

The enlightenment of Marx's humanistic thought to college students in the new era

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Abstract: Human is a subjective initiative of the value subject, the nature of human is not a congenital nature of nature to show, but through labor in the objective activities to get self-confirmation, is the social development in the process of constantly creating self. Marx through the investigation of social history and economic life, with practice as the logical starting point of theory, based on reality, analyzed the triple attributes of human nature, grasp the realistic situation of human survival. The university stage is the period when students' thinking ability develops most rapidly, and it is also the key period for the formation of college students' correct outlook on life. With the development of society, the subject status of "man" continues to improve, college students are unclear about the nature of man, man's subjective initiative, what is freedom, how to realize the value of life and other issues, which are worth our in-depth study to give students clear value guidance.

Key words: Marx; Human nature; Practice; Revelation

At present, with the rapid development of globalization, the penetration of politics, economy, culture and other fields as well as the nature of students' worship of things brought about by the evolution of capital, it reflects the wrong orientation of contemporary college students' outlook on life, world view and self-value realization, especially the rapid development of the information age. While changing students' life, it also corrodes to some extent the inherent moral value of human being. The crisis of moral value and the crisis of belief both seriously restrict the development of students. At present, the phenomenon of "tool man", "one-way man" and "flat man" in the society has caused the confusion of students' values to some extent. They turn students into alien tools that rule people, constrain people and cause indifference to human nature, alienate people into commodities and tools, replace the subject's personality with materialized personality, deconstruct the value world of college students, and make college students become some kind of people rather than people themselves. Therefore, we must adhere to the ultimate value orientation of Marx's thought of human essence, reflect on the impact of the world capitalist production, life mode and thinking mode on college students' ideology, and firm the scientific stand of Marx's thought of human essence. The re-examination of Marx's essential thought of human makes college students find themselves in the lost way and reshape the life outlook of human essence. The essence of man has many aspects and can be understood from different angles. In the history of Chinese and foreign philosophy before Marx, there were many different understandings of the essence of man:

1. Different views on the nature of man

In the history of Western philosophical thought, thinkers have been constantly exploring.

1. Rational man

Plato and Aristotle are the representative figures in the political philosophy of ancient Greece. Their understanding of the nature of human beings started from the rational perspective. Rationality also ran through the development of ancient Greek philosophy as a basic category. Aristotle and others strongly advocated rationalism, which made it develop and prevail in this period. Plato and Aristotle put forward relevant propositions such as "the immortality of the rational soul" and "man is a rational animal" to define the essence of man and ascribe the essence of man to the rationality of man.

2. The divine man

In the field of religious philosophy in the Middle Ages, the essence of man was endowed with the aura of divinity. Augustine, a representative of patristic theology, proposed the theory of original sin. He believed that the SINS caused by human ancestors made human beings destined to suffer, and human beings could only be saved by believing in God, because "you are saved by grace and by faith." This theological thought provided the theoretical basis for the legitimacy of the ruling class.

3. The natural man

During the Renaissance, the understanding of man experienced the return from the divine man to the natural man. Especially in the development of modern natural science, the subject status of man has been widely concerned, which makes man constantly reflect on and explore his own nature, which is the inevitable result of the development of natural science.

These thinkers put forward their views of what man is from different angles, and these views do have some truth. However, our understanding of the nature of man is only a description of man from a certain aspect or limited to the phenomenon level, rather than a comprehensive and scientific understanding. In order to understand the nature of man scientifically, we must start from the actual man, which is the premise of the correct understanding of the nature of man.

2. Marx's discussion on the essence of man

"Marx has three definitions of the essence of man, namely: labor is the essence of man, the sum of all social relations is the essence of man, and man's needs are the essence of man."

1. Labor is the essence of man, and this is the natural essence of man.

Marx pointed out: "The whole so-called world history is nothing more than the process of the birth of man through man's labor, the process of the formation of nature for man." Marx emphasized that productive labor is the basis for the emergence, existence and development of mankind, and that productive labor determines the basic appearance of mankind and the development of society. When people produce material means of life through labor and exchange, the language center of the human brain is activated, the development of language promotes the production of human consciousness, and the animal brain does not have a language center, the language center is unique to the human cerebral cortex, so the animal does not have self-awareness, of course, will not use text, no faith. Animals can only obtain the material materials for survival through the body they are born with, but can not change the natural material, and can only passively accept the gift of nature. The production tools produced by human labor, and help human change the natural material means of life, to create a colorful material world suitable for human survival. Labor makes the essential difference between man and animal, man becomes the master of nature and animal kingdom, but only involves the difference between man and animal, we need to further reveal the root of the historical change of human nature. That is, the uniqueness of man, or the special essence.

2. Man is the sum total of all social relations; this is the real essence of man.

In 1845, Marx wrote his famous Theses on Feuerbach, in which he pointed out: "The essence of man is not an abstraction inherent in a single individual, but the sum of all social relations in its reality." This shows that when man, as a social being, engages in productive labor to transform nature and come into relations with nature, this cannot be accomplished by a single person, but only by mutual dependence and cooperation among people and the formation of certain social relations. Social relations are a complex system, and the relations of production are the basis of all social relations. On this basis, various other social relations, such as political relations, family relations, ethnic relations and religious relations, are derived. It is in these social relations that human beings produce and live. Although animals also have a strong group character. However, the range, connection and activities of animals and human groups are very different. The range of animals is narrow, and the connection between animals is instinctive and unconscious natural connection, while the connection between human beings is conscious and with the development of society, the group life of animals changes little, while the social connection of human beings is getting closer and closer. Frequent exchanges among countries in the world and joint efforts to promote a community of shared future for mankind are precisely the important role played by the close connection of human society.

It can be seen that not only the relationship between man and nature, but also the social relationship between man and man, which is determined by the sociality of man. With the development of productive forces, the social relations of production will become more and more complex, and the gap between people will become larger and larger. The sociality of human beings shows that the social relations are produced through the practical activities of human production.

3. The needs of man are the essence of man; this is the essence of man's creativity.

Marx and Engels argued that "the first premise of any human history is undoubtedly the existence of living individuals. The first concrete fact to be established, therefore, is the physical organization of individuals and their relation to nature, which is governed by the physical organization." In order to maintain the signs of life, human beings must ingest external materials through labor, but human beings not only meet the acquisition of external materials, in order to meet the desires, motives and purposes of their thoughts, but also through the active role of consciousness to guide themselves to obtain more and higher material or spiritual needs. Thus, "On the one hand, human's practical activities continuously meet the basic needs of human beings and guarantee the continuous existence of life activities; On the other hand, new needs are constantly generated, which fully stimulate human potential and enable human beings to creatively change the world, thus enriching and deepening the content of human life activities." This kind of labor, which has become the need of people's life, will greatly stimulate human's enthusiasm for work, and this higher enthusiasm for work will stimulate human's ability to innovate and create.

It can be seen that Marx's three definitions of human nature are intrinsically related. From the perspective of a single person, the individual seems to exist independently, the individual labor can create the value of the individual, but the individual can not exist apart from the group, only the establishment of social relations is the historical concrete person, the individual labor only with others to form social production activities can promote the development of human beings. Only in the social production practice activities can people realize themselves, create themselves, so that people have a variety of potential to get full play.

3. The modern value of Marx's humanology thought

Marx's thought on the essence of man is based on the viewpoint of practical materialism. In the face of the problems of moral deficiency, laying people down, tool people and so on in life, it is ultimately the "fast food" development of capitalist economy, where money is first and people worship things, people lose themselves and lose their human essence. The charm of Marxist theory lies in that it is not a fixed theoretical model, but can show its infinite permanence according to different historical environments, and is endowed with a new historical mission in the new historical period.

Marx's discussion on "the essence of man" is constantly formed and developed by man himself in social practice. Marx's thought on the essence of man is of great value to the construction of socialism with Chinese characteristics. In the new era, China put forward the idea of "adhering to the people as the center". In the process of China's socialist development, the application and development of Marx's humanistic thought is the latest theoretical achievement in line with China's actual situation. It has a clear realistic direction and fresh vitality for how to give full play to human subjective initiative in the new era, and has modern guiding value.

4. Enlightenment on the realization of human nature in the construction of socialism with Chinese characteristics

In the construction of socialism with Chinese characteristics, we should cultivate new people with innovative spirit and practical ability, with social responsibility and civic consciousness, and full of cultural confidence and global vision. According to Marx's "human nature" thought and "adhere to the people-centered" thought, the basic way to cultivate new people is social practice activities. This is a process of dialectical unity and interaction between subject and object. In this process, the realization of individual value and social value is the process of completing individual socialization and reflecting the essence of human being. In this process, a sound democratic system, a fair and just social order, an honest and friendly interpersonal relationship, and a society in which man and nature live in harmony provide a good environment for the realization of man's essence. Only under the social conditions provided by man himself can the class scale and objective scale of life value be unified.

As a social being, man's self-value is embodied and formed in all kinds of comprehensive social relations. "The values of college students not only contain the external value constructed with others, but also contain the internal value of the meaning that people have for their own ideals and higher level needs in practical activities, and this internal value is the absolute value based on human rationality. Human self-value has multiple dimensions and is composed of multiple contents. It is the unity of external value and internal value." Therefore, the realization of the life value of contemporary young people must be realized in the current socialist construction with Chinese characteristics, and the essence of college students as human beings can be reflected.

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