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Abc of dialectical and historical materialism pdf

Part of a series on Marxism-Leninism Concepts Administrative-command system Anti-fascism Anti-imperialism Control planning Soviet-type economy Democratic centralism Dialectical logic Dialectical materialism Foco Intensification of the class struggleunder socialism Labour aristocracy Marxist-Leninist atheism One-party state Partiinost' People's democracy Popular front Proletarian internationalism Protracted people's war Self-criticism Socialism in one country Socialism Internationalism Protracted people's war Self-criticism Socialism Internationalism Protracted people's democracy Popular front Proletarian internationalism Internationalism Internationalism Internationalism Protracted people's war Self-criticism Socialism Internationalism Internation Wars of national liberation Variants Castroism Dengism Guevarism Ho Chi Minh Thought Hoxhaism Husakism Juche Kadarism Khrushchevism Maoism Khrushchevism Maoism Marxism-Leninism-Maoism Gonzalo Thought Prachanda Path National Stalinism Titoism Xi Jinping Thought People Ernst Thälmann Joseph Stalin Gonchigiin Bumtsend José Díaz Palmiro Togliatti Ho Chi Minh Võ Nguyên Giáp Earl Browder Nikita Khrushchev Walter Ulbricht Mao Zedong Josip Broz Tito Lazar Kaganovich Enver Hoxha Kaysone Phomvihane Deng Xiaoping Che Guevara Fidel Castro Agostinho Neto Mengistu Haile Mariam Kim Il-sung Nicolae Ceauşescu Samora Machel Thomas Sankara Mathieu Kérékou Alfonso Cano Abimael Guzmán Xi Jinping Theoretical works Foundations of Leninism Dialectical and Historical Materialism The History of the Communist Partyof the Soviet Union (Bolsheviks) Economic Problems of Socialism in the USSR A Critique of Soviet Union (Bolsheviks) Economics Fundamentals of Marxism-Leninism Guerrilla Warfare History Soviet Union 1927-1953 1953-1964 1964-1982 1982-1991 Great Break Collectivization in the Soviet Union Industrialization in the Soviet Union Great Purge Spanish Civil War World War II Great Patriotic War Greek Civil War Cuban Revolution Aftermath De-Stalinization Warsaw Pact Non-Aligned Movement Vietnam War Sino-Soviet split Hungarian Revolution of 1956 Great Leap Forward Portuguese Colonial War Black Power movement Vicaraguan Revolution Cultural Revolution Prague Spring Naxalite insurgency CPP-NPA-NDF rebellion Maoist insurgency in Turkey Internal conflict in Peru Nepalese Civil War Revolutions of 1989 By country Afghanistan Albania Angola Benin Bulgaria Cambodia China Congo Cuba Czechoslovakia Czechia Slovakia East Germany Ethiopia Granada Hungary Laos Mongolia Mozambique North Korea Poland Romania Somalia South Yemen Soviet Union Armenia Azerbaijan Byelarus Estonia Georgia Kazakhstan Kyrgyzstan Latvia Lithuania Moldova Russia Tajikistan Turkmenistan Ukraine Uzbekistan Vietnam Yugoslavia Bosnia and Herzegovina Croatia Macedonia Montenegro Serbia Slovenia Organizations Communist Party of India (Marxist-Leninist) Communist Party of Cuba Communist Party of India Communist Party of India Communist Party of India (Marxist-Leninist) Communist Party of Cuba Communist Party of India Communist Party of India Communist Party of India (Marxist-Leninist) Communist Party of India (Marxist) Communis Kampuchea Communist Party of the Philippines Communist Party of the Russian Federation Communist Party of the Soviet Union Communist Party of the Soviet Union Communist Party Indochinese Communist Party of Labour of Albania Popular Front for the Liberation of Palestine Sandinista National Liberation Front Shining Path Workers' Party of Korea Related topics Bolshevism Leninism Trotskyism See also All-Union Communist Party (Bolsheviks) Anti-communist Party (Bolsheviks) Anti Cult of personality Marxist schools of thought National Bolshevism New class Post-communism Red fascism Red Scare Second World State ideology of the Soviet Union Third-Worldism Totalitarianism Communism portal Politics portal Socialism portalvte Dialectical and Historical Materialism (Russian: O диалектическом и историческом и историче philosophical works of Georg Wilhelm Friedrich Hegel, Karl Marx, Friedrich Engels, and Vladimir Lenin.[1] It describes the Bolshevik Party's official doctrine on dialectical materialism and historical materialism. Background This chapter was written by Stalin during his consolidation of power in the party through the purging of party members, and implementing structural changes by introducing a new constitution in 1936.[2] Following these measures, Stalin decided to develop a new history of the Bolshevik Party corresponding to the Moscow Trials narrative in order to further consolidate and legitimize his regime.[3] While the other chapters of a Short History of the Communist Party of the Soviet Union were written by a committee under the guidance of Stalin, Anton Donoso argues that it was imperative that Stalin himself write the chapter on dialectical and historical materialism, for "it would have been the most dangerous portion of the history to have been entrusted to a subordinate." [4] Stalin's contributions to Marxist philosophy prior to this chapter were scant. His previous notable works were Anarchism or Socialism? in 1906/7, as well as his more popular Marxism and the National Question, also known as The National Question, also known as The National Question, also known as The National Question and Social Democracy in 1913.[5] After Lenin's death, Stalin also delivered lectures on Leninism in 1924, which were then developed into the work Foundations of Leninism.[6] In 1929 Stalin was first concerned with the interpretation of dialectical materialism, when, according to Donoso, he complained in a speech that theoreticians "had not kept pace with the practical developments of Marxism in the Soviet Union," and "accused philosophers in general of dragging their feet in the battle on the two fronts against Rightist and Leftist deviation."[7] In 1931, Stalin was successful in having the Central Committee condemn differing interpretations of Marxist philosophy, marking a decisive turning point in Soviet philosophy and thus abolishing any opposition to the official party line.[8] Additionally, included in the 1936 constitution was a criticism of philosophy as being out of date, abstract, and too "polluted" with quotations from "deviationists," such as Trotsky.[9] Synopsis Stalin's writing is systematically presented and divided into three parts: [10] Part I: outline of the Marxist dialectical method, in contrast to metaphysics a) Nature is a unified whole. b) Nature is in perpetual motion c) Natural quantitative change leads to qualitative change leads to qualitative change. d) Natural phenomena possess internal contradictions as part of their struggle, leading to revolutionary rather than reformist change. He relates this to capitalism by stating that "the transition from capitalism to socialism and the liberation of the working class from the yoke of capitalism by stating that "the transition from capitalism to socialism and the liberation of the working class from the yoke of capitalism by stating that "the transition from capitalism to socialism and the liberation of the working class from the yoke of capitalism by stating that "the transition from capitalism to socialism and the liberation of the working class from the yoke of capitalism to socialism and the liberation of the working class from the yoke of capitalism to socialism and the liberation of the working class from the yoke of capitalism to socialism and the liberation of the working class from the yoke of capitalism to socialism and the liberation of the working class from the yoke of capitalism to socialism and the liberation of the working class from the yoke of capitalism to socialism the yoke of capitalism the yoke of capitalism the yoke of capitalism t cannot be effected by slow changes, by reforms, but only by a qualitative change of the capitalist system, by revolution".[11] Part II: outline of the Marxist philosophical materialism in contrast to idealism a) The world is materialistic in nature. b) Being is objective reality because it is material, thus thinking is a reflection of matter, contributing ideas back to being. c) The world and its laws are knowable as they can be examined by practice, challenging Kant's idea of "things in themselves." Because of this, Stalin argues that there are laws of social development and that socialism is a science. Part III: Historical materialism a) In this section he asks, what is the "Chief Determinant Force" in society? It is the mode of production of material goods, not the geographical environment or the growth of the population. As he states, "this force, historical materialism holds, is the method of procuring the means of life necessary for human existence, the mode of production of material values - food, clothing, footwear, houses, fuel, instruments of production, etc. - which are indispensable for the life and development of society." He also names two aspects of production, which are the instruments of production and "the relation of men to each other in the process of production, which are the instruments of production." [12] b) The first feature of production: "it never stays at one point for a long time and is always in a state of change and development, and that, furthermore, changes in the mode of production inevitably call forth a reconstruction of the whole social and political order." Thus, the party of the proletariat must study the laws of the development of production so that it can "proceed primarily from the laws of development of society."[13] c) In the second feature of production, Stalin states that "its changes and development of society."[13] c) In the second feature of production from the laws of development always begin with changes and development of society."[13] c) In the second feature of production from the laws of economic development always begin with changes and development of society."[13] c) In the second feature of production from the laws of economic development always
begin with changes and development of society."[13] c) In the second feature of production from the laws of economic development always begin with changes and development of society. changes and development of the instruments of production" and lays out the stages of history, which are primitive communism, slavery, feudalism and socialism. Additionally, the capitalism and socialism. Additionally, the capitalism and socialism. Additionally, the capitalism and socialism. of production: "the rise of new productive forces and of the relations of productive forces and of the deliberate and conscious activity of man, but spontaneously, unconsciously, unconsc independently of the will of man." However, this spontaneous process of development does not mean that the change from old relations to new relations to new relations will occur smoothly. Rather, Stalin contends, it was praised in the Soviet Union for raising dialectical materialism to "new and higher levels" and considered "one of the pinnacles of Marxist-Leninist thought."[16] It was also praised for its clarity and accessibility, and was referred to as "the first accurate and doctrinally reliable work in this field."[17] Stalin's reputation also grew, as he was viewed as a leader and a philosopher.[18] However, he was more so praised for the fact that he wrote anything at all on dialectical and historical materialism, since prior to this work there was not a complete account on these philosophical concepts of dialectical and historical materialism, Donoso had argued that Stalin contributed some innovation, departing significantly from original Marxist views. [20] These three instances are his "greater emphasis he placed on the 'retroactive' influence of the superstructure," thus emphasizing the importance of the party, his "elaboration of the developmental laws in a socialistic classless society," and the "great stress he placed on the 'retroactive' influence of the superstructure," thus emphasizing the importance of the party, his "elaboration of the developmental laws in a socialistic classless society," and the "great stress he placed on the 'retroactive' influence of the superstructure," thus emphasizing the importance of the superstructure, "and the "great stress he placed on the 'retroactive' influence of the superstructure," thus emphasizing the importance of the superstructure, "and the "great stress he placed on the 'retroactive' influence of the superstructure," thus emphasize the superstructure, "and the "great stress he placed on the 'retroactive' influence of the superstructure," thus emphasize the superstructure, "and the "great stress he placed on the 'retroactive' influence of the superstructure," thus emphasize the superstructure, "and the "great stress he placed on the 'retroactive' influence of the superstructure," thus emphasize the superstructure, "and the "great stress he placed on the 'retroactive' influence of the superstructure," the superstructure, "and the "great stress he placed on the "great stress he place However, E. Van Ree disputes this, claiming that they were copied or influenced by Georgi Plekhanov. [22] It has also been noted that Stalin did not include a previous law of dialectical materialism, the "negation of the negation" and that he reformulated the law of qualitative to quantitative change. [23] See also Ideology of the Communist Party of the Soviet Union Notes ^ Deutscher, Isaac (1949). Stalin: A Political Biography. London: Oxford University Press. pp. 381-382. ^ Deutscher, Isaac (1949). Stalin: A Political Biography. London: Oxford University Press. pp. 382. ^ Donoso, Anton (1965). "Stalin's Contribution to Soviet Philosophy". International Philosophical Quarterly. 5 (2): 276. ^ Donoso, Anton (1965). "Stalin's Contribution to Soviet Philosophy". International Philosophy". International Philosophy". International Philosophical Quarterly. 5 (2): 273. ^ Donoso, Anton (1965). "Stalin's Contribution to Soviet Philosophy". International Philosophy". 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[1][2] Marxist dialectics emphasizes the importance of real-world conditions, in terms of class, labor, and socioeconomic interactions. This is in contrast to the Hegelian dialectic, which emphasizes the observation that contradictions in material phenomena could be resolved by analyzing them and synthesizing a solution whilst retaining their essence. Marx supposed that the most effective solution to the problems caused by said contradictory phenomena was to address and rearrange the systems of social organization at the root of the metaphysical insight that the higher level of existence emerges from and has its roots in the lower; that the higher level constitutes a new order of being with its irreducible laws; and that this process of evolutionary advance is governed by laws of development which reflect basic properties of 'matter in motion as a whole'."[3] The formulation of the Soviet version of dialectical and historical materialism in the 1930s by Joseph Stalin and his associates (such as in Stalin's book Dialectical and Historical Materialism) became the official Soviet interpretation of Marxism. The term Marx and Engels never used the words "dialectical materialism" in their own writings.[4][5] The term was coined in 1887 by Joseph Dietzgen, a socialist who corresponded with Marx, during and after the failed 1848 German Revolution.[6] Casual mention of the term "dialectical materialism" is also found in the biography Frederick Engels, by philosopher Karl Kautsky,[7] written in the same year. Marx himself had talked about the "materialist conception of history", which was later referred to as "historical materialism" by Engels. Engels further explained the "materialism" in 1891 in his writings on Georg Wilhelm Friedrich Hegel and Marx.[8] Stalin further delineated and defined dialectical and historical materialism as the world outlook of Marxism-Leninism, and as a method to study society and its history.[9] Historical background Marx and Engels each began their adulthood as Young Hegelians, one of several groups of intellectuals inspired by the philosopher Hegel.[10][11] Marx's doctoral thesis, The Difference Between the Democritean and Epicurean Philosophy of Nature, was concerned with the atomism of Epicurus and Democritus, which is considered the foundation of materialist philosophy, at least as interpreted by their former colleagues, was too abstract and was being misapplied in attempts to explain the social injustice in recently industrializing countries such as Germany, France, and the United Kingdom, which was alleged in the early 1840s to be a growing concern.[11] In contrast to the conventional Hegelian dialectic of the day, which emphasized the idealist observation that human experience is dependent on the mind's perceptions, Marx developed Marxist dialectics, which emphasized the materialist view that the world of the concrete shapes socioeconomic interactions and that those in turn determine sociopolitical reality.[10] Whereas some Hegelians blamed religious alienation (estrangement from the traditional comforts of religion) for societal ills, Marx and Engels concluded that alienation from economic and political autonomy, coupled with exploitation and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and political autonomy, coupled with exploitation and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and poverty, was the real culprit.[11] In keeping with dialectical ideas, Marx and Engels chocked that alienation from economic and poverty is a supplication of the poverty and the poverty is a supplication from economic and poverty is a supplication fr take to make it the way it ought to be. In Theses on Feuerbach (1845), Marx wrote, "The philosophers have only interpreted the world, in various ways. The point, however, is to change it."[10] Dialectical materialism is thus closely related to Marx's and Engels's historical materialism (and has sometimes been viewed as synonymous with it). Marx rejected the language of "thesis, antithesis, synthesis".[4] Dialectical materialism is an aspect of the broader subject of materialism is a realist philosophy of science, [12] which holds that the world is material; that all phenomena in the universe consist of "matter in motion," wherein all things are interdependent and interconnected and develop according to natural law; that the world in the brain, and that the world is in principle knowable. Marx criticized classical materialism as another idealist philosophy—idealist because of its transhistorical understanding of material contexts. The Young Hegelian Ludwig Feuerbach had rejected Hegel's idealistic philosophy and advocated materialism (anthropological materialism) as inconsistent. [14] The writings of Engels, especially Anti-Dühring (1878) and Dialectics of Nature (1875-82), were the source of the main doctrines of dialectical materialism emerges from statements by Marx in the second edition postface to his magnum opus, Das Kapital There Marx says he intends to use Hegelian dialectics but in revised form. He defends Hegel against those who view him as a "dead dog" and then says, "I openly avowed myself as the pupil of that mighty thinker Hegel".[15] Marx credits Hegel with "being the first to present [dialectic's] form of working in a comprehensive and conscious manner". But he then criticizes Hegel for turning dialectics upside down: "With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell.".[16] Marx's criticism of Hegel asserts that Hegel's dialectics go astray by dealing with ideas, with the human mind. Hegel's dialectic, Marx says, inappropriately concerns "the process of the human brain"; it focuses on ideas. Hegel himself is counted among a number of other philosophers known as the German idealism, and Hegel himself is counted among a number of other philosophers known as the German idealism. material world", the world of production and other economic activity.[16] For Marx, human history cannot be fitted into any neat a priori schema. He explicitly rejects the idea of Hegel's followers that history can be understood as "a person apart, a metaphysical subject of which real human individuals are but the bearers".[17] To interpret history as though previous social formations have somehow been aiming themselves toward the present state of affairs is "to misunderstand the historical movement by which the successive generations that preceded them".[18] Marx's rejection of this sort of teleology was one reason for his enthusiastic (though not entirely uncritical) reception of Charles Darwin's theory of natural selection. [19] For Marx, dialectics is not a formula for generating predetermined outcomes but is a method for the empirical study of social processes in terms of interrelations, development, and transformation. In his introduction to the Penguin edition of Marx's Capital, Ernest Mandel writes, "When the dialectical method is applied to the study of economic problems, economic phenomena are not viewed separately from each other, by bits and pieces, but in
their inner connection as an integrated totality, structured around, and by, a basic predominant mode of production.".[20] Marx's own writings are almost exclusively concerned with understanding human history in terms of systemic processes, based on modes of production (broadly speaking, the ways in which societies are organized to employ their technological powers to interact with their material surroundings). This is called historical materialism. More narrowly, within the framework of this general theory of history, most of Marx's writing is devoted to an analysis of the specific structure and development of the capitalist economy. For his part, Engels applies a "dialectical" approach to the natural world in general, arguing that contemporary science is increasingly recognizing the necessity of viewing natural processes in terms of interconnectedness, development, and transformation. Some scholars have doubted that Engels' "dialectics of nature" is a legitimate extension of Marx's approach to social processes. [21][22][23][24] Other scholars have argued that despite Marx's insistence that humans are natural beings in an evolving, mutual relationship with the rest of nature Nature: The law of the unity and conflict of opposites The law of the passage of quantitative changes into qualitative ch new forms of life occurs precisely through the unity and struggle of opposites in heredity and variability. In physical processes the nature of light was explained precisely by means of the unity and struggle of opposites appearing, for example, as corpuscular and wave properties; this, moreover, cleared the path for a "drama of ideas" in physical science, whereby the opposition and synthesis of corpuscular and wave theories characterized scientific progress. The most basic expression of the unity and struggle of oppositions in capitalism are the working class and the bourgeoisie,—The thought consists. It is the most important aspect of dialectic.—Hegel, Science of Logic, § 69, (p. 56 in the Miller edition) The splitting of a single whole and the cognition of its contradictory parts is the essence (one of the "essentials", one of the principal, if not the principal, characteristics or features) of dialectics. That is precisely how Hegel, too puts the matter.— Lenin's Collected Works: Volume 38, p. 359: On the question of dialectics. The second law Hegel took from Ancient Greek philosophers, notably the paradox of the heap, and explanation by Aristotle, [29] and it is equated with what scientists call phase transitions. It may be traced to the ancient Ionian philosophers, particularly changes into qualitative changes can also be applied to the process of social change and class conflict.[31] The third law, "negation of the negation", originated with Hegel. Although Hegel coined the term "negation of the negation", originated with Hegel. Although Hegel coined the term "negation of the negation", originated with Hegel. Although Hegel coined the term "negation of the negation", originated with Hegel. property sounds. The expropriators [capitalist mode of appropriation, the result of the capitalist mode of production, produces capitalist mode of production, produces capitalist mode of production, the result of the capitalist mode of production, produces capitalist mode of production mode of product economic system that preceded capitalism.] ... But capitalist production begets, with the inexorability of a law of Nature, its own negation. 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Materialism and Empirio-criticism Imperialism, the Highest Stage of Capitalism The State and Revolution History and Class Consciousness History Bolsheviks Communist International National delimitation New Economic Policy Russian Civil War Russian Revolution February Revolution February Revolution October Revolution New Economic Policy Russian Communist Party (Bolsheviks) Russian Social Democratic Labour Party Soviet Russian Soviet Union War communist Party (Bolsheviks) Russian Social Democratic Labour Party Soviet Russian Social Democratic Labour Party Soviet Russian Revolution Red Army Red Terror Russian Revolution Red Revolution Revolution Red Revolution Red Revolution Revolution Revolution Revolution Revolution Re Marxism Libertarian Luxemburgism Left communism Mensheviks Orthodox Marxism Proletkult Communism portal Socialism portal Folitics portalism po considered in its relations and in its development]; The contradictory nature of the thing itself (the other of itself), the contradictory forces and tendencies in each phenomenon; The union of quantity into quality and vice versa" is an example of the unity and opposition of opposites expressed tentatively as "not only the unity of opposites." He stated, "Development is the 'struggle' of opposites." He stated, "The unity of opposites but the transitions of every determination, quality, feature, side, property into every other [into its opposites." He stated, "The unity of opposites but the transitions of every determination, quality, feature, side, property into every other [into its opposites." He stated, "The unity of opposites." He stated, "The unity of opposites but the transitions of every other [into its opposites." He stated, "The unity of opposites." In his essay "On the Question of Dialectics", Lenin stated, "Development is the 'struggle' of opposites." He stated, "The unity of opposites are not only the unity of opposites." (coincidence, identity, equal action) of opposites is conditional, temporary, transitory, relative. The struggle of mutually exclusive opposites is absolute, just as development and motion are absolute. [34] In Materialism and Empiriocriticism (1908), Lenin explained dialectical materialism as three axes: (i) the materialist inversion of Hegelian dialectics (ii) the historicity of ethical principles ordered to class struggle, and (iii) the convergence of "laws of evolution" in physics (Helmholtz), biology (Darwin), and in political economy (Marx). Hence, Lenin was philosophically positioned between historicist Marxism (Labriola) and determinist Marxism—a political position close to "social Darwinism" (Kautsky). Moreover, late-century discoveries in physics (x-rays, electrons), and the beginning of quantum mechanics, philosophically challenged previous conceptions of matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means that the limit within which we have hitherto known matter disappears means the limit within which we have hitherto known means the limit within which we have hitherto known means the limit within the limit wi and that our knowledge is penetrating deeper; properties of matter are disappearing that formerly seemed absolute, immutable, and primary, and which are now revealed to be relative and characteristic only of certain states of matter, with whose recognition philosophical materialism is bound up, is the property of being an objective reality, of existing outside of the mind. Lenin was developing the work of Engels, who said that "with each epoch-making discovery, even in the sphere of natural science, materialism has to change its form".[35] One of Lenin's challenges was distancing materialism, as a viable philosophical outlook, from the "vulgar materialism" expressed in the statement "the brain secretes thought in the same way as the liver secretes bile" (attributed to 18th-century physician Pierre Jean Georges Cabanis); "metaphysical
materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis (materialism); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis (materialism); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis (materialism); "metaphysical materialism" (matter composed of immutable particles); and 19th-century physician Pierre Jean Georges Cabanis (materialism); "metaphysical materialism" (materialism); "metaphysical materia Lukács, Minister of Culture in the brief Béla Kun government of the Hungarian Soviet Republic (1919), published History and Class Consciousness (1923), in which he defined dialectical materialism as the knowledge of society as a whole, knowledge which, in itself, was the class consciousness of the proletariat. In the first chapter "What is Orthodox Marxism?", Lukács defined orthodoxy as fidelity to the "Marxist method", not fidelity to "dogmas": Orthodox Marxism, therefore, does not imply the uncritical acceptance of the results of Marx's investigations. It is not the "belief" in this or that thesis, nor the exegesis of a "sacred" book. On the contrary, orthodoxy refers exclusively to method. It is the Marxist ontology and played an active role in democratic movements in Hungary in 1956 and the 1960s. He and his associates became known as the Budapest School. Lukács, in his product of class struggle: For this reason, the task of orthodox Marxism, its victory over Revisionism and utopianism can never mean the defeat, once and for all, of false tendencies. It is an ever-renewed struggle against the insidious effects of bourgeois ideology on the thought of the proletariat. Marxist orthodoxy is no guardian of traditions, it is the eternally vigilant prophet proclaiming the relation between the tasks of the immediate present and the totality of the historical process. (§5) ... the premise of dialectical materialism is, we recall: 'It is not men's consciousness that determines their existence, but, on the contrary, their social existence that determines their consciousness'.... Only when the core of existence stands revealed as a social process can existence be seen as the product, albeit the hitherto unconscious product, of human activity. (§5) Philosophically aligned with Marx is the criticism of the individualist, bourgeois philosophy of the subject, which is founded upon the voluntary and conscious subject. Against said ideology is the primacy of social relations. Existence—and thus the world—is the product of human activity, but this can be seen only by accepting the primacy of social process on individual consciousness is an effect of ideological mystification. At the 5th Congress of the Communist International (July 1924), Grigory Zinoviev formally denounced Lukács's heterodox definition of Orthodox Marxism as exclusively derived from fidelity to the "Marxist method", and not to Communist party dogmas; and denounced the philosophical developments of the German Marxist theorist Karl Korsch. Stalin's contributions In the 1930s, Stalin and his associates formulated a version of dialectical and historical materialism that became the "official" Soviet interpretation of Marxism. It was codified in Stalin's work, Dialectical and Historical Materialism (1938), and popularized in textbooks used for compulsory education within the Soviet Union and throughout the Eastern Bloc. It was exported to China as the "official" interpretation of Marxism. but, in its Soviet formulation, has since then been widely rejected there.[citation needed] Mao's contributions In On Contradiction (1937), Mao Zedong outlined a version of dialectics, "the transformation of quantity into quality" and "the negation of the negation" as sub-laws (and not principal laws of their own) of the first law, "the unity and interpenetration of opposites". As a heuristic in science and elsewhere Historian of Lysenko period in genetics and constraints on free inquiry imposed by political authorities, dialectical materialism had a positive influence on the work of many Soviet scientists. [37] Some evolutionary biologists, such as Richard Lewontin and the late Stephen Jay Gould, have tried to employ dialectical materialism in their approach. They view dialectics as playing a precautionary heuristic role in their work. From Lewontin's perspective, we get this idea: Dialectical analysis provides an overview and a set of warning signs against particular forms of dogmatism and never has been, a programmatic method for solving particular physical problems. Rather, a dialectical analysis provides an overview and a set of warning signs against particular forms of dogmatism and narrowness of thought. It tells us, "Remember that history may leave an important trace. Remember that being and becoming are dual aspects of nature. Remember that the conditions necessary to the initiation of some process may be destroyed by the process itself. Remember to pay attention to real objects in time and of change, not as dogmatic precepts true by fiat, the three classical laws of dialectics embody a holistic vision that views change as interaction among components themselves not as a priori entities, but as both products and inputs to the system. Thus, the law of "interpenetrating opposites" records the also applied to the theory of punctuated equilibrium proposed by Gould and Niles Eldredge. They wrote that "history, as Hegel said, moves upward in a spiral of negations", and that "punctuated equilibria is a model for discontinuous tempos of change (in) the process of speciation and the deployment of species in geological time."[42] They noted that "the law of transformation of quantity into quality... holds that a new quality emerges in a leap as the slow accumulation of quantitative changes, long resisted by a stable system, finally forces it rapidly from one state into another", a phenomenon described in some disciplines as a paradigm shift. Apart from the commonly cited example of water dialectical materialism as a heuristic than a dogmatic form of 'truth' or a statement of their politics. Nevertheless, they found a readiness for critics to "seize upon" key statements[44] and portray punctuated equilibrium, and exercises associated with it, such as public exhibitions, as a "Marxist plot".[45] Philosophical evaluations Some critics argue against dialectical materialism on account of its adherence to a purely materialist worldview, while others have objections to the dialectic method it employs. There are critics, such as the Marxist Alain Badiou, who dispute the way the concept is interpreted.[46] Joseph Needham, an influential historian of science and a Christian who nonetheless was an adherent of dialectical materialism, suggested that a more appropriate term might be "dialectical organicism".[47] Leszek Kołakowski, writing in Main Currents of Marxism (1976), argued that dialectical materialism consists partly of "truisms with no specific Marxist content", partly of "philosophical dogmas", partly of nonsense, and partly of statements that—depending on how they are interpreted—could be any of these things.[48] H. B. Acton described the creed as "a philosophical basis.[50] Philosopher Allen Wood argued that, in its form as an official Soviet philosophy, dialectical materialism was doomed to be superficial because "creativity or critical thinking" was impossible in an authoritarian environment. Nevertheless, he considered the basic aims and principles of dialectical materialism to be in harmony with rational scientific thought.[4] Economist and philosopher Ludwig von Mises wrote a critique of Marxist materialism which he Soviet Union People Alexander Spirkin Fidel Castro Ludovico Geymonat Maurice Cornforth Shulamith Firestone Teodor Oizerman References 2. A. Jordan, The Evolution of Dialectical Materialism (London: Mountledge, 2008). a b Jordan, p. 167 ^ a b c d Wood, Allen (2005). Honderich, Ted (ed.). The Oxford Companion to Philosophy. Oxford: Oxford University Press. pp. 212-3. ISBN 978-0-19-926479-7. ^ Erich Fromm. "Marx's Conception of Man". Marxists.org. Retrieved 6 September 2018. ^ Pascal Charbonnat, Histoire des philosophies matérialistes, Syllepse, 2007, p. 477. ^ "Karl Kautsky: Frederick Engels (1887)". Marxists.org. 23 November 2003. ^ See Plekhanov, "For the Sixtieth Anniversary of Hegel's Death" (1891). 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