

The Connotation and Revolutionary Significance of Marx's Categories of Practice

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Abstract: The concept of "practice" is an important category of Marxist philosophy. In the course of his revolutionary activities and theoretical research, Marx gradually discovered the fundamental role of "practice" in philosophy, and sublimated its connotation by liquidating his previous beliefs and elevating it to a philosophical ontology. By liquidating his former beliefs, he sublimated the connotation of the category of "practice" and elevated it to a philosophical ontology, basing himself on reality, summarizing history, and creating a new worldview, thus completing a great revolution in the history of philosophy.

Keywords: Marxism, Practice, Philosophical Revolution, New Worldview.

1. The Evolution of Practices Connotation

"Practice" is not only an important concept in the Marxist philosophical system, but also an important concept in Western philosophy. Philosophers noticed practice as a social phenomenon at an early stage, and the category of practice has been continuously enriched and perfected in the inheritance and development of philosophers through the ages.

1.1. Understanding of practice by ancients

As early as in the ancient Greek period, the word "praxis" was used in relevant literature, and its original meaning was to refer to the behavior and movement of all living things, which is a concept with a mysterious color. The term "praxis" has been used in the literature since its original meaning to refer to the behavior and movement of all living things, and this living thing is a broad concept with a mysterious color, including God, gods, celestial bodies, the universe, human beings, plants and animals, and even the organs of living things, as well as the political community, and so on.

Aristotle was the first to introduce the concept of "practice" into philosophy and cleaned up the originally broad concept of the word "practice" by removing part of its mystical nature and defining it as purposeful human behavior, especially ethical and political behavior. Aristotle's main intention in so defining it was to distinguish intellectual wisdom from practical wisdom, rather than to make a distinction between theory and practice. According to him, theory and practice are not opposed to each other, but theory is part of practice, the highest level of practice.

Until Kant, practice was not free from the scope of ethics. Kant constructed the overall framework of his critical philosophy on the basis of the dichotomy between theory and practice. Within this framework, he divided pure reason into theoretical and practical reason and drew an unbridgeable gap between the two. Hegel then explains the creative character of practice, distinguishes the different natures of theory and practice, and points out the role of practice in transforming the world and creating history. But Hegel is "conceives labour as man's act of self-genesis." [1] Thus, in Hegel's view,

practice is taken to be only an abstract, thinking being, conceived merely as self-consciousness.

Feuerbach tries to break through this limited understanding of the category of practice by relating it to "life", but Feuerbach " he does not grasp the significance of "revolutionary", of practical-critical, activity "and therefore cannot really understand the real relationship between life and practice.[3]

1.2. Marx's grasp of practice

Because of the various shortcomings of the old philosophical schools, they were unable to grasp and understand the essence of practice correctly, and it was only by rejecting the shortcomings of the traditional philosophies and synthesizing their reasonable parts that Marx gradually touched upon the real essence of the category of practice. From Marx's critique of Feuerbach and Hegel above, we can generally see the essential spirit of Marx's concept of practice as well as the distinctive stance and new value orientation of the new materialism.

Marx did not give a clear definition of the concept of practice, which to some extent increases the difficulty of discussing this concept, and therefore there are some deviations in the interpretation of Marx's category of practice in the academic world, but we can still get a glimpse of the concept from the state of mind of the thinker, and grasp the basic characteristics and the main spirit of the concept from his expression.

From the Outline, we can see that the introduction of Marx's concept of practice has brought philosophy back to the reality of human life, and has thus acquired a realistic content. The change in the object of philosophy and its content has shifted philosophy from "the problem in philosophy" to "the philosophy in the problem", thus subverting the metaphysical tradition of Western philosophy and elevating materialism to an unprecedented realm.

2. Sublimated of Practice

In Marx's philosophical system, practice is fundamentally the basic principle of existence and non-existence, of the reality of existence, and of the reality of existence in nature and in man, and it is only in this sense that one can understand

the basic principle of Marxism's "practice first", and only then can one grasp and understand the premise and origin of such a materialist concept of "real man" on the basis of practice. It is only in this sense that the basic principle of Marxism's "practice first" can be understood, and only then can we grasp and understand on the basis of practice the premise and origin of the materialist conception of history, which is "real man". Marx transcended Feuerbach and realized a comprehensive change in philosophical ontology by reaching the reality of sensual practice.

2.1. Forming of the sensibility-objectivity

In Feuerbach's view, the truth of Hegel's philosophy is both the reality of nature and the reality of human beings, is the existence of nature and human sensual objectivity, so "Feuerbach wants sensuous objects, really distinct from conceptual objects,"[3], that is, sensually existent nature and human beings, and try to eliminate the abstraction of all existential oppositions between. But because he did not understand the meaning of "object activity", objectivity became in him an object intuition between sensible beings, and then rose to the intuition of the whole philosophy.

Marx synthesized the principle of Feuerbach's "sensible objectivity" and the principle of "activity" of German idealism, and from the principle of "practice" or "sensible activity," he summarized practice as a kind of "sensible objectivity activity," focusing on the relationship between objectivity and non-objectivity. Starting from the principle of "practice" or "activity", and focusing on the relationship between object existence and non-object existence, he summarized practice as a kind of "perceptual-objective activity". He believed that human beings are a kind of object existence, and that practice is also an objectified activity, while non-object existences don't exist, and are only abstract illusions made up by the mind. He believes that man is an object-being and practice is an objectifying activity, and that non-objective beings do not exist, but are merely abstract illusions created in thought.

"A being which does not have its nature outside itself is not a natural being,"[1]"A being which is not itself an object for some third being has no being for its object; i.e., it is not objectively related. Its being is not objective." [1]It follows that things which are themselves defined by objects and are only objectified can engage in objectifying activity, and the basis of this activity is practice itself.

2.2. Turned to practical ontology

The traditional ontology asks what constitutes the basis of the ultimate existence of the world, which makes the traditional ontology stay on the metaphysics of discursive thinking. Therefore, in order to get rid of the limitations of traditional ontology, it is necessary to get rid of this "ultimate existence" and the "basis" of this "ultimate existence," interpreting "basis" as "existence. The "basis" of this "ultimate existence" and the "basis" of this "ultimate existence" should be removed, and the "basis" of this "ultimate existence" should be interpreted as "existence" and the "existence" as "basis". Thus, from the practical activity of human beings, Marx understood "existence" as "human existence" and the "practical" activity of human existence. In this sense, "practice" became the "existence" and the basis of Marx's philosophical ontology.

People in the process of transforming the material world, creating the practical activities of the world of objects to create the material materials necessary for people's survival, but also create the relationship between man and man, and this relationship and constraints on the survival of the individual's practical activities, determining the existence of man. It can be seen that Marx on the "object, reality, sensibility" is not only from the object of intuition to understand, but also "as human sensuous activity, practice "[3], so that Marx really grasps the "object, This is how Marx really grasps how "object, reality, sensibility" become such existence, and "practice" thus rises to the height of Marx's philosophical ontology.

3. The Intermediary Between Human and The World

The principle of subjectivity has been awakened at least since Descartes put forward the philosophical proposition "I think, therefore I am," but at this time the "I" is only an entity of the mind, and the problem of the contradictory relationship between this entity of the mind and the object and the body is also brought out. The question of the contradictory relationship between this entity of mind and the object and body is also brought out, and the subjectivity that is awakened by distinguishing the content and form of thought has to plunge him into the dilemma of dualism. Until Hegel's "Absolute Spirit", the problem of man was still regarded as a problem of nature, and therefore none of them could really solve the problem of the relationship between subject and object. Feuerbach set up an object relationship between subject and object and tried to solve the gap between subject and object, but "intuition" could not dissolve the opposition between subject and object. It was not until Marx that the unity of subject and object was truly realized through "practice".

3.1. The human being as a practical subject is established

Many materialists before Marx understood material determinism mechanically, and denied the possibility of human freedom while denying the "free will" described by the idealists. Marx criticized Feuerbach for "not considering sensibility as a practical, human sensual activity" and "not understanding human activity itself as an object activity". Marx criticized Feuerbach for "not considering sensibility as a practical, human sensual activity" and "he does not conceive human activity itself as objective activity." [3] Later on, it was pointed out that under the premise of recognizing the externality of the objective world, it must be realized that the real world is not purely determined by objectivity, and that since the emergence of human beings, the real world has been stamped with the mark of conscious human beings. This is a profound revelation of the acquisition of subjectivity by man as a subject in an object-oriented relationship with an object. Through this practical activity of objectivity, the active subject realizes the external reality of the inner subjective purpose, so that the object changes to a certain extent in accordance with the needs of the human being and takes on a significance for the human being; therefore, "object, reality, sensibility" must be understood in terms of the active aspect of the subject, or the subject who is able to move.

To say human" has real, sensuous objects as the object of his being or of his life"[1].The confirmation of human

subjectivity is also the affirmation of the power of man's own essence, which he encounters in his own conscious activity and develops as one with it. In Marx's understanding of human subjectivity, which is rooted in "sensual activity" and "practice," the human being exists, generates, and develops in a human way with his basic ability to become a human being.

3.2. From "explaining the world" to "changing the world"

People often cite the last sentence of the Syllabus, "The philosophers have only interpreted the world in various ways; the point, however, is to change it" to assert that philosophies other than Marx's are philosophies of "explaining the world", while Marx's philosophy is a philosophy of "changing the world". The philosophy of Marx is the philosophy of "changing the world", but in fact few philosophers are satisfied with "explaining the world", but the philosophers of the past are often "had to be satisfied at most with a practice in abstracto"[2], so they could not really realize the motive of "changing the world".

When Marx criticized Hegel's "absolute knowledge", he pointed out that "the movement of abstract thought no longer directed outwards but proceeding now only within its own self:"[1], and he himself understood the relationship between man and the world from the perspective of "real man and his historical development", fundamentally transforming this philosophy which "reigns above practice". He himself understood the relationship between human beings and the world from the perspective of "real human beings and their historical development", and fundamentally changed the philosophy which was "it soared above practice"[2], liberated the essence of philosophy from the purely theoretical attitudes and positions, and explicitly pointed out that the problem did not lie only in the knowledge, ideas or theories themselves, but in the real life process of people, in the real life process of people, and in the real life process of people. He clearly pointed out that the problem does not lie in knowledge, ideas or theories per se, but in people's real life process and their historical practice, and realized the change to a "pragmatic worldview". Based on the contradictory nature of practice itself, Marx revealed the relationship between man's negativity and unity in the world, showing the duality of naturalness and humanity in the real world, the duality of man's own naturalness and sociability, and the duality of social-historical dynamism and regularity.

From this we can further explain that the "way of thinking" of the "practical standpoint" is not only limited to a certain "way of thinking", but is also Marx's attempt to reveal the development of human history, It is also Marx's worldview and methodology that attempts to reveal the development of human history, to explore the path of realization of human freedom, and to lead to human emancipation.

3.3. From practice to social history

Feuerbach examined history from the "abstract man", and regarded the relationship between human beings as a kind of "love" that "should be", but the "love" generated by the intuition of this humanistic way of thinking, which is full of humanistic colors, is difficult to be unified with the concrete "real" society. However, the "love" generated by this humanistic way of thinking, which is full of humanistic color, is difficult to be unified with the concrete "actual" society. Therefore, he is unable to reconcile the contradiction between

high-level philosophical intuition and ordinary common sense intuition, and thus he is unable to grasp the most essential social relationship between people and the basis of this social relationship, and of course, he is also unable to grasp the most essential social relationship between people and the basis of this social relationship. Therefore, he cannot reconcile the contradiction between higher philosophical intuition and ordinary common sense intuition, and thus cannot grasp the most essential social relationship between human beings and the basis of this social relationship, and of course inevitably falls into idealism in his view of history.

Based on the practical activities of "real human beings", Marx examines history and believes that human beings, in their practical activities, constantly break through and transcend nature, and that through this conscious activity of "changing the world", human beings form a unique essence that distinguishes them from other beings, and through the externalization of this power of essence, the existence of human beings is confirmed intuitively. Through this conscious activity of "changing the world," human beings have formed a unique essence that distinguishes them from other beings and, through the externalization of this essential power, have intuitively confirmed their existence. Under such a historical premise, the material world divided into human societies on the basis of the natural world, and people generated social relations in practice, formed the basic areas of social life, and pushed forward the development of social history.

"Man is directly a natural being"" society is the complete unity of man with nature—the true resurrection of nature—the accomplished naturalism of man and the accomplished humanism of nature."[1] In this sense, human society can be regarded as the personification of nature, and social history is united with nature through the "practical" activities of human beings. "In this sense, human society can be regarded as the personification of nature, and social history is unified with nature through the "practical" activities of human beings. Thus, the material viewpoint is carried out in the field of social history, which makes the movement of social history and the movement of nature the same, and the direction of history can be grasped. became possible.

4. The Revolutionary Significance of Marx's Categories of Practice

The authority of practice is all-encompassing throughout Marxian philosophy. Practice inherently contains negativity; the differentiation and unification of nature and history are based on practice, and it is only through practice that the contradictions between nature and history can be reconciled. Practice abandons the antagonism between human beings and nature, and creates both the differentiation and unification of "self-existent nature" and "humanized nature". On the other hand, social history is also richly characterized and presented in human "practice" activities, where "practice" confirms the social nature of human beings and the way of existence of history.

4.1. Laying the cornerstone for the creation of the new worldview

Marx's point of departure for the liquidation of all the old philosophies was "practice"; he did not understand the world from the material ontology, nor did he summarize the world with empirical knowledge, but grasped the reality of life from

the perspective of "practice". In practical activities, the relationship between human beings and the world is first established, and then the way of human existence is established. The human being is a "concrete person" who engages in practical activities. Through practice, "self-existent nature" becomes "humanized nature" and evolves into a human society based on "practice". Through practice, "self-existent nature" becomes "humanized nature" and evolves into "practice"-based human society, thereby establishing the construction of the world with human beings as the "subject of practice".

This understanding of the real life of "real human beings" and the construction of the world in which human beings are the "subject of practice" transcends the modern philosophy of the dichotomy between theory and reality, and establishes a new philosophical worldview that is grounded in "real life". A new philosophical worldview based on "real life" has been established, transcending the dichotomy between theory and reality. Through the establishment of this new worldview, Marx transcended the flaws of previous philosophies and formed a new philosophical paradigm based on "practice," bringing philosophy from the lofty kingdom of heaven back to the real world of life.

4.2. Clarification of the nature of man

In Marx's case, it is clear that "practice" is the prerequisite for the differentiation of human society from nature and the basis for the unity of the two, and therefore on this basis, man is also differentiated from the natural nature that distinguishes him from the "class" into a social nature, i.e., the sum total of all social relations. The sum of all social relations. The social nature of man is unified in the "class" of "man" through "practice", and the clarification of the nature of man gives man as a subject the opportunity to realize his liberation through "practice". The clarification of the nature of man gives him, as a subject, the possibility of realizing his own emancipation through "practice".

It is only on the basis of "practice" and realistic consideration that the "real man" can become a real man and bridge the gap between nature and spirit; and it is only in the process of "practice" generation that the unity of history and logic can be achieved. It is also only in the process of "practice" that the unity of history and logic can be achieved, and then, on the basis of abandoning the alienated relationship between the individual and the group as well as the society, the restoration of the history of mankind can be realized, and then the metamorphosis of human beings from passive to active can be realized, and the leap from this world to the other world, and the transformation from the existence of the self-existing to the existence of freedom and consciousness can be realized.

4.3. Implementation of the material view in the history

Through the liquidation of previous philosophical beliefs, Marx concluded that "Social life is essentially practical. All

mysteries which mislead theory into mysticism find their rational solution in human practice and in the comprehension of this practice." [3] This conclusion clearly expressed that the "new worldview" is in human practice and the understanding of this practice. to the relationship between human beings and the world, and thus materialism realizes the revolution from "intuition" to "history".

"History" is generated in the process of human activity in pursuit of one's own purpose, i.e., "history" is a process of realizing the negative unity of human beings towards the world, a process that embodies and reveals all the contradictory relations between human beings and the world, and embodies the unity between human beings and the yardstick of things, and the resolution of these contradictory relations presents the positive abandonment of the relationship of self-alienation, as well as the unity of necessity and freedom. The resolution of these contradictory relations presents the positive abandonment of the relationship of self-alienation, and also contains the unity of necessity and freedom, which directly refers to the ultimate meaning of "human emancipation".

5. Concluding Remarks

In his critique of the previous system of thought, Marx realized the fundamental shift of the whole philosophical problem towards the position of "practice", which constitutes the eternal condition of human existence and the essential prerequisite of what it means to be a human being. It is embodied both in the reality of each individual and in the development process of human society as a whole, encompassing all possible dimensions of human existence as well as a series of contradictory divisions and unities. Only from the category of practice can human existence be understood in a holistic way. Through "practice", human beings constantly negate the world, overcome and dissolve the contradictions between subject and object, and finally unify them through the reversion of the contradictions. In this sense, "practice" not only embodies human nature as an attribute of human beings, but also contains human beings and their existence itself, as well as all possibilities of history. Although we have not yet been able to fully digest the profound connotation that Marx gave to the concept of "practice", it does not prevent it from constituting the foundation of Marx's philosophy in its truest sense.

References

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