

## Explaining Marxist Dialectics: The Dialectical Traditions of Hegel and Marx

Chengxi Yang\*

School of Marxism, Southwest Jiaotong University Hope College, Chengdu, Sichuan,  
610400, China  
yangchengxi@sina.com

**Abstract:** This paper explores the complex world of Marxist dialectics by looking at its intellectual foundations in the dialectical traditions of Georg Wilhelm Friedrich Hegel and how Karl Marx's work transformed them. By understanding the interconnectivity of opposing forces, contradictions, and the growth of these conflicts across time, dialectics is an analytical method that aims to comprehend social and historical development. This essay explores the complex universe of Marxist dialectics, demonstrating its foundations in Marx's political-economic technique and Hegelian philosophy. The Hegelian philosophy acts as a fundamental forerunner, illuminates the interconnectedness of the cosmos and the omnipresent Spirit, and offers a basic framework for comprehending the growth of Marxist dialectics. The basis for developing ideas and advancing human intellect was provided by Hegel's dialectical method, which is typified by the triadic structure of thesis-antithesis-synthesis. Marxist dialectics, however, expands and changes Hegel's framework to address socioeconomic and ethical issues. The Marxist Ethical Structure emphasizes the moral justification in the Marxist dialectical paradigm. This study also examines Marx's political economy methodology, a crucial aspect of Marxist dialectics. In this essay, we clarify how the synthesis of Hegelian dialectics, Marxian ethical reasoning, and Marx's political economy approach leads to Marxist dialectics' distinctive and dynamic Nature. **Keywords:** Marxist Dialectics; Economy; Philosophy; Ethical Structure

### 1. INTRODUCTION

Two of the most influential thinkers of the 19th century, Karl Marx and Georg Wilhelm Friedrich Hegel, left an unmistakable mark on the philosophical, political, and economic landscapes of their respective eras. Both Marx and Hegel left behind legacies that continue to shape and affect how we see the world today despite the fact that their approaches and ideologies were fundamentally different (Msila, 2021). German philosopher Georg Wilhelm Friedrich Hegel is most well-known for his contribution to the invention of the dialectical method. Hegel's philosophy placed an emphasis on the development of ideas through a process that included contradiction and synthesis (Mani, 2019). Hegel referred to this concept as the dialectical triad, which consists of the thesis, the antithesis, and the synthesis. This dialectical method, according to Hegel, was successful in

illuminating the linked character of reality as well as the all-pervasive presence of Spirit, a cosmic force that Hegel believed animated the entire cosmos (Komasinski, 2021). The theories of Hegel called into question conventional conceptions of truth and reality, so clearing the way for a new era of philosophical investigation. The dialectical traditions of Hegel and Marx reflect a profound and persistent intellectual journey that has left an unmistakable impression on the fields of philosophy, politics, and economics. This journey began with Hegel in the 18th century and continued with Marx in the 20th century (Majewska & Wójcik, 2022). In the course of this investigation, we will set out on a trip to discover the linked Nature of these traditions and the relevance of their contributions to our comprehension of the development of thought, ethical reasoning, and socio-political analysis (Russo et al., 2020). Hegel, a towering figure in the history of philosophy, is credited with developing a method known as dialectics, which shed light on the complicated dance of ideas, contradictions, and synthesis that occurs throughout the cosmos. His philosophy, which is founded on the Idea of Spirit, provides a prism through which we can recognize the ubiquitous interconnectivity of all things, allowing us to appreciate the unity that exists within diversity (Siddiqov, 2022). This interconnection formed the framework for the creation of Marxist dialectics, which aimed to apply dialectical thinking to the socio-political environment (Hoang, 2022). Marxist dialectics tried to apply dialectical thinking to the socio-political scene. The line of ethical reasoning known as Marxism is a testament to the goal of social justice, equality, and the liberation of the working class from the shackles of capitalism (Arifin & Yuniar, 2020). When viewed through this ethical prism, the zeal and dedication with which Marxists pursue a more just and equal society can be better understood by us. This investigation also guides us through Marx's method in political economics, which is a dialectical approach that goes beyond the limited boundaries of economic research (Stilwell, 2019). Marx developed a holistic framework for understanding the complicated fabric of human existence within the setting of political economy (Agyingi et al., 2017; Manioudis & Meramveliotakis, 2022).

This framework was accomplished by weaving together historical materialism, the dynamics of class struggle, and the critical assessment of the influence capitalism has had on Society. By illuminating the interconnectivity of the universe, the ethical foundations of Marxism, and Marx's multifarious approach to political economy, we hope to provide a thorough knowledge of these significant traditions and their continuing importance in forming our perspective of the world. This can be

accomplished by throwing light on the ethical foundations of Marxism, on the ethical foundations of Marxism, and on Marx's multifaceted approach to political economy (Eremina et al., 2022).

The "new dialectic" thesis and the major issues with the strategy are presented methodically in this essay. The latter is based on the idea that a commodity's inherent richness, which cannot be disclosed without dialectics, makes the material so rich (Saad Filho, 2022). The paper analyzed (Chatterjee & Ahmed, 2019) dialectical and dialectic terminology in human geography, which inspired the study. The goal was to set forth some key ideas of Marx's dialectical materialism before outlining some analytic materialism-related geographic studies. The paper (Sawchuk, 2020) explored the connections between cultural-historical activity theory (CHAT), dialectic materialism, and assessments of labor, education, and supporting and financial awareness.

The idea is to encourage academics to think about improving the quality of their analytical work. The study (Woźniak, 2022) related to related Soviet discussions. I demonstrate how the Lviv-Warsaw School and the shifting Soviet perspective on formal Logic impacted Schaff's location change in the first decade of the 1950s. The study (Hart, 2018) revisited the concept from my earlier research in post-apartheid South Africa. It begins by clearly defining various "comparison" paradigms and their societal implications; then, It continues to explain whether the "relational" about comparisons refers to an accessible, non-teleological view of dialectical thinking at the heart of Marx's methodology. The paper (Abazari, 2021) demonstrated how Hegel informs Marx's dialectical contradiction defines its structure in this paper. To achieve it, concentrate on the only instance in Capital's first chapter where Marx logically develops the Idea of cyclical conflict. The report (Radford, 2021) examined Davydov's concept against the backdrop of its philosophical framework, dialectic materialism. Explore various philosophical and epistemology concepts that Davydov based his concept of concept on in the initial section after sketching out the surroundings of the piece quickly. The study (UKACHUKWU, 2019) explored Alfred North Whitehead's process of metaphysics to resolve the metaphysical opposition to accepting additional reality.

The paper (Vrhovski, 2021) describes the key turning points in the public and internal Marxist logical arguments of the 1930s. A basic summary of the arguments' intellectual history opens the conversation. The study (Kazakova & Coenen, 2021) analyzed suitable interventions in the situation. The paper argues, using analytical and hermeneutical techniques, that Africa is integral to the Hegelian international framework of the debate

on evolution. The study (Brunkhorst, 2020) inherited inventive, alienating labor is perceived from the vantage point as a chore or a necessity, and it opposes enjoyment and liberation.

However, while the genuine domain of freedom begins outside the confines of employment, it depends on it. The study (Zambrana, 2019) preserved the Idea of unconstrained ethical freedom while fully considering Darwin's theory of history and the midst of society class and other battles in the dialectical Kant. The study aims to demonstrate what Kant may have learned through his later mistakes and detractors to adopt the neo-Marxist theoretical framework of the Frankfurt School as his own. The study (Najafi, 2023) offered an overview of Hegel's modality treatment in the Doctrine of Existence that demonstrates whether the Hegelian modal additionally allows for different possibilities but also considers failed options under actuality.

Hegelian ideal, the medium, not formal or real method of instruction, is the appropriate intellectual structure to use when considering the coextensive actualization and decasualization unique to capitalists. The paper (González, 2018) showed a criticism by Marxists of political economy centers on the historical dominance of subjects and providers in capitalist Society. Hartmut Rosa, whose writings on social velocity are recognized, employs Marx's theory of value in explaining the fiscal driver of social rate in manufacturing and distribution. Still, he falls short of addressing the full deepness of Marx's criticism of the hegemony of conceptual temporality and only treats it as a minor and peripheral component of the theory proposed by Marx.

The study (Arencibia, 2022) analyzed Marcuse's later writings, cyclical Marxists, which is more strategically relevant for the current time than Marcuse's 1960s conceptions of one-dimensionality and a technologically advanced business culture. The process metaphysics of Alfred North Whitehead is investigated throughout the work. It becomes clear here that, rather than claiming to take a dialectic approach to phenomena, it is more suitable to offer an alternative that is binary and complements Nature (UKACHUKWU, 2019). The purpose of the paper is to examine the similarities and differences between Weber's and Hegel's perspectives on authority, bureaucracy, and capitalism from a more general political-theoretical standpoint, paying particular attention to topics including normatively, freedom, political economy, and religion. The study's overarching purpose is to provide the thesis that Weber and Hegel share fewer similarities than is commonly believed, as well as more similarities

than are typically assumed (COPILAŞ, 2021).

## 2. THE HEGELIAN DIALECTIC

Hegel's Idea develops logically from the simplest creature to the most sophisticated Absolute Idea. Yet Hegel does more than organize the categories based on their concreteness. Hegel asserts that one can deduce one thing from another, establish that one type must result in the next, and so on. To do this assignment, the dialectical technique is used. A specific category will first have its definition explained in detail. The report will then be demonstrated to be insufficient, having inconsistency and contradiction when carried to its logical conclusion, while first appearing to be rigorous. Then, a new category appears, the antithesis of the first. Here, the original category's unity has disintegrated into contradiction and antagonism, creating a new type that is the opposite of itself. However, additional analysis reveals that the two opposing categories combine to form a brand-new class that exemplifies the merging of the first two. Additionally, the contradiction is not removed.

Nevertheless, The third category has the struggle and distinctive characteristics of the first two, and this antagonism of the two inside the oneness gives it life. By using the same method of unity contradiction unity, the third category may give rise to a fourth, and so on. Sometimes referred to as thesis-antithesis-synthesis, the three types at play at a given deduction step will produce the next phase, and a fresh thesis will be presented. By this Logic, each category will always incorporate the ones that come before it and any inconsistencies between them as a part of its definition or definition. It has conserved all that came before. Nothing was misplaced. As a result, each new category encountered along this dialectical chain will become increasingly multi-dimensional. Therefore, the next group is called more concrete-complex since it requires a more involved judgment. That came before it, which are then said to be more abstract-simple.

Logic may be seen as an expansion and refinement of the Idea's abstract form to increasing concreteness and complexity represented by consecutive immediacy, mediation, and greater immediacy. Some have argued that being inherently incorporates all of Logic's classifications. Since the category of being serves as the foundation from which the entirety of subsequent types is derived. It might fit into any category that follows it. It is the Implied or Self of the Absolute Idea. Dialectical thinking only makes all later sorts plain through the mediation of increasing immediacy that

occurs in consecutive steps. The Absolute Idea's last category, in turn, expressly includes everything that came before it. Each of the previous classes' definitions contributes to the overall assessment. It is the Idea in and of itself, explicitly stated. Briefly stated Logic's last kind of thought is the Absolute Idea and the sum of all its categories. Hegel compares his dialectical technique with what he refers to as the method of understanding, which refers to the belief that the universe is made up of different objects or ideas, each with a rigid definition entirely unconnected from any other. It's a way of thinking that emphasizes the uniqueness and autonomy of each concept and principle, the absolute certainty with which they are held, and the rigorousness with which they are deduced. The reason and dialectic viewpoint, which values contradictions and trends as complementing one another, i.e., their oneness in the relationship between what appear to be mutually contradictory conceptions, is the reverse of this. The deductive method in mathematics is the strictest example of the knowledge process utilized in the natural and social sciences.

The analysis and conclusions are based on uncontested assumptions (axioms) and a vocabulary of words with well-defined meanings. Hegel believed that a clear description of each category was necessary before proceeding with any dialectical development, and Hegel agrees that this method has significantly assisted the progress of science. But for two reasons, the approach is unsuitable for universal philosophical inquiry (or, rather, for Idealism): It contains several presumptions, axioms, and other unproven notions. It's a narrow viewpoint that reduces everything to a name and a number. Hegel asserts that these flaws are not present in his philosophy. Hegel's starting point and conclusion assume one another; hence, his logical system doesn't contain unjustified premises. There are two different kinds of beginning points: location in the actual world that makes the most sense as a jumping-off point.

The first category of being has logical priority over the rest since it is the logical beginning point. Quantitative concepts such as amount, quality, measure, etc., are fundamental to formal Logic and are not necessary to define being, yet being must be fully described to explain the other categories. Pure being, however, does not exist in the world. For the world, or more accurately, the Idea, to define its determination, all future categories, such as number, quality, and so on, are required. Everything that may be logically deduced from the class of being on par with the Ultimate Concept is thus accepted as true. Unlike existence, which is the logical starting point, reality's first step is the Absolute Idea. Contrary to popular belief, the Absolute Idea is not the foundation of being but rather

the logical assumption (or premise) of being itself. Therefore, the logical structure is a circle of interrelated categories with an absolute and self-determining total.

### 3. HEGEL'S PHILOSOPHY

Growth of the Self or the Soul is central to Hegel's philosophy since it is through this development that the truth, or internal connections, of the world or Object, can be explained. It argues that everything in the physical world is an appearance, haphazard and mysterious, or contingent and that only by seeing them as manifestations phases in the evolution of the Spirit, levels of specificity, or more accurately, levels of resolve, can they be understood as intrinsically connected, obligatory, and significant. Hegel assigns himself a dual goal. It is required to rationally demonstrate that the Mind is the core character of the real universe. To this end, for this use Hegel's Phenomenology of Spirit. Sense-data, the most concrete level of the Mind's perception of the external world, gives way to abstract cognition as the piece proceeds. When trying to make sense of the sensory world, the Mind is hampered by its internal contradictions. It must go through a series of epistemological stages before finally arriving at itself as the Idea. This marks the point at which our thinking moves from the concrete to the abstract for the first time. Hegel's second goal is to show what happens when an abstract idea travels through the channels of Nature and the human Mind to become a concrete reality. Now is the second time Hegel has made the transition from concept to material form. This is achieved via the shortened form of Hegel's lectures and writings in his Encyclopedia of Science and Philosophy.

All of Hegel's writings on Logic, natural philosophy, and the philosophy of Spirit belong to this body of work. In the field of rationality, it is demonstrated that the Spirit's initial manifestation, the Idea, is a network of interrelated classes that includes being, doing, counting, being, and having. The deduction begins with the most concrete-simple category in Logic, the Absolute Idea. It moves upward through the higher-order classes of nothing, becoming, and so forth to the most abstract-complex course in Logic, the most abstract-simple category of existence. In its otherness, the Spirit manifests itself outside the human experience and into the natural world. Here, Hegel's time's types of the natural sciences are progressively derived from things, including everything from space and time to matter and chemical elements to plants and animals. In the last

phase, the Spirit reaches its full potential in the human Mind, a being that is both a product of thinking and the physical world. It re-enters itself as the union of abstract ideas (Logic) with empirical reality (Nature). The subjective Spirit is the internal aspects of a person, such as their thoughts, feelings, and emotions; the objective Spirit is the external aspects of Society, such as its law, property, and contracts; the Absolute Spirit is where the Spirit as Subject and Object imagines itself, encompassed in art, religion, and philosophy. This second voyage shows us how interrelated the cosmos is and how pervasive the Spirit is.

#### 4. THE ETHICAL STRUCTURE OF MARXISM

Marx worked within a theoretical framework that made assertions about the worth, morality, and ethical concepts are dialectically connected to claims about factual facts or cognitive arguments. Marx's theories' ethical framework emphasizes the interconnectedness of these different knowledge assertions. This important justification conveys logical reasons for how societal diseases may be understood objectively or by positing the distortion of the capacity for complete growth and the ideals of perfection or prosperity that modern communities may support. Marx does not present a stated or otherwise established set of moral principles different from the potentials of each member of a particular society. According to Marx, modernity, or the social forces generated by capitalism, is misaligned with the actual purposes of Society that it creates since the goal of social existence is conceived as being the perfection of its members. This critique can only be articulated through Marx's intellectual environment in Germany, which underwent a conceptual reworking. Still, it also hits as being a mostly unexplored topic in Marxist philosophy. Therefore, it is necessary to bridge the gap between Marx's work's scientific and humanist components.

#### 5. MARXIAN ETHICAL REASONING

Consequently, academics may observe that Marx's ideas provide a defense for assertions made in support of ethics or norms. It is also clear that "scientific" and "value" claims and declarations are not mutually exclusive. We can also observe that Marx had little interest in creating a scientifically based code of ethics. Marx, on the other hand, believes that human beings' ontological standing as free agents is determined by the



objective, material circumstances in which they live. Marx believes that in order to be properly understood, freedom must be understood in its concrete form. According to Marx, freedom is an objective characteristic of a community that encompasses its members as a whole rather than a legal or moral rule that applies to them separately from when one facet of human existence is generalized to include all social ties and situations. In these situations, freedom is no longer a tangible reality but is instead constrained by positivistic laws, abstract principles, and other constructs. Marx's advocacy for socialism might be seen as diametrically opposed to his hostility to liberalism, the contrast between the concept of freedom that operates in Society or the Mind and one that works in the person's real being. The critique of liberalism is founded on its erroneous assumption about man, including his independence, preference for private rights over public ones, and view of freedom as the maximizing of that independence, among other things. Marx believes that such an ideology lacks a solid, logical understanding of any solid, genuine, or actual notion of being a person. People are social creatures, according to Marx's view of human nature and social life, which is based on classical and German Idealist beginnings that depend on one another for interaction and collaboration.

In addition, he recognizes that each person's characteristics depend on the objective social forms in which they exist. However, as Marx argued above, cognitive claims about social realities must be dialectically sublimed into ethical conceptions to grasp how they function in Marxian terms. Instead of assessing a person's pathological condition in relation to their social environment, researchers who have detached the human from a preconceived norm, an ideal state, or the unalienated state of being should be considered. Dialectically speaking, the author always arrives at a better, more prosperous place after firmly rejecting the existence of any pathological situation. Ancient Egyptians were capable of producing so much that they could assemble vast armies for defense and conquest in addition to constructing enormous temple complexes. These civilizations, however, were unable to organize their human and social resources in a way that promoted social liberty. Like Aristotle, Marx views Society as a group whose members work together and rely on one another working together to ensure that each one of them has a happy existence. Any society that fails to see this underlying potential good may be evaluated using the objective standards that determine what these social systems are and are not capable of. Unlike ancient Egypt, which employed communal labor to serve the interests of a population minority or a capitalist society, Marx claims that humans are more adapted to a social form of organization that

values social labor or work with these aims as its end, above capitalist forms of labor, which value particularistic kinds of labor and rewards or labor with these ends as its end is what best suits human beings. A society is described in this line as an example of an evaluative-cognitive assertion that values shared resources for work and production are better organized than capitalism. However, there is no objective criterion of perfection upon which to make this judgment. Marx's claim that certain types of labor and social structure are characteristics of a happy life and are most suitable for the fulfillment of human potential forms the foundation of his thesis. Evaluative-cognitive assertions about what makes a happy life and what makes a goal or purpose worthwhile need an objective foundation. Without it, one is left with the formalist Moralism of Moralism or the reductionism of science. Marx offers a solution to this issue: the extent to which a noble goal, toward which individuals and societal structures are directed, is capable of providing the circumstances necessary for self-realization.

## 6. MARX'S METHOD IN POLITICAL ECONOMY

Marx states in *Capital* that his study will focus on the capitalist mode of production and the economic and social circumstances that make it possible. The ultimate goal of this study is to expose modern Society's economic law of motion. How does Marx approach the challenge of deciphering the very complex capitalist system influenced by a wide range of social factors? It is generally known that Marx contrasted the inquiry method with the presentation method. However, its close connection to Hegel's philosophy has only occasionally been acknowledged. Marx's two approaches in this instance and several other associated ideas have clear Hegelian roots. As mentioned above, if it is seen via the Hegelian lens, many subtleties previously missed by Marx's technique will come into focus.

First, similar to Hegel's dialectic, Marx's theory equally treats all theoretical conceptions, which are called categories. This means that every time a certain category is mentioned, it always implies a particular degree of concreteness or determination and, consequently, a particular logical connection to other categories, some of which are more concrete-complex than others. The more concrete complex generally has more dimensions and combines many aspects of the purely abstract into a whole unto itself. The abstract-simple is the building block from which the concrete complex is synthesized. Because it is the culmination of numerous choices, the con

Crete is substantial, creating unity from diversity. Extracting all relevant categories from the complex data at hand and exploring how they logically connect to one another is an analytical problem that must be overcome before an orderly free-market economy may be created. Karl Marx begins his Critique of Political Economy by illustrating this by drawing a contrast between the abstract and the concrete.

At first, you may be overwhelmed by the complex whole, which is true and existing yet seems chaotic. The subject's intricacy makes it essential to unearth the interconnections among its constituent parts. The concreteness of the complex whole lies in the fact that its determination rests on the more basic, abstract categories. So, the observer is compelled by the Logic of the complex whole to determine the more abstract-simple types used to identify the more basic ones, all the way down to the most fundamental of all. By beginning with the abstract-simple categories and deducing them successively from the complex whole, they can be rebuilt from lower to higher levels of concreteness, with their emerging inner connections, laws, and tendencies, but this time with a real understanding of the functioning of its inner-elements, its direction of motion, and its trends, as if had a blueprint of the complex whole in front of us. Hegel's two cosmological and ontological trips to the Idea In his Phenomenology of the Spirit, he describes a journey from the realm of sense experience to the Idea; in the Encyclopedia, he describes a journey Nature and the human intellect are connected to the Idea. It's worth noting that Marx considers this abstracting process to apply to himself and the whole of human thought.

## 7. CONCLUSION

In conclusion, a thorough examination of Hegel's and Marx's dialectical traditions is necessary for grasping Marxist dialectics. The theoretical framework was set by Hegel's rational method, which emphasized contradictions, negations, and the triadic evolution of ideas; Marx adapted and altered these philosophical notions to address social and historical materialism. Marx's dialectics emerged as an influential framework for studying class conflict, economic structures, and historical shifts. The dialectical approach Marx used is well-known. However, little information about it from Marx's writings has been made public. This article systematically analyzes Marx's use of the dialectical approach in Capital. Capital groups, their implicit and explicit connections, the conceptual journey back and forth between the abstract and simple part and the

concrete part, and the discrepancy between the logical and actual starting points are all discussed in the concrete-complex whole. The logical relationships between connections between Marx and Hegel are all examined in this article to clarify the methodological connection between the two philosophers. This article attempts to explain the strengths and weaknesses of the Hegelian dialectic as a method for analyzing Marx and to highlight the need for a more nuanced understanding of the dialectical character of Marx's Capital.

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