

Inheritance and development of Western Classical thought by Western Marxism

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Abstract : Marx's human science theory can be regarded as the core of Marx's thought and an important part of philosophical change. Its importance is directly reflected in the establishment of subjects, especially compared with modern western philosophy, the establishment of this subjectivity is particularly weighty. Human scientific theory is not a strange topic in the history of philosophy. Marx is committed to realistic people, and the direct result of his anthropology theory can be said to be the generation of the overall people. This theoretical result is also the premise, foundation and essential connotation of his philosophical revolution.

Keywords : Overall Person; Philosophical Change; Practice

Since ancient Greek philosophy, thinking about people has always been the basic problem of philosophy, just in the history of philosophy, this problem often shows different forms, but whether the initial thinking of the relationship between heaven and man, or later the game between man and God, or the opposition between the main body and object, "what is people" is always a very important and very necessary problem. Marx's thinking about people also presents different answers in different periods of ideological development. Along this clue, we can find that people's problems are a direct result of Marx's ontological change. Therefore, the study of Marx's anthropology theory is to further explain Marx's ontological change. Marx undoubtedly from the western classical thought obtained the rich ideological resources, the resource helps to clarify the nature of the marxist philosophy revolution, further understand in what sense Marx beyond the western classical thought to answer people's question, and realize the profound change of philosophy, this is the purpose of this topic.

1. Marx's human science theory has realized the transcendence of Western classical thought

Before Marx, traditional western philosophy paid more attention to investigating human nature from the level of thinking, so as to maintain people away from real life. Therefore, starting from people's real life, Marx introduced practice into the category of anthropology, reshaped people's essence from the perspective of practice, and truly completed the functional transformation of philosophy from explaining the world to changing the world, so as to truly occupy people's essence and open up a new direction for human liberation and freedom. Marx always emphasized humanized nature, on the one hand, it shows that man and many creatures belong to a part of nature and have the same natural attributes as other creatures, so we should realize development in nature; On the other hand, Marx intended to explain that the difference between man and other creatures lies in man's dynamic transformation of nature. The change of man to the world is the process of man's realization of the essence. However, when people exchange materials with nature, there is the alienation of human nature and the alienation between human and nature. Therefore, people should "create the objective world through practice, transform the inorganic world, and prove that they are conscious beings". Marx made a new investigation of the human essence from the logical starting point of realistic people and their activities. He pointed out that the human essence is not a priori and given existence, but a real, objective and historical reproduction with realistic activities as the

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logical starting point. From the perspective of the relationship between man and society, man has never been an isolated existence and is always a certain social relationship.

In order to solve the huge ideological contradictions caused by a series of social problems, Marx also “took refuge in” Feuerbach’s humanistic thought. On this basis, Marx criticized Hegel’s legal philosophy and metaphysics and are demonstrated man’s essence. First of all, Marx criticized Hegel’s philosophical system. Hegel’s humanistic thought is deeply influenced by his mysterious and speculative metaphysical system style. “What should become the starting point becomes the mysterious result, while what should become the reasonable result becomes the mysterious starting point”. At first, like Feuerbach, Marx has always followed the process from realistic and concrete to abstract and logical. It opposes Hegel’s attribute of human nature to self-consciousness and puts forward the requirement of returning people to sensibility and reality. Secondly, while destroying Hegel’s metaphysics, Marx criticized the conceptual, abstract and speculative people in his metaphysics. Hegel regarded man as a process of pure spirit and speculative man as a product of spirit. However, in the study of economics, Marx has long found that practice as human nature is not Hegel’s so-called spiritual labor, but should be an empirical material activity.

After precipitating and reflecting on the previous research, Marx clearly opposed his views to Feuerbach humanism for the first time, and also realized the complete liquidation of his previous views. When expounding religious issues, Feuerbach once proposed that religion is the product of human alienation, and human nature should be humanity itself. Not as thorough theology preaches - God created man, but man created God. Although Feuerbach pointed out the key point of the fooling of people by feudal theology, he did not completely criticize the essence and charm of religious philosophy, and did not further to make a correct and scientific explanation of human essence. Instead, he simply attributed it to the natural noumenon, but fell into a different abstraction. Marx noted that “the main disadvantage of all previous materialism (including Feuerbach’s materialism) is that things, reality and sensibility are only understood from the object or intuitive form, rather than as human perceptual activities and practice”. Feuerbach’s intuitive metaphysics can only conclude that man is an abstract and isolated individual, so he must not manage to understanding the essence of man. When criticizing Feuerbach’s humanistic thought, Marx said: “he can only understand the essence of man as ‘class’, an internal, silent commonality that connects many individuals purely and naturally”. He is not aware of man’s real social relations, nor does he see that man belong to a certain social form, Marx’s emphasis on social relations and people’s social attributes just abandoned people living in isolation and metaphysics in a certain fantasy. Marx had to face realistic, peculiar people who were restricted by certain social and historical conditions. Such realistic people were always in a definite production relationship and class status, engaged in real realistic quality production activities.

2. Western Marxists’ exploration of humanistic theory

Humanism has traditionally been an important topic in the study of western philosophy and the main focus of many schools of theories. Since the 1950s and 1960s, the development of capitalism has shown a recent trend. Many schools in western academic circles began to reconstruct and inherit Marxism, and there have been Frankfurt school, existentialism, Freudism, phenomenon and other theoretical schools. Through the exploration of people’s subjectivity, initiative, class nature and people’s inner world, they have opened up a further extension path for Marx’s humanistic theory, and also provided us with rich ideological and theoretical achievements for the development of Marxist humanism.

One is a question of human nature. The essence of man is the basic problem of the speculative system of anthropology. Marx emphasised that man is a social animal and put man in social relations to understand the essence of man. However, Western Marxists’ understanding of human nature runs counter to this provision of Marx. For example, on the basis of integrating Marxism and Freudism, Fromm, the representative of paranoid school, attributed human essence to the natural essence determined by human survival contradiction, and returned to the “old talk” of confusing human essence with animal essence; Marcuse attributes human nature to the essence of lust, and holds that human liberation is the liberation of lust, and labor is the most basic activity of human lust. This only regards humanity as a person in the biological sense, which also obliterates human sociality; Sartre’s “existence precedes essence” separates phenomenon and essence, and falsely establishes Marx’s “empty field of human studies”. Throughout the Western Marxist expression of human nature, although its theory is slightly biased, it is mostly grafted and connected with Marxist Humanistic Theory.

Second, people’re subjective initiative. Marx attached great importance to the dynamic role of ideological factors in historical

changes, which seem to have reached a consensus among Western Marxists. Frankfurt school takes “rebuilding Marxism” as its own responsibility, and takes the analysis and criticism of ideology as the focus of this task. They strongly denounce and attack the “manipulation consciousness” and “cultural industry” of capitalist society, try to design a set of specific plans for social change, and introduce the reference to individual subjective psychology. In order to arouse people’s awareness of self-consciousness and negative thinking, and help people liberate from the social shackles of alienation. However, it must be pointed out that the Frankfurt school failed to continue Marx’s attention to ideological factors, and inevitably fell into the pattern of metaphysics. However, we have to admit that based on the new social contradictions exposed by the development of capitalism, Western Marxism deeply analyzes the characteristics of bourgeois ideology, plays a certain role in guiding people to pay attention to and change ideology, and still helps us to understand the essence of capitalist society.

The third is about human subjectivity and subjective dialectics. Lukacs noted that the core of Marxist dialectics is the overall category with subjective consciousness as the background. The boundary between subject and object will disappear in the subject’s creativity, self-consciousness will eliminate alienation, and dialectics will become a forceful thinking of critical negation. In subjective dialectics, subjective consciousness produces social history, the objectification of subjective consciousness and activities produces object, and human subject initiative is at the core of human liberation and social development. In the view of Western Marxists, human subjectivity and its changes provide a premise for societal change. This abandonment of mechanical determinism and fatalism has complete enlightenment for us to understand the era significance of Marxist Humanistic Theory.

3. The interpretation of modern Western Thoughts on man

The fact of the alienation of human nature in western society has led to the universal attention of western collective thoughts to human problems: First, the interpretation of existentialism. Sartre believes that only by getting rid of the bourgeoisie can society get rid of mistakes and sins.

In his plays, he used “others are hell” to show the utmost pain and despair of people in capitalist society due to lack of integrity. Sartre believes that everyone has an inalienable freedom, whether we ourselves or others. People must realize the freedom of themselves and others at the same time. People “must always seek a goal of liberating themselves or reflecting special ideals outside themselves, so that people can reflect that they are really human”. Here, Sartre regards the human essence as the existence engaged in self creative practice, hoping that the dominated people can regain vitality and freedom. Sartre’s thought puts forward a stern protest against the alienation of people caused by capitalist civilization, and provides important spiritual guidance for people to oppose the economic exploitation and political oppression of the bourgeoisie and completely transform the repressed social life.

The second is the interpretation of neoliberalism. Different from existentialism, Neoliberalism is entirely based on the maintenance of the capitalist political and economic system to demonstrate its interpretation of people. Neo liberal scholars represented by Hayek strongly advocate individualism based on individual freedom. He believes that the private capitalist enterprise system and free market system are the best systems that can be selected so far. Its existence and superiority are reflected in that it is completely built on individual freedom. Unique free activities can drive the growth of social wealth and promote social development. Therefore, neither the state nor others should interfere with individual freedom. Even legal principles guarantee freedom. All actions of the state not only embody legal constraints, but also embody the spirit of freedom. Obviously, neoliberalism’s interpretation of man is completely contrary to Marxist views on man’s essence and free personality.

The third is the interpretation of futurism. Futurism had roots in the 1960s and 1970s. It represents the reflection of the capitalist world on the scientific and technological revolution and human progress after the Second World War. Among them, Percy’s interpretation of “New Humanitarianism” is the most descriptive. Percy believes that with the deepening of capitalism, global problems have become more and more prominent. One of the root causes of these problems is people’s blind pursuit of growth. Therefore, it is necessary for mankind to establish the concept of organic growth, that is, steady and moderate growth, which requires the establishment of a people-centered concept of progress. Percy’s view is unconventional. He does not believe that development depends on human need, but that needs must be attached to the reasonable satisfaction of needs and their conditions. In the final analysis, the satisfaction of needs and their conditions depend on people’s quality and ability. Therefore, the center of social progress should be people’s existence and lifestyle. This change of development concept reflects the transfer of development center, that is, from people’s need to people’s abilities. This ecological interpretation is called “New Humanitarianism”, which reflects the

reflection on the relationship between man and nature, causes people's attention to "need" and "limits", and also brings profound enlightenment to the proposal of "sustainable development".

Fourth, the interpretation of ecological socialism. Ecological socialism is a social tendency of thought based on Marx's theory of the relationship between man and nature. At the same time, its proposition of futurism also has a certain continuity. Based on the three contents of Marx's theory on the relationship between man and nature: Understanding the relationship between man and nature, the relationship between natural problems and social problems with the "human scale" and technological progress contribute to man's natural liberation, ecological socialism believes that although Marx has long demonstrated the contradiction between man and nature, it is not a complete and systematic ecological theory. Therefore, it proposes to re-examine the relationship between human and nature with Marxist methods according to the new characteristics of human ecological environment, and more importantly, to solve the contradiction between ecological problems and capitalist system, so as to construct a social model of harmonious development between human society and natural environment. Ecological socialism points out that the principal root cause of the ecological crisis is the capitalist system. The capitalist mode of industrial production and the pursuit of profit maximization will inevitably result in the sacrifice of the environment, resulting in a worldwide ecological crisis. Out of the protection of the interests of all countries, capitalist countries continue to plunder backward countries economically and ecologically. This has caused environmental pollution and resource consumption to backward countries. The in-depth development of capitalism is not simply exacerbated the contradiction between man and nature, but also deepened man's alienation. To fundamentally curb the spread of the crisis and eliminate the alienation of the relationship between man and nature, we should start with the social system and replace capitalism with socialism. Regardless of the fact that ecological socialism continues Marx's theory of the relationship between man and nature, it does not strengthen it, but has the color of utopianism. However, its criticism of the capitalist mode of production is worthy of global reflection.

4. Conclusion

There is no lack of reflection of human problems in the human science theory of western classical thought, From Kant attempts to bridge the master-guest binary split, Thus leaving ground for the faith to begin, Man gained a place between nature and God; Ficht also realized the construction of the whole world in self and non-self; Hegel is arguably a master of modern metaphysics. The Spirit achieved its self-movement with him. This contains many shining ideas. Especially the proposal of the object nature. And the grasp of the historical movement. Although in an abstract, speculative form; Finally, feedback can be said to add a very important sum to the progress of human science theory. Through the criticism of religion. Phoerbach first tried to save the real people. But his men still flow in the metaphysical logic of class and the abstractions of love. But his ideas undoubtedly provided the most solid foundation for Marx's theory of anthropology.

Marx's theory of anthropology has a vigorous life and has become a rich soil for later human science theory. On the basis of Marxist scientific theory, Western Marxism pays attention to the formation of class consciousness, pay attention to human practice, and even closely combine Marx's theory of human science with existentialism. Modern Western anthropology trend of thought has drawn rich nourishment from Marx's anthropology theory, and formed a diversified anthropology thought, which makes the thinking of people have a unique significance and light in the course of philosophical development. At the same time, we should not know the practical value of Marxist theory, which is outstanding reality reflected in two aspects: One provides important ideological resources for people-oriented thought; The second is to inject ideological vitality into the realization of the Chinese dream. This reality is the embodiment of the contemporary value of Marx thought, and also the significance of our unremitting in-depth study of Marx thought today.

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