



The Contemporary Significance of the Research on the Morality Dimension in Marx's Freedom Thought

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Abstract: Marx's concept of practice has changed the influence of traditional epistemology on human life. Understanding does not lie in obtaining an absolute knowledge system that has nothing to do with human life once and for all, but rather a continuous process that is related to the basic values of human life and constantly adjusts and improves in human practical activities. Understanding freedom in Marx's practical philosophy enables us to have a conscious awareness of the virtue dimension of our own subject. This kind of consciousness is of great significance for contemporary people to reflect on their own existence and the reconstruction of their subject. Freedom is by no means limited to the quantity and quality of the subject's understanding of the object. Freedom is the exploration of the infinite process of the generation, development and resolution of the contradiction between the subject and the object, as well as the redevelopment and resolution of the new contradiction.

Keywords: Marx, virtue of freedom, contemporary significance

1. INTRODUCTION

Marx's concept of practice has changed the influence of traditional epistemology on human life. Knowledge does not lie in obtaining an absolute knowledge system that has nothing to do with human life once and for all, but in a continuous process of continuous adjustment and improvement in connection with the basic value of human life. In this process, life epistemology will reveal the basic survival predicament of human beings, and enable human beings to constantly surpass the existing knowledge content, change the habitual way of knowledge, and constantly improve knowledge under the incentive of solving their own basic survival predicament. Life epistemology is used to regulate people's real life. Marx's understanding of freedom is also under this thinking paradigm. Freedom is by no means limited to the quantity and quality of the subject's understanding of the object. Freedom is the exploration of the infinite process of the generation, development and resolution of the contradiction between the subject and the object, as well as the re development and re resolution of the new contradiction. Freedom is a better value suspension and pursuit of the situation facing mankind, and also a process of creating a meaningful life world in the pursuit. In Marxist philosophy, freedom is more concerned with what kind of life should people lead? What is man like? In practice, freedom is constructed by human practice concept, and it is also realized in human practice. Freedom is a realm of existence and a process of life. It is precisely because of this that human beings have made continuous progress and have immortal ideals. Freedom originates from human subjectivity and transcendental nature. This transcendence can be realized only in the material activity of human reality to transform the world —practice, but this transcendence is not an empty transcendence, because it originates from the human situation in real life; At the same time, this kind of transcendence is not an aimless transcendence, it points to a better, truer and more worthy life state. Understanding freedom in Marx's practical philosophy enables us to have a conscious awareness of the virtue dimension of our own subject. This kind of consciousness is of great significance for contemporary people to reflect on their own existence and the reconstruction of their subject.

2. CHANGE FROM THE SUBJECT DOMINATED BY INSTRUMENTAL RATIONALITY TO THE SUBJECT DOMINATED BY VALUE RATIONALITY

Since the Industrial Revolution, human subjectivity has become more and more evident. Human beings have created more material wealth than the sum of the previous centuries. Human beings are greatly encouraged by their achievements. They believe that there are no problems that human beings cannot solve, and greater exertion of subjectivity can bring more and better material wealth. But what they never thought of was that the material they created became an obstacle to their subjectivity and even became their hostile force: nuclear war, greenhouse effect, environmental pollution, AIDS and so on deeply dampened human self-confidence. Human beings began to reflect on whether it is the subjectivity that human beings should possess to conquer and acquire the subjectivity of objects in the paradigm of binary opposition between subject and object? As a result, philosophy has also changed from epistemology to existentialism, and human beings began to try to change from the way of thinking dominated by instrumental rationality to the way of thinking dominated by value rationality. The interpretation of Marx's philosophy on human subjectivity can be said to be the most beneficial to human survival and development. From the perspective of Marxist philosophy, the subject is a whole, and it is a unity with infinitely rich attributes. The complete subject is the unity of various provisions, the unity of the subject of cognition and the subject of life, which makes the subject category go beyond epistemology and become an ontology category. Practice is the way of existence of human nature. Whether it is the multiple attributes of the subject or the relationship between subject and object, it is essentially unified in practice. In the history of philosophy, both the old materialism and idealism studied people and subjects abstractly. They either reduced subjectivity to the biological nature of nature, or abstractly praised the dynamic aspects of human beings, turning the subject into a spirit without body. They could not see that people are social in nature, while society is practical in nature. The integrity and unity of the subject can only be understood in the practice of this "real and realistic perceptual activity", because practice contains both rationality and human emotion and will; It is both spiritual and material life force; It is both cognitive and contains human value orientation; It obeys necessity and transcends necessity to become free; It is both active and passive. Marx's greatness lies in his interpretation of the relationship between subject and object in human practical labor. In Marx's view, there is no absolute objective object, nor is there an absolute subject completely separated from the object. Both subject and object should be interpreted in the relationship between them, and their connection is practice. The object is the object that is recognized, understood and transformed by people, and it is the object that is constantly transforming to the requirements of human subject; The subject is the subject who constantly knows, understands and transforms the object, and is the subject who constantly satisfies his own subjectivity and transcends nature. Marx has clearly pointed out that human practical labor is the objectification of human essential power. Therefore, the manifestation of human's subjective power can not be separated from the object, but the relationship between the subject and the object is never as absolute and single as in epistemology. Man is concrete, and his life is rich. As a subject in real life, man does not just want to be the master of natural objects in life practice. Human conquers and transforms nature for better human life and development. Therefore, the suspension and practice of value is always an indispensable factor in human practice. In Marx's view, the true realization of human "freedom kingdom", that is, subject freedom, is essentially "the real solution to the contradiction between man and nature, between man and man, and the real solution to the struggle between existence and nature, objectification and self-consciousness, freedom and inevitability, and between individuals and classes." 【1】 It is precisely in these multiple relationships that the subject is the real subject. Under the contemporary human circumstances, we should return to this real subject from the subject dominated by instrumental rational thinking, and explore the true existence state of human beings - "free and conscious activities" in human practical activities.

3. FROM CONCERN FOR INDIVIDUAL PERCEPTUAL REALITY TO ULTIMATE CONCERN

Since "post-modernism" came out and gradually became a worldwide trend of thought, it has brought a deafening influence to the ideological circle: it fundamentally abandoned the traditional philosophy's pursuit of absolute truth and ultimate value, and overturned the traditional way of thinking's desire for identity and standardization; It holds that the modern humanitarian tradition represents the arrogance of human beings in attempting to overstep the throne of God. In fact, human beings are neither the center of the world nor the center of their own minds. The so-called autonomy and creativity of human beings are just a myth; It also believes that in the "post-modern" society, due

to the role of the media, all kinds of information, images and symbols are coming in, unpredictable, and the boundaries between truth and falsehood, reality and falsehood, elegance and vulgarity have become blurred. Under such circumstances, people can no longer judge things by the standards they have been accustomed to for thousands of years. The postmodern emphasis on personal real existence is a kind of publicity for the existence of self individuality. Human existence should be personalized, distinctive, and creative. Then, it is the only way to survive according to what your own feelings bring you. As a result, the life of post-modern people is more like a series of sensationalism. Everyone seems to live according to their true selves, but in fact, their survival is more like the survival of animals, which is divorced from the dimension of the development and progress of human society and the exploration of the value and significance of self survival. Instinctively living is just repetitive mediocrity and sudden madness. To attribute freedom to the wanton action or inaction of the feeling makes the human survival lose the basic dignity and nobility. Freedom is by no means valueless, and human behavior cannot be without value norms. If people become instinctive tools, they will inevitably make people's hearts empty, and the nihilism of value will lead to moral decay and social chaos. Personality means a complete person. A complete person should not have no painful thoughts about life, meaning and destiny. People with personality should face life and participate in the creative life process. The difference between man and animals is that, apart from being realistic about his current situation, man also has some ultimate concern for his own destiny. Realistic concern is directly related to the perceptual truth. The ultimate concern is the "truth in value suspension" that enables realistic concern to be sublimated or evolved in constant self sublimation.

Human existence is not only a social existence, but also a kind of relationship existence. The biggest difference of human existence is that people can realize their existence and reflect on their existence at all times. Mr. Sun Zhengyu once said that, as a practical existence, people always set up some ideal based on reality and beyond reality for themselves, deny their real existence, and turn reality into a more ideal reality. The process of human pursuit and realization of ideals is the process of creating meaning in life. From the very beginning, Marx's philosophical transformation never forgot the reality of human beings and real people, and it was precisely in the critical investigation of human reality and real people that he repeatedly tore up the "divinity" in human nature itself with such propositions as "the root of human beings is human beings themselves", "human beings are the highest essence of human beings", "real possession of human essence", and "establishing personal rule over contingency and relationship". Philosophy must be people-oriented, but what it knows is the existence of human beings, and it knows this existence through human beings. Philosophy cannot be an absolute theory, but rather an act, which is related to the improvement of life. Marx is such a philosopher. It is Marx's lifelong commitment to transform the old world and create a new world. Marx's philosophy explores the ideal meaning of life in reality. We should never erase the transcendental dimension in Marx's philosophy. A complete person is one who constantly explores his own existence. Freedom is the creative revelation of human existence, so freedom is the creative life itself. It can be said that Marx's pursuit of the ultimate basis of human beings shows that the so-called ultimate concern is not just the job of theologians. In Marx's view, man is understood as a kind of existence that is constantly generated for its own purpose, and thus man is also understood as the existence that obtains his unique objective existence through "objectifying" life activities. People are not like people in the post-modern life state. They completely give up their concern for the ultimate significance of existence, and their real concern is limited to the feelings of the id. The society formed by the instinctive individual is not a real human society. Human society will always bear human's concern for the ultimate, pursuit of metaphysics, and inquiry about the possible significance of human existence. Through it, people go beyond the "world" - the whole objective reality in a broad sense - to find a new measure of existence. In this measure, people reach the deepest level of existence, and have existence directly in themselves. The development of human society is carried out under the connotation of this freedom. For Marx, the world has a strong plasticity, which can be used to shape any desired image (just like wax). But all images should be true because of the same light source, that is, human freedom and liberation.

4. FROM UNIVERSAL ALIENATION TO FREE CONSCIOUS ACTIVITIES

Man exists as the unity of reality and potential. He, as a personality, is a certain and complete thing, but also a dynamic existence, that is, he appears in the form of self creation and self realization. People are always what they are not, not what they are. People are a process, which is also a process of freedom. Every time a person transcends the reality, it is an opening of the realm of freedom. Human freedom must be penetrated by the reality, otherwise that kind of freedom is false freedom,

which is connected with caprice. Man is not only a natural existence, but also a spiritual existence. He is a personality, that is to say, he has a central supervision level. All the natural and involuntary will of man, as the essence of his personality, should be tested and supervised at this highest level. He does not simply "want" like an animal - he will also approve and permit - or disapprove and oppose - his own will. Just like the state power of a country, for the common interests of the nation, it sometimes has to restrict the national or even natural needs. For the interests of people as spiritual beings, this level of supervision sometimes negates, prohibits or restricts the even natural and basic will generated on us. The concept of freedom is always embedded in the value, which is a basis for interpretation of the life that people should live. If people only live according to their own involuntary will, they are no different from animals. The individual existence of man is a kind of independent individual consciousness, and the human kind existence has the basis of human spirit. People regard "I" as a starting point of some kind of original existence, absolute independence, self determination and self-sufficiency as an active life. This kind of consciousness is exactly what we usually refer to when we say "I". Therefore, this illusion is so natural that the more I do what I want and make my own decisions, the more smoothly I can put forward any will, the more free I will be, the more I will be, and the more arbitrary I will be, the source and commander of my life. However, in fact, once the individual self-consciousness is separated from the class consciousness, "I" will become an empty and powerless point, a point that is suppressed and controlled by external forces. Just like an envoy who loses contact with his motherland will not gain independence, on the contrary, he will become a powerless, helpless refugee who is ruled by hostile forces in a foreign country. The groundless freedom is not freedom. Freedom is an action with a value vector. Freedom is a creative activity that constantly opens the living space and meaning of human beings from the existence of human beings. Therefore, individual consciousness or existence must be related to the consciousness and existence of category. If the two are separated, it may cause a serious human crisis. Marx's thought of freedom plays an important role in the current era of ethnic conflict, national conflict and regional confrontation. Freedom is not the freedom of a single abstract person, nor the specific freedom of some people. It is the process and realm of the whole human being's efforts for better survival and development.

Marx never denied the individuality of human beings, but he knew that the real realization of human personality needs to be placed in the class life. Therefore, Marx defined freedom as a kind of free and conscious activities. "It is in the transformation of the object world that talents really prove themselves to be the existence of class" [2], which exactly reflects Marx's regulations on "class". Marx's concept of category is interpreted in connection with the concept of human alienation. Marx emphasized the consciousness of human life activities in the aspect of "man himself", and emphasized that man can take his life as the object of his consciousness. In his view, this kind of consciousness is an extremely important activity function that makes people have the essence of freedom. He analyzed that: it is precisely because human beings are conscious beings, and talents are human beings; Therefore, people should realize that their life activities are activities to show their essence. However, in the process of alienated labor, talents have consciously turned their life activities, which embody the essence of human beings, into means to maintain their physical existence. The consciousness of human life activities serves as the basis for people to consciously reduce themselves to slaves of their own bodies. This is the saddest thing in Marx's alienation picture of people. The human nature of category is different from that of people, which makes people change the life activities that embody the human nature into means to maintain personal survival. In this situation, the individual existence of human beings has lost its direction. The freedom that human beings seek in the alienation state is more the external freedom to get rid of material alienation. People no longer think about how human beings should exist, how people should live, and the value dimension is missing in the life of real people. People only pay attention to the immediate interests, their own interests, or the interests of small groups, and use their own transcendence for the means to obtain specific wealth. They completely abandon the kind of super life existence that human beings pursue in their kind of life. The nihilism of meaning and value makes human survival into confusion and closure. People are becoming more and more unisexual, inflexible and uncreative. What's more sad is that people have been used to this kind of life without reflecting on whether there is a better and more worthy life. Marx did not set human beings' kind existence and life on overcoming alienation because of the universality and severity of alienation. Of course, alienation must be overcome. It is the premise for people to explore their own existence significance, but the core problem of Marx's philosophy is human problems. The

overcoming of alienation, as Marx said, is not the end of one form or another of the rule of things over people, but the dependence and submission of people to things in all forms. What it yearns for and realizes is the kind of control of people over things. It does not regard the possession of material materials as the main or even the only demand of people, but only regards this possession as the possession of the objectified existence of people's own essence. Therefore, it will never regard the labor of obtaining the existence object as a means of people's livelihood, but as the final basis for people to become people, as people's self prejudice The life activities necessary for the objectification of human nature. So we can really understand: "Man is a special individual, and it is his particularity that makes him an individual, a realistic and single social existence. Similarly, he is also the self existence of the overall, the overall concept, the subject of the society being considered and perceived, just as he exists in reality as the intuitive and realistic enjoyment of social existence, and as the overall existence of human life performance." [3]

5. CONCLUSION

In Marx's view, the structure of practice is the structure of activities, which is composed of the activities of creating environment and the activities of creating people's inner life world. The activity of changing the environment is an explicit and materialized form of practice, which must be manifested in the form of material; The activity of creating people's inner life world is the internal and essential manifestation of practice, which can only be realized in the form of symbols and symbols. These two activities are equally important to human existence and human development: through the activity of creating environment, people can obtain perceptual content, expand the connection with external nature, and develop their own externalities, which has realistic power; Through the activity of creating people's inner life world, people accumulate rational forms and spiritual structures, develop their own internality, form people's ideal world, and stimulate people's creative power. These two kinds of activities affect and interact with each other, connecting man's internality and externality, constructing a tension between man's ideal and the real world, and showing the form of man's life creation. But the latter aspect is more important to people, just like the relationship between generals and soldiers. The general worked out the battle plan and the soldiers carried it out. The success or failure of a war depends directly on whether the battle plan is good or bad. Therefore, the construction of value norms in practice, that is, the dimension of virtue, plays a very important role. Of course, the construction of this ideal world is by no means created out of thin air. In practice, this ideal world (value norm) is constructed on the basis of reality in the world. People's ideals are not boring illusions, but solutions to existing contradictions, with very realistic content. The existence of human life is infinitely developed and improved in the process of the contradiction between human reality and ideal existence - reconciliation - contradiction - reconciliation. It can be said that the practice with valuable connotation has two functions for real people and human society: understanding function and critical function. In practice, people have their own value pursuit, which makes people separate their own meaning world, their internal life from the world of things. In the process of this separation, on the one hand, people have gained self-awareness and self understanding, and found and determined the meaning and value that people need for survival; On the other hand, people consciously materialize the meaning world that people have realized and understood, making it have a real form, thus creating the existing world of people. If people have no requirements and expectations for their own lives, they will not have the desire to change the real life, and then there is no way to talk about people's creativity. Therefore, practice with virtue dimension is a necessary condition for human development.

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