

A Brief Analysis of the View of Equality in Anti-Dühring and Its Realistic Thinking

Yuan Wan

School of Marxism, Southwest Petroleum University, Chengdu 610500, China

Abstract

"Anti-Dühring" is an article written by Engels to refute Dühring's views. In this article, Engels mainly adopts the method calling "promoting first and then suppressing". In Chapter 10, Engels criticized Dühring's concept of equality from both positive and negative aspects after analyzing Dühring's methodology. Based on this, he expounded the materialist concept of equality, and clearly pointing out that the elimination of classes is proletarianism class equality. In real life, analyzing the concept of equality in "Anti-Dühring" can not only help us to master the theory, but also lead us to solve the equality problem. Therefore, there is of great important theoretical and practical significance to realize the social harmony.

Keywords

Anti-Dühring theory; Equality concept; Reality.

1. Introduction

"Anti-Dühring" was written and completed by Engels from May 1876 to July 1878. It is a great Marxist work and a monument in the history of Marxist development. This work is divided into three parts to discuss the content and internal connection of the three parts of Marxist philosophy, political economy, and scientific socialism. In the chapter "Morality and Law. Equality", Engels firstly criticized Dühring's methodology of analyzing the concept of equality with transcendentalism, exposing the abstract nature of Dühring's methodology, and secondly, through the positive and negative aspects Dühring's concept of equality is expounded and criticized, finally, the Marxist concept of equality is expounded from the perspective of materialism, which provides us with the methodological guidance of Marxism to solve the equality problem in real life.

2. Engels' Criticism of Dühring's Methodology

At the beginning of Chapter 10, Engels pointed out that the methodology used by Herr Dühring is transcendental. Engels clearly pointed out that Herr Dühring's method is "to decompose each class of cognitive objects into their so-called simplest elements, to apply equally simple so-called self-evident axioms to these elements, and then to apply further Conclusion." [1] When discussing the concept of equality, Dühring also used a mathematical model to discuss it, first assuming the existence of two equal people, and secondly applying the existing axioms to deduce social equality. In short, Dühring's methodology is a methodology system based on mathematics and derived from the concept of objects. [2] Therefore, the four keywords of "mathematics", "concept", "axiom" and "method" should be The key to understanding Dühring's methodology. Dühring's use of the existing axioms to discuss the hypothetical model is nothing more than a self-affirming way, that is, a way of argumentation with a strong transcendentalism. Engels also analyzes its construction materials in the text, Engels clearly points out that construction materials are divided into two types: "First, it is a little remnant of the actual content that may exist in those abstractions that are taken as the basis, and second, it is our

What the thinker brought back from his own consciousness." [3] Obviously, most of Dühring's arguments came from his own existing knowledge structure. To study the issue of equality for the transcendental method, the final conclusion is also with the color of idealism. Therefore, the model constructed in this way cannot be universally recognized, nor can it be used as a model. Explain social phenomena.

3. Engels' Criticism of Dühring's View of Equality

Equality has always been a hot issue. In order to discuss the rationality of the Marxist concept of equality, and to restore the people's confidence in Marxism under the historical background at that time, Engels launched a stimulating discussion on Dühring's relevant discussion. Aiming at Dühring's idealism's view of equality, Engels' criticism of Dühring's view of equality adopts both positive and negative methods. its unreasonable. Engels not only fully exposed the unreasonableness of Dühring's view of equality, but also laid a good argumentation foundation for rationally discussing the development of Marxist view of equality.

3.1. Criticism of the "Two Persons" Assumption in DÜHring's View of Equality

To illustrate his theory of equality based on his methodology, Herr Dühring reduces society to "two persons", which not only express the equality of wills, but also that one of the two parties cannot first submit to the other. Therefore, Mr. Dühring believes that according to the axioms, the two people have the simplest and most basic relationship, and morality and law are also based on the simplest relationship between the two people. middle. In response to Herr Dühring's "two persons" hypothesis, Engels clearly pointed out: "The wills of two persons or persons are in themselves completely equal to each other - not only is this not an axiom, it is even an exaggeration." [4] Engels discussed the reasons for the criticism. On the one hand, regarding Herr Dühring's assumption of "two persons", he did not explicitly point out whether the two persons consisted of two men or two women, or a man and a woman. Engels clearly stated that society is a simple union composed of a man and a woman for the purpose of production, and a two-man society composed of two men or two women cannot make the society reproduce. According to the law of reproduction of human society, it can be seen that a society composed of two men or two women cannot be sustainable, so the "two people" assumed by Herr Dühring must be a man and a woman, but according to Herr Dühring's axiom, One man and one woman does not guarantee equality between people, because gender inequality has been created between men and women. On the other hand, Engels pointed out that according to Mr. Dühring's ideological logic, two men can build a society. Regardless of the reality that two men are infertile, two men must be conceived as parents. Although two men are assumed to be the parents, Engels also pointed out: "This model does not prove the equality of men, but at best the equality of the head, and because women are ignored, it also proves the subordination of women." [4] So , Mr. Dühring's "two people" hypothesis has obvious flaws and is difficult to stand on.

3.2. Analysis of the Self-contradiction in Dühring's View of Equality

Engels pointed out: "The concept of the object is formed from the object; then it is reversed, and the image of the object, the concept, is used to measure the object. At this time, it is not the concept that should be adapted to the object, but the object should be adapted to the concept." [5] Therefore, Du The transcendental approach adopted by Mr. Lin to demonstrate his view of equality is limited by idealism in his view, and ambiguity will inevitably appear. Engels put forward three retreats in Mr. Dühring's view of equality through the analysis of his view of equality. The first retreat, the ineffectiveness of equality manifests itself in the lack of a will to self-determine. Mr. Dühring took children who lacked self-determination consciousness as an example, and believed that the existence of affiliation was due to the lack of self-awareness, so

children who lacked self-awareness had a psychological attachment to adults. However, Engels clearly pointed out that children and adults are unequal due to differences in self-consciousness, refuting Mr. Dühring's point of view from the perspective of psychological structure. The second retreat, the ineffectiveness of equality is manifested in the moral inequality between people. Mr. Dühring believes that a person is a combination of two aspects of human nature and animal nature, and believes that everyone has the characteristics of these two aspects. Therefore, people are morally equal. However, Engels analyzed that man is an animal existence, and there are indeed both human nature and animal nature in human beings, but the proportion of human nature and animal nature in each person is different, so the moral choices in practice are also different. There is moral inequality between people. The third retreat, the ineffectiveness of equality manifested in spiritual inequality, this retreat degenerates into a shameful flight. Mr. Dühring pointed out that one person acts according to science, and one person acts according to superstition or prejudice, which will lead to mutual disputes and eventually lead to the emergence of violent means, and the emergence of such violence is justified. Engels clearly refuted his thought, thinking that only equality of wills is based on no idea at all, and equality does not exist when abstract wills are transformed into real wills. To sum up, Mr. Dühring's point of view is actually self-contradictory and inconsistent with the reality.

4. The Connotation of the Concept of Equality Expounded by Engels

Engels pointed out that equality is a historical category in the article, he clearly pointed out: "Although we have finished talking about Herr Dühring's shallow and poor discussion of the concept of equality, our discussion of the concept of equality itself has not ended." [6] Therefore, The concept of equality has always been historical, and the content of the concept of equality in different historical periods is different. [7] Therefore, from the perspective of historical materialism, Engels discussed the equality concepts of ancient communes, ancient Rome, Christianity, and the Middle Ages from the three historical development stages of ancient times, modern times, and modern times. Analysis, which points out that the elimination of classes is the concept of equality of the proletariat.

4.1. The Bourgeois Concept of Equality

The concept of equality is a historical category. With the development of society, the discovery of sea routes, and the extension of sea routes, the rank of citizens has also continuously promoted its own rise. With the continuous expansion of the scope of trade, "handicrafts can no longer meet the growing needs; in the main industrial sectors of the most advanced countries, handicrafts are replaced by factory handicrafts." [8] Therefore, when the growing need and the production of backward society The contradiction between the two countries has become more and more prominent, and the handicraft industry has gradually replaced the handicraft industry. It is an inevitable trend of social development to produce more commodities to meet the needs of trade, and it is an inevitable change in every historical stage. It is worth noting that when the economy develops to a certain stage, people will not only pay attention to the benefits obtained, but also pay attention to safeguarding their legitimate rights and interests. Therefore, in trade exchanges, in order to safeguard their legitimate rights and interests, people call for mutual The equal rights are mainly manifested in the following three aspects: First, the equal rights between the two parties involved in the transaction. With the continuous expansion of the scope of maritime trade, the two sides of the transaction pay more attention to maintaining equal rights between each other, "they have equal rights as commodity owners, and they are equal to all of them according to the law (at least in the local area). Equal rights to exchange"[8] therefore, equal exchange rights are an important guarantee for the sustainable development of trade. Second, equal rights between workers and capitalists. Both

laborers and capitalists first exist as social beings—the subject of human beings. After the handicraft industry was replaced by the factory handicraft industry, a certain number of free workers appeared, and they had a certain degree of independence and freedom to sign contracts with factory owners to protect their rights and interests. Third, equal rights among workers. The labor paid by laborers is labor that belongs to the existence of human beings, so the utility paid by laborers is equal or equal. Here, it is more noteworthy that between physical labor and mental labor, what is the difference between physical labor and mental labor? The utility shown is more of an equal and equal character, so the equal rights among workers is also noteworthy.

4.2. The Concept of Equality of the Proletariat

Engels pointed out: "All people, or at least all citizens of a country, or all members of a society, should have equal political and social status." [9] Therefore, the idea of equality does not belong to a certain class or stratum. A social concept belongs to everyone in the society, so the proletariat, as an integral part of social development, also enjoys its own equality. From the perspective of historical development, the demand for equality of the proletariat is accompanied by the demand for equality of the bourgeoisie. The proletariat analyzes from the concept of equality of the bourgeoisie. Equality is not a content that floats on the surface, but a content that actually exists in reality. Moreover, equality is not limited to the single field of the state, but also should be designed in social, economic and other fields. Shen He also clearly pointed out: "Only by eliminating the class itself, can class exploitation and class oppression be eliminated; only by eliminating class exploitation and oppression, can not only legal equality be realized, but more importantly, social and economic development in real life can be realized. Equality, this is the content and requirements of the Marxist concept of equality." [10] By analyzing the social reality in the peasant war and the bourgeoisie, Engels clearly pointed out that the essence of the concept of equality of the proletariat lies in the elimination of classes, and equality other than this is a kind of The existence of nothingness, from the point of view of the proletariat itself, is subject to the oppression and enslavement of the bourgeoisie. This oppression and enslavement are not only manifested in the spirit but also in the body. Therefore, the equality pursued by the classless is a It advocates the elimination of classes, the equality of getting rid of the slavery and oppression of the bourgeoisie, the realization of real equality in spirit and body, the realization of the independence and freedom of the proletariat, and the realization of equality in the true sense.

5. Reflections on the Reality of Engels' View of Equality

The idea of the concept of equality expounded by Engels is mainly for the idea of equality pursued by the proletariat, that is, the abolition of classes, and the Marxist idea of equality provides a methodological principle for solving the problem of equality in Chinese society. In the construction of a harmonious socialist society with Chinese characteristics, the idea of equality involves many fields such as society, economy and politics, providing a principle guarantee for the development of a harmonious society. In the economic field, it is manifested as equality between public ownership and non-public ownership, and China has always adhered to the basic economic system of common development of the public ownership system as the main body of multiple ownership economies, making the socialist market full of vitality and vitality, and promoting the development of China's economy; In the political field, it is manifested as the basic political system of multi-party cooperation and political consultation system under the leadership of the Communist Party of China, which stimulates the enthusiasm of other parties to participate in the administration and discussion of state affairs, and promotes the green development of China's political ecology; In social life, although there are differences between men and women in gender, in the employment of men or women, the state

adopts relevant policies to protect women's rights and interests, so that men and women continue to be equal in the workplace. Therefore, the Marxist concept of equality not only helps people realize their own equality and become truly free people, but also helps to build a harmonious society in China's practice and promote the continuous development of socialist society.

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