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**Analysis of Sustainable Development in Contemporary Marxist  
Political Economy  
---Rational Thinking of Sustainable Development Proposed  
at the 17<sup>th</sup> CPC National Congress**

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**Abstract:** As the main content of the scientific concept of development, sustainable development is playing an important part in it. With in-depth study and implementing the scientific development concept, we need to make in-depth research and to have discussion on the concept of sustainable development on the basis of combination of theory and practice and the combination of history and reality. It is necessary to understand and accurately grasp the basic content of sustainable development proposed at the 17<sup>th</sup> CPC, its relation with the development thinking of other Marxist classical writers and the development theory of three generations of our Party's collective leadership with Western concept of sustainable development.

**Keyword:** the 17th CPC; scientific development; concept of sustainable development

The sustainable development thinking proposed and clarified in the concept of sustainable development in the 17<sup>th</sup> CPC is the concept of sustainable development in contemporary China's Marxist Political Economy and also the latest theoretical outcome of Marxism in China. It has its origins in the same strain relations with other Marxist classical writers' development thinking and the development theory of three-generation collective leadership, and absorbs and draws on the Western concept of sustainable development.

**I. The theory of sustainable development proposed at the 17<sup>th</sup> CPC is  
inheritance and development of Marxist classical writers' development  
thinking**

In the history of Marxism, classical writers did not directly propose the concepts of scientific development and sustainable development, which, however, has been contained in their ideological theory and related works. It was only because of the limitations of the times that these scientific concepts and theories had not been formed. The 17<sup>th</sup> CPC has

proposed the theory of sustainable development, which is an inheritance and development of the Marxist classical writers' development thinking.

**(I) The theory of sustainable development proposed at the 17th CPC is an inheritance and development of Marxist classical writers' 'Two Upgrades' and "Two Reconciliations"**

In Marxist classical writers' development thinking, the basic requirement and ultimate goal of so-called development is to realize the all-round free human development, and the healthy and lasting social development. When they mention the development and process of human society as a whole in works, such as Dialectics of Nature and Criticism Outline of the National Economy in 1844, they clearly put forward the development thinking of 'Two Upgrades' and 'Two Reconciliations'. On the one hand, they believe that the development of human society has to be upgraded twice, i.e. 'the upgrade of humans from other animals in regard of species', and 'the upgrade of mankind from other animals in regard of society' to make 'mankind to possess the comprehensive nature of their own, i.e., as a whole person', so as to realize the all-round and free development of every human being, which is actually the highest value and the ultimate goal of human social sustainable development; on the other hand, they believe that the realization of "Two Reconciliations" must be the precondition of 'Two Upgrades', i.e., 'the reconciliation of mankind and nature, the reconciliation among humans'. The essence of their proposed 'Two Reconciliations' is to deal with the relation between humans and nature, and among humans, to maintain the harmonious development of humans and nature, and among humans, then to realize the all-round free development of mankind ultimately.

The theory of sustainable development proposed in the 17<sup>th</sup> CPC inherits and develops the 'Two Upgrades' and 'Two Reconciliations' theory put forward by Marxist classical writers. Focused on the two main lines, this theory guarantees the sustainability of developing basis by appropriately managing the relationship between 'humans and nature'; strengthening resource conservation and environmental protection and by building ecological civilization. This theory is to promote the harmonious all-round development of economical society, to maintain the sustainability of developing structure by appropriately managing the relationship among humans, and ultimately to realize the all-round free human development and the lasting and healthy social development.

**(II) The theory of sustainable development proposed at the 17th CPC is an inheritance and development of Marxist classical writers' harmonious development thinking of humans and nature**

When Marxist classical writers illustrate the development of human society, on the one hand, they emphasize that humans can dynamically utilize and remake nature, by developing productive forces and seeking economical growth; on the other hand, they emphasize humans are the products of nature and nature is mankind's material basis for their survival and development. Therefore, in the development of human society, mankind should particularly respect for the laws of nature, protect natural environment and oppose to the predatory exploration of nature. In *Capital*, Marx predictably criticizes the abuse and destruction of land's natural force in capitalist production will make barren land. He points out, 'capitalist production will make the people converged in central urban areas more advantageous. As a result, it can gather the social historical momentum on the one hand, on the other hand, it destroys the material transformation between mankind and land, i.e., the consumed composing part of land by mankind in forms of human living and clothing cannot be returned back to land, so as to destroy the natural lasting condition of land fertility.' Engels once pointed out, 'we cannot be too intoxicated in our triumphs over nature. Nature takes revenge on us for our each triumph.' The Marxist classical writers' important thinking reveals the great significance of the harmony between mankind and nature to human survival and its lasting development.

Based on Marxist classical writers' development thinking, the 17<sup>th</sup> CPC proposes the sustainable development theory focused on the construction of 'Ecological Civilization' and 'Two Social Types' (conservational type of natural resources and environment-friendly type). Moreover, it is the new requirement of building a comprehensive and well-off society to set up the resource-conservational and environmental-friendly industrial structure, the mode of growth, consumption patterns is one of. Meanwhile, it also puts forward clear demands and makes specific arrangements on energy-saving and emission reduction, enhancing energy resource conservation and protecting the ecological environment, strengthening the capacity for sustainable development, and realizing the harmonious development between mankind and nature. The sustainable development thinking, such as 'ecological Civilization' and 'Two Social Types', is the best reflection and realization of harmonious development thinking between mankind and nature by Marxist classical writers in China.

### **(III) The theory of sustainable development proposed at the 17th CPC is an inheritance and development of harmonious development between mankind and nature by Marxist classical writers**

Marxist classical writers' development thinking pays special attention to the equal treatment among people, and harmonious development between mankind and society. Their thinking elucidates equality among people and harmonious development between mankind

and society in future socialism and communism by criticizing class confrontations and class hostility in capitalist society. They believe that the establishment of human social relation will react upon the relation between mankind and nature. Based on their observation of capitalistic production, they reveal human alienation which is caused by private ownership and capital accumulation. The severe disaster upon humans and natural relation is brought by unequal development, and people begin to realize that social danger lies behind ecological danger. On the one hand, they believe that there's a historical progress of capitalism compared with previous societies, and that 'In less than 100 years, productivity created by the ruling bourgeoisie is much more and much greater than the productivity created by all generations in the past.' On the other hand, they have seen clearly that driven by capital, this expansion, economically, will be interrupted by cyclical economic crises; also politically interrupted by the confrontations between two classes, till the end to be restrained by 'the limits of growth' in scope and extent. 'The demise of the bourgeoisie and the proletariat's victory are equally inevitable.' Therefore, they declare that capitalistic society lacks natural and historic basis, system basis and cultural basis for sustainable development, and the expansion and confrontational development of capitalism cannot last. People can only be equal in future socialistic and communistic societies, and there can be a brand-new society of harmonious society between mankind and society. In future society, 'the old bourgeois society, where there are class and class confrontation, will be replaced by such a commonwealth, in which the free development of each is the condition for the free development of all.' [10]

The sustainable developing theory proposed in the 17<sup>th</sup> CPC focuses on the combination of Marxist classical writers' harmonious developing thinking between mankind and society with China's reality. Scientific development should focus on people-oriented concept; adhere to the principle of fairness and justice; to comprehensively promote economic construction, political construction, cultural construction, social development; to promote various links in modern construction and harmonious and the coordination of all aspects; to promote the coordination of production and productivity, and the coordination of superstructure and economy to make mankind and society progress coordinately together, and to develop harmoniously. That is all-round inheritance and development of Marxist classical writers' harmonious developing thinking by Chinese communists under new circumstances.

## **II. The theory of sustainable development proposed at the 17th CPC is a great development and innovation of China's communist collective leadership's development theory**

Three generations of the CPC's central collective leadership have conducted arduous

and long-term exploration of our country's socialist modern construction, which has made a great achievement of our socialist modern construction and has fully shown the superiority of socialist system; moreover, has formed rich developing thinking on modern socialist construction. The sustainable developing thinking proposed in the 17<sup>th</sup> CPC can be traced to the same origin of the three collective leadership's developing thinking of modern socialist construction. Based on these excellent theoretic achievements, it has made great progress and innovation of new situations in the 21<sup>st</sup> century to form the latest theoretic achievements in modern Marxist political economy—the concept of sustainable development in Chinese modern socialist construction.

**(I) Theory of sustainable development proposed at the 17th CPC is a great development and innovation of the first generation leadership's collective 'Catching-up' thinking**

After the founding of new China, Party's first generation of central collective leadership with Comrade Mao Zedong at its core has a very strong sense of urgency and a sense of urgency of development. It is well-known that the founding of new China has an internal succession of white and blank historical 'heritage' and an external suppression from the imperialist powers. In terms of domestic situation, there were weak economic foundation, backward modern industries, people living in poverty, enormous pressure on employment and the establishment of new regime needed to be stabilized. In terms of international situation, the imperialist powers, by way of military siege, economical blockade and diplomatic isolation, tried to overwhelm the New China. Faced with this grim international and domestic situation, party's first generation leadership with Comrade Mao Zedong at its core bore in mind the severe historical lesion and cruel international competition, such as 'Backwardness is to be beaten' and backwardness will be faced with the danger of being expelled from 'qualification', so they adopted the 'Catching-Up' development strategy. In terms of developing focus, we put our emphasis on physical infrastructure as our developing goal and took industrialization as the main content of national development and modernization. In terms of developing goal, we put forward the realization of industrial, agricultural, defensive, scientific and technological modernization; in terms of developing momentum, we emphasized 'politics takes the command' of 'grasping revolution, promoting production', and etc. such as 'Great Steelmaking', 'The Great Leap Forward', 'Commune Movement', steel as the key link to industry, grain as the key link to agriculture, class struggle as the key link to politics and so on. The implementation of 'Catching-Up' development strategy made our nation to set up the relatively complete and independent industrial and national economic systems, to speed up the improvement of economical development and people's living. However, having paid too much attention to the scale and speed of economical development, pursuing solely to

high production, we actually took the road of extensive growth: ‘High speed, High input, High waste, Low output, Low efficiency’.

The 17<sup>th</sup> CPC adheres to the inheritance of the developing thinking of the Party’s first collective leadership with Comrade Mao Zedong at its core, and puts much more focus on development than ever. We always take development as ‘The First’, and firmly grasp the central task of economic construction. Meanwhile, on account of new requirements of new situation in new century, we emphasize scientific and sustainable developments even more and take the new scientific and sustainable developing road of ‘High Technology Content, Good Economical Efficiency, Low Resource Consumption, Low Environmental Pollution and fully development of advantageous human resources’, ‘production development, living improvement and good ecological environment’.

**(II) Theory of sustainable development proposed at the 17th CPC is a great development and innovation of the ‘Non-balanced’ developing thinking of the Party’s second generation of central collective leadership headed by Deng Xiaoping**

After 10-year ‘Revolution’, Party’s second collective leadership headed by Deng Xiaoping was faced with such international situation that the theme of the times had shifted from revolution and war to peace and development, scientific and technological development and globalization are in the ascendant, and there’s a widening gap between China and the developed countries. Domestically, there was rigidity in system, detention in thinking, wide spreading poverty and egalitarianism. People’s life needs urgent improvement. Faced with this situation, the Party’s second collective leadership headed by Deng Xiaoping carried out the ‘Non-balanced’ development strategies of ‘Encourage some getting rich first’. Some well-known statements have been proposed such as ‘Development is the last word’, ‘Poverty is not socialism’, ‘Encourage some getting rich first’ and some development strategies have been adopted such as gradient opening, some getting rich first and non-balanced development. In general developing outlay of modern construction, we must adhere to the focus on economic construction, the basic task of socialism to emancipate and develop productive forces, and meanwhile we must attach equal and sufficient importance to both material civilization and spiritual civilization construction; in terms of development goals, we highly emphasize the improvement of people’s living standards, and the construction of ‘a prosperous, democratic, civilized and modern socialist country’; in terms of developing momentum, we focus on reform and opening-up, giving priority to efficiency, and developing market economy. The ‘Non-balanced’ development strategy of ‘Encouraging some getting rich’ has largely increased the vitality of our nation’s economy, accelerated the speed, increased efficiency, enhanced comprehensive national strength, improved people’s living, shortened the gap between developed countries and our

nation. However, the ‘Non-balanced’ developing strategy has widened income disparity between regions, between city and country. The problem of polarization of rich and poor and the trend of severe social differentiation have triggered many economical and social problems, and hence there are many adverse factors to sustainable and healthy modern construction.

The Party’s 17<sup>th</sup> CPC adheres to and inherits the development thinking of the second collective leadership headed by Deng Xiaoping, keeps on encouraging the accelerated development of the eastern coastal areas, implementing big-city-led development strategy, and attaches great importance to developing efficiency. Meanwhile proceeding from our nation’s reality and in accordance with the requirements of sustainable development, we put forward overall consideration and bridge the gap between city and country, between regional economies and between residents’ income. We also implement the coordinated, balanced development strategy, such as ‘Development of Western China, Rise of Central China, Rejuvenation of Northeast China and other old industrial bases, and continuing to speed up development of east regions. To encourage some people ‘getting rich’ first, we also emphasize ‘the earlier developed driving the later’ and persist in the seeking of common rich. To emphasize efficiency meanwhile we put more emphases on social equality. On the base of observing the reality of non-balanced social development, we put more emphases on and seek the all-round coordinate and sustainable development of the whole economical society.

### **(III) Theory of sustainable development proposed at the 17th CPC is a great development and innovation of the ‘Trinity’ developing thinking of the Party’s third generation of central collective leadership headed by Jiang Zeming**

The Party’s third generation of collective leadership headed by Jiang Zeming is faced with international heated competition of comprehensive strength among nations, the economical globalization has been speeded up; the internal systemic reform of economy has been deepened, people’s requirements of accelerating political democratic reform has become intense, the growth of economy has been speeded up, the total volume has been increased. However, resource and energy are in short, the problem of environment is outstanding; people’s income has been increased but the gap between the rich and the poor has been widened; GDP has increased rapidly but our social construction has lagged behind. Sizing up the situation and deepening the reform of economic system, the Party’s third generation of collective leadership highly values the construction of political system reform and political civilization. Focusing on the increase of GDP, we set the national basic policies to the national strategy, such as population control, environmental protection and resource saving, and also propose the sustainable development strategy to set up the ‘Trinity’ modern construction general outlay of economical, political and cultural

construction. The central government has highly valued and emphasized the bridging of regional gap, income gap between city and country; and reconciled the problems between economical development and population, resource and environment; propelled the overall development of socialist modern construction. These problems have not been settled, however, there are trends of deterioration, lagged-behind social construction, and the view of unitary development of ‘GDP First’ is widely accepted among leading cadres at all levels.

Adhering to the development thinking of the third generation of collective leadership, the 17<sup>th</sup> CPC focuses on economical, political and cultural construction from the actual conditions in the new era, and also set the social construction to the strategic level of modern construction; it has accentuated developing ecological civilization while emphasizing the development of material, spiritual and political civilization to realize the extension of modern construction framework from ‘Trinity’ to ‘Quaternary’, from ‘Three Civilizations’ to ‘Four Civilization’, hence to form the sustainable development road and overall outlay of China’s modern construction which adapts to the situation of our country and has times characteristics.

### **III. Theory of sustainable development proposed at the 17th CPC critically absorbs and draws the western sustainable development thinking**

The western capitalistic countries have encountered environmental problem in industrialization. Reflecting and criticizing the traditional developing mode, they took the initiative to propose the sustainable development thinking in human development to form the comparatively rich theory of sustainable thinking. The western sustainable developing thinking has conducted positive exploration of solving the problems of ecological deterioration of modern industrialization and intension between mankind and nature which to a certain degree reflects the progress of human development and is of important theoretic and realistic meanings. But there exists class limitation of western sustainable development thinking. Based on the reasonable absorption of western sustainable development thinking, the sustainable development thinking proposed in the 17<sup>th</sup> CPC is of great improvement and innovation.

Your only recourse is legal action against them.

**(I). The sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress borrows and absorbs the concept of valuing the environmental protection in the Western sustainable development thoughts.**

The thoughts of Western sustainable development were originated from the reflection and criticism to the global ecological and environmental crisis caused in the process of capitalist industrialization. From its birth, the concept of the western sustainable development emphasized on environmental protection and claimed the consideration of the environmental factor in the economic budget. It also valued the coordination of the relations between the economic development and the environmental protection by the means of high investment, high technology, and sci-tech innovation, and by raising people's environmental awareness and drawing up the national policy of environmental protection. It has played an important role not only in the West nations' cope with the relations between the economic development and the ecological and environmental protection, but also in the enhancement of the environmental awareness in the world. However, because the capitalist economic development is driven by the profits, and its producing aims to pursue the profits, the capitalist nations is doomed to fail in finding a fundamental resolution to the conflicts between the profit pursuing and the environmental protection. When the conflict occurs, the individual capitalist will take profits the prior, even sacrifices environmental protection for profits. The capitalist counties will save resources of their own and slander resources from the developing countries to maintain their large consumptions and high profits. When they deliver the heavy polluted factories and projects to the developing countries, they also transfer the industrial waste and refuse to them. They give pollutions to other nations for the environmental protection on their own land; they slander resources from other nations in order to save their own; and they sacrifice other nations' ability to the sustainable development for accomplishing their own sustainable development.

The sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress absorbs the concept of environmental protection in the Western sustainable development thoughts and properly prevents its limitations and surmounts the unreasonable problems. From the perspective of building an ecological civilization, the 17<sup>th</sup> CPC National Congress proposed that we will strengthen the resource saving and the ecological and environmental protection and to build the resource saving type society and the ecological and environmental protection type society through optimizing industrial structure, transforming the mode of economic development and advocating the civilized consumption. To realize the sustainable development, we must persist in the combination of the nation's macro-control policy and the market regulation, and we must correctly handle the immediate interest and the long-term interest, and the partial interest and the overall interest. Any sacrifice of the ecological environment for the short-term development in any area is not allowed. We must adhere to the policy that the ecological environment protection is a prerequisite of the economic development. The energy saving and emission reduction target proposed by the government is unchangeable and the one-vote negation system is practiced in the environmental protection. In the process of participating in the economic globalization, Chinese enterprises can't transfer pollutions and destroy other nations'

ecological environment. We clearly claim that the protection of the earth is the common duty and responsibility of the whole world.

**(II) The sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress concerns the intergenerational equality introduced in the Western sustainable development thoughts and gives consideration to the intragenerational equality.**

The Western sustainable development concept is known for the concerns of ‘the intergenerational equality’ and the permanent development. The world committee of environment and development (WCED) published the report *Our Common Future* in 1987, in which it launched the concept of sustainable development. In the report, the sustainable development is referred to the ‘development that meets the needs of the presents without compromising the ability of future generations to meet their own needs.’ This definition is a critical reflection on the traditional economic growth mode and emphasized a consideration to ecological environmental benefits when pursuing the economic growth. It claims economic developments without damaging the human living environment of the presents and natural resources of future generations; and it advocates pursuing developments and benefits without compromising those of future generations. The sustainable development concept was a great advancement and a leap of the view of human development. It has a universal value and progressive significance. The Western sustainable development concept concerns the intergenerational equality but fails to cover the intragenerational equality. To realize the human sustainable development, it needs properly handle and coordinate the intergenerational equality and the intragenerational equality, and a consideration to the both. But the capitalist system dooms to produce a polarization in people and to obstruct and even destruct the latter. On the one hand, the defects of the capitalist system must create the reverse accumulations of wealth and poverty and lead to a polarization. In the capitalist society, the minority monopolizes and possesses major wealth, which causes a fail of wealth sharing and difficulties to realize the intragenerational equality. On the other hand, the capitalist industrialization is realized with the massive plunder and consumption of the world resources. The unfair international economic order dominated by the developed countries inevitably widens the economy gap between the South and the North, the poor and the rich. The developing countries deliver recourses to the developed countries, while the developed countries dump pollutions to the former. The imbalance damages the intragenerational equality, hence, harms the world sustainable development.

The sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress closely watches the intragenerational equality. On the one hand, in the process of the domestic social and economic development, we emphasize a comprehensive coordinate and

a balance to narrow the income gap of rural and urban, and in different regions. We care the venerable gropes and help the less developing regions to keep up with. We adhere to the principle of common prosperity; try to avoid the polarization, and to realize domestic intragenerational equality. On the other hand, in the process of participating in the economic globalization and developing the international economic relations, we adhere to the principle of equality and mutual benefits and to the win-win principle without plundering and exploiting people of other nations. Furthermore, to try for and maintain the intragenerational equality of all humans worldwide, we will give a hand to the people in the poor nations so long as we can.

**(III) The sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress develops the view of human development in the Western sustainable development thoughts and makes a theoretic revolution.**

From the late 1980, the broad view of sustainable development has been commonly accepted as a deepening to the Western sustainable development thoughts. It claims the human development and refers it to a process of gradually meeting human's basic needs, developing human ability and self-fulfilling humanity. *Human Development Report 2001* further emphasizes that the destination of development is to improve the life of all, and to promote human happiness, freedom, dignity, safety, fairness, and participation. The development goal transfers from the sole emphasis of the material accumulations to a human-centered requirement of the comprehensive development. It definitely has great significance. Unfortunately, the nature of the Western SDT is to safeguard the interests of the monopoly capitalists. It cares the minority monopoly capitalist class, not all the laboring people. It concerns the interests of the monopoly capitalists, not the benefits of the working people. Neither humanistic care nor the so-called humanitarianism or human-oriented concept in the Western sustainable development thoughts concerns the laboring people. To them, especially people in the developing countries, it's a Utopia.

The human-oriented thought proposed at the 17<sup>th</sup> CPC National Congress absorbs the view of human development in the Western sustainable development thoughts and develops its own. The definition of 'human' in CPC's human-oriented thought is quite different from it in the Western sustainable development thoughts. CPC defines 'human' as all the laboring people, not the minority social elite and the rich groups. It refers 'interests' to the fundamental interests of all humans, not of the minority. The concept is a unification of the laborers' personal interests and common interests, partial interests and overall interests, immediate interests and long-term interests. In the human-oriented thought, CPC views the masses as the subject and the force of development, who should share the development fruits. To answer the questions, development 'for whom' and 'by whom', it entirely differs from the Western sustainable development thoughts.

#### **IV Concepts of the sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress**

**(I) To realize the sustainable development, the cope with relations between the intergenerational and the intragenerational equality should meet the requirement of maintaining social equalities.**

Based on the strategy of the permanent health development of human society, the sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress highlights the recognition of the intergenerational equality and the intragenerational equality relation. The view of the intergenerational equality deals with the human-nature relation from the ecological perspective. It advocates movements to save resources and to protect the environment, hence, to leave an ecological environment friendly for the permanent development of future generations. The view of the intergenerational equality stresses the cope with human-society relation from the social perspective. It aims to realize justice and equality in the society.

CPC's view of the intergenerational equality emphasizes that, rather than to compromise the development of the futures, the development of the presents will create conditions for and lay a solid foundation for the permanent health development. It requires the development of the presents to avoid being 'present-selfish' and being shortsighted to seek the instant benefits. It disagrees with the infringing interests of the futures with the 'plunder mechanism'. CPC's view of the intragenerational equality refers that the development of the presents meets the needs of the entire generation. This human concept requires ensuring people's equal right to share development fruits. The view of the intragenerational equality consists of two implications. Concerning the space feature of development, in the world, the developed countries can't compromise the ability of less developed countries; in a country or a region, the developed regions can't compromise the ability of the less developed and the backward regions. In terms of the distribution of the fruits, the social and economic development fruits should be shared and to benefit the entire people of the world. They don't belong to few nations, regions, classes or groups exclusively. The first-mover benefited countries can't transmit pollutions to the less developed.

CPC's sustainable development theory is based on the balance of the intergenerational equality and the intragenerational equality. Firstly, to realize the intergenerational equality, we should construct a resource-saving and environment friendly society and save room for the futures' development. Secondly, to realize the intragenerational equality, we should coordinate the urban-rural development and propel the new countryside construction; we

should promote the regional harmonious development and optimize the land exploit; we should eliminate poverty and minimize income gap. To coordinate relations between the intergenerational and the intragenerational interests, we should balance immediate interests against long-term interests, partial interests against overall interests, and personal interests against common interests. The mutual homonym and mutual promotion of the intergenerational and the intragenerational equalities ensure the realization of the sustainable development of the humankind.

**(II) To realize the sustainable development, the cope with relations between the economic development and the environmental protection should meet the requirement of ecological civilization construction.**

To realize the sustainable development, we should correctly understand and handle relations between the economic development and the environmental protection. The concept that development is an ‘absolute principle’ and the ‘priority’ has enjoyed popular supports since the Reform and Opening Policy, but the concept that the environment protection and the building of ecological civilization is also an ‘absolute principle’ hasn’t been established. The sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress adheres to the principle of ‘development priority’ and the principle of ‘economic construction as the center’, and highly values the ecological and environment protection. It was the first time that the term of building ‘ecological civilization’ has been put forward.

China is the largest developing country in the world, but is still backward compared with the developed countries. Therefore, we should stick to the principle of ‘economic construction as the center’ steadily, and regard development as the top priority in governing and rejuvenating the country. Any neglect of the economic development, any thought or action to change or to shake-up the ‘economic construction as the center’ principle is harmful and is against the sustainable development theory. With the developing economy and the increasing GDP, China’s overall national strengths and the international competitiveness will be enhanced, and hence, our ecological civilization construction will be financially supported and our strategic goal of building a well-off society will be effectively achieved. To stress the sustainable development and the ecological civilization construction has the least implication that the economy development is not important. To slowdown the development pace can not support the construction of the ecological civilization and the zero-growth or the negative growth of economy can’t guarantee the protection of the ecological environment. Meanwhile, we should avoid magnified environmental costs of the economic development causing a growth without development, and we can’t compromise the ecological environment to the economic growth. To realize the sustainable development, we should lay emphasis on the economic growth and attach great importance to the environmental protection and the ecological civilization

construction.

The sustainable development theory proposed at the 17<sup>th</sup> CPC National Congress gives scientific interpretations to the relations between the economic growth and the environment protection, and to the relations between the economic development and the ecological civilization construction. It unifies the economic growth and the environment protection in the ecological civilization construction system, considers mutual promotions and coordinates the development of both. Meanwhile, it is the first time, the term ‘transferring the mode of economic development’ has replaced ‘transferring the mode of economic growth’. The one-side focus on the economic growth in the past has changed to more attention to economic development. The transformation is better accord with the requirement of sustainable development. The nation’s rising economic quantities and scales, namely, the economic growth, are not equal terms of the economic development. The development, by no means the sole economic growth, is a coordinated development of all elements of society, politics, culture, and ecology. To put the grade of the environmental protection as an important evaluation of development quality, will help realizing the coordinated unification of the economic growth and the environmental protection, and hence, realizing their mutual promotions and common development.

**(III) To realize the sustainable development, the cope with relations between development goals and the driving force should meet the human-oriented requirement.**

The core of the realization of the sustainable development is to adhere to the human-oriented principle, and properly handle the relation between development goals and the driving force. Our understanding to relations between the both was deviated and one-sided. Firstly, there was a tendency that some of us interpreted the development goals unclearly or deviated from the rights ones, and some misunderstood the goal of development is to achieve the economy development only. Secondly, there was a tendency of one-sided stresses laid on the social elite and neglect the masses as the driving force of the development. The SDT proposed at the 17<sup>th</sup> CPC National Congress conscientiously sums up our experiences and lessons, and scientifically clarified relations of development goals and the driving force in accordance with the requirements of people-oriented.

First of all, our development is for the people. The fundamental purpose of development is to meet people’s needs, to strive for human liberty and to achieve the comprehensive development. Therefore, we should insist on the human-oriented development, not on the material-oriented or the growth-oriented. The concept that we produce for consuming and we develop for growth is a deviation from true aims of development. This development is abnormal, and can’t be sustained. The thought of

human-oriented in sustainable development theory regards the promotion of the fundamental interest of the overwhelming majority of the people as the starting point and the destination, admits the sharing of development fruits of all people and puts people's satisfaction as the highest standard to test our development. It is in accordance with the requirement of development for the people. On the one side, our development is for all people, not for parts of them, not even for the minority of the social elite and the wealthy. On the other side, our development not only cares people's immediate interest, the personal interest and the partial interest, but to improve people's fundamental interest, the long-term interest, and the overall interest. We should correctly and harmoniously handle relations between the immediate interest and the long-term interest, the personal interest and the common interest, and the partial interest and the overall interest.

Secondly, our development relies on the people. The masses are the subjects to accomplish the development and the forces to drive development. The enthusiasm, initiative, creativity and wisdom of the masses of a nation or a region are the power source to realize their own sustainable development. As the history makers, Chinese people are the motive power and the pusher to our sustainable development. People are the real heroes. To realize the great rejuvenation of the Chinese nation and the sustainable development, we must closely rely on the people, fully arouse the masses' enthusiasm, initiative and creativity, maximally gather their wisdom, and most extensively mobilize and organize billions of people to devote to the great modernization of China.

**(IV) To realize the sustainable development, the cope with relations between economic constructions, and cultural constructions, political constructions and social constructions should meet the requirement of the overall patterns of modernization construction.**

The sustainable development is not simply an economic term. It not only refers to the economic development, but the social development as a whole, or the development of the social modernization construction. The social modernization construction holds a 'four-in-one' pattern, which consists of the economic construction, the political construction, the cultural construction and the social construction. To ensure our social modernization construction is a permanent and healthy development, the key is to coordinate and properly handle the relations of the four constructions. Like the wheels of a vehicle, the four constructions need to develop together. Any lopsided development or any one-side development are not allowed. In the social modernization construction, the economic construction is the essence and the center, the economic development is a material promise and the fundamental condition. To realize the permanent and healthy development of the whole society, we should adhere to the principle of 'the economic construction as a center', and regard the economic development as the top priority task in governing and rejuvenating

the country. We should do everything possible to accelerate economic growth, enhance the economic strength, substantiate material base, and strengthen the competitive power. We should make any efforts to transfer our nation from an economic giant to a great economic power and even wealthy power gradually.

We should take the advantages of the fruits of economic construction and to drive the political construction, the cultural construction and the social construction. We should solve the problems in the process of construction with a developing method.

To realize the permanent and healthy development of the whole society, when we persist in regarding the economic construction as the center, we should attach great importance to and comprehensively promote the political construction, the cultural construction and the social construction. Like the economic construction, the political construction, the cultural construction and the social construction are all important components of the modernization construction. They provide the intellectual support, the spiritual motivation and the political guarantee to the entire social modernization construction and influence and decide its direction, process and nature. Therefore, we should attach great importance to the political construction, the cultural construction and the social construction, and to make the four types of constructions promote mutually, complement each other, and promote the permanent and healthy development of the whole social jointly.

**(V) To realize the sustainable development, the cope with relations between the growth rate and quality, and benefits of development should meet the requirement of developing ‘fast and well’.**

Firstly, in the proposal of developing the national economy fast and well at the 17<sup>th</sup> CPC National Congress, “to develop well” was put before “to develop fast”, but we must claim that it does not mean the development rate is not important. It is known by all that the economic development is firstly represented by the growth rate which is an important index to measure and to assess the economic development. There is not development without certain growth rate. China is a developing country, and is still at the primary stage of socialism. At the present stage, the principal contradiction in Chinese society is one between the ever-growing material and cultural needs of the people and the low level of production. The task is still very arduous for China to realize the modernization. Therefore, to keep a fast economic growth rate is very important. We can’t neglect or deny the importance of the fast national economic growth.

Secondly, to meet the requirement of the sustainable development, a ‘good growth’ is a prerequisite for the fast national economic growth, and the latter is based on the former. In the development, we must hold the ‘good growth’ the first place, and to develop fast and

well. A good development without a fast growth rate will cause the low-efficiency, a waste to resources, the structural deformities, and finally sacrifice the substance for the unwarranted reputation. A good development without a fast growth rate is not a real good one. The economic growth at a stillstand, the zero growth or the negative growth is not good at all. The good orient in the national economic development refers to the high benefits, good qualities, reasonable structures and the harmonious coordination of the economic growth, resource saving and environmental protection. The fast growth we pursue in the national economic development is at a sound, moderate and sustainable fast pace. All in all, to realize the sustainable development, and to meet the requirement of developing 'fast and well', we must cope with relations between the growth rate, the quality, and benefits of development properly.

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