

A study on the inner correspondence between Marx's theory of Human Essence and Confucian View of Community and its contemporary value

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Abstract

In the new era, the socialist culture with Chinese characteristics must open the interactive development of integrity and innovation. The problem of human nature is often new in the process of development. In the excellent traditional Chinese culture, the people-oriented thought is an important political philosophy thought. Standing at a new starting point, taking the spirit of the Party's 20th Congress as the ideological guidance, and strengthening cultural self-confidence and unremitting self-improvement as the starting point, the paper reviews the internal compatibility of Marx's theory of human essence and the Confucian community view, aiming to constantly sort out the integration of Marx's theory of human essence and the Confucian community view, fully grasp the new space of coupling, and make new answers in line with The Times. Thus deepening the conscious understanding of human nature, promoting the "combination" of the new era, and gradually advancing to a new stage of popularization, so that the theoretical system of socialism with Chinese characteristics has more rich philosophical connotation and profound philosophical heritage, and condenses the soul for social development.

Keywords

Marxism; The theory of human nature; Confucian community view.

1. Introduction

The problem of human nature is often new in the process of development. In the excellent traditional Chinese culture, the people-oriented thought is an important political philosophy thought. In order to better adhere to the people-oriented thought, on the one hand, it is necessary to integrate Marx's human essence theory into the Confucian community view; On the other hand, it is necessary to innovate the ideological connotation of Confucian community view and continuously explore modern elements. Standing at a new starting point, taking the spirit of the Party's 20th Congress as the ideological guidance, and strengthening cultural self-confidence and unremitting self-improvement as the starting point, the paper reviews the internal compatibility of Marx's theory of human essence and the Confucian community view, aiming to constantly sort out the integration of Marx's theory of human essence and the Confucian community view, fully grasp the new space of coupling, and make new answers in line with The Times. The current academic research on the "second combination" It can be summarized as logic generation, value analysis, experience summary and path analysis, which has research value. But this kind of systematic, systematic research. In the vast majority, there are few studies that combine a theory of Marxism with the concrete thoughts of Chinese excellent traditional culture. This text along with the thinking logic of the combination of Marx's human essence theory and Confucian community view, we continue to explore the connection, compatibility and coupling of the two. On this basis, the necessity and possibility of their coupling are analyzed, and the practice of their coupling in the new era is summarized

Enlightenment, see the big in small, promote the popularization of excellent traditional Chinese culture, and promote the prosperity and development of socialist culture.

2. .Marx's theory of human nature and the philosophical justification of Confucian community view

Because of different economic levels, different social circumstances and different political environments, Marx's theory of human nature and Confucian community view are very different. In theory, ethics divides ethical systems in human culture into two categories: The first type of ethical system, from the perspective of the ethical system containing all levels, pursues moral purpose and the moral ability to achieve this purpose; The second ethical system, based on the non-subordination and non-correlation of ethics at all levels, focuses on the moral responsibility of conforming to object phenomena and the rational ability to bear this responsibility [1]. Confucian ethics has always emphasized that individuals should pursue the harmony of life and the perfection of personality, and reach the highest state of the unity of heaven and man through the links of self-cultivation, family harmony, governance, and world peace, which belongs to the first type of ethical system. Marxism belongs to the second type of ethical system, which is a discernable responsibility ethic, and the two belong to different ethical systems.

2.1. The core connotation of Marx's theory of human essence

Marxism is an important theoretical weapon for us to explain and transform the world, and man is the main force for explaining and transforming the world. The correct understanding and deep grasp of human nature will have a profound impact on human itself, the relationship between people, and the relationship between people and society. For Marx's theory of human essence, there are different views in the academic circle, which can be generally summed up as three levels of understanding. First of all, Marxism advocates the essence of man's free consciousness. In Marx's view, the production of material materials is the basis for the survival and development of human society, and man is a man in labor and a special species different from other animals. On this basis, people will produce consciousness in social labor, this kind of human consciousness has purpose and creativity, and guides people to turn ideas into reality in free and conscious activities. Secondly, Marx put man into the society for analysis and advocated the nature of man's social connection. Man is in society, and his nature has social attributes. In order to meet their own interests and needs, people continue to establish social ties and gradually produce a community. In order for this community to have vitality and momentum, and to exist and develop sustainably, everyone must be linked together to form a strong cohesive force. Finally, on the basis of the relation between the individual and society, a social relation will be formed, which is further than the social relation. The essence of the real person is interwoven by a variety of social relations.

2.2. The main ideas of Confucian community view

Chinese culture from the very beginning chose the path of emotion and refused to develop in the direction of pure reason. The orientation of consanguineous culture creates the characteristics of China's rational culture and WTO entry culture. On the ethics of Chinese culture, Hegel once made a incisive discussion: "China is purely built on the combination of this kind of morality, and the characteristics of the state are objective 'family filial piety'." The Chinese see themselves as belonging to the family and at the same time as children of the state." [2] This sentence vividly expresses the ethics of Chinese culture. The generative logic of Confucian ethics is to achieve the unity with society through improving the inner cultivation of individuals, and to achieve the supreme realm of "inner sanctity and outer king". First, Confucianism emphasizes not only personal identity, but also self-realization. As for the

difference between individuality and independence, Confucianism tries to highlight individuality to show that individuals have the characteristics of consciousness and independence. Confucius' attitude toward "people" is a kind of "people" as a unique species with a certain degree of consciousness, teaching "people" and emphasizing personal identification. At the same time, Confucianism "aims at the Tao, according to the virtue", according to the general principles that a person must follow, the general goal to carry out all actions, constantly improve personal cultivation, to achieve self-value. Secondly, on the basis of respecting individuals, Confucian ethics emphasizes the interdependence between individuals and society and pays attention to the realization of social benefits. Confucian ethics not only adhere to the politicization of ethics, but also pay attention to the ethics of politics, emphasizing the trinity of blood, politics and patriarchal clan, advocating that individuals expand the love of love through blood, seek introspection, cultivate themselves and improve others, so as to cultivate virtue and improve humanity. Finally, Confucianism emphasizes that individuals are in specific social relationships. Regarding society, Confucius believed that for a society to get on track and be orderly, the first thing is to "correct the name", that is, in social relations, every name contains certain responsibilities, and everyone has corresponding obligations. Human beings do not exist only as individual beings, but as a part of a social order composed of husband and wife, father and son, brothers, Kings and subjects, and friends.

3. Why is it necessary to combine Marx's theory of human essence with Confucian community view

It is historical inevitability that Marx's theory of human nature and Confucian ethic community will merge to spark the theory of a new era on the land of China. Let the new culture formed through "combination" become the cultural form of Chinese modernization [3]. Therefore, in order to realize the demand of Marxist theory, it must be combined with the Confucian community view; Comparatively speaking, it is more necessary for the Confucian community view to integrate with Marx's theory of human nature, so that it can maintain the characteristics of The Times, development and people.

3.1. Chinese civilization is the basis for the modernization of Marxism in China

Marx's theory of human essence must be combined with the Confucian community view in the excellent traditional Chinese culture. In order to blossom the splendid flower of theory on the land of China, it is necessary to combine with the excellent traditional Chinese culture and further couple with the Confucian community view. First of all, Marxist theory has its theoretical appeal. Marxism emphasizes that the free development of each individual is a condition for the free development of all. In order to realize this theoretical appeal in China, it must be combined with the socialist culture with Chinese characteristics and take root in China's social practice. In the new era, under the new form of human civilization, the all-round development of human beings is the goal, connotation and symbol of the new form of human civilization. Secondly, Marxism has a distinct practical character and directly serves the practical activities of the proletariat and the masses to transform the world. Finally, Marxism is an open theoretical system which is constantly combined with national content and times content. In the process of guiding people to understand and transform the world, and in the process of guiding the development of the socialist cause, Marxism is constantly closely linked with the characteristics of The Times and the specific realities of each country, constantly enriching and developing, and producing new theories.

3.2. Marx's theory of the essence of man is the source of power for the modern transformation of Confucian community view

The reason why Marxism can become the banner of the Chinese revolution is inseparable from the high importance of people and people, and it is consistent with the traditional Chinese concept of governance in value pursuit and development direction. The practice and exploration of the sinicization of Marxism into The Times has stimulated the modernization transformation of the Chinese civilization, optimized the value orientation of the Chinese civilization, strengthened the mission, stimulated the spirit of innovation and vitality, and become the fundamental driving force for the innovation and development of the excellent traditional Chinese culture.

First, stimulate the vitality of innovation. In the new era, Chinese excellent traditional culture needs to be transformed from "pre-modern culture" to "modern culture". On the new journey, the era environment is undergoing profound changes, and more emphasis is placed on cultural consciousness. The principal contradiction in society has been transformed into the contradiction between the people's ever-growing needs for a better life and unbalanced and inadequate development, and the extensive and quantitative growth mode cannot meet the people's needs for a better life. It is necessary to take the path of high-quality development [4], and it is urgent to innovate ideas and thoughts in the cultural aspect to provide important ideological basis for opening up a new situation.

Second, optimize the value orientation. Civilization is formed and developed in social history, which is both historical and continuous. As an important part of the excellent traditional Chinese culture, the Confucian community concept should be developed continuously. The five thousand years of history of Chinese civilization contains many guiding values. However, most of them are buried in history and separated from reality. Some ideas in the traditional society are only a kind of fantasy because of the restriction of the social conditions at that time, and have not been scientifically proved. This requires the combination of modern elements and traditional culture, so that it can transcend spatial constraints, and then contribute to the development of the new era.

Third, strengthen mission commitment. In the face of the overall strategic situation of the great rejuvenation of the Chinese nation and the profound changes unseen in the world in a century, the all-round development of the people in the new era is a social and systematic project, which needs to be integrated into the implementation of the original mission, the strengthening of ideals and convictions, and the promotion of all-round development of the people, and internalized in the great journey of seeking happiness for the people and rejuvenation for the nation. By coupling the Confucian community view with the Marxist theory of human nature, we can better understand the subjectivity of the people and implement the concept of people-centered development, which provides an important theoretical basis for the CPC to govern the country and seek happiness for the people.

4. The practical enlightenment of the coupling of Marx's human essence theory and Confucian community view

The combination of Marxism and fine traditional Chinese culture has gone through wind and rain and vicissitudes of life. In this period of history, there are the lowest point of the two cultures' mutual confrontation and mutual impact, and the highest point of the two cultures' mutual learning and common development, which can be said to be the peak and the willow. [5] To take history as a mirror, keep the right innovation, and promote the integration of the two, we must adhere to the core leadership of the Party, adhere to the guiding position of Marxism, promote cultural self-confidence and self-improvement, adhere to the correct

community concept to promote a new understanding of "human", and build a beautiful and harmonious society.

4.1. Upholding the Party's core leadership

In its 100-year history of struggle, the Communist Party of China has always united and led the people of all ethnic groups in the great practice of revolution, construction and reform, achieved a series of great achievements and great victories, and constantly promoted the modernization of Marxism in China and The Times in practice, pushing the combination of the two to a new realm. In the development of Chinese culture, the Communist Party of China has always been the core of leadership, leading the people to inherit and carry forward fine traditional Chinese culture, spreading China's voice, telling China's stories, and enhancing cultural soft power. Therefore, the Party is the pioneer and leader of the continuous development of Chinese civilization. Inherit the concept of the world and the people in the traditional culture to the modern society, combine the innovation required by The Times, develop the concept of the world into "mind the world", and transform the concept of the people into "people first", awaken the positive factors in the traditional culture, and provide the source of living water for the cultural renewal of modern society.

4.2. Upholding the fundamental guiding position of Marxism in the field of ideology

Marxism has continuously provided scientific theoretical guidance to the CPC. In the 100-year history of struggle, the Party has led the people in bloody battles, arduous struggle, emancipating the mind, upholding integrity and innovation, and constantly creating a series of great miracles, all of which cannot be separated from the guiding role of Marxism. By adhering to the guiding position of Marxism, we can overcome difficulties and keep moving forward even in the face of severe situations. In addition, we must always adhere to the guidance of Marxism, which is the fundamental condition for the combination of the two. [6] The purpose of combining Marxism with the excellent traditional Chinese culture is not to restore the old tradition, but to create Marxism that is in line with the national situation, has national characteristics and is Chinese with The Times.

4.3. Promoting cultural confidence and self-improvement

History is the best textbook. Only by persisting in moving from history to the future and forging ahead from the continuation of the blood of national culture can we do a good job today, "and send out the Chinese voice of inheriting, innovating and developing the excellent traditional Chinese culture to the world. In order to satisfy the good life of mankind, we must have both a solid material civilization and a full spiritual civilization, so that the soul of mankind can be sublimated. The combination of Marx's theory of human nature and Chinese Confucian community ethics is just right, which makes people more deeply understand the nationality, times and uniqueness of Chinese excellent traditional culture, so as to continuously enhance social cohesion and unity.

4.4. Promote a new understanding of "human"

Looking back at the history, the Confucian community view has played an important role in Chinese civilization; Looking forward to the future, we must update our concepts, adhere to innovative development, promote the second combination, and realize the transformation from "mutual fit" to "mutual achievement". A correct understanding of the Confucian community view can renew our new understanding of "man". This new understanding of "human" is an important ideological achievement of the combination of the basic principles of Marxism and the excellent traditional Chinese culture. It enriches, deepens and improves the concept of "man" with the concept of harmonious interaction between individuals and communities, and

further promotes the true completion of "man's liberation" [7]. Therefore, the community view further promotes people's ideological liberation, combines the advanced and scientific nature of the basic principles of Marxism with the nationality and local nature of the excellent traditional Chinese culture, promotes the promotion and cultivation of socialist core values under the guidance of the correct community view, and further develops the two-way interaction between the two with solid social practice.

5. Conclusion

With the development of The Times, the combination of Marx's theory of human nature and Chinese Confucian ethical community has been developed in China: from specific aspects, the connotation of the thought of all-round human development has been enriched, and has been developed in the Chinese modernization; From the perspective of the whole world, the CPC is fundamentally for the happiness of the Chinese people and the Chinese nation, for the progress of mankind and for the harmony of the world. This paper mainly explores the necessity and possibility of the combination of Marx's theory of human essence and the Confucian community view from the meeting point, and combines the requirements of the new era with the practical enlightenment of further coupling of the proposer. In the future, it can further explore the combination path with epochal, feasible and innovative, because the combination of the two is dynamic and constantly developing. Only by constantly adapting to the changes of the world situation, the Party situation and the national conditions, can Marxism truly integrate with the excellent traditional Chinese culture and be applied and developed in practice. We should continue to sum up practical experience, explore ways to achieve better integration of Marx's theory of human nature and the Confucian concept of community, promote the fine traditional Chinese culture to truly enter the public life, enhance cultural confidence, adhere to cultural diversity and cultural diversity, and build a better world.

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