

Based on the new era to explore and analyse the value of Marxist Humanism

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Abstract. As the focus of Marxist philosophy, the liberation of human beings not only bears the heavy responsibility given by history and times, but also shows the value concern of human development. This paper is based on the perspective of Marxist anthropology in the new era. Firstly, it introduces the historical background of its formation and development, and probes into the origin and historical evolution of the development of Marxist anthropology. Secondly, based on dialectical thinking, it comprehensively analyzes the content, and analyzes the essential connotation of humanology from the perspective of Marxism. Finally, the future of the theory is predicted, and the value implication of Marxist anthropology in the new era is summarized, which provides ideological guidance and practical guidance for realizing the Chinese dream in the new era.

1 Introduction

Overview of human studies

Man, an eternal theme since the development of human history, develops with the development of the Times. Throughout the history of Western philosophy, ancient Greece has already emerged. The philosopher Protagoras paid great attention to man deeply and bravely put forward that "man is the measure of all things". After the Renaissance in modern times, the concern for people is increasing day by day. After the Enlightenment, philosophers raised the level of human development from sensibility to rationality. Human studies, which began in the 19th century with the philosophy of Feuerbach and developed in China in the 1980s, refers to a philosophy devoted to the study of human beings. At first, it was just a kind of thought, a kind of consciousness. Later on, with the development of the Times and its growing maturity, it developed into a discipline in the middle of the 20th century. It considers the position of man in the world, the function of man in social history, the purpose and significance of life, the good and evil of human nature and its historical change, and the formation of man's subjective world from the perspective of philosophy. Its purpose is to reveal the essence of human and its law and point out the direction of human liberation. In short, the subject of human studies is concerned with the existence, development and destiny of human beings.

1.1 Historical background

Before the 19th century, the attention to man was mainly reflected in the theory of God and man, but only in the general sense of man, ignoring the special meaning of man. Moreover, anthropology did not exist as an independent discipline at that time, but was equated with general theories placed in the humanities, such as philosophy, political science, history, economics, ethics, etc. Since the 19th century, mankind has been faced with two crises: one is the objective aspect of society. With the development of scientific rationality, the "God is dead" of Nietzsche philosophy knocked down the edifice of Christian belief, but the development of science and technology also brought a series of social problems to the development of human beings, such as environmental pollution, ecological imbalance, melting glaciers, nuclear leakage, polarization and so on. In the face of practical problems, where is the way for people? The second is the social subjective aspect. With the advancement of democracy, the development of productive forces and the openness of ideology and culture, people cannot find a "broken straw hat" in a pluralistic era. Their ideals and beliefs are in a chaotic state. They do not know the meaning of existence and fall into a state of nihilism in life. Based on the existential crisis and spiritual crisis of human reality, people began to reflect on the existence of human for the development of human society guidance, for individuals to provide the necessary basis for settling down.

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1.2 The historical evolution of human thought

Although the humanities as a discipline is not so early, but as a kind of ideological existence already emerged and integrated in the process of human generation. As Marx said, "The whole of history is nothing more than the constant change of human nature." [1] It is true that the process of human formation is inextricably linked with social development. Therefore, philosophical thinking about people will also change accordingly.

1.2.1 The humanism thought of ancient God theory

According to the stage division of history, ancient society especially refers to the primitive society and feudal society. Jaspers called 500 BC the Axial Age, whose most notable contribution and achievement was the discovery of human nature. People have discovered the distinct difference between human and animals. The enlightenment of ancient Chinese human nature focuses on ethics, which is a kind of ethical view of human nature, and its characteristic lies in the regard of ethics and morality as the fundamental problem of human beings. For example, in the view of Confucian thinkers, "benevolence is also" is the fundamental standard of being a man. The ancient Greek view of human nature embodies a rational view of human nature. Based on the pursuit of individual freedom, Western societies have long valued the power of reason and knowledge. Therefore, the ancient Greek tradition of rationalism saw human nature as reason. The ancient Indian civilization showed a religious view of human nature, which advocated that the purification of human nature required ascetic cultivation in order to become a Buddha and a truly enlightened person. Although there were three different emphases in the ancient theory of God, they all differentiated human beings from animals and turned them into abstract divine beings. Such a being is not a person actually existing in reality, but a metaphysical god in the mind, concept and ideal of the human mind. They regard God as the essence of human beings and as the highest realm of life pursuit, so the thought of human studies can be regarded as the thought of human studies in the form of the theory of God.

1.2.2 The thought of modern human theory

Each stage of human nature theory has its special characteristics of The Times, so does modern human nature theory. In terms of historical period, the modern period refers to the period from the 15th century to the 19th century, during which the great Renaissance and the religious Reform arose. Thus, the religious rule was overthrown, theology was criticized, God was questioned, and the strict hierarchy that suppressed people was liberated from theology. In this context, people have shifted their attention to God to man, believing that the essence of man is not outside him, but within him. The Western Renaissance movement around 1500 AD gave the first sound of the awakening of human nature and cheered for the second enlightenment

of human nature, which became the key symbol of the emergence of modern humanism. In the 17th and 18th centuries, the Enlightenment vigorously criticized the medieval theological ideology, opposing Shinto with humanity, theocracy with human rights, and advocating for freedom and equality on the basis of the bourgeois theory of human nature. There is no doubt that this theory of human nature is based on reason. Modern humanism negates the theory of God's essence through the way of humanizing God and seeks the necessary basis of human being's existence from human's own activities. Compared with the ancient anthropomorphism, the modern anthropomorphism embodies a kind of transcendental and presupposition. As Feuerbach's philosophy says, "Man is the unity of nature and reason." [2] This kind of human nature theory based on the dispute between reason and sensibility, the dispute between the nature of humanity and the nature of the individual caused the opposition between scientism and humanism in the history of philosophy. The modern humanist theory has liberated man, made individual become the subject of social development and human become the subject of nature, but it has entered the "subject-centered dilemma". In other words, human beings are opposed to nature, individuals are opposed to society, the meaning of individual's existence is missing, and the meaning of life becomes a kind of nothingness, resulting in the "death of man".[3] In a word, the thought of modern Humanism reflects a kind of premisation.

1.2.3 Human thought of modern generative theory

From the historical form. Modern humanistic thought is obviously different from ancient or modern. Modern anthropology emerged after the 19th century, and it was developed on the basis of criticizing the predestination of the past. The anthropogenic thought at this time neither regarded man as an elusive god, as in ancient times, nor understood him as a rational product, as in modern times. At this time, people are endowed with a higher sense of existential value, that is, "be yourself". Why people become themselves is a historical question. In the thought of generative theory, it must be realized through active practice. The humanistic thought of this period believed that human beings were in a process of continuous change and generation, characterized by self-renewal, self-creation and self-realization. It is mainly manifested in macro and micro levels: the former is the theory of practical generation with Marxist philosophy as the main point, the latter is the theory of existence generation with existentialism as the keynote. The theory of practical generation puts man into the real society and the real historical process to analyze man comprehensively. As Marx once stressed: "The sublation of communism as private property is the demand for the inalienable property of real human life, from which practical humanitarianism is born." [4] Later, Engels further put forward his opinion about man in Dialectics of Nature, that is, "Labor makes man". In a word, the generation of human depends on the active transformation of nature, namely practice, that is, based

on the vision of society, history and practice. The existentialist theory of human nature holds that human beings are not predetermined, but self-created. As Sartre said, "There is no human nature, because there is no God who provides the concept of a person. A man is a man, not only as he thinks he is, but as he will be." [5] Although there are obvious differences between the two generative theories, they complement each other.

2 The connotation of human studies from the perspective of Marxism

As the product of the spirit of the Times, Marxist theory originated from German classical philosophy, British classical economics and British and French utopian socialism. They all manifest the subjective spirit of man in different aspects. Therefore, Marx's philosophical thought is endowed with rich human connotation.

First of all, Marxist theory issued the cry of the Times, that is, the liberation of all mankind, the liberation of the proletariat and the liberation of individuals. The core of his doctrine is to enable each individual to develop freely and comprehensively. It can be said that Marx's lifelong exploration and practice is also centered on this purpose.

Secondly, Marxist theory takes "man" as the starting point. Obsessed with youth Marx discusses the issue of human freedom, his book, "the German ideology" and "about Feuerbach's compendium", specifically the "realistic people" as the theoretical research of the starting point, and all the human society and the socialization of human beings as the standpoint of theory study and ultimate end-result.

3 A philosophical guide to the crisis and way out of human existence in the new era

3.1 A philosophical guide to the crisis and way out of human existence in the new era

Based on the profound and remarkable changes of the principal contradiction facing China, our country has entered a new era, a brand new era which means a brand new situation, brand new development, and brand new subjects. Since the death of God in modern times, human beings have become increasingly powerful due to the assistance of reason, knowledge and productive forces, and the authority of the subject has become prominent. In front of nature, human beings are no longer in a passive position. But this development has also broken the original internal balance to some extent, and the harmonious state between man and nature and between man and man has been broken, which has led to a series of worrying crises. For example: water pollution, haze, desertification, the gap between the rich and the poor and other problems make people's quality of life decline in the opposite direction, resulting in people's health is threatened, social contradictions increase, and then the national happiness index is inexorably pulled down. In

these gloomy tones, people have to think about their role in nature or society and where the path of human development leads.

In the face of various dilemmas, only by taking part in practice and rational transformation of nature and human society independently and consciously according to the objectivity of the law, can human beings truly understand their living environment and the direction of the road in the new era in depth. Only in this way, we can carry on detailed and profound reflection and critical summary on our own way of living and pursuit of a better life. The urgent task and main mission of Marxist anthropology in the new era is to guide people to recognize the essence of the current living situation from the theoretical height and put forward effective and feasible practical solutions, so that people's awareness of crisis and countermeasures can be strengthened, and then improve their own situation.

3.2 The ultimate concern for the spiritual crisis of human existence in the new era

Based on the completion of the first centenary goal on schedule, we opened a new stage of a new era and are doing our best to achieve the second centenary goal. Since then, our country has achieved great strides in every aspect of development and the material field has mushroomed rapidly, but the spiritual crisis quietly surfaced. Social development is increasingly open, individual behavior is also open to a certain extent, but people's inner world does not seem to be followed by the opening, but shows a closed tendency. The material life and the spiritual life of the great abundance but not to highlight the human goodness and beauty of the truth. In an era of free will, ideological liberation and cultural diversity, values and ethics become relative in the development, which makes people feel at a loss for the meaning of life, thus causing nihilism and other ideas to be adjusted. To be specific, under the market economy, instrumental rationality is expanding day by day, monetary power is expanding day by day, and material desire is becoming more prominent. At the same time, people's moral level begins to decline, ideals are no longer valued, beliefs are also disintegrated, and it is difficult for the spirit to find its best home. In a new age where money and technology rule, people who have a certain amount of material savings should be happier than ever, but now they feel empty and spiritually deficient.

How to save people's soul and comfort people better, Marxist humanology put forward corresponding solutions to this perplexity. Firstly, this paper analyzes the spiritual crisis of human existence in the new era. Although the reasons are multiple, there is only one fundamental reason: the obvious opposition between individuals and society. In other words, society manipulates people by the power of things. Faced with this situation, there is only one way to solve the problem: to eliminate capitalist private ownership and strive to realize communism. According to the inevitable objective law of human growth and development,

Marxist anthropography illustrates the situation of modern people and the necessary way to go. Secondly, it also further explains how to realize the path of human liberation and freedom, according to the "five-in-one" overall layout to provide all-round and multi-angle support and guarantee for human development, better meet the people's expectations for a better life, and finally achieve the goal of building a solid foundation of ideals and beliefs.

3.3 The theoretical indication of human's modernization transformation in the new era

Modernization is a comprehensive system that includes many thousands of things, including not only the modernization of nature and society, but also the modernization of the subject, which is human. As Marx said when talking about capitalist modernization, "on the one hand, it gathers the historical power of the society; on the other hand, it destroys the material transformation between man and land, that is, the parts of the land that people consume in the form of food and clothing cannot be returned to the land, thus destroying the eternal natural conditions of the lasting fertility of the land".. It cannot be ignored that only modernization with the unity of subject and object can be understood as the real modernization. Based on this, the question of how man can achieve modernization has been raised. According to the inherent requirements of Marxist theory, the modernization of man should be a man of all-round development. Indeed, the realization of human modernization inevitably requires human to invest in the practice of modernization. In this process, through the cultivation and training of high-tech knowledge and modern skills, traditional concepts are adjusted step by step, and people participate in the construction of high-quality economy, democracy and rule of law, social governance and ecological civilization, so as to effectively improve the development situation of the object. In the transformation of the object, deconstruction and reconstruction of the subject itself can be realized, benign interaction between the subject and object can be established, a double cycle in the sense of development can be realized, and finally the development can be achieved step by step.

Only based on the interactive vision, with a pragmatic style of all-round promotion, our modernization "is not a simple continuation of our history and culture of the master version, not simply to apply the template conceived by the classic writers of Marxism, not a reprint of the practice of socialism in other countries, nor a foreign modernization of the version". [6]

In other words, only when we adhere to historical materialism in light of our own special national conditions and development, and always implement the "people-centered" thought in our actions to realize the Chinese dream, can we break away from the barriers of tradition and open the door of modern times.

4 Conclusion

The rise and development of human studies in our country is closely related to our socialist modernization construction, and constantly promote people's thought liberation, and constantly push people's activity and creative practice and paint a magnificent scene. It is his unremitting pursuit to uphold and give full play to human subjectivity, develop social productivity, activate social vitality, promote common prosperity, human development and social progress, realize that everyone can make a contribution to the public, so that everyone can live a good life, and make the common home of mankind more happy. At the same time, as the forefront and hot spot of Chinese academic research, the thought of human studies is encouraging more people with lofty ideals to make efforts to open up a broader horizon.

The vivid practice of socialism with Chinese characteristics has more and more clearly demonstrated the contemporary value of Marxist theory on human, and the people-oriented thought is based on this solid Marxist theory. Only from this theoretical source, theoretical basis. Only in this way can we truly understand human thought deeply.

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