includes many government roles, because the pricing of natural resources and ecosystems can only be solved by government intervention, which in a certain sense avoids the shortcomings of market supremacy, and can give full play to the dynamic role of the market. Eco-Keynesians believe that environmental protection is a macroeconomic issue, and that local market effects do not synthesise the overall environmental protection effect. Moreover, in many cases, environmental protection does not instantly generate corporate profits, and it is difficult to reconcile long-term and short-term interests, and to reconcile private and public interests, as the former plants the trees and the latter multiplies the coolness. At the same time, the employment problem cannot be ignored, and the large number of unemployed people who have no means of survival have no time to care about the environment. Therefore, they advocate killing two birds with one stone by solving the employment problem while solving the environmental problems, and to this end, large-scale national actions should be taken to reduce resource consumption and increase

manpower inputs, develop eco-technology and eco-industry, and create labour-intensive industries in order to absorb thousands of unemployed people.

Second, an economic analysis of eco-capitalism. Heather Rogers points out that eco-capitalism's proposal to commodify natural resources and ecosystems sounds unbelievably glamorous, but is simply unworkable. The modern market economy is a systemic whole with a complex division of labour, which cannot be divided into individual parts for pricing and then aggregated into a systemic total; what is right locally is not necessarily right for the whole, and problems of spillover effects, unmeasurability, and uncertainty all exist. The gist of eco-capitalism, Sarkar points out, is the illusion that it is possible to realise the unity of profit and ecology, and even employment. Individual firms are able to profit from the marketisation of ecology precisely because other firms are losing money; the goals of "all firms are environmentally friendly" and "all firms are profitable" are not compatible. Ecology is not the business of a single enterprise or a single country, but the business of all mankind. It is the flaw of eco-capitalism to base the interests of capitalists on the interests of all mankind, and to use individual self-interest as the fundamental driving force to plan for ecological benefits. As long as the solution to ecological problems is conceived on the premise of economic growth, it is unlikely to produce substantial results, and the only way for ecological problems to obtain a complete solution is to give up unlimited expansion of reproduction and unlimited economic growth. According to James O'Connor, the traditional Marxist theory of economic crisis based on the contradiction between the productive forces and the relations of production leads to the inference of "two necessities", which is only the contradiction between the production of capital and the turnover of capital. If the "conditions of capitalist production" are taken into account, a new type of contradiction is found, and this is the field of research opened up by ecological Marxism. At the macroeconomic level, unlike the capitalist "type of contradiction" in which surplus value is not realised due to a lack of effective demand, forcing firms to incorporate ecological costs into the total cost of production leads to a squeeze on profits from the supply side, creating a "second type of contradiction" between the conditions of production and capitalist production. The "second type of contradiction" between the conditions of production and capitalist production. Whereas welfare social policies have delayed the demise of capitalism by solving the problem of "insufficient demand", eco-capitalism will exacerbate the contradiction from the supply side, pushing capitalism back into the path of destruction, reflecting the logic of self-negation of total social capital. Carroll points out that, unlike the environmental problems under the conditions of the shortage economy, contemporary ecological disasters are the result of the development of the "consumer society", which is artificially created by the "profit-seeking mode of production"; they are the result of the "profit-seeking mode of production"; they are the result of the development of the "consumer society". "In order to get out of the ecological crisis, the profit-oriented mode of production must be replaced by a mode of production that meets the needs of the masses, and the "production of use value" must be replaced by the "production of exchange value". Development should no longer be measured purely in terms of quantity, but rather in terms of quality, and an ecocentric value orientation should be established.

Third, a philosophical critique of eco-capitalism. The "capitalist" dimension of eco-capitalism is incompatible with the "green" dimension. Quoting from *Capital*, Victor Wallis points out that the oppression of workers and the abuse of nature are the two sources of corporate profits, and that the collapse of nature is therefore an intrinsic and inevitable consequence of capitalist development; the ecological crisis is a non-cyclical problem, and is of a very different nature from the crisis of 1929, which Keynesianism was able to solve. It requires a redesign of the entire way of life of human beings, rather than being confined to a piecemeal approach within the framework of the "government-market game". Richard Smith has argued that the sustainable capitalist programme, based on policies such as carbon taxes, green marketisation, 'dematerialisation', etc., is misguided from the outset: CEOs and boards of directors are accountable to their shareholders, so environmental protection is only worthy of consideration if it is aligned with profit objectives; but saving the world requires that profit objectives are fully subordinated to ecological considerations, even to the extent that this is the case. to

be fully subordinated to ecological considerations, even to the point of shutting down the business for that purpose, let alone making a profit. This is impossible to achieve in a capitalist system. Jerome Ross draws on images from the film *Inception* to illustrate the poisonous effects of eco-capitalism on people at both the subconscious and unconscious levels; arguing that environmentalist critiques unleashed from the post-material counterculture movement have been consolidated into empty concepts such as sustainability, corporate social responsibility, and the triple bottom line, to the point where "being green" has become a trendy, status-affirming thing to be. has become a symbol of fashion, status recognition and moral superiority, a corporate intangible asset to gain a foothold in the highly competitive marketplace; it is imperative to shed the dream of "green capitalism" as soon as possible, and to face up to the cold reality in order to embark on the arduous journey of self-salvation. David Harvey points out that eco-capitalism, which turns nature into a "capital accumulation strategy", combines environmental and ecological programmes with economic and social programmes, and examines them in the context of the dynamic process in which nature and capital are constantly being produced and reproduced, is the right way to think about the problem as opposed to an either/or dichotomy. The question is, is the purpose of doing so for the good of humanity, or for the profit margin? Regrettably, the reality is often the latter over the former, green becomes a disguise, always the same is the pursuit of profits, environmental politics, environmental organisations, too, often end up choosing to do a superficial article, towards alienation. Because "the view of nature that underpins various environmental philosophies is fundamentally at odds with the view of nature that capital must impose on the world in order to reproduce itself". In the final analysis, the problem of nature does not lie in nature itself, but in politics, institutions and ideology.

Obviously, there are two diametrically opposed views on eco-capitalism abroad, either believing in and promoting it, or criticising and doubting it, both of which are thought-provoking, and both of which, after being discarded, are of great significance to the construction of a mechanism for realising green development in contemporary China.

(ii) Domestic Research Trends

Before the translation of Saral Sarkar's book *Eco-Socialism or Eco-Capitalism* into Chinese, domestic scholars paid more attention to eco-socialism and eco-Marxism and less to eco-capitalism. After the publication of the Chinese translation of Sarkar's book, domestic scholars began to introduce eco-capitalism according to it sporadically. Only Mr Zi Qingzhi has conducted a systematic and specialised study on eco-capitalism, arguing that the main idea of eco-capitalism is to extend the application of market principles to the natural world in the hope of solving or alleviating the ecological challenges faced by human beings under the framework of the capitalist system. He introduces the basic concepts and practices of eco-capitalism, including the theory of ecological modernisation, the theory of the green state, the theory of environmental citizenship, the theory of global environmental governance, etc.; and analyses and comments on its insurmountable endogenous contradictions, such as the contradictions between gradual improvement and structural change, the contradictions between the individual's environmental awareness, responsibility and action and the state's cultivation and regulation, and the contradictions between the local centre and the need for global vision. and so on. Xie Baojun believes that the concept and value proposition of eco-capitalism "reflects a new understanding of capitalism from an ecological perspective, a new 'ecological packaging'. It reflects an 'ecological redemption' movement experienced by capitalism in a state of ecological crisis". He questions the view that ecological problems can be solved by means of market price mechanisms, technological treatments, and legal and regulatory restrictions, and argues that eco-capitalism should still be criticised in terms of capitalist modes of production, lifestyles and consumption patterns, as well as its means and methods of dealing with ecological problems in general.

In summary, it can be found that to date, domestic research on eco-capitalism has been mainly introductory and critical, and no research results have yet been seen that examine the establishment of

a mechanism for green development in contemporary China from the perspective of drawing on eco-capitalism.

Taken in isolation, both the proponents and opponents of eco-capitalism have a point; however, putting these conflicting research results together, one will find that their respective conclusions have specific prerequisites and scopes of application. Unfortunately, due to the lack of the grand vision of the dialectical logic of Marx's *Capital*, researchers often lack the awareness of dialectical analysis of these conditions and scopes. For example, many people have ignored the "negative" dimension of *Capital* and praised *Natural Capitalism* for expanding capital from a human relationship to a human relationship to nature, and Chinese translations have even used *Natural Capitalism* as a translation. Using dialectical logic to examine eco-capitalism can highlight the preconditions and scope of application of eco-capitalism and its critique, so that it can be applied to the practice of green development in contemporary China in a manner of renunciation. In particular, eco-marketism's utilisation of the market mechanism and eco-Keynesianism's use of the government's means of regulation are important revelations for constructing a green development mechanism of Chinese characteristics.

This book is dedicated to applying the dialectical logic of *Capital* and Xi Jinping's thought on ecological civilisation to study the construction of a mechanism for realising China's green development, and in the process, to reveal how classical Marxism and Chinese-era Marxism are one and the same, and the deeper rationale for the construction of socialist eco-civilisation with Chinese characteristics that makes scientific socialism flourish in the 21st century.

(iii) Significance of the study

1. Academic value. Analysed by dialectical logic, we can see that eco-capitalism is caught in "uncritical positivism", and eco-socialism is satisfied with external criticism, neither of which looks at eco-capitalism from the perspective of self-negation and self-sublation. This study applies the dialectical logic of *Capital*, which is a powerful tool for the critique of capital, to reveal that the root cause of contemporary ecological problems lies in the production of capital, and that the uncontrolled pursuit of profits has led to a consumer society, which in turn has led to an escalation of resource wastage. However, the rapid development of productive forces in the process of globalisation also provides an opportunity to solve ecological and environmental problems. Eco-capitalism has its own unique value, but it is difficult to break through the institutional bottleneck within the framework of capitalism and cannot be implemented. Contemporary China's green development can take advantage of the socialist system, coordinate the role of government regulation and market leverage, learn from eco-capitalism's specific measures for green development and put them into practice, and in the process promote the overall progress of society and the free development of the individual, realising the "two reconciliations" mentioned by Marx. This study helps to clarify the significance of eco-capitalism for China's green development and explore the theoretical innovation of socialist political economy with Chinese characteristics that matches this practice; it helps to clarify the concept of "green development" in Xi Jinping's thought on ecological civilisation, which states that "Clear waters and green mountains are as good as mountains of gold and silver", and the materialist conception of history, which states that "green development" is the same as the concept of "green mountains are golden mountains". Xi Jinping's idea of ecological civilisation: "Clear waters and green mountains are as good as mountains of gold and silver", which is the concept of "green development" in Xi Jinping's idea of ecological civilisation.

2. Application value. The idea of eco-capitalism is wrong in the profit-supremacist mode of production, but its specific practice can play a positive role in the mode of production that aims to "satisfy the people's growing needs for a better life"; contemporary China's green development aims to break through the "Polanyi Dilemma" by taking advantage of the socialist system. Contemporary China's green development aims to take advantage of the socialist system to break through the

"Polanyi Dilemma", achieve a win-win situation between ecological environmental protection and economic and social development, and explore new paths for upgrading the economic structure, transforming the social mechanism, and innovating the political civilisation, so as to create a new path of modernisation in which human beings and nature coexist harmoniously. The analysis of eco-capitalism in this study helps to seize this historical opportunity and explore the realisation of establishing a green development mechanism in contemporary China in the perspective of the comparison between the East and the West.

II. Research Ideas and Contents of the Book

(I) Basic Idea

This study is based on the idea of posing problems, analysing problems and solving problems.

1. The introduction raises the question. The general question: can and how can green development in contemporary China absorb the fruits of eco-capitalism? It is subdivided into three questions: Are ecological environmental protection and economic and social development compatible, and in what sense? Second, what are the different characteristics of the contemporary ecological crisis and the historical environmental problems in terms of economic development and social transformation? Third, what are the logical connections and practical differences between eco-capitalism, eco-socialism and China's green development?

2. The main part of the analytical question. Under the conditions of shortage economy, the need for survival takes precedence over the need for development, and "the mode of production of material life constrains the whole process of social, political and spiritual life", so the satisfaction of material needs becomes the bottleneck of "all-round human development"; but under the conditions of surplus economy, the satisfaction of material needs becomes the bottleneck of "comprehensive human development"; however, under the conditions of surplus economy, the satisfaction of material needs becomes the bottleneck of "comprehensive human development". Economic conditions, the satisfaction of material needs to meet social needs, political needs, cultural needs, the need for a good ecological environment, the latter category of "development needs" to meet the upgrading of the economic structure and the transformation of the social mechanism of the driving force. From then on, the relationship between man and nature is no longer purely antagonistic, but rather towards the harmony between "man's own nature" and "external nature". The main part of this study applies the dialectical logic of *Capital* to study the transformation from a shortage economy to a surplus economy, to find the intermediary link between the specific practices of eco-capitalism and Xi Jinping's idea of eco-civilisation and the materialist concept of history and the theory of surplus value, and to clarify the inheritance, innovation and development between Xi Jinping's idea of eco-civilisation and the concept of materialist history and the theory of surplus value.

3. The concluding section addresses the problem. Marx saw socialism (communism) as the result of capitalism's self-negation rather than an external negation of capitalism. Although the path of green development in contemporary China is different from that of the West, the construction of socialist ecological civilisation with Chinese characteristics, in order to learn from the civilisational achievements of developed capitalist countries, must likewise find a way to transform its achievements through the "second road" of "rising from the abstract to the concrete", which is the intermediary of the transformation.

(ii) Research content

The object of this book is to study the way to establish a mechanism for realising green development. The establishment of this mechanism firstly manifests itself as self-negation and self-sublation of traditional capitalism to eco-capitalism, secondly as the self-negation and self-sublation of eco-capitalism to eco-socialism, and finally as the self-negation and self-sublation of eco-socialism to

socialist eco-civilisation, i.e., the "fully developed naturalism" and "fully developed humanism". This is the same as "completed naturalism" and "completed humanism".

The focus of this book is on the relationship between surplus economy and green development. Historically, ecological and environmental problems have always existed, but they have not endangered the survival of human beings. Contemporary ecological problems are linked to the globalisation of capitalism, and the development of productive forces as a result of this globalisation provides an opportunity to solve them. However, to move from opportunity to relevance, it is necessary to grasp the crux of the problem: the surplus economy. Eco-capitalism fails to realise that the supremacy of profit in a surplus economy inevitably leads to a consumer society, and thus to a waste of resources, which is the root cause of today's ecological and environmental problems. Solving this problem requires abandoning profit supremacy and GDP-onlyism. In the new era, under the guidance of Xi Jinping's idea of ecological civilisation, China's economy aims to "satisfy the people's growing needs for a better life", and it is possible to develop a systematic design for green development in the face of overcapacity. To this end, it is necessary to study the production of a "needs structure" that ensures the fulfilment of social and spiritual needs under the premise of a system that ensures the fulfilment of personal and material needs. This will not only solve ecological and environmental problems, but also upgrade the economic structure and transform the social mechanism, creating a new form of human civilisation in which human beings live in harmony with nature.

The specific contents are as follows:

The introduction part introduces the problem, explains the theoretical significance and practical value of the study of eco-capitalism and green development mechanism in contemporary China, combs through the domestic and foreign related academic research and analysis and evaluation, introduces the research methodology, the main content of the study, the key points of difficulty, the research idea, the research innovation, and so on.

Chapter "Eco-capitalism and its Realisation Mechanisms" analyses the background of the emergence of eco-capitalism, the main theoretical schools, and the two types of mechanisms to achieve green development, removes the mysterious veil of eco-capitalism, and reveals its deeper nature. Eco-capitalism is a product of the ecological crisis and environmental protection movement. The rapid economic growth of the post-war capitalist world has led to the great destruction of the natural environment, which on the one hand makes economic development unsustainable, and on the other hand triggers an upsurge of environmental protection movement. Eco-capitalism belongs to the light green camp of this movement, which advocates solving the ecological crisis through the technical means of ecological modernisation while maintaining the capitalist system. This moderation, inclusiveness, and esteem for new technologies have won it many converts. The book *Natural Capitalism* (titled *Natural Capitalism* in Chinese) has established an image of eco-capitalism and contains many representative eco-capitalist views. The main schools of eco-capitalism include eco-modernisation theory, green state theory, environmental citizenship theory, and environmental global governance theory. The "Green Cyclone" that emerged after the financial crisis in 2008 includes three categories: "Green New Deal", "Green Stimulus", and "Green Economy", presenting the changing patterns of eco-capitalism in the new era. From the point of view of the realisation mechanism of green development, the above schools and categories can be divided into two types: eco-marketism and eco-Keynesianism, the former based on microeconomics and the latter based on macroeconomics. Eco-marketism's mechanisms for realising green development include: "putting a price on pollution", "internalising environmental costs" and "permit trading systems", reflecting faith in the free market; eco-Keynesianism's realisation mechanisms include. Keynesian realisation mechanisms include: ecological directives in the form of potential policy instruments, guiding changes in economic development by going beyond traditional GDP assessment methods, and the Green Party's practice of pursuing policy ideas such as ecological prioritisation, social justice, grassroots democracy, and world peace, which demonstrates a reliance on state macro-control.

The second chapter, "Eco-marketism and Green Development Mechanisms under Socialist Market Economy", analyses the "cans" and "can'ts" of eco-marketism, and reveals how socialist market economy can take advantage of its strengths and complement its weaknesses. It analyses the "cans" and "can'ts" of eco-marketism, and reveals in the comparison how the socialist market economy can take advantage of its strengths and make up for its weaknesses to turn green development into reality. Eco-marketism's belief in the free market has its historical origins, and the myths constructed around the market are merely the product of the massification of the ruling class's ideology, which serves a specific interest class. History has proved that the "market equilibrium theory" has always been shattered by the reality of "market failure", and the neo-liberalism advocates privatisation, commodification and marketisation measures are even more designed to cover up the true face of its "predatory accumulation". The measures of privatisation, commodification and marketisation advocated by neo-liberalism are designed to cover up the true face of its "predatory accumulation", which ultimately brings about more and more serious polarisation between the rich and the poor, ecological crisis and ecological imperialism. The emergence of a consumer society is inextricably linked to overproduction, which is the inevitable end of the development of the internal logic of the capitalist mode of production. It is the free market and the consumer society that have triggered the ecological crisis of modern society, and exploring mechanisms to transcend the "market myth" and the consumer society has thus become the key to realising green development. Polanyi's revelation of the self-regulatory market mechanism and the "dual-movement theory" can give us a number of inspirations. The socialist market economy with Chinese characteristics integrates the advantages of both the market economy and the socialist system, and explores in practice a mechanism that transcends the free market and the consumer society. From the perspective of the two types of market economy discussed by Adam Smith, eco-marketism pursues green development under the conditions of a capitalist market economy, which is unable to break out of the vicious cycle of capital self-expansion, and can only tinker with environmental issues. The background of green development in contemporary China is the surplus economy, which, according to the materialist conception of history, is a major strategy for abandoning industrial civilisation and moving towards ecological civilisation on the basis of the development of productive forces that has created the necessary material conditions for an ideal society, and the profound connotation of which is expressed in the core concept of Xi Jinping's idea of ecological civilisation, "Clear waters and green mountains are as good as mountains of gold and silver", and in the original idea of "Clear waters and green mountains are as good as mountains of gold and silver", which is a new concept. Its profound connotation is expressed in the core concept of Xi Jinping's idea of ecological civilisation, "Green water and green mountains is gold and silver mountains". The green development mechanism of socialism with Chinese characteristics in the new era is an innovative path of upgrading the economic structure and increasingly improving the socialist market economy, and it also contains the Marxist connotation of comprehensive social progress, comprehensive individual development and free development.

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