

On the Humanistic Care Spirit of Marxism

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Abstract: *The core of humanistic care is people-oriented, and the caring spirit of Marxist humanism has always been an important driving force in the development of Marxist theory. When discussing the key factors of individual and social development, it is very important to accurately understand and deeply comprehend the care thought of Marxist humanism. Based on Marx's humanistic research perspective, this paper is devoted to tracing and sorting out the development process of Marxist humanistic care thought. Through a detailed analysis of the value orientation of the humanistic care spirit, this paper explores the deep connotation of Marx's humanistic care thought and clarifies its position, views and methods in humanistic care. This is not only of great practical significance to deeply understand and pursue the goal of building Chinese path to modernization in an all-round way, but also helps to further consolidate the guiding position of Marxism.*

Keywords: Marxism; Humanistic care; Humanistic care spirit.

1. THE ORIGIN AND THEORETICAL BASIS OF MARXIST HUMANISTIC CARE THOUGHT

To evaluate the effectiveness of ideological and political education is essentially to test the matching degree between its actual effect and expected function. The purpose of this process is to determine whether the practical effect of ideological and political education has reached its set goals. The core goal of ideological and political education is to consolidate the guiding position of Marxism in the field of ideology, and the more far-reaching goal is to cultivate, shape and develop the overall quality of people. This goal essentially reflects the humanistic concern of Marxism and emphasizes the internal connection between the all-round development of human beings and social progress. Under the framework of historical materialism, social development and human development are closely related. Social progress is driven by people's practical activities, so the history of social development is a history of human development in a sense. The development of society not only promotes the free and all-round development of human beings, but also directly affects the development direction of society to a large extent. This is because the development of society is not only the growth in quantity or the change in form, it is more reflected in the enrichment and promotion of value connotation, which is the embodiment of human beings' creation and realization of their own value in practice. Human development is a key measure of social progress. There is a deep inner unity between people and the development of social productive forces, which originates from people's various practical activities. The development of productivity does not only mean the growth of the material level, it is a specific expression of the essential power of man. With the improvement of production tools and the innovation of production technology, people give full play to their creativity and wisdom, and the growth of this essential power in turn promotes the further improvement of productivity. At the same time, human development should not be limited to the physical and mental levels. At the same time, human development should not only be limited to the physical and mental level, but more important is to improve the ability in practical activities and focus on the all-round development of comprehensive quality. This development includes not only the accumulation of knowledge and the improvement of skills, but also the change of the way of thinking, the renewal of values and the enhancement of social responsibility. However, the understanding of human nature is the foundation of the value orientation of human development, and the analysis and establishment of human nature is an indispensable prerequisite for exploring the problem of human development. Marx's theory of human development has a direct relationship with his philosophical understanding of human psychological attributes and human nature. A new understanding and correct view of the humanistic caring spirit of Marxism is of great significance to the value orientation of human development, which is helpful to explore the opportunities for human development in the future and grasp the development trend of the era.

The humanistic concern of Marxism emphasizes the attention to the all-round development of human beings and social progress, which is closely related to the objectivity and scientificity of materialism. Humanistic care is not a fantasy divorced from reality, but based on in-depth understanding and analysis of the law of social development. Therefore, in the study and discussion of Marx's humanistic care thought, it is necessary to fully consider its integration with Marx's scientific theory. In order to ensure that Marxist humanistic care thought can be closer to reality and guide practice better, it is necessary to further explore its internal logic and deep connotation. This includes an in-depth discussion of human nature, human needs, and human development, as well as how to

integrate these concepts into social practice. In the process of spreading Marxism, the emphasis on humanistic care has been neglected, which is partly because the spirit of humanistic care is not easy to be clearly defined and widely recognized by people. In-depth analyses of the humanist caring spirit are easy to overlap with idealist thought, so there is no such concept as "humanist caring" in Marx's texts. Although scholars have not deeply explored the value of the Marxist humanistic care spirit, it can be concluded from the direction of world development and the actual needs of China's national development that human development and social development clearly express the need for the Marxist humanistic care spirit everywhere. At this crucial stage of fully building a modern socialist country, the Communist Party of China, firmly combining the actual conditions of Chinese society and based on the basic national conditions in the primary stage of socialism, is deeply aware that the principal contradiction facing Chinese society in the new era has evolved into the contradiction between unbalanced and inadequate development and the people's ever-growing needs for a better life. This change is not only the inheritance and development of the Marxist humanistic care spirit, but also a profound insight into and positive response to the needs of the people's lives. The Communist Party of China has always looked squarely at the problems of uneven and unfair development, paying special attention to the dignity and psychological needs of the poor, and is committed to providing them with necessary livelihood security. This series of measures all highlight the deep concern for people and truly show the bright light of the Marxist humanistic care spirit in the new era of China. Marx's thought of humanistic caring emphasizes the all-round development of human beings and social equity and justice. He criticized the oppression and exploitation of human beings in capitalist society and advocated the liberation of productivity to help people get rid of the bondage of material hardship to pursue a higher level of self-realization. At the same time, Marx also stressed the importance of social fairness and justice and believed that only by eliminating class differences, exploitation and oppression can we achieve social harmony and stability. This humanistic care thought reflects Marx's profound insight into the development of human society and his ardent expectation for the future of mankind. Compared with the humanistic concern of Western capitalism, Marx's humanistic concern thought has distinct class and revolution characters. It is not only an abstract moral concern, but is based on a profound analysis and criticism of capitalist society. By revealing the inherent contradictions and exploitative nature of capitalist society, Marx pointed out the way forward for the proletariat and the broad masses of working people. Marxist humanistic care spirit fully respects, understands, cares and affirms the human core, aims to interpret the value meaning of life, and comprehensively enhance the realm of human nature, which is the urgent need for social progress and discipline construction, but also the internal need of individual comprehensive development. The phenomenon of material desire dominating is widespread in the current society, and the impact of various Western ideological trends on domestic ideology is increasing. Therefore, it is necessary to take the basic theory and characteristics of Marxist philosophy as a guide to re-arouse the attention to the value of life, and deeply reflect on its connotation and basic position in the whole existence of human beings. Marxist philosophy emphasizes the development of human subjectivity and human essential power, and holds that human development is a historical process of continuous progress. In this process, the value of life, as the core of human existence, should be placed in an important position. It is necessary to realize that the value of life is not only reflected in the satisfaction of material life, but also in the enrichment and enhancement of spiritual life. It embodies the human concept of respecting, caring and cherishing life, and is the basis for building a harmonious society and natural environment. The realization of the value of individual life is not a matter of returning to human nature, but a matter of echoing practice and highlighting the meaning of individual life in society. Human development is the realization of the meaning of social practice to human beings. Marxist hominology studies confront the problem of human development, and are a powerful material force to change the world, but also provide a deep exploration and reflection for the realization and understanding of Marxist humanistic care spirit, and lays a solid theoretical foundation for hominology studies.

2. THE INTRINSIC SIGNIFICANCE OF MARXISM HUMANISTIC CARE THOUGHT

Human beings are both material and spiritual unity, and the humanistic spirit concerned by Marxism not only includes the spiritual needs of individual development, but also guarantees that human beings become real "people". In addition to material sufficiency, people also need rich spiritual nourishment to cultivate noble character and elegant temperament. In the process of personality formation, due to the potential impact of the changes of the era and social transformation, people's values and behaviors are easily influenced by the outside world, which leads to the continuous rise of spiritual needs and inner anxiety. Professor Yu Wujin once pointed out that humanistic care is concerned about people's living conditions, respect for people's dignity, identify with the living conditions in line with human nature, and pursue human liberation and freedom. Based on the position of the poor masses, Marx thoroughly analyzed the drawbacks of capitalist society, revealed the suffering and oppression of the proletariat, and called on them to overthrow the old system through revolution and establish a new society. This

deep sympathy for the poor working people and concern for the conditions of the people at the bottom are reflected in the original intention and process of the development of Marx's theory, which reflects the original deep humanistic concern of Marx's theory. Therefore, the humanistic care spirit of Marxism is comprehensive and profound. It is concerned not only with the freedom and dignity of the individual, but also with the liberation and progress of all human beings; Focus not only on the construction of theory, but also on the application of practice and revolutionary action. This spirit provides us with a new perspective, enabling us to understand and care more deeply about the development and progress of human society. Marx mentioned in the Communist Manifesto that the free development of everyone is a condition for the free development of all people. This ultimate value pursuit of a better life for everyone in the future and the liberation of all mankind profoundly reflects the humanistic care spirit of Marxism. This spirit not only pays attention to the survival and development of individuals, but also focuses on the well-being and progress of all mankind, reflecting the highest dimension and connotation of humanistic care. Marx's writings and theories run through a deep concern for the real individual. He emphasized human dignity, freedom and the improvement of living conditions, and believed that only by paying attention to the real-life process of people, their survival, enjoyment and development can we overcome the mistake of the old philosophy of abstract and materialized understanding of people. This kind of concern for realistic individuals reflects the starting point and the objective of Marxist humanistic care. Through the context of Marx's theory, Marxist thought shows a humanistic care for the living situation and future development of real people, and Marx's theory is full of this humanistic concern spirit in the whole process of theoretical development. In addition to its scientific nature, one of the important reasons why Marx's theory still has strong vitality in contemporary China is its profound humanistic spirit. This humanistic spirit is rooted in a deep understanding of human nature, existence and practical activities, which enables Marxist theory to continue to glow with vigor and vitality in contemporary China. Marx understood human beings from a unique perspective of social observation. He emphasized that the essence of human beings is not an isolated abstract existence, but a synthesis of social relations. He focuses on the material production activities of human beings in real society and the complex multi-level social relations that result from them. This deeply revealing understanding of human nature enables Marxism to deeply analyze social phenomena and thus reveal the internal laws of social development. Meanwhile, the humanistic care thought of Marxism also pays attention to human survival and the natural attributes of its practical activities. Marx pointed out that man is the core and foundation of all human activities and human relations. This dual understanding of the human being as the subject and the purpose of activity makes Marxist theory pay attention to the all-round development of human being and pursue the freedom and liberation of human being. In contemporary China, facing the complex and changeable social environment and severe challenges, the profound humanistic care spirit of Marxism enables its theory to be continuously enriched and developed in practice, providing theoretical guidance for solving social problems. Whether it is economic construction, political development or cultural prosperity, Marxist theory can provide scientific analysis and effective solutions. So what is Marxist humanism care spirit? The spirit refers to the spontaneous internal needs and pursuits that can be satisfied by the pursuit of intrinsic value through practical labor with the living conditions, human liberation and human freedom as the core. The development of science not only means the progress of technology, but also reflects the profound understanding and concern for human society. The results of scientific research should serve human well-being, pay attention to human life, human emotions and human morality, and promote the all-round development of society and people. To advance the development of science towards the harmony of human society and the all-round development of human beings, humanistic care in scientific research and application needs to be emphasized. This means that in the development of science and technology, we must pay attention to its impact on society and human beings, and ensure that the application of science and technology is ethical and conducive to the overall well-being of mankind. The future society envisioned by Marx is a society of harmonious coexistence between man and nature, a society in which man's abilities are fully developed and his free personality is realized. In such a society, people will be able to reasonably regulate the material exchange with nature, so that this exchange can be carried out with the least consumption, in the conditions most worthy of and most suitable for human nature. To realize the future society envisaged by Marx, it is necessary to continuously promote the all-round development of human beings. This includes meeting people's basic needs, improving people's practical abilities, and increasing people's social relations. Only in such a social form, people's needs, practical ability and social relations can develop in a balanced way so that people can truly realize the pursuit of the free personality.

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