

On the Dialectical Unity of Marxist Stand, Viewpoint and Method

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Abstract: One of the unification studies on the totality of Marxism is to elaborate Marxism from the perspective of the dialectical unity of Marxist stand, viewpoint and method. With the Marxist stand as the cornerstone, viewpoint as the core and method as the soul, they are profoundly interconnected and consistent. An ignorance of their consistency is the problem occurring when people try to master Marxism and put it into practice. The viewpoint and method with more scientific nature can more precisely reflect the correct stand of the working class, the working people and all mankind; otherwise they cannot. The more correct the method, the more correct and profound the viewpoint and the more correct the reflected stand. In a class society and a class world, the scientific theories in the humanities and social sciences are consistent with the class character and the nature of the people.

Keywords: Marxist Stand, Marxist Viewpoint, Marxist Method, Totality of Socialism

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Xi Jinping argued, "The Marxist stand, viewpoint and method, running through the Marxism-Leninism, Mao Zedong Thought and the theoretical system of socialism with Chinese characteristics, are the essence of the scientific

ideological system of Marxism.”¹ One of the studies on the totality of Marxism is to elaborate Marxism from the perspective of the dialectical unity of Marxist stand, viewpoint and method.

§ I. Marxist Stand

Xi Jinping stressed, “Stand is the foothold on which people observe, recognize and tackle problems. Fundamentally, this foothold is determined by people’s economic, political and social interests and status.”² Some scholars believe that “the Marxist stand is the stand of the working class and the working people”³. It is argued in some treatises that “the so-called stand, before the class and class struggle are completely eliminated, means based on what class and on the behalf of the interests of what class one speaks and works; it is the problem of ‘for whom?’ often mentioned by Comrade Mao Zedong”⁴, while in some others that “if the interests are different, the stands are different; and with different stands, the viewpoints are different accordingly. Here, the stand represents the interests while the viewpoint supports the stand and in the final analysis supports the interests. The question is whose interests are represented and for whose interests the viewpoint is put forward.”⁵

It is true that the most fundamental stand in the class society and class world is the class stand. Although the stand has a very close relationship with the interests, it is not the “smallest” interest that decides the class stand⁶. Therefore, “in order to work in the interests of the people, we must straighten out the relations between people’s fundamental and immediate interests, long-term and short-term interests, and the interests of the whole and of the individual; we must also guide the people to properly treat the relations among these interests.”⁷

1. Xi Jinping, “Thoroughly Study the System of Theories of Socialism with Chinese Characteristics and Strive to Master Marxist Stand, Viewpoint and Method”, *Qiushi*, No. 7 (2010).

2. Xi Jinping, “Thoroughly Study the System of Theories of Socialism with Chinese Characteristics and Strive to Master Marxist Stand, Viewpoint and Method”, *Qiushi*, No. 7 (2010).

3. Ye Qingfeng, “What of Our Forefather Marxism-Leninism Should not Be Abandoned and Needs to Be Developed?” *Theory Journal*, No. 7 (2007).

4. Situ Xijun, “On the Marxist Stand, Viewpoint and Method”, *Journal of Jiangxi Normal University*, No.4 (1989).

5. Zhao Xingliang, “Dialectical Unity of Marxist Stand, Viewpoint and Method”, *Truth Seeking*, No.10(2012).

6. *Complete Works of Marx and Engels*, Volume 1(Beijing: People’s Publishing House, 1995), 187.

7. Wang Weiguang, “Work in the Interests of the People Wholeheartedly”, *Social Sciences of Beijing*, No. 1 (2002).

As Marx mentioned working for all mankind, some treatises try to weaken the class stand of Marxism with the so-called supreme proposition and the one-sided emphasis on the so-called stand of all mankind: "It is the core idea of Marxism and one of the most fundamental principles of the whole Marxist theoretical system to realize the free and all-round development for every individual. Yu Keping took 'the free and all-round development for every man' as the supreme proposition of Marxism. This principle clearly reflects the Marxist basic stand of the proletariat and all mankind."¹ In this regard, Chen Xianda, a famous philosopher, pointed out correctly, "A well-known argument was advanced in the Manifesto of the Communist Party that 'in place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all.' The simplification of 'the free development of each is the condition for the free development of all' entirely leaves aside the determinant social conditions, namely, the elimination of the old bourgeois society where there are classes and class antagonisms, and the establishment of the communist society, i.e., the association of free men."² According to Marx, the free and all-round development of each, only in the communist society, the association of free men, is the condition for the free development of all. In a class society, however, the free development of everyone, including the bourgeoisie, is often not necessarily the condition for the free development of all. On the contrary, the free development of bourgeoisie individuals, especially that of individuals of monopoly bourgeoisie, is often the obstacle to the free and all-round development of each man of the working class.

Mao Zedong argued, "These battalions of ours are wholly dedicated to the liberation of the people and work entirely in the people's interests."³ The battalions mentioned by Mao Zedong were in fact built up by the people for their own liberation. That is why these battalions of ours must take the stand of the people, why they are the army only serving the people, and why Deng Xiaoping said he was the son of the Chinese people.

1 Gao Fengmin, "On the Content System of the Basic Principles of Marxism", *Journal of Tianshui Administration Institute*, No. 5 (2011).

2 Chen Xianda, "On the Basic Principles of Marxism and Their Contemporary Value", *Studies on Marxism*, No. 3 (2009).

3 *Selected Works of Mao Zedong*, Volume 3 (Beijing: People's Publishing House, 1991), 1004.

In addition to the fundamental class stand, there are other stands. For example, the attitudes towards specific questions. The special attitudes are not one-for-one correspondent with the class stands, but vary with the development of times and the change of the interests. Marx wrote in his letter to Joseph Weydemeyer on March 5, 1852, "And lest some ignorant 'man of character' like Heinzen should suppose that the aristocrats are for and the bourgeois against the Corn Laws because the former want 'monopoly' and the latter 'freedom' – your worthy citizen sees opposites only in this ideological form – we shall content ourselves with saying that, in England, in the 18th century, the aristocrats were for 'freedom' (of trade) and the bourgeois for 'monopoly' – precisely the same attitudes as are adopted by the two classes in present-day 'Prussia' towards the 'Corn Laws'."¹ In this case, different classes showed different attitudes towards the same Corn Laws, but each class changed its attitude with the change of its own interests rather than take a fixed one. In the first volume of *Capital*, Marx described how the Tory, the party of the landlord class, out of revenge upon the bourgeoisie for their interests hurt after the repeal of the Corn Laws in Britain in the 19th century, enacted the Ten Hours' Bill, in favor of the working class, in the Parliament². This shows that a class may take an attitude in favor of other classes towards a specific question. As for a specific question under specific historical conditions, the stand one takes does not only mean which side he is on, but also mean how to do it. For example, Marx and Engels, in the Address of the Central Committee to the Communist League in March 1850, gave "an account of the position of the workers' party and, in particular, the League, both at the present time and in the event of a revolution."³

In today's reform and development in China, some foreign investors, private employers and their theorists are opposed to the minimum wage law, the labor contract law and the five-work-day system in words and actions, which is an obvious reflection of their class stand. The People's Government of the Communist Party must take the stand of the working class to coordinate the labor relations primarily through the beforehand development and strict enforcement

1 *Complete Works of Marx and Engels*, Volume 28 (Beijing: People's Publishing House, 1973), 507.

2 *Selected Works of Marx and Engels*, Volume 5 (Beijing: People's Publishing House, 2009), 327.

3 *Complete Works of Marx and Engels*, Volume 7 (Beijing: People's Publishing House, 1959), 359.

of various institutional systems so as to safeguard the legitimate rights and interests of the laborers. It is essentially different from the bourgeois non-people's government.

§ II. Marxist Viewpoint

Xi Jinping argued, "Viewpoint means how people view things. Marxist viewpoint is the scientific cognition of Marxism upon the general laws of the development of nature, society and human thought; it is the scientific summary of the laws of nature and the human experience in social practice; it is reflected in three components of Marxism: Marxist philosophy, political economy and scientific socialism, covering a wide range."¹

It is argued in some treatises that "the basic viewpoint of Marxism we must adhere to includes: one, the basic viewpoint on dialectical and historical materialism, and the other, the view on the historical inevitability of socialism."² According to some other treatises, "the Marxist viewpoint usually refers to people's general or fundamental view on the whole world, that is, the world view. The four views we often talked about were: the class view, the mass view, the view on labor, and the view of dialectical and historical materialism. They are fundamentally the view of dialectical and historical materialism, which inherently contains the other three."³ Actually, there are more views than the four important views above in Marxism. Furthermore, the class view is somewhat overlapped with class stand, though they are basically consistent and vary in details.

Admittedly, the Marxist viewpoint is hierarchical. The viewpoint on the top is a world view on the scientific cognition of the general laws of the development of nature, society and human thought; this is the basic viewpoint of dialectical and historical materialism. The second-tier Marxist viewpoint is widely reflected in the specific views of Marxist political economy, politics, culturology, sociology,

1 Xi Jinping, "Thoroughly Study the System of Theories of Socialism with Chinese Characteristics and Strive to Master Marxist Stand, Viewpoint and Method", *Qiushi*, No. 7 (2010).

2 Ye Qingfeng, "What of Our Forefather Marxism-Leninism Should not Be Abandoned and Needs to Be Developed?", *Theory Journal*, No. 7 (2007).

3 Situ Xijun, "On the Marxist Stand, Views and Methods", *Journal of Jiangxi Normal University (Philosophy and Social Sciences Edition)*, No. 4 (1989).

anthropology, jurisprudence, socialist theories and philosophy. Take Marxist political economics for example. The basic views on the essence and appearance of property rights, division of labor, commodities, currencies, capital, land, land rent, profit and interest, on labor creating value and wealth, on production, circulation and distribution of the surplus value, on social production and reproduction, and on the relations among production, exchange, distribution and consumption are on this tier. Another example is the Marxist politics whose basic viewpoints upon the nation, democracy, dictatorship, the people, human rights, equality, justice, freedom and so on are also on the second tier. Of course, many specific points of various Marxist disciplines may be on the third or fourth tier. Viewpoints on different tiers are different in the spatio-temporal range of elaborated questions.

The Marxist viewpoints are often significantly different from the non-Marxist ones in analyzing and solving the same problem. In the case of the relations among the productive forces, the economic base and the superstructure, the materialist and idealist conceptions of history mentioned by Engels in his speech at the graveside of Marx were very different as he analyzed, "Just as Darwin discovered the law of development of organic nature, Marx discovered the law of development of human history: the simple fact, hitherto concealed by an overgrowth of ideology, that mankind must first of all eat, drink, have shelter and clothing, before it can pursue politics, science, art, religion, etc.; that therefore the production of the immediate material means of subsistence and consequently the degree of economic development attained by a given people or during a given epoch form the foundation upon which the state institutions, the legal conceptions, art, and even the ideas on religion, of the people concerned have been evolved, and in the light of which they must, therefore, be explained, instead of vice versa, as had hitherto been the case."¹

To analyze the root causes for the financial and economic crises of the Western countries in recent years, the neo-liberals believe that they were mainly rooted in the operational mistakes made by the Wall Street financiers, the Keynesians argue that they were caused by some institutional mechanisms of the liberal capitalism, while the Marxists assert that the root causes lie in the basic

1 *Selected Works of Marx and Engels*, Volume 3 (Beijing: People's Publishing House, 2009), 601.

contradictions of capitalism and the basic economic system of capitalism with the private property as the mainstay. It clearly shows that the economic theories and policies of these three major economic systems in the world are vastly different from one another.

To uphold and develop the Marxist viewpoint, we must first find out how the Marxist classical writers uphold and develop the scientific viewpoint of Marxism, which requires a thorough and comprehensive reading of Marxism in the original. Only in this way can we master the real Marxist viewpoint and put it into practice. Dogmatists and book worshipers are wrong not only because they are bookish, but because they fail to have a comprehensive reading, dialectical understanding, and flexible or creative application. Similarly, to constantly enrich and develop Marxist viewpoint based on the development of the times, we need to conduct an in-depth study on how the Marxist classical writers enrich and develop the Marxist viewpoint, which also requires a thorough and comprehensive reading and a dialectical comprehension of Marxism in the original. Someone wrote a *Refutation to Capital*¹ against Marx' *Capital*, arguing that Marx denied the law of supply and demand. But when hearing that Marx actually illustrated the law of supply and demand that "the value determines supply and demand that in turn determines the price", he hurriedly asked at which section of *Capital* Marx put forward this viewpoint. It was clear that he had never read the book. In fact, most people who are opposed to Marx, at home and abroad, have not carefully read Marx's major works, and such superficial style of study can also be found to be with some people who claim to "develop" (distort and mistakenly revise, in practical terms) Marxism. Problems are unavoidable in such "development" and "innovation". In fact, quite a few "Left" and right-wing theoretical and political words and deeds are under the banner of "developing" Marxism. Only by comprehensively and dialectically mastering the basic viewpoint of Marxism can we accurately identify these false developments and wrong innovations that really violate Marxism.

Adhering to Marxist viewpoints also requires a proper expression of the points. Marx said, "It was very difficult to frame the thing so that our view should appear in a form acceptable from the present standpoint of the workers'

1 Huang Ji, *Refutation to Capital* (Taipei: Hung Yeh Publishing Co., Ltd, 2003).

movement.”¹ To integrate Marxism with the reality of China, the current era and the masses and fight against domestic and foreign non-Marxist viewpoints, we must first accurately frame profound questions in simple terms.

§ III. Marxist Method

Xi Jinping argued, “The method here mentioned is the methodology united with the Marxist world view, the fundamental ideological and working method guiding us to correctly understand and transform the world.”²

It is believed in some treatises that “the basic Marxist method to observe and analyze questions is that of contradiction analysis reflecting the unity of opposites, that of system analysis reflecting the universal connection of the world, that of movement analysis reflecting the eternal development of things, that of class analysis reflecting classes and their situations, and that of historical materialism to conduct concrete analysis of concrete questions, and so on.”³ According to some other treatises, “In a sense, Marxism is a method itself. Why man can achieve free and integral development and how to achieve it are methodologically the philosophical basis of dialectical and historical materialism, also known as the Marxist world view and methodology.”⁴ These arguments show that divergence still exists in understanding Marxist method. All these suggest that Marxist method is hierarchical just as is Marxist viewpoint. We should say that materialist dialectics is the fundamental ideological method of Marxism, so it stays at the top of the methodological system. Not only materialist dialectics but also the second or third-tier methodologies are applied in the study of humanities and social sciences such as economics, politics, culturology, sociology, anthropology, law, international relations, etc. For example, methods of enunciation and research⁵ as well as how to scientifically use the mathematical methods are different in political

1 *Selected Works of Marx and Engels*, Volume 10 (Beijing: People’s Publishing House, 2009), 216.

2 Xi Jinping, “Thoroughly Study the System of Theories of Socialism with Chinese Characteristics and Strive to Master Marxist Stand, Viewpoint and Method”, *Qiushi*, No. 7 (2010).

3 Ye Qingfeng, “What of Our Forefather Marxism-Leninism Should not Be Abandoned and Need to Be Developed?”, *Theory Journal*, No. 7 (2007).

4 Gao Fengmin, “On the Content System of the Basic Principles of Marxism”, *Journal of Tianshui Administration Institute*, No. 5 (2011).

5 Cheng Enfu. “How to Understand the Relations between Methods of Research and Enunciation Used in ‘Capital’”, *Journal of Fudan University (Social Sciences Edition)*, No. 1 (1984).

economy; the method of social investigation is extensively used in sociology; and a variety of analysis methods of psychology, a basic discipline, are actively applied in humanities and social sciences. However, the specific methods of these disciplines are subject to or even directly extended from materialist dialectics.

The Marxist method is scientific compared with the anti-Marxist ones. Marx once rebuked, "All that palaver about the necessity of proving the concept of value comes from complete ignorance both of the subject dealt with and of the scientific method."¹ Engels pointed out that all factual examples given by Marx were taken from the best sources²; he never molded the facts to suit his theory but, on the contrary, sought to present his theory as the result of the facts³. Engels also said, "Our views as to the points of difference between a future, non-capitalistic society and that of today, are strict conclusions drawn from existing historical facts and developments, and of no value – theoretical or practical – unless presented in connection with these facts and developments."⁴ The genesis and development of Marxism is the process of its methodology struggling against that of non-Marxism. The differences in methodology are important reasons and basis for the formation of various schools.

In recent years, some Chinese scholars pay too much attention to the mathematical modeling method from the Western economics in analyzing and studying the Chinese and overseas economic issues. It is true that Marx made use of mathematical schemes, and Capital was the best one in his time using the mathematical schemes in the largest quantity. But as Lenin argued, "Schemes alone cannot prove anything: they can only illustrate a process, if its separate elements have been theoretically explained."⁵ Marxists "see the criterion of their judgment of these relations not in abstract schemes and suchlike nonsense at all, but in its fidelity and conformity to reality."⁶

Marx laid more importance on facts than on schemes and dogmas. "The

1 *Selected Works of Marx and Engels*, Volume 10 (Beijing: People's Publishing House, 2009), 289.

2 *Complete Works of Marx and Engels*, Volume 21 (Beijing: People's Publishing House, 2003), 311.

3 *Complete Works of Marx and Engels*, Volume 21 (Beijing: People's Publishing House, 2003), 339.

4 *Selected Works of Marx and Engels*, Volume 10 (Beijing: People's Publishing House, 2009), 548.

5 *Complete Works of Lenin*, Volume 4 (Beijing: People's Publishing House, 1984), 48.

6 *Complete Works of Lenin*, Volume 1 (Beijing: People's Publishing House, 1984), 164.

economists treat the question whether land rent is the payment for natural differences in the land, or merely interest on the capital invested in the land, as a pure conflict of dogmas, we have here an actual life and death struggle between farmer and landlord on the question of how far the rent should include, in addition to payment for the difference in the land, interest on the capital invested in it – not by the landlord but by the tenant. It is only by substituting for conflicting dogmas the conflicting facts and real contradictions which form their hidden background that we can transform political economy into a positive science.”¹ Obviously, theoretical economics is positive economics as well as normative economics, but the method of positive economics is not to create unrealistic “theoretical assumptions” and “mathematical models”.

It should be noted that we must not simply copy Marxist method when putting it into practice. Marx pointed out, “It should of course always be remarked that as soon as a concrete economic phenomenon comes into question, general economic laws can never be applied simply and directly.”² In short, in applying the Marxist methodological system with materialist dialectics as the basic method, we have to proceed from realities and conduct concrete analysis and research of concrete situations and questions. This is the living soul and essence of Marxism.

§ IV. The Unity of Marxist Stand, Viewpoint and Method

Engels argued, “Communism, insofar as it is a theory, is the theoretical expression of the position of the proletariat in this struggle and the theoretical summation of the conditions for the liberation of the proletariat.”³ Marx pointed out, “In its rational form it (dialectic) is a scandal and abomination to bourgeois and its doctrinaire professors, because it includes in its comprehension and affirmative recognition of the existing state of things, at the same time also, the recognition of the negation of that state, of its inevitable breaking up; because it regards every historically developed social form as in fluid movement, and therefore takes into account its transient nature not less than its momentary

¹ *Selected Works of Marx and Engels*, Volume 10 (Beijing: People’s Publishing House, 2009), 292.

² *Selected Works of Marx and Engels*, Volume 8 (Beijing: People’s Publishing House, 2009), 318.

³ *Complete Works of Marx and Engels*, Volume 4 (Beijing: People’s Publishing House, 1958), 312.

existence; because it lets nothing impose upon it, and is in its essence critical and revolutionary."¹ That the bourgeois was hostile to Marxist dialectic (dialectic in its rational form) indicates that the method of Marxism is in consistence with the proletarian stand of Marxism. That is why "philosophy finds its material weapon in the proletariat, so the proletariat finds its spiritual weapon in philosophy."²

As is mentioned above, the method at the top tier is material dialectics, which is united with Marxist viewpoint. When criticizing the views of the "friends of the people", Lenin pointed out that we should not confine ourselves to contrasting their ideas with the Marxist ideas, but demonstrate with the Marxist method their material basis in the then social-economic realities. This indicated that we should not depart from Marxist method when adhering to Marxist viewpoint and criticize the wrong ideas.

Consistency of stand and viewpoint is also reflected in other classes. The Bourgeoisie (tenant farmer and tenant) is against the landlords, and this stand is included in the bourgeois theories. When talking about the tenant right in Ireland, he argued with views of the Bourgeois scholars that from the very point of view of modern English political economists, it was not the English landlord, the usurper, but only the Irish tenants and rural laborers, who had the right over their native land. Therefore, *The Times*, in opposing the demands of the Irish people, placed itself into direct antagonism to British Bourgeois science³. In *Report on an Investigation of the Peasant Movement in Hunan*, Mao Zedong wrote that where there are two opposite approaches to things and people, two opposite views emerge. "It's terrible!" and "It's fine!", "riffraff" and "vanguards of the evolution" – here were apt examples⁴. The former viewpoint reflects the stand in favor of the interests of landlord, the privileged class.

Describing in *The 18th Brumaire of Louis Bonaparte* a nominal inconsistency of stand, viewpoint and method which in fact is consistent, Marx said, "One must not get the narrow-minded notion that the petty bourgeoisie, on principle, wishes to enforce an egoistic class interest. Rather, it believes that

1 *Selected Works of Marx and Engels*, Volume 5 (Beijing: People's Publishing House, 2009), 22.

2 *Selected Works of Marx and Engels*, Volume 1 (Beijing: People's Publishing House, 2009), 17.

3 *Complete Works of Marx and Engels*, Volume 9 (Beijing: People's Publishing House, 1961), 183.

4 *Complete Works of Mao Zedong*, Volume 1 (Beijing: People's Publishing House, 1991), 15-18.

the special conditions of its emancipation are the general conditions within whose frame alone modern society can be saved and the class struggle avoided. Just as little may one imagine that the democratic representatives are indeed all shopkeepers or enthusiastic champions of shopkeepers. According to their education background and their individual position they may be as far apart as heaven and earth. What makes them representatives of the petty bourgeoisie is the fact that in their minds they do not get beyond the limits which the latter do not get beyond in life, that they are consequently driven, theoretically, to the same problems and solutions to which material interest and social position drive the latter practically. This is, in general, the relationship between the political and literary representatives of a class and the class they represent."¹

This shows that the stand believed to be taken by an individual or even a class is sometimes not the one they actually take. The actual stand is consistent with the real limit of the viewpoint of the individual or the class. An individual may not belong to a class superficially, or even denies his representation of this class, but as his viewpoint and method are subject to this class, he actually represents this class.

In today's China, Western economics and law and other bourgeois theories are prevalent in higher education and research institutions. Under the influence of these theories, many scholars, failed in their minds to get beyond the limits which the bourgeoisie do not get beyond in life, so much that they turn out, consciously or unconsciously, to be representatives of the Western bourgeois in the Chinese intellectuals. In fact, it is these representatives who have been expanding China's current social contradiction and trying to generate and strengthen the new bourgeoisie in China, thus causing a huge risk for China's socialist reform and opening-up to be led to a wrong path. Deng Xiaoping pointed out, "If our policies led to polarization, it would mean that we had failed; if a new bourgeoisie emerged, it would mean that we had strayed from the right path."² Obviously, we have to eliminate the impact of these representatives in academic research, theoretical publicity and policy making so that we can proceed along the road of socialism with Chinese characteristics.

1 *Selected Works of Marx and Engels*, Volume 2 (Beijing: People's Publishing House, 2009), 501.

2 *Selected Works of Deng Xiaoping*, Volume 3 (Beijing: People's Publishing House, 1993), 111.

In short, the Marxist stand is the cornerstone, viewpoint the core and method the soul; they are profoundly interconnected and consistent. The more scientific the viewpoint and the method are, the more precisely reflective they are of the correct stand of the working class, the working people and all mankind; otherwise they are not; the more correct the method, the more correct and profound the viewpoint and the more reflective of the correct stand; in a class society and a class world, the scientific theories in the humanities and social sciences are consistent with the class character and the nature of the people.

§ V. Inconsistency of Stand, Viewpoint and Method

It is argued in some treatises that there are right or wrong stand, fair stand, objective stand, and so on. The stand with a fair attitude is the fair stand, likewise, the viewpoint with an objective attitude is the objective stand¹. However, whether it is a correct, objective or fair stand by no means depends on the feeling and attitude of the one involved. What the bourgeoisie believe to be the correct, objective and fair stand may just be incorrect, subjective and unjust to the proletariat. For example, Engels commented the justice in the economic field long ago that, "What is morally fair and what is fair even in law, may be far from being socially fair. Social fairness or unfairness is decided by one science alone – the science which deals with the material facts of production and exchange, the science of political economics."² It is undeniable that Marxist and the bourgeois political economics are further different in the economic fairness.

From a scientific point of view, the Marxist stand taken for granted by some people who have a shallow understanding of Marxist theory is in fact possible to be inconsistent with Marxist viewpoint and method. These people can even make serious mistakes in the name of the correct stand. In other words, the stand only subjectively considered correct may be wrong without scientific grasp and effective application of Marxist viewpoint and method in reality. The simple class sentiment cannot replace the profound and ever-developing Marxist theory. "We should not, without analysis, regard any question in cognition as the question of

1 Zheng Guoxi, "Re-analysis on Marxist Stand, Viewpoint and Method", *Journal of the Chengdu Municipal Party College of CPC*, No. 4 (2006).

2 *Complete Works of Marx and Engels*, Volume 25 (Beijing: People's Publishing House, 2001), 488.

stand, nor should we consider some stand question reflected in cognition as the question in the nature of class struggle so that the question being no class struggle in nature is mistaken as a reflection of the class struggle."¹ It is the same case when a number of Chinese and foreign capitalists and private enterprise owners illegally force the employees to work overtime, reduce or delay their wages, refuse to improve their working conditions and violate the labor contract law, we take the wrong stand if we deny that they are the class contradiction and struggle in economy. Therefore, consistency of stand, viewpoint and method is in change instead of rigid.

It should be noted that, historically and in the current era, non-Marxism or even an exploiting class and its theories may more or less have some truth. As a matter of fact, when an exploiting class can represent the masses, their ideas do not just reflect its own interests, but those of the exploited masses to some extent. Otherwise it would not be representative of the exploiting classes and the masses, nor would it become a revolutionary class. For example, the bourgeoisie was able to represent the interests of the masses and become a revolutionary class in history, because there was a more backward exploiting class making itself the enemy of this exploiting class and the masses, as the feudal aristocracy made itself the enemy of the bourgeoisie and the working class in history. At that time, the bourgeois' standing hostile to the working class was subject to its standing hostile to the feudal aristocracy. Once the bourgeoisie were defeated or compromised with the feudal aristocracy with the aid of workers and peasants, its standing hostile to the working class would become quite apparent. Only Marxism, since its birth, has been scientific, practical and keeping up with the times. Engels argued that "while Marx discovered the materialist conception of history, Thierry, Mignet, Guizot, and all the English historians up to 1850 are the proof that it was being striven for, and the discovery of the same conception by Morgan proves that the time was ripe for it and that indeed it had to be discovered."² Only after Marxism emerged did the human ideology become scientific, thus truly setting store by practice and keeping up with the times.

Finally it should be noted that the classical Marxist writers, although on the

1 Situ Xijun, "On the Marxist Stand, Viewpoint and Method", *Journal of Jiangxi Normal University*, No.4(1989).

2 *Selected Works of Marx and Engels*, Volume 10 (Beijing: People's Publishing House, 2009), 669.

stand of the working class, still emphasized the progressiveness of the stand that “one can still be progressive and resist the workers’ reactionary appetites and their prejudices.”¹ When some workers asked for equal wages and fair remunerations, Marx calmly answered, “What you think just or equitable is out of the question. The question is: What is necessary and unavoidable with a given system of production?”² Engels also pointed out whether we liked them or not (based on our stand), “the facts will continue to exist all the same. The more we leave our likings and dislikings out of the question, the better we shall be able to judge the facts themselves and their consequences.”³ It also proves that the class stand of Marxism cannot be effectively reflected until it is integrated with the scientific nature and the long-term and vital interests of the working people.

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1 *Selected Works of Marx and Engels*, Volume 10 (Beijing: People’s Publishing House, 2009), 108.

2 *Selected Works of Marx and Engels*, Volume 3 (Beijing: People’s Publishing House, 2009), 56.

3 *Selected Works of Marx and Engels*, Volume 10 (Beijing: People’s Publishing House, 2009), 625.

