

On Marx's "Free Individuality" Thought and Its Development with Human

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Abstract

Marx's thought of free personality is the highest state of Marx's personality development and the ideal state of personal development. The free development of people based on individual freedom is the basic way to realize free individuality, and the all-round development of people is the basis for the realization of free individuality. The relationship between the free development of man and the free development of man is also complementary to each other.

Keywords

Marx; Free personality; Freedom of personality.

1. THE CONNOTATION OF MARX'S "FREE INDIVIDUALITY" THOUGHT

Marx regarded "free personality" as the highest state of the development of his personality and the most ideal state of human development. Marx pointed out in the "Economic Manuscripts from 1857 to 1858": "The dependence of human beings (which occurred entirely naturally at the beginning) is the original social form. Under this form, human production capacity is only in a narrow range. It develops within and in isolated locations. The independence of people based on the dependence of things is the second largest form. Only in this form can a general social material exchange, comprehensive relationship, and multi-faceted needs form. And a system of comprehensive capabilities. Free individuality based on the overall development of individuals and their common social productive capacity becomes their social wealth. This is the third stage. The second stage creates conditions for the third stage. "[1] P104 Marx's interpretation of "free individuality" is contained in the syllogism. First, in the stage of "human dependence", the level of productivity is low, the production space is small, and the mode of production is relatively simple. Therefore, in this At this stage, people depend on each other, and their state is shown as dependent individuals, thus forming a community, but their individuality is therefore replaced by collective. In the second stage, the "human independence based on material dependence" stage, productivity has been developed correspondingly, and the production space has been correspondingly expanded. The increase in material productivity has produced many labor results that meet the basic needs of individuals. Therefore, individuals began to gradually get rid of the shackles of the collective and the shackles of social relations, highlighting their own individuality and independence. In this stage, the dependence of people on things replaces the dependence on people. [2] P108 In the third stage, the "free personality" stage, people's productivity is greatly improved, the mode of production becomes the joint production of all people, and the labor results are distributed according to needs. In this stage, not only individuals get free and comprehensive development, The collective has also been developed freely and comprehensively. This stage is the real "free personality" stage, that is, a perfect social state of equality and harmony between people.

"Free individuality" includes the two words "freedom" and "individuality". The so-called freedom refers to the individual getting rid of the obstacles and constraints of social reality, natural environment or oneself, liberating from it, becoming the master of society, nature or itself, and becoming possessed. Subjective individuals. Although social relations restrict human freedom, human freedom is still reflected through social relations. In Marx, freedom refers to the special state of individual activities, that is, the autonomous state of human activities. "Freedom" is understood by real people's conscious and autonomous practical activities. The so-called "personality" refers to the difference between people, which is the uniqueness of the individual. Human personality represents the difference between people and other individuals in social relations, that is, human personality is determined by different life trajectories, different educational backgrounds, and different material factors. Marx believes that personality represents a kind of sociality. People live in social relationships and are independent animals in social relationships. People can rely on their consciousness to actively guide their behavior. Therefore, human personality can control itself and create The only product of your own.

"Free personality" can also explain its connotation from multiple dimensions. First of all, from the perspective of human development status, free personality is a reference to the first two stages in the syllogism, namely the "human dependence relationship" and the "object dependence relationship" stage. [3] P79 The double transcendence. From the perspective of the social system, "free individuality" is the advanced stage of communism. Finally, "free individuality" as the highest state of individual development and the most ideal state of human development is the perfect tense of "people-oriented".

2. "FREE INDIVIDUALITY" AND HUMAN FREE DEVELOPMENT

Marx and Engels pointed out in the "Communist Manifesto" that in the future new society, "the free development of everyone is the condition for the free development of all people." In Marx's view, in the future society, the overall free development is based on the free development of individuals. Prerequisite, the free development of the whole will not be realized without the free development of every individual. The Marxist theory of human development emphasizes the free development of individual people in social relations, and the free development of overall people in social relations based on this. The so-called free development of human beings means that the state of this development must not be subjective but objective, that is, not controlled by external constraints and oppression. The shackles of the external conditions of the slope should develop its own personality according to its inherent nature. Ability, talent, interest, etc. This development process is the process by which people develop themselves and the process by which individuals themselves realize themselves. The inner nature of human beings should be reflected by individuality based on the form of individual existence. Therefore, the freedom of individuality is a concrete manifestation of the free development of human beings. That is, "everyone can freely develop his human nature." [4] P56

Marx has a particularly profound realistic background and theoretical reasons for the free development of people. In Marx's view, the great difference between humans and animals is that humans can carry out practical activities, that is, compared with animals, human beings who can engage in "conscious life activities", that is, labor production, are a kind of free existence. The history of human continuous development through labor is also the history of human free development. However, the free development of human beings cannot be developed in the individual, because under the conditions of private ownership, for the individual, labor is a human's "kind characteristic" and the "free and conscious activity" alienation becomes a form of restraining the free development of human individuals. The activities of human beings are the means used only for the physical survival of individual human beings. Private ownership is

an important factor in the production and development of alienated labor. The restriction of alienated labor on the free development of human individuals is also the restriction on the free development of human beings by social relations based on private ownership. But in the future society, the sublation of alienated labor means the disappearance of private ownership and the establishment of a new social form. This new social form provides unlimited possibilities for the free development of human beings. The famous syllogism of Marx is also based on the influence of historical changes in social relations on human development, and fully reflects the relationship between human free personality and human free development. The development process of human history from "human dependence" to "object dependence" to "free personality" is a process in which the social relations that restrict the free development of human beings are continuously improved, and the free development of human beings continues to enter new developments. Of the process.

Of course, the free development of human beings is not unrestricted, but is based on certain conditions, namely: the great development in production, the elimination of division of labor, and the elimination of private ownership. These conditions are extremely important to the free development of humans. Nothing. First of all, only if the level of productivity is greatly improved, people will not be tied to endless labor. The role of labor in this phenomenon is only to meet people's needs in life. Of course, the realization of the condition for the elimination of private ownership is also based on the conditions of the great development of productivity. In this way, it is possible to prevent a few from occupying social wealth and depriving others of their rights and freedoms. Under this realistic condition, people can Replace the mandatory old-style division of labor with a free and conscious social division of labor. People are free to choose their own profession, because this is their voluntary and conscious activity, so it will not become a burden, but they will develop their own "free personality" of their own choice. If people want to develop their personalities freely, they must have free time at their disposal. They can freely choose occupations based on their hobbies and interests, and freely enhance their talents. No external force can restrain or oppress them. It is the free development of people in the true sense.

3. "FREE INDIVIDUALITY" AND THE ALL-ROUND DEVELOPMENT OF PEOPLE

Marx's theory on the all-round development of human beings actually inherited the humanitarian ideal of the all-round development of human beings by French utopian socialists such as Saint-Simon and Fourier. Marx and Engels inherited the utopian socialist's universal development of human beings. The all-round development is established as the ultimate goal of social development. But the French utopian socialists could not find a fundamental way to achieve this ultimate goal, while Marx and Engels could combine this ultimate ideal with an unprecedented social system, which is the communist system. The free and comprehensive development of human beings emphasizes the objective state of human beings, which mainly refers to the coordinated development of individual abilities and qualities, and is fundamentally the universal and comprehensive development of human activities, relationships, and abilities. But this kind of all-round development of human beings is not an abstract development, but a comprehensive manifestation in reality of object activities, object relationships and object abilities related to man and nature, man and society, and man and himself.

Just as Marx described in the third stage of the development of human history, the all-round development of man by Marx also refers to the all-round development of personal evil and the all-round development of human personality, so all the factors that constitute the development of personality are physical strength and intelligence. All aspects such as abilities, abilities, hobbies, etc. must be fully improved and developed. Among these elements, Marx emphasizes

the overall development of human abilities. Marx combines the overall development of personal abilities with the realization of human freedom and personality. , That is, "to make this kind of personality possible, the development of ability must reach a certain degree and comprehensiveness" [2] P108 is like "freedom of personality" cannot be equated with "free personality", although "free personality" is a human The ultimate goal of society and the most complete state of personality development, but the free personality cannot be equated with the overall development of people. Because it is stated in Marx's theory of the three stages of human development, Marx believes that free personality is based on the overall development of individuals and the development of their common social productivity into their social wealth. Therefore, there are two basic conditions for the realization of people's "free personality": one is the overall development of the individual, and the other is the development of their productive capacity into their social wealth. Therefore, free personality can be understood as a comprehensive development for human freedom. development of. Marx believes that free individuality can neither be equated with individual freedom nor with the free development of human beings and the overall development of human beings, but they also have rich internal connections. "Freedom of individuality" is the prerequisite for the realization of "free individuality", the free development of human beings is the path to realize free individuality, and the all-round development of human beings is the basis for realizing free individuality. Free personality, as the highest state of personality development and the most ideal state of human development, can be understood as development for the free and comprehensive development of human beings on the basis of free personality.

Although the all-round development of man takes the free development of man as a prerequisite, the free development of man does not necessarily bring about the all-round development of man. Marx pointed out that in the communist society known as the "community of free men", we should give full play to our own strengths, tap our own potential, and achieve the most abundant and complete development. At the same time, the free development of everyone is the condition for the free development of all people, not only the overall development of the individual itself, but also the overall development of others. The free and all-round development of each person is consistent with the free and all-round development of society. Therefore, the general improvement of individual abilities and personal qualities can be used to promote social development. Therefore, the all-round development of human beings is the most perfect state of human development, and it is also the inevitable trend and historical choice of social development.

4. CONCLUSION

The free development of man and the all-round development of man are complementary. Only when the individual develops in an all-round way, can mankind control the freedom of human society and become a man of free development. At the same time, freedom and the conditions for free development can realize the all-round development of man. The realization of free personality is not achieved overnight, but a historical process of continuous realization but continuous development to a better state. It is a comprehensive development of people from no freedom to freedom, and then from freedom to greater freedom to freedom. a process. Each of these stages is a node for the free development of human personality. At each node, people create conditions to realize their own personality liberation and lay the foundation for the next node. Of course, under different social conditions or social forms, there will be great differences, but in the end there will be a common result, that is, all are approaching the realization of free personality based on the overall development of the individual.

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