

## CHINESE SCHOLARS ON “MARX AND JUSTICE”

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*Abstract: “Marx and Justice” is essential to Marxist political philosophy. This topic and its related issues have received continuous attention from scholars in contemporary China. Chinese scholars’ research on the topic of “Marx and justice” mainly focuses on the following aspects: the theoretical origin, evolution, basis, definition, elements, position, and outcome of Marx’s thought of justice. Chinese scholars reached some common understanding on the topic of “Marx and Justice,” but many debates on the topic of “Marx and justice” remain unresolved. Moreover, due to the changes in the current world situation, an endless stream of practical problems conduces to the anticipation, promotion, and participation in the further extension of the topic of “Marx and Justice.”*

### I

“Marx and Justice” is an essential topic in the field of Marxist political philosophy, and its importance is reflected in two aspects. Firstly, political philosophy is a theory closely related to reality, which means that the discussion of political philosophy should not only be limited to the dispute of terms but also make the theory and specific practical problems relevant. Once the theory is connected with practice, a value inevitably attracts our attention -- justice. In our daily lives, we cannot avoid the consideration of “justice” -- we tend to focus on what kind of society, distribution, system, or interpersonal relationship is. It can be said that the issue of justice is an essential bridge for us to get involved in political philosophy and connect theory with reality. Secondly, regarding Marxist political philosophy itself, its establishment as a field of study is closely related to the discussion of “Marx and justice.” To be more specific, Western academia has conducted a series of in-depth studies on the topic of “Marx and Justice” since the 1960s. Through these studies, people began to pay new attention to the normative and value issues in Marx’s philosophy, thus setting off a research upsurge of Marxist political philosophy. In other words, without the relevant discussion of “Marx and Justice” as the foundation, it can be said that the establishment of the issue of Marxist political philosophy is unimaginable. In this sense, the topic of “Marx and justice” is the core entry point for us to grasp the field of Marxist political philosophy. To sum up the above two points, in the author’s opinion, “Marx and justice” is a topic of great significance in the field of Marxist political philosophy, and analyzing the topic is the only way that must be taken to study Marxist political philosophy.

Perhaps it is precisely because of the importance of the topic of “Marx and Justice” after the heat of the great discussion on “Marx and Justice” in Western academia receded from the 1970s to the 1990s, Chinese scholars still devoted themselves to the study of this topic tirelessly, so that the topic of “Marx and

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Justice” and related issues are still a hot research area in current Chinese academia. Before elaborating in detail on how Chinese scholars discuss the topic of “Marx and Justice,” I need to outline three basic affirmations in Chinese academia, based on which Chinese scholars are involved in the research of “Marx and Justice”: First, if we pay attention to Marxist political philosophy, we should take “How Marx thought about justice” as a problem that must be considered. Second, we should explore the problem of justice from the perspective of Marxist philosophy and investigate the position of “justice” in Marxist philosophy. Third, we should put Marxist political philosophy in the contemporary context and try to figure out “how to deal with, treat and solve the problem of justice,” which is a significant task of the time.

## II

Generally speaking, Western scholars’ discussion of “Marx and Justice” from the 1970s to the 1990s mainly includes three questions: first, whether Marx holds a particular principle of justice. Second, if the answer is “yes,” what principles of justice does Marx hold? Third, whether Marx criticizes capitalism based on justice, and what is the specific path of his criticism? The discussion was introduced to China in 1990 in a paper titled “A New Interpretation of Marx’s Concept of Justice and Ethical Thought -- With Comments on *Marx, Justice and History*,” published in *Modern Philosophy* by Hong Liande. In 1993, Yu Wenlie also introduced the debate in his book *Marxism of the Analytical School*. However, for more than a decade, the “Marx and Justice” topic did not attract the concentrated attention of Chinese scholars. It was not until 2005 when Lin Jinping and Xu Junzhong published the paper “Wood against Husami: The Controversy about Marx and Justice,” which set off a wave of research on this topic in Chinese academia.

Generally speaking, the views of Chinese scholars can be divided into two factions: One is that justice is a historical concept in Marx’s discourse system, so he rejects the concept of justice. Except for Lin Jinping, few scholars agree with this. The other is to believe that a measure of justice is hidden in the depths of Marx’s theory, and justice and Marx’s theory are highly integrated. This understanding is the mainstream of Chinese academia. However, there are differences in direction between these two viewpoints. Chinese scholars still stand on the same plane and use the same discourse system to discuss the topic of “Marx and justice.”

In general, the scholars who actively participated in the discussion under the theme of “Marx and Justice” include Li Dianlai, Duan Zhongqiao, Bai Gang, Zhang Wenxi, Wang Xinsheng, Lin Jinping, Lin Yuchuan, Wei Chuanguang, Wang Guang, Li Yang, etc. They analyze the topic of “Marx and Justice” from the following aspects, and there are inevitably interrelated and even overlapping parts.

First, regarding the theoretical origin of Marx’s thought of justice, Chinese scholars believe that both ancient and modern justice traditions should be considered. Li Dianlai believes that as a political philosopher, Marx parted ways with modern liberalism. Although they share research fields such as civil society, rights, and freedom, Marx criticized the concept of justice in civil society and established the concept of justice in human society. Moreover, Marx also expresses the viewpoint of learning from ancient Greek political philosophers and

attaches importance to "the virtue, human nature and mental thinking of justice" (Li, 2014), thus establishing a multilayered and specific concept of justice. Lin Jinping believes that the ancient tradition of Marx's thought of justice is reflected in his emphasis on the value and nobility of human beings. In contrast, the modern tradition is reflected in his early discussion of freedom and equality. Zhang Wenxi pointed out that, to some extent, Marx's concept of justice was born out of the ancient Greek concept of justice, so it is not feasible to study Marx's concept of justice purely with linguistic or semantic methods. Bai Gang argues that Marx's thought of justice surpasses the political philosophy of ancient Greece and classical German political philosophy and believes that the "introverted" "virtue justice" of ancient Greek philosophy is a kind of narcissism. In contrast, the "extroverted" "legal justice" of German classical philosophy is a kind of self-intuition. The only way to truly realize justice is to "change the mode of production" (Bai, 2019).

Second, regarding the evolution of Marx's thought of justice, Chinese scholars believe there are differences between the young Marx and the mature Marx. Li Dianlai holds that the young Marx used justice discourse in an obvious sense -- from the praise of self-awareness in his *Doctoral Thesis* to the discussion of freedom and fairness of the press in *Debate on Freedom of the Press and Publication of the Proceedings of the Assembly of the Estates*, and then to the concern for equal rights in the *Rheinische Zeitung* period, Marx expressed his appeal for justice either directly or indirectly. However, from *On the Jewish Question* to *Capital*, Marx rejected justice by refuting certain conceptions of human rights, rights, and other issues. It forms the difference between the early and mature Marxism that Althusser said. However, "historical materialism is closely related to political philosophy in Marx's view" (Li, 2012), highlighting the tension between fact and value. Lin Jinping pointed out that Marx's thought of justice experienced a series of developments from his *Doctoral Thesis* to *Critique of Hegel's Philosophy of Right*, to the period of *Deutsche-Französischer Jahrbücher*, then to *Manuscripts on Economics and Philosophy in 1844*, and finally to *the German Ideology*. A series of transformations in problem areas, ways of thinking, and research methods finally settles on the historical materialism analysis, criticism, and rejection of the concept of justice. Wang Guang said that during the period of the *Rheinische Zeitung*, the justice pursued by Marx was highly related to democracy, freedom, rights, and rationality. After leaving the *Rheinische Zeitung*, Marx demonstrated the transformation of his thought through a series of treatises. Afterward, Marx advocated analyzing the issue of justice from the actual history of material production and believed that the real realization of justice must eliminate private ownership. Wei Chuanguang emphasized that Marx gradually clarified his thoughts on justice in investigating civil society. Facing the problem of material interests, Marx explored the relationship between the state and civil society and then launched the critique of political economy and developed historical materialism. In the whole process, Marx's thought of justice also experienced an evolution from transcendental and abstract to empirical and specific.

Third, regarding the basis of Marx's thought of justice, Chinese scholars believe that the concept of justice should be viewed from the perspective of historical materialism. Li Dianlai pointed out that the basis of Marx's concept of justice is not ownership but human self-realization. Marx does not hold a concept

of justice that transcends history but sticks to the historical principle of justice, “history is the fundamental footnote of justice” (Li, 2015). Historical materialism and justice “integrate, rely on and stimulate each other” (Li, 2013). It is because historical materialism is not an entirely positive theory, and the argument of historical inevitability is consistent with Marx’s view of justice, eventually leading to his political economy research. Wang Guang believes that for Marx, the fundamental issue of justice does not lie in “labor produces value” but in the issue of ownership of the means of production, that is, the issue of the material basis. Any concept of justice is specific, historical, and constantly developing. Li Yang believes that under the perspective of historical materialism, the concept of justice is “not simply adapted to the current production mode, but to the contradictory material relationship factors under the existing production mode” (Li, 2021). According to the state of existence of the proletariat under the capitalist mode of production, Marx would argue that the exploitation of workers by capitalists violates the labor ownership of workers and is, therefore, unjust. Wang Xinsheng believes that Marx’s principle of justice is historical, and this shows that the principle of justice will change with the historical development of various social conditions, so there is no abstract and invariable principle of justice. Lin Yuchuan advocates a weaker stance on historical materialism; that is, he believes that the factual dimension presented by historical materialism does not conflict with Marx’s thinking on the value dimension and that he recognizes the role of consciousness. This way, a normative Marxist theory of justice based on facts is also possible. Wei Chuanguang believes that Marx’s concept of justice is different from the traditional concept. The difference between them is that Marx does not regard human liberation as a moral ideal in line with the principle of justice but as an objective and historical process. Justice is a product of social history, and its core is the issue of material production. The evolution of the thought of justice comes from the change in production methods. In a communist society, people will live at a high level of justice. It is the historical materialist character of Marx’s concept of justice. Another scholar pointed out that Marx’s investigation of justice issues was based on practice, and he proposed a justice approach to changing the world. (Zhang, 2011).

Fourth, regarding Marx’s definition of “justice,” Chinese scholars believe that there are multiple understandings of “justice” in the context of Marx. Li Dianlai believes that justice is a solid structure in Marx, presenting different levels. Marx not only placed justice in a subordinate position based on historical materialism but also criticized the concept of justice of liberalism, and he also thought about justice throughout his theory. From Wang Guang’s point of view, Marx talked about justice at three different levels: to begin with, at the level of daily social interactions, justice is impartiality. Furthermore, at the level of proletarian interests, justice is used to criticize capitalist society and express proletarian demands. As a final point, at the level of political economy research, Marx abandoned the category of justice; instead, justice here is only a symptom of social revolution. Duan Zhongqiao pointed out that Marx held two views of justice. One is an exploitation-based concept of justice, which holds that capitalists’ unpaid appropriation of workers’ labor is unjust. The other is the concept of justice based on the disadvantages of distribution according to work, which believes that the inequality of people’s actual income caused by accidental talents and differences in burdens is unjust. (Duan, 2013). Wang Xinsheng

reckoned that there was a sequence of principles of justice in Marx's thinking. They are, from lowest to highest, the principle of rights, the principle of contribution, and the principle of needs. Marx used the principle of contribution to criticize the liberal principle of rights and used the principle of need to surpass the principle of contribution used by pre-communist societies. Lin Yuchuan pointed out that, firstly, Marx's theory of justice contains a deconstructive logic, which aims to reveal the conditions, limitations, and foundations of the concept of justice and disenchant justice. Conversely, Marx also constructed a theory of justice, although this theory of justice is not eternal or universal. It still adheres to the principle of historical materialism. Zhang Wenxi believes that Marx did not stipulate "what justice is," and his expression of justice is not a substantive judgment "but a functional or rhetorical judgment" (Zhang, 2017). Marx pointed out that in a capitalist society, the concept of justice depends on and serves the capitalist society. Based on this criticism, Marx expounded his own theory of social practice. Another scholar believes that Marx's recognition of the highest principle of justice is not the principle of equal rights emphasized by liberalism but the principle of difference based on the satisfaction of human needs and distribution according to needs. Marx's concept of justice emphasizes the equality of people, and he takes people as the purpose. (Wang, 2011).

Fifth, regarding the elements of Marx's thought of justice, Chinese scholars believe that Marx criticized the injustice of capitalism mainly based on exploitation. It is also the most discussed issue in Chinese academia. Scholars mainly demonstrate the injustice of capitalist exploitation from the following three aspects. Most Chinese scholars agree that the labor theory of value is an essential reason for Marx to criticize that labor and ownership are separated under capitalism as unjust. On this issue, Li Dianlai believes that an essential basis of Marx's thought of justice is the fundamental right of human beings to life. Based on this, Marx criticizes the production of surplus value in capitalist society through labor and property rights and condemns alienation and exploitation. Marx discussed how capitalist exploitation was generated and developed in *Capital* and related manuscripts. In this process of normative control of reality, Marx expounded his own thoughts on justice. Li Yang believes that Marx does not have a general theory of exploitation that transcends history, and his discussions on exploitation and morality are all oriented toward real social history. Based on the specific and accurate capitalist mode of production, Marx criticized the injustice of its exploitation rather than trying to establish a concept of justice that transcends history. Li Shoutao believes that the key to Marx's critique of the injustice of capitalism lies in the labor theory of value. It is based on the labor theory of value that the capitalist system is unjust because capitalists privately own the means of production, workers are forced to work, and surplus value is exploited. Huang Jianjun has also seen that labor and ownership are separated under capitalism and argued that this fact leads to the injustice of capitalism. Specifically, although on the surface, capitalism follows the principle of equivalent exchange, the capitalist system is unjust due to the unequal possession of the means of production, the alienated labor it produces, and the substantive unequal exchange. (Huang, 2021).

Wang Guang pointed out that in Marx's view, labor is not the only source of wealth and thus does not constitute the entire content of justice. The fact that private ownership of the means of production is the general source of the injustice

of capitalism. (Wang, 2009). Wang Xinsheng pointed out that the reason why Marx believed that capitalism is unjust is that capitalism systematically allows capitalists to exploit laborers. Moreover, capitalist exploitation is unjust because capitalism systematically violates the principle of contribution -- "laborers should enjoy the product of their own labor" (Wang, 2010). Moreover, some Chinese scholars pay more attention to the coercive factors in capitalist exploitation. For example, Lin Yuchuan believes that capitalist exploitation is unjust, and its necessary condition lies in the coerciveness of exploitation. The maintenance of the global capitalist exploitation system relies on an equilibrium, that is, "the equilibrium formed by the different intensities of coercion and exploitation between developed and backward countries" (Lin, 2014). Thus, capitalism cannot eliminate the injustice of its coercive exploitation. As the final point, some Chinese scholars have discovered the contradictions within the operating mechanism of capitalism, and it is these contradictions that highlight the injustice of capitalist exploitation and even the whole capitalist system.

Bai Gang pointed out that Marx's critique of the political economy exposed the four paradoxes of capitalism: the paradox of the labor theory of value, the paradox of the private system, the paradox of freedom and equality, and the paradox of utilitarianism. The inevitable result is that the injustice of capitalist exploitation lies in the capitalist system deviating from its principles of justice, which happen to be the moral basis on which capitalism is established. It can be said that there is a contradiction between the principle of justice and reality in capitalist society, which is "a manifestation of the internal contradictions of the capitalist mode of production" (Bai, 2018). Wei Chuanguang believes that Marx's concept of exploitation is by no means purely economic, and our investigation of exploitation should proceed from his view on society and history. Marx's value critique of exploitation is hidden in his "historical analysis of the generation of exploitation," Marx reveals that "the internal logic between capital and wage labor, which seems to be an equal exchange, is actually unfair exploitation." (Wei, 2020). From Han Lixin's perspective, Marx's concept of exploitation should be interpreted from the perspective of "the transformation of Gesetz der Anleitung." The transformation from the first Gesetz der Anleitung to the second Gesetz der Anleitung means that labor and ownership have changed from unity to separation, illustrating the falseness of capitalist "exchange justice" and further proving the injustice of capitalist exploitation. (Han, 2015). Another scholar emphasizes the analysis of the logic of capital, holding that "any critique that departs from the 'logic of capital' cannot really comprehend the ideological characteristics of the various misidentified 'conceptual metaphysics' that escort this logic. We can only understand how Marx thought about 'justice' and other 'issues'" (Sun, 2014).

Sixth, regarding the position of Marx's thought of justice in his entire academic theory, Chinese scholars believe that Marx's thought of justice highlights the tension between the normative dimension and the factual dimension in Marx's theory, as well as value judgments and factual judgments. Li Dianlai pointed out that in the explanatory framework of pure historical materialism, Marx did regard justice as a legal and subordinate concept. However, in his political philosophy aimed at "changing the world," justice is the main line that runs through his thoughts. In this sense, justice links Marx's historical materialism with his political philosophy. Wang Guang believes that justice belongs to the dimension of norms, and the study of political economics belongs

to the dimension of science. The normative dimension and the scientific dimension are highly unified in Marx's theory. "The normative dimension needs the internal support of the scientific dimension, and the scientific dimension needs the ethical identity of the normative dimension" (Wang, 2018). Marx criticized the injustice of capitalism, but he never stopped there. Marx scientifically studied and revealed the laws of social and historical development. Duan Zhongqiao also distinguishes between factual and value judgments in Marx's theory and believes that for Marx, justice was only a kind of value judgment, and different social groups had different views of justice. Duan Zhongqiao firmly believes that "historical materialism and Marx's concept of justice do not involve each other in content, have nothing to do with each other in source, and do not negate each other in point of view" (Duan, 2015). Wang Xinsheng pointed out that the basic logic of Marx's theory of justice lies in explaining production relations with production labor and exchange relations with production relations. Therefore, Marx's examination of justice issues must be completed by studying political economy.

Seventh, regarding the outcome of Marx's thought of justice, Chinese scholars believe that different from the liberal concept of justice, what Marx tried to construct was production justice, historical justice, institutional justice, labor justice, and a theory of justice aiming at humans' emancipation and free and all-round development. Li Dianlai supposed that Marx's concept of justice takes "human liberation" and "all-round development of human beings" as the basic orientation, and its difference from the liberal concept of justice lies in the fact that it takes "equality" rather than "rights" as the basis of theory. Moreover, his thought of justice is tied to production relations, social structure, and social system, and it is also directed at history, system, and production. Lin Jinping believes that starting from the facts, Marx rejected and criticized justice. However, at the same time, contemporary China also needs a Marxist concept of justice, and these two facts seem to be contradictory. However, the contradiction also presents some enlightenment: "Justice" itself has limitations, and we should focus on its material basis when looking at legal power. Therefore, constructing a Marxist concept of justice in the context of contemporary China needs to be based on the reality of China. Wang Guang believes that what Marx rejects is the issue of distributive justice because distribution is not the root of justice. Only by focusing on the development of productive forces and the transformation of production methods can justice be genuinely realized and surpassed. The concept of justice of the proletariat is not an empty moral slogan but points to the revolution that eliminates classes. Wang Xinsheng believes that the issues of justice discussed by Marx only involve social institutional arrangements and have nothing to do with private virtues. Starting from human society, Marx's concept of justice subverts the principle of rights and establishes a new argumentation framework for justice theory.

### III

Now, let us go back to the discussion among Western scholars on the "Marx and justice" topic since the 1970s. The three main questions presented are: First, whether Marx holds a particular principle of justice. Second, if the answer is "yes," what principles of justice does Marx hold? Third, whether Marx criticizes

capitalism based on justice, and what is the specific path of his criticism? Based on the above analysis, we can find that the common understanding Chinese scholars reached on these three questions is that Marx did not hold an entirely negative attitude towards justice. He did have his concept of justice. Second, Marx's principle of justice is rooted in historical materialism. It is a concept of justice utterly different from the liberal principle of justice and points to a specific historical reality. Moreover, rather than saying that Marx criticized capitalism from the standpoint of justice, it is better to say that Marx developed his thought of justice based on the criticism of capitalism. It was through the study and disclosure of political economy that Marx regarded justice as the main thread throughout his thought.

At the same time, however, we must also see the undisputed focus of this discussion. One is the relationship between fact judgments and value judgments in Marx's thought of justice. In Marx's theory, there is indeed a tension between fact judgments and value judgments, but whether these two are "independent of each other, irrelevant to each other, and not negating each other" as Professor Duan Zhongqiao claimed, or are they, as most other Chinese scholars believe, unified? The social facts that Marx paid attention to differ from the scientific facts and the facts cannot be strictly freed from value judgments. However, in what sense are fact judgments and value judgments unified? In addition, to what extent does Marx believe that labor means ownership and labor is the source of value? Marx held the labor theory of value, recognized labor ownership, and used it as an essential justification for capitalists to exploit laborers and capitalist injustice. However, when Marx criticized Lassalleism, he clearly stated: "Labor is not the source of all wealth," the issue of ownership of the means of production cannot be ignored. Scholars such as Tucker, Wood, and Buchanan distortedly concluded that "Marx believed capitalism was just" from the perspective of labor ownership. Cohen also believed that Marx agreed with the capitalist principle of self-ownership in his mind, so the theory of exploitation established on this basis could not prove the injustice of capitalism. It can be seen that "labor," an essential concept in Marx's theory, is also the core issue in exploring Marx's concept of justice. Finally, is Marx's thought of justice systematic? Some scholars believe that Marx rejected a systematic theory of justice and held a theory about justice. In contrast, others summarized Marx's thought of justice as an internally unified and comprehensive ideological system. Moreover, there are some issues that Chinese scholars are still arguing about -- in Marx's thought of justice, how are justice in the field of material economy and justice in the field of political system related, that is, how are the historical and ideal dimensions of Marx's thought of justice unified? While criticizing the injustice of capitalism, Marx conceived the justice principles of socialism and communism. Where is the consistency and continuity between his criticism and construction? Is communism a society beyond justice?

To this day, many debates on "Marx and justice" remain unresolved. Moreover, due to the changes in the current world situation, an endless stream of practical problems conduces to the anticipation, promotion, and participation in the further extension of the topic of "Marx and Justice." It can be said that the question of "where is human society going?" needs an answer based on Marx's concept of justice. Here, the author sorts out the possible ways for the further extension of the topic of "Marx and Justice":



First, from the perspective of retrospection, the topic of "Marx and Justice" may be able to discuss the complex causes of Marx's thought of justice. The contribution and influence of social contract and utilitarianism in justice theory are enormous, and Marx's thought of justice is indeed developed based on these two traditions. However, more and more scholars also pay attention to the components associated with ancient Greek political philosophy in Marx's thought of justice. Furthermore, some scholars have realized that the close academic relationship between Marx and Hegel has been neglected for a long time, and the in-depth discussion of Marx's thoughts on justice may find an opportunity to re-examine Hegel. In addition, Marx's attitude towards justice and its evolution can also find breakthroughs and answers in his letters to others because it was widespread for Marx to gain inspiration or express his views in communication with his contemporaries.

Second, from a forward-looking perspective, Marx's concept of justice does not "exist." It is "needed" but "feasible" because it "exists." We may need to be clear: it is not that the reality of Chinese society urgently needs to solve the problem of justice and calls for the guidance of Marx's thought of justice, so Marx must have his concept of justice (some Chinese scholars put this forward); but that Marx paid attention to and discussed related issues of justice. Although in the text, he did not explicitly use "justice" to promote the criticism of capitalism or even express his attitude towards "justice," this does not mean that it is wrong for us to explore Marx's thought of justice and respond to practical problems with it today. Therefore, current society, the world situation, practical problems, etc., are just the entry points we use to think about Marx's thoughts on justice, or they can also be an opportunity to expand the influence of Marx's thought on justice rather than conversely, becoming the reason why Marx's thought of justice must exist.

Third, from the perspective of interlocution, Marx's concept of justice needs to actively respond to the doubts and criticisms of scholars from new republicanism, communitarianism, and neoliberalism. It can be seen that Arendt, Sandel, McIntyre, Rawls, Böhm-Bawerk, Samuelson, Steedman, Nozick, and other scholars all researched and responded to or criticized Marx's views of labor, labor theory of value, surplus value theory, exploitation, alienation, and other theories. Facing such a situation, relevant research on Marx's thought of justice must consider how to conduct dialogues between justice theories born in different academic backgrounds and social systems, how to prove the compatibility of our theory and criticize the limitations of others' theories, and then how to compare. After all, talking to oneself or proving by facts is not convincing enough in theory.

Fourth, from the perspective of methodology, historical materialism and dialectics are the theoretical methods that must be adhered to when studying Marx's thought of justice, and we had better use them prudently with the analytical philosophy method that frequently yields results in the excellent discussion of "Marx and justice." The reason why analytic philosophy theorists are ultimately unable to prove the injustice of capitalism (mainly capitalist exploitation) is that they strictly follow the basic paradigms of Western moral philosophy and ethics, as well as the reasoning methods of analytic philosophy, in order to build a super-historical and general "Marxist concept of justice," and then build a just social system. Compared with analytical Marxism, a constructive theory that focuses on the distribution of specific individual interests, Marx pays

more attention to the criticism of the existing social system, that is, the capitalist system, and the problems he focuses on are the whole society and its system. Therefore, the methods used by Marx are historical materialism and dialectics. So, in the author's opinion, whether the method of analytical philosophy can be integrated with historical materialism and dialectics is one of the issues that can be discussed under the topic of "Marx and justice."

Undoubtedly, "Marx and justice" is a hotly debated topic in current Chinese Marxist academia. Since Marxist philosophy is a holistic theory, the topic of "Marx and justice" involves all aspects of the entire theory, among which many critical academic issues urgently need to be clarified. Many practical issues urgently need a response to Marx's thought of justice. However, in the final analysis, Marxist philosophy should stand firm on its theoretical foundation amidst the numerous discussions about justice and the vicissitudes of the real world so that it can maintain its theoretical essence and answer historical and realistic problems actively and correctly in the process of dialogue or debate with different ideas. Ultimately, please allow the author to end this paper with a sentence from *The Communist League Circular of First Congress to Members*: "We are not distinguished by wanting justice in general — anyone can claim that for himself — but by our attack on the existing social order and on private property, by wanting community of property, by being Communists." (Marx, 1976, 595).

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