

From the Ideal Human Perspective in Ludwig Feuerbach's Philosophy to the Practical Human Perspective in Karl Marx's Philosophy

Nguyen Thi Cam Tu^{1*}

¹Faculty of Politics – Law, Ho Chi Minh City University of Industry and Trade (HUIT), Ho Chi Minh City, Vietnam

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*Corresponding author: Nguyen Thi Cam Tu

Faculty of Politics – Law, Ho Chi Minh City University of Industry and Trade (HUIT), Ho Chi Minh City, Vietnam

Abstract

Humans are a category that philosophers are always interested in research as they are the object and the subject of cognitive activity in social life. From a humanistic point of view, humans were mentioned in Renaissance philosophy as well as in the Enlightenment era as “Liberty – Equality - Fraternity”. Continuing that humanistic tradition, the ideal human perspective was analyzed more broadly and humanely by Ludwig Feuerbach based on the spirit of Enlightenment philosophy. Nevertheless, a humanistic view of humanity has not helped people liberate themselves to have a real life as Ludwig Feuerbach wanted. Humans – living and creative entities – want to liberate themselves and must participate in labor and struggle in practice life, which Karl Marx absorbed and developed in his research. Through Karl Marx's theory of men, workers fight for a realistic happy life for themselves.

Keywords: Ludwig Feuerbach, Karl Marx, ideal people, practical people.

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INTRODUCTION

Ludwig Feuerbach (1804 - 1872) (L. Feuerbach) was an outstanding delegate, following the tradition of Renaissance philosophers, the French Enlightenment of movement and the eighteenth – century French materialism with humane pages about people. In the process of the exploring new experience, along with the impact of contemporary German society. Ludwig Feuerbach has made significant “ahead” contributions to the history of philosophy in general and the history of classical German philosophy in particular. In his studies, Ludwig Feuerbach has left a great legacy to be a meaningful end to researcher not only of German classical philosophy. Accordingly, the works of *The Essence of Christianity* (German: *Das Wesen des Christenhum*) he emphasized that it is necessary to reform philosophy in the relationship between matter and consciousness, thinking and being, spirit and nature.

Karl Marx (1818 - 1883) (K. Marx) was born in Trier Prussia, in intellectual Jewish family. The good influences of family, school and other social relationships have shaped and developed in Marx the spirit of humanitarianism and the tendency to love freedom. Those noble moral and spiritual qualities were

fostered and became the orientation that led Marx to the revolutionary democratic movement and atheism thought. For Marx, philosophical research became a passion for cognition to answer human problems posted by history. Inheriting G. W. F. Hegel's philosophy, Marx criticized Hegel's idealistic view of society, Marx warmly accepted the materialist view of Ludwig Feuerbach philosophy, but Marx realized that Ludwig Feuerbach's human philosophy was still far away from the political issues and vibrant life of nineteenth – century Europe. The extensive criticism of Hegel's philosophy, the generalization of historical experiences along with the influence of materialist and humanist views in Ludwig Feuerbach's philosophy have strongly strengthened the materialist tendency in Marx's view.

The Main Human Perspective in Ludwig Feuerbach's philosophy

Anthropology - Theory about Humans

Ludwig Feuerbach's philosophy is called humanistic materialism (anthropology) because materialism is combined with humanism, a doctrine that considers humans as the foundation and main object of study. The view of man in Ludwig Feuerbach's philosophy describes man as flesh and bone. Ludwig Feuerbach's humanism is organically linked with natural science, he even views humanism as the pinnacle of

natural science, he talks about new philosophy: *“The new philosophy bases itself on the truth of love, on the truth of feeling. In love, in feeling in general, every human being confesses to, the truth of the new philosophy”* [5]. Different from concepts that rationalize beliefs and mysticism the relationship between citizens and the state, Ludwig Feuerbach points out the contradiction between the individual and current society, between the state and citizens. In his humanism, Ludwig Feuerbach considered nature and humans to be the only objects of philosophy. *“Admire nature, admire people! There you have the magic of philosophy unfolding before your eyes”* [6]. For Ludwig Feuerbach, man is not only the primary object and goal of philosophy, but also the model and measure of all. The new philosophical science moves away from the speculative approach, trying to explain the constant relationship between thinking and the material processes carried out in the human body, and sensory perception.

Humans were viewed by Ludwig Feuerbach from two perspectives. First of all, humans are inevitable products of nature and in that sense, humans respect and obey natural laws and objective laws. Humans are not separate from nature, so the spirit does not need to be in opposition to nature because practice is based on it. Ludwig Feuerbach wrote: *“The new philosophy makes man, together with nature as the basis of man, the exclusive, universal, and highest object of philosophy; it makes anthropology, together with physiology the universal science”* [5]. Thus, while starting from humans, Ludwig Feuerbach did not separate and contrast humans with nature. According to him, to properly apply the humanistic principle, we must necessarily admit that matter is the only entity, the truth, that exists outside of humans and gives birth to humans. The basis of the unity of man is his materiality, that is, his body. Unlike the abstract I, the human body is part of the world and to some extent contains its existence. The highest task of philosophy was condensed by Ludwig Feuerbach: *“The new philosophy, which makes the essential and highest object of the heart – man – also the essential and highest object of the intellect, lays the foundation of a rational unity of head and heart, of thought and life”* [5].

From the second perspective, humans are *“communal by nature”*. Human nature is who they are, a specific individual: *“The new philosophy proceeds from the principle: I am a real and sensuous being. Indeed, the whole of my body is my ego, my being itself”* [5]. Kant, Fichte, and Hegel once raised questions about the social nature of humans. Ludwig Feuerbach also implemented in that spirit, but analyzed more deeply the view that people live, people have their own emotions.

Humans live in communities, that is, humans experience living activities in nature, naked as an element of the species (humanity). Ludwig Feuerbach criticized previous materialist views of the human perspective. Materialism in the 17th and 18th centuries only focused on human consciousness, thereby

separating people and things. However, that is an *“incomplete”* approach. According to Ludwig Feuerbach, there are three *“species qualities”* in every human being: reason, will and heart: *“What, then, is the nature of man, of which he is conscious, or what constitutes the specific distinction, the proper humanity of man? Reason, Will, Affection. To a complete man belong the power of thought, the power of will, the power of affection”* [4] This trio is what completes and values people. Man is *“absolute nature,”* man's God; The power of the object is the power of human nature. Similarly, when we talk about will and reason. Any object that we perceive; we all express ourselves there. Will, emotions, and thinking are perfect things, so we should not perceive reason as reason, emotions as emotions, will as finite power. Ludwig Feuerbach emphasized that humans are different from animals in that they have thinking, thinking and will create their inherent emotional power. From the elements of thinking, will and emotions, people move towards their life purpose, with reason shaped by thinking. The characteristic nature of man is the absolute nature, the God of man. The will, thoughts and emotions contain the supreme, absolute nature of man and the purpose of his existence. People live to perceive, to love and to want. But what is the purpose of reason? – what is reason, of love? – what is love, of will? – is will, meaning freedom. The image of the divine *“Trinity”* is present in humans and even transcends the individual in the form of the unity of reason, will and heart. What is inherent in humans is itself divine. Loving people and loving yourself is the starting point of the process of reaching out to the community. Loving yourself doesn't mean it's just about yourself. Saying you love yourself is simply affirming your Self before others. Love – it's not about egoism, it's about overcoming it. People control love, or does love control people? Feuerbach asked this question in his work, and he affirmed: when love stimulates people with joy, that is the power of free individuality, the power of love. The desire for personal happiness is closely linked to the desire for human happiness - this idea needs to become an imperative of life, a universal message in society. When you love someone else, you incarnate into someone else with your love. So loving others is also loving yourself. When Ludwig Feuerbach considered God's love for man, he said: God love people when they are Christians, or they wish to become Christians. Therefore, Christian's love Christians or they love those who are willing to become Christians. Such love cannot be called universal love, the power to overcome selfishness. Do not love, want, and think without considering those factors as complete; Do not be conscious of yourself as a loving, desiring, and thinking entity without experiencing endless happiness. Consciousness for an entity means becoming its object. When people are aware of themselves as personalities aiming for perfection in thinking, emotions, and will impulses, they are also aware of themselves as elements of the species. Because of considering humans in such an abstract, non-historical way, humans in Ludwig Feuerbach's philosophy are ultimately just natural,

biological entities, and the love he talks about with all his enthusiasm is love without identity. Ludwig Feuerbach turned love into the god of love that saved humanity in a society divided into political forces with opposing interests. Universal love becomes a beautiful dream, but to turn the dream into reality, people continue to fight constantly, eliminating evil. However, in the simple division of good - bad, good - evil, Ludwig Feuerbach only sees love as the true nature of humans, while hostility and jealousy are pushed down the ladder of empty relationships. genuine, inhumane.

Practical Human Perspective in Karl Marx's Philosophy

Ludwig Feuerbach's humanistic, socio-political, and ethical views were formed on the basis of the democratic theory that he lived and witnessed in his time - the 19th century, so he could not escape the illusion of humanity. The "natural" and "communal" people he refers to as the people of the future, liberating them from the tyranny of the spirit of the Christian church and the reactionary monarchy associated with the progressive conditions of social existence - methods of material production - through uncompromising struggles between reactionary forces and progressive forces of German society at that time.

In his theory of humanity, Ludwig Feuerbach presents himself as a humanist and materialist. He emphasized the concrete nature of "species", criticized transcendentalism and abstraction of human nature, but that is also why the materialism we see here is intuitive materialism. Although he speaks of "human community" as a social entity, Ludwig Feuerbach understands community as very abstract, and is no different from the religious community according to Kant's interpretation.

In "Theses on Feuerbach", Karl Marx said that Feuerbach's image of people and the world does not reach realism, historical - concreteness. Fix this limitation, Karl Marx wrote: "Social life is essentially practical. All mysteries which mislead theory into mysticism find their rational solution in human practice and in the comprehension of this practice." [3]. Karl Marx said that too, Feuerbach does not highlight the characteristics of humanity, its positive, realistic relationship with the natural world. Feuerbach did not fully understand the process of material production, industry, that is, he did not understand that society is the fundamental complete unity of humans with the natural world.

With full analysis of practical human factors based on the advancement of natural science in the 19th century, the movement for democracy of the working class. Karl Marx clearly pointed out the following contents:

Firstly, Marx acknowledged that Ludwig Feuerbach's idea of natural man influenced communist humanitarian views. Thus, in commenting on

Feuerbach's influence on him, Marx said: "It is in the philosopher's brain that the revolution is beginning" [3]. This was important for the consolidation of historical materialism as a system and the understanding of Marx's theory of the state. Marx was objective when recognizing Feuerbach's contributions in inheriting the concept of "absolute criticism", Marx said: "Feuerbach's future philosophy is a boiler...making the leader of criticism Absolutely intoxicated with victory, I feel even more excited and crazy" [1]. Considering Feuerbach's contributions, Marx acknowledged Feuerbach's courage in restoring the old materialist tradition, but within the limits of historical conditions, Feuerbach could not overcome the old materialist tradition, but only stopped in fighting materialism, against an old, backward ideological system supported by the Prussian monarchy church. According to Marx, Feuerbach also made the same mistake as Hegel in not considering all the socio-economic premises of the philosophers' time. The premise of reality is not abstract and general like the concepts of "species" and "humans" but is their activities and material living conditions - humans, the entire history of humanity, where the existence human existence is taking place. Inheriting the natural human perspective, Marx said that too, "Self-consciousness" is considered man's equality with himself in the realm of pure thought. Equality is people's awareness of themselves in the practical field, meaning people are aware that they and others are equal. Equality is the unity of human nature, to express human consciousness and human behavior, and broadly speaking, it means that relationships between people must be equal. Therefore, when Feuerbach's study of real people was not yet complete, Marx emphasized: "self-consciousness to the exclusion of everything that is determined and existing" [1].

Secondly, Marx criticized Feuerbach because Feuerbach did not pay attention to philosophical premises in general but isolated Hegel's categories in their pure form...for example, the categories of entity and self-consciousness and called them by mundane names, more ordinary things like "species" and "people". To reach his conclusion, Marx asked but also affirmed whether the philosophical schools critical of the Hegelian system, including the Old Hegelian and Young Hegelian schools, including Feuerbach, had ever wondered whether did they contribute anything to German reality, to the German people at that time so that they could liberate themselves? In his work "Theses on Feuerbach", Marx said, humans start from real premises, not abstract and metaphysical as previous philosophers had announced. People are the subjects of their actions in the physical and mental living conditions. To test those premises, people can do it through experience.

Thirdly, in terms of human society, Marx admitted that Feuerbach had researched beyond that of classical German philosophers, but Feuerbach was still confused between the existence of a thing or a person and

at the same time its nature in "The Principles of Philosophy of the Future". According to Marx, each individual person is different, it is impossible to have the same nature of things and people. For practical materialists, who, according to Marx, are "communists", they must know how to change the existing situation. Meanwhile, Feuerbach reached the initial fulcrum of the sensible world, but simply stopped looking at that world, not offering solutions to improve it for the better. Feuerbach did not really understand that the sensible world is the sum of the living and sensible activities of the individuals that make up that world. Therefore, Feuerbach's humanistic perspective can be encapsulated by Marx's conclusion [1].

"When Feuerbach was a materialist, he never mentioned history, and when he considered history, he was not a materialist. In Feuerbach, materialism and history are completely separated, something that has of course been said before."

In the spirit of inheriting and absorbing the philosophers of the Young Hegelian school, Feuerbach, Marx went further when studying humans in both natural and social aspects. Meanwhile, Marx - through practical research - showed that humans, in addition to natural instincts, have a sense of productive labor, creating themselves and human society: The human body begins to differentiate itself from animals as soon as humans begin to produce their means of subsistence." [3] According to Marx, the first humans who appeared were not supernatural but were humans living with natural and social conditions. Therefore, human existence must rely on physical and natural conditions; they cannot exist outside of nature, or in an unknown condition. Although humans and animals coexist in the existence of nature, Marx also pointed out that humans are different from animals: "by consciousness, by religion". Because animals act instinctively. People act because they are conscious. In addition to natural needs, people also have spiritual needs such as religious activities and love. In this perspective, Marx's ideas inherit Feuerbach's ideas in "Future Philosophical Principles" about a new philosophical perspective that does not depend on theocracy.

To demonstrate his assertion, Marx analyzed forms of human ownership. Thanks to reproduction, people have experienced many different types of ownership in history, from "tribal ownership" to "communal ownership and ancient state ownership" to "the third form of ownership is feudal ownership" [1].

CONCLUSION

Marx was not inclined towards nationalism, but he studied the tendency towards contradictions in society, this point made Marx go far beyond Feuerbach. Feuerbach did research on humans but did not reach the level of separate history and social theory like Marx. His philosophical reflection never went further than the

current geographical map as Nietzsche did. Marx and Engels inherited Feuerbach's humanistic theory in the work *The Essence of Christianity*, but Marx analyzed human emotions and ideals as a reflection of their existing conditions, human history as a reflection project on the history of the conditions of production. Based on that analysis, it can be said that the humanistic ideology about humans or communism later is based on: "Feuerbach is a surveyor; Marx and Engels were builders" [7].

Firstly, the view of the ideal person in Ludwig Feuerbach's philosophy is a humanistic view, surpassing the ideological impositions of the ruling power of the Prussian monarchy in the 19th century in Germany. Ludwig Feuerbach set himself the task of illuminating the dark nature of religion with the torch of wisdom, so that humans could no longer be seen as the playthings of the paranoid forces that religion used to enslave humans. Nevertheless, the means to achieve freedom and happiness, overcome injustice, and overcome poverty outlined by Ludwig Feuerbach are somewhat abstract, unrealistic, and contain illusions. In Feuerbach the model of Enlightenment atheism was present. That element of enlightenment can be successfully promoted if it is established on the land of reality. However, Feuerbach's rather sharp criticism of religious and theological illusions in the light of the struggle against theocracy, the desire to liberate people from the forces of oppression and enslavement, both in heaven and on earth, playing a prominent role in the history of the struggle for true, realistic values. According to Feuerbach, if sensibility is truth, it is understandable that it governs morality.

The forms of sensibility are very diverse: love of life, desire, happiness, selfishness, interests, the need to satisfy human's emotional nature, turning humans into a complex entity. Feuerbach was against idealism but was not aware of the historical limitations of the metaphysical method; He talked about development, but did not understand the essence of dialectics, did not understand the origin, nature, and driving force of development, did not reach dialectics, not to mention dialectics as logic. science and scientific research methods. As a student of Hegel, Feuerbach did not want to return to Hegel's philosophy (especially in the cognitive method), but partly because from the 40s of the 19th centuries onwards, he less closely linked philosophy with science. In natural studies, partly due to focusing too much on the Hegelian system and overlooking the true values contained therein, Feuerbach was not strong enough to overcome the vicious cycle of metaphysics of the 17th and 18th centuries.

Secondly, due to the limitations of historical conditions as well as in thinking, Feuerbach only viewed humans in an abstract, non-historical way, so humanistic thought in his philosophy is that humans are only natural, biological entities. study without being connected to the real conditions of society, the complex relationships in

conditions of class antagonism. The love that he mentioned with all his enthusiasm is a love without identity. In his work "Future Philosophical Principles", Feuerbach transforms personal love into the god of love that saves humanity in a society divided into political forces with opposing interests. Universal love becomes a beautiful dream, but to turn the dream into reality, people must continue to fight constantly, fight with themselves and fight with bad and evil to eliminate it. However, in the simple division of good - bad, good - evil, Feuerbach only sees love as the true nature of humans, while hostility and jealousy are pushed down the ladder of relationships. genuine, inhumane. Social people in Feuerbach's philosophy and German philosophers in general are not connected to reality, they do not consider real people, and do not appreciate the role of people as creative activities of consciousness. in both creating reality, and the reality of Feuerbach's time was the reality of economic stagnation and political crisis and oppression of the Prussian monarchy ruling class.

Thirdly, in the process of moving from a low form of ownership to a more advanced form of ownership, people become aware of themselves and the society they live in and are aware of the relationships between themselves and others. Meanwhile, animals cannot do this. According to Marx, on the one hand, people have a relationship with natural life, on the other hand they create themselves, which is a social relationship - including family love - which was before. To study humans - Marx said - one does not only study the natural aspect or only the social aspect but a combination of both. Through human life, we better understand the process of historical development. history in general, because "human history" is closely linked to the history of industry and exchange" [3]. Germans in general, and Feuerbach in particular, have not yet been able to do this, because "the Germans do not have the capacity to understand and lack documents and lack the "authenticity of feeling" [3] they lack Only making revolution through theory, not yet in practical life.

Feuerbach wanted to improve society, but he only studied the natural side of humans, taking every measure to make people automatically do things spiritually, as he said the new balm carries the color "religion of love".

In short, Feuerbach discovered the secret of religious idealism, but he could not replace dialectical idealism with a new, modern form of materialist worldview – dialectical materialism. proof. Inheriting Feuerbach's humanistic perspective in human research, which Marx thoroughly applied, referring to this issue, author William commented: "Feuerbach is an investigator, Marx and Engels are builders" [7]. That is, in the historical situation of Germany at that time, with his observations Feuerbach could only develop his views on humans to a certain extent, this great and difficult work was done by Marx and Engels did it.

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