On the Historical Materialism in German Ideology and Its Contemporary Value

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Abstract

German Ideology is the most important work written by Marx and Engels in the period of constructing the theory of "new materialism". In this book, Marx and Engels make great efforts to criticize the young Hegelian philosophy represented by Feuerbach, and systematically demonstrate and elucidate the historical materialism. Although the principle of historical materialism is not very complete and comprehensive, with the development of the times, the research scope of Marxist philosophy is becoming wider and deeper. The continuous interpretation of historical materialism in German Ideology is conducive to the excavation of its contemporary value.

Keywords

German Ideology; Historical materialism; Contemporary value.

1. Introduction

In the process of discussing and spreading Marxist theory, the position and influence of the article "German Ideology" can not be ignored. It demonstrates the feasibility and reference value of historical materialism theory, which is different from the speculative philosophy of Young Hegelians, and understands the pursuit of future communism The hard course and bright future of the socialist society are of symbolic value to the development of Marxism, especially Marxist philosophy and the birth of historical materialism.

2. The Scientific Exposition of Historical Materialism Theory in German Ideology

2.1. Social Existence Determines Social Consciousness

In German Ideology, Marx and Engels scientifically expounded that social existence determines social consciousness and existence is the first, thinking that consciousness is not pure meaning at the beginning Knowledge, which exists with the appearance of human beings, is a derivative of society. Consciousness is produced in the process of people's transformation and utilization of nature, and it is a reflection of people's production and communication.

First of all, the development and progress of real life have different degrees of influence on consciousness, "it is not consciousness that decides life, but life that decides consciousness". It is closely related to the track and scope of people's life that people produce their own consciousness on the basis of the development of material reality. Secondly, material practice promotes the emergence of social consciousness and the development of social history. We have to explain the concept of consciousness from the perspective of practice, and only by examining it in the material practice can we distinguish its authenticity. Finally, consciousness is the reflection of people's real life process, everyone will produce their own consciousness, and this is restricted and hindered by the actual material development level. In the whole process of ideological development, people's reflection of consciousness is just like the inverted
image in the camera and the reflection on the retina. This intuitive reflection is restricted by the social relations and material activities between people.

It is the key to distinguish idealism from materialism that the scientific exposition of social existence determining social consciousness gives a heavy blow to idealist historical observers. Only by persisting in the principle that social existence determines social consciousness, can we overcome wrong ideas and establish scientific ideas.

2.2. The Movement of Social Basic Contradiction Promotes Social and Historical Progress

1. The dialectical relationship between productive forces and production relations

"A certain Relations of production or a certain industrial stage is always associated with a certain mode of joint activity or a certain social stage, and this mode of joint activity is itself ‘productive force’. Thus, the sum of the productive forces reached by people determines the social situation", the concept of the Relations of production was not established in the German ideology at the outset, but sometimes it was adopted as a "civil society", sometimes using the "way of communication", "form of communication", "form of ownership" or "ownership relations", sometimes also known as "Relations of production", it is not difficult to see that its connotation has been basically formed. According to Marxism, the development of production is premised on communication, and the form of communication is determined by the needs of production and development, and the Relations of production is determined by productivity. Therefore, the choice of Relations of production must be commensurate with the progress in productivity. The Relations of Production Act as a counterforce to productivity, and the development of that productivity acts as a kind of constraint. The Relations of production exists with the evolution and development of the productive forces, and it will not be eliminated unless it becomes an obstacle and a shackle to the development of the productive forces. At the same time, it accelerates or retards the development of the productive forces, and it is impossible to achieve complete liberation or development of the productive forces without dealing with the reaction of the Relations of production to the productive forces.

2. The relationship between economic base and superstructure

In German Ideology, Marx and Engels not only discussed the relationship between productivity and production relations, but also further clarified the relationship between economic base and superstructure. To a certain extent, Marx and Engels defined civil society and discussed the relationship between civil society and productivity. With the understanding and perception of civil society, productivity and production relations, civil society and production relations can be completely equivalent. It is the starting point of the whole historical development and promotes the development process of social history. However, the sum of production relations is the economic basis, that is, Marx and Engels believe that the development of theoretical products and ideology must start from civil society On the basis of economy, the process of their occurrence is clarified and searched. "In class society, the existence of state and law is not based on people's will, but the expression of material rights arising from people's material life style."

In short, Marx and Engels clearly pointed out that "all historical conflicts are rooted in the contradiction between productive forces and forms of interaction", and that the contradiction between productive forces and Relations of production forces impels the whole process of social history, it is the origin of all kinds of conflicts and struggles. It can be seen that the basic contradiction between the productive forces and the Relations of production, the Base and the base and superstructure, and the movement of the contradiction between them, promote the continuous development of human society from the lower level to the higher level, and push the society forward.

3. Communism is the inevitability of historical development
Based on the understanding of the process of social and historical development, Marx and Engels showed that only by eradicating capitalist private ownership and establishing a communist social system can we fundamentally realize the beautiful blueprint of human endeavor and realize a better society in the future. Marx and Engels briefly described the beautiful prospect of the future communist society, affirmed that the development of capitalism created material power and developed productive forces for the Communist movement. The development and progress of productive forces and the increasingly close relationship between people all over the world accelerated the realization of the Communist society, but also revealed that due to the continuous development of capitalism, it has its own characteristics. With the continuous exposure of personal contradictions and shortcomings, capitalist private ownership has become the grave of the development of productive forces. Therefore, it is inevitable for communism to replace capitalism. The reason why communism adopts the revolutionary way is, first, because of its limited ability, and second, because the proletariat itself still has some shortcomings and deficiencies. Revolution does not happen out of thin air, arbitrarily and unconditionally. It requires not only the high development of productive forces, but also the awakening and participation of the broad masses of the people. With the cooperation of many conditions, it is no longer a utopian, ideal and moral requirement for the proletariat to turn communism into reality, but an inevitable result of social and historical development.

3. The Contemporary Value of Historical Materialism Theory in the German Ideology

Marx and Engels in German ideology has become increasingly mature and complete, providing reference for China's overall progress and development, and its contemporary value cannot be underestimated.

First of all, we should always adhere to people-oriented and pay attention to the development of human subjectivity. In today's society, no matter in politics, economy, culture, society and other aspects, we all pay attention to adhering to the people-oriented principle. The people are the creators of history. We should give full play to people's subjective initiative and their pioneering spirit. This is consistent with Marx and Engels' understanding of "realistic individual" in "German Ideology" and their view that "realistic individual" is the premise of human history. With the progress of the times, more and more attention has been paid to the practical role and main force of human beings. The subjective feelings of the people and the overall progress and development of the people have been widely concerned by the whole country and society. Generally speaking, the exertion of human subjectivity value is equivalent to the development and progress of the whole country. In China, the "realistic individual" has gradually evolved into people-oriented, the people give advice for the construction and development of the country, and the people's subjective feelings are related to the development direction and overall goal of our society. Therefore, our country attaches great importance to the people's development direction and demands, and pays attention to the people's interests. This is the contemporary interpretation and realistic understanding of Marxist historical materialism.

Secondly, we should correctly understand and deal with the basic contradictions of socialist society. All kinds of contradictions still exist in socialist society. These contradictions have not died out, but have been struggling with each other. We should correctly understand the basic contradictions and their movement rules of current socialist society, and grasp the main contradictions of current social development in China, and understand the contradictions and problems at different levels of today's society. In German Ideology, Marx and Engels affirmed the positive role of social basic contradiction movement and the role of productivity as the first factor to promote social development. In our country, we also attach great importance to the
development of productive forces. We should focus on economic construction and develop productive forces. Only by mastering the height and intensity of the development of productive forces can we make our country stronger and stronger.

Finally, adhere to the correct direction of development and set up lofty goals. Communist society is not empty and illusory, without any realistic basis. It is a world that will come true and that human beings yearn for. However, while we are full of expectations for communism, we should rationally see the current situation of development. The realization of Communist society is not easy and easy, but a long and tortuous struggle from generation to generation. Marx and Engels discussed in German ideology that communism will replace capitalism, and communism is the final stage of social history. Therefore, we should set a lofty goal, recognize the new situation, new situation and new problems facing our country, and unswervingly take the road of development of socialism with Chinese characteristics. The future of things is bright and the road is tortuous. We should be full of confidence, take communism as our lofty ideal and belief, have the virtue and conduct of communism, be strict with ourselves, contribute our strength to the cause of socialism with Chinese characteristics, and strive and unite for the realization of the goal of communism.

References