

The Theoretical Sources of Xi Jinping's Ecological Civilization Thought: A Syncretic Framework for a New Era

Changkui LI

Hong Kong Integration Research Institute, Email: lichangkui@gmail.com, <https://orcid.org/0000-0001-7446-0198>

Abstract

This paper analyzes the theoretical sources of Xi Jinping's Ecological Civilization Thought, a core component of "Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era." The study argues that this framework is not a single doctrine but a syncretic synthesis of five intellectual pillars: Marxist ecological materialism, traditional Chinese ecological wisdom, lessons from China's socialist development, a people-centered governing philosophy, and a global vision of environmental governance. By weaving together these diverse sources, the ideology provides both cultural legitimacy and political authority for China's ecological transition. It reframes environmental protection as both a socialist imperative and a civilizational mission, offering a new paradigm for modernization that challenges Western development models and positions China as a leader in global sustainability governance.

Keywords Xi Jinping Thought; Ecological Civilization; Marxist Ecological Materialism; Traditional Chinese Wisdom; Global Environmental Governance

1 Introduction

Xi Jinping's Ecological Civilization Thought, a cornerstone of "Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era," represents a decisive ideological pivot in China's national development strategy. This report posits that this body of thought is not a monolithic doctrine but a complex and dynamic syncretic framework. Its theoretical power and political efficacy derive from its deliberate synthesis of five distinct intellectual wellsprings: the critical inheritance of Marxist ecological materialism; the creative transformation of traditional Chinese ecological wisdom; the pragmatic distillation of China's own socialist development experience; a people-centered philosophy rooted in the governing mission of the Communist Party of China (CPC); and an ambitious vision for global environmental governance. This synthesis serves to legitimize a profound shift away from the "pollute first, treat later" model that characterized decades of rapid economic growth and to project a new paradigm of modernization onto the global stage.

The emergence of this thought is a direct response to the acute environmental crises—from pervasive air and water pollution to severe ecosystem degradation—that became a "prominent shortcoming" of China's development and a matter of intense public concern. It is officially framed as a "profound revolution in the concept of development" (发展观的一场深刻革命), signaling a fundamental re-evaluation of

the relationship between economic growth, human well-being, and the natural world. This report will systematically deconstruct the five theoretical sources that constitute this framework, analyzing how they are woven together to form a coherent and compelling narrative for action.

The deliberate blending of these diverse, and at times seemingly disparate, sources is not an intellectual contradiction but a sophisticated governance strategy. The official description of the thought explicitly states it is a “major achievement of combining the basic principles of Marxism with China’s specific reality and with China’s fine traditional culture.” This conscious synthesis allows the ideology to resonate with different domestic and international audiences, grounding state policy in both revolutionary and cultural legitimacy.

Analysis of the foundational texts reveals a seamless integration of Marxist terminology (e.g., “productive forces,” “contradictions”), classical Chinese philosophy (e.g., *Tian Ren He Yi*, 天人合一), and modern policy language (e.g., “top-level design,” “negative lists”). This allows the CPC to frame its policies as being simultaneously faithful to its socialist roots, culturally authentic, and pragmatically modern. For instance, the critique of environmental degradation can be explained through Engels’s theory of nature’s “revenge” and through the Daoist principle of following natural laws. This syncretism is a strategic tool to build the broadest possible consensus for a difficult and costly policy transition, unifying the nation under a single, adaptable ideological banner.

Table 1: The Five Theoretical Sources of Xi Jinping's Ecological Civilization Thought

Theoretical Source	Core Concepts / Key Tenets	Key Textual Evidence ¹	Practical Policy Manifestation
1.Marxist Ecological Materialism	- Human-Nature as a "Community of Life" - Nature's "Revenge" (Engels) - Systemic Contradictions of Unsustainable Growth	"Man and nature form a community of life." (人与自然 是生命共同体) "For every such victory, nature carries out its revenge on us." (自然界都对我们进行报复)	- "Systemic governance of mountains, rivers, forests, farmlands, lakes, grasslands, and deserts." - Rejection of the "pollute first, treat later" model.
2.Traditional Chinese Ecological Wisdom	- Harmony between Heaven and Humanity (<i>Tian Ren He Yi</i>) - Following Nature's Way (<i>Dao Fa Zi Ran</i>) - Restraint and Moderation ("Take with measure, use with restraint")	"Heaven and humanity are one; the Dao follows nature." (天人合一、道法自然) "Respect nature, conform to nature, protect nature." (尊重自然、顺应 自然、保护自然)	- Emphasis on "natural restoration as the main approach." - Establishment of Ecological Protection Red Lines. - Design of "Sponge Cities."
3.China's Socialist Development Practice	- "Lucid waters and lush mountains are invaluable assets" (Two Mountains Theory) - Protecting ecology is protecting productive forces. - Strong state role in governance and inspection.	"Lucid waters and lush mountains are themselves mountains of gold and silver." (绿水青山就是金山银山) "Protecting the environment is protecting productivity." (保护生态环境就是保护生产力)	- Transformation of industrial structures (e.g., Yucun Village). - Central Environmental Protection Inspection System. - Creation of Ministry of Ecology and Environment.
4.A People-Centered Philosophy	- "A good ecological environment is the most inclusive public good." - Environment as a core component of well-being (<i>min sheng</i>). - Shared responsibility and public participation.	"A good ecological environment is the most inclusive public good." (良好生态环境是最普惠的民生福祉) "Blue skies are also happiness." (蓝天也是幸福)	- "Blue Sky, Clear Water, Clean Earth" campaigns. - Promotion of waste sorting and green lifestyles. - Public interest litigation for environmental issues.
5. A Vision for Global Environmental Governance	- "Community of Life for Earth" - "Green Silk Road" - Multilateralism and "Common but Differentiated Responsibilities"	"Jointly build a community of life for Earth." (共同构建地球生命共同体) "Actively build a 'Green Silk Road'." (积极打造“绿色丝绸之路”)	- Carbon peak (2030) and neutrality (2060) commitments. - Hosting COP15 (Biodiversity) and COP14 (Wetlands). - Promotion of green technology and finance via the BRI.

2 The Marxist Foundation: A Critical Inheritance of Ecological Materialism

A foundational theoretical source of Xi Jinping’s Ecological Civilization Thought is a critical inheritance and modern application of Marxist ecological materialism. This allows the CPC to frame its environmental turn not as a break from its ideological past, but as a deeper, more mature application of its core principles to contemporary challenges.

2.1 Human–Nature Metabolism and the “Community of Life”

The central concept of the “community of life for man and nature”（人与自然生命共同体）is a direct, albeit adapted, application of Karl Marx’s theory of the “metabolic rift”. Marx, drawing on the work of Justus von Liebig, theorized that capitalist production creates an “irreparable rift in the interdependent

process of social metabolism” by disrupting the natural cycles of nutrients and materials between human society and the earth. Xi’s statements that “man and nature form a community of life” and that “harm to nature will ultimately harm humanity itself” echo this understanding of an essential, metabolic interaction that, when broken, has severe consequences. The historical division between town and country, which Marx identified as a key driver of the metabolic rift by shipping nutrients from the soil to cities without returning them, is mirrored in contemporary concerns about urban pollution, rural degradation, and the loss of connection to the natural world, encapsulated in the call to “let residents see the mountains and remember their hometown nostalgia”.

Furthermore, the works of Friedrich Engels, particularly *Dialectics of Nature*, are frequently invoked to explain the negative consequences of ignoring ecological limits. The warning that “for each such victory, nature carries out its revenge on us” is used to frame China’s past environmental problems—such as deforestation in the Loess Plateau leading to desertification—not as simple policy errors, but as the predictable consequences of violating objective natural laws, a core tenet of dialectical materialism.

2.2 Critique of Unsustainable Production and the Socialist Solution

The ideology leverages the Marxist critique of capitalism’s inherent environmental destructiveness to analyze and justify the abandonment of China’s own “pollute first, treat later” development phase. The argument that the “root cause of ecological problems lies in the crude model of growth” aligns with the Marxist view that the capitalist mode of production, driven by the endless pursuit of profit, is the ultimate source of ecological crisis.

The solution proposed is therefore not merely technical but systemic—a transition to a “socialist ecological civilization”. The assertion is that only a socialist system, with its capacity for long-term central planning (“功在当代、利在千秋”) and its ability to “concentrate forces to accomplish major tasks,” can overcome the short-term profit motive that drives environmental destruction. This allows for a rational regulation of the human–nature metabolism that, according to Marx, is “completely beyond the capabilities of bourgeois society”.

This Marxist framing serves a crucial political function. It allows the CPC to critique the severe negative consequences of its own past economic policies without undermining the legitimacy of its overall rule or the socialist project itself. The era of rapid, polluting growth can be presented as a necessary but flawed stage of development, a “contradiction” that must now be resolved in a higher stage of socialism, rather than as a fundamental failure of the system. This narrative transforms a potential crisis of legitimacy into a story of theoretical maturation and systemic self-correction, enabling a major policy reversal while maintaining ideological continuity and authority.

3 The Cultural Roots: Revitalizing China’s Traditional Ecological Wisdom

A second pillar of Xi Jinping’s Ecological Civilization Thought is the systematic revival and creative transformation of traditional Chinese ecological philosophy. This serves to build a culturally authentic foundation for the Party’s environmental authority, framing modern policies not as foreign imports but as the contemporary expression of millennia of indigenous wisdom.

3.1 The Philosophy of Harmony: *Tian Ren He Yi* (天人合一)

The classical concept of “harmony between heaven/nature and humanity” is reinterpreted as a guiding principle for modern ecological governance. This moves beyond a simplistic translation to engage with the concept’s philosophical depth. The thought emphasizes a *tian*-centric (nature-centric) interpretation, stressing the need to “respect nature, conform to nature, and protect nature”. This invokes the idea that

humanity is an integral part of a larger cosmic order, not its master, and must abide by its laws. This philosophy underpins key policies such as establishing “ecological protection red lines” (生态保护红线) and respecting the carrying capacity of ecosystems, which are seen as modern tools to enforce this ancient principle of harmony.

3.2 The Philosophy of Spontaneity: *Dao Fa Zi Ran* (道法自然)

The Daoist principle of “the Dao follows *Ziran*” (the natural, the spontaneous, that which is so-of-itself) informs the emphasis on “natural restoration” as a primary method of ecological repair. *Ziran* suggests that nature possesses an intrinsic, self-organizing, and self-healing capacity. Xi’s repeated emphasis on making “natural restoration the main approach” (坚持自然恢复为主) and reducing human interference is a direct policy application of this Daoist wisdom. This principle is used to critique large-scale, heavy-handed engineering projects that disrespect natural processes, such as “leveling mountains to fill seas” (劈山填海), and to advocate for innovative solutions like “sponge cities,” which are designed to work with the natural water cycle rather than against it.

3.3 Ancient Governance Models and Ethics

The thought also draws upon ancient governance practices and ethical precepts to legitimize a strong state role in environmental management. The citation of the *Yu Heng* (虞衡) system—ancient officials tasked with managing mountains, forests, and waterways—provides a historical precedent for modern environmental regulation. Similarly, quoting classical texts that warn against over-exploitation, such as “draining the pond to get all the fish” (竭泽而渔), grounds contemporary conservation laws in a deep cultural context. By invoking these historical models, the CPC positions itself as the legitimate inheritor and steward of the nation’s cultural ecological heritage, strengthening its mandate to enforce stringent environmental policies that might otherwise face resistance. This cultural legitimacy is crucial for justifying the significant economic and social costs associated with the green transition, framing them as necessary sacrifices for the nation’s long-term, civilizational well-being.

4 The Practical Impetus: Lessons from China’s Development Experience

The third theoretical source is the pragmatic distillation of lessons learned from China’s own development trajectory, particularly the acute contradictions that emerged during its period of rapid industrialization. This practical experience has given rise to the thought’s most original and influential concepts.

4.1 The Core Innovation: The “Two Mountains Theory”

The central innovation is the “Two Mountains Theory”: “Lucid waters and lush mountains are invaluable assets” (绿水青山就是金山银山). This concept, born from Xi Jinping’s experiences as Party Secretary in Zhejiang province, reframes the relationship between the environment and the economy not as a zero-sum trade-off but as a dialectical unity. It posits that protecting the environment (“lucid waters and lush mountains”) is the precondition for creating sustainable wealth (“invaluable assets”). The theory’s corollary—“protecting the ecology is protecting the productive forces, and improving the ecology is developing the productive forces”—transforms environmental protection from a perceived cost center into a value-creating investment.

The transformation of Yucun Village in Anji County serves as the quintessential case study and political parable for this theory. *The Problem* In the 1990s and early 2000s, Yucun was a prosperous village, but its wealth was derived from limestone mining and cement factories. This came at a severe cost: mountains

were stripped bare, the air was thick with dust, streams ran gray with industrial runoff, and residents suffered from respiratory ailments like “stone lung”. *The Transition* In 2003, facing mounting environmental damage, the village leadership made the difficult decision to shut down its mines, causing collective income to plummet from over 3 million yuan to just a few hundred thousand. During a visit in August 2005, Xi Jinping endorsed this decision and articulated the “Two Mountains Theory,” providing crucial political support and a new development vision. *The Solution and Outcome* The village pivoted to eco-tourism, leveraging its restored natural scenery as its primary economic asset. Degraded hills were reforested, rivers were cleaned, and old mining pits were transformed into parks and tourist attractions. Villagers opened guesthouses and developed rural tourism businesses. The results were dramatic. Yucun was named a “Best Tourism Village” by the UN World Tourism Organization. Per capita disposable income surged nearly sevenfold in two decades, from 8,732 yuan in 2005 to 74,000 yuan by 2024. In 2024 alone, the village attracted 1.22 million tourists, generating over 22 million yuan in collective economic income.

The constant retelling of the Yucun story in official discourse elevates it from a mere case study to a political parable for the New Era. It serves as a microcosm of the national journey: a painful but necessary break from a destructive past, a moment of ideological enlightenment provided by the leader, and a subsequent path to a more virtuous and sustainable form of prosperity. It provides a powerful, replicable model that is used to build faith in the new development paradigm and the leader who conceived it.

4.2 Institutionalization of Practice

Practical lessons from environmental governance have been systematically codified into national policy and institutional reforms. The challenge of tackling cross-regional pollution in major river basins like the Yangtze and Yellow Rivers led directly to the emphasis on “systemic governance of mountains, rivers, forests, farmlands, lakes, grasslands, and deserts” (山水林田湖草沙一体化保护和系统治理). Similarly, the failure of local governments to enforce environmental laws due to local protectionism was the direct impetus for establishing the powerful Central Environmental Protection Inspection system and the vertical management of monitoring and enforcement agencies, putting the principle of “using the strictest systems” into practice.

5 The People-Centric Dimension: Ecological Well-Being as a Public Good

The fourth theoretical pillar is a people-centered philosophy that frames environmental quality as a core component of public well-being and a fundamental responsibility of the state. This dimension directly links the Party’s environmental performance to its governing legitimacy.

5.1 “A Good Ecological Environment is the Most Inclusive Public Good”

This core tenet—“a good ecological environment is the most inclusive public good” (良好生态环境是最普惠的民生福祉)—is a profound political and social declaration. By defining a healthy environment as a public good, the ideology transforms it from a peripheral issue into an essential element of the social contract, implying a state responsibility to provide this good to all citizens, regardless of wealth or status. This directly addresses the evolution of the principal contradiction in Chinese society, recognizing that as material needs are met, the public’s demand for a better quality of life—including fresh air, clean water, and safe food—becomes paramount.

This principle signals a crucial shift in the ultimate goal of development. It moves beyond a narrow focus on GDP growth toward a broader conception of human well-being (*min sheng*), where environmental quality (“blue skies are also happiness”) is a key indicator of the good life. This shift is a response to the clear public sentiment that dissatisfaction with pollution had become a more pressing concern than the rate

of economic growth, making environmental governance a matter of “the greatest politics”（人心是最大的政治）。

5.2 Mobilizing the Masses for a “People’s War” on Pollution

The CPC’s tradition of the mass line is applied to environmental governance through calls for broad public participation. The framing of ecological protection as a shared societal responsibility, where “everyone is a protector, a builder, and a beneficiary,” seeks to mobilize the entire populace. This approach manifests in campaigns to promote green lifestyles, waste sorting, and public engagement, creating a “People’s War against pollution”（污染防治攻坚战的人民战争）。

This people-centric framing serves to cultivate a new pillar of legitimacy for the CPC. As the legitimacy derived from purely high-speed economic growth wanes due to its negative externalities, the Party is strategically positioning itself as the provider and guardian of ecological well-being. By proactively claiming responsibility for this new public demand and delivering tangible improvements through highly visible campaigns like the “Blue Sky, Clear Water, and Clean Earth” battles, the government constructs a new performance-based narrative—the Party is delivering a “Beautiful China” and improving the quality of life, thus earning the continued support of the people.

6 The Global Vision: Building a Community of Life for Earth

The final theoretical source is an ambitious global vision that projects China’s domestic ecological civilization model onto the international stage. This vision seeks to position China as a leader in global environmental governance and offer a Chinese solution to shared ecological challenges.

6.1 From Domestic Governance to Global Leadership

The concept of a “Community of Life for Earth”（地球生命共同体）is a global extension of the domestic “community of life for man and nature”. This framing positions China not merely as a compliant participant in the existing international order, but as a participant, contributor, and leader actively shaping its future. This leadership is demonstrated through significant commitments, such as the goals of reaching peak carbon emissions before 2030 and achieving carbon neutrality before 2060, and by hosting major international environmental conferences like the UN Biodiversity Conference（COP15）and the Conference of the Parties to the Ramsar Convention on Wetlands（COP14）。

6.2 The “Green Silk Road” and South–South Cooperation

The proposal to build a “Green Silk Road”（绿色丝绸之路）is a key component of this global vision. It is an attempt to integrate green development principles into the Belt and Road Initiative（BRI），countering criticisms of the initiative’s environmental impact. This involves promoting green infrastructure, green finance, and the export of China’s green technologies, particularly to countries in the Global South. This is framed within the discourse of South–South cooperation and the principle of common but differentiated responsibilities, allowing China to act as a champion for developing nations that are seeking to avoid the “pollute first, treat later” path taken by the West.

6.3 Multilateralism with Chinese Characteristics

China’s approach to global climate negotiations reflects a vision of multilateralism with Chinese characteristics. While the texts emphasize upholding the UN-centered international system and the principles of the Paris Agreement, this is coupled with a firm stance against what are perceived as Western attempts

to use environmental standards as “green trade barriers” to contain China’s development. This reflects a desire to participate in and lead a multilateral system where China plays a central role in shaping the rules and norms of global governance, ensuring they align with its national interests and development stage. The global promotion of Ecological Civilization is thus a strategic effort to build China’s soft power and offer an alternative to the Western-led liberal international order. By contrasting its own model—rooted in traditional culture, socialist principles, and demonstrated success—with the West’s history of polluting industrialization, China presents a holistic paradigm for modernization. This challenges the universality of the Western development model and enhances China’s influence in global standard-setting, turning environmental governance into a key arena for geopolitical and ideological competition.

7 Conclusion: A Syncretic Ideology for a New Era

Xi Jinping’s Ecological Civilization Thought emerges as a uniquely syncretic and potent ideological framework designed for a new era of Chinese and global development. It is not a singular theory but a masterful synthesis of five distinct pillars: the dialectical and critical lens of Marxist materialism, the holistic and harmonious principles of traditional Chinese wisdom, the hard-won and pragmatic lessons of its own development experience, a deep-seated people-centric governing philosophy, and an assertive vision for global leadership.

The weaving of these sources creates a coherent narrative that is both internally consistent and politically powerful. Marxist theory provides the tool for a critical self-reflection on past mistakes without delegitimizing the socialist system. Traditional Chinese philosophy grounds state authority in deep cultural legitimacy, framing stringent environmental policies as a return to authentic national values. The “Two Mountains Theory,” born from practice, offers a compelling and proven pathway for reconciling economic growth with environmental protection. The focus on ecological well-being as a public good forges a new social contract and a modern basis for the CPC’s legitimacy. Finally, the global projection of these ideas positions China as a leader offering a new, non-Western paradigm for sustainable modernization.

The implications of this theoretical framework are profound. For China, it provides the ideological foundation for a fundamental and far-reaching restructuring of its economy, society, and relationship with the natural world. For the world, it represents the emergence of a comprehensive and assertive alternative to the dominant Western paradigms of development and environmental governance. As China continues to implement this vision, it signals a new era of ideological and geopolitical engagement where the future of the global environment is inextricably linked to the competition and cooperation between different models of civilization.

References

- [1] Xi, J. (2025). Selected works of Xi Jinping on ecological civilization. Beijing: Central Compilation and Translation Press.
- [2] Yin, H. (2022). The Thinking Paradigm and Contemporary Value of Ecological Thought in Engels’s Dialectics of Nature. In *Proceedings of the 2022 3rd International Conference on Mental Health, Education and Human Development (MHEHD 2022)* (pp. 1127-1130). Atlantis Press. <https://www.atlantis-press.com/article/125975728.pdf>
- [3] Foster, J. B., & Clark, B. (2018, July 1). *The Robbery of Nature*. Monthly Review. Retrieved August 18, 2025, from <https://monthlyreview.org/2018/07/01/the-robbery-of-nature/>
- [4] Tang, R. (2014). An Eco-Ethical Interpretation of Confucian Tianren Heyi. *Frontiers of Philosophy in China*, 9(4), 570–592. https://brill.com/view/journals/fphc/9/4/article-p570_6.pdf
- [5] Tang, R. (2014). *An eco-ethical interpretation of confucian Tianren Heyi*. [Publication]. ResearchGate. Retrieved August 18, 2025, from https://www.researchgate.net/publication/283610739_An_eco-ethical_

interpretation_of_confucian_Tianren_Heyi

- [6] Miller, J. (2000). *Nature naturing: ziran in early Daoist thinking* [Doctoral dissertation, University of Hawai'i at Manoa]. ScholarSpace. <https://scholarspace.manoa.hawaii.edu/items/00acda47-c297-4671-94ca-995ba73415dc>
 - [7] Liu, Y. (2021). The Development of Chinese Ecological Civilization Theory in the Ancient and Modern Times. *International Journal of Social Science and Education Research*, 4(2), 29-37. <https://journalspress.com/wp-content/uploads/2021/06/The-Development-of-Chinese-Ecological-Civilization-Theory-in-the-Ancient-and-Modern-Times.pdf>
 - [8] Chan, C. C. C. (2020, June 14). *Xi Jinping's favourite 'two mountains' theory is not all his own work*. Hong Kong Free Press. Retrieved August 18, 2025, from <https://hongkongfp.com/2020/06/14/xi-jinpings-favourite-two-mountains-theory-is-not-all-his-own-work/>
 - [9] Liu, W., Xu, J., Li, H., & Yang, R. (2022). Developing Village-Based Green Economy in an Endogenous Way: A Case Study from China. *International Journal of Environmental Research and Public Health*, 19(13), 8111. <https://pmc.ncbi.nlm.nih.gov/articles/PMC9265288/>
 - [10] Ministry of Ecology and Environment of the People's Republic of China. (2019, June 10). *Old mining site transformed into a green spot for tourism*. Retrieved August 18, 2025, from https://english.mee.gov.cn/News_service/media_news/201906/t20190610_705976.shtml
 - [11] Ecns.cn. (2022, November 1). *(100 great changes) Yucun village thrives on green development* [Video]. Retrieved August 18, 2025, from <https://www.ecns.cn/video/2022-11-01/detail-ihcfnnqqi1670454.shtml>
 - [12] Tang, W.-S., & So, K.-K. (2022). Ecological Civilisation and the 'Good life' in Shanghai: Promises and Practices to Achieve Harmony Between Humans and Nature Through (Urban) Redevelopment. *Global Environment*, 15(1), 108-130. <https://www.liverpooluniversitypress.co.uk/doi/10.3828/whpge.63837646622527>
 - [13] The State Council Information Office of the People's Republic of China. (2023, January 19). *Full text: China's Green Development in the New Era*. Retrieved August 18, 2025, from http://www.scio.gov.cn/zfbps/zfbps_2279/202303/t20230320_707666.html
 - [14] National Development and Reform Commission. (2024, January 23). *A Deep Understanding of the Great Power of the New Development Philosophy*. Retrieved August 18, 2025, from https://www.ndrc.gov.cn/xwdt/ztl/NEW_srxgjcjjpjsx/yjcg/yw/dt/202401/t20240123_1363651.html
 - [15] Inter-Parliamentary Union. (2022, September). *China: balancing economic growth, well-being, and environmental protection*. Retrieved August 18, 2025, from <https://www.ipu.org/news/case-studies/2022-09/china-balancing-economic-growth-well-being-and-environmental-protection>
- To Cite This Article** Changkui LI.(2025). The Theoretical Sources of Xi Jinping's Ecological Civilization Thought: A Syncretic Framework for a New Era. *Integration of Industry and Education Journal*, 4(2), 1-8. <https://doi.org/10.6914/iej.040201>