

Study of the Value of Marxist Anthropological Thought

-- The German Ideology as an Example

Bingyi Xue

School of Marxism, Jiangsu University, Zhenjiang Jingkou District, Zhenjiang 212000, China

Abstract

Marx and Engels' interpretation of anthropological thought in The German Ideology gives a founding definition of the question of the essence of man, the core of anthropological thought, pointing out that the essential attributes of man are social attributes, i.e. the reality, history and interrelationship of man. The new annotation of the essence of man in the text of Morphology expresses the basic theoretical dimension of Marxist anthropological thought, and gives philosophical value significance to the study of man with a new philosophical perspective, thinking and vision, and the current China opens up a new realm of anthropological research with a new vision of historical generation and a new method of historical analysis; with a methodology closely linked to the practice of social life, it inspires us to rationalize the construction of current social relations and Presenting the three-dimensional significance of anthropological thought in The German Ideology.

Keywords

Deontological Ideology; Anthropological Thought; Practical Values.

1. Introduction

The German Ideology is a work written jointly by Marx and Engels from 1845 to 1846. It marks the creation of the materialist conception of history and the formation of Marxist philosophy, and has a very important place in the history of the development of Marxist philosophy. The starting point for the establishment of a new view of history begins with the study of the premises and foundations of social history. The premises of the historical outlook are real individuals, their activities, and their material conditions of life. All three are indispensable, and currently our country is also profoundly aware that social production, the transformation of the main contradictions in society and the good life are now complementary to each other. This ideological and meaningful way of grasping the conceptual belief in our current socialism that makes people strive for life, the basis is not only from the profound experience of anthropological thought, but also from our Confucianism, which has been handed down to the present day to think rationally, look scientifically, and even more so, people The German ideology, through the analysis of the movement of the basic contradictions in society and the criticism of various socialist trends, has scientifically argued for the historical inevitability of achieving communism and for the realization of a communist society. The German ideology, through its analysis of the fundamental contradictions of society, has scientifically demonstrated the historical necessity of achieving communism and the prerequisites required for the establishment of a communist society, and has provided practical theoretical guidance for our current national struggle for life.

2. The German Ideology Establishes a Practical View of Chinese Anthropological Thought

2.1. New Philosophy

A new philosophy, thoroughly demarcated from the old. Where Marx and Engels had repeatedly criticised the philosophy of Hegel and the Young Hegelians, there were also criticisms and reservations about the philosophy of Feuerbach, whose works such as Principles of Future Philosophy and The Nature of Christianity were "to provide the philosophical basis for socialism"; as late as the book The Family, there was also "superstition" and "enthusiastic praise" for Feuerbach. In The Syllogism on Feuerbach and The German Ideology, on the other hand, Feuerbach becomes the object of Marx's criticism. Marx openly raised the banner of a "new materialism", drawing a clear line between all the old philosophies, including Feuerbach's, and all the old materialism. Marx said: "Let us reckon with our former philosophical beliefs", including the influence of Feuerbach's humanism. Our country has come out of the storm and taken a step from feudalism to socialism without such a radical reform.

2.2. Realistic People

In The German Ideology, Marx and Engels clearly state that "the first premise of all human history is undoubtedly the existence of a living individual." The basic prerequisite for the existence of a real human being is the possession of life. What is a real person when equally animals and human beings have a living life? Marx and Engels point out that animals do not process the means of subsistence obtained from nature, that they are by nature an activity in instinct, without subjective will. Man, on the other hand, can constantly transform and even create in order to reach his other needs, in accordance with the constant development of human needs, on the basis of satisfying basic survival. "Our starting point is the human being engaged in actual activity." We can only call ourselves "real human beings" if we meet the two basic prerequisites of, firstly, having a living life and, secondly, being able to carry out the practical activity of working according to one's own subjective will, to transform nature and even to create the means of work according to one's own subjective will.

Marx and Engels pointed out the conditions under which the 'real man' is created and conditioned. While maintaining that man is the product of a certain social life, they also believed that man is subject to certain socio-historical conditions and that he does not develop as he pleases. Because society is made up of individuals, and because individuals also live in society, they cannot exist alone, but must be related to others in some way or another. In The German Ideology, Marx considers the 'real man' to be a collective of persons who exist in nature and in society, who have both natural and social properties, and who are capable of working and putting into practice their subjective volitional activity.

On December 3, 2013, the Political Bureau of the 18th Central Committee held its eleventh collective study on the basic principles and methodology of historical materialism. In presiding over the study, General Secretary Xi Jinping stressed the importance of promoting the study of the basic principles and methodology of historical materialism by the whole Party, so as to better understand the national conditions, the general trend of the development of the Party and the state, and the laws of historical development, and to promote all work more dynamically. The main classic text of historical materialism that General Secretary Xi Jinping emphasises is the German Ideology, so in order to learn and adhere to historical materialism, one must seriously study and research the German Ideology. The people are the subject of history and the creator of history, which is the basic view of historical materialism in the German Ideology. The common realization of the Chinese dream of the great rejuvenation of the Chinese nation by all Chinese people is the central expression of Marxist anthropological thought at the present stage in China. Marxist anthropological thought is, in the final analysis, a

science that adheres to the core of human beings, to the people and to the promotion of the free and comprehensive development of human beings. In the new era, General Secretary Xi Jinping stressed that "the people are the greatest strength of our Party's rule." The people are always put in the primary position and the decisive role of the people is highlighted. The path of socialist development with Chinese characteristics requires every Chinese to work, struggle and contribute to it.

Firstly, the Chinese Dream is a common, concerted dream. The Chinese Dream is by no means just a single person's dream; it is a dream of unity, a dream of 1.4 billion compatriots working together and striving together. In this regard, General Secretary Xi Jinping has repeatedly stressed that "the realisation of the Chinese Dream must unite Chinese forces." It is the drive of all Chinese sons and daughters to promote economic, political, cultural, military and diplomatic development, and the drive of all Chinese people to consciously resist foreign ideological aggression and firmly follow the path of socialist development with Chinese characteristics. Under new historical conditions, General Secretary Xi Jinping has deepened and developed this viewpoint, placing special emphasis on the people's position and "putting the people at the centre" in his thinking and handling of various major issues, which is an important contemporary development of historical materialism. Xi Jinping's Socialist Thought with Chinese Characteristics for a New Era is rich in philosophical ideas, advancing the Chineseisation of Marxist philosophy to a new realm and demonstrating the new characteristics, style and style of Chinese Marxist philosophy in the 21st century.

3. The Basic Theoretical Dimensions of Anthropological Thought in the German Ideology

In his Syllabus on Feuerbach Marx clearly states that "the essence of man is not an abstraction inherent in a single person, but in its reality it is the sum of all social relations." Whereas thinkers before Marx had always confined human relations to the narrow area of man and nature, Marx added to social relations from the perspective of the materialist-historical viewpoint by arguing that "all social relations" consisted of three broad relations, namely, man and nature, man and society, and man and man. Because every human being cannot exist alone, but interacts with other people or carries out other social activities, the essence of the human being can only be discovered in the context of the life and socio-historical conditions in which he lives.

Marx and Engels state in *The German Ideology*, "As soon as men themselves begin to produce the means of subsistence necessary for them, they begin to distinguish themselves from animals." Marx clearly states that animals have no subjective will of their own and cannot produce the means of subsistence; all their activities are instinctive and learned by nature. Man, on the other hand, has a mind and a subjective will, and can carry out purposeful, planned and creative practical activities under the dictates of his own subjective will. Animals obtain the basic materials for their survival from nature, but only for that purpose, whereas man can process and create the materials for his survival from nature according to his own needs and satisfy new needs that arise.

Marx pointed out that the essence of man is "free and conscious activity". Here, Marx and Engels clearly identified the practice of labour as the fundamental criterion that distinguishes man from animals. Whereas animals acquire the means of subsistence according to their own instincts, man can acquire and even create the means of subsistence according to his own material and spiritual needs, thus promoting the progress and development of man himself and society. A certain material basis includes not only the means of subsistence that man obtains directly from nature, but also the means of subsistence that he creates through his labour. The basic prerequisite for the realisation of the essence of man is the living individual, and practice is the form of movement that guarantees the existence of individual life.

At the same time, the dual status and role of the real individual in social history must be presented. In the social-historical movement of reality, the human being, as the subject of history, and history itself give each other rich content in both directions. In the process of rationalising real social relations, the laws and trends of the development of man and history should be grasped in the context of long-term history. We should guide the real and historical human being to link up with the historical mission of social development, and guide the organic unity of individual life values and social values. The realisation of personal value is often illustrated by the recognition and affirmation of society as a platform, and the sense of praise and honour that an individual receives for his or her contribution to society is often greater than the satisfaction of merely gaining his or her own personal benefits. When an individual's sense of historical mission, formed through the accumulation of knowledge and practice over a long period of time, encourages him or her to make a contribution to society, this sense of historical mission will become an internal driving force of purpose and motivation for the individual, and in the accumulation and outward manifestation of this force, more social value will be created, thus gaining self-identity. In the spiral of self-identification and social identification, the individual's life values are realised and the stage is set for more social values to be realised for future generations. This dual historicity of creation and acquisition by the individual in history has given humanity a sustainable historical path to pursue human perfection, and on this path it has continued to work towards the emancipation and development of humanity as a whole.

4. The Value Dimension of Anthropological Thought in the German Ideology

4.1. Rationalisation of the Construction of Social Relations

Marx argued for the relationship between the all-round development of man and the all-round progress of society - mutual promotion and joint development. There is no such thing as a society, but when people emerge and form a community of human life with certain means of production and a material basis because of their interaction, we call it a society. The human being is necessarily a human being in society, and society is necessarily made up of human beings. The free and comprehensive development of the individual must take place in the collective environment of society, not in a small, isolated environment. Likewise, when society has reached a certain level of development, when people's material and spiritual needs are satisfied in all respects, the free and comprehensive development of the individual is promoted. When people do not have to work for a living, when they can stop working for a living, when work becomes a kind of enjoyment rather than a means of survival, people will have time and money to pursue their hobbies and interests, and this will be conducive to their free and comprehensive development. In turn, when people's abilities in all aspects are enhanced, the society made up of individuals will develop accordingly, and the development of the individual will also have a catalytic effect on society.

Secondly, Marx explains in depth the three main layers of meaning contained in the free and comprehensive development of man - the capacity for labour, social relations, and free individuality. Here we can understand freedom separately from comprehensiveness. Freedom is what we understand when man is no longer bound to the productive forces, when he is no longer a hired worker for the capitalists, when he no longer sells his labour power for the problem of survival, when he is free to dispose of his own free body. The comprehensive development that Marx discusses in *The German Ideology* contains three levels of meaning: the first level is the comprehensive development of the human labour power. The productive forces can only be fully developed when the labour capacity of workers is developed, the quality of their labour is enhanced and their motivation is mobilised. The second level is the

comprehensive development of human social relations. Social relations consist of the political, economic and cultural environment of society and the material and spiritual interactions between people. The content of social relations includes the generation of comprehensive object relations, the display of rich participatory relations and the enhancement of open and free relations, the core of which lies in the human being. The third level of meaning is the comprehensive development of the free personality of the human being. Once people's survival needs have been addressed, the ensuing spiritual needs also need to be met, and spiritual needs have a profound impact on a person. For some time in the past, there were restrictions on the development of people's individuality, and the emphasis on neat and uniform development indirectly led to people's ideas not being active enough and their ability to innovate being insufficient. Now we respect and advocate the development of people's individuality, harmony and difference, and strive to stimulate the creative energy of each individual. The vitality of society will be stimulated by the collision of free factors, and individuals and society will be developed to a greater extent.

The capitalist system and the socialist system are the two most fundamental and representative systems in the current historical development of human society, and the struggle between these two systems has long been the focus of the choice of social system. The expansion and creation of capitalism in world history has enabled capitalist social relations based on its system to make full use of the alienation of labour and capital to extract more and more surplus value and to realise the profit interests of a few capitalists, pushing the majority of working people into a state of alienated social relations under the capitalist system, making human nature deformed and one-sided, which intensifies contradictions and conflicts and gradually destroys the value and meaning of human This exacerbates contradictions and conflicts and gradually extinguishes the value and meaning of human subjectivity. Therefore, Marx and Engels proposed that the aim of human emancipation and development lies in the renunciation of private property and the establishment of a communist society, "Communism is the positive renunciation of private property, i.e. the self-alienation of man, and therefore the true appropriation of the essence of man through and for man; it is therefore the return of man to his own humanity, to society, a return which is completely, consciously and in the past which is generated completely, consciously and within the full wealth of previous development." The socialist system, on the other hand, as a prelude to a communist system, transcends capitalist relations of production at the root of economic relations, the narrow vision of capitalism at the level of social consciousness, and the social structure of capitalism in terms of the ultimate effectiveness of social governance. Although the countries of the world that have adopted the socialist system have not yet fully demonstrated its superiority, it is in the hard struggle to bring the superiority of the socialist system into play that the increasingly developed capitalist system can be brought to its ultimate demise. In China, we are committed to promoting the further adjustment and improvement of the socialist system in our country, to comprehensively pushing forward the deepening of reforms at the primary stage of socialism and during the crucial transition period of overcoming difficulties, and to the consolidation and deepening of the socialist ideological position, which is the process of constantly building the social foundation for the rationalisation of social relations.

4.2. A Social Governance System based on the Nature of Socialism Provides a Guarantee for the Creation of Harmonious Social Relations

The rationalisation of social relations also requires a social governance system as a reliable guarantee. In exploring the construction of a social governance system under the socialist system, we can learn from the beneficial practices and experiences of social governance systems in the world, so as to innovate the model and system of social governance under the socialist system. Some domestic experts and scholars in the field have also carried out active

exploration on this issue. The main view is that the social governance system should start from the top design and the implementation mechanism. The top design mainly solves the problems of social governance pattern, system and mechanism at the macro level; the implementation mechanism mainly solves the specific problems of interest expression and balance, resource allocation and delivery, prevention and resolution of social conflicts at the micro level. This provides theoretical and methodological guidance for further alleviating the conflicts in social relations at a deeper level. As the network of social structures becomes more and more dense, social contradictions of all kinds overlap and become more pronounced. The multiple contradictions caused by interests and values of individuals in society are no longer a single manifestation, but an outbreak of contradictions intertwined with various factors such as material motives, differences in perceptions, religious beliefs, ethnic disputes, psychological qualities and social security. The top-level design of social governance must therefore address all the elements of influence, improve the level of governance of the government and stimulate a high level of participation by individuals in society. The key is to translate the institutional mechanism of the top-level design into the proper management of social relations and conflicts. From the perspective of the social attributes of human beings, the formulation and implementation of the social governance system should be based on the real social reality and historical stage conditions of real people and historical people, which means that the expression, distribution and realisation of the real interests of individuals in certain social relations should be well coordinated, their real value pursuit, value choice and value realisation should be well communicated with the social and historical value issues, and their enjoyment of It is also necessary to properly regulate the relationship between the use and restriction of all social resources to which they are entitled, so that the inherent fairness and value of the socialist system can be brought into play, and so that sound social governance can become a corrective fluid to promote the harmony of social relations, and a corrective instrument for the emancipation and development of human nature under certain conditions.

References

- [1] Feng Ziyi. A contemporary interpretation of Marx's thought on the anthropology of modernity. *Chinese Social Sciences*, No.04(2005),p.10.
- [2] Liu Jianjun. Some issues on the popularization of Marxist anthropology in contemporary China *Thought Theory Education*, No.07(2008),p.6.
- [3] Xu Wenxing. A comparative multidisciplinary analysis of the study of modernization of state governance - with reference to the study of modernization of state governance in Marxist anthropological thought. *Modernization of governance*, No.01(2020),p.9.
- [4] Liu Yousheng, Zhang Peirong. The International Symposium on "The Community of Human Destiny and Contemporary Chinese Marxism". *Studies in Marxist Theory*, No.04(2020),p.4.
- [5] Zhao Xuewei. The advantages of Chinese culture in national governance in the perspective of Marx's anthropological totality. *Journal of Fuzhou Party School*, No.02(2020),p.5.
- [6] Guo Qiang. The foundation, core and key of promoting the modernization of China's state governance - an analysis based on Marx's theory of state-society relations. No.04(2021),p.21-25.