

Research on Marxist Belief from the Perspective of Historical Materialism

Yilin Pan^{1, a}

¹Department of Marxism, Jiangxi Normal University, Nanchang, China

^a1453894588@qq.com

Abstract

The Chinese Communists believe in Marxism. Nowadays, with the continuous integration of global economy and politics, some erroneous trends of thought that are not Marxist and anti-Marxist have appeared. In addition, our country has also misunderstood the connotation of Marxist belief in Marxism belief education. This phenomenon has led to the emergence of Marxist belief crisis theory in some groups, exploring the historical evolution process of Marxist belief, clarifying the connotation of Marxist belief, and understanding the time value of Marxist belief, strengthening Marxist belief, and realizing the great rejuvenation of the Chinese nation. dream.

Keywords

Marxist belief; Historical evolution; Connotation; Time value.

1. THE HISTORICAL EVOLUTION OF MARXIST BELIEFS

The formation of Marxist beliefs is a process of constant changes in Marx's thoughts. At the beginning, Marx was not a communist, but after several stages, he formed the scientific beliefs of Marxism. Looking back at the beliefs of Marxism The historical evolution process is of great significance to the construction of the belief system of the Chinese Communist Party.

1.1. Religious Belief

The young Marx lived in an era that was influenced by religious theology and history. His family believed in Christian Lutheranism, but the whole thoughts of Marx's father Henrych were not exactly the same as those of orthodox Jews. He agreed with French rationalism in the 18th century. The author's point of view fully believes in the power of reason and is also closely related to the liberal movement in the Rhine region. This powerful family tradition made Marx's belief in the very beginning a romantic idealism. In Marx's middle school period, he wrote "According to the "Gospel of John" Chapter 15 Sections 1-14 on the integration of believers and Christ, the reason and essence of this union, its absolute necessity and function" (hereinafter referred to as " "Religious composition"), this religious composition is a typical embodiment of its romanticism. It is permeated with the enthusiasm to fully develop human personality in a way. In this article, Marx starts with expounding history and discusses human His nature has been raising himself to a higher moral level. By emphasizing God's love for his only son, Jesus Christ, and Jesus Christ's love for the world, he explained that the emergence of Christianity is necessary for the overall moral development of mankind. At that time, Marx believed that Christ represented the entire mankind, and the so-called "believer and Christ were united as one", it actually showed the unity of individual and mankind.

In the "religious composition", Marx also focused on the history of each nation. "It can be seen that the history of each nation tells us the necessity of being consistent with Christ. However, when we study the history and nature of each individual, Although we also saw the spark of

divinity in his heart, his kind dedication, the desire for knowledge, and the desire for truth." He believes that as long as a nation has not formed a valuable and true concept, that is, it has not surpassed a certain self-consciousness, no matter how advanced the level of science and technology of the nation is, and how prosperous the national culture is, it still has not escaped the shackles of superstition. The "superstition" emphasized by Marx here refers to people's knowledge of themselves. Marx believes that it is "love", not instinct, that connects people with God. Secondly, Marx examined personal history and human nature. Human nature is kind, but driven by external interests and one's own greed, their kind nature will be covered up, which shows that the power of individuals to realize value is small.

As a teenager, Marx realized that in the Christian world view, God uses love to unite the world. This is only conceptually completing the unity of his own values. In the end, how to find a concrete path to the ultimate care of human society is still everyone must answer. The problem.

1.2. Philosophy Belief

After entering the university, Marx no longer blindly believed in the love emphasized by Christ, and was satisfied with seeking goodness and beauty. Under the influence of other philosophers, he began to move from romantic idealism to rational idealism, and finally focused on the internal research of his own problems. Contradictions drove them to rational realism, thus forming a philosophical belief.

At the University of Bonn, Marx was inclined to Kant and Fichte. In Kant's view, theoretical reason cannot solve all problems. Only practical science can involve the ontological world. In his view, religion is the application of theology in morality. Express the moral relationship between God and man. Fichte believes that all things have reality only in our spirit, and it is in this sense that God obtains its reality. Under its influence, Marx tried to create a philosophy of law to solve the problem of the unification of human society, but his "attempt" has due and existing opposition. He said: "The first serious obstacle here is reality. The antagonism between what should be and what should be. This antagonism is inherent in idealism; it has become a clumsy and wrong division. At the beginning, what I did was that my generous place names were metaphysical things, that is, to break away. All the principles, thinking, and concept definitions of any form of actual law and law are imitated by Fichte. [1] Kant and Fichte separated ideals from reality. Ideals are divorced from reality and weak. Weakness, Marx tried to design law based on universal rationality, and then realize the unity between individuals and humans through law. The problem is that rationality based on "ideal" is still not feasible. In order to solve this problem, Marx moved towards Hegel's rational realism.

It is Marx's dialectic thought that attracts Marx's philosophy in Hegel's philosophy. Hegel clearly pointed out: "Anything that is rational is realistic; everything that is realistic is rational." [2] This famous proposition advocates "absolute Spirit is the driving force of historical development. He believes that the opposition between man and man and nature is nothing but absolute spiritual self-denial and self-sublation. In this way, Hegel realized the unity between the individual and the man, and between the man and nature through rational dialectics. This is the same as Marx's attempt in the founding of the philosophy of law. It does not measure reality from abstract ideas, but seeks ideas in things themselves. This view of "seeking one's own unity in oneself" is dialectical. In this way, it changes from a rational idealist like Kant and Fichte to a rational realist. Starting from rational realism, Marx demonstrated the unity between man and man and between man and nature, showing that Marx has entered philosophical belief from the religious belief of the middle school age.

1.3. Historical Beliefs

After graduating from the University of Berlin, Marx gave up his intention to teach and devoted himself entirely to the actual political struggle. The editor of "Rheinland" was Marx's

first job. "Review of Prussia's Recent Book Censorship Order" was Marx's first political chapter. Here, Marx was open and straightforward about the acute issue of freedom of press in political life. Expressing his own views, he found that the material interests of the ruling class dominate everything, which breaks Hegel's claim that "absolute spirit" is the driving force of historical development, that is, breaks the unison between man and man, man and nature as spirit Unified theory. Unlike Hegel, Feuerbach believes that in nature, human beings have a relationship with nature, rather than absolute spirit having a relationship with itself. Under the influence of Feuerbach's perceptual realism, Marx asked for an analysis of the upside-down world itself. He argued that it is not the state and law that determine civil society, but that civil society determines the state and law.

In "On the Jewish Question", Marx analyzed the relationship between state and society and concluded that civil society constitutes the realistic basis of religion. To carry out a revolutionary transformation of the secular foundation of Judaism, only by abolishing the existing civil society can Judaism be abolished.

Marx's critique of philosophy lies in his exposing the idealistic essence of Hegel's theory of the unity of subject and object, turning to criticize the secular gods behind it-commodities, money, and capital, and trying to pass this Criticism looks for a realistic path to the ultimate concern. This criticism started from the "Manuscript of Economics and Philosophy in 1844." Marx pointed out that the alienation of money and capital comes from the alienated labor of man and is produced by private ownership, rather than the externalized form of absolute conception that Hegel said. The alienation of human nature is not the alienation of self-consciousness, on the contrary. People are realistic and tangible, and human activities act on objective objects. The "Manuscript of Economics and Philosophy in 1844" emphasizes that "human society" is only derived from the negation of private property (capital). A historical concept that came out, not a realistic historical concept.

In the spring and summer of 1845, the "Holy Family" was published. Marx realized that Feuerbach's materialism was a perceptual and intuitive materialism. In "The Outline of Feuerbach" and "German Ideology", Marx treated this old Criticizing materialism, and through the research and analysis of "perceptual activities", entered the stage of historical materialism as a "world outlook", and analyzed the "alienated labor" and "private property" to delineate the different stages of historical development At this time, Marx's belief is manifested in the "historical science" form of historical materialism.

1.4. Scientific Belief

The scientific view of history from perceptual realism to practical materialism is a huge progress in the development of Marx's beliefs. Historical materialism involves the history of human society, that is, "the process by which people are born through human labor." [3]

The Marxist belief in communism points to "human society", that is, the society after communism. Communism belief is an atheistic belief, a belief in the essential power of man. Marx believed that as money and capital, the gods of the secular world, are back in the hands of the united mankind, religion will inevitably be replaced by atheism. But in Marx's view, capital can only measure material production, not social production and spiritual production. Social and spiritual forces other than capital can only be obtained through comprehensive production other than material production. In this sense, after the establishment of the communist mode of production, mankind will surely enter an era of all-round development and free development, forming a "human society or social mankind."

In human society, just as "communism" as the negation of the negation of private property has lost its necessity, atheism will also become an outdated ideology, and human society "is a positive intermediary that no longer uses the sublation of religion as an intermediary. Self-

awareness is just like real life is a positive reality that people no longer use the sublation of private property, that is, communism as an intermediary." [4]

The stage of Marx's religious belief is the unification of the world by God, the stage of philosophical belief is the unity of reason with the world, the stage of historical belief is the practice of unifying the world with man, and the stage of scientific belief is the comprehensive and free development of the unification of the world with man.

2. THE BASIC MEANING OF MARXIST BELIEF

To adhere to socialist construction, we need to clarify the connotation of Marxist belief. "Material historical view" is the theoretical basis of Marxist belief, "realistic people" is the logical starting point of Marxist belief, and "human free and comprehensive development" is Marxist belief. The ultimate care.

2.1. The Theoretical Basis of Marxist Belief: Historical Materialism

In 1892, Engels pointed out in "The Development of Socialism from Utopia to Science": "Use the term 'historical materialism' to express a viewpoint on the historical process." [5] However, the germination of historical materialism was as early as the 19th century. It has already begun in the 1940s. At present, the academic circles generally believe that the sign of the official establishment of historical materialism is the advent of "German Ideology". In "German Ideology", Marx and Engel clarified the basic principles of historical materialism positively and systematically for the first time by criticizing Hegel's leftist philosophy and the 'true socialism' popular in Germany.

Before the birth of historical materialism, people were accustomed to exploring the development of history from certain spiritual factors such as the will of gods, the thoughts of prominent figures, or some hidden reason. This not only affects people's views on historical issues, but also affects people's basic value judgments towards human society. After the birth of historical materialism, its summary of general laws entered the philosophical category, which highly abstracted the general or universal laws of the development of human society. Historical materialism believed that social life is essentially practiced. This conclusion, It sublates idealism and mechanical and intuitive materialism. It explains that production activities are the basic conditions of all history. It discusses the contradictory movements between productivity and production relations, economic foundations and superstructures, and clarifies that human beings rely on them. The living world is a material world, and there is no so-called superhuman power. The people are the creators of history, which is quite different from the presupposition of theists' personal beliefs. The "savior" of Marxist beliefs in the sense of historical materialism is not "gods" and "God" and other mysterious superhuman forces, but the masses of people, and because of this, it proves the integrity of the communist belief.

The historical materialism of Marxism contains scientific atheism and constitutes the theoretical basis of Marxist beliefs. It does not deny religion by denying "gods", but by revealing the roots of religious beliefs-unreasonable social reality, to get rid of people's superstition of "gods", thus arousing people's consciousness of self-existence and awakening people to go further Throw yourself into the real social changes to liberate yourself.

2.2. The Logical Starting Point of Marxist Belief: Real People

In the 19th century, Feuerbach began to break free from the shackles of religious theology and used the perspective of "human" to understand the development of history, but he did not integrate historical development conditions and specific social relations to understand the meaning of "human". "People" are just individual people, abstract people. This theory of human nature, which is separated from the concrete social life, does not conform to the ever-developing

moral system in practice, nor can it correctly interpret history and life. Hegel believed that the absolute idea was the source of morality and understood people as the result of labor. The person Hegel understood is not a real person, but an abstract absolute spirit.

Marx and Engels believed that the premise of human history is "real individuals, their activities and their material living conditions." In "German Ideology", Marx took the thought of "real people" as the premise of their study of social history and the logical starting point of historical materialism, which essentially surpassed the abstract Western theory of human nature. "Realistic individuals are their activities and their material living conditions, including the materials they have and the means of life created by their own activities." [6] The "realistic people" emphasized by Marx are historical people, that is, living in People at a certain stage of historical development. "Realistic people" are also people in social relations. Humans are not lonely individuals, but have certain social attributes in their connections and interactions with others. The most important thing is that the real people mentioned by Marx are people in life. Marx advocated understanding people from "practice, perceptual activities, and people in the real world", which is also the foothold of his criticism of old philosophy.

Because of this, Marx believes that people should not limit their lives to personal self-interests, but that the realization of personal values should be based on the happiness of all mankind, that is, to work for human welfare. As Marx pointed out in "Considerations of Youth in Choosing Occupations": "If we choose the occupation that can work best for the welfare of mankind, then the burden cannot overwhelm us, because this is a sacrifice for everyone; then we What is felt is not a pitiful, limited, selfish pleasure. Our happiness will belong to millions of people. Our business will exist silently but eternally, and in the face of our ashes, noble people will Shedding tears." [7]

2.3. The Highest Demand of Marxist Belief: The Free and Comprehensive Development of Human Beings

Marx's historical materialism takes the realistic man as the logical starting point, and takes efforts to promote man's freedom and all-round development as the highest demand for the realization of Marx's faith. Marx said in the "Manuscript of Economics and Philosophy in 1844": "Communism is the active sublation of private property, that is, the self-alienation of human beings. Therefore, it is through man and for the real possession of man's essence; therefore, it is man to himself The return to society is the return of human beings. [8] This return is complete, conscious and generated within the scope of all the wealth developed in the past." Marx's understanding of communist society is based on a deep understanding of the laws of social development Above is the evolution of the historical laws of the development of human society. In the "Communist Manifesto," Marx further emphasized the essence of communist society: "Instead of the existing class: the opposing old capitalist society, there will be such a unity, where everyone's free development belongs to everyone. Conditions for free development." Fundamentally speaking, communism provides the necessary conditions for the realization of human freedom and comprehensive development.

The Marxist belief aims at safeguarding the value of human beings, enhancing human dignity, and promoting the progress of social civilization by promoting the comprehensive development of human beings. Marxist thought answers the question of the realization of human value and meaning through the analysis of human nature and the expression of the highest demands.

In his middle school essays and doctoral thesis, Marx initially showed his determination to work for the cause of mankind. During the period of "Rhine Zeitung", through the analysis of private property, Marx turned the spear of criticism to civil society, and began to work for the interests of the proletariat and strive for human liberation. Judging from the current social situation at the time, the living conditions of workers under capitalist private ownership determined his revolutionary attitude, and also determined that only the proletariat formed

through the labor movement can undertake the mission of liberating itself and mankind. By studying people's existing production methods and economic activities, Marx began to really pay attention to people in reality. Starting from reality, he thoroughly and profoundly criticized capitalism and realized the transformation of capitalism from moral criticism to social and historical criticism.

In the past, we often stayed communist ideals on the level of political beliefs, and did not really become the personal beliefs of the masses, thus greatly weakening the influence of Marxist beliefs. In fact, the highest value and charm of Marxist beliefs are embodied in the pursuit of "realizing the free and comprehensive development of people". The free and comprehensive development of human beings exists in the real society and concrete practice of human beings. Marxist beliefs give people the strength and courage to transcend reality by confronting the real dilemmas of life, and enable people to realize their value pursuit in the ultimate yearning for free and comprehensive development through realistic practice, thus truly defeating religion and transcending religion, And finally realize the ultimate concern of Marxist belief for mankind.

3. THE ERA VALUE OF MARXIST BELIEF

Since the Chinese Communist Party came to power, Marxist beliefs have been widely disseminated among the people and promoted the development of our country's revolution, construction, and reform. However, as the degree of globalization continues to strengthen, "belief" has appeared in some groups. "Outdated theory" has created chaos in people's thinking within a certain range. At present, the whole party and the people of all ethnic groups in the country are standing at the nearest juncture of the goal of building a well-off society in all respects and the realization of the Chinese dream of the great rejuvenation of the Chinese nation. Doctrine beliefs can realize the great Chinese dream.

3.1. Conducive to the Practice of the Original Aspiration and Mission of the Chinese Communists

The October Revolution in Russia brought us Marxism-Leninism, and the Chinese people began to have a new direction and goal of struggle. In 1921, Chinese advanced elements founded the Communist Party of China under the guidance of Marxism. Since then, the Chinese Communists have continuously drawn wisdom and strength from it, and firmly adhered to the belief in Marxism. Proceeding from the reality of China, the Communist Party applied Marxist scientific theories to the concrete practice of Chinese revolution, construction, and reform, completed the tasks of the new democratic revolution, established the socialist system, created and developed socialism with Chinese characteristics, and initiated The great journey of national rejuvenation.

General Secretary Xi Jinping pointed out: "The belief in Marxism, the belief in socialism and communism is the political soul of the communists, and the spiritual pillar for the communists to withstand any test." [9] Marxism is the critical inheritance of Marxism and Marxism. The scientific system on the complete liberation of the proletariat and all mankind around the world, created on the basis of absorbing outstanding scientific achievements in various fields and continuously enriched, developed and perfected in practice, is a scientific system on understanding the world and on the basis of exploring the laws of human history. The worldview and methodology of transforming the world.

Marxism is scientific, popular, practical, and open. It always pays attention to and answers the development issues of the times and responds to the new challenges faced by human society.

The Communist Party of China is a faithful political party. It is the original intention and mission of the Chinese Communists to seek happiness for the Chinese people and the

rejuvenation of the Chinese nation. The Communists have written a legendary history of the Communist Party of China with the original intention and mission. History has also shown that a firm belief in Marxism is the origin of the Chinese Communists' original aspirations and the fundamental guarantee for the Chinese Communists to overcome difficulties and obstacles. No matter how the times change and how history develops, Marxism is still the scientific truth that guides us to strive forward, and is the spiritual pillar and source of strength for the Chinese Communist Party to lead the continuous development of the Chinese people.

3.2. Conducive to Coping with the Challenge of Historical Nihilism to Marxism

Nowadays, the transformation of society has promoted the continuous collision and integration of values, cultures, systems, and lifestyles of all countries in the world, creating multiple choices of beliefs. With the impact of market economy, economy, and trade since the reform and opening up, various non-Marxist social thoughts have grown in the field of social value in our country. Because of the rampant material, material desires, and consumer values, people's social behaviors are difficult to judge whether they are good or evil, their own spiritual beliefs are lacking, morality is lost, and values are lost. Historical nihilism prevails in our country.

Historical nihilism appears as a sign of political thought. With my country's reform and opening up, and the country's prosperity and strength, the value system has become more and more diversified on the basis of sufficient material wealth, thus giving historical nihilism an opportunity. Historical nihilism is, in a certain sense, an idealistic view of history. It ignores historical facts, despises practice, and confronts historical nihilism. We should start from actual practice and raise questions about the connection between philosophy and reality. Historical facts are ironclad evidence. Using China's achievements in socialist construction to use facts to counter the impact of historical nihilism.

At the same time, we must strengthen faith education to encourage individuals in society to form a positive pursuit of value and realize the "Chinese Dream" of the great rejuvenation of the Chinese nation. Comrade Xi Jinping emphasized at the National Propaganda and Ideological Work Conference that "ideological work is an extremely important work of the party." The core of ideology is faith. In the face of multiple trends of thought as the embodiment of historical ideals, we must strengthen the education of Marxist believers and continuously deepen the contemporary interpretation of Marxist beliefs.

3.3. Conducive to Promoting the Great Rejuvenation of the Chinese Nation

Faith is a social spirit, a category of consciousness formed on the basis of cognition, and to a certain extent regulates its own code of conduct and activity guidelines. Faith is the driving force of life, determines the meaning and value of life, and is related to the future of the country and the development of the nation.

The Chinese dream originated from Marxist beliefs. The Marxist faith cares about the problem of human existence and pursues human freedom and comprehensive development. The 19th National Congress of the Communist Party of China emphasized not forgetting the original intention and keeping the mission in mind. The content of "people's happiness" in this original value is consistent with Marxist beliefs. "People's happiness" includes two value orientations of "people" and "happiness and justice". The main body of happiness value orientation is the people. The value pursuit and ultimate goal of the Chinese Dream is "people's happiness".

In "Introduction to the Criticism of Hegel's Philosophy of Law", Marx believes that people's happy life is not a fantasy in their heads, but must be implemented in the people's real life. Nowadays, after we have entered a new era, the main social contradiction in our country has also raised the value of "people's good life" to the height of the main social contradiction. As far as the "people's good life" is concerned, as far as historical materialism is concerned, it should include three main contents. One is that a good material life includes the realization of two

values. One is the realization of wealth value, that is, the rich life in material wealth; the second is the realization of beautiful value, that is, the beautiful life in environmental ecology. The second is a good communication (or social) life, which includes the realization of two values. One is the realization of fair value, namely, fair social communication; the second, the realization of harmonious value is harmonious social communication. The third is a good spiritual life, which also includes two aspects. One is a good mental life, which can be explained from two perspectives. The first is a scientific and cultural knowledge perspective, that is, a good mental life is based on the mastery of a certain scientific and cultural knowledge. Above, the second is from the perspective of ideological and moral cultivation, which is a reflection of people's self-discipline under the traditional moral standards; the other is a beautiful spiritual life, including the great heart explained by the three schools of Chinese Confucianism, Buddhism, and Taoism by the writer Feng Zikai mentioned above. The value orientation of humility and air-heartedness.

Belief in Marxism and belief in socialism and communism are the political souls of communists. A firm belief in Marxism is conducive to the realization of the Chinese dream in the new era.

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