

# Analysis of Reflective Structure of Dialectical Thinking in Marxist Philosophy

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**Abstract:** Marxist philosophy is a world-famous theory, which contains the theoretical form of objective knowledge. There is a relatively special way of thinking in Hegel's speculative philosophy, which is "reflection". The existence of "reflection" shows the formal formation of rational thinking mode, and the core content of rational thinking mode lies in dialectics. Marx agreed with Hegel's dialectical thinking mode of "reflection", and put forward his own views. This paper mainly analyzes the reflective structure of dialectical thinking in Marxist philosophy.

Every philosophical revolution in history will lead to a change in the way humans think. As one of the most influential philosophies, Hegel's speculative philosophy has also undergone a change of way of thinking in history. The most famous change in the way of thinking is "the rational dialectical way of thinking transcends all intellectual ways of thinking". Marx inherited the important content of this thinking reform, and examined the current social problems rationally from the theoretical height of dialectical thinking. Even though many years have passed, Marxist's philosophy still affects people.

## 1. The Structure of Marx's Reflective Thinking

Marx and Hegel have different opinions on philosophy. Marx doesn't agree the statement put forward by Hegel that spirit, reason and thinking are taken away from the main body, and the separated content is formed an independent entity to form a real world. Marx believes that this thought reverses the true relationship between matter and consciousness. In addition, Marx disagrees with the view that human subject's initiative should be understood as thinking initiative. In Marx's view, the fundamental activity of human beings should be the nature of practice, so Marx puts forward a new philosophical world view with practice as the core. Marx agrees with the "reasonable core" in dialectics, and we should refer to the "reasonable core" in front of truth. Therefore, Marx combines practice with dialectics under the condition of agreeing with dialectical thinking, and approves the application of Hegel's dialectics in the field of human material production.

The most special way of thinking in dialectics is dialectical thinking. Therefore, when analyzing Marx's way of thinking, we should analyze whether Marx's dialectical thinking mode has a thinking structure that is consistent with "reflection". Marx's philosophy mainly analyzes the human material production activities. Marx will reflect on the essential content embodied in the production process. This "content" is the "human nature" embodied in the practice process, which includes the internal structure of the subjective dialectical unity based on practice. Therefore, the "content" is not only the labor products in the essence of the production, but also the essence of the labor products, which is also an effective embodiment of the dialectical unity in production. Therefore, we can see that Marx has scientifically applied dialectical thinking in the analysis of various fields of human material production, and that the "reflection" method can be used to effectively analyze the truths in the "representation" of production and goods <sup>[1]</sup>.

## 2. The Truth of Marxist Philosophy

The truth of Marxist philosophy is mainly reflected in his scientific and full use of dialectical

thinking to effectively reflect on the "practical content" in the field of human production to determine the philosophical truth of human liberation. In the historical materialism, Marx fully realizes that the contradictory movement existing in the relationship between productivity and production is the main content of human history. Marx defines the motive force of historical development as human practice, and later he proposes social ideology and superstructure. The concept is gradually developed into the historical concept of dialectical thinking mode based on practice which elaborates the process of actual production from the aspects of material production in direct living. This historical concept defines the foundation of the whole history as a civil society at different stages. It describes not only the state activities in a civil society, but also all the different theories and forms of consciousness from the perspective of civil society. For example, it can explain the relationship between religion, morality and philosophy from the civil society, and can also trace back to the development process of religion, morality and philosophy <sup>[2]</sup>. At the same time, Marx also effectively reflects on the concept of capital concept. The content contains the relationship between human beings. In the period when capitalism was engaged in large-scale industrial production, capitalists obtained certain profits through the input of capital, which is rational on the surface. But from another point of view, the profit of capital is also the labor production economy illegally occupied by capitalists, which also includes the anti-humanity of human beings after being alienated. Therefore, Marx first proposes a "representation critique" to the capitalists, and then gradually turns into a "content critique" of the capitalists. Marx sorts out the logic of alienation of human nature and that of representation of capital appreciation, and organizes the emergence, development and termination of the same logic on the basis of "content" to meet the requirements of criticism and transcendence of "intellectual representation" of national economics <sup>[3]</sup>.

### **3. The Opposite Relationship between the Way of Thinking of Reflection and Dialectics and the Way of Thinking of Metaphysics in Marxist Philosophy**

In fact, metaphysical thinking mode is intellectual, while dialectical thinking mode is rational. Previous philosophy textbooks will summarize dialectical thinking and metaphysical thinking mode into the opposite relationship <sup>[4]</sup>. It defines the characteristics of metaphysical thinking mode as one-sided, static and isolated, while the characteristics of dialectical thinking mode are defined as overall, comprehensive and connected, so there is a situation in which students agree with dialectical methods and resist metaphysical thinking. Although it is said that intellectual thinking is superficial cognition obtained through experience, it can also obtain correct knowledge and experience. Intellectual knowledge is only a single view of the "content" of things. It can be said that intellectual knowledge is "representation" knowledge. In front of things and knowledge, we should not be limited to representation knowledge, and should explore more in-depth rational knowledge. In the process of exploring rational knowledge, our way of thinking will change to some extent, but the basis of the change is still knowledge. If there is a lack of knowledge link in the process of rational knowledge transformation <sup>[5]</sup>, it will hinder the development of syndrome differentiation, and the dialectical thinking mode will also be evolved into sophistication debate due to the lack of knowledge. Therefore, we should not resist the intellectual metaphysical thinking mode blindly and unprincipled, but should fully realize the value of the intellectual metaphysical thinking mode, absorb the correct views of the metaphysical thinking mode scientifically, and apply them to the dialectical thinking mode reasonably to promote the development of the dialectical thinking mode.

### **4. The Inheritance Relationship between Marx and Hegel in Dialectics**

The relationship between Marx and Hegel in dialectic is mainly expressed as the inheritance of "reasonable kernel" <sup>[6]</sup>. However, there is no clear meaning in the world about the "reasonable kernel". We can effectively analyze the "reflective" structure existing in dialectical thinking, and we can look at the inheritance relationship between the two more scientifically. Through the analysis,

we can know that Marx does not agree with the dialectic as ontology, especially does not agree with Hegel's "absolute idea" as an independent ontology, and opposes Hegel's use of religious theology to interpret the real world. However, Marx directly inherits Hegel's rational thinking mode above the intellectual level. At the same time, Marx also actively uses the rational dialectical thinking mode in the field of human material production to construct a new materialistic philosophy based on practice and cognitive way of dialectical thinking.

## 5. Reflection on Marxist Philosophy

The only criterion used by people in some Western countries in the process of considerations of Marxist philosophy is science or intellectuality<sup>[7]</sup>. They will question and criticize the truth of Marxist philosophy seriously. For example, Popper defines Marxist philosophy as historical determinism. He holds the idea that Marx plays the role of historical prophet. His historical view is a "pseudoscience" that cannot be certified. "Social prediction has certain difficulties, and there are complex and special relationships between predicted events and predictions." To be precise, all science or science-based philosophical modalities can be judged as intellectual. With the help of intellectual thinking to criticize the rational dialectical thinking, the result is only to reduce the rationality, or to restore the rational dialectical thinking to intellectual, and to split the whole thing again, which leads to the failure of dialectical method to play a role in the cognition of things. Therefore, this kind of criticism is unreasonable. Before criticizing, it should first prove whether the intellectual critical rationality conforms to the legitimacy and legitimacy<sup>[8]</sup>. If there is no prior proof, the critical conclusion cannot be judged as effective.

## 6. Conclusion

To a certain extent, Marxist philosophy has influenced the development of philosophy history, and has also changed people's way of thinking. The dialectical mode of thinking in Marxist philosophy is mainly applied in the field of human material production. When making full use of the structure of "reflection", Marx reflects not only on Hegel's dialectical mode, but also on the dialectical mode of thinking and metaphysical mode of thinking. Through effective reflection, Marx has formed a dialectical cognitive structure based on the nature of human practice as "content". Generally speaking, the dialectical thinking mode of Marxist philosophy affects the history of philosophy, and the reflective structure is conducive to our analysis, understanding and perception of Marxist philosophy.

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