

Theoretical and Practical Basis of Marcuse's "False Need"

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Abstract: In the false enjoyment, people become insensitive, people's free choice becomes deceptive freedom. Human existence becomes a state of being uprooted and floating. In this state, the door to human potential is ruthlessly closed. False needs erode people's life, work, rest, leisure and other fields, and the flood of false needs has washed away people's bodies and minds. People in the false has lost the ability to distinguish between right and wrong, pathological as normal, normal as pathological. People lose what makes they human.

Keywords: Marcuse, False need, Theory, Practice base.

1. Introduction

Existence is a process in which needs are constantly produced and constantly sublated. Existence is need. Need is not only the self-affirmation and confirmation in human existence, but also the self-negation and transcendence in human development. [1] In terms of the quality of living things, human beings differ from animals in that they are rational and have more and higher needs. In the course of historical development, people's needs tend to be diversified. Driven by basic needs, science and technology are changing with each passing day, and people's survival and life have undergone qualitative changes. However, science and technology have also induced new needs and stimulated people to pursue high level and diversity of survival and enjoyment. Today, people's needs have been met to varying degrees. It can be said that people produce in need, consume in need, enjoy life in need, and almost completely melt themselves in need. It is inferred that people should be happy and happy, but both the advanced industrial society and the relatively backward developing countries have their own distress at the level of needs. The latter's distress stems from the double shortage of products and needs caused by backward technology and productivity, while the former is formed by the falseness of the needs in the relative surplus state under the cover of the "beautiful signboard" and the mysterious operation.

2. The Concept and Content of "False Need" Theory

Marcuse first proposed the concept of "false need" in his 1964 book *The One-dimensional Man*. He believed that in capitalist society, technological progress created material wealth and satisfied the needs of people's material life. When people's needs are satisfied and their lives are stable and rich, they are easily manipulated by the existing social system and blindly pursue material needs according to external propaganda. This material need is not the real need of people, but the "false need" imposed from outside by the consumption mode of the dominant ideology. False needs are "those needs imposed on individuals from outside to perpetuate hardship, aggression, suffering and injustice for the sake of specific

social interests" [2]. False need is manipulated by the government and high level interest groups in society, that is, it depends on the dominant social system and interests. With the development of technology and the improvement of efficiency, the developed capitalist society has a new form and content of control, namely the continuous creation of false needs. In the final analysis, the social structure or mode of production is the basis for creating false needs. In addition, various means, such as the external guidance of public opinion, give additional symbols beyond their use value to the needs, and make the subject crazy to pursue the needs that they think they need but are not necessary in fact.

"Most current needs, such as rest, recreation, acting and spending as advertised, loving and hating what others love and hate, fall under this category of false needs," Marcuse said. [3] People's "false needs" are met while their real needs are potentially downplayed. As society becomes more and more able to meet individual needs in its own way of organization, people are gradually deprived of their basic critical functions of independent thinking, freedom of will and the right to political opposition. If a society is able to meet the basic needs of human beings, and the labor of human beings is gradually reduced, then the needs arising and developing in this society are objective and real needs; If a need is satisfied, but labor is not abated, it is a false need. Therefore, these "false needs" are exactly the needs imposed on individuals by various means for the overall benefit of the current capital society, not out of individual autonomy. That is to say, capital society suppresses people's "real needs" by meeting people's "false needs", so as to achieve its own purpose.

The so-called "real need" of Marcuse refers to the need of self-autonomy. Only when people acquire autonomy can they have the possibility to truly express their real needs. Since people's "real needs" are free and independent, and are not unified, it is contrary to the "holism" carried out by the society to maintain the existing system, so those special social interest groups should suppress "real needs" by satisfying people's "false needs".

Ruling class and special interest groups using advanced industrial technology, through television, radio, film, radio, contemporary network, such as pervasive as control tools and helped the media tools in people's leisure time, labour and occupy their private space, also make the living standard of

the people in the rich content to the material needs of the present, At the expense of freedom for a life that seems comfortable and content but is not free. When people's immediate needs are satisfied, their reason for criticizing and resisting is dissolved, and they become the passive tools of the ruling class. In this way, all people with different views and conflicting interests in the society can get the same life and eliminate conflicts. They use "forced consumption" to lure and satisfy people's "false needs" and cover up people's real needs. The "compulsory consumption" promoted by modern industrial society has stimulated material needs and enjoyment that do not belong to human nature to an unlimited extent. Products are not produced to meet human needs, but people exist to enable products to be consumed. What is more pathetic is that people do not realize this false need at all and indulge in crazy material consumption and satisfaction. The whole society has reversed the relationship between people and things under the banner of consumption. They regard consumer goods, such as clothing, cars, mobile phones, computers, high-end homes, high-end accessories and so on, as their "life soul".

In general, "false needs" is a beautiful signboard created by the ruling class to help the existing society continue to exist, and it is an inevitable tool used to cover up and suppress people's real need.

3. The Theoretical Origin of "False Need"

3.1. Marx's Theory of Alienation Figures

Marx used alienation to explain the antagonistic relationship between the employer and the employee in the developed capitalist society. The nature of labor alienation is the material product but it in turn dominates people and causes people to have the alienation of need. Marcuse also said: "One of the most profound ideas of Hegel and Marx is that to hold the whole of Dasein to the production and reproduction of matter will materialize this dasein itself and cut off its passage to the field of free practice." [4] As Marx thought, the alienation between man and the product of labor. Labor has lost its inherent meaning, and its essentiality has been alienated and externalized, turning into an object force that is opposite to human essentiality, exploiting its essential freedom and difference. Labor is no longer associated with real practice, no longer satisfied with meaningful activities occurring in practice. Private property is the expression of alienation sensibility as the reality of alienation, which is the result of modern civilization. Private ownership leads us to believe that only one thing is ours when it is directly possessed by us, not just material pursuit or spiritual enjoyment. For Marx, the nature of man is free, the nature of need is also free, need alienation is the need to deviate from its essence, and thus is only superficial. Therefore, in the developed industrial society, human needs have been alienated step by step and become false needs. Therefore, an important source of inspiration for Marcuse's theory of false needs is derived from Marx's theory of alienation of human needs, and Marcuse is therefore also known as a humanitarian Marxist. Marx's alienation theory is different from Marcuse's need alienation theory. Marx controls human beings by revealing class material products, and then reveals the nature of human exploitation and control of human beings in capitalist society. However, Marcuse only exposed the control of things over people, but did not dig deeply into the nature

of social control over people. He developed his own theory of false needs based on the development and inheritance of Marx's ideas.

3.2. Heidegger's Humanism

Marcuse used to be a student of Heidegger, so his understanding and inheritance of Heidegger's ontology have incomparable advantages to other scholars. Heidegger regarded alienation as an opportunity to form human existence and imposed this concept of alienation into Marx's thought. Following Heidegger's existentialism, Marcuse set the root of alienation in human nature. For Marcuse, essentiality is the confrontation between the individual and The Times in which he lives. The qualitative and critical consciousness of personality are inseparable. In modern society, the truth that should exist is obscured in daily life. If the truth can be realized, it means a higher level of independence of thought.

Heidegger's thought and to some extent, Marcuse slowly from Hegel thought came out, under the influence of his thought that Marcuse has the modern philosophy and way of thinking, and understanding of Marcuse relationship between philosophy and has a certain theoretical weapon, not just a single, the philosophy is as a book under the influence of the dogmatic thought, Instead, he stands closer to people and pays attention to their lives on the realistic level. In *The One-dimensional Man*, it is also shown that Marcuse also pays attention to people in the real world. In Marcuse's view, it is in the life world that individuals are endowed with concrete and vivid life colors, rather than some abstract symbols or symbols. Heidegger's existentialism also reflects the phenomenon of alienation. Heidegger believes that existence is alienation, but unilaterally exaggerates the role of individual will, and thinks that the real society hinders the progress of human spirit. Marcuse not only inherited Heidegger's theory of technology criticism, but also absorbed his idea of paying attention to human nature, which laid a solid foundation for Marcuse's theory of false needs.

3.3. Freudian Psychoanalysis

Freud believed that civilization originated from sexual repression, and he analyzed the psychological mechanism of repression from the level of individual occurrence and the level of genus occurrence. From the 1940s to the 1970s, Marcuse wanted to use Freud's theory as a weapon of his thought, and Freud's thought played an irreplaceable role in Marcuse's later period, especially in his theory of needs. The power manipulation and domination of the contemporary social governance has reached to the level of consciousness, and the people who are subject to it should not only get rid of material shackles, but also get rid of spiritual chains. Marcuse also said that "critical theory is the theoretical attempt and answer to the new stage of capitalist development, in which the most important characteristic is the blurring of the division between social and psychological problems." [5]

3.4. Inherit Lukacs's Theory of Materialization

The developed industrial society provides a lot of material satisfaction for the people living in it, but makes them succumb to the technological rule of the society and lose their revolutionary consciousness and resistance ability. The development of science and technology is the process of losing people's critical consciousness. Only when self-subject consciousness is awakened can this alienation structure be

broken. It is on this basis that Marcuse, like Lukacs, focused on the materialization of industrial society. Lukacs made Marcuse see that the developed industrial society provided workers with abundant commodities, but the working class gradually lost their revolutionary consciousness, turned their needs into false needs, and submitted to the technological rule of the capitalist society. Lukacs's materialization theory is of great theoretical value to the detailed content of false needs theory.

In general, Marcuse's theory of false needs comes from many sources, but it is the theories of these four people that have great influence on Marcuse. We can see here that Marcuse's theory of false needs is the interpretation, supplement, perfection and development of Marx's concept of "need alienation", which is formed on the basis of Heidegger's humanism thought, Freud's psychoanalysis, and Lukacs's materialization theory.

4. The Origin and Condition of "False Need" Theory Conclusion

In his book *The One-dimensional Man*, Marcuse also described the ideal state of technological progress: "'Progress' is not a neutral term. It has specific goals for progress, which are determined according to the possibilities of improving the human condition. Advanced industrial society is approaching the stage when its continued progress will require a fundamental disruption of the present direction and organization of progress. This stage is reached when material production is automated to the point where all the basic needs of life can be met and the necessary hours of labor are reduced to a minimum. From this, technological progress extends beyond the necessary areas in which it has served as an instrument of domination and exploitation and thus limited its legitimacy." [6] Marcuse's hope was that technological progress would improve the quality of human life and set people free.

But the cruel reality is not so, the continuous progress of technology, only to bring capitalists endless wealth, but the loss of people's freedom. Marcuse said, "There is no such thing as a purely rational scientific order in the construction of technological reality; The process of technical rationality is the process of politics." [7] This passage points out that advanced industrial societies prevail in new techniques of political governance developed under the seemingly neutral guise of "technological rationality". Due to its "rationality", far beyond measure control than ever before, which means that the society of rule of man than ever far beyond measure, penetration in all fields of social life, and become the control system of determining one's life, People's Daily lives have also been under the control of technology, the needs of the people at the same time domain is also included.

Finally, in this rapidly developing industrial society, these things under the operation of capitalists, in a seemingly natural and reasonable means in the gradual progress and progress. People gradually lost the ability to distinguish between "real needs" and "false needs" and regarded "false needs" as their own "real needs", turning waste into needs and destruction into construction, thus satisfying the interests of the ruling class.

5. The Practical Significance of "False Need" Theory

5.1. Expose the Surface Beauty of Capitalist Society

After the Second World War, the developed industrial societies in the West witnessed unprecedented prosperity and prosperity, and class conflicts were relatively eased. Many people began to sing praises to the capitalist society. In such an environment, Marcuse saw that such a prosperous society was only a superficial phenomenon, and it was not a sound society. Under the operation of capitalists, people become slaves to things, and the whole society prevails in a kind of fetishism. The satisfaction of "false needs" does not bring real happiness to people. Capitalist society only satisfies and needs people's material needs, but deprives them of spiritual freedom and liberation.

5.2. It Is Suggested That Science and Technology Is A Double-edged Sword

Although Marcuse believed that it was technically impossible for people to be autonomous, to decide their own lives. At the same time, he pointed the edge of his critical theory of "false needs" to science and technology itself, and attributed the social evils of capitalism to science and technology. However, we cannot completely believe that technology brings only negative effects, because science and technology is actually a double-edged sword. If human beings use science and technology reasonably and give play to its positive effects, it will play an indispensable and positive role in the development of society. To PLAY THE POSITIVE ROLE of science and TECHNOLOGY, we must correct the value orientation in the application process of science and technology, take into account the instrumental rationality and humanistic implication of science and technology, so that science and technology can truly benefit mankind, so that human beings can avoid "false needs" and prevent human beings from becoming the subsidiary of science and technology at last.

5.3. Adhere to the "People-oriented" Humanistic Spirit

Social civilization is subjective, rather than object, we in the situation of economic development, technology as a decisive force to promote productivity, we should also recognize that the natural environment can not be overused, to reasonably grasp a degree, adhere to the combination of long-term interests and immediate interests. In the development and progress of society, we should put people first and put them first, instead of subject-object inversion and subject-object enslavement. There are still many problems in the development of our society, alienation of human need is still common, then it is particularly important in this case to pay attention to the liberation of the individual, freedom, happiness and people-oriented thought, which is also part of Marx's theory about the liberation of the people. Only by adhering to people-oriented and meeting people's real needs can we truly realize the harmonious development between man and nature, man and society, and man and man.

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