

Innovation: The Sollen and Inevitability of Human Nature

Based on Marx's Perspective on Human Nature

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ABSTRACT

Innovation is a unique cultural activity of human beings, and it is the intended way and inevitable trend of human nature. The process of innovation is the embodiment and development of human nature. This article explores the essential connotation and characteristics of innovation from a philosophical perspective, revisits Marx's thoughts on human nature, reveals the sollen and inevitable relationship between innovation and human nature, and digs out the humanistic and human-oriented connotation of innovation from the philosophical level, which has important enlightenment and practical significance in the current era of mass innovation.

Keywords: innovation, thinking of human nature, the sollen and inevitability

I. INTRODUCTION

Marx's thoughts on the human nature are very rich, including the "Gattungswesen" of free and conscious activities, the comparative object nature, and the practical and social nature. It embodies the ideological development of Marx from the perspective of humanism to historical materialism. From the perspective of Marx's historical materialism, human nature is generative and dialectically developed. One of the main lines running through it is the dialectical nature in the process of development, that is to say, the innovation (destroying the old and establishing the new). Therefore, innovation is the ought-to-be and inevitable trend of human nature.

II. DISCUSSION ON THE PHILOSOPHY OF INNOVATION

The 21st century is an era of knowledge economy and innovation. The surging tide of innovation is bound to become the most distinctive feature of the 21st century. From the perspective of the development of human history, it is not difficult to see that innovation is the internal root of the development and rise of a nation. Innovation is an ever-lasting topic, and there are many explanations and interpretations about its connotation. This paper attempts to explore and interpret it from the philosophical level.

A. The essential connotation of innovation

Economy has always been the foundation and focus of human development, so the earliest attention to innovation is also focused on economics and enterprise management. As early as 1912, Schumpeter, an American economist, made a certain exposition of the connotation of innovation from the perspective of economics in his book "Introduction to Economic Development", which is an early interpretation of the connotation of innovation. Also, Mansfield, an American economist, interprets the connotation of innovation from the perspective of technological innovation. Since modern times, marked by changes in the fields of science, technology and economy, innovation has become the core driving force for human development and the core embodiment of essential strength of human beings. Human beings have been paying close attention to innovation, which has risen to the height of one country and the whole human development. The policies of promoting scientific and technological innovation, leading economic development with scientific and technological innovation and the statistical manual of technological innovation issued by the International Economic Cooperation Organization (OECD) in recent years will show this.

To explore the essence of innovation from the perspective of philosophy, there are many interpretations from different perspectives in domestic academic circles, such as Lu Wei's view from the

perspective of cognitive category that "innovation is a breakthrough development of human cognitive practice, and obtains new cognitive or practical results". [1] Other scholars interpret the meaning of innovation from two aspects of special meaning and general meaning. They think that the special meaning of innovation mostly refers to technological innovation to realize economic value, and the general meaning refers to the activities with new value and new utility that the subject produces according to its own uniqueness, which can meet the subject's needs, realize the subject's desire and achieve the subject's purpose [2].

Based on various interpretations of scholars in China and foreign countries, the author believes that from the perspective of philosophy, innovation is rooted in the survival and development needs of human beings. Due to the needs of their own survival and development, people constantly break through the existing restrictions, explore the unknown, create new things, and form innovative activities. Therefore, the essence of innovation is to destroy the old, establish the new, make the development, and have the practice.

B. The characteristics of innovation

First of all, innovation has obvious subject orientation. Innovation is rooted in the needs of the survival and development of the subjects. It is an activity for people to break through the old restrictions, explore the unknown and create new things for their own survival and development. Therefore, the subjects of innovation are human beings, and the purpose of innovation is to meet the needs of the survival and development of the human beings. Innovation has obvious subject orientation.

Secondly, innovation has value tendency. Innovation is rooted in the needs of the survival and development of the subject, and the results of innovation can often meet the needs of people at a higher level, so the innovation activities of the subject often reflect the value orientation of the subject itself, with a certain value tendency.

Third, innovation has dynamic development. The process of human understanding and transforming the world is actually the process of human innovation and development in the field of knowledge and practice. The innovation in cognition refers to the process of making a breakthrough in the field of cognition and forming new achievements in cognition. The innovation in practice refers to the process of making a breakthrough in the field of practice and forming new achievements in practice. Human cognition aims at practice, so innovation in cognition must be transformed into innovation in practice, which often takes a long time in the actual process. Human cognition and practice is a process of infinite

development, so human innovation is a dynamic development process.

Finally, the essence of innovation is to destroy the old, establish the new, and make the development. "Destroying the old" refers to changing the old conditions that don't adapt to human development and can't meet human needs. "Establishing the new" is to create and establish new conditions that can promote human development and meet human needs. "Destroying the old" takes its goal of "establishing the new". Losing the goal of "establishing the new", "destroying the old" will lose its meaning. "Establishing the new" takes the condition of "destroying the old". Without "destroying the old", it is hard to achieve the goal of "establishing the new".

III. INNOVATION IS THE SOLLEN OF HUMAN NATURE

The essence of innovation is to destroy the old and establish the new. The process of innovation is the process of human's own practice and development, as well as the realization and embodiment of human nature. Therefore, innovation is inevitability of human nature.

A. Innovation is the value embodiment of human nature

Marx thought that "free and conscious activity" is a kind of nature different from other animals. [3] It is the freedom and consciousness of human activities that highlights the creative nature of their own initiative and distinguishes them from other animals whose basic life activities are instinctive.

At the same time, from the perspective of Marx, as the nature of human beings, "free and conscious activity" is not only the class characteristic of human beings' active and conscious consciousness different from that of animals, but also the ultimate value goal that human beings are constantly seeking to break through. In order to achieve the value goal of freedom and self-consciousness, human beings continue to make breakthroughs in the inevitable world, which is exactly an innovation activity. The pursuit of value objectives and the development of innovation activities are a unified process. Every innovation of human beings is a process of breaking through the inevitable limit and reaching a certain degree of freedom, and also a process of essential verification and value realization. What brings human beings is the satisfaction of their needs and their own development to a certain extent, which shows the freedom and consciousness of human activities to a certain extent. Therefore, human innovation has the "Gattungswesen" characteristic of "free and conscious activity", which is the value embodiment.

B. Innovation is the core embodiment of human object nature

Marx pointed out that man is an intuitive material existence. The objective existence refers to the existence of objects. Any existence without object can only be an abstract fiction of immateriality. [4] Marx believes that for animals, their objects are only used to maintain their instinctive life activities, while human beings make their objects become the objects of their own practice. The object nature of man is to compare and confirm his own intuitive material existence (object existence) with the object of practice and to realize his own practical activities (object activity).

In the process of human existence and development, the objects of practice exist in comparison with human beings, and become the necessary objects to confirm the intuitive material existence of human beings, realize human practical activities, and embody human essential strength. In this regard, Marx once took the objective existence in the history of industrial development as an example to reveal the expression of human nature by the objective existence. [5]

Human beings constantly break through the original limitation of the object by the way of intuitive material existence and practical activities, create new conditions and environment to meet the needs of human survival and development, and demonstrate the essential power of human beings different from other animals. The core characteristic of this process is to destroy the old and establish the new. Therefore, objective existence (intuitive material existence) and objective activity (practical activity) are not only the realization and embodiment process of human nature, but also the innovation process of human destroying the old and establishing the new. Innovation is the core embodiment of human objective activities.

C. Innovation is the real embodiment of human practice nature

Marxism holds that practice (labor) is the essence of human existence. Human nature is consistent with the practical activities of human production. [6] Real production practice is the real foundation of human society. Without production practice, human society will no longer exist. [7] Human beings create themselves through practice, embodying the nature and realizing the value.

The practical activities, which take the transformation of the world as the basic content, distinguish human beings from other things, and constitute the development process of human reality and the realization and embodiment process of human nature. Marx thinks that the essence of social life is practical. For practical materialists, the key to solve all the problems in social life is to transform and innovate

the existing things. [8] This is Marx's profound exposition of human practice nature. It can be seen that, as a transformation activity in the real process, practice is an innovation of the existing world situation, which is essentially a kind of innovation activity. Therefore, innovation is the real embodiment of human practice nature.

D. Innovation is the concrete embodiment of human social nature

Marx thinks that human beings in reality are both natural and social beings. No one can exist in isolation from society, and they are always in a certain social relationship, and they are shown as their own reality nature. [9] This is a sublimation of Marxist thought on human nature. From the perspective of historical materialism, he transited the human nature to the social nature of the real man.

As a practical embodiment of the practice nature, human innovation activities must be stored and reflected in the longitude and latitude of human social history. Taking time as the longitude and space as the latitude, human innovation activities have different degrees of development and ways of expression under different social and historical conditions, realizing and reflecting the essential strength and development level of human beings in different social and historical periods. Therefore, social history is the specific conditions for human innovation activities, which embodies the social nature of human beings.

It can be seen that the development of human life activities and the verification of essential power itself is a process of destroying the old and establishing the new. Innovation is the sullen of Marx's thought of human nature.

IV. INNOVATION IS THE INEVITABILITY OF HUMAN NATURE

Marx thinks that human and human society are essentially a dynamic development process that constantly breaks through the alienation state, and the development of human society is based on human development. It can be seen that human and human society who constantly discard the alienation and develop dynamically are essentially a process of destroying the old and establishing the new. Innovation is the inevitability of human nature.

A. Innovation is the inevitable trend of human nature development

Marx emphasized to grasp the concept through the historical and logical formation process of the concept. He thought that the concept separated from the real history was valueless abstraction. [10] In fact, the so-called human nature does not exist in Marx's fixed

definition of substantiality, it is a dialectical development process that is unified with social development.

Therefore, Marx analyzed the alienation of human nature in capitalist society. This paper expounds the alienation of human's objective nature, labor (practice) nature, Gattungswesen and social nature in capitalist society. He pointed out that in the capitalist society, labor and labor products do not belong to themselves. They are external things that are opposite to workers and are different from workers. The Gattungswesen of human beings has become the dissimulation of the individual because it has become the means for the individual to maintain his own existence. People are alienated from each other. [11]

Marx believes that alienation under the capitalist social system is the division and opposition between human nature and human existence. It is an abstract expression of human nature in the capitalist society and a special expression of human nature in its development process. Therefore, Marx defined alienation as an aspect and part of the overall historical process of human development, and regarded it as the result of spontaneous division of labor and private property. With the development of human society, the nature of human being and the human society which is united with its development will reach the ultimate goal: the free and all-round development of the communist society. Marx believed that communism was not only the ultimate goal of the development of human society, but also the free and all-round development of human beings. Therefore, the communist society is the positive sublation of human alienation and the real possession of human nature, and the real return of human beings. Of course, this real possession and return is based on the high development of social productivity. [12]

The essence of innovation is to destroy the old and establish the new, and also refers to the transcendence and development, reflecting the inevitable trend of the development of human nature. According to Marx, the human nature is a process of breaking through alienation and "returning to self and society, that is, to human beings" [13]. This process is a process of development and innovation. It can be seen that the transcendence of human nature is consistent with the nature of innovation, and innovation is the inevitable trend of human nature development.

B. Innovation is the inevitable trend of the development of human society

Human history is essentially a history of innovation. It is inevitable for the development of human society to promote the development of human beings with innovation, and to embody and verify the essential strength and value of human beings.

From the general point of view of the development of human society, innovation has revolutionary (or reform) significance. Innovation and revolution (or reform) both contain the meaning of destroying the old and establishing the new, and they have the same function in liberating productivity and promoting the development of human society. It can be seen that innovation, like revolution (or reform), is the driving force of the development of human society and embodies the inevitable trend of the development of human society.

From the perspective of the reality of social development, innovation is the need to solve the real dilemma of human development. Throughout the history of human development, crisis has existed since ancient times. Since modern times, with the development of capitalist industrial economy, the common crisis that threatens the development of human society has become increasingly prominent. At present, the most prominent is the "global problem" that arouses mankind's attention: lack of resources, population expansion, environmental pollution, disease clustering and so on. How to solve these problems? It must be continuous innovation: from the innovation of cognition to the innovation of practice. Innovation is the key for human society to step into the door of progress and development from crisis and predicament. Only through innovation can human beings break through the crisis and predicament in social development and achieve sustainable progress and development.

From the perspective of the reality of social development, innovation is also a strong driving force to promote the current human development. The 21st century is an era of knowledge economy and innovation. People with knowledge, wisdom and the ability of lasting innovation will become the soul of the knowledge economy; the production, learning and consumption of knowledge and the transformation of knowledge into skills depend on people's innovation ability; the application of knowledge and skills to real life to improve people's living conditions depends on innovation activities. Therefore, in the 21st century, the core competence of human beings is innovation; the core embodiment of human nature refers to innovation activities; and the great potential to promote social development and create social wealth lies in those who engage in innovative activities. Innovation has become the core factor to promote the development of human society in this era.

As the key to solve the development crisis and the power to drive the development engine, innovation is undoubtedly the embodiment of the current development trend of human society.

The development of human nature and the development of society are unified. The undertaker of human nature is not a single person, but a human

society composed of individuals in continuous change and development. The nature of human being understood by Marx lies in the unity of the development of human society. Therefore, as the concentrated embodiment of social development trend, innovation also reflects the inevitable trend of human nature development.

V. CONCLUSION

Innovation is the most distinctive feature of the new era, the inexhaustible driving force of human progress and the eternal theme of social development. However, it is not enough to understand human innovation activities and their functions only from the perceptual and superficial aspects. This paper expounds the connotation of innovation from the perspective of Marx's thought on human nature, and explores the internal relationship between human nature development and human innovation activities. It aims to reflect and recognize human innovation activities from the philosophical level. This paper attributes it to human nature. The sullen and inevitability of human nature development make innovation obtain ought-to-be value at the essential level of human and human society. To a certain extent, it improves people's understanding of innovation activities, which is of great significance in today's era of innovation.

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