

Marx's View of Fairness and Its Guiding to the Sharing Development

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Abstract: Based on the historical materialism, Marx carried on a scientific explanation of the content of the fairness, from the perspective of what is fair history, standard, the realization way. His view on fairness presented the characteristics of critical transcendence, inheritance openness, practical directivity, people's subjectivity and so on. The people's subjectivity, the prerequisite of productive forces, the human development goal, the system superiority, and the methodology in Marx's view of fairness have the important guiding significance to address the social injustice and promote the sharing development.

1. Introduction

Shared development is a basic goal of Marx's doctrine, and it is also an ideal value pursued by the people of our country since ancient times. Since the reform and opening up, with the improvement of people's living and living conditions, unfair issues such as unfair income distribution, high Gini coefficient and irrational allocation of resources between urban and rural public services have become increasingly prominent. In the fifth Plenary Session of the 18th CPC Central Committee pointed out that insisting on sharing development, development results shared by the people, make institutional arrangements more effective, so that all people have more sense of steady progress towards the direction of common prosperity [1]. The plenary session put forward the proposition of "development sharing economy" for the first time. Sharing development is the fundamental starting point and foothold of the five development ideas. It is of great guiding significance to draw the Marx's view of equality, the core position and methodology of the masses, which can provide methodological guidance and practical follow for the shared economy.

2. The Scientific Meaning of Marx's View of Fairness

When Marx criticized the bourgeois view of fairness and all kinds of socialist concept of fairness, he made a profound explanation.

2.1 The concept and category of fairness

Fairness refers to "handle things without partiality, no favoritism, perfectly logical and reasonable," including citizen participation in political and economic and other social life opportunities fair, fair and equitable result, is a kind of value judgment. Marx's fair thought covers the fields of economy, politics, culture, society, ecology and so on. It is the multidimensional synthesis of Rights Justice, opportunity justice and rule justice. Marx did use the concept of fairness from the category of political economy. He criticized Gil Bart's "natural justice". He said: "as long as we are consistent with the mode of production, it is just; if we are in contradiction with the mode of production, it is unjust. On the basis of the capitalist mode of production, slavery is unjust, and it is also unjust to falsify the quality of goods. Secondly, justice is a category of history. Marx takes the historical materialism as the basic starting point and the basic position, according to Proudhon "eternal justice theory" criticism, that justice as an ideology, morality and legal rights, decided by the social mode of production, and varies with the mode of production and exchange in the form of change, is a reflection of economic life, a product of history the development of history, there is no

super absolute and eternal justice abstract [2]. Marx stressed to the real movement of material production practice to investigate the social fairness and justice, oppose from social economic relations realistic foundation from the theory of human nature and the abstract level moral and legal rights to discuss the concept of fairness, the equity is restricted by certain age structure, economic class strength and cultural development.

2.2 The standard of fairness

Under different social systems, the standard of fairness is different. Even under the same social system, different classes have different understanding of the fairness standard because of their different position in the class interest relationship and the reality production relations. They are changing along with the change of economic relations. In the view of Prussian Juncker, even the poor district law undermines eternal fairness. So the concept of fairness is not only about the eternal time due to the change, even if it is correct, which differs from man to man. Marx believes that the bourgeoisie makes a value judgment based on his own view of fairness, which is determined by the specific material life and class stand of that era. He was asked sarcastic LaSalle "fair share" pointed out: "do not assert that asset allocation today is fair? The fairness or injustice of society can only be judged by a kind of science, that is, the science of studying the material facts of production and exchange - political economics [3]. In the capitalist society, the bourgeoisie thought that the overthrow of the feudal hierarchy, the practice of free trade, and the gain of profit were just and equitable. In the view of workers, capitalists rely on the right of production to occupy the surplus value of workers without compensation, which is unfair exploitation. Therefore, there is no universal standard applicable to all social systems.

2.3 The root of injustice lies in the private ownership of production data

Under the capitalist private ownership of productive means, labor and capital cannot be concluded under equitable conditions. "Equal or just remuneration on the basis of wage labor system is like asking for freedom on the basis of slavery". The more productive workers are, the poorer they are. Most of the labor products are held by a small number of exploiters. Social wealth is increasingly concentrated in the hands of a few people. Most workers have difficulty in survival. The cause of such injustice lies in who owns all the means of production and who owns the means of production, and who can get the surplus value [4]. Capitalists always do not pay the equivalent and occupy the surplus labor of others. Fundamentally speaking, the capitalists took a magic potion agent for ordinary workers, equivalent exchange only exists in the bourgeoisie, without even bargain at all between the proletariat and the bourgeoisie. In the capital, Marx pointed out that "the value created by labor is twice the value of the labor force per day, which is a lucky for buyers and not unfair for sellers".

2.4 The path of fair realization

First of all, the realization of fairness must have a certain material premise. Marx pointed out that enough material and spiritual products should be provided to meet the needs of all social members' material and cultural life and development. This requires "developing the production to meet the needs of all members" or "increasing the social productivity and the products it made to ensure that everyone's reasonable needs are being increasingly satisfied". The development of productive forces on the left of social justice, only to fall into the vulgar empty equalitarianism quagmire, as mentioned in the "German Ideology" in: "in the context of extreme poverty, must start again for the necessities of struggle, all the dirty things and stale die resurgence". In Marx's view, capitalist private ownership is the root of labor alienation and social injustice, resulting in all kinds of injustice. It is believed that improving the design and arrangement of social system is an important way to achieve fairness and justice. "True freedom and real equality can only be realized under the communism system; it is to be shown to them that such a system is required by justice." In order to realize the social justice must use revolutionary means to destroy the capitalist system and way of production, "abandon" do one day fair work day fair wage "of this conservative dictum, write a revolutionary slogan on their banner: abolition of labor employment system!" Thirdly, the ruling of

the proletarian party is a political guarantee [5]. Serving the people wholeheartedly and protecting the interests of the overwhelming majority of the people is the core concept and value pursuit of the proletarian party. It can ensure the dominant position of the people and the equality of the whole people. Its selfless and advanced nature is highly consistent with the concept of justice. Faced with the difficult task and complex problems of proletarian liberation, leaders of the proletariat can only lead the masses to achieve real fairness.

2.5 The process of fairness

Marx believes in "critique of the Gotha Program" in the investigation of the Communist society in two stages, in the primary stage of the Communist society is a socialist society, because of the old capitalist society. Low level of productivity, is the implementation of the principle of distribution according to work let each person do his best, and the default of the endowment workers ability, education level, family status of different causes the inequality in fact. Only at an advanced stage, productivity growth, when all the source of collective wealth are full play, can let each person do his best, distribution according to need! The needs of the people are fully satisfied, and the rights of all aspects are fully guaranteed. Therefore, the realization of fairness can not surpass the historical stage of social development. In the future, the fairness of Communist society will inevitably undergo a gradual historical process from a single field to many fields, a dialectical unity of universal benefit and differentiation, and from a relatively unfair to an increasingly fair one.

3. The Theoretical and Practical Character of Marx's View of Fairness

3.1 Scientific revolutionary

Marx's previous classical liberalism, utopian socialist fair thought and Hagel's justice view regarded justice as a moral category of super history. Marx did not stop at the level of moral judgment, insisted that no matter how strong analysis cannot replace science based on the moral indignation condemnation that the use of fair or not these nouns can "cause a hopeless confusion, as if in the modern chemical in an attempt to retain the phlogiston theory terminology will cause confusion." From the perspective of materialist conception of history, Marx brought fairness into the view of history. By analyzing and criticizing the idea of fairness in utopian socialism, he concluded that the proletarian liberation demand was attributed to the elimination of class and private ownership. At the same time, the reform of the philosophy of philosophy of revolution also completed the reform of the traditional view of fairness, created a scientific concept of fairness, and realized the unity of truth and value [6].

3.2 People's subjectivity

The masses are the creators of history, the creators of material wealth and spiritual wealth, the decisive force to push forward social development and transformation, and the main body of historical activities and social life. This is a basic proposition of the materialist conception of history of Marx. Methods to observe the Marx issue of social fairness is not from "a false isolated and fixed in the state of" starting with the artificial starting practicing reality, according to the development level of social productivity a certain historical period, and between the corresponding people's social relations and social status to reveal the essence of equity [7]. The concept of fairness always pays close attention to the survival situation of human beings. It persists in the pursuit of people as the center and takes the free and comprehensive development and liberation of human beings as the pursuit. It pays attention to human dignity and human rights. At the same time, the "steelyard between heaven and earth, the weights are the people", judge social fairness, not only to look at the configuration of social wealth, but also on the view of the masses and the feeling, let people see and feel, being specific, affordable.

3.3 Practical directivity

Marx's fairness thought has profound social practice background, and it is a response to the problems of the proletariat growing poverty and conflict between the bourgeoisie and wealth in the

capitalist society. It has strong problem oriented characteristics. The standpoint of practice is the most important basic viewpoints of Marx philosophy, Marx appears in the past "philosophers only used different ways to explain the world, the problem is to change the world", rather than the practice of rhetoric in the existing world of the revolution, which is unlikely to find a realistic road of fairness and justice, so he tried to the working class to appeal against morality or justice in the first international file claims. Marx took practice as the starting point and end result of the theory [8]. He paid the theory to the proletarian revolutionary process, and summarized the experience of the workers' movement in the process of fighting with opportunism, enriching and developing his own fairness thought.

3.4 Theoretical growth

Leading collectives of the Communist Party of the Communist Party in the exploration of revolution, construction and reform were guided by the problems, and realized the practice and innovation of Marx's view of fairness. As early as in the period of the revolution, Mao Zedong put forward to ensure that the social achievements were "common to common people, not a small number of people and private". After the founding of new China, in order to change the situation of poverty at that time Mao Zedong proposed all were strong, but in misleading the highly centralized planned economic system, the implementation of the mess the equalitarianism, dampened the enthusiasm of workers, caused widespread poverty under low economic efficiency. After the third Plenary Session of the 11th CPC Central Committee, the CPC Central Committee made a great decision of reform and opening up, emphasize "efficiency and equity"; with the comprehensive national strength and enhance residents' income, but the income gap is also accompanied by, Deng Xiaoping put forward "the elimination of exploitation and polarization, and ultimately achieve common prosperity" [9]. At the end of twentieth Century, facing the situation of the party situation change and the emergence of the social stratum and the new situation, our party emphasizes "to enjoy the fruits of economic and social development, the theory and practice of the scientific concept of development integration sharing. After entering the new century, the Central Committee of the Communist Party of China put forward "pay more attention to social equity so that all people can share the fruits of reform and development", "sharing the fruits and common prosperity". Since eighteen Xi Jinping as the core of the new leadership in the face of contradictions and problems, put forward the "sharing ideas make more and more equitable development results benefit all the people, will share economy included in the national development plan, to promote the Marx fair view constantly jump and innovation.

4. The Guiding Principle of Marx's View of Fairness to the Sharing Economy

After the reform and opening up, the social transformation and the economic transition have brought about great changes in the way of life, the way of thinking and the concept of value. In order to solve the practical problems, "13th Five-Year" planning proposal "sharing economy", for the first time in 2016 will share economic write into the "government work report" that supports sharing of economic development, to allow more people to participate in. Economic sharing is the most fundamental sharing, sharing the economy as well as sharing the economy. The concept of shared economy proposed early in 1978 by the University of Texas sociology professor Spang Marx and Felson is essentially paid transaction assignment of the right to use of idle resources, the realization of "material" and "according to the optimal allocation of resources allocation". The practical problems to be solved in the development of shared economy are the continuation of Marx's concern for the survival and development of human beings and the pursuit of fairness and justice. The sharing economy is an important path to realize the sharing of the development of our country, Marx's perspective is also a shared development gene, contains rich dialectical thinking method and theory of wisdom, sharing development has important guiding significance to the economic thought of the masses contains fair position, main ideas and methods.

4.1 The people's nature stipulates the subject of sharing the economy

Adam Simy also put forward the idea of rich people in the "wealth of nations", put forward "all wealth creation must eventually return to the public," the creator of wealth is supposed to enjoy the fruits of development, labor is the main force of social production and wealth creation, the right to share the fruits of labor should be protected. Xi Jinping stressed that "people's yearning for a better life, is our goal, let common people enjoy the color of life, a dream come true, the motherland and the era with opportunities for growth and advancement," people centered development thought, the concept is not an abstract, abstruse, not only stay in the oral and stop at the thought of link, and must be embodied in all aspects of economic and social development". To share the development, we must adhere to the development for the people, by the people, the fruits of development shared by the people, sharing economy is itself a contribution to the development of economics, people paid, equitable sharing of all social resources, to enjoy the economic growth dividend dividend, will fully benefit the whole society and all levels of the crowd. Therefore, in the process of promoting the shared economy, the masses should not be spectators, participants, everyone is involved, everyone can do their best, and everyone enjoys it. As to whether people enjoy the bonus of economic development, Deng Xiaoping said. What is the standard of living? People feel very sharp about this problem. Their accounts are the most authentic." We can't just judge the society fairly by the economic coefficient. We must judge, examine and judge the people by the economic coefficient. We must be the real accounts that the masses themselves calculated and feel in the shared economy.

4.2 The development of productive forces to lay the power of sharing the economy

Nearly 40 years of reform and opening, China's economic development has made great achievements, rise as the world's second largest economy, but the bigger does not mean strong, big weight does not mean strong, sometimes puffiness". In 2016, there were still 43 million 350 thousand of the poor people in the rural areas of China, and the problem of injustice remained outstanding. Marx believes that the proletariat political rule to quickly increase the share level and the total of productive forces "of a society is determined by the level of development of productive forces as much as possible, only the importance of productivity premise, strengthening the material base, a big" cake ", shared development is possible and material basis. The sharing economy is the optimal allocation of idle resources, so the idle asset pool is the premise and foundation of the sharing economy, from the supply side of the idle goods and services or only low quality of spare capacity sharing economy can only become a rootless tree, sharing of low quality. From the shared resources, we get opportunities for innovation and development, then share existing resources, get more opportunities for development, form a virtuous circle, and bring impetus to sustainable development. In recent years, a group of shared economic models represented by Uber, dripping and Ofo sharing bicycles have been rapidly rising, promoting economic development and realizing the social situation of everyone for me and for everyone. According to statistics, the state information center, 2016, Chinese shared economic market size of about 34522 yuan, up 103% over 2015, participate in the sharing of economic activity is more than 600 million, which provides the service for the number 60 million, created a lot of opportunities for flexible employment. The shared economy is the great release of productivity, and it drives all production data of production relations to all labors, so that all resources are shared on the basis of information resources sharing, which is the primary form of communal ideal society's shared development. Therefore, it is necessary to encourage the development of the industrial form of a variety of shared economies, and to provide a strong impetus for promoting social equity and sharing development.

4.3 Common prosperity leads to the goal of sharing the economy

Shared development is the essence of socialism with Chinese characteristics as well as the requirement of common prosperity. Sharing economic essence is the production development is the premise of economic essence and purpose, socialism, is to let all the people share the fruits of development on the basis of the liberation and development of productive forces, go rich road. Marx's vision of the new society in the future reflects the requirement of sharing development and

achieving fairness, and also includes the goal of common prosperity. He points out that "society is also produced by people. Activities and enjoyment are social activities and social enjoyment either in terms of their content or in their way of existence. On the basis of capitalist private ownership, the pursuit of profits by individuals can only be polarized, and a few people are rich, and the vast majority of people are poor. In view of the persistent ailment of capitalist society, Marx stressed that in the future, "production will be the goal of all people's prosperity." Mao Zedong once said, "if we don't have new things to farmers, we can't help farmers improve productivity and get rich together. Those who do not believe in us will feel that they are not interested in walking with the Communist Party". Deng Xiaoping has clearly put forward the goal of common prosperity. Shared development is the guiding principle of common prosperity, and common prosperity is the inevitable result of sharing the economy. No shared development, common prosperity becomes unrealistic, "" the rich tired giant. In the shared mode of economic development, help to promote the employment of the idle rich, idle education, health care and other public resources in rural areas to take shared configuration, precise poverty economic model for different regions, helping to eliminate the differences between urban and rural areas, the allocation of resources to promote the equalization, realize the sharing of development. The people enjoyed abundant production data and free time, is no longer a rich and the vast majority of people in poverty, but everyone can enrich the social relations, free to arrange their own study life reasonably, uphold dignity, personality and nature are confirmed; the value of justice of human development fundamentally embodied, so rich the target deviation, not aliasing.

4.4 The institutional advantage of the socialist system is rooted in the system of sharing the economy

The concept of air plant cannot do without the system security, the famous sociologist Parsons pointed out: "the main reference point, value through legal and social system is the system of contact structure." Xi Jinping stressed that "to make more effective institutional arrangements", "the system is an important guarantee of social fairness and justice. We should try to overcome the phenomenon of unfair and justice caused by human factors through the arrangement of the innovation system. " Sharing system economy under the principle of the Marx doctrine should be based on the concept of fairness, out of "a die, a place", "rain wet land" vicious spiral and "piecemeal" and "cramming" dilemma, and gradually form a social operating mechanism flexible and orderly. First, we should adhere to the system of socialist public ownership of production data and distribution according to work as the main body. The two is to improve the relevant laws and policies and regulations, through appropriate institutional arrangements to solve public goods and private goods "sharing" in the maintenance and supervision of credit platform sharing, build a credit system; the introduction of suitable shared economic employment law and tax law, clearly involved in the main body of rights and responsibilities, ensure shared economic organization the legitimate rights and interests of groups.

4.5 Methodology guides the development of sharing economy

Marx's view of fairness is the specific application of the three principles of materialist dialectics, such as the unity of system theory, two point theory and key point theory, the balance and imbalance, the unity of opposites and so on. The proposal of shared economy is also the use of dialectics and it can not be applied without the guidance of dialectics. Sharing economy as "something new", its development is not Everything is going smoothly., faced with various problems, such as "car" in the field of regulatory gaps, social and moral integrity level is low, but as a new mode of economic development in the future, with broad prospects for development, reflects before things spiral with the dialectical unity of twists and turns. With the development trend of shared economy, financial, transportation and other fields are coming into maturity. Housing, accommodation, life services, media entertainment and other fields are in the growth stage. Knowledge, skills and medical services are in the initial stage. Therefore, the sharing economy is not achieved overnight can be achieved, is non-binding and balance, which need a long historical process, to recognize the situation of "three no change", against the negative development of the

"sharing economy, will be shared with no reality whatever" misinterpreted as privatization and liberalization such fallacies.

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