

Marx's "Practice" Revolution is the Logical Starting Point of the "People's Position"¹

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Abstract: The abandonment of the inertial thinking of dualism between practice and production in Western traditional philosophy and the re-grasping of practice in inherent unity of practice and production is a major innovation of Marx's practical view. The new practical view provides the basis for the revolution at the level of social and historical view: production practice provides the material basis for the establishment of materialist historiography; the new practical view chooses the people's position for Marxism; the new practical view points out real path for the real liberation of mankind, and the liberation and development of productive forces is the only way to realize the liberation of mankind.

Keywords: practice; production; philosophical revolution; people's standpoint.

The viewpoint of practice is the basic viewpoint of Marxism, and practicality is the fundamental feature of Marxist theory. From the perspective of the of Western philosophy, Marx's philosophical turn is inseparably linked to an innovative understanding of "practice." Aristotle initiated the Western practical philosophy tradition, and although Kant Hegel were innovative, they were essentially in line with each other, regarding productive practice as a passive activity under the constraints of reason or spirit. Marx reversed the relationship between practice and, seeing the subjective initiative of human beings in productive practice and the purposeful transformation of the object, understanding material production practice as the medium that runs through the subject and the object thus highlighting the creativity and revolutionary nature of practice, and the "people's position" is its logical necessity, thus also finding a realistic path for human liberation.

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I. In the perspective of western practical philosophy tradition, "practice" and "production" are in a dualistic opposition.

The western practical tradition originates from Aristotle. He divided human activities into three categories according to the difference of objects and purposes: theory, practice and creation. Theoretical thinking is aimed at "et things", which aims at itself; practice takes "changeable things" as its object, which is an activity that changes things by human efforts, aiming at the pursuit of certain, such as: order, virtue, etc., ethical activities, political activities all belong to this category. In contrast, although creation takes "changeable things" as its, it does not aim at itself, belongs to low-level, unfree activities, such as slave, craftsman and other productive labors are all included in this category. Aristotle's this distinction has left a deep imprint on the development of western practical philosophy, making material production activities and practice in a dualistic opposition for a long time.

Kant's practical reason is a reprint of Aristotle's practical type. Kant's philosophical system distinguishes between pure reason practical reason. The former is based on human cognitive ability, emphasizing that reason legislates for nature; the latter is the embodiment of human willpower, advocating that human benevolent willates for freedom. His practical reason still has no material motivation or other external purpose, emphasizing "pure will"; his practical activities are still dominated by politics and ethics, focusing the adjustment of interpersonal relationships, and emphasizing the subjective consciousness and purpose realization of human beings. However, Aristotle's "some good" aims at justice, while Kant's "some good" tends to be free, reflecting the different styles of the times. It can be seen that Kant's practice is not the practice of "real individuals, but the practice of "free will". The separation of theory and reality, the opposition between production and practice still exist in Kant's philosophical system.

Compared with Kant, although Hegel emphasized the importance of productive labor for spiritual growth, practice is still only an important link of "iritual growth", and its practice is still based on theoretical practice. As Marx pointed out, Hegel caught the essence of labor, regarding man as the result of labor, labor confirms the essential power of man, but "the only labor Hegel knows and recognizes is the abstract spiritual labor"[1]. Lenin also pointed out that "for Hegel,, practice, is the 'inference' of logic, the form of logic." [2]Therefore, Hegel's practice as logical reasoning is not the practice of human subjectivity but the practice of absolute spirit; it is not the concrete and real practice, but the abstract and mysterious practice. In the final analysis, the subjectivity, creativity and revolutionary nature practice have nothing to do with human beings, but are only important manifestations of the self-realization and return of absolute spirit. Therefore, the objective world of human practice is the presentation of human subjectivity, on the contrary, subordination (that is, subordination to absolute spirit) is fundamental.

II. Marx innovated the category of "practice," the internal unity of material production and practice.

The philosophical revolution initiated by Marxism is based on the innovation of the category of "practice", essentially a revolution in "the view of". The ancient Greek philosophers were committed to the unification of "one entity", and the ontology emphasized "entities", forming the thinking of entity ontology; Western since

modern times have launched a philosophical revolution, emphasizing the way in which human consciousness constructs the world, emphasizing the significance of the cognitive subject to the existence of the world, essentially thinking of subject-cognition; Hegel put forward "the entity is the subject", which clarified the unity of the objective world and the spiritual world. Unfortunately, Hegels philosophy is dominated by "absolute spirit", thus leading to the unification of "absolute spirit". Marx denied the mysterious "absolute spirit", but pointed out that reason spirit originate from all social life, and that material production practice is the basis for the development of human society, human history, and spiritual civilization. In the history of philosophy, Marx unified theory with reality, practice with production based on material production, thus carrying out materialism to the end, and unifying nature, human society, and human consciousness in matter.

Firstly, material production practice occupies a decisive position in human social life. Feuerbach once linked practice with material activities, but he limited practice to daily life activities, regarding it as a "despicable" profit-seeking behavior. Ultimately, Feuerbach, like other German classical, still regarded reason as a noble existence, thus belittling material production practice and failing to see that the development of reason is precisely based on and grounded in the development of practice. On the contrary, Marx started from people's real, subjective activities and regarded production practice and social life as the embodiment of human subjectivity. First, practice is an activity human beings, where humans are the subject, not others; secondly, material production practice is the most basic activity of human beings, the foundational activity for the development of human and human history. In his book "The German Ideology", he strongly argued that "social practice activities that take material life resources as the basis are the foundation of the existence development of human society" and that "material production practice is the 'real source' of human history". "Animals merely construct according to the scale and needs of the species which they belong, while human beings know how to produce according to the scale of any species, and know how to apply the internal scale to the object everywhere".[3] opposed Feuerbach's view that material production practice is a passive adaptation of human beings to nature, and clearly pointed out that material production practice is a social activity of human beings purposefully and systematically transform the world, and is the embodiment of human nature. In this way, he organically linked the subject and the object through production practice, and formed a view of practice. "This activity, this continuous sensible labor and creation, this production, is precisely the basis of the whole existing sensible world. If it were to be interrupted a year, Feuerbach would see that not only will great changes take place in nature, but that the whole human world and even his own power of intuition, and even his existence, will soon be gone." [4] Without material production practice, the existing world would collapse, let alone talk about the existence of spirit and reason.

Secondly, the development of spirit and concept is inseparable from the development of material production practice. "It is not from the that we should explain practice, but from the material practice that we should explain the formation of concept" [5]. "The 'spirit' has been very unlucky from beginning, and has been entangled by matter" [6]. Marx pointed out that consciousness is not "pure" consciousness from the beginning, but a product of society, which is by the urgent need to communicate with others. The difference between human beings and sheep lies in the fact that human consciousness replaces natural instincts. With the improvement of production efficiency,

the development and improvement of human consciousness will be promoted by the increase of human needs and population, etc. Only when human beings develop to the point where mental labor and material labor are separated does consciousness acquire formal independence, that is, consciousness can really imagine, get rid of the objective world, and construct "pure" theories, theology, philosophy, morality, etc. Marx pointed out: "If this theory, theology, philosophy, morality, etc., is in conflict with the existing production relations, then this is only because the existing social relations in conflict with the existing productive forces." [7] From this we can see that both the state of social relations and the state of the development of consciousness are directly related to real state of material production practice (the level of productive forces). After all, productive forces, as the core force of the material system of human society, are the fundamental determining.

III. The new "practice view" has forged the people's position of Marxist philosophy.

Material production practice is the fundamental basis that distinguishes human beings from animals and the essence of being human. "When human beings begin to their own means of subsistence, that is, when they take the step determined by their physical organization, they begin to distinguish themselves from animals." Today, we can use religion consciousness as symbols to distinguish human beings from animals, but in the process of human historical development, only "production" is the first step that distinguishes human beings from animals. The in which people produce their own means of subsistence should not be analyzed only from the perspective of reproduction that sustains the existence of the flesh, but should grasp the intrinsic connection production and "expressing one's life". Material production is the expression of human life and the essence of being human. It is on the basis of "material production practice that Marx established the materialist view of history, regarding human material production as the foundation of the existence and development of human society; not consciousness, spirit, or other existence. What of material production activities an individual engages in determines what kind of individual they are, that is, the mode of material production determines the mode of human existence. It is from the perspective material production practice that Marxist philosophy regards human history as the history of human material production creation, and practice is the medium between subject and object. The material production practice of transforming the is the objectification of human subjectivity.

The position of the people is the inevitable logic of the new practical view of Marxism. The main force of the practice of material is the laborer, that is, the positive force that promotes the progress of human history-the people. The freedom and liberation of human beings is the original intention of Marx' theoretical research and revolutionary career, but he got rid of the setting of "abstract human beings" of bourgeois scholars and turned to focus on the survival and development of real human, so that Marx truly stood on the position of the people. The idealistic view of history that used to be dominant regards social history as the history of spiritual development or heroes history, focusing on the decisive role of absolute reason or human ideological motives in human activities and historical development, thus treating the will of heroes or behaviors in accordance with objective reason as the force of history. On the contrary, Marx pointed out: "The mode of production of material life restricts the process of the whole social life, political life and spiritual life. is not the consciousness of people that determines

their existence, but the social existence of people that determines their consciousness." [8] By asking about the real source of "heroic" and "objective rationality", Marx realized the revolution on the level of social and historical view, and the generation of heroic will or objective rationality can not be separated from real objective material conditions. Material production practice is the premise of creating real objective conditions, and subjective will or reason is just the product of objective material conditions, so as to find solid social material foundation for the "people's position". Following the logic of historical materialism, the Marxists in the new era put forward: "The people are the of history and the real heroes." [9] , thus firmly maintaining the people's position of Marxism.

The realization of human freedom, all-round development, and the liberation of all mankind is the mission of Marxism, the new practical view has pointed out the direction for this vision. Material production is the foundation of social existence and development, but in a society with private ownership, most of the labrs in material production are often in a passive state (which is also the material root of the traditional Western philosophy's contempt for productive practice), thus presenting a dual nature material production. Taking the economic level of material production practice - labor - as an example for analysis: on the one hand, labor promotes the development of productive forces and greatly promotes the of history; on the other hand, labor becomes a hardship or trouble, the value of labor is praised, but the sense of acquisition of laborers has never been lower.orers are bound to certain jobs by division of labor and private ownership, and become a part of the machine with the operation of the machine. Especially in capitalist society, people have formal freedom, but they face many frustrations in the sense of freedom, and happiness is even more unthinkable, with the shell of freedom hiding the content of autocracy How can we achieve the real liberation of human beings? Marx once pointed out in the "Introduction to the <Critique of Hegel's Philosophy of Right>": " only actual liberation possible in Germany is the liberation based on the declaration that man is the highest essence of man." [10] Whether it is the liberation of Germany or the of other nations, in Marx's view, the most important liberation is the liberation of human essence. With the establishment of the new practical view, Marx's thinking about human gradually shifted from the liberation at the level of superstructure such as thought, spirit, and legal system to the depth of material production practice. "Only in the real world and by real means can the real liberation be achieved" "'Liberation' is a historical activity, not a mental activity, 'liberation' is promoted by historical relations, the state of industry, commerce, agriculture, and exchange..." [11] Therefore, developing productive forces and promoting universal exchange in the real material production practice is the path pursued by Marx for human liberation, and the practical materialist, that is, the communist, is the subjective force of human liberation.

In summary, the innovation of the view of practice is the key to the divergence between Marxist philosophy and Western philosophy, and it is the theoretical basis the establishment of the materialist view of history. It is on the basis of material production practice that Marxist philosophy redefines the objective world and reinterprets the material of the world; redefines the essence of human beings and reshapes the connotation of "freedom" and "liberation"; reduces human history to the history of practice and establishes the "people's position"; points out that the liberation of human beings and the material production practice of human beings are on the same path. For Marxists philosophy is no longer the product of spirit or consciousness, but the embodiment of the interaction

between the human subject and the objective existence in the practice of material production.

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