Vol.5 Iss.8 2024
Communication & Education Review
https://doi.org/10.37420/j.cer.2024.123

The Evolution and Research Review of Marx's Spiritual Production Theory

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Abstract :
Based on the evolution and research status of Marx's spiritual production theory, this paper combs the research significance of the theory and the research progress of the academic circles at home and abroad. Foreign research mainly focuses on the necessity of the existence of spiritual production, the definition of the concept, the relationship with material production and its social role. Domestic research focuses on the ideological source, formation process, core concepts of the theory and its dialectical relationship with material production. On the whole, there are still two shortcomings in the existing research: first, the understanding of Marx's concept of spiritual production has not been unified, and there are theoretical differences; secondly, the discussion on the internal logic and development process of its theoretical maturity is still weak. Therefore, it is necessary for future research to further clarify the core connotation of the concept of spiritual production, and use the method of unifying history and logic to systematically examine the evolution path and mature mechanism of the theory.

Keywords :
Marx's spiritual production theory ; research significance ; research status, research review

1 Introduction

In the past forty years, the academic circles have carried out multi-dimensional discussions on Marx's spiritual production theory. Scholars not only return to the classic text and dig deeper into the original connotation of spiritual production, but also actively respond to the actual needs and try to activate the explanatory power of the theory in the contemporary context. The research topics cover the historical generation, basic concepts, theoretical categories, essential characteristics, historical and practical significance of spiritual production theory, and gradually build a relatively systematic theoretical framework. However, looking at the existing research results, some of the discussions still have limitations in systematicness and breadth of vision. In view of this, this paper intends to conduct in-depth analysis and systematic discussion on the evolution logic of Marx's spiritual production theory based on the existing research basis of Marx 's spiritual production theory, in order to deepen the understanding of Marx's spiritual production theory and expand the theoretical horizon of contemporary development of Marxism.

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2 The research significance of Marx 's spiritual production theory

Studying the evolution process of Marx's spiritual production from alienation to freedom is helpful to deeply grasp Marx 's criticism of the inherent nature of capitalism and systematically understand the theoretical guidance system constructed for the liberation of workers. As an important part of historical materialism, the study of Marx's spiritual production theory can reveal its specific historical role in the formation of historical materialism. At the same time, as an important theoretical tool to understand the evolution of social forms, historical materialism also enables this study to deeply analyze the basic characteristics and development logic of spiritual production in different social forms. It can be seen that Marx's spiritual production theory has a theoretical position that cannot be ignored in the Marxist philosophy system, and it is of great significance to comprehensively grasp the Marxist theoretical system.

At present, there is a certain degree of misunderstanding of Marx's thought of spiritual production in the academic circles. Some studies simply regard spiritual production as a derivative phenomenon of material production, unilaterally emphasize that material determines consciousness, and ignore the relative independence and initiative of spiritual production. Therefore, a systematic discussion of Marx's spiritual production theory will help to clarify the dialectical relationship between material production and spiritual production, and avoid a single-dimensional understanding of social production theory. In addition, the existing research has not systematically explained the complete path of spiritual production from alienation to freedom. This topic aims to explore this process in depth and promote the systematic construction of Marx's spiritual production theory. Marx's theory of spiritual production is not only related to the dynamic evolution of social relations, but also to the all-round development of human beings. Starting from this theory, it is helpful to understand the complex mechanism of the contradictory movement of human society more comprehensively, and to provide theoretical guidance for exploring the path of human 's all-round development.

3 The research status of Marx 's spiritual production theory

3.1 Foreign research status

3.1.1 The importance of the existence of spiritual production

Some foreign scholars believe that spiritual production is the need of human beings, which is indispensable to human beings. For example, through the analysis of the alienation of capitalist society, Heller[1] emphasized that workers are animals in need, but at this time, the needs of workers have been alienated. He believes that only by obtaining the material of society can not meet the needs of people, people also have spiritual needs, and then put forward the idea of' basic needs revolution', hoping to change the structure of people's needs and enrich people's personality.Fromm[2] grasps the spiritual world of human beings from the perspective of humanitarian ethics, and analyzes the five needs of human beings through the overall analysis of social life, which is consistent with Marx's view of spiritual needs. The' need for self-awareness' discussed in it is the core, and it focuses on criticizing the morbid society.

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3.1.2 The concept of spiritual production

Foreign scholars mainly discuss from the perspective of class consciousness, social consciousness and ideology. Lukacs pointed out in class and consciousness that the class consciousness of the proletariat is "given". Class consciousness is not a simple sum of class individual consciousness, nor is it the average of the sum of consciousness. It is to make class consciousness and class interests linked together, and to guide the proletariat to solve the problems encountered in the historical process by combining the consciousness of class interests.

The former Soviet Union scholar Torstieh [3] mainly analyzes the essence and meaning of spiritual production from the principle of the relationship between social consciousness and social existence, but generally believes that spiritual production is a production of social consciousness. Althusser [4] is different, he pointed out that ideology is the performance of human experience of the world, and attached to the world. He realized that the operation of thought belongs to a kind of production, especially in art, and considered all production as a kind of practice.

3.1.3 The relationship between spiritual production and material production

In the understanding of the relationship between spiritual production and material production, a considerable number of scholars argue that material production determines spiritual production, and the more representative scholar is B·N·Tolstikh[5]. From the perspective of historical materialism, he examines the historical generation process of spiritual production, emphasizing that spiritual production must be based on the material production of society, but also emphasizing that the two are mutually reinforcing. B·N·Tolstikh's view is more dialectical than other foreign scholars ' understanding of the relationship between spiritual production and material production. However, Berdyaev's views are different. When he discusses the objectification of spirit in spirit and entity, he criticizes people's wrong understanding of spiritual subject and material object, and points out that people are separated from spiritual subject when they understand material object. In addition, in Marx on art and social ideals, Rifschitz pointed out that by studying the history of the formation of Marx's philosophy, it was found that in the process of confrontation between the bourgeoisie and the proletariat, there was a clear imbalance between spiritual production and material production. Among foreign scholars, Marcuse's point of view in the book of one-dimensional man is more special. He puts the two completely opposite, and believes that in the capitalist economy, material production stifles the spiritual needs of human beings and makes them "one-sided people".

3.1.4 On the role of spiritual production

In his long paper Materialization and Proletarian Consciousness, Lukacs, starting from Marx's overall thought, criticizes the realistic problem of society-materialization, which is not only the capitalist economy, but also the various parts of social life. In the materialized capitalist society, he realized that the proletarian consciousness plays an important role in social change and social development. The proletariat must understand the historical status and role of the class in order to arm the proletariat and finally liberate itself. In addition, Habermas[6] believes that the status of science in social development is the 'first productive force', ignoring the value of the improvement of material productivity to historical evolution and social progress.

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He did not correctly understand the relationship between spiritual production and material production and the role of society, leading to its exaggeration of the role of spiritual production in the entire social production.

3.2 Domestic research status

3.2.1 The ideological source of Marx 's spiritual production theory

Many scholars' views on the ideological source of Marx's spiritual production theory are relatively concentrated, mainly involving two aspects, namely philosophy and economics. From a philosophical point of view, Chen Zhonghua and Yang Jingjiang (1992) from the ancient Greek philosopher Thales began to elaborate in more detail, until the German classical philosopher Feuerbach's spiritual thought. Sun Min (2007) simply explained that the source of thought includes the philosophy of freedom in ancient Greece, the philosophy of humanistic spirit in modern times and the spirit of man in classical philosophy. From the perspective of the time course of spiritual production, the sources of thought explored by these scholars are relatively complete, and some scholars have studied from the main and direct sources of thought. The scholars who study from the perspective of the latter include Wu Yuanqing (1986), Jing Zhongqiang (2004), Zhou Lihui (2012), Wu Chaobang (2015), Ge Yingjun (2016). They have discussed the theory of spiritual production of Hegel, Feuerbach and others. It is believed that the spiritual production understood by Hegel better reflects the intrinsic value of spiritual production - truth, goodness and beauty, and can reveal the laws of human thinking from the level of spiritual activities.Feuerbach is from the humanism, but out of the material practice, abstractly put people as the main body of the spiritual production of spiritual production activities. Among these scholars, Jing Zhongqiang, Wu Chaobang and Wang Haibin have different entry points. Starting from the history of the development of human thought, they examined the spiritual production theories of Kant, Hegel and Feuerbach and criticized their idealist positions.

Wu Yuanqing, Jing Zhongqiang, Wu Chaobang, Ge Yingjun and others not only explored the ideological source of spiritual production philosophy, but also discussed the economic level. Combining with the development background of early capitalism, they examined the spiritual production theory of classical economists, and pointed out that Liszt and Storch realized that the internal productivity of wealth is more important than wealth itself, and spiritual production is different from external material production. Adam Smith believes that labor production develops spiritual production, and spiritual labor does not belong to productive labor ; say recognizes that productive labor is divided into three forms of labor, in which spiritual labor is included, and spiritual labor is an important part of productive labor.After examining the theories of classical economists, scholars pointed out the limitations of spiritual production understood by some classical economists-ignoring the importance of human spirit to labor production. On the whole, Marx absorbed the reasonable part of the spiritual production of philosophers and classical economists, especially the thoughts of German classical philosophers, and his spiritual production theory was correctly developed.

3.2.2 The formation process of Marx 's spiritual production theory

Although in Marx's works, Marx's discussion of spiritual production theory is not as systematic as describing material production theory, his spiritual production theory continues to develop in its text, from germination to basic formation, and gradually tends to deepen, mature and enrich. The academic circles have similar

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ideas on the historical formation of Marx's spiritual production theory. There are two kinds of ideas, one of which is divided into three or four stages according to the time line. The ' three-stage theory' is represented by Jing Zhongqiang (2004) and Lin Yan (2015).Although they all divide the formation process of Marx 's spiritual production theory into three stages, the three stages they divide are different. The first stage of the division of the former is from 1844 to 1845, known as the start-up period ; the second stage, from 1845 to 1846, was called the period of comprehensive construction of theory. The third stage is the theoretical deepening stage from 1848 to 1875. The latter's exploration timeline is relatively long, first in the embryonic period (1843-1844), followed by the basic formation period (1845-1848), and finally the rich and deepening development period (1848-1883).The ' four-stage theory ' is represented by Zhou Lihui (2012). He examines the formation of Marx and Engels ' spiritual production theory. The first is the embryonic period (1843-1844), when Marx 's materialism began to appear. The second is the basic formation period (1845-1848). Marx criticized the old materialism and idealism, and put forward the basic theory of historical materialism-social existence determines social consciousness ; again is the mature period (1849-1883), due to the creation of surplus value and historical materialism to make it more deepened ; finally, the period of enrichment and development (1884-1895) was the longest among many scholars. During this period, the basic principles of dialectical materialism and historical materialism were formed, which further enriched the spiritual production.

Another idea is to divide Marx's works as nodes. According to the theory of spiritual production embodied in Marx's important works, Wu Yuanqing (1986) is divided into four stages of development : the first is the stage of ' doctoral thesis', which embodies the self-conscious production of young Hegelians ; the second is the ' Paris Manuscripts' stage. Marx began to sublate Hegel 's spiritual thought and explore the theory of human spiritual production. The third stage is the ' German ideology ' stage. Marx shifted from 'abstract man' to 'realistic man', and put forward the basic theory that social existence determines social consciousness. The fourth is the stage of ' capital theory'. Marx analyzed the relationship between spiritual production, spiritual productivity and spiritual products, and improved the category and theoretical system of spiritual production. Although the whole historical formation stage of Marx 's spiritual production is relatively complete, many scholars' discussion on the process of deepening the development of spiritual production is relatively simple.

3.2.3 The concept of Marx 's spiritual production

Regarding the concept of Marx's spiritual production, the academic community has defined it from different perspectives, and there have been many different understandings, which have not yet reached an agreement. First, it is defined in a broad and narrow sense, and the content of the definition is similar. In a broad sense, spiritual production is a part of social production, and it is believed that the development of social civilization can be promoted by affecting material civilization. This generalized spiritual production is mainly based on science and technology and can be transformed into productivity. In a narrow sense, it mainly refers to the mental activity of mental workers to create spiritual products. It also divides spiritual production into advanced and primary, but advocates defining it as the production of advanced consciousness. Zhu Yilu (1999), Ye Dunping (2000), Zhang Huarong (2002) and others defined these aspects. Secondly, represented by Chen Zhonghua and Yang Jingjiang (1992), the connotation of spiritual production is explained only in a narrow sense. Thirdly, Guo Zhenghong (2004) pointed out that spiritual production is consciousness production by analyzing the relationship between spiritual production and consciousness production, material pro-

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duction, social practice, and the results of its production.Fourth, Xia Zanzhong (1991) ' s argument is similar to Guo Zhenghong 's, but he understands that spiritual production is separated from material production, and believes that consciousness production includes spiritual production. Fifth, Jing Zhongqiang (2004) believed that the production of material is first produced by spiritual activities, and then there is Xia Zanzhong 's understanding that material production promotes the development of spiritual production. Sixth, Qin Zhihong (2007) divided Marx 's spiritual production into two levels, one is high-level spiritual production, such as politics, philosophy, religion, law, art, etc. ; the second refers to the consciousness produced in experience. Seventh, it is not clear what the spiritual production is, but only combined with the history of the development of Marx's spiritual production to interpret. Taking Wu Chaobang (2015) as the representative, this paper mainly analyzes the reasons why scholars have different understandings of the concept of spiritual production, and analyzes it from the framework of social production, Marx 's classic works, the history of human thought and the historical logic of wealth growth. It points out that Marx's spiritual production is rooted in Marx's historical materialism and promotes it together. He also realized that spiritual production is always based on social practice, its content is to explain the world, the purpose is to change the world.

3.2.4 The relationship between Marx 's spiritual production and material production

The academic circle has made many discussions on the relationship between spiritual production and material production. Most scholars analyze from the perspectives of the subject, factors and process of production. They believe that material production, as the basis of spiritual production, plays a decisive role. At the same time, spiritual production has a negative effect on material production, but the relationship between the two is different at different stages of social and historical development. Scholars such as Jing Zhongqiang (2004), Jiang Yiyi (2007), Tian Pengying (2014), Xiao Ke (2016), Wang Jingjing (2018), Zhang Qinxia (2018) and others discussed the relationship between the two from these aspects. The specific views are as follows : First, material production determines spiritual production. Material is the most basic survival need for human beings. Only when the basic material needs of human beings are met, can talents gradually produce spiritual needs. It is under the impetus of material production that the human spirit is constantly enriched and deepened. At the same time, the nature of material production determines the nature of spiritual production, which has a restrictive effect on the scale of spiritual production development.Secondly, spiritual production reacts on material production. Spiritual production provides spiritual motivation, legal and institutional guarantee and technical support for material production, with the purpose of promoting the development of human society. From the perspective of abstract function, spiritual production plays a guiding role in material production, which can provide guidance for the future development direction of material production. Third, the development of the two is unbalanced. The two are interrelated and inseparable, but not synchronous development. Spiritual production is relatively independent, sometimes lagging behind material production, sometimes ahead of the development of material production.

4 Review and prospect

The study of Marx 's spiritual production theory in foreign academic circles started earlier, but the systematic discussion around this theory is not sufficient. Most of the existing research focuses on the basic theoretical dimension of spiritual production, mainly discussing its core concept, the dialectical relationship with

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material production and its theoretical structure.

Since the 1980 s, the domestic academic circles have gradually begun to pay attention to the theory of spiritual production. In the 21 st century, research monographs devoted to Marx's spiritual production theory began to appear in related fields. In recent years, this theory has been further concerned by some scholars. From different research perspectives, domestic scholars have discussed the ideological origin, historical generation mechanism, conceptual connotation, basic characteristics, relationship with material production, and its status and role in the social structure of spiritual production. For example, Marx first clearly put forward the concept of " spiritual production " in the " Holy Family, " and then gradually constructed the corresponding theoretical framework in works such as " German Ideology " on Feuerbach's outline, pointing out that human beings, as " conscious beings, " have inherent spiritual attributes in their practical activities. Since then, in a series of works such as the " Communist Manifesto " Capital, " Marx further expanded and deepened the elaboration of the theory of spiritual production.

Based on the existing research, there are still some problems to be discussed in depth. First, the academic community's understanding and definition of Marx's concept of spiritual production is not uniform, and there are certain theoretical differences. Secondly, some discussions still have limitations in systematicness and breadth of vision. Especially when it comes to the development path of spiritual production under the background of capital logic, that is, the key theoretical turn from " alienation " to " freedom, " most studies tend to focus on conclusive statements, but lack sufficient and detailed combing of the internal mechanism, historical conditions and logical links of this change. Therefore, it is necessary to further clarify the core meaning of Marx's concept of spiritual production, and use the method of unifying history and logic to systematically examine the evolution path and mature mechanism of Marx's spiritual production theory.

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