

On regularity of human civilization in history and reality— based on the historical investigation of the origin and development of human regular labor

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Abstract. Although the word "civilization" appeared in modern society, academic research needs to define that "civilization" is the symbol of the distinction between human society and animal society, and human civilization originated together with human labor, human beings and human society. "Civilization" refers to the different way of life and life state of animals created by human labor. The existence state of human labor determines the existence state of human civilization, and the development degree of human labor determines the development degree of human civilization. The low degree of development of primitive human labor, can only create a very low degree of "civilization", but also create the "civilization" that the animal society does not have. Due to the origin and development of human labor is the human normal human labor with animal abnormal labor into the origin and development of human regular labor, therefore, the history and reality of human civilization is human normal labor to create the normal civilization and human abnormal labor to create abnormal civilization unity with animal violence and parasitic human regular civilization. Human regular labor through the process of human labor perfection, will be transformed into a complete normal human labor. Therefore, it is decided that with the perfection of human labor in the future, the regular civilization of human beings will be transformed into a completely normal civilization of human.

Keywords: regular labor, regular civilization, normal civilization, abnormal civilization, animalistic

1. Introduction

Generally speaking, natural science reflects human's understanding of nature, while philosophy and social science reflect human's understanding of himself and his history. The human's understanding of himself and his history, including his civilization and civilization history, is improved by each generation according to the human's understanding of nature. In the 20th century, human's understanding of nature has achieved a great breakthrough, which has triggered a new technological revolution. Human's labor tools have realized a fundamental change from extending the function of human's limbs to extending the function of human's brain, which has greatly promoted the development of social productivity. Then it broke the closedness of the limited living space of the earth, and made the exploration of human natural science into the outer space of the universe. Thus, at the end of the 20th century, it led to a significant improvement in the understanding of

human himself and his history. Therefore, on the basis of the great promotion of human's understanding of nature and self in the 20th century, the research of human civilization and its history, reality and future needs to be investigated and understood anew in the 21st century.

2. The beginning of the study of civilization and the definition of civilization

The word "civilization" has not a long history. In academic research, the understanding of civilization does not belong to the understanding of human beings and their history with a long tradition. Relevant literature indicates: "In the late Middle Ages, a set of codes of conduct was formed among the European court nobility, which expressed a kind of self-consciousness. The core concept of this code of conduct was 'court etiquette' (courtoisie). At that time, some poems about court etiquette appeared, which made the behavior of the upper class extend to the middle class. In the Renaissance, with the decline of the court nobility and the rise of the citizen class, the concept of courtoisie could not fully reflect the behavior of the citizen class and the new nobility, so it began to appear outdated, and the concept of politeness was replaced, which was consistent with the behavior of the new citizen class and the new nobility. However, by the 18th century, as European capitalism advanced, the term 'politeness' could no longer adequately convey the values and behavioral norms of the bourgeoisie, leading to its decline and eventual replacement by the new concept of 'civilization'. Therefore, in the course of the development of the Western society, from the Middle Ages, Renaissance to the modern industrial society, the core concept of the people's behavior standards has experienced a change process from 'courtoisie', 'politeness' to 'civilization'" [1]. This means that the concept of civilization appeared in the 18th century, and the study of civilization theory started after the concept of civilization appeared. At first, the concept of civilization meant the basic values and general rules of conduct of the newly emerging capitalist society. The concept of civilization is basically produced with the capitalist society, and the research of civilization theory is also developed with the development of capitalist society. Therefore, people who are confined to the concept of civilization usually call the capitalist society as the civilized society and the newly emerging capitalist system state as the civilized state. Under such understanding, Fukuzawa Yukichi, a Japanese scholar in the 19th century, thought that "civilization is the external phenomenon of the people's wisdom and virtue in one country" [2]. The "one country" he mentioned refers to the various capitalist countries that were expanding outwardly at that time.

2.1. Different understandings after the beginning of the study of civilization

However, the historical connotation of civilization is not the same as the capitalist civilization. After the concept of civilization appeared, besides the social state of capitalist system countries, there are different understandings of the emergence of civilization in academic circles. Firstly, based on the human fossils discovered in archaeological findings that show clear signs of femur fracture healing during a certain period of primitive society development, it is inferred that the primitive humans who suffered fractures before this period could not receive care from others and thus were unable to survive. The injured could only survive by receiving care from others to heal their fractures. Therefore, this period is identified as the origin of human civilization. This means that a fossilized thigh bone of a primitive human with a healed fracture was discovered in archaeological findings, leading to the conclusion that during a certain period of primitive society, there were already individuals capable of providing long-term companionship and care for the injured, supplying them with food until they could regain mobility after recovery. So it is considered that this reflects the difference between human society and animal society, which is the beginning of human civilization. The fossil of a healed fracture is regarded as the sign of the emergence of human civilization, and it is concluded

that human civilization different from animal society was formed at this time. This is the basic view held by the famous American anthropologist Margaret Mead: "Helping others in distress is the beginning of civilization" [3]. The second is "that all the primitive civilization began from the clan, and then developed from the clan to the tribe. Then, most of these civilizations experienced the stage of city-state. Finally, it develops to the power of the king. When the royal power is fixed in its relatively mature form, the characteristics of its civilization are basically formed" [1]. The third point is that "in Egypt, there is the Tassar Badari culture dating back to 4500 BC. On these early cultures, the world's oldest city-states emerged. From then on, civilization was born. In Mesopotamia, the civilization era began with the Uruk city-state around 3500 BC. In Egypt, the city-state civilization phase also emerged around the same period" [1]. According to this view, human civilization has only a history of 5,000 to 6,000 years, and it did not exist in the primitive society. Moreover, it also shows that civilization cannot be the result of the advent of capitalism. This theory holds that the emergence of civilization "must have four conditions: writing, metal tools, cities and states" [1]. However, some scholars argue that the emergence of civilization is not contingent upon these four conditions, but rather on "economic conditions, political organization, moral traditions, and the narrative of culture and art" [4]. Accordingly, it has long been generally believed that ancient China has a history of more than 5,000 years of civilization.

In academic discourse, whether defining civilization as originating from a specific period in primitive society, tracing its history back 5,000 to 6,000 years, or asserting that civilization only emerges during the development of capitalist society, the core argument remains the division of human history into two distinct developmental phases. This approach essentially treats only one phase as the history of human civilization, while dismissing the other as devoid of any societal progress. The social civilization which distinguishes the history of human society is the lack of understanding of the essential difference between human (human society) and animal (animal society), that is, the lack of ability to determine the qualitative difference between human and animal from the perspective of civilization, which reflects that people's understanding of civilization is still vague and lack of a definite understanding of the concept of civilization.

2.2. A precise definition of human civilization

Objectively speaking, the clear understanding of human civilization needs to be based on the study of human labor, and the comprehensive, scientific and accurate understanding of the essential existence and its expression form of civilization. Because the most critical is so far so far. Some studies believe that civilization is unique to human beings, and the social nature of human beings is labor. Labor is the process between man and nature, and the unity of the subject of labor (man) and the object of labor (nature). Not only does "labor create man himself" [5], but also, under the condition of nature's permission, labor creates all the means of human survival. The origin of human labor determines the origin of human and human society, and the development of human labor determines the development of human and human society. Moreover, the research of economics shows that the essence of economy is labor. Therefore, the study of labor is the study of human beings themselves, and the study of the development of labor is the study of the development of human history. Logically speaking, without the origin and development of human labor, there would be no origin and development of human and human society, and without the origin and development of human and human society, there would be no existence of human civilization. Therefore, the study of labor should be the foundation and the main line of the understanding of human civilization, and the in-depth study of labor will lead the study of civilization to a deeper level. If we do not study labor, but only talk about civilization, we cannot make a deep and accurate understanding of human civilization. Civilization is not the distinction of the stage of human social development, but the different quality of human society to animal society. So, from the

angle of human labor is the social nature of human, Civilization refers to: "the human way of life and living state created by human labor which is different from animal". (Note: This definition of "civilization" is only a definition of social civilization, which does not involve the understanding of individual civilization and uncivilization or group civilization and uncivilization, nor is it the same as the investigation and description of the civilization and uncivilization in all aspects of people's real life.) This shows that human civilization is the creation of human labor, and the history of human labor creation is the history of human civilization. Taking the appearance of iron tools, writing, cities and countries as the sign of the emergence of human civilization is a lack of high generalization of the understanding of human labor creation and a fuzzy understanding of the distinction between human and animal. The history of human labor shows that the origin and development of human civilization is different from that of animal society. Human civilization has been divided into primitive civilization, ancient civilization, modern civilization and contemporary civilization since the origin of human labor. Primitive civilization is primitive human society civilization, which is the lowest level of human civilization development, but it is undoubtedly the human civilization of primitive society created by human primitive labor. People can't compare the primitive civilization with the modern civilization, but they can't deny the existence of the primitive civilization by the labor creation of the modern civilization. The development of human civilization is determined by the development of human labor. The primitive human labor is in a low level of development, which can only create a low level of human civilization, but it also creates a civilization that animal society does not have, that is, the primitive human living mode and living state which is different from animal.

3. The regularity of human labor determines the regularity of human civilization

On the basis of the understanding that human civilization is created by human labor, we need to further define the regularity of human labor in history and reality, that is, we need to dialectically recognize that human labor evolved from animal labor is a human regular labor with certain animal nature, and then determine the regularity of human civilization in history and reality according to the regularity of human labor.

3.1. Origin and development of human regular labor with animal nature

Natural science research shows that human beings originated from anthropoid about 4 million years ago. The anthropoid is an animal, and the labor of anthropoid is animal labor, and the earliest human labor originated from the animal labor of anthropoid. Now, the origin of human labor can not be reenacted, only a few fossils or other traces are left for the reference of natural science and social science research. People can only rely on logical reasoning and the situation of the primitive tribe left by modern times to roughly speculate the scene of the origin of human labor. However, it is certain that this kind of logical reasoning from the basic facts of the fossil age is valid, and it is a basic accurate understanding of the history that cannot be reproduced. Before the origin of human labor, there was only animal labor on the earth, and after the origin of human labor, there was animal labor and human labor coexist on the earth. However, it is necessary to give a logical and accurate understanding that human labor, which evolved from animal labor, naturally has a certain animal nature. This animal nature refers to the continuation and retention of the animal's way of life in human society. This is the animal nature that human beings keep for survival. From the situation of human origin more than 4 million years ago, we can infer that the pithecanthropus had to retain a certain degree of animality. Because the transformation of pithecanthropus from ape is determined by the qualitative evolution of animal labor to human labor, and this evolution cannot achieve the qualitative difference completely at once, and there is no

inheritance and retention of animal labor. Through logical reasoning and scientific investigation of the original tribe, we can conclude that the animal nature of animal labor inherited and retained by the first pithecanthropus is the violence of animal livelihood, which is the self-mutilation of human beings evolved from the self-mutilation of animals. Since the killing of each other among human beings still exists, it is not difficult to understand the animal nature of human beings in the origin period. This clearly shows that the process from animal to human is not a qualitative change. According to the existing research on human beings and human labor, it needs two qualitative changes to make human beings without animal nature appear on earth. Specifically, the first animalistic and violent manifestation of human labor is the military labor of mutual slaughter among human beings. At that time, primitive people of all ages and genders participated in the battle to protect their living habitat and their own groups, and survived by fighting for each other to seize prisoners of war as food. The research of natural science shows that there are two kinds of animals in nature, one is the animal that does not eat the corpse of the same kind, the other is the animal that eats the corpse of the same kind. As the precursor of the pithecanthropus, the ape was a kind of animal that ate the corpse of the same kind, so the pithecanthropus's retention of the animal nature of the hominid is directly manifested in the existence of the military labor of man-eating. This is the origin and existence of human war, that is, the origin and existence of violent struggle between human beings. The primitive people had to eat their own kind, they could not keep their own survival needs by gathering wild fruits and hunting, they could only make some of the relatively strong people survive by eating people. Afterwards, although the development of war is no longer directly for people to eat people, but the war of human self-killing, namely the violent struggle, has been preserved until the modern society.

3.2. The distinction of internal functions of labor and animalistic evolution

Human labor is the process between man and nature, which shows that human labor is holistic, without which there can be neither man as the subject of labor nor nature as the object of labor. Human labor is not only human activities. Any labor outcomes is the result of the human labor subject and the human labor object constitute the human labor as a whole. In the whole activity of human labor, the labor subject only plays the active role, while the labor object plays the passive role. The active role of the labor subject and the passive role of the labor object together constitute the real human labor role. In the overall function of labor, the objective area is divided into the intellectual factor role and physical factor role of the labor subject and the natural condition role and asset condition role of the labor object. In all labour, without exception, there are these four role. The intellectual factor of labor subject plays a leading role in the four roles of subject and object in labor, which is the role of fundamentally determining the overall development of human labor. Besides, there is a major role in the four roles of labor, which plays a dominant role in the whole existence of human labor. The unity of opposites between the subject and object of labor constitutes the internal contradiction of labor. The development of human labor is determined by the development of the internal contradictions of labor. The development of internal contradiction of labor is determined by the promotion of the intellectual factors role of the labor subject. Only when the intellectual factors of the labor subject are promoted in the labor itself, can the development and progress of the whole human labor be realized [6], and the development of the whole human labor can determine the development of human society and human civilization.

In the primitive human labor with 4 million years of development, the intellectual factor of labor subject has always played a leading role and a major role. When the development of human labor as a whole, under the promotion of the intellectual factors of the labor subject, shows the physical factors of the labor subject as the main role in the labor, the development of human society will end the primitive social development stage

and enter the slave social development stage. At this time, it is not man eating man, but the prisoners of war are used as slaves, reflecting the domination of the physical role of slaves, forcing slaves to work with violence and accepting the cruel exploitation of slave owners. This means that a part of the animalistic and violent military labor has evolved into the animalistic and parasitic exploitation labor of human exploitation. Objectively speaking, from the animalistic violent military labor of man eating man to the animalistic parasitic exploitation labor of man exploiting man, the bloodiness is reduced, so the emergence of exploitation labor has a certain historical progressiveness. After that, exploitation labor also continues to develop and exist, showing its animal parasitic existence with objective historical necessity. However, the existence of the violence and parasitism with historical necessity in human labor always manifests as the inheritance of human labor to animal labor, which is the manifestation of the objective existence of animal labor in human labor in history and reality. Moreover, for the study of the present age, it must be clearly recognized that the animal violence is the existence before the animal parasitism, that is, the war is the first to produce and exist before exploitation. Compared with exploitation of labor, war is a more primitive and brutal manifestation and existence of human military labor with animal nature.

3.3. The evolutionary role of the brain determines the origin and existence of human regular labor

At the end of the 20th century, the existing researches on labor have shown that in the origin of human labor, there is not only the inheritance and retention of animal labor, but also the qualitative different transcendence of animal labor. This transcendence determines the origin of human labor, and the origin of human labor plays a decisive role in the synchronous origin of human, human society and human civilization. The origin of human labor beyond animal labor is described in current university textbooks as follows: "When the first flint-axe appeared, the 'hands' of hominids evolved into human hands, and their activities transformed into human productive labor" [7]. This is the evolution origin of human labor from animal labor. However, such a view of the transformation of hominid labor is too simplistic in understanding the origin of human labor over 4 million years ago. The research of natural science has confirmed that the evolution from ape to pithecanthropus, that is, the evolution from animal to the first human, has lasted at least 10 million years, which must be a gradual and long process. It is not right to conclude the origin of human labor and human origin only by the appearance of a very simple tool, because the first qualitative change from ape to human and from ape labor to human labor needs a long process. In fact, the emergence of a tool is only the beginning of the process, but never the end. Any new species production needs a certain amount of stability. The appearance of a stone axe is obviously far from enough, which can only show that this kind of labor and the human-like ape who master this kind of labor skill is still spontaneous, individual and accidental phenomenon, which can not satisfy the minimum requirement of the formation of new species. A stone axe may be spontaneous and then spontaneous to be obliterated. Without conscious realization, it will always be accidental realization, and there will be no necessary stability. Therefore, we should not equate spontaneous tool emergence with stable tool production, treat accidental events as inevitable, and regard the emergence of a stone axe as a symbol of the formation of human and human labor. Furthermore, it needs to be further clarified that the hand is dominated by the brain. The origin of human labor is not the change of hand but the change of brain, which is the formation of the first human thinking ability. This is the key to the transformation of animal labor into human labor. It is a superficial and naive understanding of the origin of human labor to only talk about the difference between the hands of apes and those of hominids without mentioning the control of the brain over the hands. After the in-depth study of the origin of human labor, we must make clear that human labor is different from animal labor, which is different from animal labor by the preliminary formation of human's logical thinking ability, that is,

human labor origin is realized by the evolution of brain. Of course, early humans had very limited cognitive abilities, essentially functioning as primitive human brains that differed from those of apes. However, it is the formation of the brain function of the first human that changes the earth, makes the human beings appear on the earth, and makes the nature of the earth that has no human beings to the nature of the earth that has human beings. Thus, the origin of human labor 4 million years ago determines the origin of human beings, human society and human civilization.

3.4. The unity of normal and abnormal labor determines regular civilization

The research in the late 20th century shows that: "The quality of human labor from its origin to the present is only the indiscriminate under the regular, in the regular, there is the difference of normal and abnormal, the regular is different from the normal, the regular contains the abnormal, the regular is the unity of opposites of normal and abnormal. In the regular labor of human, the most important abnormal labor is military labor and exploitation labor" [6]. "Normal labor and abnormal labor are the distinction of human labor in general sense, which is the distinction of state difference on the basis of the same quality of human labor without difference. The confirmation of normal labor and the revelation of abnormal labor make us discover the dialectical historical process which develops synchronously with the natural historical process of human labor development. The dialectical development of labor is the historical process of the opposition between normal labor and abnormal labor. The development process of labor in the deep history is the development process of regular labor which has been formed and maintained since the origin of human labor. The recognition of the historical and realistic labor as the regular rather than the normal state reflects the cognitive achievement of dialectical thinking, and only this kind of cognition is in conformity with the fact. The historical investigation shows that the military labor aberration has existed from the beginning to the end in the course of the development of human labor, and the exploitation labor aberration is still developing from the slave society to the present time. What is more, it is particularly important that this makes people realize that the abnormality of military labor comes before the abnormality of exploitative labor. Military labor is the basic and direct communication with the way of animal's survival. So far, no matter how advanced the means of war is, the life-and-death struggle between human and animal is the same; The exploitation of labor is a kind of civilized aberration, which is evolved from military labor. The perversion of labor is more destructive in military than in exploitation" [6]. In the distinction of labor situation, normal labor is the labor of human nature, which is the process between human and nature; abnormal labor is the labor with animal nature, which is the process between human and specific people in nature. The origin and development of human normal labor is different from the origin and development of animal labor, which has certain thinking ability. The origin and development of human abnormal labor is the origin and development of human labor with certain animal nature which inherits and retains animal labor. The origin of normal human labor and the origin of abnormal human labor together constitute the origin of regular human labor, the development of normal human labor and the development of abnormal human labor together constitute the development of regular human labor. Because the previous academic circle only had the understanding of class, and did not have the existence of animal nature and its determination of labor abnormality and normality, so the understanding of the origin and development of human labor is the origin and development of human regular labor with certain animal nature, which is realized at the end of the 20th century on the basis of the breakthrough of human understanding of nature in the 20th century, and has the great significance of awakening the understanding of human itself and its own history. Accordingly, the research of philosophy and social science can advance the understanding of human civilization and its history according to objective logic.

The definition of the existence of human civilization is determined by the existence of human labor, in the state of existence of human labor in history and reality, it is undoubtedly the regular labor of human, this conclusion confirms that all human civilizations, both historical and reality, are undoubtedly characterized by their inherent regularity, or, it is the existence of human regular civilization. Therefore, according to the different times, the regular civilization of human beings can be divided into primitive regular civilization, ancient regular civilization, modern regular civilization and contemporary regular civilization.

4. The regular civilization of human is the unity of normal civilization and abnormal civilization

In the origin of human regular labor, the origin of human normal labor is the origin of material labor, which is the creation of tools for production and life by the human beings relying on the original simple thinking ability, and the creation of the normal civilization in the original human society; the origin of human abnormal labor is the origin of bloody military abnormal labor, which is the inherited and retained from the animal labor, a violent activity of mutual slaughter with a certain animality, which created the human abnormal civilization with cannibalism as its distinctive feature in the original human primitive society.

4.1. The complexity and objectivity of the existence of human regular civilization

In history and reality, the normal labor of human beings who create normal civilization is all material and non-material labor, which does not include the abnormal labor of military and exploitation. Although the production of weapons is also material labor, it belongs to the component of military abnormal labor, which can only create abnormal civilization but not normal civilization. Normal civilization is a social civilization without war and exploitation, which is the basis for the existence and development of regular civilization. From ancient times to the present, the basic labor creation of people for the survival of food, clothing, shelter and transportation belongs to the normal civilization. The creation of abnormal civilization is based on the definition that civilization is created by human labor, and the abnormal labor of human beings creates abnormal civilization. This is a dialectical understanding, and also the accurate understanding of objective historical facts. After the primitive society, the military abnormal labor which existed since the origin still exists to this day. The animalistic parasitic exploitation labor, which evolved from the animalistic violent military labor, was first manifested as the exploitation labor of the slave owner over the slave, and then evolved into the exploitation labor of the landlord over the peasant and the exploitation labor of the capitalist over the worker. Therefore, the original primitive abnormal civilization of human beings is the abnormal civilization of human beings determined by the abnormal labor of human beings with animalistic violence. After entering the slave society, the abnormal civilization of human beings is the abnormal social civilization state which is determined by the abnormal labor of human beings that has both animalistic violence and animalistic parasitism. This means that after primitive society, the abnormal civilization of human beings refers to the state of creation of abnormal labor of human beings with war and exploitation. Therefore, from ancient times to the present, the regular civilization of human beings is the unity of the normal civilization created by the normal labor of human beings and the abnormal civilization created by the abnormal labor of human beings. In the history and reality, the human civilization passed down from generation to generation is the human regular civilization for the normal civilization and the abnormal civilization which are intermingled.

The complexity of human regular society is objectively reflected in the complexity of human regular civilization, which is embodied in the unity of opposites between normal civilization and abnormal

civilization. It must be recognized that this is not about the research of civilization deliberately to explain the history and reality of human civilization so complicated, but objectively the history of human regular society with regular labor as the economic basis and the existence of civilization in reality are so complicated. If we fail to define the historical and contemporary civilization as the human regular civilization, we cannot objectively examine the social realities of past and present. This inability to address the inherent human nature of killing and exploitation within these civilizations prevents us from achieving a thorough dialectical understanding of human civilization's existence and development. Such we can't make a thorough dialectical understanding of the existence and development of human civilization, we can only have a very one-sided understanding of human social civilization, and can't fully explain the history and reality of human civilization. In fact, no one can deny that the state of human killing each other has always existed in the history and reality of human regular society, the state of human exploitation is that only by possessing the production factors can one possess certain labor results, which also exists to this day after the development of human regular society into class society. The key point is that the animalistic violent military abnormal labor and the animalistic parasitic exploitation abnormal labor, which create the abnormal civilization of human beings, exist legally in every country. That is to say, the abnormal civilization belongs to the social civilization which is legal in history and reality. Therefore, it is not a realistic attitude to study the state of killing and exploiting people outside the history and reality of the regular society of human beings, or it is not a realistic attitude to study civilization in the state of killing and exploiting people outside the social civilization of human beings. The state of human killing and human exploitation is the objective existence of history and reality, the important part of regular human life, the objective expression of the existence and development of human regular labor with certain animal nature. The creation of human abnormal labor, which includes killing and exploiting, must be included in the study of the history and reality of human regular labor and human regular civilization. Regular civilization of human beings is a general summary. In fact, the state of killing and exploiting people is the manifestation of abnormal civilization of human beings. But this manifestation is integrated into the whole social civilization. So, generally speaking, it is the regular existence of human civilization. If there is no one who kills and exploits the abnormal labor of human beings, then there will be no abnormal civilization in human civilization, and there will be no need to say that the civilization in human history and reality is the regular civilization of human beings. The problem is that history cannot be erased, cannot be changed, and reality must be acknowledged, cannot be avoided. The state of human killing and human exploitation is objective existence, which is determined by the existence of human abnormal labor with certain animal nature. The development of human regular society can only accept this existence, and it is impossible to remove this existence in the regular social life of human beings. It is not reasonable to not include this existence into the regular civilization of history and reality.

4.2. The objective existence of human regular civilization must be confirmed and accepted

And the existence of this civilization in the state of social civilization can only be said to be the regular civilization, which is the abnormal civilization created by the abnormal labor in the regular labor of human beings in the regular civilization of human regular society. That is to say, only by defining the regular civilization can we explain the creation of the social civilization of regular human beings after they have separated from the animal kingdom and still maintain certain animal nature. Human regular civilization is not only human social civilization but also human civilization with certain animal nature. There is still a long way to go from the regular civilization of human beings to the fully normal civilization of human beings. In the future, after the removal of the abnormal civilization with certain animal nature, civilization can become a completely normal human civilization, which depends on the development of human regular labor to finally

remove the animal nature and transform into a completely normal human labor. Before the removal of the human abnormal labor with certain animal nature, the human society can only be the regular society of human beings, and the human civilization can only be the regular civilization of human beings, that is, the social civilization with certain animal nature which retains the state of human killing and human exploitation. This means that the scientific, accurate and comprehensive understanding of civilization can neither deny that the human regular society has entered the civilization society since the origin, nor can it define the civilization created by the human regular labor as the human regular civilization. After entering the 21st century, the research of philosophy and social science must be clear and profound to realize that the human civilization of history and reality is the human civilization of regular society which is determined by the regular labor of history and reality. The history of human regular civilization shows that, under the promotion of the intellectual factors of the labor subject, the main function of labor is changed from the physical factors of the labor subject to the natural conditions of the labor object, and the development of human regular labor determines the development of human regular social civilization, which enters the period of agricultural regular civilization. In the period of regular civilization development of agriculture, the existence of the world countries is mainly the existence of feudal countries. This is the development of the regular society and civilization of human beings, which is determined by the development of the regular labor of human beings. With the further promotion of the intellectual factors of the labor subject in the labor, the main function of the labor is transferred from the natural condition of the labor object to the asset condition of the labor object, and the regular social civilization of human beings is decided by the development of the regular labor of human beings, and then the regular social civilization of human beings enters the period of industrial regular civilization. In the period of industrial regular civilization development, some countries in the world are capitalist countries, some countries are in the primary stage of socialism.

If the man-eating in primitive regular society cannot be called civilization, how can it be determined that the modern human regular society in the 20th century in which two world wars occurred and tens of millions of people were killed and injured, is a civilized society? In this regard, it must be confirmed in accordance with objective historical facts that civilization is the creation of human labor, a distinguishing mark between human society and animal society and both the primitive human society with cannibalism and primitive war and the modern human society with cruel and more bloody modern war are human civilized societies that are different from the animal society, though they are both undoubtedly human regular civilized societies. This means that since the origin of mankind, because of the existence of the war of killing people, the history and the reality of human civilization is always the regular civilization of human beings.

The most important thing for the existence of human regular civilization is to know its existence objectively. The existence of this objectivity is not subject to people's subjective ideas, but is determined objectively by the development of human regular labor. In the development of human regular labor, after the physical factors of labor subject play the main role in the labor, there always exist the animalistic violent military abnormal labor and the animalistic parasitic exploitation abnormal labor with historical necessity, so there always exist the abnormal civilization of human, and it objectively and necessarily determines that the social civilization of history and reality is the regular civilization of human. Therefore, people who recognize the objective existence of human regular civilization can only respect the existence of human regular civilization, can only objectively accept the existence of animalistic violent military abnormal labor and animalistic parasitic exploitation abnormal labor, and can only objectively advance the development of human regular society according to the path of human regular civilization.

5. The transformation from regular civilization to normal civilization of humanity

In the second half of the 20th century, the breakthrough development of natural science broke the closedness of the limited living space of the earth. This led to the expansion of human understanding of themselves and their history. Therefore, the study of civilization in history and reality should be conducted objectively, recognizing that it can only be the study of the regular civilization of human beings. Precisely speaking, the regular civilization of human beings is the social civilization that people must accept and cannot violate in the stage of human regular social development. In the present industrial regular civilization period, every market economy country needs to keep the military abnormal labor and exploitation abnormal labor legally. This means that all the countries that keep the military abnormal labor and exploitation abnormal labor exist in accordance with the law are regular civilized countries. However, in the study of human regular civilization, it is more important to realize that the development of social civilization will not always stay in the stage of human regular civilization. In the future, as the human regular labor transforms into fully normal human labor, the human regular civilization will also transform into fully normal human civilization. The fully normal human civilization is the human civilization that has eliminated all animalistic, that is, the human civilization that no longer exists war and exploitation.

5.1. The qualitative change process required for the transformation to a normal civilization

The transformation of human regular labor to fully normal human labor needs to go through a process of human labor perfection. The process of human labor perfection is the second qualitative change process from animal to real human. In the 21st century, people need to realize that to enter the second qualitative change process, two basic conditions are required. The first most basic condition is the external condition, which requires breaking the closedness of the limited living space on earth. Because the people living in the closed limited space have to compete with animals for the limited resources of survival, they cannot get rid of animal nature. This external basic condition has been basically realized since the middle of the 20th century. After the new technology revolution broke out in the middle of the 20th century, the human beings finally realized the exploration of the space beyond the earth after several twists and turns. On the basis of the breakthrough in natural science and the highly developed industrial economy, man has built spacecraft such as the space shuttle and launched them into space. It not only makes the astronaut land on the moon and the spacecraft land on the distant Mars, but also establishes many space stations for scientific experiments in the space far away from the earth. The earth's sealing is finally broken by human labor wisdom. Seeing the spacecraft with improved performance enter the space and return to the earth smoothly, it is more or less helpful to relieve the psychological pressure caused by the isolation of the natural environment for the human beings living on the earth. This is one of the most basic conditions for the development of human regular labor to get rid of animal nature and enter the second qualitative change process. The second most basic condition for the development of the human regular labor into the second qualitative change process is the internal condition. This is the inherent requirement that the main role of normal human labor should be transferred from the role of the objective asset condition to the role of the subjective intellectual factors. The leading role of the intellectual factors of the labor subject is greatly enhanced, and the leading role and the main role of the labor are unified at a higher level. This is the inherent and inevitable requirement for the realize perfection of human labor. This means that the main role of human normal labor can only stay in the role of labor object asset condition when the leading role of labor subject intellectual factor is limitedly promoted, and the development of human regular labor can not enter the second qualitative change process. To enter the second qualitative change

process, it is necessary to realize the unity of the leading role and the main role of labor. Precisely speaking, only when the two basic conditions of internal and external are met, the development of regular human labor can enter the second qualitative change process, that is, the process of perfection of human labor.

5.2. The realization of human normal civilization

Through the process of human labor perfection, all the abnormal human labor with animal nature will be eliminated, and the human regular labor will be transformed into the completely normal human labor. In other words, the process of perfecting human labor is the process of eliminating the animal violence and animal parasitism, and the process of eliminating war and exploitation. Since the origin of human regular labor, war has been accompanied by normal human for more than 4 million years, and the basic rule of human regular society is to rely on violence to maintain the survival of regular human. However, modern warfare has evolved to the point of being capable of destroying humanity. Nuclear weapons, biochemical weapons, electromagnetic weapons, and so on—all of these could lead ordinary humans to an irreversible and catastrophic end. If regular human beings can not eliminate war, war will eliminate regular human beings. On the one hand, the intellectual factors of labor subjects can play a major role in labor, so that human beings can no longer rely on animal violence to maintain their own survival; on the other hand, if war is not eliminated, any beautiful life will be destroyed by war, and no one will have the hope of survival. As long as human warfare continues to develop, it will inevitably destroy the human world on Earth in the future. So, after entering the second qualitative change process from animal to human, we must completely eliminate human war, that is, eliminate all violent struggles. At present, in the process of perfecting human labor, the elimination of war needs to construct the community of human destiny with high rationality, and to achieve the goal of eliminating war and realizing the permanent peace of mankind by relying on the construction of the community of human destiny. The most important thing is to ban the world arms trade and stop the arms race among nations. Meanwhile, eradicating exploitation requires advancing intelligent labor (Note: Intelligent labor refers to a new form of labor that emerged after the new technological revolution with the widespread adoption of computer technology. It encompasses all industries where intelligent workers serve as the primary labor force, while intelligent and digital technologies and equipment constitute the main labor objects, with both the labor conditions and natural conditions of these objects forming the complete labor entity.) in the refinement of human labor. The development of the high level of intelligence makes intelligent labor become the main labor of society, which leads to the automatic extinction of the social economic mechanism with the existence of exploitation, and makes the social economy no longer exist the rent income and capital income, instead of using the means of violence to eliminate the exploitation. History has proved that violence cannot eliminate exploitation, because exploitation is evolved from violence, and violence is a more primitive and brutal expression of animal nature, which cannot promote the development of normal labor. With the high development of intelligent labor, exploitation will disappear by itself with the high development of the intellectual factors of labor subjects. Violence itself is to be eradicated. The end of the process of human labor perfection is realized by the high development of human normal labor and the high promotion of the intellectual factors of the labor subject in human normal labor. In general, it shows that the development of the relationship between man and nature determines the development of the relationship between man and man. The social development and perfection of the relationship between people is not determined by the violent struggle between people.

The perfection of human labor determines the perfection of human, human society and human civilization. The perfection of human civilization will open a new realm of human civilization development, that is, to enter a new stage of human civilization development without war and exploitation. The most important thing

is that we must realize the development of normal human labor is the fundamental key factor that determines the development of social development and social civilization. From the perspective of the 21st century, it is evident that with the global integration of intelligent and digitalized human regular labor, the development of regular civilized society has entered a highly advanced industrial regular civilization phase. In the future, after the second qualitative change process from animal to human, the human civilization will be completely normal. The high promotion of the intellectual factors of the labor subject in the process of developing normal human labor, that is, the degree to which human beings can dominate overall social labor, is the reflection of the development of social movement in the future objective natural movement, and is also the objective basis for the development of the end of the human regular civilization and the development of the creative ability of human civilization to a completely normal path. This is the exact understanding of the history, reality and future development of the regular civilization of human beings made by the study of contemporary civilization.

6. Conclusion

Civilization is the human existence way and life state which is different from animal of human labor creation, and it is the unique social state of human. Therefore, we should not confuse the existence of civilization with the difference of civilization degree, and should not deny the existence of primitive civilization. It is necessary to realize that human civilization is originated with human labor, human and human society, and the origin of human civilization is determined by the origin of human labor. Similarly, the development of human civilization is determined by the development of human labor. The origin and development of human labor, having undergone the first qualitative transformation from animals to humans, are rooted in the development of a certain animalistic form of human regular labor, which is the unity of the human normal labor and the human abnormal labor. Therefore, the origin and development of human civilization, both in history and in the present, are the origin and development of human regular civilization that retains certain animalistic traits, which is the history and reality of the existence of the unify of the normal civilization and the abnormal civilization of human beings. The regular civilization of human beings is the civilization to exist war and exploitation. War is the manifestation of the animalistic and violent human military abnormal labor, and exploitation is the manifestation of the animalistic and parasitic human exploitation abnormal labor. The transformation of human civilization from regular civilization to complete normal civilization needs to go through the second qualitative change process from animal to human, that is, the process of eliminating all animal nature. This second process of qualitative change is the process of perfecting human labor. In the process of human labor perfection, which is determined by the high development of human labor intelligence, we should eliminate all human abnormal labor, eliminate war and exploitation, realize the completely normal human labor, and thus determine the transformation of human regular civilization into completely normal human civilization. The most important thing is that in the objective period of regular civilization development, human beings must confirm and accept the regular civilization, and the development of human regular society must consciously follow the development path of regular civilization.

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