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Comment on Marx's Ideas of Sustainable Development

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Abstract: This paper focuses on the theories of Marx's classics and the sustainable economic development thinking, which are included in his works. This paper is three-folded. First, we talk about Marx's ideas about the relationship between human and sustainable development. Second, we turn to Marx's study on the relationship between people and nature, This paper tries to rectify some wrong points and prejudice--the sustainable development theory is put forward by our contemporary economists, thus, Marx contributes nothing towards this theory. Meanwhile, we amend a traditional idea. In the past, we believed that Marx exposes the temporary of the capitalist only or primarily from the point of class exploitation. Such viewpoint is biased and not comprehensive. This article holds that Marx exposes and manifests the danger and temporary of capitalist primarily from the perspective of the human society's sustainable development. He also proves the inevitability and rationality of the trend that the Capitalist will be replaced by a new, more rational form of society (a new society in which human and nature can get co-development harmoniously and human can get comprehensive development.) It is the sustainable development of human society, the harmonious co-existence, as well as the comprehensive free development of the human-being that Marx pursuits in his lifetime. The elimination of exploitation or the elimination of class exploitation is not the whole content of Marx's thinking. Which is dominating in the Marxism theory should be his idea of exploring, using and protecting natural resource rationally, of the harmonious coexistence, development of human and nature, and of the fully comprehensive development of people It is the point that we have long overlooked.

Keyword: sustainable development; protection of natural resources; co-existence of human and nature; the comprehensive development of human; the dominating respect of Marxist theory.

The Marx's classics reflects the economic thinking about sustainable development in many respects, especially in his comments on the role of natural resource in the human development, on the relationship between human and nature, and on the comprehensive development of human. This is a precious wealth of human theory. However, so far, the academic community have generally ignored the sustainable development of the Marx's ideology and theory and related research regarding it. Furthermore,, we have neglected and

have not mentioned the remarkable contribution of Marx when we introduce and present the theory of sustainable development, when we study the formation and evolution about this theory. This is very unfair. This paper tries to do research in this regard , for the purpose of helping the counterparts in the economic circles.

Section1 Marx's ideas about the role of natural resource and the sustainable thinking

Marx's ideas about sustainable development firstly manifests itself in his systematic research about the role of the natural resource. In Marx's 《Das Capital》, he discusses the role of natural resource from the perspective that the natural substance have utility value¹. In that sense, the social labor and production and the natural resource play the same role during the human progress. The performance of social productivity is the interaction of the effectiveness of natural resource and the human labor productivity during the transformation process between human and natural substance. The social productivity is the combination of natural resource utility and social labor productivity. The social productivity is based on the natural resource.

Then, Marx makes further discussion about how the natural resources playe their role. He points out definitely that the natural conditions affect the level of labor productivity to a large extent. In other words, the natural resource effects the efficiency of social productivity, by the mean of increasing or decreasing the necessary labor time. Marx categorizes the natural resources into two kinds². From the viewpoint of Marx, the impact of natural

1 Max, Das Kapital,vol1 People's Publishing House ,1975 Edition, P54

Max, Das Kapital,vol3 People's Publishing House ,1975 Edition, P728

2 Max, Das Kapital,vol1 People's Publishing House ,1975 Edition, P560

resources on the social productivity, as well as on the human existence and development is at least in the following several respects: First, the natural resources provide human with living material directly. Human will not survive without getting living material from the nature, The quantity and quality of these living material are depended directly on the condition of natural environment. The better the natural condition, the more the living material we can get, and the more developed our brain and physical strength. Conversely, the weaken natural reproduction capacity, the poorer the living material, and the weaken the human own capacity. If the human activity undermine the natural ecological environment badly, the living material the workers get from it will damage the human health, and even damage the human existence and development.

Second, natural resources provide human with production targets. Marx believes there is a lasting dependence of human society on the labor targets provided by the nature.¹ Thus, if the natural ecological environment is fine and the labor targets provided by the nature can get good quantity and quality, the economy can be promoted. Otherwise, if the natural environment of an area suffers from the human damage, the production targets provided by the nature will ne decreased, the quality will be undermined, thus, local economic development will be seriously constrained.

Third, the natural resource provide human with labor tools. Marx also divides the socio-economic history into stone, bronzes, iron and machinery economic era from the point of labor tools. All of the primary human labor tools come directly from the nature resource, such as stone knife, bow and arrow, farm tools and so on. The differences in the natural conditions lead to the inconsistency in the form and function of these labor tools. With the development and improvement of the society and technology, labor tools also continue to improve and develop. However, all labor tools, whether they are stone, bronze, iron, and large machinery, electronic or computer, are directly or indirectly from natural

1 Max, Das Kapital, vol1 People's Publishing House ,1975 Edition, P208

resources.

Fourth, natural resources are important premise for the human survival and development. Marx thinks that the conditions of the natural resources and ecological environment must impact the human's survival and development directly, which is the most important element of the social productivity, and also impact the natural conditions of human being¹. From Marx's systematic discussion about the role of natural resources, we can easily find that the natural resource is vital for human survival, socio-economic development and even the human own development . If the natural ecology and its structure are damaged by social production, then the social production will decline. If the human exact nature by force, blindly, and uncontrolledly, the natural base will be damaged badly, on which the economic development is based, thus the capability of sustainable development will be ruined . If the utility value of these natural resources disappears, the natural basis for the reproduction will be undermined, and the capacity of sustainable development will vanish too. Thus, Marx poses the statement of “ reproduction of the whole Nature”² and the statement that in the development of social productivity, at the same time, we should make the role of natural resources be maintained.

The impact of the nature from the human being is the concern of Marx ,just because of the importance of the natural resources to human being. In his *Kas Kapital*, he develops detailed description about the grave calamities brought by the industrial and agricultural operations by the capitalist mode. However, we hold that Marx's true friend-Engels,presents some more incisive exposition in his *Dialectics of Nature*. He says :” We should not be overly intoxicated with the victory of the Nature, since for each such victory, the Nature will take revenge. We can definitely get wat we want in each victory at the first step, but the folowing impact will be total different and unexpected in the second

1 Selected Works of Mark and Engels vol1 People's Publishing House 1972 Edition P24

2 Selected Works of Mark and Engels vol42 People's Publishing House 1975 Edition P97

and third steps, which will offset the initial result.”¹ So the human’s control over the nature does not mean the separation between human and the Nature. Actually, it is the exploration of nature based on the correct understanding and application of the laws of nature. So that we can fulfill harmonious coexistence of man and nature and to integrate each other better. By this means, we can present the greater creativity of the human than all other animals.

So we hold that Marx’s discussion about natural resources’ role in the development of human society, as well as Engels’ full exploration about the danger and following consequences brought by human, and especially by capitalism, shows fully that the importance of protecting natural resources rationally to the human society development, and even to the sustainable development.

Section2 Marx’s thinking about the relationship between human and nature and the sustainable development.

Marx’s idea about sustainable development manifests itself in his discussion about the relationship between human and nature. In *Kas Kapital*, Marx starts with the labor, and explores the material transformation between human and nature, then discusses the relationship between social productivity and natural productivity. According to his theory, the material transformation between human and nature means that human get what they what form the nature by their own labor process, which is changing the Nature with destination. In other words, the nature provides human with necessary material. Meanwhile, the material transformation process between human and nature is also the production of utility value. It is a process in which huamn can get natural resources in the form that benefits their own. It is a process in which huaman can exert their brain and physical force on the outside nature, so that the matural resources can be changed into utility value that

1 Selected Works of Mark and Engels vol1 People’s Publishing House 1972 Edition P517

can satisfy the human needs. The utility value actually is natural resources suffered transformation for the purpose that they can meet the human needs, and it is a result of the material transformation between human and the nature.¹ That means labor not only can alter the form of the natural resources, but also can get the human's destination, can fulfill the human potential, and can develop the human their own.² Marx's analysis shows that, the human can't survive without the nature, otherwise, the labor will have no goals, the utility value will vanish, and the human will lose self-control.

Then we have to solve the problem. Marx poses some remarkable solutions about how to weigh the transformation relationship between human and nature. First, we have to change the unreasonable social relationship, and that is the problem of ownership. The academic circle continues to argue about which kind of ownership that Marx advocates. But it is no doubt that the reason why Marx suggests to change the ownership is to eliminate the artificial barriers made by the capitalist economic system, as well as to eliminate the damage and waste of resources and products made by the unsustainable mode of consumption and production, so that we can get the material transformation between human and nature at the cost of the minimum consumption. Marx says that "The socialized people, and the united producers, can adjust the material transformation with the nature rationally. They will put this transformation under their co-control, other than make this transformation control them blindly. They can conduct such transformation at the minimum cost, and under such conditions that are worthy of and appropriate to their human nature."³ Third, the eradication of urban and rural opposition, in order to fulfill the free comprehensive human development. Actually, it is about the equity between in the same generation, as well as among different generations. In the process of the material

1 Max, Das Kapital, vol1 People's Publishing House, 1975 Edition, P56,57

2 Max, Das Kapital, vol1 People's Publishing House, 1975 Edition, P202

3 Max, Das Kapital, vol1 People's Publishing House, 1975 Edition, P926-927

transformation between the human and the nature, human can change their own while they change the outside nature, to exert their own physical and mental ability. So that the human can enjoy free comprehensive development. The opposition between urban and rural areas spoils the material transformation between people and the ground, and also ruins the free comprehensive development of human. To eliminate the opposition between urban and rural areas, not only can coordinate the material transformation between human and ground, but also can grant the human with free and comprehensive development. People can't survive without changing the natural material into what is suitable for their needs.¹ So human must treat nature kindly, which is the premise to ensure the material transformation between human and nature smooth and lasting. It is also the way by which human can treat themselves kindly.

We hold that, Marx's discussion about the material transformation relationship between human and nature, as mentioned above, obviously, contains comprehensive ideas about sustainable development. Before 130 years, by his complete study, Marx not only has posed sustainable development theory, but also exposed the content, the function and the importance of sustainable development to us. Marx should be well-deserved the pioneer and founder of the sustainable development ideas.

Thirdly, Marx about human's freedom full-scale development and the sustainable development

Once more, the Marx sustainable development thought manifests in his a series of elaboration about human's freedom full-scale development. Human's freedom full-scale development theory also is the core constituent of the Marx theory. From 《Germany Ideology》 to 《Das Capital》, Marx (including his ally Engels) has carried on a series of elaboration to human's full-scale development, has made it formed a complete theory,

1 Max, Das Kapital, vol1 People's Publishing House, 1975 Edition, P552

constituted a complete theory system, thus causes human's full-scale development thought to turn into the science truly by the fantasy, becomes an important constituent of the Marxism great scientific truth. We studied the theory and discovered that the Marx person's full-scale development theory have already manifested the rich sustainable development thought. But it has been neglected seriously by the domestic and foreign economical educational worlds since long ago.

When pursue narrates in the human full-scale development thought and the theory of the sustainable development theory, the domestic and foreign contemporary economists first mentions. In 1971, the developed scholar Germany Nepal-ancient Lai (Denis Goblet) to study the development essential question from human's angle. He pointed out the development contained three core contents, namely survival, self-respect and freedom.¹ In 1983, the French economists and the sociologists wore Lu proposed the recent development theory of “the whole”, “in fresh”, “the synthesis” in the book 《Recent development View》.² This kind of recent development view synthesized the viewpoints of “human's development first” and “the basic demand strategy” and so on, emphasized the true development of social is to liberate the “human's individuality” potential, each cultural value is playing the fundamental role in the economy grows. displaying human's potential Reasonably lies in the human to have to have one happily “the cultural value”. In 1987, Norwegian Prime Minister Brunt led blue the world environment and the development committee to publish lengthy reported "Our Common Future", precisely proposed quite systematical “the sustainable development” strategy from the development of the human

1 See also the German Nepal · ancient Lai: 《Painful choice: The development theory new concept》, the Shanghai San Lien Book Store, in 1989 the version

2 see also the Furlong rope tile · to wear Lu: 《Recent development View》, Beijing. China publishing house, in 1987 version

race angle, symbolized the recent development view basic formation. At the end of 1980s, the people start to take the human own development to the important method of the economical development. The United Nations develops the planning board (UNDP) proposed the concept of the human race development for the first time in 1990. From 1990, this organization publishes one 《Development of the human race Report》 every year, through constructed the development of the human race index (HDI), was for the purpose of measuring the average achievement which obtained in the development of the human race basic domain with one kind of simple compound index, from this and carried on sorting to the various countries, carried on the appraisal and the comparison to the world various countries development of the human race condition. The concept of development of the human race is popular gradually in the academic circles. This organization publishes the development of the human race report goal is to cause the international academic circles and the various countries' leaders change the development of the human race to the development goal from the pure economical growth. The development view already strides in the development of the human race view stage. In 1992 the United Nations environment and the development congress passed two Platform: 《the Rio de Janeiro Manifesto》 and 《the 21st century Agendas》. Many scholars believed that, it is the turning point of the sustainable development moves towards the practice by the theory, is the milestone of humanity bids farewell the traditional development modern civilization recent development view, is the sustainable development view official birth symbol. The development of the human race emphasized human own development, thought the growth is only the method, but the development of the human race is a goal, all take the human as the centers. Had the economical growth, was not equal to automatically causes the development of the human race. In the book of 《Development of the human race Report In 1996》, the subject is discusses the relation between the economical growth and the development of the human race. This report had pointed out five kinds have the growth the non-development of the human race situation: One, the non-work growth (jobless growth), mainly refers to the economy's grow has not caused the employment rate actually the synchronized growth. Two is the silent growth (voiceless growth), mainly refers to the economy has not grow the promotion democratic and the free synchronized development. The populace participation and the management public affairs, express own opinion and the viewpoint freely, is a development of the human race important aspect. But, the economy grows not throughout the following the democracy and the free expansion. Some state economy growth is very quick, but far is not democratic and free. Three is the heartless growth (ruthless growth), the meaning meant the economy grow instead causes the gap between rich and poor growth. Four, the non-root growth (rootless growth), refers to the economical growth is lack of the support by the native place culture, or take the traditional culture be the burden of the

modernized and the development as an excuse, suppresses the national minority the culture, forces national minority and the race to accept the standard culture and language. Five, the non-future growth (futureless growth), will mainly refer to the economical growth which causes the natural resource to exhaust with the deconstruction biodiversity, and causes the humanity environment worsening. Thus causes the development of the human race view mainly to care about the human's material life, social life and the spiritual life full-scale development. It causes to transform the developing process quality attention from the thing to the human itself care, not only takes the human as the development method, moreover also as the development goal. ¹In 1998, the Nobel economic prize winner Amartya·Sen also proposed one kind of specific development view - - free development view in the book 《By Free Regarding Development》. He believed that, the economical development speaking of its natural disposition is the free growth, namely the development may be expanded by regarding as a real freedom process, which the people enjoy. This kind of focusing in the human freedom development view believed that, freedom are the most important goal of the development, freedom is also the important method of promoting the development. ²

Undeniably, above these scholars, the economists have made the significant contribution to the human's development theory and the sustainable development theory as well as the correlation. But scientifically, objectively, said fairly that, the above these scholars, economists' thoughts and the elaborations, as early as in more than 130 front years, Marx had already made quite thorough and the penetrating elaboration, and had formed a set of

1 See also Heinz·Arndt, Tang Yuhua and so on translates: 《Economical Development Thinking history》, Commercial Press in 1997 version; Guo Xibao: 《Discusses Development View Evolution》, the academic monthly publication, in 2001-9 issues

2 see also the Arab League Marti Asia·woods: 《By Free Regarding Development》, no matter what abstruse and so on translates, Renmin University of China Publishing house in 2002 version

complete person's freedom full-scale development theory, and contained each aspect, promulgating the sustainable development thought in this theory, or the name contains promulgates human's freedom full-scale development and the sustainable development relations thought.

Firstly, looked from the scientific meaning of the Marx person's freedom full-scale development. In 《Das Capital》 and 《1857-1858 Year Economic Draft manuscript》, Marx have made scientifically, the concrete indication to human's full-scale development meaning, compared with 《Germany Ideology》 and 《Communism Principle》. He further pointed out that, the free full-scale development person is “the different social function, the regard mutually in turn activity way person”.¹In the French version 《Das Capital》, Marx pointed out explicitly that, So-called “full-scale development individual ...And also will be with the ability of adapting the extremely different work demand in the function which will transform in turn only causes oneself congenital and acquired each kind of ability obtains free development individual to replace the partial production function the pain undertaker”.²Here, we may see, Marx and Engels' person's full-scale development meaning, has in fact included three levels (three meanings): The first level, i.e. the most basic level, refers to the human can adapt the different work demand, regard different social function as mutually in turn activity way. But this point also is obviously correlated with the old-style division of labor elimination closesly. That is to say, the first level (basic level) contains the old-style division of labor to abolish (elimination) without doubt. From this, further expands to its second level, in the function of transforming in turn, the human's each kind of ability congenital and acquired obtained the free development. People regard different social function as mutually in turn activity way, thus in the function which this kind transforms in

1 Marx: 《Kapital》, 1st volume, People's Publishing Agency in 1975 version, P534.

2 Marx: 《Kapital》 French version, 1st volume, P500.

turn, people's each kind of ability - - congenital ability (potential) and the acquired ability, will obtains the free full development. Just like Marx points out: "The comprehensive activity can cause our all talents (potential) obtain the full display", "from ability completely in the free development" to have "the creative life performance" inevitably.¹ But because the people have had certain creativity, can regard different social function as the way which in turn moves mutually, thus the human's "the deep sleep potential" can obtain the excavation and the display. This i.e. that, human's freedom full-scale development is precisely the fountainhead which human's creativity can produce, the method which potential obtains can be excavated. The First, second level basically is - - in the full-scale development individual shape says from the concrete shape, the third level namely third meaning refers to the social all member's ability obtain the full-scale development. This level is (shape) on says from the broad significance, it is also the first level's expanding with the goal. Because eliminated the old-style division of labor, it is no longer few person's ability obtains the comprehensive development. Therefore, this level, has a broader significance compared to the first two levels.

Secondly, looks at the sustainable development from the human's full-scale development be the historical process and the historical product. This understanding leap complete in 《Das Capital》 and 《1857-1858 Year Economic Draft manuscript》 only. In

《Das Capital》 in the first draft manuscript, Marx proposed officially that," The full-scale development individual----their social relations take their common relations, ...are not the natural product, but the historical product", ²its appearance is the historical process. In the development of the human race early time, the single model person appears one kind of

1 《Marx Engels Complete works》, 3rd volume, P286.

2 《Marx Engels Complete works》, 46th volume (Part 1), People's Publishing Agency in 1975 version, P109.

primitive integrity, that is because human's productive forces only developing in the narrow scope and in the isolation place, he has not created the oneself rich relations. And this kind of relations had not taken independent the social authority and the social relations opposes outside him with him. This kind of primitive integrity follows with the humanity ignorant and barbaric, which is the productive forces level low symbol. To the capitalist society, the human "the primitive integrity" was denied, it while forms the universal society material interchange and comprehensive social relations, turned the entire working class to the machine dependency, turned the capitalist class to the money slave, in brief, all dissimilation for one-sided person. This has exposed the limit of the capitalism development: On the one hand it makes every effort to develop the productive forces comprehensively, on the other hand it pushes the human this productive forces main body to the one-sided development. ¹However it is also only a kind of working condition, can form the reality the foundation for all each people having complete and the free development took the basic principle the high-level form of society. This kind of development of the humanity's ability, although in start time must depend on sacrificing most individual, even sacrificing the entire social class, but finally can overcome this kind of resistance.

In accordance with everyone's all-round development". ²This is because that the development of big industry demands "overall liquidity of workers", "be put into one production department to another continuously". ³ The universal development of productivity and the universality of world association objectively become the basis of

1 《Marx Engels Complete works》, 46th volume (Part 1), People's Publishing Agency in 1975 version, P410.

2 《Complete Works of Marx and Engels》, Volume 26, people's publishing company, 1975, P1124.

3 Marx : 《Das Capital》, Volume 1, people's publishing company, 1975, P525.

individual's all-round development and the real development of individual starting from this basis is continuous elimination of above restriction. Capitals can no longer control the massive productivity created by itself and can not stop the historical process of people's all-round development. Contrary to the willing of capital , it creates a series of necessary objective condition for all-round development of individuals in the contradictory motion of itself. The demonstration of Marx fully illustrated that people's all-round development is the process and the products of history , is the inevitable trend of human society's continuous development generation by generation. People's all-round development is not only the outcome of human society's sustainable development ,but also the correct direction and the final purpose for human society's sustainable development.

Thirdly, we can see sustainable development from the conditions which all-round development of people must possess and have possessed. It is an objective trend that human must development all-roundly. But it is not say that there are no preconditions to implement human's all-round development. Marx and engels both believe that there must be preconditions for all-round development of people. The leap of this understanding was completed in the《Das Capital》. The understanding of Marx got further in the《Das Capital》. The 《Das Capital》 reveals the objective economic condition and possibility which the people's all-round development has possessed through a great amount of analysis and demonstration. According to the development of modern big industry ,Marx believe that the objective economic condition which the people's all-round development have possessed mainly presents in the following respects. The first one is that the enlargement of market and the universality of association provide possibility for people's all-round development.

People with all-round development must have all-round demands and consumption of material and spirit. This point have become possible under the socialism with the development of productivity, the enlargement of market and the universality of association¹The second one is that the development of big industry increases the free labor hours so as to create another condition for people's all-round development. With the rapid development of big industry, science and technology, the scale of wealth is no longer the labor hours but the time which can be dominated freely. At that time, as it spares more time and provide measures correspondingly, individual will get developed in many respects such as arts and science. So, the free time actually is the time for full development of individuals.²If the labor hours were still taken as the scale of wealth, this could only show that the wealth itself was built on the base of poverty. The third one is that the big industry gives rise to new industry and accelerates labor transfer, which demands that human must development all-roundly. The technology basis of big industry itself is revolutionary. It combines the function of workers with the labor process and the society, and it revolutes with the technology basis of production continuously. So, it must make the internal division of society revolute and make lots of capital and workers been transferred from one production department to another. It demands the change of labor, the flow of function and the overall liquidity of workers so as that the people's all-round development can become necessary and possible.³The further analysis in the 《Das Capital》 actually shows that people's all-round development and its sustainable development is not only the inherent demand of the society's progress , but also have realistic basis after the development of capitalism.

Fourthly, we can see sustainable development from the great counteraction of human's

1 《Complete Works of Marx and Engels》, Volume 46, people' s publishing company, 1975 , P36、P268.

2 Marx : 《Das Capital》 , Volume 1, people' s publishing company, 1975 , P525.

3 《Complete Works of Marx and Engels》, Volume 46, people' s publishing company, 1975 , P221.

all-round development to the development of society, especially the material productivity. Marx believe that despite the human's all-round development must be built on the foundation of particular development of productivity, but people's all-round development inevitable produces great counteraction to the development of society , especially the material productivity. Marx pointed out in the 《Das Capital》 and 《The Economic Manuscript in 1857-1858 》 that people's all-round development will promote labor(material) productivity and is the decisive factor of whether the material productivity can be promoted under particular condition in particular period.¹ ²Especially in the period of socialism, people's all-round development also decides whether material productivity can develop further. Marx points out that the restriction of material productivity depends on the relation between material productivity and individual's all-round development in the socialism and communist society. "what is shown as a massive cornerstone of production and wealth in this change ,.....is the development of individual in the society." "the real wealth is the developed productivity of all the individuals". ³This tells us that the development of socialism big industry and science and technology has taken whether it can create human who develop comprehensively and whether it can let labors develop in several respects as a problem of grave crisis. In the socialism society, the free all-round development of individual has become a massive cornerstone of production and wealth, it is the real wealth and the highest level of development of productivity. "the real wealth is the

1 《Complete Works of Marx and Engels》, Volume 46, people' s publishing company, 1975 , P486.

2 《Complete Works of Marx and Engels》, Volume 46, people' s publishing company, 1975 , P392.

3 《Complete Works of Marx and Engels》 , Volume 46, people' s publishing company, 1975 , P218、 P222.

developed productivity of all the individuals”.¹ Thus, the period of socialism and the social production process should carry out the modification according to the demand of individual’s all-round development. And as a kind of greatest productivity, this development of individual will also affect social productivity. In the view of Marx, people’s all-round development is an important condition of social material productivity’s sustainable development.

In a word , it proves that the economic theory of Marx have rich ideas of sustainable development. Its discussion on the role of natural resources , the relation between human and nature, and people’s all-round development are all earlier than the western development economics and the growth economics for more than one hundred years. Marx’s sustainable development is related with human’s free all-round development all the time. Marx is undoubtedly the founder and the greatest contributor of the theory of sustainable development. We should reflect the truth of the history and acknowledge it abjectly and justly. This is a scientific attitude.

Moreover, we should realize that the final purpose of Marx’s discussion on the role of natural resources , the relation between human and nature, and people’s all-round development is to create a sustainable developed mode, to exploitate and make good use of natural resources, to implement harmonious development of material exchange relation between human and nature , and eventually implement people’s free all-round development through changing unreasonable production relations of capitalism. In the past, we always traditionally believed that Marx’s discussion on the irrationality of capitalism and overthrowing the capitalism mainly because of the cruel exploitation of workers in the capitalism. By studying the relation between Marx’s theory of sustainable development and

1 《Complete Works of Marx and Engels》, Volume 46, people' s publishing company, 1975 , P222.

people's all-round development, now we must revise our ideas and re-recognize the motion and purpose of why Marx wants to reveal and overthrow the capitalism. Obviously, by studying Marx's theory of sustainable development, we recognize that Marx does not only reveal the temporality of capitalism from the perspectives of exploitation, but also reveals and discusses the harmfulness and temporality and the necessity and rationality which it should be replaced by a new reasonable social formation (the one in which human and nature can develop harmoniously and people can develop all-roundly) from the perspectives of the development of people, the sustainable development of human society. What Marx was after are just the sustainable development of human society, the harmonious development of human and nature, and people's all-round development. The elimination of social class exploitation is only a part of the ideas of Marx. What dominates the ideas of Marx should be the ideas of exploiting making use of and protecting natural resources reasonably, the ideas of harmony existence and development of human and nature, and the ideas of sustainable development of people's all-round development, which were ignored by us in a long time. Today, there is undoubtedly great meaning for us to re-recognize, propaganda, persist and develop Marxism economic theory by studying Marx's theory of sustainable development conscientiously and deeply.

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