

Marxist Theory of Human Studies and the Progress of Ideological and Political Work with the Times

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Abstract: Under the background of socialist market economy, in order to further strengthen the effect of ideological and political work, we need to correctly understand the basic views of Marxist theory of human beings, and on this basis, combine the fine tradition of our party with the actual situation of market development, grasp the key points of ideological and political work in the new period, and further develop and innovate. From this point of view, the article analyzes the Marxist theory of human studies and the corresponding new era practice of ideological and political work.

1. Introduction

The development of human cause has always been guided by the basic philosophy, and all kinds of work are also based on the corresponding philosophy. And the ideological and moral work and the ideological and political work with people at the core need scientific and up-to-date philosophy as the basic guidance. This basic guidance also needs to be constantly improved and innovated in combination with the actual situation of market development to better adapt to the effect. Under the background of socialist market economy, the development of ideological and political work has two preconditions. On the one hand, it always adheres to Marxist human theory, and on the other hand, it constantly innovates and develops in combination with changes in the environmental situation.

2. The philosophical basis of ideological and political work -- Marxist theory of humanism

In Marxist theory of human studies, human studies refer to the disciplinary content that takes the special social existence human as the basic research object and explores the general laws of human in the process of social development. From the human perspective, the development process of human society is also the process of people constantly improving themselves and developing themselves. Therefore, the main goal of Marxist human theory is to help people achieve comprehensive and free development, which is also the essence of Marxism. The basic theory of Marxist human theory is rich and specific, and contains a lot of specific practical content. While guiding human beings to shape their own values and worldviews, it can also further help human beings master the basic laws of practical activities, showing rich browsing and bright practicality. [1]Therefore, when carrying out ideological and political work, we need to correctly grasp the basic ideas of Marxist theory of human studies. The basic content of Marxist human theory is mainly reflected in three aspects, which are analyzed as follows.

2.1. Human nature

The Marxist theory of human studies holds that the essence of human is the sum total of social relations displayed by human as a social existence, and reflects human conscious activities. When studying human beings, Marxist theory of human studies does not abstract human beings, but realistically analyzes human characteristics. It believes that human characteristics need to be considered in an environment that can be observed through life experience. The people it studies include the activities and development process of human beings in the social environment, rather than the idealized people who are isolated from the rest of the world from beginning to end and thus can not be tested. When Marx analyzed the characteristics of human beings, he pointed out that the characteristics of human beings lie in free and conscious activities, which is mainly reflected in the labor activities of human beings.[2] The labor behavior of human beings in social environment is usually carried out consciously. People transform themselves through conscious labor, gradually transform the objective world, and constantly obtain their own development in the process of transformation, which is also the basic difference between people and animals. Therefore, the essence of man is to realize the "super life" of freedom through practice. However, from this point of view, we cannot fully reveal the nature of human beings. This consideration is not fully aware of the specific impact of society on individuals. Therefore, we need to analyze the diversified and personalized social characteristics from a social perspective. The essence of human is not the body, not the combination of blood, body and skin, but the synthesis of all human social relations. Therefore, from an objective perspective, no matter what the main consciousness, human is always the product of social relations objectively.

2.2. Human value

Human value includes self-value, personal value and social value. Human value in the field of philosophy is the basic reflection of social relations between people. Marxist theory of human beings distinguishes the forms of human value, including the value of individuals to society, the value of society to individuals, and the self-value of individuals or those who meet their own needs through action. Among them, the value of individuals to society is also called individual value. When judging the value, individuals, as objects, provide value to social subjects.[3] The value of society to individuals is also called social value, which refers to the value of social organizations realized by individuals, collectives or social organizations through actions. The three values work together on the freedom and liberation of people. Individuals can realize their own values only by making contributions to the society, and the society can strengthen their contributions to the society only by paying attention to the needs and development of individuals. Social organizations also need to fully consider the development needs of individuals to further meet the overall needs of the organization. Individual values, social values and self-worth promote and restrict each other. Finally, it shows the relationship of common prosperity and common loss at the value level. In order to realize the value of human beings and realize their free development, we also need to fully develop social productive forces, improve social relations, and provide a basis for the realization of human values. From this point of view, we can ensure the basic guarantee of human free development, the conditions lie in the high development of productive forces and the maintenance of a reasonable level of production relations. Under such a background, human values can be further realized. However, it is unrealistic to talk about the ideal value of isolated people without social relations. Production and social time are the only way for human beings to achieve freedom and development.

3. The guidance of Marxist humanistic theory to the ideological and political work in the new period

Marxist theory of human studies provides a solid philosophical basis for the effective development of ideological and political work, which can support further innovation of ideological and political work in combination with the background of market development. It has important guiding significance and can help promote rapid social transformation. The guiding role of Marxist human theory in ideological and political work in the new era is mainly reflected in three aspects:

3.1. Emphasizing the "duality" of human nature

First of all, we should ensure that the development of ideological and political work can be based on scientific human studies, and change the monism of the traditional ideological and political work on people. Before the reform and opening up, the development of ideological and political work had a distinct monism. It was always believed that the essence of human beings was only reflected in the sum of all social relations, without fully considering that the essence of human beings was also reflected in the free and conscious activities of individuals, and without further studying the subjective status of human beings from the perspective of human life level, it was one-sided to consider the essence of human beings. This has led to an extreme interpretation of the understanding of human sociality, which has also led to the overemphasis on the commonness of human beings in the long-term ideological and political work, and has not paid enough attention to the individual development of human beings. It only take into account the constraint of social development on people, but not takes into account the role of individual development in promoting social development, which has also led to the fact that the effectiveness of ideological and political work has always been limited to a certain range. Therefore, when further carrying out ideological and political work, we should emphasize the duality of human nature, not only grasp that human nature lies in the sum of individual social relations, but also grasp that human nature lies in individual free and conscious activities, so as to ensure that ideological and political work can be based on a comprehensive understanding of the basic attributes of people, further improve the methods of ideological and political work on this basis, and strengthen the connection between the autonomy in the process of individual development and the overall development of society, as well as the role of ideological and political work.

3.2. Emphasizing the "diversity and unity" of human value

In order to ensure the basic science of axiology in ideological and political work, it is necessary to change the single evaluation of human value in traditional ideological and political work and evaluate individual value with diversified values. For a long time, when ideological and political work is carried out, people's values are limited to the personal values generated by individuals to the society, without taking into account the values shown by the society to individuals and the self-worth of individuals or social groups, and they always believe that self-worth and social values are values inclined to the bourgeoisie, which leads to simple and empty working methods and single work content in the process of ideological work. As a result, the ideological and political work lacks vitality. Therefore, it is necessary to fully grasp the relationship between personal value, social value and self-worth, realize the organic unity of the three values, help ideological and political workers further grasp the relationship between personal interests and social development, and further ensure that ideological and political work can be further implemented into social practice and achieve good results, in order to ensure that the practice of ideological and political work can coordinate the comprehensive development of individuals and society.

3.3. Emphasizing the "two-way interaction" of human subjects

The traditional ideological and political work pays more attention to instilling ideological and political ideas into individuals in a one-way way, but does not attach importance to the dominant position of people, and does not recognize the two-way nature of ideological and political work, resulting in low effectiveness of ideological and political work. In the traditional ideological and political work, the educator has always been the subject of the work, leading the educated to participate in educational activities as the object of education. All kinds of educational methods focus on how to help the educator instill ideas into the educated, which makes it difficult for the educated to give full play to their own subjective initiative and show no subjective status in the education process. It is often difficult to show distinctive creativity when the corresponding concepts are applied subsequently. This has greatly reduced the role of political work and restricted the effectiveness of ideological and political work. Therefore, on this basis, we need to further grasp the description of human subjectivity in Marxism. We should not only consider the development of ideological and political work from the perspective of two-way influence between subject and object, but also consider human subjectivity, and clarify the mutual influence between subject and subject in the process of education. Through flexible application of educational means, we can further awaken the subject consciousness of the educated, actively participate in educational activities, and stimulate learning enthusiasm, in order to improve creativity, and further strengthen the effect of ideological and political work.

4. Opening up the situation of ideological and political work with Marxist theory of human studies

The ideological and political work is highly theoretical, but at the same time it is also highly practical. Therefore, we need to further innovate the application of theory on the basis of adhering to the Marxist theory, further develop and innovate in the changing external environment, and open up the working situation. Only in this way can we give full play to its theoretical advantages and ensure the effectiveness of the ideological and political work. In order to further combine the Marxist theory of human science and strengthen the effect of ideological and political work, we should first pay attention to the independent personality of people, and constantly clarify the independence of individuals in the development process in the survival of the fittest, so as to awaken the creativity and subjective initiative of individuals. If we do not pay enough attention to people's consciousness and independent personality, it will lead to the depression of individuals when they work, making it difficult to innovate and lose vitality. At present, when shaping people's independent personality, the ideological and political work needs to further attach importance to the diversification of individual pursuit, ensure that the lofty ideal of communism can be effectively combined with individual development, enrich the essence of the ideal, and at the same time, the quality education work also needs to further provide a fair and just external environment for individuals while shaping individual communist ideas. On this basis, shift the focus of work from morality to ability. Because the ultimate goal of ideological and political work is to achieve the all-round development of human beings on the development of human subjectivity, and the all-round development of human beings is ultimately the development of human capabilities, the ideological and political work needs to pay attention to the development of human capabilities, shape the way to enhance human capabilities, and strengthen the independence of human responsibility.

5. Conclusion

Under the background of socialist market economy, the importance of ideological and political

work has been further demonstrated. To further improve the quality and effectiveness of ideological and political work, we need to adhere to the theoretical basis of Marxism, further combine the market development situation, innovate work concepts and apply ideological and political work methods, in order to further grasp the nature, value and subjectivity of people, and promote the combination of personal development and social development.

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