



Significance of Marxist Philosophy in Modern Society

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Abstract— This paper aims to study the fundamental features and significance of Marxist philosophy. The study used secondary data. The results of this review paper show that Marxist philosophy is a science steeped in strong party spirit of many countries in the world because it is the ideology weapon of the proletariat in struggle for liberation, and it is relatively stable because of its strong generality and universality. Marxist philosophy itself acknowledges that the movement and development of the objective things never stop and people's understanding of the objective world will continue forever. Marxist philosophy has its characteristics, principle of dialectics, dialectical method base on materialism, historical practice and realism; Marxist philosophy leads to successful revolutionary realism and leads to improve quality of people and institutes or organizations' works, it aids in the analysis and solving problems. Hence, Marxist philosophy is very important for our daily lives in modern society.

Keywords— Marxist, philosophy, fundamental features, significance, modern society.

I. INTRODUCTION

The word philosophy is derived from the Greek words Philo (love) and Sophia (wisdom) and means "the love of wisdom." A definition of philosophy can be offered from a number of perspectives which it took place in a period that resembles the late stages of the Greco-Roman civilization, the Renaissance, the Reformation, and the Industrial Revolution, when basic shifts took place in human thinking, values, and practices. Changes are occurring that reach to the foundations of human life and society. Changes in customs and in history usually begin with people who are convinced of the worth of some ideal or who are captured by some vision of a different way of life. Following the middle Ages, many people began to conceive of a way of life motivated by a belief that life on this earth is worthwhile in itself. In the broadest sense, this belief made possible the Renaissance, the Reformation, and our modern world with its factories, mass production, money and banks, rapid transportation, and, more recently, atomic power and exploration of outer space. All these are calculated to make this world better and to give us more control over it. But unless we develop some fairly consistent and comprehensive view of human nature, the nature of the total order within which we

live, and some reasonable scale of values based on an order beyond mere human desires, such things are not likely to provide an enduring basis for our world. Philosophy, in conjunction with other disciplines, plays a central role in guiding us toward new desires and aspirations.[1] Almost all the questions of most interest to speculative minds are such as science cannot answer, and the confident answers of theologians no longer seem so convincing as they did in former centuries. The studying of these questions, if not the answering of them, is the business of philosophy. Ever since men became capable of free speculation, their actions, in innumerable important respects, have depended upon their theories as to the world and human life, as to what is good and what is evil. This is as true in the present day as at any former time. To understand an age or a nation, we must understand its philosophy, and to understand its philosophy we must ourselves be in some degree philosophers. There is here a reciprocal causation: the circumstances of men's lives do much to determine their philosophy, but, conversely, their philosophy does much to determine their circumstances.[2] Philosophy deals with issues that are profound, complex, challenging and important for humanity. Philosophy allows us to explore and reflect on the nature and meaning of being human. By doing this, philosophy helps us to understand ourselves, analyze and assess our relations with others, and evaluate our patterns of behavior. By presenting an opportunity to engage in these activities, philosophy shares common concerns and interests with theory of knowledge, including epistemology. Philosophy raises specific questions and invites ways of exploring these questions as they relate to the human condition. This involves a consideration of the ways that knowledge claims could be formulated and the role that knowledge plays within the area of reflecting on human activity. In the philosophy course the emphasis is on a classical and contemporary philosophical investigation into the grounds and basis of knowledge.[3] Philosophy, like all other studies, aims primarily at knowledge. The knowledge it aims at is the kind of knowledge which gives unity and system to the body of the sciences, and the kind which results from a critical examination of the grounds of our convictions, prejudices, and beliefs. But it cannot be maintained that philosophy has had any very great measure of success in its attempts to provide definite answers to its questions. Philosophy has a value - perhaps its chief value, through the greatness of the objects which it contemplates, and the freedom from narrow and personal aims resulting from this contemplation. The life of the instinctive man is shut up within the circle of his private interests: family and friends may be included, but the outer world is not regarded except as it may help or hinder what comes within the circle of instinctive wishes. In such a life there is something feverish and confined,

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in comparison with which the philosophic life is calm and free. The private world of instinctive interests is a small one, set in the midst of a great and powerful world which must, sooner or later, lay our private world in ruins. Unless we can so enlarge our interests as to include the whole outer world, we remain like a garrison in a beleaguered fortress, knowing that the enemy prevents escape and that ultimate surrender is inevitable. In such a life there is no peace, but a constant strife between the insistence of desire and the powerlessness of will. In one way or another, if our life is to be great and free, we must escape this prison and this strife. Philosophy is to be studied, not for the sake of any definite answers to its questions since no definite answers can, as a rule, be known to be true, but rather for the sake of the questions themselves; because these questions enlarge our conception of what is possible, enrich our intellectual imagination and diminish the dogmatic assurance which closes the mind against speculation; but above all because, through the greatness of the universe which philosophy contemplates, the mind also is rendered great, and becomes capable of that union with the universe which constitutes its highest good.[4]

In the mid-to-late 19th century, the intellectual tenets of Marxism were inspired by two German philosophers: Karl Marx and Friedrich Engels who formulated the original ideas, concepts, and theories which became the foundations of a doctrine which has since come to be known as Marxism which is a method of socio-economic analysis and worldview based on a materialist interpretation of historical development, a dialectical view of social transformation, and an analysis of class-relations and conflict within society. Karl Marx and Friedrich Engels devoted their lives to the analysis of historical forces which they considered to be moving inexorably towards the eventual collapse of the capitalist system and a revolutionary crisis which would bring about a socialist transition and eventually full communism.[5] The main and directly reason of Marxism was formulated because of proletariat appearance and their new attitudes which consists of philosophy, political economics and scientific socialism.[6] In addition, society today is in turmoil and transition. More is at stake than ever before — not only in whose interests society will be reorganized, but also how and when humanity will be able to take the next step toward realizing its full potential. We are in an epoch of human history made possible by an explosion of science and knowledge and defined by the beginning of production without labor. As society today enters this qualitatively new epoch, revolutionaries face new challenges. The mastery of the scientific method associated with Marxism is urgent. Using that Marxism, revolutionaries must focus intellectual attention on developing the guidelines for revolutionary practice in this epoch.[7] These should be resolved by study Marxism, particularly Marxist philosophy which is a dialectical and historical materialism. The need to develop Marxism is because we are confronted with ossify way of thinking and Marxist philosophy is relatively stable because of its strong generality and universality. Marxist philosophy itself acknowledges that the movement and development of the objective things never stop and that people's understanding of the objective world will continue forever. Thus, Marxist philosophy itself needs to undergo reform. Philosophical

reform has many implications; it may refer to both the reform of philosophy itself and the reform of philosophical work in the field such as education and the reform of the way philosophy is promoted. Therefore, there are two things we should do in the philosophical reform: the first is to study Marxist philosophy profoundly and systematically and then develop it in practice; the second is to popularize Marxist philosophy and use it in practice. The purpose of studying philosophy is not to make everyone a philosopher; rather, it should and can let each person to have some understanding of the basic principles and the essential points of philosophy through its study. The basic viewpoints of Marxist philosophy is dialectical materialist world view holds that the world is material and while the material world can be recognized and reformed, this can only come about through practice, and viewpoints and methods of Marxist philosophy one has learned to explain history, study the current situation, and guide work. It is a universal truth and no practice escapes its grasp and it will be easier to understand if one relates their study with their own familiar work and verifies their practical experience with theory. Thus, we should make special efforts to study the basic principles and essential viewpoints of Marxist philosophy so that we can understand it and master it.[8] Therefore, this paper intends to review the fundamental features and significance of Marxist philosophy in modern society and be able to apply its influence for our daily life. The review uses secondary data based on documentary study, which summarizes documentations by reading, selecting and summarizing from text books, e-books, and articles are concerned with Marxist philosophy context.

II. RESULT AND DISCUSSION

A. Fundamental feature

a. Definition of Marxist philosophy

There are many philosophers, scholars, and institutes gave meaning of Marxist philosophy such as Beth Gonzalez, Brooke Heagerty and Sandra Reid said that Marxist Philosophy is a study Guide for Revolutionaries in the Age of Electronics is both a continuation and an extension of Marxist philosophy. It rests on study and discussion of both the scientific writings of Marx and Engels and the organizational and theoretical continuity of the communist movement since their time.[9] In the addition, Li Ruihuan also said: Marxist philosophy is a science steeped in strong party spirit, and is the ideology weapon of the proletariat in struggle for liberation. The class nature and practicality are is two distinct features. Marxist philosophy is a universal truth and no practice escapes its grasp and it will be easier to understand if one relates their study with their own familiar work and verifies their practical experience with theory.[10] Additionally, Tian Wenlin said: Marxist philosophy means dialectical materialism and historical materialism. Marxist philosophy embodies, by nature, righteousness, in opposition to political hegemony. Accordingly, practice under its guidance represents fruitful revolutionary realism.[11] Moreover, Huang Jing concluded that Marxist philosophy is a reflective thinking with strong rational characteristics of reflective-criticism and is a rethinking of thinking itself, i. e. the thinking of thinking have been constructed: practical thinking, contradictory thinking, and systematic thinking. Nevertheless, the final objective of

the thinking of Marxist philosophy is to provide a way of thinking, not a concrete knowledge.[12] Furthermore, Sjusjukalova and Ostryakova mentioned that Marxist-Leninist philosophy is fundamental theory of world recognition and innovation of people.[13]

According to scholars and philosophers have given meaning of Marxist philosophy above, this review may summarize that Marxist philosophy is a science deals with dialectic materialism and history of materialism, it is an attitude or knowledge of world recognition and world application, and it is the ideology weapon of the proletariat in struggle for liberation and leads to improve quality of their conditional living in the society under dialectic materialism, scientific and realism.

b. Characteristics of Marxist philosophy

Actually, each philosophy has its characteristics e.g. characteristic of class, characteristic of political party. Characteristics of Marxist-Leninist philosophy are:

- *Characteristic of class:* which tries to promote and preserve worker and proletarian classes' interests and leads to improve quality of their conditional living in the society under dialectic materialism, scientific and realism.
- *Characteristic of political party:* which based on set socialism and communism attitudes, and consist of theory, political policy, strategy and tactics of communism, socialist scientific leading, and greatly promoted unity and consolidation of the whole party, stimulating the party's innovative spirit, and eventually enhancing the party's prestige among the public.
- *Characteristic of innovative spirit:* which is creative spirit, Marxist-Leninist philosophy has been improving for seeking the truth from fact, combining theory with practice, and ensuring that all things proceed from fact for socialism and communism constructions.
- *International characteristic:* Marxist-Leninist philosophy aids in the analysis and solving of problems of each country in the world by application of particularly condition and real situation of their countries.[14]

Likely, the characteristics are very important and useful that Marxist philosophy is universal, not specify for only some countries or governments in currently years because each political party and government has to promote and protect his people's properties and interests as state as well. Therefore, leaders, especially senior leaders who has a power for decision making should study Marxist philosophy and promote it enthusiastically, considering it as basic course because the main task of cadres or leaders and political parties are to comprehend situations, understand and implement policies and solve problems base on innovatively spirit for seeking the truth from fact, combining and applying theory with practice and base on real situations, and ensuring that all thing s

proceed from fact for real social service and socioeconomic development and for country as well. Without having a good understanding of Marxist philosophy, how can they do so completely, implement policies correctly and integrate these policies with concrete practice and solve problems properly? In Laotian context, Marxist theory including philosophy, economy and scientific socialism has influenced in Laos since 1930 through the revolutionary movements and the establishment of Lao People's Democratic Republic (Lao PDR) in 1975. Since Lao PDR has followed the socialism direction, thus Marxist theory was applied into planning, implementing and monitoring five years of the socioeconomic development plan of the country since 1980. Likely, the Marxist theory was more influential implications to the new economic reform of the Lao PDR under New Economic Mechanism (NEM), which based on 'market oriented' since 1986. Nowadays, Marxist theory has become a powerful and significant theory for political, economical and social aspects in Lao PDR.

c. Principle of dialectics in Marxist philosophy

Dialectical and historical materialism is the philosophical approach of revolutionaries to the study of the real world in constant change. Dialectical materialism is Marxist philosophy. Dialectics is the study of how things develop and change. The principle of dialectics are:

- Nature is an integrated and connected whole. Phenomena are connected through causality.
- Nature is in a state of constant change: development, disintegration, dying away and arising.
- Internal contradiction, the basis of quantitative development, is inherent in all things.
- Changes are from lower to higher order and occur as negations.
- Qualitative changes occur by a quantitative extraction from the quality or by quantitative introduction of an antagonistic new quality. Qualitative changes occur as leaps.
- Quantitative developments are definite and indispensable.[15]

That is true which according to materialism is the Marxist's philosophical principle that the world is real, knowable and changeable and that ideas come from interacting with the world as opposed to philosophical "idealism," which says that the world is a product of some idea or ideal especially "absolute idea" or "super nature" and the world belong to or under control of these ideas. Historical materialism is the extension of the principles of dialectical materialism to the study of social life, the study of society and history that we can apply these principles to our social life for better quality and development. It shows that the method of securing the means of subsistence sets the foundation for the character of a social system.

d. Dialectical method of Marxist philosophy

The principal features of the Marxist dialectical method are as follows:

- *Nature connected and determined*

Contrary to metaphysics, dialectics does not regard nature as an accidental agglomeration of things, of phenomena, unconnected with, isolated from, and independent of, each other, but as a connected and integral whole, in which things, phenomena are organically connected with, dependent on, and determined by, each other. The dialectical method therefore holds that no phenomenon in nature can be understood if taken by itself, isolated from surrounding phenomena, inasmuch as any phenomenon in any realm of nature may become meaningless to us if it is not considered in connection with the surrounding conditions, but divorced from them; and that, vice versa, any phenomenon can be understood and explained if considered in its inseparable connection with surrounding phenomena, as one conditioned by surrounding phenomena.

- *Nature is a state of continuous motion and change*

Contrary to metaphysics, dialectics holds that nature is not a state of rest and immobility, stagnation and immutability, but a state of continuous movement and change, of continuous renewal and development, where something is always arising and developing, and something always disintegrating and dying away. The dialectical method therefore requires that phenomena should be considered not only from the standpoint of their interconnection and interdependence, but also from the standpoint of their movement, their change, their development, their coming into being and going out of being. The dialectical method regards as important primarily not that which at the given moment seems to be durable and yet is already beginning to die away, but that which is arising and developing, even though at the given moment it may appear to be not durable, for the dialectical method considers invincible only that which is arising and developing.

"All nature," says Engels, "from the smallest thing to the biggest. From grains of sand to suns, from protista (the primary living cells) to man, has its existence in eternal coming into being and going out of being, in a ceaseless flux, in un-resting motion and change. Therefore, dialectics, Engels says, "takes things and their perceptual images essentially in their interconnection, in their concatenation, in their movement, in their rise and disappearance."

- *Natural quantitative change leads to qualitative change*

Contrary to metaphysics, dialectics does not regard the process of development as a simple process of growth, where quantitative changes do not lead to qualitative changes, but as a development which passes from insignificant and imperceptible quantitative changes to open 'fundamental changes' to qualitative changes; a development in which the qualitative changes occur not gradually, but rapidly and abruptly, taking the form of a leap from one state to another; they occur not accidentally but as the natural result of an accumulation of imperceptible and gradual quantitative changes. The dialectical method therefore holds that the process of development should be understood not as movement in a circle, not as a simple repetition of what has

already occurred, but as an onward and upward movement, as a transition from an old qualitative state to a new qualitative state, as a development from the simple to the complex, from the lower to the higher: "Nature," says Engels, "is the test of dialectics. And it must be said for modern natural science that it has furnished extremely rich and daily increasing materials for this test, and has thus proved that in the last analysis nature's process is dialectical and not metaphysical, that it does not move in an eternally uniform and constantly repeated circle, but passes through a real history. Here prime mention should be made of Darwin, who dealt a severe blow to the metaphysical conception of nature by proving that the organic world of today, plants and animals, and consequently man too, is all a product of a process of development that has been in progress for millions of years."

Describing dialectical development as a transition from quantitative changes to qualitative changes, Engels says: "In physics ... every change is a passing of quantity into quality, as a result of a quantitative change of some form of movement either inherent in a body or imparted to it. For example, the temperature of water has at first no effect on its liquid state; but as the temperature of liquid water rises or falls, a moment arrives when this state of cohesion changes and the water is converted in one case into steam and in the other into ice... A definite minimum current is required to make a platinum wire glow; every metal has its melting temperature; every wire has a definite freezing point and boiling point at a given pressure, as far as we are able with the means at our disposal to attain the required temperatures; finally, every gas has its critical point at which, by proper pressure and cooling, it can be converted into a liquid state... What are known as the constants of physics (the point at which one state passes into another) are in most cases nothing but designations for the nodal points at which a quantitative (change) increase or decrease of movement causes a qualitative change in the state of the given body, and at which, consequently, quantity is transformed into quality."

Passing to chemistry, Engels continues: "Chemistry may be called the science of the qualitative changes which take place in bodies as the effect of changes of quantitative composition. This was already known to Hegel... Take oxygen: if the molecule contains three atoms instead of the customary two, we get ozone, a body definitely distinct in odor and reaction from ordinary oxygen. And what shall we say of the different proportions in which oxygen combines with nitrogen or sulphur, and each of which produces a body qualitatively different from all other bodies!" Finally, criticizing Dühring, who scolded Hegel for all he was worth, but surreptitiously borrowed from him the well-known thesis that the transition from the insentient world to the sentient world, from the kingdom of inorganic matter to the kingdom of organic life, is a leap to a new state, Engels says: "This is precisely the Hegelian nodal line of measure relations in which at certain definite nodal points, the purely quantitative increase or decrease gives rise to a qualitative leap, for example, in the case of water which is heated or cooled, where boiling point and freezing point are the nodes at which – under normal pressure – the leap to a new aggregate state takes

place, and where consequently quantity is transformed into quality."

- *Contradictions inherent in nature*

Contrary to metaphysics, dialectics holds that internal contradictions are inherent in all things and phenomena of nature, for they all have their negative and positive sides, a past and a future, something dying away and something developing; and that the struggle between these opposites, the struggle between the old and the new, between that which is dying away and that which is being born, between that which is disappearing and that which is developing, constitutes the internal content of the process of development, the internal content of the transformation of quantitative changes into qualitative changes. The dialectical method therefore holds that the process of development from the lower to the higher takes place not as a harmonious unfolding of phenomena, but as a disclosure of the contradictions inherent in things and phenomena, as a "struggle" of opposite tendencies which operate on the basis of these contradictions. "In its proper meaning," Lenin says, "dialectics is the study of the contradiction within the very essence of things." And further: "Development is the 'struggle' of opposites." Such, in brief, are the principal features of the Marxist dialectical method. It is easy to understand how immensely important is the extension of the principles of the dialectical method to the study of social life and the history of society, and how immensely important is the application of these principles to the history of society and to the practical activities of the party of the proletariat. If there are no isolated phenomena in the world, if all phenomena are interconnected and interdependent, then it is clear that every social system and every social movement in history must be evaluated not from the standpoint of "eternal justice" or some other preconceived idea, as is not infrequently done by historians, but from the standpoint of the conditions which gave rise to that system or that social movement and with which they are connected. The slave system would be senseless, stupid and unnatural under modern conditions. But under the conditions of a disintegrating primitive communal system, the slave system is a quite understandable and natural phenomenon, since it represents an advance on the primitive communal system the demand for a bourgeois-democratic republic when stardom and bourgeois society existed, as, let us say, in Russia in 1905, was a quite understandable, proper and revolutionary demand; for at that time a bourgeois republic would have meant a step forward. But now, under the conditions of the U.S.S.R., the demand for a bourgeois-democratic republic would be a senseless and counterrevolutionary demand; for a bourgeois republic would be a retrograde step compared with the Soviet republic. Everything depends on the conditions, time and place.[16]

That is without such a historical approach to social phenomena, the existence and development of the science of history is impossible; for only such an approach saves the science of history from becoming a jumble of accidents and an agglomeration of most absurd mistakes. The world is in a state of constant movement and development, if the dying away of the old and the up growth of the new is a law of development, then it is clear that there can be no "immutable" social systems, no "eternal principles" of private property and

exploitation, no "eternal ideas" of the subjugation of the peasant to the landlord, of the worker to the capitalist. Hence, the capitalist system can be replaced by the socialist system, just as at one time the feudal system was replaced by the capitalist system. Hence, we must not base our orientation on the strata of society which are no longer developing, even though they at present constitute the predominant force, but on those strata which are developing and have a future before them, even though they at present do not constitute the predominant force. Further, if the passing of slow quantitative changes into rapid and abrupt qualitative changes is a law of development, then it is clear that revolutions made by oppressed classes are a quite natural and inevitable phenomenon. Hence, the transition from capitalism to socialism and the liberation of the working class from the yoke of capitalism cannot be effected by slow changes, by reforms, but only by a qualitative change of the capitalist system, by revolution. Hence, in order not to err in policy, one must be a revolutionary, not a reformist. Further, if development proceeds by way of the disclosure of internal contradictions, by way of collisions between opposite forces on the basis of these contradictions and so as to overcome these contradictions, then it is clear that the class struggle of the proletariat is a quite natural and inevitable phenomenon. Hence, people must not cover up the contradictions of the capitalist system, but disclose and unravel them; people must not try to check the class struggle but carry it to its conclusion. Hence, in order not to err in policy, one must pursue an uncompromising proletarian class policy, not a reformist policy of harmony of the interests of the proletariat and the bourgeoisie, not a compromisers' policy of the "growing" of capitalism into socialism. Such is the Marxist dialectical method when applied to social life, to the history of society. As to Marxist philosophical materialism, it is fundamentally the direct opposite of philosophical idealism.

- *e. Marxist philosophical materialism*

The principal features of Marxist philosophical materialism are as follows:

- Contrary to idealism, which regards the world as the embodiment of an "absolute idea," a "universal spirit," "consciousness," Marx's philosophical materialism holds that the world is by its very nature material, that the multifold phenomena of the world constitute different forms of matter in motion, that interconnection and interdependence of phenomena as established by the dialectical method, are a law of the development of moving matter, and that the world develops in accordance with the laws of movement of matter and stands in no need of a "universal spirit." "The materialistic outlook on nature," says Engels, "means no more than simply conceiving nature just as it exists, without any foreign admixture." Speaking of the materialist views of the ancient philosopher Heraclitus, who held that "the world, the all in one, was not created by any god or any man, but was, is and ever will be a living flame, systematically flaring up and systematically dying down" Lenin comments: "A

very good exposition of the rudiments of dialectical materialism."

- Contrary to idealism, which asserts that only our consciousness really exists, and that the material world, being, nature, exists only in our consciousness' in our sensations, ideas and perceptions, the Marxist philosophical materialism holds that matter, nature, being, is an objective reality existing outside and independent of our consciousness; that matter is primary, since it is the source of sensations, ideas, consciousness, and that consciousness is secondary, derivative, since it is a reflection of matter, a reflection of being; that thought is a product of matter which in its development has reached a high degree of perfection, namely, of the brain, and the brain is the organ of thought; and that therefore one cannot separate thought from matter without committing a grave error. Engels says: "The question of the relation of thinking to being, the relation of spirit to nature is the paramount question of the whole of philosophy... The answers which the philosophers gave to this question split them into two great camps. Those who asserted the primacy of spirit to nature... comprised the camp of idealism. The others, who regarded nature as primary, belong to the various schools of materialism."
- Contrary to idealism, which denies the possibility of knowing the world and its laws, which does not believe in the authenticity of our knowledge, does not recognize objective truth, and holds that the world is full of "things-in-themselves" that can never be known to science, Marxist philosophical materialism holds that the world and its laws are fully knowable, that our knowledge of the laws of nature, tested by experiment and practice, is authentic knowledge having the validity of objective truth, and that there are no things in the world which are unknowable, but only things which are as yet not known, but which will be disclosed and made known by the efforts of science and practice.[17]

As known by authors that, in history of philosophical evolution, there are two aspects or two kinds of philosophy that are materialism and idealism; which idealism base on belief and religious to explain and solve problems in the society but materialism base on science as experiment and practice. In the reality of our social life, people can prove that the world is not the embodiment of an "absolute idea," a "universal spirit," "consciousness," like idealism asserted. The world is by its very nature material, that the multifold phenomena of the world constitute different forms of matter in motion, that interconnection and interdependence of phenomena as established by the dialectical method of Marxist philosophy, are a law of the development of moving matter, and that the world develops in accordance with the laws of movement of matter. Human being be knowable the world and its laws and enable to innovate the world of mater for social life, which things in the world that are unknowable or yet not known today, human being tries unstoppable to explore them which will be disclosed and known them by the efforts of

science and practice in the future, that is the target of knowledge and recognition of the world of mater and objective truth is things are yet not known, as the target of light is the darkness.

B. The significance of Marxist philosophy

a. Reason of study Marxist philosophy

For what reason do we need to study Marxist philosophy? and where does significant of philosophy can be found in the following aspects:

First, philosophical study has great significance in terms of theory. Philosophy is a theory related to the world outlook, fostering an understanding of basic laws governing the development of and change in things. Despite the multiplicity and complexity of the things in this world, nothing lies beyond the basic philosophical laws. Herein lies the important of studying philosophy. So long as people have a good command of fundamental Marxist philosophy through painstaking study, people will be able to gain a better understanding of the special rules that govern the development of the society. As a scientific world outlook and methodology, Marxist philosophy brings to light the most common laws governing the natural world, human society and human thought; it is also the most fundamental ideological weapon giving us knowledge about the world and aiding us in reform. Of the three components of Marxism, Marxist philosophy underpins all theoretical foundations. Failure to read the books on philosophy, to study its keys and to know its rules results in a failure to understand political economics and scientific socialism. In addition, people will not be able to develop the two theories in a satisfactory way through practice.

Second, philosophy study has great significance in term of practice. People are confronted with a complicated situation. However, we need to understanding that we have an arduous task to accomplish. Given the many difficulties that must be solved, and multitude of contradictions we are confronted with, it is a grave situation. In a case of China, changes in the international situation and the June 4 political disturbance of 1989 fill people with varied questions, which have yet to be answered. Such a situation points us to need to rely on Marxist philosophy to accomplish the task we shoulder and attain the goal of our struggle. Deng Xiaoping once spoke on the importance of summing up the past and planning for the future with a sober mind. Summing up past experience is a process where one goes from perceptual knowledge to rational knowledge on a continual basis; it is a process going from practice, to condition, to re-practice, and to re-condition. To summarized the historical activities of the people during the ongoing process of reform, opening up and modernization in a realistic approach, one must not shun mistakes when evaluating great achievements, and at the same time, obliterate achievements when revealing mistakes. In dealing with the new things full of vigor and vitality, once need to accept, protect, and activate them while discarding the remnants of the old they have. In the coping with the problems which pose difficulties in making decisions, once need to be decisive while exercising caution so as to see that the choice made will

exert a favorable impact on the whole situation, paving way for future development. Marxist philosophy is a great indispensable tool in doing this.

Third, philosophy has great significance in terms of the progress one will make. In order once enhance one's understanding of and capability to change the world, one must study philosophy. Philosophy is a "learning of understanding" in that must will not be understood unless one studied philosophy. Philosophy, then, is a "learning of wisdom". One who has studied philosophy will become clever and have foresight and insight in examining the many ways of doing things. So long as one fails to study philosophy, one should not be considered a sensible person despite his special endowments. A leader who has no inkling of philosophy will not be a leader with a sober mind. Of course, one needs to have a good command of knowledge so as to be able to succeed. Philosophy will help individuals to apply their knowledge to their work. Although philosophy is not in a position to replace the science, it is able to assist people in better mastering and applying the keys of science. If a natural scientist, an expert, or one with the great knowledge useful for their professional work has been promoted to a leadership position, will his knowledge and experience aid their leadership work today? Can he be counted on to help build up his capability of knowing and reforming the world in their capacity as leaders? The key lies one in whether one is good at summarizing, in a philosophical way, his professional knowledge and past work experience, converting his individual experience to generalizations. If one can do a good job in his regard, he will find his professional knowledge and pas experience will help him in adapting to his new job, thereby strengthening his handling of the whole situation. When speaking from the root of cognition, cognition comes from practice; however, it is wrong to simply understand that the level of cognition is a direct ratio to the amount of practice. Individually speaking, in making progress or failing , to do so lies whether one can be good at turning their perceptual knowledge in to rational knowledge, upgrading their practice experiences to generalizations, as well as whether one can both work and sum up experience under the guidance of theory, thereby endowing work experience with theoretical significance. This is an issue of vital importance to doing a good job and to making continues progress. In the sense, studying Marxist philosophy leads to the improved quality of people.[18]

The significance of Marxist philosophy is that, people continuously move from perceptual knowledge to rational knowledge and from sense perception to comprehension. Rational knowledge belongs to knowledge about essence and regularity, which as usual can still serve the function of guidance in our work. Marxist philosophy is learning about world outlook, its methodology is dialectical and historical materialism, it is about the most fundamental and universal rules for seeking the truth from the fact. It is that our knowledge is based on practice and proved by practice. Therefore, we must be innovative spirit for applying and implementing theories or policies to our works under real conditions and situations of the society that is to guide us to progress. Marxist philosophy is very important that when

people learn and deeply realize it, people have the weapon of knowledge to know and change the world, cultivate the habit of analysis and synthesis, induction and summarization; then people will again advantages and success as a result of their lives in the modern society.

b. Marxist philosophy leading to successful revolutionary realism

Indeed Marxist philosophy also includes the theories and practice of such world-class giants as Lenin, Stalin, Mao Zedong and Deng Xiaoping. They inherited and developed Marxism. They also took part in the creation of history, as globally-acknowledged strategists and practitioners at the same time. Lenin and Mao Zedong successfully established the socialist system, one in Russia, then the weakest link of capitalism, the other in China, a semi-feudal, semi-colonial country at that time. Their rich philosophical wisdom and successful international experience are worthy of serious investigation. Moreover, Lenin's state strategy embodied the quintessence of dialectic materialism, featuring concrete analyses of concrete issue and combination of principled position with flexibility. He initiated the strategy of peaceful co-existence with hostile capitalist countries bent on strangling the new country. In defiance of opposition from many of his comrades, he even insisted on accepting the harsh Treaty of Brest-Litovsk with Germany, in March 1918. This pares the newborn Soviet regime the tragedy of "signing on a verdict of death sentence". The treaty, anyhow, became invalid, along with the end of the First World War in November the same year. The British spy Thomas Edward Lawrence, widely known as "Lawrence of Arabia" for his part in the Arab revolt against the Turks (1918-8), expressed his admiration for Lenin this way, "He not only designed, led, but also consolidated a revolution." Despite his many blunders, Joseph Stalin successfully turned the Soviet Union from a poor, backward country into a world power, in a short span of time, and successfully led the Great patriotic war against Hitler's fascist invasion. During the Chinese revolution, Mao Zedong and other older generation leaders formulated a strong philosophy, often defeating the powerful against heavy odds. They had always remained invincible in many battles in the war of Resistance against Japanese Aggression, the Liberation War against the Guomindang regime, and the wars to resist the U.S aggression, first in Korea, then in Vietnam. Mao Zedong put forward a large number of strategic thoughts imbued with dialectics. He followed revolutionary realism, free from any illusions. He rejected evil forces and feared nothing in confrontation with opponents. He adhered to serving the people and keeping in close connection with the masses. Today, China's security environment has greatly improved, in comparison with those difficult years confronting the older-generation revolutionary leaders. Yet their rich experience of struggle, and their strategic thoughts, will greatly benefit us as a powerful ideological weapon in analyzing the contemporary international situation and formulating foreign strategies.[19]

Influence of Marxist philosophy in Laotian context, it has exerted a positive influence on the party and greatly boosted

the development of the party's cause to success. In historical experience of Lao PDR also shows that through application and innovation of Marxist ideology and Marxist philosophy as well, Lao People's Revolutionary Party (LPRP), that led by Kaisone Phomviharn and other cadres enable resisted and defeated aggression of French and American colonials and got independence in 1975. This made visibility for us that the LPRP has applied Marxist ideology base on combining theory with revolutionary practice and greatly promoted unity and consolidation of the whole party, stimulating the party's innovative spirit, and eventually enhancing the party's prestige among public. At present, leaders at the central and grass-roots levels in Lao PDR as well as in various units are called and confronted to study Marxist theory and with a good command of Marxist philosophy as well. Without a culture of Marxist philosophy, leaders will undoubtedly affect the course of socialist reform and construction and their daily works will be difficult, and leaders will only understand generalities rather than the key elements, will look only at individual key components without overall situation in mind, see only parts instead of the whole, or grasp the current events but not the situation in the long term. Hence, they should uphold and develop Marxism and strive to win fresh victory in new practice with two strategy duties of protection and development of Lao PDR's construction and socialist modernization construction. Calling for the whole party and public to study Marxist theory and Marxist philosophy is crucial moment of historical development is thus a timely call of special importance.

CONCLUSION

This paper review aims to study fundamental features and significance of Marxist philosophy in modern society. The study used secondary data. The results of study show that Marxist philosophy is a science steeped in strong party spirit, it is the ideology weapon of the proletariat in struggle for liberation, and it is relatively stable because of its strong generality and universality. Marxist philosophy itself acknowledges that the movement and development of the objective things never stop and that people's understanding of the objective world will continue forever. Marxist philosophy is a universal truth and no practice. Accordingly, practice under its guidance represents fruitful revolutionary realism. Marxist philosophy means dialectical materialism and historical materialism; it is fundamental theory of world recognition and innovation of people. Marxist philosophy's characteristics are characteristic of class, characteristic of political party, characteristic of innovative spirit and international characteristic; principles of dialectics are nature is an integrated and connected whole, nature is in a state of constant change, internal contradiction, changes are from lower to higher order and occur as negations, qualitative changes occur by a quantitative extraction from the quality and quantitative developments are definite and indispensable; dialectical methods are nature connected and determined, nature is a state of continuous motion and change, natural quantitative change leads to qualitative change and contradictions inherent in nature; and Marxist philosophical materialism is contrary to idealism. In the addition, significance of Marxist philosophy is that first, philosophical

study has great significance in terms of theory; second, philosophy study has great significance in term of practice; and third, philosophy has great significance in terms of the progress one will make. Moreover, it leads to successful revolutionary realism and to improve quality of people and institutes or organizations' works, it aids in the analysis and solving problems. Hence, Marxist philosophy is very important for our daily lives in modern society.

DISCLOSURE OF CONFLICT OF INTEREST

The author does not have any conflict of interest.

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