

Relations between Marxism Human Science and Ideological and Political Education

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Abstract: The problems about human beings can be said as an important clue running through Marxist theory, while ideological and political education is aimed at human beings. In essence, ideological and political education is based on the problems about human beings. Therefore, closer correlation between Marxism human science and the implementation of ideological and political education can provide good guidance for modern ideological and political education. Based on the analysis on Marxism human science, the author states the function of Marxism human science in ideological and political education, and also proposes the development tendency of ideological and political education under the view of Marxism human science.

Marxian materialistic conception of history concerns for the problems about human beings very much. Moreover, it also devotes itself to the research on the theory of human beings, so as to establish extremely extensive Marxism thought of human science, and thus make the theory of human science to become one of integral parts of Marxist theory. Marxism theory of human science is extensive and profound, which involves humanity, human essence, subjectivity, value, human rights, human development and a series of significant theoretical problems. Objects of ideological and political education are human beings. Moreover, its methods even directly act on human. Therefore, all this should be rooted in scientific cognition of human. Marxism human science just takes human beings as principal objects of research, and it can scientifically reveal human survival & development and other laws. Thus, it plays a very important role in guiding and enlightening the research on ideological and political education.

I. Analysis on Marxism Human Science

With the special social existence – human beings as main objects of research, human science mainly involves the research on human survival & development and other laws. Ideological and political education is aimed at human beings. Therefore, we must take Marxism human science as the philosophical basis for ideological and political education, and recognize humans at the height of philosophy. I) The understanding of Marxism human science for the form of human value; in Marxism human science, the form of human value includes personal value, social value and self-value, which indicate the value of a person for the society, the value of the society for a person and the satisfaction of a person's or the society's needs through self behaviors respectively. For a person, his/ her value can be truly represented only by making contributions to the society. For the society, a person's contribution to the society can be continuously increased only by attaching great importance to personal development and needs. For a social organization, its needs can be satisfied in a better way only by laying emphasis on personal needs and development and taking actions before a person's contribution to the society. We should realize mutual promotion, restriction and dependency of the three elements mentioned above; II) the understanding of Marxism human science for human subjectivity; Marxist theory always emphasizes human subjectivity, while such subjectivity is the initiative, creativity and autonomy embodied in activities of human beings creating the history. Initiative is the basic connotation, and creativity is a sort of transcendence of reality. However, autonomy is the highest level of human subjectivity. Marx advocated absolute humanity all the time, namely to regard human as subjects; III) the understanding of Marxism human science for human development; Marx ever pointed that "substitution of the old society with different classes and class antagonism will be a combo that each person can get free development". Marx's statement about all-round development of human beings points such characteristics of human development as socialization, individuation and interaction.

II. Function of Marxism Human Science in Ideological and Political Education

Firstly, we should make specific analysis on specific issues of ideological and political education according to the current situation. In the implementation process of ideological and political education, we should consider the current social environment, the requirements of students' physical and mental development, and actual circumstances & living conditions of humans at the same time. Thus, ideological and political education needs to persist in the principle of reality. At present, China is still in the primary stage of socialism. Besides, economic sectors, interest relations, modes of distribution and others items of the society trend to be diversified. As objects

of education, humans always have different social attributes and time & spatial attributes. Moreover, people are different from each other in terms of age, psychological quality, character, moral cultivation and others alike. Thus, different people have different social backgrounds. In the process of ideological and political education, educators should reasonably master ideological states of different objects of education, make separate plans, and apply diversified methods, so as to solve various ideological issues facing different objects of education and thus really make concrete analysis of specific issues.

Secondly, ideological and political education should highly emphasize collective value with respect to value orientation. At the same time, personal value should be also considered. Main values of ideological and political education include social value and personal value. The former can be mainly divided into economic, political, cultural, ecological and other values, while the latter manifests as its guidance for the orientation of political development, motivation of human's intellectual impetus, cultivation of good individual characters and regulation to human's morals and behaviors. Theoretically, dialectical unification should be realized for the relation between social value and personal value in ideological and political education. Social value is served as the precondition and foundation for the realization of personal value. At the same time, the relations of integration and internal unification exist between social value and personal value. However, there are also great differences between social value and personal value, and the one can not be substituted by the other. For a long period of time, the two values are deeply influenced by the selfish departmentalism of Chinese traditional society. Besides, individuals must be obedient to needs of the society and the state according to extremely concentrated planned economic system in the past. In the practical process of ideological and political education, therefore, social value and personal value are always separated from each other. Among many presentations under the circumstance of separation, the most frequently seen case is shown as follows: people pay more and more attention to social value of ideological and political education, and lay high emphasis on the function of ideological and political education for social progress and development. However, people will always overlook personal value of ideological and political education, this is, the value of ideological and political education for personal development.

Thirdly, ideological and political education should promote human survival and development, and finally realize free and comprehensive human development. As a kind of practical activity, ideological and political education is the product when humans are faced with survival difficulties. At the same time, it is a sort of survival and living mode of human beings into freedom and success and even an important link for liberation of human survival. The purpose of ideological and political education is to cultivate humanity and guide humans to realize self-construction and self-improvement. In the class society, however, everyone must be under survival conditions of this class as a common individual and belong to this community. Under such condition, ideological and political education itself has no independence. Instead, it becomes a tool used by ruling class to maintain its benefits. However, we will not give up the pursuit for the value proposed by ideological and political education for sound development of human. The ultimate value orientation of Marxism human science is to realize all-round development and true liberation of human beings. Thus, the core objective of ideological and political education is to realize free and all-round development of human beings. Hence, it requires ideological and political education to be based on needs of human's all-round development and promote sound development of human beings. Thus, it requires us to persist in the basis of human development with respect to value research and comprehensively integrate value research of ideological and political education with all-round development of human beings, so as to regard it as the core indicator of research value and realize the function of ideological and political education in promoting sound development of human beings.

III. Development Tendency of Ideological and Political Education under the View of Marxism Human Science

(I) Lay more emphasis on shaping human's personality

Marxism human science and human development laws in social history have proved that the development of human's personality and the cultivation of human's independent spirit and creative spirit are extremely important value orientations for human development under the current market economic system as well as significant stages that can not be spanned in the human development course. Under the current socialist market economy with Chinese characteristics, shaping of human's personality should cover both cultivation and development of human's independent subject consciousness, subjective initiative and unique creativity. If a society or collective ignores human's independence and independent spirit, it will lose creativity and become mediocre and unambitious. Nowadays, ideological and political education should mainly solve the following issues with respect to shaping of human's independent personality: i) ideal education must be more extensive and colorful with more personal pursuits, so as to make the lofty ideal of communism more specific, more diversified and more individualized; and ii) in the process of quality-oriented education, we should positively cultivate socialist talents with ideal, morality, culture and discipline. On this basis, we should also provide more diversified supports and assistances for unique development of each individual.

(II) Attach more importance to the improvement from morality to competence

The ultimate objective of ideological and political education is to realize all-round development of modern people, while the essence of modern people's all-round development is to realize more complete development of various competences of human beings. On that account, we should take all-round development of human competence as the center in the process of ideological and political education. In terms of depth and breadth of education contents, we should devote ourselves to improvement and cohesion from cultivating and shaping moral persons to gradually cultivate and shape competent persons. In the mechanism of implementing various social relations, we should commit ourselves to realizing and strengthening degree of dependency of individual on organization, so as to define the improvement and transformation of an individual's independently undertaking entity responsibilities and allow the current ideological and political education to gradually convert from morality to competence.

(III) Pay more attention to mutual unification between social value and personal value

The principle of material benefits can be said as the first principle of Marxism. Positive pursuit for material benefits is the most essential impetus for promoting continuous development of production and realizing social progress. Deng Xiaoping ever emphasized that we must pay enough attention to the principle of material benefits, so as to fully deploy initiative and creativity of laborers. According to Deng Xiaoping, it is possible for a few advanced persons, if we lay no emphasis on more pay for more work and the principle of material benefits. However, it is impossible for all laborers. Even if it is possible within a short period of time, it is also impossible for a long-term perspective. Revolutionary spirit is extremely precious. There is no revolutionary action, if we lack revolutionary spirit. However, revolution is after all produced on the basis of material benefits. If we only advocate the spirit of self-sacrifice and pay no emphasis on material benefits, it is apparently a sort of idealism. Personal interest is the basis for collective interest, while collective interest is a sort of inevitable pattern and intermediary agent for the realization of personal interest. If personal interests are insufficient, there is naturally no collective interest. At the same time, collective interests don't mean simple addition of all personal interests. Instead, collective interests are greater than the sum of personal interests and superior to personal interests at any circumstances. Therefore, optimum and harmonious development of social needs and personal needs can be promoted only by establishing new values including social value of individual, individual value of the society and self value of individual.

(IV) Attach more importance to dialectical unification between educators and educatees

Marx ever stressed for many times that human are always subjects in development. With the establishment, development and perfection of the socialist market economy with Chinese characteristics at present, human's subject consciousness is also increasingly intensified. Thus, it requires modern people to break through relations and concepts of dependence, practically enhance and improve independent consciousness & competence, continuously improve consciousness of competition and innovation, and instantly develop and give full play to self creativity. In the process of ideological and political education, modern people must be based on human, and pay sufficient attention to human's subjective initiative and creativity, so as to arouse human's subject consciousness, continuously cultivate human's independent personality, improve the degree of participation of educators, and transform from passive reception of education to positive implementation of self-education. The relationship of dialectical unification exists between the subjectivity of educators' organization and implementation and the subjectivity of educatees' active reception of education. Educators should motivate and guide educatees to give full play to their subjectivity. However, educatees must be also educated through activities positively participated by educates. In particular, expected objectives can be realized only by being established in educatees' self-education.

(V) Emphasize more bidirectional interaction between social regulation and independent creation

Once socialization is unavailable, it will be naturally difficult for humans to adapt to the current society. If it lacks individuation, however, it is impossible for human beings to become subjects. The objective of ideological and political education is not to hinder personalized development. Instead, it creates a favorable environment and condition for human's personalized development. Therefore, we must positively overcome unilateral infusion concepts, radically prevent harmful trends ignoring or denying infusion of social regulation, and form new methods for ideological and political education with bilateral interaction between social regulation and creativity motivation, so as to make the current society more energetic.

IV. Conclusion

In conclusion, human existence and development is essentially a practical course. Once separated from practical activities in reality, human can not exist. Moreover, it will be difficult for human beings to have further development. Ideological and political education under the guidance of Marxism thought can meet not only needs of humanity development but also needs of social development. At present, we must intensify the research on

human beings and find out effective methods and measures for the improvement of ideological and political education, so as to form more harmonious relations between students and teachers and realize further perfection to students' personalities.

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