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by YuYangzhishang

Submission date: 30-Dec-2023 09:08PM (UTC-0600)

Submission ID: 2265752740

File name: SUYUN_apa61.docx (284.87K)

Word count: 7183

Character count: 40871

Article

The Concept of Marx Happiness in China

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Abstract: China has been the socialist country since 1949, when the new country was established. Communist Party of China (CPC) selected Marxism as the governance ideology to China which is consistent with the hierarchical and centre government system. CPC dedicate to improving happy society for the citizens in the background of Marxism ideology. However, what is concept of Marx Happiness, and how does the concept develop is still limited to be known and studied. This paper explored the development of concept of Marx Happiness through the different works of Marx from the young Marx to the authoritative academic book. Then the researcher defined the concept, Marx Happiness. This paper employs document analysis and was analysed by thematic analysis. It provided clear understanding about the concept of Marx Happiness and the happiness of Chinese Citizens, meanwhile, it would be conducive to the researchers and policy makers in ideological construction for a country.

Keywords: Marx happiness; philosophy; ideology, China.

Introduction

China has been the socialist country since 1949, when the new country was established. Communist Party of China (CPC) selected Marxism as the governance ideology to China which is consistent with the hierarchical and centre government system. CPC dedicate to improving happy society for the citizens in the background of Marxism ideology (Huo, 2022). China are currently in an era of rapid change, with the rapid accumulation of wealth, a rapidly changing political landscape, unprecedented scientific and technological developments, and a new era of society that has never been seen before (Xu & Li, 2022). When we reflect on the economic, political, and ideological issues of this era, we will find that ideological issues play a very important role behind each issue. The deeper we think about the real issues, the more we cannot avoid the ideological issues (Xu & Li, 2022). Wen (2022) regards the evolution Marxist ideology is a crucial component of evolution of China's contemporary ideology and can provide a sound theoretical framework for its further advancement once socialism with Chinese features has entered a new age. However, in contemporary society, social ideology and value orientation are increasingly active, mainstream and non-mainstream coexist, advanced and backward are intertwined, and social trends are diverse and turbulent. Marxist ideology is also facing serious challenges (Jia, 2022).

Nonetheless, what is concept of Marx Happiness, and how does the concept develop is still limited to be known and studied (Yang & Yang, 2023). This paper is to explore the development of concept of Marx happiness and define the concept of Marx Happiness. It would help the scholars and policy makers understand the concept of Marx happiness clearly in ideological aspect. The researcher adopts document analysis via different resources from different books, journals, reports, and thesis. The data is analysed by thematic analysis

Literature Review

Yang & Zhang (2022) indicate that the concept of Marx happiness is a kind of ideology, is the systematic ideology formed by Marx on the basis of a certain socio-economic foundation, the economic economical form and political system, while Marxist theory is the concrete expression of Marxist ideology. The concept of the happiness of the people in the socialist ideology with Chinese characteristics not only comes from the development history of human happiness, but also mainly derives from the Marxist theory of happiness, especially Marx's thought on happiness of the people, which originated from a deep interpretation and development of Marx's theory (Zhu, 2023). Zhang et al. (2022) believe the concept of Marx happiness is a scientific ideology which based on historical materialism, it must be the cornerstone in the social construction of China (Liang, 2020). Notwithstanding, there is no clear information about the origin and development of the concept of Marxism happiness. As a matter of fact, the concept of happiness for Marx was impacted by different philosophers in different periods, it develops from the religion to materialism, from the initial stage to mature concept. Marx didn't define the happiness of Marx clearly (Yang & Yang, 2023), his concept is mentioned in his different books, the later scholars have different definition according to his works. Therefore, the author would figure out the origin and development of Marxism happiness concept based on the works by Marx and Marxists in different periods as following:

Happiness based on Religion

When Marx was in his middle school, he wrote an article called "reflection of a young man the choice of a profession". Marx believes our profession should serve for the society, and be based on the welfare of mankind and our own perfection, these two are not in conflict (Marx, 1929): Marx (1929) argues:

"If we have chosen the position in life in which we can most of all work for mankind, no burdens can bow us down, because they are sacrifices for the benefit of all; then we shall experience no petty, limited, selfish joy, but our happiness will belong to millions, our deeds will live on quietly but perpetually at work, and over our ashes will be shed the hot tears of noble people."

In this period, Marx's happiness was based on the Christian in this period, Christian Happiness take Christian doctrine as the fundamental starting point, the Bible was seen as the code of human happiness, and that mankind must rely on the divine power of God to achieve true happiness with major representatives such as Augustine, Thomas and Aquinas (Cao, 2017; Zhu, 2023).

Happiness based on Materialism

Marx's happiness varies according to the development of Marxism. Karl Marx was influenced by religion when he was young, he joined in the Young Hegelians which makes him transfer idealist to materialist from 1835 to 1841 when he was a university student (Gan, 2015; Qi, 2023). According to Hegel, ideas precipitate material events, while Marx contends that material conditions give rise to held ideas. In this perspective, Hegel's merit lies in his clear differentiation between empirical phenomena and conceptual ideals (Jackson, 1990; Jin, 2023). During this period, Marx adopted a generally materialistic perspective. Simultaneously, he personally embraced atheism and rejected the idea that human happiness is reliant on religion, as he famously stated that "religion is the opium of the people." In doing so, Marx created a framework that emphasized non-religious ideals, linking his own ideas to natural reason and challenging the notion of religion as mere illusory fantasies (Horii, 2017). Marx came to the realization that humans, being part of the material world, have an inherent need to produce in order to survive and achieve their fundamental requirements. In order to meet these needs, they must establish a complicated hierarchical system. It is within this productive activity that consciousness and mental experiences find their base (Qi, 2023).

Marx's critique of Hegel's legal theory was significantly influenced by Feuerbach's assessment of Hegel. According to Feuerbach, Hegelian philosophy remains confined within the domain of theology. Regarding the concept of the idea as the determinant of reality, nature, and the material world, Feuerbach sees it as essentially an intellectual reflection of the theological notion that God, a non-material and abstract entity, created nature and the material existence (Pimenta, 2020). In this sense, Marx believes the happiness can be in the form of material nature. Marx's materialism asserts that individuals' consciousness is shaped by their

29 social existence, as opposed to idealism, and that the economic structure, or base, of society determines the superstructure, encompassing elements such as law, politics, religion, and morality (Celikates, 2011). Marx argues that the function of the superstructure, as explained by him, is to contribute to the existing economic structure's material reproduction and stabilization (Celikates, 2011).

Hence, the concept of Marx' happiness is based on the superstructure of society including the politics, law and economical structure, and based on the material production. To put it differently, Marx affirms that in the process of social production, individuals unavoidably participate in specific relationships, which are not under their control. The relationships of production are aligned with a specific stage in the development of the material forces of production (Marx, 1959). The entirety of these production relationships forms the economic framework of society, which serves as the actual basis for the emergence of legal and political systems, as well as specific forms of social awareness. The mode of material goods production exerts a profound influence on the broader trajectory of social, political, and intellectual life. It is not the consciousness of individuals that molds their existence, but rather their social existence that shapes their awareness (Marx, 1959).

Karl Marx's PhD Thesis

14 Marx finished his PhD thesis called "The difference between the Democritean and Epicurean philosophy of nature" in 1841, Marx explained Epicurus the freedom philosophy. Epicurus posited that, even within the emptiness, atoms deviate slightly from a straight line, and he argued that freedom arises from this deviation (Marx, 1902). Epicurus opposed the fetters of religious theology on man's spiritual freedom, and he argued for the freedom of the human individual by the declination of the atoms, which in Marx's view was an affirmation of man's subjectivity, a search for his spiritual freedom and happiness, but Epicurus still focus on idealism (Zhang, 2021). Marx asserts that our life requires practical understanding, not mere speculation and empty hypotheses. We should live with clarity, just as the study of nature aims to explore the fundamentals of what is crucial. Similarly, happiness is found in the understanding of natural phenomena (Marx, 1902). Moreover, Marx values the idea that attaining precise knowledge about the most crucial aspects of things is the province of natural science, and happiness is contingent upon this. Our current life does not require ideologies and false opinions; our sole necessity is a peaceful and untroubled existence (Marx, 1902).

6 Critique of Hegel's Philosophy of Right

Marx critiques Hegel for the separation between the state and civil society, as well as the division between particular interests and the absolutely universal. He contends that the bureaucracy is founded on this very separation (Marx, 1970). Meanwhile Hegel recognizes the division between civil society and the political state, yet he seeks the unity of the state to be manifest within the state itself. This is to be accomplished by having the classes of civil society, while retaining their distinctiveness, constitute the Estates as a component of legislative society (Hegel, 1952). However, Hegel also posits that civil society comes into existence in integral relation to the state, and the bureaucrats are representatives of the state within civil society (Marx, 1970).

Therefore, Hegel states when individuals pursue their selfish goals, which are influenced by universal conditions, a system of extensive interdependence is established. Within this system, the well-being, happiness, and legal standing of one person become intertwined with those of all others (Hegel, 1952). It is through this interconnected system that individual happiness and other aspects are realized and safeguarded. This system can be initially perceived as the external state, a state shaped by necessities, and as the state envisioned by rational understanding (Hegel, 1952;).

Hegel mentions the happiness in legislature part, he states the legislative agenda, concerning private individuals, is more specifically delineated under two categories: the state's provision for their well-being and happiness, and the requisition of services from them (Hegel, 1952). Marx indicates that the legislature should obey the law of reason rather than the will of an individual, the legislature doesn't make the law, it just discovers and formulates the constitution. In this sense (Marx, 1970). However, Hegel states that the ultimate goal of the state is the well-being of its citizens. This assertion is only partially accurate. The stability of the

state itself becomes uncertain if the individuals within it are not content, if their personal objectives remain unfulfilled, and if they do not perceive the state as a vehicle for their satisfaction (Hegel, 1952).

In a nutshell, According to Hegel, the state represents the self-realization of the absolute spirit, and only through the state can a high degree of centralization be achieved—a state that is truly universal and unified. The state is absolute, the family and civil society are relative, and only by submitting to the unity of the state can individual happiness and freedom be achieved (Zhang, 2016). However, Marx highlighted that both the family and civil society collectively constituted the foundation of the state. He characterized the family as the 'natural basis' and civil society as the 'artificial basis' of the state. Moreover, he criticized Hegel's perspective on the state as an ethical entity representing universality. Marx mentioned that "the political state cannot exist without the natural foundation of the family and the artificial foundation of civil society. They are necessary conditions for the state (Xu & Zhang, 2021). According to Marx, he argues that Hegel's perspective is flawed as he mistakenly believes that the state surpasses civil society, whereas in reality, the state is completely inherent within the interactions of individuals working collectively in civil society. Marx asserts that Hegel fails to recognize the fundamental democratic contribution of individuals in shaping the state (Bielenberg, 2022).

In addition to that, Hegel's philosophy can be recognised as idealism. Marx's critique of mysticism goes further by challenging the fundamental coherence of Hegel's claim to engage in dialectic. Marx's fragmentary critique of Hegel's Logic presents the initial stages of an assault on Hegel's dialectical framework, suggesting that it devolves into a form of Platonic diairesis (division), characterized by inherent flaws such as arbitrariness (Schuringa, 1998:).

Economic and Philosophic Manuscripts of 1844

After finding the foundation of happiness based on the critique of Hegel's philosophy of right, Marx keeps exploring the happiness of human, namely, the labour. However, Marx observed the capitalists deprived the happiness of workers. He said that even the wealthiest state of society can contribute to this suffering of majority, follows the unhappiness of the society, the industries squandered the lives of the men, aimed to possess the largest wealth but not the happiness of human (Marks & Engels, 1844). The reality is that labor is external to the worker; it does not belong to his essential being. He does not affirm himself but denies himself, does not experience contentment but rather discontent, and does not freely develop his physical and mental energy but instead mortifies his body and ruins his mind. Consequently, the worker only perceives himself outside his work, and in his work, he feels detached from his true self (Marks & Engels, 1844). Marx called it as "labour of alienation", the capitalist exploits the surplus value of labour and achieves the wealth. There are forms of alienation including the forced labour, the objectified labour, personal relationships with wealth, money as the object of life, division of labour, subsistence wages, creative labour, alien society, and bureaucratic rule (James, 2015; Wang, 2023). 'Alienation for Marxist starts with exploitation' that is, in the relationship between capital and labour (Øversveen, 2022).

In his "Manuscripts," Marx emphasizes that as the worker exerts more power in labour, the external world of objects he creates becomes more potent against him. Consequently, his inner world diminishes in richness, and he possesses less of his own (Zhang & Zhu, 2023).

Likewise, Marx concurs that as the product grows larger, his own existence diminishes. The worker's estrangement from their product implies that their labour transforms into an external entity, separate from themselves. This entity exists independently, as something foreign to the worker, exerting its own power and standing against them. It signifies that the life infused into the object becomes an antagonistic and unfamiliar force that confronts the worker (Marks & Engels, 1844).

Similarly, in Marx' search for the alienated nature of workers' labour, Marx discovers that the subject of alienation should be the practice of labour, that the essence of man is formed in the practice of labour, the fruits of labour are the material basis of man's existence, a materialist theory of alienation with a realistic dimension (Fewell, 2019; Wang, 2023). This objectification and alienation of labour is also evidence of the realisation of labour under capitalist private ownership, while the workers, who stand in opposition to labour,

are de-realised and become alienated subjects who are enslaved and exploited by the object (Wang, 2023; Zhang, 2016b).

Marx notes the capitalists reverse the social relationship, since it is evident that the labour of the workers makes the production, while the product dominates and rules the workers on the contrary. This is the inversion of the relationship between the creative subject and the created object and this is the hostile alienation of the labor relation (Zhang & You, 2021; Zhang, 2023). What's more. Marx highlights the entire product of labour should belong to the worker. But in reality, the worker receives the smallest part of the product that must not be missing, that is, only that part which is necessary for his subsistence not as a human being but as a worker, only that part which is necessary for the reproduction not of mankind but of the slave class of workers (Marks & Engels, 1844; ADD 1 CITATION).

In modern capitalist society, the production and circulation of commodities mediated by money has turned society into a kingdom of things dominated by capital, which in turn has become a social force that dominates and enslaves people, and then it leads to the money as the object of life as well as fetishism (Z. X. Yin, 2022). Capital fetishism is one of the most alienating and insidious forms of fetishism, which conceals the exploitation and injustice brought about by the capitalist mode of production. Money worship is a universal psychology in capitalist societies, where capitalists worship and possess money for the purpose of multiplying it and converting it into capital, thus transforming money fetishism into capital fetishism (Jia, 2023; Kong & Liu, 2016).

Marx continues the critique of Hegelian dialectic and philosophy in his manuscript. Marx disagrees with Hegel's assertion that the liberal state would eradicate arbitrary rule and injustice. According to Marx, bureaucracy serves as a tool of state power rather than an autonomous and incorruptible institution (James, 2015). Marx predicts that bureaucrats would have an interest of their own but not the human being's happiness or wellbeing. "Bureaucracy is the essence of the state," he asserts, "preserved as a secret and mystery through ossified and formalistic behavior. On an individual bureaucrat level, the state's purpose transforms into their personal goal, often manifested in the pursuit of a career." (Marx, 1970).

Although Hegel had understood that labour constituted the essence of man and the wellbeing of the man, he was unable to channel this idea into the development of the real world. Unlike Hegel, Feuerbach developed the doctrine of the unity of man with nature. However, Feuerbach understood this unity as the result of a self-generated, natural nature. Marx overcame the limitations of Feuerbach's materialism by demonstrating that the unity of man and nature lies in the practice of material production by man, i.e. in his labour activity (Yu, 2016; Zhang & You, 2021).

A Critique of the German Ideology

Marx criticizes Feuerbach's understanding of reality, asserting that Feuerbach considers the essence of a thing or a person to be their existence, where the conditions of existence and the way of life and activities of an individual determine their sense of fulfilment. However, Marx argues that Feuerbach views every exception to this as a mere unhappiness, an abnormality that cannot be changed (Marx & Engels, 1932). Therefore, if millions of proletarians are dissatisfied with their living conditions and their existence does not align with their essence, Marx suggests that, based on the quoted passage, this unfortunate situation is seen as inevitable and should be endured silently (Marx & Engels, 1932). Therefore, Marx & Engels (1932) affirm that people cannot be liberated unless they have access to adequate food, drink, housing, and clothing. Liberation is not a mere mental act but a historical one, dependent on historical conditions, industrial and commercial development, agricultural progress, and the improvement of social interactions.

Therefore "man in reality" interpreted by Marx and Engels should be the objective material basis of human emancipation. The practical starting point for the search for human emancipation in the "Ideology of German" is the "man in reality" in certain "material conditions of life" (Cao, 2023). They are human beings, they need to engage in activity, to produce materially, and therefore their well-being is based on certain material, non-arbitrary boundaries, preconditions and conditions of activity (Cao, 2023). "Activities" here refers mainly to human social labour activities " This continuous sensual labour and creation, this production, is the very deep foundation of the whole existing sensual world, and if it were to stop for even one year,

Feuerbach would see that not only would there be a great change in nature, but the whole human world and his (Feuerbach's) intuitive faculties, even his own existence, would be gone (Li & Li, 2023; Zhang & You, 2021). Therefore, Marx believes that the happiness should be the emancipation of labour, the labours should be satisfied in material conditions and in mental aspects.

Holy Family

Marx & Engels (1975) mentioned happiness in "Holy Family" several times, for example, Max and Engels criticize that Herr Szeliga equates education and civilization exclusively with aristocratic education, preventing him from recognizing that industry and trade establish universal realms distinct from Christianity, morality, domestic happiness, and civic welfare. In this context, Herr Szeliga reduces Christianity to an individual quality, 'piety,' and morality to another individual quality, 'probity' (Marx & Engels, 1975). This is a kind of metaphysics from the view of Marx and Engels. They also criticize the mysticism, certainly, through its boundless compassion, divine dialectic transforms the "unhappy, old, childish man" into a "strong man" in the metaphysical sense. In doing so, he comes to embody a highly valuable, profoundly content, and decisively influential factor in the life-process of the absolute mystery (Marx & Engels, 1975). Marx and Engels believe this kind of happiness is a kind of absolute idealism.

In the idealism view the value of commonplace fruits no longer resides solely in their inherent qualities but rather in their speculative nature, assigning each of them a specific role in the life-process of 'the Absolute Fruit' (Marx & Engels, 1975). Idealists believe the satisfaction of sensual needs is directed in content to a limited number of particular objects, and the pursuit of happiness, on the one hand, leads back to the satisfaction of desires; on the other hand, it is subjective to the will of each individual with regard to objectively existing objects. In order to escape the bondage of the "phenomenal world" and the contingency and variability of happiness, and to attain the "highest happiness" of the rational man, one must never leave the discursive activity of thinking, which carries the entire task of attaining happiness.

Yang & Wu (2022) argue "Holy Family" is a satire on the acknowledged leader of the Young Hegelians, Bruno Bauer and his supporters, who, like Jesus and his disciples, were as arrogant in their approach to the reality of human existence and the roots of historical progress as they were to the masses, and who, armed with the critique of the critique, devoted themselves specifically to the missionary work of discursive idealism.

Marx and Engels emphasize that living, real individuals, specifically the masses, create everything. The means and methods through which the public create history are rooted in practical, sensory activities, namely material production and livelihood. The production of material resources forms the foundation for human survival, development, and happiness (Jia, 2023; Mi, 2020).

Manifesto of the Communist Party

In Manifesto, Marx indicates that the bourgeoisie continually takes advantage of the proletariat by using their labour to make money and amass wealth. However, the bourgeoisie unintentionally plays a role in their own downfall during this process. The bourgeoisie will be overthrown when the proletariat eventually realises its own potential and seizes control in a revolution (Marx & Engels, 2016). In communist confession of faith section, it answers the question of the principles of Communist Party, the answer is that each person aspires to find happiness. The individual's well-being is inherently connected to the well-being of all, and so forth (Marx & Engels, 1848). It highlights the happiness of individual and collective happiness; they are combined together. Meanwhile, it focusses on the existence, for instance, in 13rd question, Manifesto mentions a "happy existence", which says communism has emerged only with the advent of machinery and other inventions that have made it feasible to envision a comprehensive development and a contented existence for all members of society (Marx & Engels, 1848). It acknowledges the happiness from reality and material existence, we need to focus on the people living in current moment and provide them material needs, we need to pay attention the human in reality.

Capital

In Capital, Marx mentioned happiness several times. Marx cites Adam Smith from Wealth of Nations that equal amounts of labour, regardless of time or location, should hold the same value for the labourer. In their

usual state of health, strength, and activity, with the average level of skill and dexterity, they should consistently contribute a comparable share of their comfort, freedom, and happiness (Marx, 1976). Meanwhile, Marx suggests that labour, in its impact on the value of goods, is considered merely as an expenditure of labour power. However, he also contends that this expenditure signifies the sacrifice of rest, freedom, and enjoyment, rather than encompassing the typical activities of a person (Marx, 1976).

On the other hand, Marx exposes the truth of capitalism, namely the surplus of value and accumulation, he states that in contrast to maintaining the existing distribution, the recurring misery or happiness of the entire human race has been deemed insignificant. Preserving the outcomes of force, fraud, and chance has been labelled as security, and in the pursuit of this false sense of security, all the productive capacities of humanity have been relentlessly sacrificed (Marx, 1976). Unhappily, a perpetual conflict persists between the masters and their workers. The continual objective of the former is to expedite and economize their work by employing any means necessary. Conversely, the latter are equally vigilant in seizing every opportunity to exert pressure on their masters to meet elevated demands (Marx, 1867).

Marx criticises the capitalism to ensure the happiness of society, comprising not only non-workers but also those in less fortunate circumstances, it is deemed necessary that a significant portion of them should be both ignorant and impoverished. Knowledge has the dual effect of expanding and multiplying our desires, and the fewer things a person desires, the more easily their necessities can be met (Marx, 1867).

Marx discusses the connotation of happy society and criticize the capitalism as well. For the labour, the happiness should be based on liberty, ease, health, strength, and activity, they have right to improve their skill and dexterity. They have right to have rest, freedom, enjoyment, and usual activities of man, they deserve the equal treatment according to their working, they have right to get knowledge to know the world but not ignorant to the society.

Marx's Concept of Happiness in China

As a matter of fact, Karl Marx didn't develop systematic concept of happiness, nor did he define the specific definition of happiness concept, while Marx's concept of happiness is pervasive and developing (Zhang, 2012; Zhang, 2021b). Zhu, (2023) indicates that happiness is a state of physical and psychological well-being that arises when people's basic survival needs are moderately satisfied, and their developmental needs are also met. This state of being physically and emotionally happy with one's life in general can result from the constant search for new satisfaction.

Marx's uniqueness lies in his value theory, which stands out as the only one consistently incorporating monetary analysis. He introduces money right from the outset in the assessment of value. Marx's central focus is on capital as a "social relation of production," encompassing two defining characteristics: The exploitation of labour within a monetary-based economy that produces commodities and an inherent tendency towards crises (Bellofiore, 2018). The connection between money and class exploitation, as well as the endogenous nature of crises, stems from the belief that in a capitalist economy, the newly created "value added" (a monetary measure) originates exclusively from the labour of wage workers, specifically their abstract labour activity (Bellofiore, 2018). Therefore, Marx's happiness was built on the non-exploitation economy, namely, the superstructural economical society.

Similarly, (Zu Ming Jin, 2023) argues that the wellbeing of Marx's view is based on societal reality, it highlights human being should gain happiness through their labour practice, not only should the citizens pay attention to the physical enjoyment, but also focus on the pursuit of spiritual life. In addition, Marx's view about happiness does not just highlight the individual aspect from physical and psychological level, but he attaches importance to the development of society and world (Xu, 2019).

While in front of public benefit, Marx emphasizes the collective interests are higher than individual interests. Ma & Liu (2019) considers there is a conflict between collective interests and individual interests, Marx addresses the citizens should pay more attention to the collective benefits firstly, collective happiness, although collective interests are higher than individual interests, it is also necessary to ensure the satisfaction of individual interests.

Likewise, the realization of personal wellbeing can be restricted by the economic development of society, however, the development of economy can promote the individual happiness, human wellbeing depends on the societal physical, political and spiritual civilization (Zu Min Jin, 2022).

Generally speaking, Marx's concept of happiness is based on social reality, it attaches importance to people's practical activities to achieve wellbeing, emphasis the unity of human happiness and human nature, the coordination of labour creation and enjoyment of life, the integration of material life and spiritual life, the harmony of individual happiness and social wellbeing (Zhang & Wang, 2021).

Methodology

Studies of quality and other qualitative phenomena are the focus of qualitative research. Qualitative research and methods have features such as: It does not rely on numbers but rather on description, reasoning, and the use of words in order to achieve its ends of understanding and characterization. The why and how of decision making are explored through qualitative data, which is not graphable because of its exploratory nature. (Cresswell & Poth, 2018; Creswell & Creswell, 2019; Rajasekar, Philominathan, & Chinnathambi, 2006). In qualitative research, there are five main research designs: narrative research, phenomenological research, grounded theory, ethnography, and case studies (Creswell & Creswell, 2019). This paper adopts qualitative case study approach, case studies are a method of research commonly used in evaluation wherein the evaluator conducts an in-depth examination of a specific instance (typically a programme, event, activity, process, or individual) (Creswell & Creswell, 2019, p.50; Yin, 2018). For this research, it is not just to explore the further phenomenon (happiness), but also appropriate for the philosophical research. It figured out the concept of Marxism happiness according to the historical development and different themes including Marx's different books written by Marx, Engels, their followers, Marxists, and other researchers in different periods. Additionally, this research selected China as case to explore the concept and development of Marx happiness. Furthermore, this paper utilised document analysis by thematic analysis, the document mainly comes from the books, thesis, report, and journals (Morgan, 2021).

The Findings

Based on literature review above, it can be found that the concept of Marx happiness can be categorized different themes, namely, the material and psychological aspect, the economic development, societal and individual happiness. From perspective of material and idealistic, Marx concurs the happiness is based on the atheism but not religion. From economic side, he supports superstructure encompassing elements such as law, politics, religion, and morality. His happiness is based on the existence but not consciousness, we need to focus on the "reality" but not ideology, it highlights human being should gain happiness through their labour practice. Meanwhile, Marx concurs that the family and civil society collectively constitute the foundation of the state; therefore, happiness should also emanate from these spheres. Marx noticed the capitalist exploits the surplus of value and deprived the happiness of working class. The real happiness for the individual labours should be the human emancipation, the happiness satisfies the individual interests, including the liberty, ease, health, strength, and activity, the labours have right to improve their skill and dexterity. They have right to have rest, freedom, enjoyment, and usual activities of man, they deserve the equal treatment according to their working, they have right to get knowledge to know the world but not ignorant to the society.

Discussion

As a matter of fact, Marx has never defined the concept of Marxism happiness by himself, however, he mentioned the happiness in different stages from his middle school, from the religionism to materialism, to his PhD thesis, Critique of Hegel's Philosophy of Right, Economic and Philosophic Manuscripts of 1844, A critique of the German Ideology, Holy Family, Manifesto of the Communist Party, Capital, Marx's Concept of Happiness. In addition to the Chinese background, especially in the different stages of China's development, the Chinese scholars develop their own Marxism happiness, Marx's notion of happiness is grounded in social reality, placing significance on practical activities for achieving well-being. It underscores the unity of human happiness and human nature, the harmonious coordination of labour creation and the enjoyment of life, and

the integration of material and spiritual aspects of life. Additionally, it emphasizes the harmonious relationship between individual happiness and social well-being.

Conclusion

China has been the socialist country since 1949, when the new country was established. Communist Party of China (CPC) selected Marxism as the governance ideology to China which is consistent with the hierarchical and centre government system. However, there is limited studies on the concept of Marxism. To explore the development of Marxism happiness, this paper utilised qualitative approach by document analysis through thematic analysis. As a matter of fact, there is no specific definition of Marxism happiness, while authors figured out the development of concept of Marxism happiness in different stages of academic works, and from the scholars in China and abroad. In the background of China. The concept of Marxism places importance on people's practical activities to attain well-being. It emphasizes the unity of human happiness and human nature, the coordination of labor creation and the enjoyment of life, as well as the integration of material life and spiritual life. Additionally, it underscores the harmony between individual happiness and social well-being.

Acknowledgement: I acknowledge that this paper belongs to myself and my supervisor, Professor Madya Dr. Muhammad Azizan Sabjan who guided me and give me suggestions to correct all the time, there is no other authors in this paper.

Informed Consent Statement: In this thesis, I state that this paper belongs to philosophical area, it doesn't involve any human's participants.

Conflicts of Interest: Declare conflicts of interest or state: We declare there is no conflict of interest in this paper.

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