

Marxist Values and It's Significance in Modern and Contemporary Times

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Keywords: the essence of value; free and comprehensive development; labor value

Abstract: Marxist values are of great significance. By sorting out the development of Marx and Engels' value thoughts, the essence of value, the three aspects of human freedom and comprehensive development and labor value theory grasped Marxist values, and finally pointed out the current status of Marxist values Contemporary meaning.

Marxist values occupy a significant position in the Marxist ideological system, but in the past people have concentrated more on the research of Marxist worldview, methodology, historical materialism and scientific socialism, and paid little attention to the values part. On the one hand, this is because Marx and Engels' exposition of values is too fragmented and lacks a centralized and systematic discussion. On the other hand, it is also related to the fact that China's social development has been in the primary accumulation stage and people are less concerned about the value realization of the advanced stage. However, as the development of Chinese society has entered a new stage of building of a moderately prosperous society with the deepening of the internationalization of cultural concepts and the confusion of the values of the entire human society after the post-modern civilization, Marxist values have become increasingly affected. People value it.

In view of this, this article first gives an introduction to the development of Marx and Engels' values, and then sorts out and summarizes the value-related expositions in its classic literature, and finally evaluates the significance of Marxist values in the present era.

1. Development of Marx and Engels' Values

Marx and Engels didn't systematically concentrate on the issue of values. They were more involved in the discussion of other theories. Therefore, to study Marxist values, we must first sort out the content of their values. In his earlier book, *The Difference between Democritus and Epicurus' Natural Philosophy*, Marx affirmed human freedom through support for atomic skewness. In the later "Introduction to the Critique of Hegel's Law and Philosophy", "Economics-Philosophical Manuscript", "Outline about Feuerbach", "German Ideology", "Capital" and "Communist Manifesto" The nature of value, the pursuit of human value, and the realization of human value are discussed.

2.The Main Content of Marxist values

The connotation of Marxist values is very rich. However, it mainly includes the essence of value, the pursuit of human value, and the realization of human value. We next make a brief review of its original text.

2.1 The essence of value --- practice

First, Marxism believes that value comes from human subjective needs. Human beings as living beings have their own needs for survival and development. Such needs point to external things, and what can meet people's needs is valuable. External things do not have the property of value. We humans give them value. It is merely a linguistic habit to say that external things have value

attributes such as the property is useful or pleasant to people, etc. Thus: human beings actually started by appropriating certain things of the outside world as a means of satisfying their own needs, etc. etc. later they reached a point where they also denoted them linguistically as what they are for them in their practical experience, namely as means of satisfying their needs, as things which "satisfy" them. [1]

Secondly, Marxism believes that man is an object of objective materiality, so the value derived from human subjective needs is also objective and material in nature. The human body is obviously material, and the human spirit is also material. So we don't need to set up another spiritual mystery entity. The human spirit is material and restricted by the external environment. The proposition that 'the process of social, political and intellectual life in general is determined by the mode of production of material life'. [2]

Finally, Marxism believes that the subjectivity and objectivity of value are unified with practice. The satisfaction of our subjective desires must be based on objective reality and achieved in practice. If we achieve our goals... And produce the effects we expect, it will certainly prove... That our perception of things and their properties corresponds to a reality that exists outside of us. [3] Our subjective needs will transform the external objective world, which in turn will affect our values of needs.

2.2 Human Value Pursuit—Free and Comprehensive Development

First, Marxism stipulates that the human-like nature is free consciousness. Human beings are essentially free to consciously transform the world according to their own wishes, whereas animals are passive. Conscious life activity distinguishes man immediately from animal life activity. It is just because of this that he is a species-being. [4] And the free conscious activity is exactly the human-like characteristic. " Objective laws restricts this kind of free-conscious nature of human beings , and this kind of freedom is a concrete reality and must be in a certain degree. In social culture, only within the community has each individual /56/ the means of cultivating his gifts in all directions; hence personal freedom becomes possible only within the community. [5]

Secondly, because the nature of human beings is the ideology of freedom, the pursuit of human value is to realize their own essence, that is, to liberate from the constraints of the real world and develop freely and comprehensively. This emancipation starts with the material living conditions of clothing, food, shelter, and transportation, and further requires overall social change. It can only be realized in a communistic society. Whereas in communist society, where nobody has one exclusive sphere of activity but each can become accomplished in any branch he wishes, society regulates the general production and thus makes it possible for me to do one thing today and another tomorrow, to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticise after dinner, just as I have a mind, without ever becoming hunter, fisherman, shepherd or critic. [6] Marx conceives a vision of the future social form, in which all the workers unite to form a freeman association and to labor jointly, the production materials are jointly owned by all the workers and distributed according to each worker's own needs. And also in this mode of production, every worker can carry out the production activities he wants according to his own preferences and needs to realize labor's development freely and roundly. In such a society, without private ownership, there would be no exploitation. To eliminate the alienation is the realization of true humanism and true naturalism.

Finally, social and historical conditions restrict the all-round and free development of human beings. Different social and historical conditions will affect different degrees of human value realization, and they are rarely free in the first historical stage. In the second historical stage, on the one hand, it is impossible to achieve full freedom through alienation, but on the other hand, it gradually increases the possibility of freedom. The third phase is the free phase. The main thing in our society now is in the second stage, and the problem of alienation of corresponding people is more prominent. The division of labor restricts the realization of human freedom. And it is an alienation to laborers, but at the same time, the alienation of laborers guarantees freedom of the unworking class. Only communist society can escape alienation and realize true freedom.

2.3 The realization of human value --- labor

First of all, the realization of human value must create use value through labor. Raw materials themselves have potential use value, but only after labor processing can they produce real use value. The most important thing of the Marxist political economy is to grasp the true use value of this kind of labor processing. The product, therefore, of individual consumption, is the consumer himself; the result of productive consumption, is a product distinct from the consumer. [7] Marx emphasizes that the value of a commodity is created by the laborer. If we admit that a commodity has value, we also admit that there is a kind of embodied, solidified or so-called crystallized social labor in this commodity. Although the form of labor in contemporary society has changed greatly, it is still an incontestable truth that labor is the sole source of commodity value. The potential use value of raw materials and the value of human labor processing are important, and they together constitute the increase in people's wealth.

Second, the value of labor processing use can be quantified. Marx first reduced all the different concrete labor abstractions to general abstract human labor. Along with the useful qualities of the products themselves, we put out of sight both the useful character of the various kinds of labour embodied in them, and the concrete forms of that labour; all are reduced to one and the same sort of labour, human labour in the abstract.[8] Then this general abstract human labor is the maintenance and loss of physical and mental power of labor force. Since the use value of labor processing can be quantified as a certain amount of means of living, there is also a conversion between simple labor and complex labor.

Finally, Marx focused on the issue of labor value distribution. In the complex division of the labor system in modern society, capitalists play a leading role in providing production materials such as raw materials, capital, factory buildings, and machinery, while employing workers to provide labor plays a central role. After they jointly create value and wealth, there are inefficiencies in the distribution process. It is a fair phenomenon that the capitalist occupies more than its due portion and employs workers much less than its due portion. The reason for this is that the capitalist occupies the distribution dominance.

3. The Modern and Contemporary Significance of Marxist Values

The relevant discussion of Marxist values, whether it is the essential part of value, the pursuit of human value, or the realization of human value, has great guiding significance for our real life and has produced epoch-making social impact, especially under the impact of various post-modern thoughts in modern and contemporary times. We must insist on and develop Marxist values. The development of society needs such ideological banner and value guidance. This is mainly manifested in the following three aspects: The first is to guide the direction of social development with the marxist value view. Only in a communist society could people really realize comprehensive and free development. Therefore, we must strengthen the communist ideals, adhere to the socialist road, and finally reach the stage of development of a communist society.

The second is to use Marxist values to guide the theory and practice of socialist core values. Marxist values is the correct beliefs in line with the development of times and moral sentiments. We can better consolidate our spiritual ideology and give play to the guiding role of marxist values. Marxist values are the root of socialist core values. Socialist core values regulate all aspects of our behavior from the perspective of the state, society, and citizens. The understanding of these norms must be traced back to Marxist values, and the implementation of these norms We must also truly recognize Marxist values from the heart.

Third, Marxist values guide the party's style building. Marxist values are the fundamental standard for the construction of our party's work style. The work style problem is a combination of the party's nature and purpose, its line and program, its guiding ideology and goals, and its organizational principles and discipline. It is reflected that only adherence to Marxist values can ensure the purity of party members.

The fourth is to guide life with Marxist values. Marxist values believe that comprehensive and

free development is human nature and what we really want to pursue. Other materials of material life are just a means. Therefore, we must consciously fight against all kinds of extravagant and enjoyable styles. Limited life is used in the great cause of human liberation.

References

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