

# Community Ecological Civilization Education Empowers the Realization of the Value Consensus and Practical Consciousness of Ecological Products

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## Abstract

The first problem that must be solved in ecological civilization construction is where the funding comes from. The realization of the value of ecological products can address the funding source issue for ecological civilization construction. However, how can ecological products realize their value? Under market economic conditions, various products transform into commodities to enter the market for exchange to realize their value. However, ecological products have their uniqueness; for most people, ecological products have strong use value attributes but weak exchange value attributes. Moreover, after ecological products are transformed into commodities, their prices are higher than ordinary commodities. As such, the premium on ecological products is often not accepted, posing a significant obstacle to the realization of their value. Community ecological civilization education aims to convey ecological value concepts to people's hearts. Unlike pure commodity exchange, some ecological products cannot realize their ecological and exchange values through commodity exchange, but many agricultural ecological products can achieve their ecological value through commodity exchange. This requires people to have a profound understanding of ecological products and ecological labor, providing a ideological foundation for the realization of ecological product values.

## Keywords

Ecological products; Ecological civilization education; Value consensus; Harmonious coexistence between humans and nature.

## 1. Introduction

The construction of ecological civilization is a fundamental strategy related to the sustainable development and perpetuity of human society. To strengthen ecological civilization construction, it is essential to extract the value of ecological labor in market economies based on the theory of labor value, thereby solving the funding issue for ecological civilization construction and promoting a sustainable closed-loop system in ecological civilization development. The realization of ecological product value depends not only on institutional design and market mechanisms but also on whether social members possess a conscious ecological awareness and value recognition. Promoting green development and fostering harmonious coexistence between humans and nature are essential contents of ecological civilization construction and one of the essential requirements of modern social development. In recent years, various regions have engaged in extensive explorations around the realization of ecological product values, with continuous innovations such as carbon emission trading, ecological compensation systems, and natural resource asset accounting. However, the realization of ecological product value still requires further exploration, especially regarding value concepts. Understanding how the value of ecological products allows ecological labor to be a necessary component of total social labor is crucial. If the socially necessary labor time of

ecological labor becomes an organic component of total social labor time, it must be achieved through ecological civilization education, making ecological value a necessary part of social value.

## **2. Conceptual Definition and Relational Explanation**

### **2.1. The Essence and Core of Ecological Product Value Realization**

Ecological products are a theoretical concept with Chinese characteristics. Xie Hualin, Luo Shilong, and others (2025) define agricultural ecological products as “products or services that primarily ensure the supply of agricultural products while providing various benefits for protecting the environment, improving ecology, and maintaining sustainable agricultural development.” Agricultural ecological products are divided into three categories: material supply products, such as crops and livestock products; regulatory service products, such as carbon fixation and oxygen release, water purification, etc.; and cultural service products, such as agricultural cultural heritage and rural ecological tourism. Liu Wei (2025) further clarifies that agricultural ecological products are pollution-free, safe, and high-quality green foods and related services produced following ecological principles using ecological agricultural technologies and methods. These products not only have edible value but also encompass ecological and cultural values. In summary, ecological products are created by humans through ecological labor based on ecological laws, meeting both material and ecological needs. Their value is reflected not only in direct economic utility but also in the maintenance and improvement of natural reproduction conditions.

The realization of ecological product values must align with the fundamental goals of ecological civilization construction. The realization of ecological product values serves ecological civilization construction aimed at achieving harmonious coexistence between humans and nature. Promoting a distribution and proportion of ecological labor within total social labor through the realization of ecological product values is crucial. The realization of ecological product values is not merely a simple process of economic transformation; rather, it is a comprehensive process guided by the concept of harmonious coexistence between humans and nature, whereby the multiple values of ecological products, including economic, ecological, social, and cultural values, are socially recognized and effectively transformed. The recognition and affirmation of ecological product values by social members are fundamental preconditions. Without value consensus, there can be no genuine value realization.

### **2.2. The Essence and Functions of Community Ecological Civilization Education**

Community ecological civilization education refers to a systematic educational activity conducted within a community, targeting its residents and aiming to cultivate ecological civilization concepts and conscious ecological behaviors. It includes, but is not limited to, popularizing ecological knowledge, such as promoting knowledge of waste sorting and energy conservation and emission reduction; cultivating ecological awareness, such as disseminating the concept of harmonious coexistence between humans and nature; training ecological skills, such as practical skills like green consumption and participation in ecological agriculture; and cultivating ecological culture, such as inheriting traditional ecological wisdom and creating contemporary ecological culture. Community ecological civilization education combines traditional ecological wisdom such as “harmony between man and nature,” “moderate use,” and “following the laws of nature” with contemporary ecological civilization concepts, establishing an ecological value system among community residents that has both cultural roots and contemporary relevance.

Community ecological civilization education has unique functions that distinguish it from school education and mass media propaganda. Firstly, it is present in the community. The

community is the basic arena for residents' daily lives, and community ecological civilization education can be directly embedded in residents' daily life practices. Ecological behaviors such as waste sorting, green travel, and water and energy conservation all occur within the community, giving community ecological civilization education a practical guidance function that school education and mass media propaganda lack. Secondly, there is interactivity. Neighborhood relationships, community organizations, and public activities within the community provide rich interactive scenarios for ecological civilization education. Residents' exchanges and sharing, collective activities organized by the community, and neighborly demonstrations are all informal yet effective educational channels, enabling people to discover and recognize the value of ecological products in daily life. Thirdly, there is sustainability. The community is a space where residents live long-term, therefore, community ecological civilization education is sustainable. It is not a one-off publicity campaign, but a continuous practice integrated into community culture, governance, and life, enabling the long-term cultivation and intergenerational transmission of ecological awareness and behavior.

### **2.3. The Dialectical Relationship Between Realizing Ecological Product Value and Community Ecological Civilization Education**

Community ecological civilization education is the cognitive prerequisite for the realization of ecological product value. A fundamental challenge in realizing the value of ecological products is information asymmetry and a lack of value perception. Members of society, especially consumers and community residents, lack sufficient understanding and recognition of the value of ecological products. If consumers do not understand the ecological differences between organic and ordinary agricultural products, and do not recognize the rationality of paying a premium for high-quality ecological products, then even the most perfect market mechanism cannot realize the value of ecological products. Community-based ecological civilization education is a fundamental approach to addressing this lack of understanding. Through systematic knowledge dissemination and concept propagation, it gradually cultivates a conscious awareness of the value of ecological products among community residents, thus laying the social foundation for the market realization of this value.

The realization of the value of ecological products is the practical vehicle for community-based ecological civilization education. This education cannot remain merely at the level of abstract conceptual propaganda; it must be integrated with concrete ecological practices. The realization of the value of ecological products provides the most direct and concrete practical vehicle for this education. When community residents participate in the planting and consumption of organic agricultural products, the maintenance and management of community green spaces, and waste sorting and recycling, they not only practice the concept of ecological civilization but also deepen their understanding and acceptance of the value of ecological products. The realization of the value of ecological products is also a key pathway and important vehicle for community-based ecological civilization education. It imbues abstract ecological concepts with tangible content in concrete economic practices, enabling community residents to deepen their ecological civilization awareness through the unity of knowledge and action.

Community-based ecological civilization education and the realization of the value of ecological products can be unified in the core task of fostering a "value consensus" among people. Value consensus refers to the shared understanding and recognition among members of society regarding the value of ecological products. This includes the recognition of the use value of ecological products—their benefits; the recognition of the labor value of ecological products—how much labor is embodied in them; and the recognition of the social value of ecological products—their contribution to society. Community ecological civilization education cultivates value consensus, which in turn promotes value realization, and value realization, in turn,

deepens value consensus—a spiraling, dialectical process. In this process, community ecological civilization education provides the cognitive foundation, and the realization of the value of ecological products provides practical verification; both jointly promote the rooting and deepening of the concept of ecological civilization at the grassroots level of society.

### **3. The Fundamental Role of Community Ecological Civilization Education in the Value Consensus of Ecological Products**

#### **3.1. Cultivating Conscious Eco-Consciousness**

Insufficient consumer awareness is the primary obstacle to realizing the value of eco-products. The predicament faced by eco-products in the consumption process stems from insufficient consumer understanding, directly impacting consumer demand. Product homogenization also affects the consumer experience. Most consumers still prioritize price when purchasing agricultural products, lacking sufficient understanding of the ecological differences between organic, green, and ordinary agricultural products, and are unwilling or unable to understand why they should pay higher prices for high-quality eco-products. Consumers are highly price-sensitive but lack awareness of value. One of the core functions of community eco-civilization education is to help community residents shift from "price sensitivity" to "value recognition." Community eco-civilization education can utilize these technical means to help residents intuitively understand the production process and quality characteristics of eco-products. This will gradually cultivate a "green consumption" concept among community residents: purchasing eco-products is supporting ecological agriculture, supporting ecological agriculture is protecting the natural environment, and protecting the natural environment is maintaining the common living conditions for humanity. Once knowledge dissemination and concept cultivation reach a certain level, community residents will develop conscious eco-consumption behaviors, actively choosing eco-products, actively supporting local ecological agriculture, and actively participating in community ecological protection activities. This kind of conscious behavior is not the result of external coercion, but a natural expression of intrinsic value recognition, which is the ultimate goal of community ecological civilization education.

#### **3.2. Building Social Value Consensus**

Ecological products, especially regulation service-type ecological products such as water source conservation, air purification, and climate regulation, have significant public goods attributes. The realization of the value of these ecological products relies not only on institutional design and market mechanisms but also on collective action by social members based on value recognition. If community residents all think that others will do it and it doesn't matter if I don't, even the most perfect system will be ineffective. Only when community residents form a common value recognition, that protecting the ecological environment is everyone's responsibility, and maintaining the value of ecological products is being responsible to ourselves and future generations, can collective action become possible. The unique value of community ecological civilization education lies in its ability to integrate these disparate, individual experiences into a systematic, socialized value consensus. Communities are the best arena for consolidating value consensus, due to their unique advantages. Firstly, spatial proximity: community residents share the same sky, land, and community environment, and they have a common direct experience of ecological changes. Secondly, social connectivity: neighborhood relationships and community organizations provide social networks for value dissemination and consensus formation. Thirdly, practical commonality: community residents can develop a shared value recognition through participation in practical activities such as community greening, waste sorting, and energy conservation, learning by doing.

### **3.3. Stimulating Active Participation by Community Residents**

Community residents are the foundational subjects in realizing the value of ecological products. Currently, both government and academia focus their research on the realization of ecological product value primarily on three subjects: government, enterprises, and social organizations. As the final consumers of ecological products and direct stakeholders in the community ecological environment, the fundamental role of community residents in realizing ecological product value has not been sufficiently emphasized. The realization of ecological product value needs a diversified governance model that includes government, market, and society as subjects. Without the conscious participation of community residents, the government's institutional designs are difficult to implement, enterprises' market operations lack consumer support, and social organizations' advocacy loses its target. Community ecological civilization education should help community residents recognize that as beneficiaries of natural resources, they not only have the right to enjoy a good ecological environment but also have the right and responsibility to participate in ecological protection and the realization of ecological product value. Cultivating this awareness of rights is the cognitive foundation for active participation. Community ecological civilization education should also include capacity-building content, teaching community residents how to distinguish ecological products, how to engage in community ecological governance, and how to utilize digital technology in realizing the value of ecological products. Community ecological civilization education can integrate these incentive mechanisms into daily educational activities, organically combining the learning of ecological concepts with the practice of ecological behaviors through community ecological points and green consumption rewards.

## **4. Building Pathways for Realizing the Value of Ecological Products**

### **4.1. Community-Based Promotion of Ecological Production Concepts**

The prerequisite for realizing the value of ecological products is having enough quantity and quality of ecological product supply. Community ecological civilization education can assist farmers through training in green planting technology, popularizing organic agricultural knowledge, and demonstrating ecological agricultural practices, enabling them to understand that while ecological production methods may reduce yield in the short term, they can enhance product quality and market value in the long term, and more importantly, sustain soil fertility and the ecological environment. In urban communities, through practical education on "urban agriculture" and "community gardens", residents can experience the concepts and methods of ecological production through direct participation. New types of productive forces can empower ecological product supply through the strengthening of research and application of green and digital technologies in the production process. At the community level, this means developing new supply models such as community-supported agriculture, where community residents directly connect with ecological farms to support ecological agricultural production through prepayment and sharing risks, forming a direct link between producers and consumers. The community supply model itself is an example of ecological civilization education, where consumers deepen their understanding and recognition of ecological product value through participation in farm labor and understanding the production process, and producers gain confidence and motivation to adhere to ecological production through direct interactions with consumers. This is a concrete manifestation of the dialectical unity between community ecological civilization education and the realization of ecological product value.

### **4.2. Advancing Institutional Reform Through Shared Values**

Community ecological civilization education promotes institutional innovation in community-level ecological governance. Establish a community ecological product consumption guidance

system that encourages residents to prioritize ecological products through community announcements and activities. Establish a community ecological behavior points system that rewards residents who participate in ecological behaviors such as waste sorting, energy conservation, and green consumption with points. Establish a normalization system for community ecological education, incorporating ecological civilization education into community work plans and regularly conducting various forms of educational activities. Through the design of institutions, community residents can form value consensus; only when community residents widely recognize the value of ecological products and the responsibility for ecological protection can these systems gain social support and effective execution. Community ecological civilization education is precisely the fundamental approach to cultivating this value consensus.

### **4.3. Infusing Daily Life with Ecological Culture**

Community transmission of traditional ecological wisdom: China has long had a profound understanding of the relationship between humans and nature. Concepts such as "harmony between heaven and humans," "benevolence towards people and love for things," "following the natural timing," "moderate use of resources," and "the Dao follows nature" are deeply rooted in Chinese traditional culture. Communities are important spaces for passing down this traditional ecological wisdom. In rural communities, traditional farming culture contains rich ecological knowledge, such as agricultural scheduling guided by the twenty-four solar terms, intercropping and crop rotation techniques, and the recycling of organic waste, all of which are crystallizations of farmers' harmonious interactions with nature over centuries. Community ecological civilization education should fully explore and inherit this traditional ecological wisdom, making it part of residents' daily lives. In urban communities, traditional ecological wisdom can be integrated into cultural life through community cultural activities, traditional festival celebrations, and community museums. Community ecological civilization education should not only pass down traditional ecological wisdom but also cultivate contemporary ecological culture. Through the construction of community green spaces, community gardens, and ecological landscape design, residents can experience the aesthetic value of "green waters and lush mountains" in daily life, deepening their understanding of the cultural value of ecological products. Through community media such as WeChat groups, bulletin boards, and community radio, telling stories about the community and local ecological efforts—such as who grows the best organic vegetables, which community has the best waste sorting, or what local ecological restoration achievements have been made—these tangible narratives are more impactful than abstract advocacy and help cultivate residents' ecological identity. On important dates like World Environment Day, Earth Day, and Arbor Day, organizing community-level ecological activities—tree planting, river clean-ups, ecological knowledge contests, green markets—helps integrate the concept of ecological civilization into community life as an organic part of community culture.

### **4.4. Expanding Educational and Value Realization Spaces Through Digital Means**

The development of information and digital technology provides new methods for modernizing education. Community ecological civilization education can use these technologies to expand the space for education and value realization. First, big data and artificial intelligence can accurately identify residents' ecological knowledge and educational needs, allowing for customized ecological civilization education programs for each community. Second, the Internet of Things and blockchain technologies can establish community ecological product traceability systems, enabling residents to understand production processes and quality information intuitively, enhancing trust and recognition. Third, social media and short video

platforms can disseminate the content and outcomes of community ecological civilization education, creating demonstration effects and experience sharing among communities.

## 5. Summary

The realization of ecological product value is a crucial part of ecological civilization construction and an inevitable requirement for Chinese-style modernization. Although institutional design and market mechanisms are important conditions for the realization of ecological product value, they are not sufficient; without a shared understanding among social members, even the most perfect system is just an empty structure. Community ecological civilization education is the cognitive prerequisite for realizing ecological product value. It helps residents achieve the transition from price sensitivity to value recognition through knowledge dissemination, idea cultivation, and behavioral guidance, laying the foundation for the market and social realization of ecological product value. Realizing ecological product value serves as a practical vehicle for community ecological civilization education, providing concrete economic practices for abstract ecological civilization concepts and deepening residents' ecological awareness in daily life. Community ecological civilization education fosters value consensus, which promotes value realization, and value realization, in turn, deepens value consensus, forming a dialectical, upward-spiraling process. The ultimate goal of ecological product value realization is not to "capitalize" nature, but to form a societal consensus on harmonious coexistence with nature through education and cultural efforts, thus creating an endogenous path of development in which education cultivates cognition, cognition guides behavior, and behavior promotes realization. Community ecological civilization education is the starting point and cornerstone of this endogenous development path.

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