**Thinking about ways to enhance overseas recognition and acceptance of China's ecological civilization discourse**

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【Abstract】Overseas, there has been a widespread cognitive resonance of theoretical and practical discourses on China's ecological civilization. At the same time, some prejudices and misconceptions about China's ecological civilization construction still exist. It is of great practical significance to accelerate the construction of China's ecological civilization discourse system in the new era and comprehensively enhance the international recognition of China's ecological civilization discourse. In terms of discourse, a coupled symbiotic structure of critical discourse and positive discourse should be adopted for narrative, integrating ancient and modern, Chinese and foreign interpretations of China's ecological civilization; in terms of discourse system, it is necessary to construct a foreign discourse system dominated by the official discourse system and coordinated by academic and folk discourse systems, so as to further enhance the international recognition of my country's ecological civilization discourse.

【Key words】Ecological civilization, cognitive resonance, cognitive bridging 【Chinese Library Classification Number】D82 【Document Identification Code】A

General Secretary Xi Jinping emphasized: "We must deeply participate in global environmental governance, enhance our country's voice and influence in the global environmental governance system, actively guide the direction of international order change, and form solutions for world environmental protection and sustainable development." It is of great practical significance to accelerate the construction of China's ecological civilization discourse system in the new era and comprehensively enhance the international recognition of China's ecological civilization discourse. At present, the global environmental governance discourse is diversified, and my country's ability to lead and shape ecological civilization discourse needs to be improved. Some prejudices and misunderstandings about China's ecological civilization construction have not been effectively clarified and effectively responded to. Therefore, it is urgent to focus on the controllable factors that affect the cognition of overseas people, identify the practical problems faced in shaping the framework of Chinese and foreign discourse, so as to further enhance the international recognition of my country's ecological civilization discourse, help build the image of a responsible major country and the people-to-people connection in the field of global ecological civilization construction.

**Overseas scholars’ cognitive resonance on China’s ecological civilization discourse**

Since the 18th CPC National Congress, my country has made great progress in the construction of ecological civilization in terms of theory, system and practice. The construction of a beautiful China has taken new and significant steps, and China has become an important participant, contributor and leader in the construction of global ecological civilization. The theory and practice of China's ecological civilization have become an important topic of international attention. At the same time, my country is also using multi-level ecological civilization discourse to tell China's green ecological story. From telling the theoretical contribution of China's ecological governance to providing China's practical experience for reference and learning, overseas scholars have formed a broad resonance on the theoretical and practical discourse of China's ecological civilization.

Starting from objective reality and rich practice, China's ecological civilization discourse inherits the Marxist view of nature and ecology, and absorbs and develops the value implications of China's excellent traditional culture. In the view of many Western scholars, China's ecological civilization is a new civilization formed by integrating the ecological wisdom of ancient and modern times, China and foreign countries. American scholar John Bellamy Foster believes that China's ecological civilization is a new stage in the development of the "great modern socialist society". Unlike capitalism, which sacrifices the interests of mankind and the earth for profit, China's ecological civilization construction integrates political and cultural elements, thus forming a "five-in-one" approach, which goes beyond the standard three elements of Western free sustainable development (environmental, economic and social factors). It is in this way that China conceives ecological civilization to achieve sustainable development of mankind. Finn Arler, a researcher at Aalborg University in Denmark, proposed that thinking about the "Way of Nature" has always been an important part of traditional Chinese philosophy, recognizing that nature has its own way of harmony and balance, and the "Way of Nature" is consistent with the modern practice of China's ecological civilization. He elaborated: On the one hand, this "Way of Nature" is seen as the basic principle of the operation of the universe, which organizes and structures everything in a way that leads to a certain balance; on the other hand, this basic "Way of Nature" is also accepted as the best standard for human behavior, that is, humans should respect the rhythm of nature and avoid interfering with natural processes, which, if undisturbed, will move towards harmony.

At the practical level, in the process of promoting ecological civilization construction in the new era, "Beautiful China" has been included in the goal of building a socialist modern power, "ecological civilization construction" has been included in the "five-in-one" overall layout, and "harmonious coexistence between man and nature" has been included in the basic strategy of upholding and developing socialism with Chinese characteristics in the new era... my country's ecological environment has been continuously improved, the ecosystem has been continuously optimized, and the people's sense of gain and happiness in the ecological environment has been continuously enhanced. While showing the world its experience and achievements, China's ecological civilization discourse has also provided an important reference for other countries to solve ecological and environmental problems. In this regard, overseas scholars generally highly recognize and positively evaluate China's ecological governance practices. Maurizio Marinelli, professor at the Asian Research Center of the University of Sussex in the United Kingdom, analyzed the demonstration effect of China's ecological civilization practice on the world from the perspective of the "Anthropocene": From the perspective of ontology and epistemology, the environmental development of the "Anthropocene" has three characteristics, emphasizing the role of human activities and their impact on nature, questioning the previous economic growth model, and rethinking the relationship between nature and culture, knowledge, and politics. He believes that China's ecological civilization practice is closely related to the global "Anthropocene" environmental development, because ecological civilization abandons the development model that prioritizes economic growth over environmental health and focuses on the relationship between man and nature. In this sense, ecological civilization can be regarded as a "Chinese-style" global "Anthropocene" environmental development practice.

With the frequent occurrence of social crises in some Western countries and the spread of global ecological risks, international exchanges on ecological civilization discourse have become more frequent. In the view of Ulrich Brand, a professor at the University of Vienna in Austria, social-ecological transformation is a general term that describes the political, economic, social and cultural changes caused by efforts to solve the social-ecological crisis. Under the guidance of this concept and epistemology, the use of concepts such as major social transformation, green economy and social-technological transformation is increasing. Their goal is to fully understand the current global environmental changes and contribute to the response to the crisis, which is exactly the same value appeal as the inherent implication of China's green development path that takes into account both ecological and economic benefits.

**Cognitive dissonance of some Western countries towards China’s ecological civilization discourse**

Although there is a high degree of recognition of China's theoretical and practical discourse on ecological civilization overseas, due to the influence of factors such as differences in political identity, limitations of knowledge systems, and social and cultural differences, a few Western countries still have varying degrees of deviation and misunderstanding in their understanding of China's ecological civilization.

Generally speaking, people will reject information that is inconsistent with their core beliefs. European and American psychologists generally regard this state as "cognitive dissonance". The theory of cognitive dissonance shows that if an individual's two cognitions are related, they are either consistent or inconsistent. If one cognition follows another cognition, the two cognitions are consistent; if the opposite of one cognition follows another cognition, the two cognitions are inconsistent. The existence of cognitive dissonance will make people feel uncomfortable psychologically. In order to reduce cognitive dissonance, people will avoid information that may increase dissonance, or choose attitudes or behaviors that are consistent with their own cognitions. The cognitive bias of a small number of Western scholars and the public towards China's ecological civilization discourse mainly stems from ideological biases, narrow and one-sided understandings, and blindly superior Western-centrism formed by existing cognitive frameworks.

A study on climate communication confirmed that people are often unwilling to believe that humans are experiencing unprecedented climate threats. Even if people are willing to believe, they are more inclined to avoid or ignore such information. Especially when their cherished beliefs are attacked, they will feel unhappy and seek comfort by rejecting, ignoring or refuting. For this reason, a few Western scholars deliberately exaggerate the ideological attributes of ecological civilization discourse. The reason for this confrontational understanding and interpretation is that these research institutions and scholars are not only influenced by the national system, social environment and cultural context, but also by their own political identity, identity concepts, understanding of values, belief dominance and other factors. Some Western scholars are accustomed to judging other countries' ecological governance models from a high position with the so-called "democracy, freedom, human rights" and other standards. This deliberate "ideological" tone of accusation is a typical ideological bias under the denial of their beliefs, with a distinct nihilistic color.

Based on centrism, some Western countries try to put China and other developing countries in a passive object position by magnifying their "advancedness" in global ecological governance. Ecologicalism's "Western-centrism" is a kind of "imagination" of the global civilization order. It is a discourse system with the value core of Western "civilizational superiority", the material basis of capitalist expansion, and the fundamental appeal of establishing global domination based on capital logic. It cannot fully understand the deep connotation of China's ecological civilization and cannot clarify the fundamental difference between China's ecological civilization and Western ecological modernization.

**Cognitive bridging of China's ecological civilization discourse's external dissemination**

The cognitive dissonances such as ideological bias, narrow and one-sided understanding, centrism, etc. in a few Western countries caused by differences in beliefs, knowledge limitations, and cultural differences need to be comprehensively examined and viewed objectively based on dialectical thinking: ideological bias is difficult to completely eliminate through discourse communication, while the narrow understanding of China's ecological civilization and the blind superiority of its own path can be guided through efforts such as optimizing narrative structure and improving discourse system. In terms of discourse mode, the effects of critical discourse and positive discourse have different emphases. A two-pronged and complementary coupling symbiotic structure should be adopted to integrate ancient and modern, Chinese and foreign interpretations of China's ecological civilization; in terms of discourse system, the official discourse system, academic discourse system, and folk discourse system all have their own communication advantages and discourse characteristics. A foreign discourse system led by the official discourse system and coordinated by the academic and folk discourse systems should be constructed to achieve the same frequency resonance of official discourse, academic discourse, and folk discourse, so as to bridge the cognitive bias of a few Western countries.

Innovative coupling and symbiosis of critical discourse and positive discourse. The essence of critical discourse is "breaking". For the discourse of Western centrism, we can criticize the non-universal nature of capitalist civilization and reveal its historical inevitability of negation. Ecological modernization from the perspective of Western centrism cannot provide an effective solution for global governance because it still takes the particularity of Western countries as the principle and does not and cannot elevate it to a global solution to ecological problems. On the contrary, China's ecological civilization theory and practice are based on the global perspective of world fairness and justice, aiming to solve the fundamental problem of harmonious coexistence between man and nature, which is essentially different from the so-called "ecologically advanced civilization" in the West. Positive discourse is "breaking first and then building" on the basis of critical discourse. For the narrow understanding of a few Western countries, we should use innovative concepts and expressions to explain China's theoretical system and practical achievements. For example, the explanation of "Beautiful China" should focus on meeting the needs of the people; the interpretation of the "Building a Clean and Beautiful World" initiative should emphasize that this is green development that conforms to the development and changes of contemporary science and technology, systematic governance that follows the inherent laws of ecological structure, and a multilateral governance framework that fully considers the well-being of people in all countries.

The synergy between official discourse, academic discourse and folk discourse. As the leading force in the dissemination of China's ecological civilization, the official discourse system should provide policy directions, action frameworks, achievements and experience summaries for the exposition of ecological civilization. Academic discourse and folk discourse are effective supplements to official discourse. The academic discourse system should provide theoretical support for official discourse, enhance the rationality and effectiveness of official discourse, especially highlight Chinese wisdom and style in the exposition of theoretical discourse and practical discourse, and expand the international influence and appeal of China's ecological civilization discourse through various academic forums and rich academic exchanges; folk discourse should promote the popularization of ecological civilization discourse through public dialogues and folk exchanges of "invite in" and "go out", and build a broad consensus among ordinary people overseas.

The cognitive dissonance of a few Western countries regarding China's ecological civilization should be viewed rationally, objectively and dialectically: it should be used as a reference for cognitive bias in discourse dissemination, and the problems, causes and laws involved should be deeply examined; there is no need to over-interpret this cognitive dissonance. Today, the world is undergoing a major change that has not been seen in a century, and the international balance of power is undergoing profound adjustments. Multidimensional differences in systems, society, culture, knowledge, etc. will inevitably have an impact on people's cognition, and the same is true for overseas understanding and evaluation of China's ecological civilization. In this context, the uncontrollable factors in some Western countries' cognition regarding China should be deeply understood and fully judged, and the controllable factors should be systematically grasped to better unify discourse and action, cognition and effect, thereby further enhancing the international recognition of my country's ecological civilization discourse.

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