

## Understanding Essence of Socialist Core Values From Practice

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### Abstract

Practice is the survival and development way of human, “all social lives of human are practical in essence”. Socialist core values can be understood and mastered from the perspective of Marxism. The fundamental connotations of socialist core values in “three levels” are unified to practice, and the essence is unity of opposites between human and nature, human and society, human and human in practice. It profoundly reveals the universal law of integration in truth, goodness and beauty in human world development.

**Key words:** Marxism; Socialist core values; Practice

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### INTRODUCTION

Marxism insists on observing various value phenomenon of nowadays society with viewpoint of practice, and thinks the general essence of the value phenomenon lies in a kind of meaning relations developed between subject and object on a basis of practice, while the issue of socialist core values actually is the problem generated itself in human world. Such autonomous development

of human world is a kind of development that decides, stipulates and generates human in practice. Therefore, Marxism requires us to understand the inherent problems of socialist core values in practice.

### 1. TO UNDERSTAND SOCIALIST CORE VALUES IN PRACTICE IS THE ESSENTIAL REQUIREMENT OF MARXISM

Marx has ever said, “All social lives in essence are practical” (*Selections of K. Marx and F. Engels [Vol.1]*, 1995, p.56). To understand problems in practice is the basic thinking way of Marxism, also is the correct method, approach and means of reflecting, understanding, mastering and evaluating relevant problems of the human world. Socialist core values are the human values regarding reality in the human world. They represent a kind of meaningful relation between real human as subject and the property of an object that satisfies certain demand. Such kind of meaning relation comes from the basis of practice, and is developed by practice. Therefore, to stick to understand socialist core values in practice is the essential requirement of Marxism. Only practice can correctly define the essence of socialist core values.

“The subject and its demands in value relations are formed and developed in practice, and the object and its property are discovered, stipulated and remolded in practice.” (Ji, 2013, p.6). As a kind of initiative reflection of value relation developed in practice as the practical subject, the generative process of core value also follows the universal law that practice brings values, which can be achieved in the forms of “remolding subject” and “remolding object”. Therefore, we can say core value stems from practice, and practice is the basis of developing core value. Only in confirmed subject and object relations can we perfectly understand core value.

However, such kind of essential value relation exists between socialist core value and human. In the relations between socialism and human, human is subject, and socialism is object. The objective of socialism is to constantly satisfy the increasing demands of the public in economy, politics and spiritual culture, so as to finally achieve free and all-around development of everyone. Hence, in terms of the masses, socialist value is reflected in its serviceability first, while such serviceability is reflected in the practice scope between the subject of the masses and object of socialism.

In the cultivation and practice process of socialist core values, only those values that can truly represent the benefits of most people and reflect the fundamental requirements of China's development under the socialist market economy, can become the constitution contents of socialist core values. This reveals that socialist core values are the highest level of fundamental characteristics on a basis of practice. However, socialist core values not only stem from practice and base on the highest level of practice, but also are higher than practice and are the philosophy promotion of practice. In refining socialist core values, practice holds a significant position. Marxism insists on researching realistic historical problems on a basis of practice. Practical thinking way is the fundamental mode in which it thinks about relevant problems, while the essence of practice is the reality that connects the subjective world with the objective world. Through practice, people not only create the world and human, but also achieve the historical unification of subjective objectification and object subjectification. Some past philosophers liked to abandon the activities of human as a practical subject, but to inspect the objective material world in isolation, and the results of such inspection can only be caught in abstract mechanical materialism or idealism. However, socialist core values emphasize that practice is people's survival mode. Without practical activities, human and the world are out of significance of existence. Practice is the starting point of human and the world's existence, and also is the logical starting point of historical materialism. In practical activities, people can find the significance of their existence and the world itself. Certainly, practice activity itself also is the process that the human as subject show their own subjectivity and achieve their self-worth. Therefore, for the purpose of understanding socialist core values and correctly defining its essence of socialism, we should adhere to the Marxist thinking mode of thinking and understanding questions, and takes the cultivation and fulfillment of the practice of socialist core values as the visual angle and standpoint of thought, in order to analyze the objective reality of the establishment and development of socialism with Chinese characteristics. Only in this way can be the essence of the generation of socialist core values and the law of development can be truly understood.

## 2. THE ESSENCE OF SOCIALIST CORE VALUES IS THE UNITY OF OPPOSITES BETWEEN HUMAN AND NATURE, HUMAN AND SOCIETY, HUMAN AND HUMAN IN PRACTICE

It is the significant strategic mission to cultivate and fulfill the socialist core values for the overall intensifying reform and the establishment of socialism with Chinese characteristics in China. When we understand the socialist core values from the perspective of practice, it is not difficult for us to find that its essence is the unity of opposites between human and nature, human and society, human and human in practice.

There were no differences between natural world and human world before human's practice came into being. The natural world purely referred to the nature that had not been brought into the scope of human's practical activities. Afterwards, its opposites, namely human and their subjective consciousness, were born in the long-run development of the natural world. Human, as a special existence, was understood as the humanized nature, who formed the mutually contradictory poles with the nature and became the prediction of each other's existence. The natural world had continuously become humanized and socialized after human's practical activities were generated, becoming the "natural world transformed by human's power and occupied by social men" (*Marxist Philosophy*, 1996, p.522). Such objectively existed natural world was human's object of practice. Its existence and regularity were independent of human's will, and human's practical activities must reflect and be subject to the essence and law of the nature. However, humans did not barely accept the natural world and its law. They can follow and take advantage of the objective law of the natural world according to their purposes. The existing status of the natural world can be changed and transformed into the being-for-itself human world relying on the medium "practice", which was "human's activity provided with purposes, plans and dual objectification". As a result, with the constant development of practice, not only the natural world tended to be humanized and socialized, but also the humans and society would be naturalized under the influence of practical activities day by day.

In the country aspect, socialist core values are presented as "prosperity, democracy, civilization, harmony". The "prosperity", "democracy" and "civilization" are the ideality and goal of core value in the establishment of socialist economy, politics and ideology and culture with Chinese characteristics, which strives to guarantee that people benefit from all aspects of economy, politics and ideology and culture and achieve common prosperity. Of course, after all, the "prosperity",

“democracy” and “civilization” are presented as the “harmonious” state of development. The “harmony” is the ideality and goal of core value for the masses to deal with socialist interpersonal relationship and the relation between humans and the nature, which fully reflects the superiority of socialism. The strong will to establish a harmonious society is provided with profound social backgrounds. In modern times, the modernization has created tremendous material and spiritual wealth that have satisfied humans’ transformation requirements on the objective world, but it also has caused great damage and negative consequences. The nature, where humans live, is the first to be effected, suffering unprecedented pollution. In return, the nature is punishing humans through various natural disasters. The root of natural disasters is always the contravention of nature’s inbeing and objective rules when people change the vague aim of the external natural world, which makes both “the humanization of nature” and “the naturalization of human” deviate from “harmony”. The disharmony between human and nature will strongly affect the achievement of core value goals in economic, political and culture development of socialism with Chinese characteristics, and as a result, it will be difficult to achieve values and ideals of prosperity, democracy and civilization. Therefore, we say that the realization of harmony and unity of the opposites of both human and nature in practice is the internal embodiment of the nature of socialist core values.

The process of nature’s humanization and human’s naturalization is also the process of formation and development of human society. “The human essence of the natural world only exists for social human” (Marx, 2000, p.83). The natural world can only be presented as the basis of its humanization existence in the society. Human society is a complicated one consisting of interlinked humans, where humans establish countless and complex social relations that can penetrate into the heart of each individual and generate an invisible force, which becomes the important bond connecting social men. Accordingly, two pairs of new contradictions will certainly come into being in human society, namely the unity of opposites between humans and society, as well as humans and humans. In human society, it is beneficial to reasonably adjust the relations between humans and society, as well as humans and humans by scientifically planning each factor of politics, economy, society, culture and zoology, and comprehensively deal with the oppositions among them to achieve harmony and unity of each factor, in order to make them “transform substance under the condition that lives up to and fits their human nature best” (Marx, 2004, pp.928-929). This is the sort of “harmony” generated by the mutually opposed and interdependent relationship between humans and society, as well as humans and humans, which is also the interpretation of the essence of socialist core values.

In social aspect, socialist core values are presented as “liberty, equity, justice”, and rule by law”, and in individual level, socialist core values are concluded as “patriotism, commitment, honesty, and amity”, which is the interpretation of the unity of opposites between humans and society, as well as humans and humans. On one hand, for the whole society, the ultimate goal of socialist core values is to realize the free and all-around development of each individual. As the ideality and mechanism of governing a country, “equity”, “justice” and “rule by law” are established for this goal. It shapes the credibility of government and connects the power of all social members in order to make social relationship more and more harmonious day by day. The contradiction between humans and society also tends to be unified. On the other hand, for social individuals, the socialist core values are primarily for the socialization of humans. In the repeated process of practical activities, including production and communication, each individual in the society has formed the values of their own, which would often experience the process from faultiness to improvement, and from irrationality to relative rationality. In the process of shaping values, humans are influenced by the level of socialization to certain degree, and criticized by the society. As it is said in above-mentioned text, practice in the beginning refers to the process where humans cause, adjust and control the substance exchange with their activities between humans and the nature. During such process, humans will certainly be connected with intricate social relationship. In the individual level, socialist core values are meant to appropriately adjust the moral relationship therein, and have become the due ideal values, value goals and standards of behavior of the masses in terms of morality. Furthermore, such standards of behavior provided with moral obligation come down in one continuous line with the internal essence of socialism. Only if each individual has more sense of mission in terms of morality and truly fulfill patriotism, commitment, honesty, and amity, can the society make progress in the spiritual level.

### **3. THE ESSENCE OF PRACTICE OF SOCIALIST CORE VALUES REVEALS THE UNIFICATION OF THE TRUE, THE GOOD AND THE BEAUTIFUL IN THE DEVELOPMENT OF HUMAN WORLD**

The essence of human is practice. Human society is able to come into being, exists and develops relying on the practices of human. Humans are bound to abide by the nature and laws of objective objects in order to change the non-purposiveness of the outer world into purposiveness that satisfies the demands for the humans’ development. Therefore, for the purpose of scientifically

taking advantage of objective law to create a better social environment suitable for humans' survival and development, humans are required to correctly understand the objective regularity of the objects and grasp the truth. The significance of cognition of truthfulness to human development lies in that only the cognition in line with the regularity can reveal the unity of opposites of the practice between humans and nature, humans and society as well as humans and humans so as to ensure the smooth progress of human development. The socialist core values advocate a "harmonious" state of development, and encourage people to give full play of their own subjective initiatives on the basis of following the objective laws of all living things, as well as devote themselves in the construction of all aspects of socialism with Chinese characteristics in order to realize the harmony and unity of humans and nature, humans and society as well as humans and humans. In this case, the great practice carried out by the government to cultivate and fulfill the socialist core values turns out the path for the generation and development of "the true", which facilitates the development of the world.

The "three advocacies" of the socialist core values are not only the dreams and objectives of socialism, but also the specific strategies and approaches to realize the dreams and objectives. The masses are required to actively implement the strategies when devoting themselves into the construction of socialism with Chinese characteristics and improve their own development while facilitating the social development in order to realize the objectives. "In the human world, only the subjective necessity, objective material process, subjective objectives, objective laws and values (including utilitarian values, ethical values and aesthetic values) as well as the cognition can realize the harmony and unity of the reality" (Ni, 2012, p.287). Only in this way can be the development of human world tend to be "good". Therefore, the cultivation and fulfillment of socialist core values together with the promotion of the harmonious development of all aspects in country level, society level and individual level are the activities that generate and develop the "good".

Human practical activities make the opposite of practice doubly objectified so that the human world is formed, whose development is the historical process and achievement of the conscious activities of practical subjects. Human, as the practical subject, not only "proceeds the production according to the dimension of any species, but also measures the objects with the inherent dimension whenever and wherever possible; therefore, humans are shaped in accordance with the law

of beauty" (*Selections of K. Marx and F. Engels [Volume 1]*, 1995, pp.46-47). The ultimate goal of the socialist core values is to realize free and all-round development of each individual. And the socialist core values measure the state of development of politics, economy, ideology and culture, ecotope and other aspects by the state of harmony between humans and nature, humans and the society as well as humans and humans; on the basis of objective law, it also communicates with simple objective world and pure subjective world in order to make the existence of the nature and all living things satisfy the purposiveness demands of humans' generation and development. The "harmonious" unity of opposites in the aspects of "dimension of humans", "dimension of living things", "purposiveness", "regularity" and the true and the good that are realized by the socialist core values in the human world, which presents the activity of generation and development of the "beautiful".

## CONCLUSION

In conclusion, as the soul of socialism with Chinese characteristics, the socialist core values have formulated objectives and execute solutions for the harmonious development of politics, economy, culture, society, ecology and other aspects in three levels. The essence of socialist core values is interpreted scientifically from the perspective of Marxism, which is the unity of opposites between humans and nature, humans and society as well as humans and humans in human practice. Only if we unswervingly fulfill the socialist core values in practice, can we realize the unification of the true, the good and the beautiful in the development.

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