

The Guidance of Marx's Life Theory to People's Good Life

Yan Li, Yangyang Li

Marxism College of Zhaoqing University, Zhaoqing, China

Abstract: Reading the classics of Marxist theory, it is found that it contains rich life theory. Among them, solving the problem of people's livelihood is the meaning of Marx's life theory. The report of the 19th National Congress of the Communist Party of China pointed out the changes in the overall contradictions in our society and demonstrated the people's yearning for and pursuit of a better life in the new era. The proposal and realization of a better life are highly compatible with Marx's life theory. The realization of free and comprehensive development of human beings is the value pursuit of Marx's life theory. The goal of realizing a better life for the people is consistent with the fundamental goal pursued by Marx. In the context of Marx's life theory, the realization of a better life requires the continuous creation of the people, and the construction of a better life of the people guided by Marx's practical logic, so as to solve the problem of unbalanced and inadequate development faster and better.

Keywords: Marx's life theory, A good life, The free and comprehensive development of human beings, Practical logic

1. Introduction

The people's yearning for and pursuit of a better life is a distinct theme of thinking in the new era. A better life is relative. The people are the creators of history. At every new stage of history, they have new demands for a better life. Because the people have produced new changes to the content and form of practice, at the same time, scientific theory has also had new development. The new changes in the new era, especially the livelihood of the people, have always been of great concern to Marx. In his historical materialism, he always put the people as the center and put the interests of the people first. He is fully aware that the will of the people represents the direction of objective history, in other words, the people decide the progress and fate of history. Marx's theory of life is all for the human happiness of life and discussion or criticism, even if applied to today's world, will not fade this layer of 'color'. Marx's theory has a certain degree of enlightenment for the proposal and construction of a better life. Thinking and analyzing the realization of the good life with Marx's life theory is not only conducive to the steady progress of the good life, but also the inheritance and development of Marx's life theory.

2. The Historical Formation of Marx's Theory of Life

Marx used the concept of life many times in his philosophy, and his theoretical system contains rich life theory. Influenced by Hegel's idealism at the beginning, Marx used to examine the real world from the standpoint of 'idea' and 'spirit'. Although in his early doctoral thesis, he initially reflected the theory of life, but only stayed in the abstract theory of human nature, without real concern to real life. After graduating from university, Marx worked for the *Rheinische Zeitung*, where he came into contact with society and found many real-life problems in society -- people who were oppressed and suffering were a form of slavery in which they lost their freedom. His understanding of life shifted from the abstract world to the real one after he published two papers sympathetic to the lives of the poor and defending their rights. Even though Marx's thinking was not completely free of Hegel's influence, he continued his research in this direction by paying attention to the problem of economic interests that Hegel had neglected.

When Marx deeply studied Feuerbach's humanism, he derived a new view of the relationship between the state and the citizen from Hegel's philosophy of law. He realized that it is the civil society that determines the state, not the other way around. *Hegel's philosophy of law* has described that 'the family and civil society are the premise of the state, they are the real actors, but speculative thinking

has turned all these upsides down.' [1] In order to clarify the relationship between 'civil society' and national development, Marx proposed to start from 'civil society' rather than the state system, which is the early ideological embodiment of Marx's life theory. In the preface of *Critique of Hegel's Philosophy of Right* and *On the Jewish Question*, Marx further studies and confirms that the foundation of the state is based on civil society.

In *Economics and Philosophy Manuscript of 1844*, Marx used alienation theory to criticize alienated labor under the capitalist system. In his opinion, labor is a kind of human needs and a 'free and conscious life activity' of human beings, rather than the product of human labor, which controls laborers and causes alienation of the nature of human beings. This is not the life Marx intended. 'Man is not some abstract thing that inhabits the world. People are people's world, is the country, society.' [1] Man is not an isolated individual. The essence of man is connected with society, so that man, man and nature constitute the whole life of man. It is necessary to get rid of labor alienation in order to realize human liberation and free and all-round development. Marx proposed to actively sublimate alienation, and he further thought about what the nature of human life should be like. In the *Theses on Feuerbach*, Marx proposed that 'all social life is practical in nature', [2] formed the core category of Marx's life theory -- the objective activity of the perceptual person -- practice. He also denied the foothold of civil society and pointed out that human society or human society is the foothold of new materialism.

The theory of life was really established in the *German Ideology co-authored by Marx and Engels*, through the discussion of the interaction between life and production, further pragmatic nature of life. When discussing the real relationship between life and consciousness, they pointed out that 'consciousness does not determine life, but life determines consciousness'. [2] Later, Marx deeply criticized the separation of capital logic and life logic in *Capitalism*, which further deepened the theory of life.

3. The Value Orientation of Marx's Life Theory to People's Good Life

The creative development and concrete application of Marx's philosophy of life in contemporary China guide people to realize their yearning for a better life. Nowadays, people realize that the all-round development of human beings is not fully linked with the imbalance of social development, and also realize that solving the lack of problems is a necessary condition to promote the good life of the people. Just as, Marx pointed out that 'philosophers only explain the world in different ways, and the problem is to change the world.' [1] To change the world, Marx emphasized that people should be placed in the 'world', and then critically recognize and make a thorough change in the life world of people. The world of man is a world composed of political relations, economic relations and other social relations. The essence of man lies in the world of man, that is, in the overall relationship of society. To change the world requires the realization of human freedom and liberation, and the lifting of the shackles of social relations that restrict human freedom and development. The realization of human's free and comprehensive development is the value pursuit of Marx's life theory. The goal of people's better life is consistent with Marx's fundamental goal. In the face of the real complexity of achieving a better life for the people, whether material, spiritual, democracy, the rule of law, fairness, justice, the environment, happiness and sense of gain are all important factors to measure whether people live a better life. Then how should we take human freedom and all-round development as the value orientation to realize the beautiful life that people yearn for?

First of all, people's spirit is the foundation of a better life. Marx believed that the existence of living individuals is the first premise of human history. Human beings are the subjects of social history and the actors in history. They create history and the starting point of any political view is human. And for this living individual to survive or continue, it must produce. 'Production' in Marx's view, one is to produce what is needed for their survival -- production practice, and the other is the continuation of human life -- reproduction. The realization of a good life has corresponding needs for both kinds of production. However, the practice of production needs the unity of regularity and purposiveness. Just as Marx said, people should know to 'produce according to the scale of any kind and apply the inherent scale to objects.' [1] That is, people produce according to the laws of production objects and their own desires, goals and ideals, so as to promote their own development. At the same time, people should respect the laws of nature and make reasonable use of nature to promote the development of society. In fact, the realization of human life provides a guarantee, as the subject of human survival in social relations, this subject is not limited to the individual subject, but also includes the collective subject and social subject. We inherit and develop Marx's historical materialism that believes that people have

subjectivity. Moreover, in the development of society, we take the people's good life, people's subjectivity and people's fundamental interests as the main line. It also stressed the need to adhere to the people's principal position, comply with the people's yearning for a better life, and constantly safeguard and develop the fundamental interests of the overwhelming majority of the people, so that development is for the people, development depends on the people, and development results are shared by the people. The perceptual life of the people is important, and the practice of life is indispensable. People need to truly understand life based on practice, because life is not a priori, and people need to exert their endogenous motivation to practice and create a better life.

Secondly, people should be realistic in their pursuit of a better life. A better life is an ideal pursued by the people and should be based on reality. Of course, the proposal of a better life for the people is realistic and objective. After decades of development, people's material living standards have been significantly improved, material needs have been met, and people look forward to a better life. A good life is not an abstract concept, but a life in which people have a real sense of gain, a real sense of life, a life of need and satisfaction. Marx also emphasized that the content of human life is multifaceted, and its needs are rich, such as human nature, for survival; people's spiritual needs, to become a person; human social needs, for dignity, political demands. These needs are integrated with each other to form a whole of human needs. Our people pursue a better life. From the perspective of education, people expect the allocation of educational resources to improve the quality of education and realize the all-round development of people. From work, hope to have a more stable job and more satisfactory income. There is other more reliable social security, higher levels of health services, more comfortable living conditions, more beautiful environment. But the satisfaction of people's needs is relative, 'once a certain range of needs is met, new needs will be created.' [3] To this end, the people need a degree between need and satisfaction, and new needs can appear, but in any demand to pursue reasonable satisfaction, not enslaved by unlimited material desires and ignore the enrichment of spiritual life.

Finally, a good life for the people is a free life. Marx believed that human freedom is an organic whole composed of free spirit, independent activity and free personality based on practice. [4] People from the bondage of the material to get free spirit; Free personality is based on the premise of independent activities, and its realization not only needs to get rid of material needs, but also needs to lay down all kinds of fetters in life. Everyone can lead his own life through his own struggle, so as to control his own life. Behind such a free life is alienation and abstraction, which is actually controlled by capital. True freedom is 'the development of abilities to a certain degree and comprehensiveness, which is based on the premise of production on the basis of exchange value. Only when this production produces the general alienation of individuals from themselves and others, it also produces the universality and comprehensiveness of personal relations and abilities.' [5] Everyone takes the development of their own ability as the end itself, and the individual's subjective consciousness as the basis of free existence, which is the beginning of people's realization of free life. Individual freedom is a part of social freedom, and social freedom is the sum of each individual freedom. The free life people yearn for is not only an ideal life, but a process of people's struggle for it and the process of improving their ability. Happiness is the people themselves struggle out, in the process of struggle, is also a kind of happiness. Struggle is further thinking about life, promoting the realization of happy life and free life, and making a better life tend to be better.

4. The Practical Logic of Marx's Theory of Life to People's Good Life

Any true philosophy is the essence of the spirit of its own time. [6] Under the background of the new era, Marx's theory of life is of great theoretical and practical significance to the construction of a better life for the people. The important dimension of his theory of life is practice. In the *Outline on Feuerbach*, Marx pointed out that the objective truth of thinking is not a theoretical problem, but a practical problem, and made a practical understanding of sensibility, object and reality. All the mysterious things that lead theory to mysticism can be reasonably solved in human practice and in the understanding of this practice. [2] Marx emphasized the importance of practice in life. In the report to the 19th CPC National Congress, it was pointed out that practical problems in the 14 basic strategies should be solved through development and practice. A better life for the people is also rooted in practice, which is the driving force and direction of practice. Marx's practical logic has always guided the realization of a better life for the people.

First, adhere to the development of productive forces and provide a better material basis for people's better life. Marx mentioned the production of life-class life, first of all, it is to maintain the survival of the human body means for the production of people and the production of living materials, so that

people can survive, people first survive to live. People want to live, must carry out creative activities to solve the basic needs of human life, because human is a living individual, there are real life needs. In addition, human existence requires productive activities to enrich their way of life. As for production, Marx pointed out that 'it should not only be examined in terms of the reproduction of the physical existence of the individual. It is more of a way for these individuals to act, to express their certain form of life, their certain way of life.' [2] Productive activities are the basis for productivity improvement. However, we should not only pursue GDP, but also pay more attention to the quality of life of the people. The change of social contradictions is facing the unbalanced and inadequate development of social productivity for the people's better life. Adhere to the development of productive forces is not only to enhance the economic aggregate, but to enhance the balance and quality of the economy on the basis of economic aggregate. Therefore, the people's need for a better life in the new era must have a continuous and higher level of productivity, in order to balance the development of social productivity and enrich material resources for people's lives.

Second, adhere to the unity of self-revolution and social revolution, and provide political system guarantee for the people's good life. In social development, the courage to self-revolution, comprehensive and strict management of the party, the courage to promote social revolution. The social revolution is a form of realization of human progress and a qualitative change and leap in social development. It is not only manifested in the destruction of the old superstructure, but also in the profound changes in various fields of the economy and society. The party's self-revolution is a necessary prerequisite and guarantee for social revolution. The two are closely linked and unified. To guide the construction of the great project of the party with the social revolution, to promote the development of great social undertakings with the party's self-revolution, and to ensure that reform and opening up and revolutionary construction continue to achieve brilliant achievements. In addition, the party and the government are the leaders in resolving the problem of 'unbalanced and inadequate development' in the new era, that is, governing the country around social contradictions, exploring new strategies according to the changing needs of the times, and developing towards a more balanced and adequate society, so that the people move towards a more balanced and comprehensive life. The Party and the government are also the leading force in continuously improving the 'people's ever-growing needs for a better life.' As the people's yearning for a better life increase, they must face up to their own problems, purify, exercise and improve themselves in the negation of negation, and constantly carry out self-revolution to enhance their ability to govern to meet the needs of a better life.

Third, a better life should be rooted in reality and ensure stability in people's lives. People carry out production activities, ultimately is for people's own better life. The good life we pursue is a rooted life, and only with roots can we be stable. To realize the root of society, to solve the problems between the root system and the upper branches. Marx believed that the basis of practice is the transformation object of man and man, which is the embodiment of the class essence of human dynamic creation life. The transformation object of people and people is a root, which is the root of endogenous power in the development of poor areas in essence. Both the reflection of theory and the understanding of reality are inseparable from the dimension of practice. In the generation and development of the living world based on practice, we have realized that when making efforts for the cause of poverty, we should not only base ourselves on the historical reality of poverty alleviation, but also combine it with the new development needs of the present era, and truly grasp the substantive causes of rural poverty and explore practical ways of poverty alleviation. Poverty alleviation is not simply to give financial subsidies, subsidies, assistance, etc. Real poverty alleviation needs to be implemented from the fundamental problems of reality. Improving the ability of the poor to get rid of poverty, education, skills, technical support, and industrial chains are the roots of sustainable rural development. Without these, we cannot truly achieve poverty alleviation and meet the people's needs for a better life.

Fourth, the realization of a better life should also be improved in education, medical care and culture. In education, do a good job of people's satisfaction with education. We will adhere to the development concept of 'strengthening the foundation of primary schools, strengthening the waist of junior high schools, and building dreams in senior high schools,' accelerate the construction of a high-quality education system, comprehensively improve education service capabilities, and accelerate the modernization of education governance systems and governance capabilities. At the same time, deepen the comprehensive reform of education. Make reasonable reforms in the way of educating people, school running mode, management system and guarantee mechanism. Improve the comprehensive quality and innovation ability of teachers, and improve the education system of school family social coordination. Explore the teaching evaluation system, such as quality evaluation, teacher evaluation, student evaluation, etc., in order to improve the ability and level of education governance. In addition, deepen wisdom education. The first condition is to make the information literacy of

teachers and students generally improve. Further efforts to build a network, digital, intelligent, personalized, lifelong education system, and actively explore the 'Internet +' under the conditions of a new model of personnel training. In the medical field, build quality health services. On the one hand, the medical and health system reform. Improve the hospital personnel, management, assessment and treatment system. On the other hand, strengthen comprehensive supervision, improve the regulatory system, but also to enhance the capacity of medical and health services, to protect the rights and interests of patients. In terms of culture, enrich cultural tourism products and enhance cultural tourism governance service capabilities. Strengthen cultural market supervision, law enforcement to enhance the level of cultural management services. Improve the level of protection and utilization of cultural relics and enhance the ability of public cultural services.

5. Conclusion

In short, Marx's life theory points out the direction for us to understand and build a better life in the new era. Starting from the current situation of social development, we take it as a guide to scientifically understand and solve the main social contradictions in the new era. In the process of social development, to promote economic productivity, to meet the needs of people's survival and development, but also pay attention to their own comprehensive development. Give full play to the role of Marx's theory of life, building a better political and social, in order to meet the people's needs for a better life, to achieve all levels of harmony in life.

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