

The Contemporary Value of Marx's Thought of "Real Individual"

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Abstract: *Looking at the development of Marxist philosophy, the idea of "real individual" is not achieved overnight, but a gradual and dynamic process, which has undergone the evolution of germination, formation and deepening. In the contemporary perspective, clarifying Marx's idea of "real individual" has important practical value in caring about the development of contemporary Chinese society. It helps us to base ourselves on "real individuals" and adhere to the development idea of "people-centered"; it helps to overcome the one-sided development of people and move towards the free and comprehensive development of people; it helps to point out the direction for the development of human society and build a community with a shared future for mankind.*

Keywords: Real Individuals, Marx, Human Nature, Practice.

1. Introduction

The truth of Marxism lies in the fact that it is not a constant theoretical doctrine, but can continuously show its endless charm according to the development of the times, practice, and cognition. Marx's idea of "real individual" comes from people's real material life. With the continuous development of people's practice, it is given a new mission in the new era. When the "real individual" enters the new era, Marx's idea of "real individual" is combined with the specific practice of the times, which helps to care for the development of contemporary Chinese society and inspires us to pursue the contemporary value of the idea of "real individual" in practice.

2. It Helps to Uphold the Development Concept of "Putting People at the Center"

"To study Marx, we must study and practice Marxist ideas on adhering to the people's standpoint". Entering the new era, the Party Central Committee has focused on the people's needs and made a series of top-level designs, adhering to the people's standpoint, and developing a series of profound cognitions concerning "people", "masses" and "people's masses" in a timely manner, especially integrating the new proposition of "people-centered" into the whole process of governing the country. In the report of the 19th National Congress, "people" became a high-frequency word, which shows that people have always been the core standpoint throughout the whole process of governing the country. Adhering to "people-centered" is a creative development of Marx's "real individual" thought under new historical conditions.

First of all, the fundamental premise of "people-centered" is "real individual". Since the reform and opening up, the Communist Party of China has led the Chinese people to continue to struggle and solved the problem of absolute poverty that has plagued the Chinese nation for thousands of years. This is a high attention to "people" as the real subject. At present, the international background has undergone profound changes, and domestic economic development has ushered in a new normal. The development idea of "people-centered" is a scientific idea that regards people as the

fundamental premise, puts "people" at the core of social development, and insists on starting from the standpoint of the people.

"Real individuals" are the fundamental premise of the development idea of "people-centered". Marx regarded "real individuals" as the premise and product of human history. Living "real individuals" are the main force of social development and progress. Marx did not examine people in an abstract way, but examined them in their social relations, giving a practical foundation to the historical subject role of people. "Real individuals" are not only living active existences, but also the fundamental premise of "people-centered". First, "real individuals" are the basic construction elements of "people". "People" is a whole composed of countless individuals, but it is not a simple mathematical addition of these individuals, but a whole with common ideals, beliefs and values formed under certain social conditions. Therefore, "real individuals" are the basic construction elements of "people". Without the real existence of people, "people" becomes an illusory abstract existence, and "people-centered" is out of the question. Second, the practice process of "real individuals" is the process of highlighting the subject status of "people-centered". Unlike animals, people can actively carry out objective activities according to their own will. It is in this practical activity that people's essential abilities are gradually realized and their values are gradually reflected. Through the practical activities of countless "real individuals", social development and progress are constantly promoted, and the important position of "people-centered" is also generated in this process. The practical activities of real people not only produce the material resources needed for human survival, but also gradually establish the subject status of human beings themselves and produce social relations that represent human communication. It is also in social relations that the subject status of human beings is confirmed, which in turn promotes the practical generation of the "people-centered" thought. In short, Marx's "real individual" thought explains the essence of human beings based on practice, emphasizes the important position of human beings in social development, and provides a fundamental premise for the "people-centered" development thought. At the same time, only by truly taking root in the people and taking real people as the starting point and foothold can the "people-centered" development thought truly

demonstrate the scientific nature of the theory.

Secondly, "people-centered" is the contemporary value embodiment of the "real individual" thought. Standing firm on the people's standpoint and paying attention to the people's dominant position, the "people-centered" development thought is the inheritance and innovation of Marx's "real individual" thought under new historical conditions. Based on China's reality, many problems such as unbalanced and insufficient social development, social development momentum, internal and external linkage of development, and harmonious coexistence between man and nature are not only important theoretical issues for China to open up the road to modernization, but also important practical issues that China urgently needs to respond to. What is the ultimate direction of these problems? What is the real subject to solve the problem? If you want to get the answer in practice, it is ultimately based on the "real individual".

The idea of "people-centered" reflects the progressiveness of Marx's "real individual" thought and deeply fits the actual situation of China's social development in the new era. First, "people-centered" adheres to the dominant position of people, which is qualitatively different from the value orientation of "object-centered". In capitalist society, there are many values of "object-centered" and "seeing things but not people" that are followed and advocated. This kind of materialized value orientation obliterates the human dimension of people as a special way of existence in the development process. "People-centered" is based on a profound understanding of the internal logic of China's modernization, and overcomes the value orientation of "object-centered". It is a negation of the value tendency of "seeing objects but not people" and only pursuing the maximization of interests. Adhering to "people-centered" will help overcome the wrong orientation of neglecting human development in the pursuit of economic development and equating economic modernization with human modernization, and better promote the all-round development of people in the process of modernization. It can be seen that the proposal of the idea of "people-centered" means that my country's modernization path is not only a modernization that emphasizes the growth of material wealth, but also a modernization that emphasizes the all-round development of people. Second, "people-centered" embodies the value pursuit of the return of human nature and is the value presentation of the contemporary "realistic individual" thought. In the primary stage of socialism, how can the essential power of human beings develop is the real content of China's practice. The "people" in "people-centered" refers to groups of all social classes including workers, farmers, intellectuals, etc. It upholds the social subject status of people; the "center" in "people-centered" is to take the interests of the broadest masses of the people as the fundamental starting point and foothold, and put people in the core position in the modernization path. Adhering to the "people-centered" principle means fully respecting "real individuals" in the contemporary era, striving to remove the shackles that bind people, truly relying on people and for people, so that people can truly achieve the restoration of their essence, and constantly promote the enhancement of people's essential power in practice.

Finally, based on the "real individuals", adhere to the

development idea of "people-centered". "Real individuals" are vivid and concrete. They are not externalized by "absolute spirit" and are also different from the "class existence" of sensory intuition. Groups composed of "real individuals" are usually given the concept of "people" or "masses". This group is the real subject that promotes social progress and creates human history, and it is also the construction force of China's reform cause. Therefore, the development of socialist modernization must rely closely on the people and respect the practical subject status of the masses. "Real individuals" are the starting point and final destination of Marxism. In the Communist Manifesto, Marx explored the historical necessity of the realization of the free and all-round development of people based on the practical activities of "real individuals" and pointed out the direction for human development. Practice is the fundamental characteristic of human beings. It is in the process of practice that people interact with social relations in a two-way manner, constantly improve their own practical ability, and promote their development to be more free and comprehensive.

In Marx's "real individual" thought, human beings are a generative existence. The existence of practice enables people to complete their own transcendence: to achieve free and comprehensive development. In the current modernization practice in China, the contradictions that restrict human development still exist, and the realization of a better life still requires people's hard work. How to break the barriers that hinder human development depends on the practical activities of all people. First, "real individuals" should actively establish the concept of practice. The concept of actively participating in practice can provide spiritual motivation for people to participate in practical activities, and under the inspiration of this concept, they will actively participate in the practice of modernization in my country, and inspire the sense of responsibility of the "real individuals" in the era. At the same time, scientific practical concepts can also effectively help "real individuals" complete practical activities, improve personality, cultivate exploration consciousness, and overcome difficulties encountered in practice with strong willpower; second, cultivate pragmatic practical qualities. "Empty talk ruins the country, but hard work makes it prosperous." Pragmatism is a precious quality of the Chinese nation. In the practice of modernization in contemporary China, practitioners must base themselves on reality and solve practical problems, especially focusing on solving the problems of imbalance and insufficiency encountered in the process of development, so as to better create positive social conditions for human development. In short, human development is the creation of richer material wealth and better social relations for themselves and others in their own practical activities. Only by placing the practical activities of "real individuals" in an important position in modernization construction and taking "real individuals" as the starting point and foothold, can we truly get out of the dilemma of one-sided development of people and realize the free and comprehensive development of people. In short, human existence is not a perfect and static state, and "real individuals" are always in a state of generation and development. In the final analysis, it comes from the historical incompleteness of human activities and depends on the level of development of social practice. Marx's pursuit of the idea of "real individuals" not only focuses on the value analysis at

the level of what should be, but also pays more attention to the path analysis at the level of what is, thus completing the understanding that practice is the way of existence and development path of people, and realizing the return from the other side of the world to the world on this side in terms of human issues.

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