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Research on Ideological and Political Education of Community Correction from the perspective of Marx's humanistic Thought

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Abstract

With the progress of human civilization, the execution methods of criminal punishments have also undergone changes. The community correction based on the people-oriented concept has quietly stepped onto the stage of history. After China introduced community correction from the West, it has gone through a process of pilot, expanded pilot, comprehensive promotion, and comprehensive implementation in China. In the continuous implementation process of community correction, the role of ideological and political education is gradually being demonstrated. Marx's humanistic thought is Marx's discourse on achieving comprehensive human development, which shares the value orientation of "people-oriented" with ideological and political education. The birth of community correction has opened up a new field for the development of ideological and political education. Drawing on Marx's theoretical views on human beings, it has improved the theory of community correction ideological and political education and provided theoretical support for the practice of community correction ideological and political education.

Keywords

Community correction, Ideological and political education, Marx's Humanistic Thought

1. Introduction

Since July 1, 2020, when the Community Correction Law of the People's Republic of China came into force, community correction has gradually moved toward comprehensive development. While affirming the achievements of community correction, it should be recognized that there are still unbalanced implementation of community correction in China. The important role of ideological and political education for community correction is self-evident, but the current research on community correction is mostly focused on the community correction law itself, and has not attracted sufficient attention to the ideological and political education for community correction, and the research on

ideological and political education for community correction is at the preliminary exploration stage.

2. Overview of the Concept of Community Correction Ideological and Political Education and Marx's Humanistic Thought

2.1 The Concept of Community Correctional Ideological and Political Education

The Notice jointly issued by the Supreme People's Court, the Supreme People's Procuratorate, the Ministry of Public Security, and the Ministry of Justice stipulates that, "Community correction is a punishment method that is opposite to imprisonment correction. It refers to the non custodial punishment execution activities where criminals who meet the conditions for community correction are placed in the community, and are corrected by specialized national agencies with the assistance of relevant social groups, civil organizations, and social volunteers within a fixed period of time determined by judgments, rulings, or decisions, and promote their smooth return to society" (2003). The particularity of the criminal law enforcement method of community correction determines the necessity and importance of ideological and political education in its application. "Ideological and political education refers to the social practice activities in which society or social groups use certain ideological concepts, political viewpoints, and moral norms to exert purposeful, planned, and organized influence on their members, enabling them to form ideological and moral qualities that meet the requirements of a certain society" (2008). Community correction ideological and political education regulates the individual needs and deviant ideological and behavioral behaviors of the correction object, guiding the correction object to re-establish correct concepts about worldview, outlook on life, and values, reintegrate into society, smoothly re-socialize, realize individual values, and achieve their own free and comprehensive development. The ultimate purpose of punishment is not to punish, but to reshape one's behavior through education and the restoration of ideological concepts.

2.2 The Main Content of Marxist Humanistic Thought

2.2.1 Human Ontology

The existence of human beings is the starting point of the study of human beings. After criticizing Hegel's Idealism, Feuerbach's Materialism and various Utopian socialism thoughts, Marx made clear the existence of human beings as "real people" from the perspective of Historical materialism, and the fact that human beings, as "real people", possess the essence of "real people" is the starting point of all studies on human beings. Marx's "real person" refers to a living emotional existence engaged in practical activities under certain material conditions and social connections, which is the natural premise and emotional foundation of real human activities (Guan, H. J. & Guan, B. B., 2011). The real person is someone with the essence of "practicality", "sociality", and "historicity". Real people are people engaged in the production of material means, who have subjective initiative and consciousness, and exist in certain social relationships.

2.2.2 On the Essence of Human Beings

The first aspect is Marx's viewpoint on the naturalness of human beings. Human beings are a universal

natural entity, and the entire natural world is a part of human theory and practical activities. Human beings also need to rely on the natural world to live, and are a “part of the natural world”. The second aspect is that people can consciously engage in free and conscious activities, and divide consciousness into object consciousness and self-awareness, emphasizing that people can engage in production activities that transform the world. When criticizing Idealism, Marx proposed that “people and animals can be distinguished according to consciousness, religion or whatever. As soon as people start producing the necessary means of life themselves (determined by their physical organization), they begin to distinguish themselves from animals” (Selected Works of Marx and Engels: Vol. Volume 1, 1972). Labor is the essence that distinguishes humans from other animals, the class essence of humans, and the internal basis of human nature. The third aspect is that labor, as a social practice, cannot be separated from various social relationships in the process of human participation in social practice. It is a practical activity carried out under certain social forms and conditions. Marx pointed out that “the essence of human beings is not an inherent abstract object of a single person. In its reality, it is the sum of all social relationships” (Selected Works of Marx and Engels: Vol. Volume1, 1972). Man is not a single individual. Human labor production practice always exists in certain social relations and has individuality. Man seeks to meet his own needs in various social Relations of production related to himself.

2.2.3 On Human Development

In the process of constantly exploring the laws of human development, Marx regarded the realization of comprehensive and free human development as a noble goal. The connotation of Marx’s thought on human development can be summarized as “the comprehensive, free, and sufficient development of each person in terms of labor ability, social relations, and individual qualities” (Yuan, 1996). Firstly, Marx pointed out that “necessity develops together with the means of satisfying it, and relies on these means of development” (Selected Works of Marx and Engels: Vol. Volume 2, 2012). The essence of human development is to consciously engage in material life practice activities driven by one’s own needs. Highlighting the essence of human labor and initiative. Human needs motivate people to continuously meet their material and spiritual needs and engage in practical activities. Secondly, human development is carried out in constantly changing material conditions and social relationships, and the development of humans and society promotes and restricts each other. Thirdly, Marx focused on personal development, saying that “the responsibility, mission, and task of anyone is to fully develop all their abilities” (Selected Works of Marx and Engels: Vol. Volume 3, 1960). Marx emphasized the coordinated development of human labor and intelligence, and the development of individual abilities was a part of human comprehensive development. The development of personal abilities is a combination of comprehensiveness, diversity, and personalization. Finally, Marx believed that human personality is the manifestation of human subjectivity. People exhibit different developmental processes and characteristics that belong to individuals in different social environments and practical activities. Marx divided human development experience into three alternating social forms based on

human development status, namely the form of “human dependence”, the form of “human independence based on material dependence”, and the form of “free personality based on the comprehensive development of individuals and their shared social production capacity becoming their social wealth”. The comprehensive development of individuals is the comprehensive development of their personalities, and their free and comprehensive development is the ultimate goal of human development.

3. Marxist Humanistic Thought Provides a Theoretical Basis for Community Correction Ideological and Political Education

3.1 The Theory of Human Nature Provides a Development Foundation for Community Correction Ideological and Political Education

In Marx’s perspective of human studies, “human” is no longer an abstract adjective, but a comprehensive analysis of historical and practical aspects, including the real, concrete, and developing human beings. The object of community correction is first and foremost as a living individual, secondly as individuals engaged in labor practice activities under certain social relationships, and thirdly as active expressionists. Community correction ideological and political education should clarify the essential attributes of the community correction object as a real person, improve the concept, content, methods, process, and environment of community correction ideological and political education from the perspective of human subjectivity, sociality, and personality, enhance the influence and force of ideological and political education on the correction object, and maximize the guiding role of ideological and political education on the community correction object.

3.2 The Needs of People Provide Impetus for Community Correction of Ideological and Political Education

Marx proposed that “human needs are human nature”, and human needs are the internal driving force for human continuous development. For ideological and political education in community correction, as a relatively special group, the needs of community correction objects have particularity. Scientifically evaluate the needs of community correction objects, meet their reasonable needs, motivate them to continuously stimulate their internal abilities, and on the basis of achieving basic correction goals, tap into their potential to maximize the effectiveness of community correction ideological and political education

3.3 The Value of People Provides Value Positioning for Community Correction Ideological and Political Education

Marx divided human value into social value and personal value. Individual value and social value do not conflict. Individual value is the foundation of social value, and social value provides practical conditions for the realization of individual value. The realization of social value is also the realization of self-worth. For the value positioning of community correction ideological and political education, it is necessary to emphasize the realization of social value, take the realization of social value as the

dominant value orientation of the correction object, integrate into society and contribute to society, achieve social value while achieving material and spiritual sublimation, achieve the coordinated development of personal value and social value, and avoid falling into a single trap of only personal value and only social value.

3.4 The Comprehensive Development of People Sets Goals for Community Correction Ideological and Political Education

“The replacement of the old bourgeois society with class and class opposition would be a union where the free development of each individual is a condition for the free development of all” (Selected Works of Marx and Engels: Vol. Volume 1, 2012). The realization of the highest ideal of socialism is accompanied by the comprehensive development of individual freedom. As a non-custodial punishment, community correction is first and foremost a manifestation of humanistic concepts and respect for human rights and personality. Community correction ideological and political education focuses on human development, with the goal of comprehensive human development. Through guidance, it achieves the subjective development, comprehensive development of needs, comprehensive development of abilities and qualities, comprehensive development of social relations, and comprehensive development of personality of the correction object. Community correction ideological and Political education, guided by Marx’s theory of all-round development of human beings, provides theoretical guidance and practical direction for the all-round development of correction objects.

4. Improvement Measures for Community Correction Ideological and Political Education under Marxist Humanist Thought

4.1 Enhancing the Feasibility of “Dual Subjects”

Marx believed that “by creating the object world through practice, that is, transforming the inorganic world, humans prove themselves to be conscious beings” (Marx, 1985). Marx believed that in labor practice, human initiative and consciousness should be exerted. However, for the ideological and political education work of special groups such as community correction objects, in order to enhance the subjectivity of community correction objects, it is necessary to first confirm that the autonomy, consciousness, and autonomy of correction objects exist in the correct direction for development, improve the guidance level of community correction workers, and enhance the quality level of community correction objects themselves, Ensure the objective conditions for achieving dual subjects are established.

4.1.1 Expand the Construction of Community Correction Team and Improve Professional Quality

As implementers of ideological and political education in community correction, community correction teams have a direct correlation with the impact of community correction objects. Cooperate with community correction professionals, Community practice personnel, social volunteers and professionals with relevant professional qualities to play a maximum role. The diverse community correction team composition provides community correction personnel with richer educational content

and methods, and increases the force and influence of community correction ideological and political education.

Expanding the construction of community correction team is to improve the strength of community correction ideological and political education team in terms of quantity. We cannot only focus on improving the number of correction teams. The role of ideological and political education depends on a series of ideological guidance given by the subject to the object in the process of ideological and political education. The role of the subject is self-evident. As both the main body and the object of the relearning process, the community correction team can play a better guiding role by continuously strengthening its own knowledge reserves and improving its various qualities.

4.1.2 Enhance the Awareness of Serving Sentences and Cultural and Psychological Quality of Correctional Subjects

As community correctional personnel, although they carry out non -custodial sentences and weaken the imprint of “transformation”, community correctional work is still essentially “criminal execution”. From this perspective, correcting the attitude towards serving sentences, complying with sentence regulations, and enhancing sentence awareness are the primary tasks of community correctional personnel. To exert the subjectivity of community correction personnel, the first step is to ensure that they correct their thoughts and restrain their behavior. Secondly, it is to improve their cultural quality, which not only helps to elevate their thinking and enhance their understanding of things, but also helps to reduce the occurrence of subjective criminal behavior. Correcting the psychological problems of the subject also requires attention and resolution, and is directly related to the effectiveness of the correction. Psychological activities affect external behavior, and the psychological problems existing in community correction personnel, such as inferiority, hostility, self-doubt, etc., hinder the process of ideological and political education. Through the intervention of psychological correction, strengthening the identification of community correction personnel with correction identity is conducive to internalizing social requirements into their own practical requirements.

4.2 Improve the Content of Community Correction Ideological and Political Education

When formulating the content of ideological and political education for community correction, the first priority should be to make legal education, moral education, and imprisonment education the primary educational content. Marx’s theory of human nature indicates that human beings are a unified entity that integrates natural, social, and spiritual attributes. The content of community correction ideological and political education should start from human natural, social, and spiritual attributes, meet the material and spiritual needs of the correction object, and thus stimulate the motivation of the correction object to achieve its own development needs. Adding educational content that is close to real-life situations, develops harmonious interpersonal relationships, and develops individuals’ personalities, integrating legal education, moral education, and prison education as the main content, helps to attract correctional objects, better integrate into the social environment, and achieve comprehensive human development, providing a multi-dimensional, deep, and multidisciplinary theoretical and practical

guidance, truly realizing the significance of ideological and political education.

4.2.1 Emphasize the Satisfaction of Content and People's Material and Spiritual Needs

Community correction ideological and political education mainly focuses on legal education and moral education, and the single educational content lacks the attractiveness of ideological and political education content to the correction object, reducing the motivation for learning. The content of ideological and political education for community correction should be increased to be close to the actual needs and daily life of the correction object. Firstly meet the basic needs of the corrective object to achieve the conditions for advancing to advanced needs, and guide the corrective object step by step from life education to interpersonal communication education to meet their own social and spiritual needs. Through spiritual reshaping, autonomous construction and improvement of personality, the content of ideological and political education is internalized into one's own ideological requirements, provide foundation in order to achieve comprehensive human development.

4.2.2 Add Practical Content

The object of community correction ideological and political education is people who engage in labor practice under certain social relationships. The theoretical content ultimately points to and falls into practice. To enhance the self-awareness and initiative of community correction personnel, practical content should be added. Strengthen the integration of ideological and political education content with labor education and social practice activities, guide correction objects to discover their own value in practice, enhance their sense of identification with social values, strengthen the connection between content and practice, and truly implement education into labor practice, life practice, and social practice. Through practical activities, demonstrate the transformation of the corrective object's thinking, and present the corrective results of the corrective object from the inside out.

4.3 Using Humanized Educational Methods

Due to the particularity of community correction objects, there is a tendency towards traditional mandatory methods such as indoctrination in the application of ideological and political education methods. But the object of community correction is real people, who exist in the current stage of social development. The subjective behavior of people in practical activities shows differences and personalized psychological and behavioral characteristics. The essence of human beings requires that ideological and political education methods conform to the laws of individual development and needs, and enhance the pertinence, flexibility, and appropriateness of method guide self-education, integrating social education and individual internalization, promoting ideological and political education and externalize it into behavior.

4.3.1 Integrating Diversity and Personalized Educational Methods

Individual development has differences. There are individual differences in the causes of crime, social experience, personality traits, social relationships, and other aspects of community correction, and it is necessary to achieve individual differences and teach according to individuals. Stimulate the corrective initiative of community correction objects through targeted methods, and more accurately target

teaching to improve the educational effectiveness of community correction objects. In response to the characteristics of the development of correctional objects at different stages, it is necessary to adjust educational methods in a timely manner, integrate multiple educational methods, and propose methods that are suitable for the developmental patterns of correctional objects. Enable community correction objects to fully exert their initiative in the process of selection, acceptance, and internalization, and fully leverage the educational effectiveness of ideological and political education.

4.3.2 Unidirectional Education to Bidirectional Interactive Communication

Marx pointed out that humans are individuals with consciousness, autonomy, and initiative, and they change the external world through social labor practices according to their own needs. In community correction ideological and political education, the traditional indoctrination method with a single line of action will erase the initiative of the correction object and affect the process of ideological and political education. Community correction workers are the guiding subject, and the object of community correction is the receptive subject. As a subject with subjective initiative, the object of community correction is not passively receiving education from community correction workers. This requires the subject to guide and communicate with the community correction objects while respecting their subjectivity, taking into account their dignity and affinity, moving people with emotions and reasoning, and emphasizing both education and education. Using a modern online education system to build a platform for mutual interaction and communication between both parties, enhancing the enthusiasm of correctional subjects to receive education, from passive acceptance of education to active change.

4.4 Enhance the Effectiveness of Community Correction Ideological and Political Education Process

According to Marx's theory that human labor practice and social relations vary under different conditions and stages of development, and that human needs vary according to individual characteristics, the process of ideological and political education should pay attention to the characteristics of community correction objects, develop personalized correction plans based on the characteristics and needs of different correction objects, pay attention to individual development, increase the practicality of the plans, and effectively enhance the process of correction. Grasp the current development status of each stage of the corrective object and strengthen its consolidating role in the final stage of correction.

4.4.1 Develop a Corrective Plan Based on the Theory of Human Needs

The acceptance of corrective education by community correction recipients marks the official start of community correction. The county-level judicial institutions mainly provide correctional education to the correctional subjects through serving sentences and legal education. Afterwards, the corrective targets will be assigned to the judicial office for daily supervision, education, and management. To develop a corrective plan, it is necessary to first conduct a visit and investigation to the residential (village) committee of the corrective object and the family members of the corrective object, understand the basic situation of the corrective object, and reasonably analyze it. One person, one case, and develop a management, supervision, and education plan that is in line with personal development.

Human needs are the driving force for human development. According to the differences in human needs at different stages of development, it is necessary to combine the development laws of the corrective object, maximize the potential of the corrective object, and achieve personal development on the basis of achieving the corrective goals.

4.4.2 Guiding the Realization of Personal Value in Educational Practice

During the daily management stage of community correction, the target audience should strengthen the practicality of ideological and political education, truly implement the education plan, and apply it to the target audience. Conduct individual conversation education, centralized education, and a series of educational activities. Labor is the essence of human beings. In labor practice, individuals realize individual value, and through public welfare labor, the realization of the self value of the corrected object is reflected. Through labor, they realize the hardships of life, and through labor, they achieve ideological transformation and establish correct values. Social practice increases the breadth and depth of thought, and then transforms it into external activity manifestations of community correction objects, achieving the value orientation of ideological and political education.

4.4.3 Improve the Natural Transition of the Uncorrection Stage and Stand on the Final Stage of “Uncorrection”

The ideological and political education of the corrected object before the correction is the final stage of the entire correction process. Compared to the admission and daily acceptance stages, the period before the correction is prone to ideological relaxation. The pre-correction stage of the corrective object is the consolidation stage before reintegrating into society. On the basis of strengthening legal and moral education, increase social life skills education. Assist in removing obstacles to the socialization of correctional subjects. Provide guidance for community correction objects to smoothly return to society, establish themselves in society, repay society, and achieve their comprehensive development.

4.5 Strengthen the “Supporting” Role of the Environment

Marx’s theory on the essence of human beings discusses that humans are the sum of all social relationships. As “real humans”, humans are influenced by the social environment, and their labor practice activities are carried out within certain social relationships. Sociality is the most fundamental attribute of humans. Marx pointed out that “changes in the environment are consistent with human activities and can only be seen and reasonably explained as practices of change” (Selected Works of Marx and Engels: Vol. Volume 1, 2012). The particularity of community correction in society determines the potential impact of the external environment on the ideological and political education of community correction. Human sociality determines the influence of the macro and micro environments on human thought and behavior. Human thought and behavior interact and constrain each other with the environment. In the process of creating and changing external environments, humans internalize social requirements and improve themselves. It should be noted that the object should be carefully corrected for its adverse effects on the environment.

4.5.1 Optimize the Social Environment for Serving Sentences

Compared to imprisonment, community correction, as a new form of penalty execution, provides more humanistic care to the objects of community correction. However, due to the insufficient time for comprehensive implementation of community correction, people's understanding of community correction is still in a stage of being incomplete, profound, and insufficient. Increase publicity on community correction, enhance awareness of community correction, and enable community correction personnel to operate in a harmonious mechanism of mutual supervision and assistance in the social environment, especially paying attention to the potential adverse effects of community correction objects.

4.5.2 Optimizing the Community Sentencing Environment

Strengthen the role of professional teams such as judicial offices, neighborhood committees, village committees, community correction volunteers, and non-governmental professional organizations in community correction supervision, management, and education. As institutions that directly supervise, assist, and educate community correction objects, judicial offices, community neighborhood committees, and village committees have a direct impact on community correction objects in their daily labor, assistance, and education processes. Improving the construction of their environment has an invisible corrective effect on the corrective objects. The legal construction of the judicial office can help consolidate the legal knowledge and awareness of the correctional object, and the cultural construction of the neighborhood and village committees can help the community correctional object improve their cultural quality and ideological and cognitive level, the emotional construction of social volunteers helps to correct the concern and warmth of society felt by the target audience, the psychological construction of social organizations and civil professional organizations helps communities correct psychological problems and overcome psychological difficulties.

4.5.3 Optimize the Home Environment

The demand for intimate relationships and the spiritual and emotional satisfaction brought by intimate relationships are all the entry points of community correction ideological and political education in the environment. Family relationships are the most fundamental and stable bond in human social relationships. The harmony of family relationships satisfies the emotional needs of community correction objects. Community correction staff and village committee staff should closely monitor the family relationship status of correction personnel, promptly identify problems, find the causes of problems, and mediate them in a timely manner, creating a harmonious family atmosphere, keeping community correction objects in a caring environment, and enhancing the motivation of correction.

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