



On Marxist Confucianism: The New Direction of China's Ideological Development in the 21st Century

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Abstract: To integrate Marxism and Confucianism, to establish and develop Marxist Confucianism, is the main trend of the sustainable development of Chinese ideology and culture. Confucianism should learn from Marxism, strengthen its scientificity and contemporaneity, and Marxism should also learn from Confucianism to enhance its influence on the working people in the daily life. Marxism and Confucianism have a lot of similarities and complement each other in ideology, such as demonstrating that people can become ideal people, which have become the internal foundation of the establishment of Marxist Confucianism. In the process of Sinicization of Marxism, Confucianism has attracted the attention of some Marxist scholars. Today, we should follow the path of our predecessors and continue to move forward. Marxist Confucianism is socialist Confucianism. It is not only the Confucianism based on the small production in ancient China, but also the Confucianism under the condition of socialized large-scale production in the 20th and 21st century; It is Chinese Confucianism and has worldwide influence; It is an academic achievement developed further under the banner of democracy and Science in the May 4th movement of China, so it is a democratic Confucianism as well as a scientific Confucianism; Like ancient China, it is the Confucianism of intellectuals, and like Marxists, it is the Confucianism of the working masses. As a socialist Confucianism, its historical mission is to promote the further Sinicization of Marxism, the modernization of traditional Confucianism, the development and improvement of socialist morality, and to help the masses overcome the alienation of human nature and become ideal people.

Keywords: Marxism, Confucianism, Marxist Confucianism

1. Introduction

To inherit and carry forward the Chinese excellent culture, we should deal with the relationship between the excellent Chinese culture and Marxism. Meanwhile, Marxism's Sinicization and its further development cannot avoid the topic on its relationship with Chinese excellent culture. Confucianism is the subject of Chinese excellent traditional culture, Marxism is the leading thought of Chinese excellent modern culture, and Chinese excellent culture continues in one continuous line; Marxism and Confucianism should not be in opposition to each other. It is considered that the two are irrelevant or even contradictory, which do not accord with the actual situation of the two thoughts, nor are they conducive to their respective development, nor to the needs of production and life of the broad masses of working people in the new era[1]. In order to fully inherit and develop Chinese excellent cultural traditions, build Chinese socialist morality,

profoundly explain the theoretical significance of the socialist core values, the combination of socialist morality and rule of law, and help socialist workers become ideal people, it is necessary to integrate Marxism and Confucianism in theory, and establish and develop Marxist Confucianism.

2. Necessity and Urgency

The integration of Confucianism and Marxism and the establishment and development of Marxist Confucianism are the major trend of the sustainable development of Chinese ideological history. Chinese socialism has developed from thousands of years of Chinese civilization. Confucianism as the dominant ideology for a long time in ancient China, and Marxism as the dominant ideology in modern times, represent two major historical stages in the history of Chinese thought. It is a long-term historical task for China to build socialism and prepare for the realization of communism. Building

socialism and realizing communism are unprecedented great cause. Only by fully absorbing the achievements of human civilization can we successfully build socialism. In the history of Chinese civilization, Confucianism and Marxism, of course, need to compare, exchange and learn from each other's strengths and offset each other's weaknesses. On this basis, we should make a comprehensive study and establish Marxist Confucianism to guide Chinese people's production and living in the socialist period based on socialized mass production.

Traditional Confucianism and Marxism are the deep sources of Marxist Confucianism. Confucianism can be described as the crystallization of thousands of years' wisdom of production and life in ancient China, which contains the truth of why humanity are humanity under the condition of small production. In the truth of why humanity are humanity, it also contains the truth of why home is home, country is country, world is world, and society is society. Based on self-cultivation, on the basis of study phenomena of nature(格物), pursue knowledge(致知), be sincere in thought(诚意) and rectification of one's mind(正心) [2], we are committed to the family, the country and the world, and to be an ideal person, a humanity of family, nation and world, then achieve the social ideals of well-off and universal harmony society. The main content of Marxism is the law of the historical development of human society [3]. Discovered by scholars in modern times, which contains the truth of why humanities are humanities in the period of socialized mass production. It is the only way to combine the truth discovered in ancient times with the truth discovered in modern times, the truth discovered by Chinese people with the truth discovered by Westerners, build socialism with Chinese characteristics, realize the great rejuvenation of the Chinese nation, realize the people's yearning for a better life, and push Chinese society forward towards the ideal of communism.

Theory comes from practice, and ideological blending is based on common practice. The construction of socialism with Chinese characteristics has accumulated rich practical experience and left many lessons. There are still many practical problems to be solved in the further development. Experience needs theoretical refinement, and problems need theoretical analysis. The practical experience of the construction of socialism with Chinese characteristics needs to be summed up. The production and living of the masses of workers need to be settled by faith, guided by value ideals, and regulated by morality and law.

Confucianism has these social functions. However, ancient Confucianism produced and developed under the condition of small-scale production in ancient times, so it was inevitably branded by the history of that time. In The Doctrine of the Mean, the five major social relations under the condition of small-scale production are summarized in five aspects(the Five accessible Ways, 五达道): monarch-minister(君臣), father-son(父子), husband-wife(夫妇), brothers(昆弟) and friends(朋友) [4]. They are concentrated in the family and the country, reflecting the most important social relations in production and life at that time. Because under the condition of small agricultural production, the family is the basic unit of

production and living, and the country is the largest social and political community, and the industry division is dominated by scholars, farmers, workers and businessmen. Under the condition of socialized large-scale production, social production is more developed, the division of production is more detailed, the production units are more diversified, the production links are more numerous, and the Five accessible Ways has developed into hundreds of industries and thousands of industries. For example, there are more than 520 registered manufacturing industries in the United Nations, and now all of them can be produced in China. The old Five accessible Ways is difficult to summarize the new situation of all walks of life and cannot meet the urgent needs of the real working people. Modern Neo-Confucianism mainly focuses on observing the relationship between Chinese Learning(中学)and Western Learning(西学), Old Learning(旧学)and New Learning(新学), tangles in various doctrinal disputes in Western Learning, and devotes itself to the theoretical explanation of democratic and scientific great achievements put forward in the May 4th movement. Modern Neo Confucianism has not yet been able to observe the profound impact of dramatic changes in the mode of production in modern society on the consciousness and Realization of human nature of the working people. Modern Neo Confucianism has also lost the core problem of human nature and the thinking method of golden mean(中道思维) of analyzing and solving the problem of Confucianism. It has a one-sided and narrow understanding of the meaning of the concept of "morality" of Confucianism, which leads to the loss of the ideological content and ability of guiding the modern working people to become ideal humanity. If you don't care about the production and living needs of the working people, why should the working people care about you? If you are alienated from the profit and loss reform of the system of etiquette and law, the nation and country devoted to modernization will naturally alienate you. Without the support of Marxism, the modernization of Confucianism is bound to lose its broad theoretical field. As a result, the modern Neo-Confucianists' benevolence and education have been trapped in academic circles or individual villages; most of the modern Neo-Confucianists can only be limited to the theoretical elucidation of moral ideals, and the rational explanation and persistence of the shared spiritual home of the Chinese nation have seriously restricted the influence of Confucianism on modern production and living, establishment and reform of system, and ideology and culture.

If Confucianism wants to adapt to the needs of socialized mass production, if it wants to meet the needs of modern and contemporary working people's production and living, it is bound to learn from Marxism. To learning from Marxism's emphasis on the theoretical and historical significance of productive labor for people to become human beings, to learn from Marxism's positive scientific research on people's needs or desires and affirmation on the basis of modern machine production, to learn from Marxism's human thinking mode on the basis of scientific observation and understanding of social history. That is to say, the modernization of Confucianism must be combined with Marxism, accept the criticism and test

from Marxism, stand on the position that humanity are humanity and that realistic people become ideal people, study the ideological themes and social production concepts that conform to the historical characteristics of modern society in Marxism, learn and develop their own dialectical thinking and historical thinking mode. In order to develop and improve themselves, we should strengthen the social and historical subject status of the working people and enhance the scientific performance of their own thinking mode. All of these need our contemporary theorists to work creatively on integrating Marxism and Confucianism.

Marxism is a scientific truth. It has discovered the law of the historical development of human society, especially in the field of human studies. It studied these problems that the more workers work, the poorer they are [5]. It has found the secret that in the history, humanity are not humanity, or human becomes inhuman, that is, production is insufficient and development is not enough, but there are division of labor, private possession of property, market transactions, etc., which cause the alienation of human nature [6], such as the alienation of the functions of the state as a social and political community has become the tools of the ruling class. On this basis, it found the historical path of overcoming the alienation of human nature, which is to develop the social productive forces continuously, and on this basis, we will continue to revolution, reform, improve the social system, vigorously develop science and culture, and approach the ideal Communist society. The Sinicization of Marxist theory should go out of the study, out of the books, and combine with the working masses, and combine with the production and life practice of the working masses, so as to become the daily values of the working masses, the socialist moral standards, and the civilized customs and habits. Only in this way can Marxist scientific theory become a part of the real social productivity. Therefore, it is necessary to study Confucianism, which has been dominant for thousands of years, and combine it with the thought of benevolence, righteousness and morality (仁义道德) of the unity of heaven and man (天人合一), the theory of self-restraint and the theory of civilization and Enlightenment of human culture, so as to give full play to the function of knowing and doing among the daily life of ordinary people, and achieve the practical effect of helping all people to become ideal people.

3. Internal Basis

The reason why Marxist Confucianism can be established is that in addition to the continuous development of Confucianism itself and its ability to keep pace with the times, there are also many similarities and complementarities with Confucianism in Marxist theory[7]. For example, their ideological tendencies are: unity of heaven and man, focusing on people; dialectical thinking, implementing as historical thinking; humanistic and rational belief mode; combination of knowledge and practice, focusing on practice. For example, the Confucian ideal of "the world is for the public" is similar to the Marxist idea of public ownership, and the Confucian

politics of abdication, to pick the good and select the capable for public posts, and the democratic politics of the working masses as masters are similar. In addition, there are many thoughts and theories that are close to each other and can support and draw lessons from each other. For example, Confucian concept of human being as the spirit of all things and Marxism that the masses of the people are the main body of history, the Confucian theory of goodness of human nature and Marx's idea that we materialists also recognize goodness of human nature, the Confucian people-oriented ideological tradition of people's heart and public opinion reflecting the will of heaven and the Marxist idea that the masses of the people are the creators of history. Confucianism's tradition of practice and the most important function of philosophy emphasized by Marx is not only to understand the world, but also to transform it. The Tang Wu revolution of Confucianism, the theory of conforming to nature, and the Marxist revolution are qualitative changes of historical development.

According to the academic circles in the past, there are materialist schools in Confucianism, that is, the realistic Confucian tradition represented by *Yi Zhuan* and Xunzi. This Confucian school attaches great importance to the objective status and basic role of nature in the world view of heaven and man, and emphasizes the realization of the harmony between heaven and man on the basis of the separation of heaven and man, which is consistent with the world view of the unity of Marx's natural humanization and man's naturalization, and the unity of real humanism and real naturalism. Later, Zhang Zai and Wang Fuzhi developed the theory of Qi, emphasizing that Qi is the root and foundation of the world, and that Heavenly Principles and Conscience must depend on Qi, and the materialistic nature of their world outlook is more distinct. In the theory of human nature cultivation, they attach importance to experience, and emphasize that human nature changes its temperament on the basis of learning and self-discipline. This school has developed experience thinking and historical thinking mode in cognition, empirical factors and tendency in classical text interpretation tradition in classics, and paid attention to the educational and political significance of external norms such as etiquette and law in educational practice. In ancient Confucianism, there was a tradition of approaching Marxist world view in world view, which could be an important source of Marxist Confucianism.

At the same time, there is another school in Confucianism, that is, the idealistic tradition represented by Confucius and Mencius. The classical texts of this school are the four books: *The Analects*, *The Great Learning*, *The Doctrine of the Mean*, *Mencius*, whose ideological content is the Way of Confucius and Mencius. The Way of Confucius and Mencius, as Human Studies, have a lot in common with Marxism humanitarianism, which can serve as the ideological basis for mutual exchange and integration.

First, in terms of ideological themes, man is the main research object of Confucianism, and being a man and becoming a man are the central content of Confucianism. Confucianism is the study of human beings, focusing on the study of "man-man"(人人), the study of the problem that

people become true man and real people become ideal people; people become true man, which is reflected in all walks of life in the social division of labor, such as "King-King"(君君), "Minister-Minister"(臣臣), "Father-Father"(父父), "Son-Son"(子子) and so on. The problem of "man-man"(人人) [8], that is, people become people, that is, real people become ideal people, requires people not to materialize downward, such as animalization into animals, or implements into tools, both of which dwarfs the status of human beings and hurt human dignity; it also does not require people to pursue God upward. It only requires people to be a saint, being a man and becoming a man. Confucianism regards people becoming people as the central issue, criticizes and devotes itself to eliminate and overcome the alienation of human nature, which is basically consistent with Marx's thought of making the working people become the real free and all-round developed people.

Second, in the theory of human nature, the connotation of benevolence, righteousness and morality, such as natural principle and conscience, is recognized as the main content of human nature by Confucianism. Desire, need and social relationship are also the contents of human nature, but they are not regarded as original human nature by cultivated people, but as the content of character endowed of Qi(气) that should be continuously improved and generated in cultivation and Enlightenment around the nature of benevolence, righteousness and morality. This is consistent with Marx's idea that freedom is the essential content of human beings, and that needs and social relations are only to realize the nature of human freedom[9].

Thirdly, in the ideal view, Confucianism only wants people to be human beings and become human beings. The ideal people are gentlemen(君子), xianren(贤人) and sages(圣人). On this basis, we can build and achieve an ideal society. This proposal on ideal human characteristic and ideal society is consistent with Marx's real humanitarian thought of realizing people's needs, social relations and freedom on the basis of labor, and with the communist ideal of human studies of free and all-round development of everyone. However, Confucianism emphasizes the characteristics of ideal personality and ideal society, and emphasizes the cultivation process of realizing ideal personality, while Marx emphasizes the historical process of social practice of achieving the communist ideal society.

Fourthly, in the way of realizing the ideal, both Confucianism and Marx emphasize to realize the ideal in the social community according to the human sociality. Confucianism emphasizes being a man and becoming a man, and demands to be carried out in the social community such as family, country and the world, instead of retreating in the mountains and forests, or becoming a monk, or seeking liberation from the shackles of the social community such as family and country. In family, state and other social communities, cultivation correspondingly puts forward family requirements (such as husband-wife, father-son, brothers), countryman requirements (such as monarch- minister), and people all under heaven(天下人) requirements (such as

benevolence and all the people within the Four Seas are brothers. That is to say, the so-called the Five accessible ways(五达道) in *The Doctrine of the Mean*: monarch-minister(君臣), father-son(父子), husband-wife(夫妇), brothers(兄弟) and friends(朋友). The requirements of the role ethics of social division of labor, such as King-King(君君), Minister-Minister(臣臣), Father-Father(父父), Son-Son(子子), Husband-Husband(夫夫), Wife-Wife(妇妇), Brother-Brother(兄兄弟弟), as the criticism and correction of the role ethics of social division of labor, such as Monarch is not monarch(君不君), minister is not minister(臣不臣), husband is not husband(夫不夫), wife is not wife(妇不妇), brothers are not brothers(兄不兄、弟不弟), are fundamentally the same as Marx's pursuit of the freedom as human essence. Marx put forward the great ideal of everyone's free and all-round development. In order to realize this great ideal, we must study more deeply the class nature of people and its gradual emergence and development in productive labor in different historical stages of class society, as well as certain historical class struggle based on this class nature, and examine the social revolution and social reform's influence on social production and life, investigate the human significance of class nature and class struggle for people to become true man, that is, to criticize and correct the alienation of human nature caused by division of labor and private possession of property.

Fifth, in the view of spiritual home, there is faith or belief in Confucianism, committed to the establishment of Chinese spiritual home, in which there is a lofty ideal, enlightenment and exhortation of people to do good, so that people abide by the rules and have the bottom line. The religious performance of Confucianism has the characteristics of humanistic and rational belief. It criticizes the temples for worshiping unorthodox gods(淫祠), flattering prayer(谄祷), criticizes and denies superstition, which is very close to the humanistic and rational characteristics of the communist belief advocated by Marxism.

Communist politics can be said to be the true realization of Confucian moral rule. If there is no class, no country, no violent machine in the Communist society, there will be not compulsory law, and the rule of law cannot be implemented, only the rule of virtue can be implemented. In the Communist society, everyone develops freely and comprehensively, human nature is fully conscious and realized, human nature cultivation is in a high level, everyone is highly conscious, self-discipline, autonomy, freedom, compulsory norms such as laws, etc., lacking human nature and psychological basis, so it is no longer needed. Labor is the internal first need of human which pursue to be human. The union of free people can organize social production and life, let everyone control the developed social productivity, and make it completely become the labor ability of the working masses. At this time, the risk of human alienation brought by labor division, market transaction and private possession of property has been reduced to the lowest level, and the continuation of religion, law and so on has lacked the social and historical basis.

4. Academic Origin

In modern Chinese Neo-Confucianism, Marxist resources have not been fully explored and utilized. Some scholars even put Confucianism and Marxism in opposite position, saying that they deny each other and leaving no room for maneuver. History has repeatedly shown that learning is like being a man, the academic ambition, academic attitude, and the style of study accurately reflects the state of personal cultivation of scholars. If a theory only has object for criticism and no something affirming, it means that the theory is not only underdeveloped, but also faced with difficulties and cannot find a way out; just like the weak who feel that they have no hope and future, they can only complain and vent their negative dissatisfaction. How can academic research be called true learning if it is alienated into irrational or even anti rational words and deeds! From the perspective of Sinicization of Marxism, it can also be seen that it is still at the level of ideological representation and has not yet been able to go deep into Sinicization academically.

From the perspective of the origin and method of academic thought, modern Neo-Confucianism has the characteristics of the new era, which is mainly reflected in the introduction of western resources to interpret Confucianism and promote the modernization of Confucianism. As a result, the Chinese Modern Neo Confucianism schools such as Bergson style (such as Liang Shuming 梁漱溟), new realism style (such as Feng Youlan 冯友兰), Kant style (such as Mou Zongsan 牟宗三), Hegelian style (such as He Lin 贺麟, Tang Junyi 唐君毅) and so on were born. When Marxism was introduced into China and Sinicized, it rooted, sprouted and flourished in China politically and economically. Why not academically? Why can't there be any Marxist School of Confucianism in the modernization of Confucianism? To deny this possibility is either to shut your eyes to the modern history of China or to have an irrational prejudice. Marxist Confucianism is a kind of Chinese contemporary new Confucianism which was constructed and developed by combining the practice of socialist modernization, absorbing Marxist theory and methods, creatively interpreting the traditional Confucianism.

In fact, in the history of modern Chinese academic thought, there are some predecessors who study Marxist Confucianism. For example, Mr. Liang Shuming once said that Marxism is consistent with Confucius' theory. It was just because of historical reasons that he didn't give a full explanation. For another example, Mr. He Lin, as a representative of Modern Neo-Confucianism in his early years, turned to Marxism in his later years. In his later years, he described his thoughts as dialectical materialism. But its specific content is not the same as the textbook we see, but retains some idealistic content of the early "new theory of mind"[10] ("新心学").

In the trend of Sinicization of Marxism, in addition to the summary of experience in the practice of Chinese revolution and socialist construction, the cause of Sinicization of Marxist theory carried out by scholars in the field of Humanities and social sciences can not be ignored. In my opinion, the most important academic achievement of Sinicization of Marxism

since modern times is the establishment of a Marxist historical discipline. It can be affirmed that the real Marxist scholars in China should have not only profound theoretical accomplishment of Marxism, but also excellent traditional Chinese cultural accomplishment, which is not only the model of scientific thinking, but also the model of traditional Chinese virtues. They are enough to be representatives of the organic combination of Chinese excellent culture and Marxism.

In fact, the older generation of Marxist scholars, such as Li Dazhao(李大钊), Guo Moruo(郭沫若) and Hou Wailu(侯外庐), have done a lot of basic work in the construction of Marxist Confucianism. For example, Li Dazhao's distinguishing between the true Confucius and the false Confucius in the May 4th era when someone proposed "overthrowing Confucius' shop" will undoubtedly help to clear up the fog that shrouds Confucianism. Guo Moruo understands sympathetically Confucianism. He believes that the Confucianism's idea of "the world is public" is the same as the socialism as he understood it. His specifically wrote article "Marx enters the Confucian Temple" [11] affirms that Marx and Confucius share the same theory. He is the scholar who has the most insight and deep understanding of the essence of Confucianism among Chinese Marxist historians in the 20th century. Hou Wailu, who founded the subject of Marxist Chinese history of thought, he made great efforts to criticize Confucianism, but he has always been firm and unyielding in his conduct of life. He is really a model of the organic combination of traditional Chinese virtues and the cultivation of the party spirit of the Communist Party members [12]. He shows the charm of the traditional virtues in the socialist period by practicing the Confucian morality of benevolence and righteousness. It is emphasized that the people in the new era, especially the Communist Party members, should not only have the education of Marxism, but also have the cultivation of traditional Chinese virtues. These scholars all have the merits of enlightening the mountains and forests. As for Comrade Liu Shaoqi's(刘少奇) "*on the cultivation of the Communist Party members*", the combination of Marxism and Confucianism, that is, the combination of scientific historical materialism and the cultivation of benevolence, righteousness and morality, has been implemented in the party's ideological and organizational construction. This should be the main cultural difference between our party and the Communist Party of the Soviet Union, Eastern Europe and other countries. It can even be seen as the internal self-cultivation reason for our country to avoid the "Soviet East incident".

Having the cultivation of Confucianism, agreeing with the core idea of Chinese culture, the traditional virtues of China, and having words and deeds full of Chinese humanistic spirit, should be regarded as the basic cultivation requirements of Marxian Confucianism in the new era.

If we want to integrate Marxism and Confucianism, we need to scientifically analyze their differences, clarify the historical misunderstanding between them, and clear up their theoretical opposition. And this requires two basic premises:

First, to return to Marx and Confucius, to ensure that what we understand about Marxism and Confucianism is accurate,

practical and scientific, so as to ensure that Marxism and Confucianism meet in their true colors as much as possible. Marxism is mainly a scientific theory with the Chinese translation of the complete works of Marx and Engels as the basic text, with Marx as the main body and Engels as the auxiliary, rather than the content in people's daily impression, oral communication or textbooks. The Stalin Model of the former Soviet Union must not be regarded as the representative of Marxism, let alone the Cultural Revolution as a practical case of Marxism. Confucianism is not the Confucianism in people's impression nor in discussion, nor the Confucian ethics that some people think fetters people's personality since the May 4th movement. It is not the unhuman etiquette, nor is it limited to the ideal personality of several sages contained in "ancestors Yao and Shun, charter of Wen-Wu, and Zongshi Zhong Ni"(祖述尧舜,宪章文武,宗师仲尼). However, it takes four books and five classics as the classic representatives, Confucius and Mencius as the main ideas, and *Yi Zhuan*(易传), *Xunzi*(荀子), *Zhang Zai*(张载) and *Wang Fuzhi*(王夫之) as the auxiliary contents.

Second, the vision of human studies, a theoretical vision, is necessary for people to think about and solve the problems of why people are human beings, how they are human beings and their ideals and beliefs, etc. Zhu Guangqian(朱光潜) once pointed out that Marx not only does not deny the human factor, but also "takes humanitarianism as the highest ideal"[13], and the natural science and social science should eventually develop and unify into human science. I think it's a very profound insight. Marx's humanitarianism is very close to Confucianism's human study in thinking. Starting from human nature, with the help of the practice of human nature cultivation(人性修养) and civilization education(文明教化), Confucianism hopes that all people will become ideal and real people, and then realize the ideal society of Datong(大同). Marx stressed starting from practice, but also stressed that with the help of the social practice of the working people, we should understand human nature, confirm and realize human nature, everyone can develop freely and comprehensively, and become an ideal person, and finally achieve an ideal Communist society. Therefore, the so-called "Daode"(道德) of Confucianism is not only ethics, but also more importantly refers to the connotation of human nature based on the Dao(道). It is the harvest of human nature cultivation on the basis of the unity of nature and human beings(天人合一), that is, self-cultivation of Dao(修道) and achieve morality(成德). It is also the core of civilization education to others, all the people, under the background of the unity of nature and human beings, that is, moral education(德育) or morality education(德教). According to Confucianism, the essence of human nature is not only good, but also true, beautiful and utilitarian. Confucianism advocates the goodness of human nature and on this basis puts forward the ideas of human nature cultivation and civilization education. Marx also said that our materialists also recognize the goodness of human nature; According to Marx, human's nature is constituted by human needs, and the social relations in a certain historical period are the essence of human, and freedom is the essence of

human, and these human nature contents are integrated into one on the basis of social practice, which constitutes the process of confirming and realizing human nature on the basis of practice. Therefore, Marx emphasized the dialectical unity of practice and human nature. He believed that the recognition, consciousness, confirmation and Realization of human nature are the foundation, basis and ideal of social practice. The ideal of human social and historical practice is the free and comprehensive development of everyone. In the final analysis, social productivity is human's labor ability, and social production activity is the concentrated expression of human nature. In the historical process of human society, class nature is the concrete expression of human nature in a certain historical stage. The exploitation and class domination performance of a few people are one-sided and abnormal manifestations of human alienation, which need to be gradually overcome and eliminated in historical development.

5. Characteristics of the Times and Theories

Marxist Confucianism is different from that of the past, that is, modern and contemporary characteristics, or more precisely, socialist Confucianism [14]. Marxist Confucianism is the main component of Chinese socialist Confucianism. Modern, socialized mass production and globalization, on the one hand, make the self-consciousness and realization conditions of human nature more sufficient and have vaster approaches, on the other hand, bring new situation to the alienation of human nature. With the development of socialized mass production, the unbalanced and insufficient development is more obvious. Small scale production, machine production, socialized large scale production, automatic production and other production modes coexist, and social system is constantly established and improved, as well as constantly reform and revolutionize. The society changes dramatically, and the system gains and losses are frequent. Some "smart" people inevitably disobey the rules and become so-called "successful people". It's easy for people to see the huge number of their accumulated wealth and the prestige of their power. But when asked about their moral cultivation and humanistic spirit, they will be barren, dry, and shy, even empty. Such "successful people" cannot provide the masses of working people with an example of becoming real ideal people.

In the period of reform, the cultivation of human nature is more and more important, and the modernization of Confucianism is more urgent. Not only do countries and families have alienation of human nature, such as monarch and minister not doing their job, father and son are not real father and son, have alienation of human nature, but also in the whole society, because the level of social productivity is very high, but which cannot be mastered by the masses, leading to the developed social productivity becoming the alienation of the masses. On this basis, the new social relations and superstructure also become the alienation of the masses even

opposites. On this basis, the new social relations and superstructure have also become the dissimulation of the masses even opposites. The post-modern philosophy aims at the alienation of human nature. Their deconstruction shows a kind of euphemistic criticism, which is actually a protest against the alienation of human nature in the period of socialized mass production. The main sign is that the private possession of property and the development of private concept lead to resource monopoly, power monopoly, wealth monopoly, knowledge monopoly, technology monopoly, information monopoly and so on. Monopoly leads to the lack of competition and restriction, as well as the lack of social supervision. It is inevitable that power is willful and corruption grows. The worst result is that all kinds of means of production, labor tools, capital and working people are separated or even opposed, which worsens the degree of human alienation. The laborer has nothing but labor force, and has a new performance. The Chinese government's efforts to help the people out of poverty and to win the all-round well-off society in 2020 show that it is very difficult to completely overcome and eliminate the alienation of human nature that "the more workers work, the poorer they will be". In addition, all kinds of social roles of division of labor are faced with the problem of alienation, that is, humanity does not become humanity. Humanity is not humanity, this has become the modern disease of all members of society. One of the advantages of socialism should be to establish a corresponding socialist system, to ensure the organic unity of workers and means of production, labor tools, science and technology, and to ensure the organic unity of workers and various resources, wealth, knowledge, etc. Thus, in terms of the relationship between workers and production activities, in terms of the means of production, tools of labor, science and technology, workers can handle it better than all previous class societies.

To some extent, it can be said that the establishment and development of Marxist Confucianism is similar to the requirement of the establishment and development of Chinese Marxist morality, or the development of socialist new Confucianism; its historical task is to establish and improve socialist morality. In order to build a socialist system civilization, it is necessary to lay a foundation for the socialist rule of law with socialist morality, to provide internal psychological constraints for the majority of workers, to curb the deterioration of human alienation, and to provide theoretical guarantee for the moral well-being of the working people in the socialist period. Socialist morality should include ancient Chinese traditional virtues such as filial piety, fraternity, loyalty, faith, courtesy, righteousness, honesty and shame, as well as modern morality in our country such as freedom, democracy and equality. At the same time, we should develop new morality suitable for the new era. Marxist Confucianism, to clarify the content of these virtues, Lay the theoretical foundation of these virtues, explore the internal relationship between socialist morality and socialist rule of law, and so on.

Under the condition of socialized production, how can man

become an ideal man? The solution of the problem calls for a new form of the moral world view of the unity of man and nature. In the theory of self-cultivation, how can a person become an ideal real person, call for a new explanation and a new method of combination of study and self-restraint, and call for a new era personality of a gentleman, a Xianren(贤人) and a sage. In the theory of enlightenment, we should pay attention to how to help others to become the ideal people, so as to drive the whole society to achieve the ideal society, it calls for the comprehensive development of humanities, social sciences and natural science and technology in the new era. These problems have become the main theoretical problems to be solved by Marxist Confucianism. On this basis, it is another historical task to formulate and improve the etiquette system and norms in the new era in practice.

The cultivation of human nature in the new era should also emphasize learning. But the content of self-denial must be adjusted. We can't regard human's desire and need as negative human content, or even exclude them from human nature. It is understandable to regard desire as a great beast, corresponding to the lack of production under the condition of small production. However, under the condition of socialized mass production in the new era, social production is developed, products are very rich, even overcapacity appears, and people's legitimate needs or desires can be reasonably met. At this time, Marx's view that needs constitute human nature is more in line with the reality of modern society. The modernization of Confucianism, of course, should start from the new situation of social history and introduce Marx's theory of needs to improve its theory of human nature.

People in the new era should not only make the monarch a monarch(君君), the minister a minister(臣臣), the father a father(父父), the son a son(子子), the husband a husband(夫夫), the wife a wife(妇妇), the brother a brother(兄弟弟), but also require every profession to be devoted to their duties, to make every person a person(人人). For example, in the family, mother, daughter, sisters should also be devoted to their duties. Another example is that schools should promote teachers to be teachers(师师), and students to be students(生生). If a school doesn't have qualified and ideal teachers and students, it's impossible to do well in education reform. Not only in production and life should people achieve their true self, but also in interpersonal communication, mutual friendship and companionship, have a better life together.

For example, in the new era, we should vigorously study and develop the ethics of companionship to help people become qualified companions. Human beings are social and rational animals. The rational cognition and practice of human can only proceed with the company of each other. People's emotions need to be accompanied, brewed, accumulated, enriched and expressed in the company. People's desires need to be satisfied and sublimed in the company. When encountering human alienation, people need to be accompanied to ease and comfort. The family has the same surname, the home has the same hometown, the study has the classmate, the work has the colleague. Having a common ideal is for comrades and best friends to share weal and woe, and

even to live and die together. The basis of company morality is that people have common character, human nature is best without evil, and have the basis of one heart and one morality. People are eager for truth, good and beauty, to abhor falsehood, evil, ugliness, and have the same virtue; people have good sense and good ability, and have the same heart, and the four hearts of compassion, shame, right and wrong and resignation are a little bit of performance. Companionship should be the most basic morality of human being as a community animal. Social relations such as monarch and minister, father and son, are only the partial expression of accompanying each other. People need company. Children, adults and the elderly all need it. Success needs to be told, happiness needs to be shared, failure needs to be comforted, and pain also needs to be comforted. It may be difficult to realize the lofty ideal in a short time, but the reality should prevent someone from falling into the abyss of pain. Company is a pain reliever of life pain and an inhibitor of the deterioration of human alienation. Without Yin(阴), Yang(阳) cannot stand. Without Yang, Yin cannot be achieved. It's hard for a man to be called a family. Is a single king a country? People need heroes, heroes need to be followed. Fans need stars, stars need cheers. Patients need to be accompanied and cared for. Healthy people need to express their love to patients. Everyone needs company. The establishment of ideals needs the support of sages, the persistence of ideals needs the courage of comrades, and the realization of ideals needs the cooperation of partners. Real production and life need certain environmental conditions. Life struggle and social construction cannot be separated from future guidance. Human's great achievements, whether completed or not, are ultimately expected to be passed on to future generations.

In real life, no one can do without company. There are direct company, asking for help, indirect company and emotional concern. There are accompanied in person, friendly communication; or accompanied by spirit, psychological dependence. Some need more company, some need less company. It is better to have company than to have no company. It is better to have spiritual communication than to have physical company. It is better to have the same aspiration than to have a nodding acquaintance. The company of others is vivid, natural and cordial. They become intimate friends and partners, or comrades and colleagues, but they will change and be unstable. Freedom and democracy gain independence, at the same time, alienation and estrangement, and sacrifice intimacy and companionship. At this time, instead, we should turn around and look at our affectionate partners. As long as we stay together forever, we will not care about our gains and losses. However, we will inevitably be separated from each other in ups and downs. Different from this, the company of the sages, the classic company, is much more lasting and stable. If you need company, please read the classics, talk to heroes in the distance, and make friends with ancient sages. It's fun.

From the perspective of development, in the company of others, it will gradually develop into self-accompaniment, so that the ideal personality will bloom the brilliance of human

nature. From the perspective of consciousness and realization of human nature, inner self-company is in a higher stage, which is more important. To improve the cultivation of company, we should learn self-company as soon as possible and let ourselves talk to ourselves. The introspection that the ancients attached great importance to know themselves was a kind of rational self-accompaniment; the freedom that western sages(西贤) advocated that let people decide themselves was also a kind of rational self-accompaniment. People "lose" conscience, is to lose their real company, only the reality of their own, lonely in the world, of course, painful. Therefore, Mencius said, "there is no other way of learning, just to pursue its lost conscience." Because, only the absolute and eternal Tao(道) is absolute and eternal. So Confucius sighed and said, "when you understand Tao(道), you can die overnight."

In the real society, there are still some people who raise birds, cats and dogs and look for animals and birds to accompany them. There are also some people who have become monks or are baptized and believe in gods and follow them as companions. Confucius has long said that people should not be in the same group with animals and birds. Confucius also said that people should respect gods and ghosts but keep distance with them. And he taught students how can we deal with ghosts if we can't deal with people? According to Confucianism, people should behave and to become a real person, it's better to find company with others than with birds and animals; it's better to find company with family people, national people and world people, and make friends with human nature and heaven Tao.

In the new era, people who will become ideal people have some practical conditions that the ancients did not have. In ancient times, father become father, son become son, husband become husband, wife become wife, could only be carried out spontaneously by virtue of moral and etiquette norms. In the new era, with the help of the government, we can consciously and systematically carry out family construction work, such as help husband a husband, wife a wife, father a father, son a son, mother a mother and daughter a daughter, on the basis of scientific research. For example, we can ask newlyweds to get marriage licenses on the condition that they participate in the public welfare training courses for husbands and wives held by the Civil Affairs Department, invite experienced and excellent husbands and wives to give lessons to young couples, and introduce their family life experiences and lessons. At the end of the training course, each trainee can write an experience. Another example is that children need birth permit. We can also use the administrative power of the government to hold public welfare training courses for young fathers and mothers, invite experienced fathers and mothers to give lectures, introduce the experience and lessons of being fathers and mothers, and help young parents. Examination is to write experience. I believe that after training, the young people who did not know how to be a couple or a parent at all will have a certain degree of family confidence and parental confidence.[15]

This requires that Marxist Confucianism is not only the

product of the integration of Marxism and Confucianism, but also the product of absorbing other schools of thought and western philosophy. That is to say, in Marxist Confucianism, although there are only two schools in the name of Marxism and Confucianism, but as the academic trend of thought in the new era, it is certainly not limited to these two schools. All schools can be regarded as their sources, and their reasonable thoughts can be included in it, and become a part of Marxist Confucianism. Marxist Confucianism is an all-round open, not about closing the door and entertaining yourself; Marxist Confucianism is able to connect with other schools, not stick to the old saying, continue walking in the old steps and seclude oneself.

Marxist Confucianism can also be called the new development of modern new Confucianism in the new era, which is the new era of Confucianism. This kind of development is manifested in the following aspects: in theory, it will be more integrated and dialectical thinking will be carried out to the end; the demonstration and Realization of the main position of the people, the development of the people as people, will become the core topic; the theoretical position of socialized mass production, and the humanistic position of labor in the activities of people as people, will be more prominent. For example, when people in the new era become ideal people, it is not only intellectuals who become ideal people, but also workers in various industries such as agriculture, industry and commerce. This means that Marxist Confucianism is the national Confucianism, not the elite Confucianism. Virtue is not alone, there will be neighbors, "saint is not alone"[16]. The sages of Marxist Confucianism, if any, are not just a few ancients, but must be a group of social workers who interact with each other, closely unite, and be positive and effective.

6. Conclusion

Confucianism is human science. According to the ancients, the sages found the reason why people are human, and wrote on bamboo and silk, then became classics; however, the profound truth in the classics can be used daily by a common man and woman. Fundamentally speaking, Marxism is also the study of human beings. It studies and summarizes the historical laws of human beings becoming ideal human beings, especially emphasizes the production basis of free and all-round development of everyone, the conditions and ways to overcome the alienation of human nature, and points out the historical way forward for the working masses to become ideal human beings. Integrating Marxism and Confucianism is the historical direction of the development of Chinese ideological and cultural history. Whether Marxism and Confucianism can be successfully integrated and Marxism Confucianism established will become a theoretical touchstone to measure whether the historical task of Chinese socialist construction has been completed. According to Marx's historical materialism, socialism is the primary stage of communism, with more sufficient historical conditions, more deeply rooted philosophical guidance and moral

encouragement to help the working people become ideal people. Marxist Confucianism is about to become such a philosophical theory.

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