

The Exploration of Western Marxist Dialectics

-- From Lukács's "History and Class Consciousness" to Merleau-Ponty's "The Adventures of Dialectics"

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Abstract

The Fourth Plenary Session of the Nineteenth Central Committee of the Communist Party of China proposed a major issue of the modernization of the national governance system and governance capabilities. In this historical process, dialectical thinking can undoubtedly provide thinking guidance and practical initiative. However, Marxist dialectics has been challenged and discredited countless times in history. The so-called "orthodox Marxism" represented by the Second International explained the vulgarization of Marxist theory, abandoned dialectics, and promoted mechanical materialism and economic determinism. Western liberals and some leftist thinkers deny the existence of socialism. In the face of the "intellectual crisis," Merleau-Ponty proposed "Dialectics in Action" and drew on the dialectics of Hegel, Weber, and Lukács. He proposed that dialectics only exists in the synthesis of subject and object, emphasizing the practical role of dialectics, which is a "free adventure" of dialectics in the 20th century. Clarifying the connotation and differences of Lukács and Merleau-Ponty dialectics can improve the philosophical thinking of the governance of socialist countries with Chinese characteristics.

Keywords

National governance; Dialectics; Lukács; Merleau-Ponty.

1. Introduction

National governance requires not only a holistic perspective, but also an emphasis on the initiative of the subject, turning the motivation of philosophical thinking into actual governance capabilities. Lukács's "total dialectics" is based on the perspective of social history as a whole, while the previous studies of Marxist dialectics by the Western Marxist schools tended to ignore the role of the subject in the historical process, and the understanding of the subject's practice was not deep enough and completely divorced from it. The active action of the subject used to talk about dialectics is a pseudoscience. In the book "History and Class Consciousness", Lukács proposed that the activities of the subject should be included in the process of understanding the development of social history, paying attention to the consciousness, choice, practice and other important factors of the subject (person) in social history. Therefore, social history Only because of the participation of the subject's consciousness can the development of the society become dialectical advancement. Only by recognizing the role of the subject's practice can we accurately grasp the relationship between the subject and the outside world. Merleau-Ponty mainly examined the dialectic thoughts of his predecessors, combined with Trotsky's performance in the Soviet Union's political activities, and put forward the "dialectics in action". History is not necessarily restricted by necessity, but recognizes that the subject is in the course of history. The importance of practice and change is very important in order to avoid falling

into mechanical and dogmatic materialism. On the whole, Merleau-Ponty's "Dialectics of Action" and Lukács's "Total Dialectics" have the characteristics of being in line with one another and innovative ideas. Both have changed the rigid mode of formulaic research on dialectics by Western Marxist researchers in the past, which provides a philosophical reference for advancing the modernization of national governance.

2. The Origin and Essence of Total Dialectics

2.1. The Origin and Formation of Total Dialectics

Lukács's "History and Class Consciousness" was written during the First World War, which had a huge impact on capitalist countries. The communist movement led by the proletariat was successfully practiced in Russia, and a large number of proletarian revolutionary movements emerged. The revolutionary movement also broke out in Hungary, where Lukács was located, but the republic that was eventually established was quickly destroyed. At the same time, the "orthodox Marxism" represented by the Second Communist International vulgarized Marxist dialectics, attributed all the factors of revolution failure to the immaturity of economic conditions, and degraded social and historical reality and its laws to pure The law of nature completely ignores the subjective initiative of the active subject and the role of the historical subject in the progress of the revolutionary movement. Lukeqi saw that the revolutionary movement took place from the perspective of social integrity. The emphasis on dialectics mainly refers to the method of understanding the totality of society. . On the one hand, Lukács's formulation is aimed at the immature economic factor theory of the Second International, reaffirming the classic Marxist theory, and finding a new revolutionary path in combination with reality; on the other hand, it enables the proletariat to recognize the bourgeoisie more clearly. Limitations, sharply criticized and exposed the common problems in capitalist society. The total dialectics mentioned in the book by Lukács is a philosophical methodology, which is different from the methods of general natural sciences. It looks at the essence, core, and problems of the problem from the perspective of the totality of history, and forms dialectics in thinking. And historic view. Prior to this, many Marxist researchers did not see that history is a holistic and continuous process of movement. They often looked at problems from an isolated and mechanical part. In this way, they could not discover the laws and dialectical connections of the affairs they knew at all. Stay in a false objective world of self-satisfaction. In the chapter "Rosa Luxemburg as a Marxist", Lukács believes that only class can break through social reality in action and change it in the totality of this reality. Therefore, the "criticism" made from this point of view is an investigation of the whole, and thus the dialectical unity of theory and practice. [1] This kind of dialectics is a unified process of close contact, which is not only the cause, the result, but also the reaction of the process. On the contrary, it is the inexhaustible driving force for the advancement and development of a thing. Lukács's formulation completely breaks the dialectics. The traditional understanding of fatalism emphasizes the characteristic that the proletariat can make a difference.

Lukács explained what the real dialectical method is. In his view, only a truly understanding of the dialectical method can solve the problem of the relationship between theory and practice. Only in this way can the dialectical method have real guiding significance for the proletarian revolutionary movement. First of all, Lukács severely criticized the misunderstanding of dialectics caused by vulgar Marxism and revisionism. Lukács believes that social facts cannot be understood as independent individuals, and they cannot blindly pursue the so-called scientific method while ignoring these facts themselves. Secondly, he pointed out that the dialectical method, that is, the dialectical overall view, is the only way to understand all things, only to regard facts as the most important link in the entire historical process, and to use the social overall view to understand and treat these Facts can ultimately grasp the law and essence

of the development of things; again, dialectical methods are inextricably linked to countless revolutionary movements, and one of its essential meanings is to use dialectical methods to solve practical problems and guide practical facts. Without practice, it is impossible to talk about the true meaning of total dialectics.

2.2. The Essential Characteristics of Revolutionary Dialectics

Dialectics as a methodology has practical significance to guide the proletarian revolution. Lukács emphasized that the dialectical method is inseparable from the proletarian revolutionary movement. In his opinion, the dialectical overall view is derived from the proletarian point of view and position, and ultimately The philosophical point of view used to guide the success of the proletarian revolution. The "Orthodox Marxist school" believes that the laws of economics are eternal laws of nature. They advocated abandoning the revolution and using peaceful consultations to improve the shortcomings of capitalism. They emphasized that economic problems are fatalism. Later, practitioners of this theory gradually evolved into a democratic society. Ideological trend. In the 1920s, there was the successful practice of the October Revolution in Russia, followed by the proletarian revolutionary movement around the world. Especially in the East, the revolutionary movement led by the Communist Party of China gave new vitality. Practice has proved that the proletariat has been wiped out. The argument of initiative and initiative cannot stand firm. Based on this background, Lukács used a dialectical and holistic perspective to see the development trend of the entire society, realized that the capitalist society would eventually be overthrown by the proletariat, awakened the revolutionary enthusiasm of countless revolutionaries, and carried out a lot of practice. The proposal of revolutionary dialectics is a substantial progress in the understanding of Marxist dialectics, and it also plays an important role in promoting the proletariat to carry out revolutionary practice.

3. The Origin and Essence of Dialectics in Action

3.1. The Emergence and Formation of Dialectics in Action

Since the 1930s, under the leadership of Stalin, the Soviet Union has implemented a planned economic model with the "Stalin Model". This model has been strongly criticized by traditional leftist thinkers in Western Europe, thus further denying the legitimacy and rationality of socialist countries. Pointed out that the construction of socialist modernization in backward countries requires frustration and time, which became one of Merleau-Ponty's philosophical tasks. On the other hand, the Soviet Union's one-sided understanding of Marxist dialectics has resulted in the official dogmatization of Soviet philosophical circles. How to correctly understand the reasonable core of Marxist dialectics is an urgent issue for philosophers. In the historical process of the development of Marxist dialectics, Marx, Engels, Lukács, Lenin, Trotsky, Sartre, etc. have all demonstrated dialectics. Merleau-Ponty mainly started from the subject and object of dialectics and deeply explored the dialectics. Philosophical principles, at the same time he also learned from Hegel and Weber's exposition to understand the connotation of early Marxist dialectics. In the concept of "intellectual politics", Merleau-Ponty emphasized that people's political activities must face comprehensive contradictions such as reality and value, subject and object, individual and whole. He tried to use dialectics to solve human problems. The contradiction in political activities emphasizes the creativity and action of people in these political activities, and a new concept of dialectics-"Dialectics in Action" was born from this. As Merleau-Ponty pointed out: "Dialectical thinking is always ready to extract truth from every phenomenon that transcends this phenomenon. It arouses our surprise to the world and history at all times." [2] In essence, it emphasizes the proletariat as a special force. They have the dialectical thinking of self-criticism, self-denial, and continuous advancement. At the same time,

they emphasize the endless subjective initiative of the proletariat in revolution and construction, and the conscious presentation of the subject. Dialectical trend.

The "Dialectics in Action" proposed by Merleau-Ponty is mainly based on the political activities of the Russian Bolshevik leader Trotsky. Trotsky did not stick to traditional Marxist theorists' remarks that the proletarian revolution broke out at the same time. It is the firm belief that the revolution can be proactively erupted in accordance with the actual situation in Russia. This recognition shows that the initiative of historical subjects is not always constrained by historical activities. The birth of revolutionary practice proves that many communist movements need revolutionary leaders to fuel the flames, and the chances of eventually evolving into success are also infinite. They formally adhere to dialectical thinking. One is to recognize the general trend of social and historical development, and the other is to see. The creative practice of countless individuals in the process of social and historical development. The discovery of this theory has inspired many practices in backward countries to carry out socialist violent revolutionary movements. Emphasizing the creativity and action of the subject is Merleau-Ponty's deep reflection on the revolutionary movement of the proletariat at that time. He believes: Events that force us to think externally and objectively, our Marxist wait-and-seeism, ultimately keep us away from only one Marxism as our inner life." [3]

3.2. The Essential Characteristics of "Dialectics Based on the Interaction of Subject and Object"

For a long time, our theorists who study dialectics regard this theory as a purely objective law, and have long ignored the subjective initiative of the subject of practice in revolutionary activities. Merleau-Ponty emphasized the action of the subject and believed that history cannot be separated from it. People freely create practical activities, and the participation of the main body of practice is not irrational, but takes place under the guidance of certain values. Such practical activities are disciplined and guided. "Because unless you are crazy, people cannot start to recreate history by pure action without external collusion." [4] Therefore, he also believes that the subject must exert a powerful force and also need to rely on the interaction of external objective forces. The development of any social history requires the interaction between the subject and the object to advance. Merleau-Ponty proposed that dialectics only exists in the synthesis of the subject and the object, only in the coexistence of the subject and other subjects. "Dialectics establishes a continuous and discontinuous dual relationship between the present and the past." [5] This is the essential feature of dialectics based on the interaction of subject and object.

4. Merleau-Ponty's Inheritance and Difference of Lukács' Dialectics

4.1. Both Emphasize the Initiative of Historical Subjects

Lukács pointed out: "In this indivisible dialectical unity, class is both the cause and the result of the history-dialectical process; it is both the reaction of the history-dialectical process and its driving force." [6] He believes that the proletariat As the subject of history, its class consciousness has a boosting role in the development of history, which has many points in common with Merleau-Ponty's emphasis on the initiative of historical subjects. Both emphasize the role of the proletariat in carrying out revolutionary practice. In view of this, it can be seen that Merleau-Ponty's dialectics of subject-object interaction inherited Lukács's revolutionary dialectics. At the same time, both criticized the dialectics of nature and Economic determinism. But Lukács understands the core meaning of Marx's historical materialism more from the overall dialectical thinking, while Merleau-Ponty explores the importance of dialectics from revolutionary actions, emphasizing the use of violence, revolution, and dictatorship. Means to achieve the success of the communist movement. Only by recognizing the practical relationship

of the subject to the external world can we fully see the active role of the historical subject, and then adhere to the essence of Marxist dialectics. Lukács called for attention to the forms and manifestations of the subjects in the process of social history and became Merleau-Ponty. The object of Didi's research can only be described as a rigid ancient philosophical understanding without the dialectics of practice, and cannot exert the true power of Marxist dialectics in a fundamental sense. This force can guide countless revolutionaries to carry out revolutionary movements. Once the power of dialectics is used and brought into play in practice, the possibility that theory can change the world is established. No matter whether it is Marx, Engels, or Lukács and Merleau-Ponty, they have not given specific dialectical template formulas. The enrichment and development of Marx's dialectics based on the revolutionary situation and practical problems at that time has reference significance for many new problems facing China's socialist modernization today. After the Third Plenary Session of the Eleventh Central Committee, Chinese theorists reiterated that practice is the only criterion for testing truth and returned to true historical materialism. However, the research conducted by Lukács and Merleau-Ponty in the past was intended to exaggerate the proletariat too much. He is eager to provide theoretical guidance for the violent revolution of the proletariat. The analysis of historical laws has added a somewhat rationalistic utopian color, and thus has not achieved a scientific breakthrough in the dialectics of nature.

4.2. The Two Dialectics Emphasize Different Emphases

When Merleau-Ponty studied the dialectics of Marxism, he did re-examine Lukács's research results from a theoretical perspective, and for the first time adopted the term "Western Marxism" in the book "The Adventures of Dialectics". This distinguishes "orthodox Marxism", and Lukács is known as the pioneer of Western Marxist researchers because of his holistic view of history and dialectics. Lukács believes that understanding Marxist dialectics must have an overall view. It means that Lukács understands the essence of Marxist dialectics more from the holistic thinking of history, but Merleau-Ponty emphasizes the understanding of dialectics from the interaction of historical subject and object, which is more scientific and dialectical thinking. This historical activity is the cause, process, and result of the interaction between subject and object. For revolutionary practitioners, Merleau-Ponty thinks more that the subjective initiative of the historical subject can affect the direction and results of practice. This is different from Lukács's view of understanding the results of the subject's practice by taking society as a totality. Lukács also believes that all local social phenomena should be regarded as factors and links in the dialectical development of the overall history.

5. Conclusion

General Secretary Xi Jinping pointed out in his speech at the 20th collective study session of the Political Bureau of the 18th CPC Central Committee: "Learn to master the fundamental methods of materialist dialectics, continuously enhance the ability of dialectical thinking, and improve the ability to manage complex situations and deal with complex problems." [7] This is a thesis that shows that Communists can only learn to use real Marxist dialectics, discover truth in practice, and use truth to guide practice. The ability of dialectical thinking can improve our continuous and comprehensive deepening of reforms. In the socialist modernization construction, It is necessary to formulate major policies based on specific national conditions and people's conditions, base on the overall situation, serve the majority of groups, and highlight the holistic and systematic nature of reform and opening up. At the same time, it is also necessary to take care of individual interests and promote the modernization of governance systems and governance capabilities. This shows that Lukács dialectics of totality and the dialectics in Merleau-Ponty's actions have philosophical thinking value for China's state governance today. It is necessary to attach importance to the totality of society and to give play

to the initiative of historical subjects. This dialectic When thinking is injected into the deep water area of reform, it is expressed as: seeing from a general perspective that the great rejuvenation of the Chinese nation and the socialist modernization will eventually be realized, great power will be injected into great dreams and great projects, and the governance of a socialist country with Chinese characteristics will eventually be realized. Great results will be achieved; at the same time, while reforms and continuous advancement, we cannot ignore the role of every historical subject, nor cover up local shortcomings. Whether it is the building of a moderately prosperous society in an all-round way today, or the current precision poverty alleviation work in full swing, we We need to see the interaction between historical subject and object, give full play to the initiative and creativity of countless historical individuals, and strive unremittingly to build a prosperous, democratic, civilized, harmonious, and beautiful modern power.

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