

Several Problems of Freedom Thought of Marxism

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Abstract: The Freedom thought of Marxism is based on the freedom thought of western enlightenment thinkers, it emphasizes that only on the basis of the highly developed productive forces and the social common can truly achieve free and comprehensive development of each person. The Freedom thought of Marxism really realizes the unification of the form and content.

Keywords: Marxism; Freedom; Each person

1. Introduction

Although Marxism inherits the freedom elements of western enlightenment thinkers to some extent, but it beyonds the free position of Enlightenment fundamentally. On the basis of practical materialism, it develops the human freedom theory to a brand-new stage, thus has brought a new philosophy topic of freedom to humans. Through the critique of “freedom” of capitalist society, the CPC eighteen report combined with the reality of socialism in our country, formulating the freedom as a fundamental element of socialist core values. Therefore, to really understand the “freedom” content of socialist core values, we must understand the Freedom thought of Marxism correctly, with its classical theory to guide today's practice of China, putting forward new challenges, solving new problems and promoting new developments.

2. From “Human Dependence” to Free and Comprehensive Development of Each Person

In the study of individual freedom, the western enlightenment freedom thinkers understand it from abstract aspect, but Marxism researches independent individuals from the historical, realistic, and specific individuals perspectives. Marxism holds that human development has three historical phases: the first is the “human dependence” [1] of pre-capitalist. In the meantime, people get survival information directly from nature, reproduce themselves and their families, while relying on mutual help between people to conquer nature; the second stage is “the independent people based on the substance dependence”[2] of capitalism. In this form, along with the development of commodity economy, people's independence is formatted and developed gradually based on the exchange products, while the dependence between people becomes weak and the independence of people is reinforced; the third stage is “free individuality based on

the comprehensive development of individuals and their shared social productivity as their social wealth” [3]. In this society, the main practical activities to have full control over the object, the relationship between the bodies no longer rely on indirect forms of matter, and the body is freed from social relationships to give full and free development. In these three stages, the first two phases is the basis for the third phase, creating conditions for the third phase. From these three stages, we can see that with the continuous rapid development of people, human will no longer exist as a means, but as an ultimate goal of existence; no longer exist in order to survive, but to realize their value to exist; and no longer just be satisfied in material wealth, but also access to development at the spiritual level.

In the “Communist Manifesto”, Marx says that “free development of each person is the conditions of free development of all human,”[4] suggesting that individual free and comprehensive development is a prerequisite for achieving human free and comprehensive development, and also that the importance of individual independence and freedom. However, the reality of independent individual is not a single individual, but created in a historical development and rooted in the reality of the material living conditions so as to be prescribed. It changes with the development of social relations, and is the principle of subjectivity of people to get freedom and liberation. The western enlightenment freedom thinkers believe that freedom is based on the natural state and the nature human rights, people can realize their freedom within a limited range, as Hayek thinks that “freedom” is a private sphere and a person's survival state under the protection of the rule of law.

Here, on the one hand, Marxism points out that the free and comprehensive development is the goal of the ultimate value of freedom, and is also the highest pursuit which human long for. On the other hand, Marxism points out the “human dependence” and the development

of “the independent people based on the substance dependence” are the premise of achieving freedom development throughout human, while emphasizing the importance of the free development of individual independence and denying natural rights and granted monarchical view of God. So as to lay the theoretical foundation of building a physical freedom and spiritual freedom word.

3. From Capitalism based on Private Ownership to Communism based on United Personal Ownership

In a study of form of ownership and social issues, the western enlightenment thinkers insist on the maintenance of private property and the capitalist system, but Marxism critiques of capitalism, saying that capitalism would be replaced by communism. Although early utopian socialism proposed the ideas of establishment a new society, but because unable to escape from the limitation of the times, it can't be achieved. On the basis of it, Marxism sees the oppressed situation of working class from practice, reveals the essence of capitalist exploitation, and proposes the ideal to overthrow of capitalism and establish of communism. As “Das Kapital”, on the basis of analyzing the past, present situation and development trend of capitalism, Marx points out that instead of capitalism is “a social form which regards everyone's free and comprehensive development as the basic principle,”[5]that is communist society. In the “Communist Manifesto”, Marx points out that “instead of the old bourgeois society where are classes and class antagonisms, there will have an association, where each person's free development is the condition of all human's free development.”[6]

As we can see, communist society is such a consortium, where everyone can get free development and people no longer work as a means to earn a living but as the purpose of development. There, people practice united personal ownership, although this form of ownership is essentially different with capitalist private ownership, it doesn't completely deny the capitalist private ownership, “but on the basis of the achievements of the capitalist era, that is, based on the common ownership production of producing by collaboration and land and labor, reestablishing personal ownership.”[7]The united personal ownership doesn't eliminate all the property of the capitalists, but change the part of the surplus value of capitalist exploitation of workers to social common, promoting capitalists become communist workers rather than becoming proletarian capitalists again, because “only through his ownership transformation into non-isolated single person's ownership, that is transformed into a united social individual ownership, they can be destroyed”.[8] The united individual ownership protect everyone's selfish and respect everyone's freedom of development, so it is the form of ownership for the communist society. The

western enlightenment thinkers advocate the freedom is the service for the maintenance of capitalist private ownership, which the essence is the freedom under the ruling class and narrow, so it is impossible to promote the freedom realize in the entire human society.

Here, on the one hand, Marxism points out that the free and comprehensive development is the basic principle of communist society. On the other hand, also points out that united personal ownership is the form of communist society ownership. It differs from the capitalist private ownership and also different from the socialist public ownership. Communist society, based on the defector productivity, is an advanced social, where regards harmony as the prerequisite, practice as the means, time as the pattern, law as the protection, and freedom as the goal. It is the space of freedom to get people from liberation field.

4. From Alienation Labor to Free and Conscious Labor

In the study of practical activities, the western enlightenment thinkers take for individual activities are for the service of the ruling class, but Marxism studies individual practices from realistic, liberal, and conscious labor. In the “1844 Manuscripts”, Marx points out the importance of the practice to people, points out that people's productive labor is the basic means for people to obtain self-satisfaction, self-realization, self-development, and points out the alienation labor don't only deprive the product of workers, the labor process, the nature, but also the class feature of a person. He believes that “the characteristics of the human is precisely the free and conscious activity,”[9] “the purpose of one's own self-made, and therefore is regarded as self-realization, objectification of the subject, which is the real freedom, and this freedom reflected in the activity is precisely labor.”[10]It is the free and conscious activities that making fundamental difference between humans and animals, and making people get “real freedom”, to ultimately achieve the purpose of “self-realization”. Through practice, workers understand and transform the world, thus processing the object of labor to meet their own needs. With the deepening of practice, the process of needs become conscious of the purpose of the object, the natural needs eventually are transformed by people, which means that the needs of people are continued to produce with bringing into the activities of the social and historical process. But in the capitalist society, workers work under the supervision of the capitalists and oppression. They lack of free and conscious activities, which result in the alienation of people, leading people to become a tool, so the proletariat must get through violent revolution to overthrow the rule of the bourgeoisie and despoil of power to liberate all mankind and liberate themselves, attaining to meet the physical freedom and develop the spiritual freedom.

“Practice is the basis of freedom, freedom is a matter of practice in essence.”[11] The implementation process of self-development is a process of freedom development during the transformation of the objective world and the subjective world. Thus, the essence of the freedom thought of Marxism is practice. Practice includes material production practice, social relations practices and scientific experiments, of which the basic is production practices, namely, the productive labor. Productive labor is the foundation of social life, and is the core of practice. Individual specific practices and historical evolution are embodied in different historical stages of freedom of human. The western enlightenment thinkers do not experience the labor process of the proletariat in practice, they only describe the labor of proletariat in theory, and to serve for capitalism, which does not have the scientific and advanced.

Here, on the one hand, Marxism points out the importance of the practice to people. On the other hand, also points out that free and conscious labor is the way to achieve freedom, criticizes the alienation labor in capitalist society, so that providing a theoretical source to overthrow the rule of the capitalists and achieve individual freedom. At the same time, Marxism also points out that the mistaken view of western enlightenment thinkers use right to freedom to demonstrate the rationality of the country and safeguard the interests of the bourgeoisie, which has great significance for us to understand western “freedom” correctly.

5. From Promoting the Productivity Development by Individual Person to the People are the Creators of History

In the study of the development of productive forces, the western enlightenment freedom thinkers believe that the development of productivity is driven by individual heroism, but Marxism regards people as the main places for research. In the letter of “To Pa Wa Annenkov”, Marx says: “People are not free to choose their own productivity--which is the basis of their whole history, because any productive force is an acquired force and is the product of past activities.”[12]The predecessor have created productivity for us, while we have been liberating and developing the productive forces in the existing productivity, only to get a great wealth of material goods, people’s spiritual thinking can be released, then people can obtain the free development. On the basis of practical materialism, Marxism believes that freedom is the results of existing productivity and production relations, economic base and superstructure contradiction movement. Each age people at the same time are based on the activity in certain relations of production, namely interests, freedom is achieved in the relations of production, and therefore the quality of freedom is closely related to production relations, and the nature of the relations of pro-

duction is closely related to contemporary productivity, so we can conclude: the realization of freedom is based on a highly developed productive.

But we must understand that the development of productivity is not driven by one person, as Plekhanov says in the “On the role of the individual in history”, individuals may “change a single appearance for each incident and change some local consequences of each incident.”[13]but can not change “general trend” of the Incident, therefore individual freedom can only be achieved on the basis of conforming to the historical rule. Social development is formatted of a “force”, where the people lay in the main pace. They are material and spiritual wealth creators of society, and are also the decisive force of social change, and also demonstrates the opinion of “historical activities are the masses of activities.” [14] The western enlightenment freedom thinkers just to see freedom in their own time, see individual freedom, but don’t see a higher level of human freedom is built into the continuous development of productive forces.

Here, on the one hand, Marxism points out the development of productive forces is formatted in the history, recognizes the regularity of social development, and considers that the development of history is determined by unconscious forces, namely, under the stipulation of the development of productive forces, thus pointing out the errors that western mainstream theory negative history regularity. On the other hand, Marxism also points out the main body of promoting the productive forces is the people, and the masses are the subject in making history, thus negating personal heroism.

6. Acknowledgment

The freedom thought of Marxism indicates that only on the basis of the highly developed productive forces and the social common can truly achieve free and comprehensive development of each person, can really achieve universal human rights for everyone. The freedom thought of Marxism is a departure from the results of scientific understanding of the reality of freedom, which really realize the unification of the form and content. At this stage, our country is in the primary stage of socialism, where productivity is low and labor is the means to make a living. Although communism is still a long way to go, we should firmly believe that at this stage all created material wealth and spiritual wealth are the foundation of communism, to prepare the conditions for people’s free and comprehensive development. As long as we persevere from generation to generation, communism will be achieved.

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