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Framework of a Frontier Science, National Political Ecology Management

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Abstract: ***The research innovations covers, useful explorations for the theoretical research as well as practice of national political ecology management, giving a framework for the frontier science, National Political Ecology Management. (1)Clarifying the connotation of political ecology; (2) The essential issue of national political ecology management is analyzed, which has nothing to do with democracy or centralization, has nothing to do with capitalism or socialism; (3)The national political ecology management should target "establishing a national political ecology of benevolence, righteousness and wisdom"; (4) The first person responsible for national political ecology management is detailed; (5) The institutional system and functions of national political ecology management studied; (6) About the monitoring and evaluation of national political ecology management; (7) The study of national political ecology diseases as well as their prevention and control; (8) The spillover effect of national political ecology management.***

Keywords: valid supplying of spiritual civilization; the fundamental issue of national political ecology management; the first responsible person; institutional system of the national political ecology management; political ecology diseases; ideological traps

1. Introduction

Xunzi "the country is the most efficient instrument for the world; The king is the most useful power for the world. If you attain the way maintaining it, it will be the great peace, great glory, and the source of great aesthetic; If you can't maintain it in the right way, it will be a great danger as well as a great burden." The essence of "attaining the way" here is an issue of political ecology. “If you can't maintain it in the right way, it will be a great danger as well as a great burden." If the political ecology of political power system is unhealthy, such as Chinese Qing Dynasty, where the country, the nation and the people suffered. National political ecology management is the cornerstone of governing the country.

2. The Implication of Political Ecology

In academia, there are two main connotations of political ecology, one is the health vitality of the political power system [1][2][3][4][5][6], also a political environment for business in daily life; The other is the political issue of natural environment [7].

This study discusses the first type, namely the healthy vitality of the political power system.

3. The origin of national political ecology management research

F•W• Riggs *Administrative Ecology* was published in 1961, which analyzed and studied the social and economic structure of the United States, Thailand, Philippines and other countries, also the interaction between their cultural history and public administration. His sights, to understand political governance, one must run beyond the administration system itself, from the social background to deplore the interaction between the government system and its external environment [8].

Taiwanese scholar Peng Wenxian published Administrative Ecology in 1988. Wang Huning was the first to introduce ecological science into social science in the mainland, he published Administrative Ecological Analysis in 1989. In addition, contemporary scholars such as Wang Bangzuo, Liu Jingxi, and Xia Meiwu have carried out research in this field [9]. Mao Zedong proposed "Our goal is to build a political circumstance which is centralized also democratic, disciplined also free, with a unified will also a comfortable personal mood, vivid and lively." Zhang Wentian once emphasized the special importance of having a good "air" and "environment" for a ruling party, and he pointed out that "the leadership should create an atmosphere and environment, so that the people below dare express different opinions, to form a lively environment where opinions can be freely exchanged, as is particularly important for our political parties in power”. In 1978, Deng Xiaoping pointed out in his speech *Emancipating the Mind, Seeking Truth from Facts, and Looking Forward in Unity*, "If we don’t dare speak good opinions, dare not oppose bad people and bad things, in that circumstance, how can we emancipate our minds and run our brains?" At the Second Plenary Session of the 18th Central CPC for Discipline Inspection, Xi Jinping clearly pointed out "improving work style is to purify the political ecology and create an incorruptible environment for honest politics" [10]. During the Yan'an period of CPC, Huang Yanpei and Mao Zedong discussed Huang Zongxi's historical periodic law, which was essentially a national political ecology issue, that is, the healthy vitality of the political power system.

4. The fundamental issue of national political ecology management

The Analects of Confucius stated that "politics is righteousness". In Plato’s Utopia "virtue is knowledge", political ecology is essentially a matter of morality, wisdom or a valid spiritual civilization in the political power system [11].

"If the heart of the wood is not right, the texture would be slanted", Traditional Chinese Medical Science believes,

"Treating the disease without healing the heart is equivalent to throwing gold". "Get knowledge by practice, keep a righteous heart, lead all families in good spirit, govern the country well, then all the masses get peace ", the Confucian "University" regards a correct guidance for people's hearts prior to the nation governance.

According to the management principle of managing hearts [12], the management of the national political ecology is fundamentally to solve the issue of people's hearts, that is, to promote the people's hearts in the political power system towards good, driving the people's hearts of the entire society to be kind. According to the sights of traditional Chinese medical science, social ecology is the external manifestation of the national political ecology. If the social ecology is chaotic, there must be demons in the political ecology. The social ecology failure and the political ecology failure are the same issue, e.g. the insufficient supply of valid spiritual civilization [11].

National political ecology management, solve the radical issue of people's minds with valid spiritual civilization supply, healing the external symptoms with the discipline inspection and supervision system. To the management for the national political ecology, the health maintenance for the political power system and the governance for the social system are all contents.

The Analects of Confucius "Governing the masses with political order, regulating the masses with punishment, the people will be shameless to escape punishment; Governing with virtue, regulating with courtesy, the people will have sense of shame and be modest", "Governance with virtue, just as the North Star taking the center with small stars surrounding it". The management of national political ecology ultimately relies on virtues within the political power system, and aims to grow virtues. Correctly guiding people's hearts with virtue is the fundamental issue of national political ecology management. The management of the national political ecology, ultimately depends on the ability of the political power system to correctly guide people's hearts with valid spiritual civilization supply.

5. The goal and value orientation of national political ecology management

That is, to solve the issue of "what kind of political ecology to build".

Proverbs in the Bible "Benevolence and faithfulness are the guarantee of kings; The throne of a king is underpinned by benevolence", "The king's throne is solidified by justice". In 2025, Luo Guicheng wrote to the Fourth Plenary Session of the Central Committee of CPC that the management of the national political ecology should aim for "benevolence, righteousness, wisdom".

The United States and Western Europe do not have a perfect theory to maintain the healthy vitality for the political power system. They actually build a national political ecology based on democracy as the value orientation. The current political ecology of the United States, Japan, South Korea, and Chinese Taiwan proves that democracy, like centralization, has the endogenous potential growing human evil. Complete democracy does not necessarily imply a healthy political ecology. The Saddam regimes of Iraq, the Soviet Union, China, Eastern Europe, Vietnam, North Korea in the 20th century showed that complete centralization can also breed the human evil in the political power system, leading to the collapse of the national political ecology.

In the first half of 2025, U.S. capitalism "America First" wielded tariff sticks to extort other countries, taking the lead to destroy the international political ecology. Democracy in the United States led to the shutdown of the Trump administration, their central government sent troops to crack down on local governments to deport immigrants. The political ecology of capitalism in the United States is chaotic. In the middle of the 20th century, socialism in the Soviet Union and China, dressed in flashy cloaks, became the mega weapons of oppressing human rights, grabbing power and profits, hiding the ugliness of human nature. The evil side of human ideology is terrific, leaving a lasting horrible impression.

History has proved that democracy or centralization will not necessarily result in a healthy national political ecology. Capitalism, socialism have no necessary liaison with a beautiful political ecology. Maybe, human beings should not bind the ideology to building a healthy political ecology.

"Serving the people wholeheartedly", "people-centered", and "comprehensively governing the country by law", is such a political ecology good? Since it only serves the people, there is no need to serve party members and cadres? Party members and cadres can play "*Game of Thrones*" to murder each other, and for the sake of political power, they can engage in assassinations against each other? And even like American democracy, present shooting during Trump's speech to horrify all the world?

Chinese Great Qin Dynasty failed to govern the country by law comprehensively, China failed to govern the country by law comprehensively when fighting against COVID-19. The purpose of rule by law is to practice truth on behalf of Gods, it is wrong to talk about the rule by law without virtue. The rule of law is an instrument to maintain and carry forward the benevolence of CPC. So, the right concept is, to develop virtue by law, protect virtue by law, and govern the country by combining virtue with rule of law comprehensively.

Management follows the principle of people's hearts [12], management serves for people, and people-oriented is the principle of management [13]. The management of national political ecology, serves people, respects people, cares people, loves people, improves people. The people here, involves ordinary people as well as public clerks. Management not only serves and loves the people, but also grows benevolence within public servants, as is a healthy political ecology. This study believes that neither democracy nor centralism, neither capitalism nor socialism has the natural ability to attain a healthy national political ecology. "Virtue is knowledge", to build a political ecology of "benevolence, righteousness, wisdom", human beings need to find a "philosopher king" similar to the Rome Pope

to preach and guide people's hearts, to unify the world with a mechanism similar to that of the Pope system.

6. The first person responsible for the management of national political ecology

Leaders have three major functions: command, coordination, and motivation [14], in fact, they also include decision-making functions, education and guidance functions, innovation functions.

The Analects said, "If you keep a righteous heart, who dares not be upright?" Zhu Xi of Chinese Song Dynasty advocated that to govern the country, we must "prevent the emperor's evil side". Therefore, whoever has the biggest power, who shoulders the responsibility; who takes the lead, who is responsible. At present, in Russia, Putin has the greatest power, so Putin is the first person responsible for the management of Russian political ecology. In the United States, Trump is the first person responsible for the management of the country's political ecology. In Thailand, the King of Thailand is the first person responsible for the country's political ecology management. Theoretically, in China, local head governor bears the primary responsibility for local political ecology.

It is of great significance to determine the person with the greatest power to be the first person responsible for the management of national political ecology. In human history, emperors were the blind spot of the country's political ecology management, they together with the mega power group often became the biggest destroyers of the political ecology, such as Hu-Hai of Chinese Great Qin Dynasty, Cao-Cao of Chinese Three Kingdoms, Ao-Bai of Chinese Qing Dynasty.

The general secretary or the top leader is not necessarily a benchmark of capacity, but must be a benchmark of virtue, his good or evil will guide the direction of the country's political ecology. King Zhou-Wen of Chinese Zhou Dynasty and King Liu Bang of Chinese Han Dynasty were not benchmarks of capability, while, their virtues conquered the heroes, they became the ballast of the political ecology of the Great Zhou Dynasty and the Han dynasty.

7. National political ecology management system and institutional setting: a case of China

Theoretically, whether in the East or the West, developed or developing countries, any public clerk or public departments naturally shoulder the responsibility of maintaining the health of political ecology. The management of the national political ecology has the first responsible person, but it is not only the first person's business. The usual mentality of party members & cadres and their words, deeds are also the political ecology of the country.

The Chinese party, government, NPC, CPPCC, discipline inspection commission, political and legal system, and military system all shoulder the political ecology responsibilities respectively. Only the Commission of Discipline Inspection is the national political ecology management organ, as is inaccurate and not conducive to the health of the national political ecology.

Luo Guicheng suggested to Chinese national "15th Five-Year Plan" to establish a Central Committee for Spiritual Civilization and Political Ecology, which includes the general secretary as the director of the committee, while, the deputy directors include the head of the National Spiritual Civilization Office, the secretary of the Discipline Inspection Commission, the premier of the government, the chairman of NPC, the chairman of CPPCC. Other members include the Organization Department Chief, the Propagation Department Chief, the Party University Chief, the Education Department Chief, the Political Ecology Department Chief, the Natural Department Chief.

The national political ecology management system above involves several implications: (1) the valid supply of national spiritual civilization and political ecology management, for which all party members and cadres are responsible; (2) National political ecology management, the valid supply of spiritual civilization is the root, and the national political ecology is the trunk, the branch; That is, if the political power system itself be corrupt and the spiritual civilization supply fail, no institutional system can give a healthy political ecology, such as the current United States; (3) The general secretary or the top leader is the first responsible person; (4) Compared with the political ecology management of traditional discipline inspection and supervision, more attention is paid to the pre-education and pre-guidance of people's hearts as the fundamental governance; (5) Discipline inspection and supervision only occupy a portion of the national political ecology management system.

The system also illuminates that effective spiritual civilization nurtures people's hearts to treat the radical cause, while, discipline inspection and supervision to treat symptoms, as two-way efforts are a more effective national political ecology management system.

This study advocates that the Ministry of Political Ecology has the following settings: the Education and Advice Bureau, the Anti-Corruption Bureau, the Prevention Bureau for Ideological Trap as well Power Stress Infighting, the Impeachment Bureau, the Inspection & Investigation and Intelligence Bureau, which can be shared with the national intelligence institutions. The impeachment and removal procedure against the national heads generally requires the linkage of the Discipline Inspection Commission, NPC and CPPCC.

The Education and Advice Bureau has special functions, it could absorb political elders, democrats, and academic giants as the main leading members, while clever young people as running errands. It is important for the relevant personnel selected to be decent and upright, dare tell the truth, as well not be afraid of being killed.

The Education and Advice Bureau means that the Discipline Inspection Commission, together with NPC and

CPPCC, has taken the highest level of state leaders such as the first responsible person into the monitoring scope of national political ecology management.
The above institutional settings actually include: (1) education and prevention system, (2) persuasion and think-tank staff system, (3) monitoring and feedback system, (4) punishment system.

According to Xinyuan's research, the system of political ecology within the party mainly covers four parts: political cultivation system, energy transmission system, prevention system and purification system. The communication and interaction between CPC and the domestic environment is mainly the interaction between the party and the administrative system, democratic parties and other social organizations. The interaction between CPC and the external environment mainly refers to the interaction between the party and the international environment [15]. The main function of Xinyuan's political cultivation system is similar to the education system proposed in this section, which effectively provides spiritual civilization to nourish people's hearts. Xinyuan's purification prevention system is roughly equivalent to the Education and Advice Bureau, the Anti-Corruption Bureau, the Inspection, Monitoring and Intelligence Bureau of this study.

Liu Baojun's sights, the national political ecology management must take the environment into concern, the political ecology within the party also includes four subsystem, the political ecology life system, environmental system, value system, and behavior system [16]. The Inspection and Intelligence Bureau studied in this section also shoulders environmental monitoring functions.

So far, developed capitalism countries such as the United States and Western Europe have basically no valid supply function of spiritual civilization, indicating that they have lagged behind China in terms of soft governance power and national political ecology management.

8. Functions of national political ecology management

In addition to the functions of traditional Western management theories, such as prediction [17], planning, organization, monitoring and coordination, innovation [18], the national political ecology management system in this study focuses on the long-term education guidance functions, such as the Spiritual Civilization Office, the National Education Commission, the Party University, the Education & Persuasion Bureau of the Ministry of Political Ecology. Short-term monitoring and correction functions, such as the Anti-Corruption Bureau of the Ministry of Political Ecology, the Ideological Trap and Power Stress Infighting Prevention Bureau, the Impeachment Bureau, and the Inspection, Investigation and Intelligence Bureau.

The long-term education and guidance function, the short-term monitoring and correction function are the Negative-positive unity of Chinese Taoism, their purpose is to maintain the health of the political power system, ensuring the effective and powerful love of CPC governance.

9. Monitoring and evaluation upon the national political ecology

Zhao Chengfei and Li Lu put forward five major indicators for political ecology evaluation: intra-party political systems, intra-party political culture, intra-party political supervision, intra-party-political rights, and intra-party-political environment [19]. Sun Zhaohong's sights, the construction of a political ecology evaluation system for grassroots party organizations needs to be carried out from multiple dimensions such as political subjects, political culture, political systems, and political behavior [20].

This study believes that there are eight index systems for monitoring and evaluating the national political ecology, namely, the status of social spiritual civilization, crime rates, economic status, natural ecology quality, affinity within the political power system, corruption rates in the political power system, the virtue & solidarity and benevolence at the core level of political power, the political ecology of international community.

This study believes that poor natural ecology means that the political power system has low consciousness and the deviation away natural virtue, that is, the political ecology is ineligible.

The status of social spiritual civilization, crime rates, economic status, and natural ecological quality can tell the health vitality and intelligence of the political power system. The affinity within the political power system, the corruption rate in the political power system, the virtue & solidarity and benevolence at the core level of political power, these internal indicators are long-term indicators, helping predict the life of the political power system or the cycle of social change. Internal indicators are usually positively correlated with external indicators, such as in the former Soviet Union in the 1980s, the political power system was stupid and infighting, the social economy and people's livelihood fell into crisis, in no time, their reform failed and S.U. fell apart.

The international political ecology will impact the domestic political ecology. Small countries in the geopolitical junction zone, regardless of the domestic political ecology is healthy or not, when the international political ecology deteriorates, there would be a danger for their nation collapse. In 2025, the Bashar regime in Syria collapsed, the essential reason was the Russia-Ukraine war, as was of course also related to the Bashar regime's own corruption and incompetence, weak resistance capacity against strikes, excessive dependence upon external forces. Similar countries include North Korea, South Korea, Singapore, which would likely break down or be reshuffled in an event of a world war.

A good international political ecology is the dividend for all countries in the world, a good political ecology of a country is the greatest dividend for all the people and all political parties.

10. Treatment and prevention of political ecology diseases

Huang Jin studied the causes of political ecological diseases, such as, the alienation of public power and rent-seeking interests, the rupture of group interests and the collusion of specific "circles", the value convergence caused by the "example effect" [21].

There are several major reasons for the political ecology diseases in human history: (1) corruption from human nature, (2) stickiness of vested interests, (3) ideological traps. Vested interests stickiness, also known as vested interests rigidity, a popular explaining, the emperor protected corrupt elements because he had been cultivated by them. In the Great Qin Dynasty of China, for the reform, Shang Yang punished the tutor of the crown prince by cutting nose, after the prince Yingsi succeeded to the throne, he split Shang Yang's body into pieces by running five horses simultaneously. Ideological trap, also known as mindset limitation, or mindset stickiness, is a situation in which the political power system is accustomed to a conceptual pattern and unwilling to change. For example, Deng Xiaoping's reform encountered resistance from the ideological trap of Chinese plan-economy. Human nature corruption, vested interests stickiness, and ideological traps are often intertwined. A certain ideology is correct because a certain ideology protects vested interests, not because it is based on benevolence or conscience. History and reality have proved that with the absence of effective supplying functions of national spiritual civilization, capitalism and socialism will both be stupid and catch diseases.

At the end of Chinese Qing Dynasty, the Kuomintang Republic of China, Chinese Communist Cultural Revolution, the United States in the 21st century, their political ecologies actually deteriorated. Prevent and control similar political ecology diseases, treatment for the root cause in the long term, relies on the political power system to enhance the valid supply of spiritual civilization and maintain virtue; treatment for the symptom in the short term, relies on the monitoring and regulation by the Discipline Inspection Commission.

National political ecology diseases, according to the causes, usually include: (1) corruption diseases, such as Chinese Qing Dynasty; (2) ideological trap disease, such as the former Soviet Union and Eastern Europe, the Chinese Cultural Revolution; (3) political power stress and infighting, such as Chinese Taiping God Kingdom. The demise of a power system would likely come from a combination of three diseases, such as the Chinese Taiping God Kingdom. At present, the United States has generally stepped into the trap of democratic politics, the political power system basically has no valid supply function of spiritual civilization, in other words, excessive democracy and the overall lack of the ability to grow virtue. As a result, the whole society does not pay attention to virtue and benevolence, and the whole United States utilize democracy to attack each other. The United States seems to have entered great turmoil, great change and great adjustment. In the 21st century, if the American democratic power system does not enhance the valid supply function of spiritual civilization to carry out political reforms, the collapse of American democracy would almost be inevitable. The destruction of American democracy does not imply that the centralization is superior to it. An immoral centralization is worse than an immoral democracy, as verified by the extinction of former Soviet Union. Therefore, our CPC is currently blindly shouting "Two safeguards" is not necessarily a good matter. Some party members and cadres shout "Two safeguards" not because it is in line with the tenet of CPC, but purely because the sword is put on the neck, as is related to their families lives, so there is no choice but to shout, forgetting the conscience of CPC members. Not afraid of offending Uncle Xi, the author's personal opinion, there is no big problem about the "Two establishments", while undergoing "Two safeguards" is a stress for political power, irresponsible for the party and the people, irresponsible for the long-term national political ecology. Lord Xi standing beyond the paramount, no one dare criticize, no one dare oppose Lord Xi's wrong practices, and those who do not "safeguard" would get killed. There are reasons to believe that the "Two safeguards" may lead to the regression of effective spiritual civilization within the CPC, the regression of political ecology, the harm upon inner democracy, and the trampling upon the tenet of CPC constitution.

11. Spillover effects and International responsibilities of Political ecology management of Major Countries

The national political ecology is maintained by virtue and wisdom, the purpose of national political ecology management is to promote virtue and wisdom. The essence of political ecology is the undertaking of improving and guiding people's hearts with effective spiritual civilization, the essence is the undertaking of effective spiritual civilization, the essence is the undertaking of virtue and wisdom. Virtue and wisdom, without borders, the major powers with virtue increase kindness, such as current China, the international community will compete to imitate, the world's benevolence will grow; major powers lack morality and be selfishness, such as current U.S. Trump administration, the international community would fight with each other by intrigues, the evil in the world would grow. The current influence of Chinese and US governments verify the unity of nature and man, a community with a shared future for mankind [22] are true, and that the Trump administration's "America First" exports evil to the international political ecology is wrong. Chinese "unity of nature and man" and Marxism "universal connection" are the philosophical foundation of Xi Jinping thoughts "mankind community with a shared fate". The political ecology management of major countries is not only a domestic matter, but also a matter for all human beings.

12. Conclusions

"Politics is righteousness", "virtue is knowledge", the essence of national political ecology management is the issue of correct guidance for people's hearts with effective spiritual civilization supply by the political power system. Democracy or centralization, capitalism or socialism, they do not naturally have the ability to give the best political

ecology. A healthy political ecology essentially relies on growing virtue. The governance of a nation, it is necessary to strengthen the valid supply function of spiritual civilization. In today's world, the national political ecology management is mainly satisfied with integrity, while, the inner political power system is not kind and wise enough, so, all the world is still in the primary stage of national political ecology management. This study proposes that the management of national political ecology should cover (1) education system, (2) persuading and advising system, (3) monitoring and feedback system, (4) punishment system. At the same time, in accordance with the principle of the unity of nature and man, as well a mankind community with a shared fate, the management of the political ecology of major countries bears the great responsibility of maintaining and improving the international political ecology. These sights provide a useful reference for the reform of human political economics, also improvements for the national political ecology management in the 21st century.

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