

On Marx's Criticism and Transcendence of the Freedom View of German Classical Philosophy

Jiahui Qi*

*School of Marxism, Anhui University of Finance and Economics, Bengbu, Anhui, 233000, China
1125060411@qq.com
Corresponding author

Keyword: German Classical Philosophy, Marxism, The Liberty

Abstract: Human history is never free to free history, and the German classical philosophy of freedom in the European philosophy to explore the theory of freedom has an important position, but also Marxist theory of freedom in one of the direct sources. Marxist theory is a theory of human freedom and all-round development, which has surpassed the German classical philosophy. Marx's view of freedom is the sublation of the German classical philosophy's view of freedom, which is no longer limited to the spiritual field but from the perspective of practice. A comprehensive understanding of the relationship between Marx and the freedom view of German classical philosophy, and an analysis of Marx's criticism, development and transcendence of German classical philosophy are conducive to grasp the scientific and revolution of Marxism.

In the Middle Ages, in order to prove the goodness of God, theology believed that it was the indulgence of human nature that led to evil. Although this statement was to explain the original sin of human beings, on the other hand, it also demonstrated that human beings were free by illustrating the indulgence of human nature, thus leading to the discussion of "freedom" in later generations. Freedom is the intrinsic nature of human beings and also the noble pursuit of human beings. In a sense, the tortuous development history of human society is a history of human struggle for freedom and pursuit of freedom. The freedom view of German classical philosophy starts from abstract, unchangeable and universal human nature, which provides a philosophical theory for understanding freedom. Marx's view of freedom is formed in the inheritance and criticism of the German classical philosophy. It is a concrete, realistic and practical view of freedom, which completes the criticism and transcendence of the German classical philosophy.

1. The Freedom View of German Classical Philosophy

1.1 Kant's View of Freedom

Kant put logically to be able to set up a pair of opposite judgment called antimony, in a rational universe has four such antimony, Kant's most important of which is the third group about the contradiction between freedom and determinism, he thinks that freedom is suitable for the ontology, is a moral practice cannot little, determinism is suitable for the phenomenon, the is a scientific

theory must be, That is to say, man is completely free in the intellectual world, but strictly determined in the empirical world.

In nature, if reason is not constrained by external factors, it is pure, and this pure reason is actually freedom. Freedom is the moral self-discipline of rational people. Kant called man's reason about freedom "practical reason", because reason is the essence of man. On the question of how to obtain freedom, Kant starts from the field of moral practice and points out that human beings are rational subjects of moral practice and should act in accordance with the moral law so as to obtain freedom.

1.2 Hegel's View of Freedom

Hegel plays an important role in the history of human theory of freedom. He has touched the core of freedom more deeply than previous philosophers. He neither denies freedom nor necessity, and he opposes to separate the two, revealing the dialectical relationship between necessity and freedom.

Hegel objected to Kant's contrast between the thing itself and the phenomenon, between thought and being. Hegel with his dialectics to realize the unity of the true, he thought that man's thinking and the existence of the objective world itself is comfortable, unified together, thinking it is only through objectified movement can manifest itself into existence, and exist only by thinking to realize is meaningful, unified thinking and existence.

Hegel believed that nature is the spirit of self-alienation, and nature is the field of absolute spiritual necessary experience, while the spirit that has sublated the form of externalization is characterized by freedom, which refers to "the ability to maintain oneself in denial and become self-identity" [1]. Hegel entity known as the god, god is equal to the absolute spirit, as the entity realized the inevitability and necessity of behavior from time to time to take action, this has become a necessity entity behavior of freedom, and the "real", that is, Hegel's proposed "subject", which, according to Hegel's point of view, through unification will inevitability and freedom, It shows that freedom is an objective existence.

"Spiritual freedom" is pure freedom, and the only way for it to get rid of abstractness is to "Reflect" on freedom, which is the practical freedom of human "reflect". Thinking is the original ability that people are born with to recognize the world, and the purpose of practice can be achieved through the "reflection" activity of thinking, rather than in the relationship with external things. Thus it can be seen that Hegel's practice can be accomplished in the spirit, as long as people have the ability to think philosophically is free. Hegel studied freedom from the perspective of history. In practical activities, perceptual knowledge will rise to rational knowledge. There is necessity in freedom, and people have the right and freedom to make choices in practical actions. Hegel's view of freedom regards "absolute spirit" as the highest point of human freedom, and when "absolute spirit" is put into practice in the real world, it is the state. Therefore, Hegel emphasizes that the state is the highest link of human freedom.

1.3 Feuerbach's View of Freedom

Marx wrote in his Theses on Feuerbach, "Feuerbach starts from religious self-alienation, from the fact that the world is being doubled into a religious world and a secular world. He does the work of attributing the religious world to his secular base." [2]Feuerbach believed that true freedom can only be realized through the religion of love, because love is based on the unity of class and understanding, as well as human nature, so love "is grounded, protected in principles, guaranteed, free love" [3]. Feuerbach pointed out that in religion one is free from the limits of life and from all that oppresses one. But on the other hand, he also said that in Christianity, love is tainted by faith,

and people cannot achieve freedom. Love is the core idea of Feuerbach's religious philosophy. Feuerbach believes that people are not free through the protection of law, but love makes people free, and love is the fundamental guarantee for people to get freedom, because the nature of love and reason are free and universal, while the nature of faith is narrow and limited. Therefore, Feuerbach explained the problem of human freedom based on the religious view of love. He put forward that religion is the object of human nature, while theology is the alienation of nature. Only through love can human nature be realized, so human freedom is also realized in the philosophical category of love.

2. Marx's Criticism of the Freedom View of German Classical Philosophy

German classical philosophy, whether idealism or materialism, has a certain defect in the discussion of freedom. They either regard freedom as transcendental or as the result of spiritual movement. Marx criticizes their views on the basis of inheritance.

2.1 Critique of Abstract Freedom

Kant distinguishes phenomena from things in themselves, ascribes freedom to the domain of theoretical reason and necessity to the domain of practical reason. Kant emphasizes that theoretical reason cannot jump out of the world of experience, and freedom is prespecified in the domain of experience. Kant's attempt to overcome the free French materialism and must oppose it, but he still didn't get rid of this opposition, because he believes in the natural realm, the movement of one thing is decided by external force, there is no freedom for people, only in the field of moral practice, people according to the kind of will self-discipline, namely "absolute command", To act as a moral agent is to achieve true freedom. Kant's freedom refers to the freedom to obey morality, to obey law and to obey reason. Therefore, Kant's freedom is only an activity that stays in the realm of the human mind. The practice that Kant emphasizes only exists in the category of moral law, rather than the practice of material production in the real society, which means that Kant's view of freedom of practical reason only exists in the other world. Marx also regards practice as the cornerstone of freedom and grasps freedom from practice. But Marx criticizes the idea of realizing freedom in moral practice. Marx explores freedom based on the practice of material production. He criticizes Kant's categorical imperative as a weak "categorical imperative", because what it requires is impossible, so it can never reach reality.

Hegel believes that freedom is the essence of man, and in the real world must follow a teleological development process, which is the history of man. He sees freedom as a generative process rather than a given. Hegel emphasizes the unity of freedom and necessity. Marx inherited Hegel's ideas about freedom and necessity, and also absorbed Hegel's view that the realization of freedom is a historical process. Although Hegel's thought is very profound, but he only has wisdom, not courage, he realized everything in the movement of his thinking, in the process of the "absolute spirit" self-expression. Marx criticized him see inevitability as an "absolute spirit" is the power of historical development, the historical development but is the end of "absolute spirit", so free but also is a process of "absolute spirit" freedom, he put the Hegel's "absolute spirit" free from abstract thought imprisonment, place your freedom in the field of social history, From the perspective of historical materialism, this paper discusses the rationality of the transition from the kingdom of necessity to the kingdom of freedom.

Feuerbach recognized human being as the object of sensibility, regarded RELIGION as the alienation of human nature, and advocated that human liberation could be realized by the "love" of religion. In the outline about Feuerbach Marx think Feuerbach resolves the religious essence understood as a kind of like natural species to produce a kind of feeling, he found no religion is

actually a kind of social relations of inequality, it is because of the social relations of inequality, and produce the sufferings of the people are oppressed. He saw love as a guarantee of freedom. To some extent, Marx was inspired by Feuerbach's view of "perceptual man", but Marx believed that Feuerbach did not see the deception and slavery of the religion of love to human beings, nor did he see that in capitalist society, such "love" was as weak as Kant's categorical imperative. He did not see that in the real society, classes exist, and the exploitation and slavery between classes also exist, and there are class contradictions and conflicts of interest in the communication between people. To appeal to all people regardless of rank and mutual love can only ignore and cover up class and class contradictions. Therefore, Feuerbach did not see the contradiction in the real world, nor did he find the way to freedom in the real world.

2.2 Criticism of the Isolated and Abstract Individual

The subject of freedom is the real man. From the German classical philosophy, the individualism of man turns to the holism.

Kant think freedom is self-determination, which contains a proposition, is the person's freedom can only to find in the people themselves, have and inherited it, Marx and Marx's critique of Kant is to find, since he had no freedom to people seeking to itself to the social relations to find, but the study of man's intuitive, is the study of the form.

Marx criticized Feuerbach's understanding of the "isolated abstract individual". Feuerbach believes that religion is the self-alienation of man, who cannot recognize his own world and the suffering he suffers in the real world, so he turns it into a religious world. Marx said in his Theses on Feuerbach: "Feuerbach was not satisfied with abstract thinking but preferred intuition; But he doesn't see sensibility as a practical, sensual activity." [4] This sentence praised Feuerbach on the one hand, and criticized Feuerbach on the other. Marx affirmed that Feuerbach did not regard human being as a rational abstract being, but as a perceptual being, but he criticized Feuerbach's intuition. Although Feuerbach saw the relationship between man and nature, in his eyes, man is a ready-made man, rather than a generated man[5]. At the same time, Feuerbach understood human as a natural species without social connection, a single, silent, only a pure natural connection, an abstract, silent connection between things. In this way, Feuerbach could not understand the essence of human beings. He could not see that the real and active human beings are active under specific historical conditions, so he could not see where the freedom of the subject is developed and realized.

2.3 Criticism of the Idealist View of History

Although the freedom and equality understood in the German classical philosophy was regarded as the historical product by Hegel, its essence was still the freedom and equality starting from the isolated and abstract individual and advocating the idealist thought of self-consciousness.

Feuerbach tried to integrate philosophy and religion. He used the change of religion to explain the history of human beings. He interpreted the history of social change of human beings only as the history of religious change. Hegel has seen the history of the realization of freedom, but he regards the development of history as the movement process of the "absolute spirit", and in the last stage, he regards the realization process of human alienation and freedom as the return of the absolute spirit. Hegel believes that the spirit in reflection enters an object, that's objectification, the spirit objectifies its own essence into an object. Marx criticized Hegel from the perspective of production, division of labor and ownership, only seeing the positive aspects, but did not see that in this process, not only the object occurred, but also alienation, on the contrary, will be controlled by this object, on the contrary, there will be a kind of counteracting force. Therefore, Hegel fails to see that the

development history of human society is the process of liberation from the environment of opposition and finally realizing freedom.

3. Marx's Transcendence of the Freedom View of German Classical Philosophy

3.1 Freedom is the Freedom of the Real Individual

The theoretical premise of Marx's view of freedom is the "realistic individual". Marx believed that if we really want to realize human freedom and liberation, we should look for it in human's own social relations, and we should realize the real human freedom under certain social and historical conditions.

In the Economic and Philosophy Manuscript of 1844, Marx affirmed Feuerbach's emphasis on the existence of the perceptual person, the perceptual person is the person who has social relations, and the perceptual person in nature is the person who is integrated with nature. Marx does not start with some concepts like German philosophy, but starting from the reality person, their activities, including their material life condition, not like Kant saw a man thinking about them, what is the nature of what constitutes the problem such as, but in reality to study in the material conditions of life.

On the other hand, Marx and Engels assertion of "realistic individual" is according to the "abstract individuals" of Feuerbach, Marx and Engels criticized Feuerbach's understanding of individual stay in the field of theory, rather than not see reality exists, living, Feuerbach admit reality within the range feelings, only a single person, in addition to the love and friendship, Feuerbach couldn't see other people's relationships. The man studied by Marx is the relationship between a productive man and a productive man, which is the starting point of Marx's historical materialism. Once in production, man is no longer an abstract but a concrete person. Man produces under given conditions, under which there is a certain mode of production, and the essence of man is precisely the mode of production, so that is a departure from the original theory of human nature. The old philosophy says that man is self-reliant, free, self-aware, self-spiritual, and self-determined. In this way, Marx got rid of Hegel's idealism and surpassed Feuerbach's historical limitation of taking the isolated person as the subject of freedom. On this basis, Marx pointed out that the essence of man is "the sum of all social relations in its reality". In other words, the "real individual" is not only a social being, but also in the social relations all the time.

It can be seen that Marx is the subject of artificial freedom based on reality and engaged in material production activities, which is a reflection of German classical philosophy. The great transcendence of the speculative individual, as they consciously or unconsciously take the abstract man as the subject of freedom. In this regard, Marx used "realistic individual" to criticize the abstract, non-historical and imaginary human free subject of German classical philosophers, repeatedly emphasized the correctness of "realistic individual" as the premise, so as to get rid of the abstraction and falseness of the free subject.

3.2 Freedom is Freedom Based on the Practice of Material Production

Marx believed that material production practice is the essential content of social life, without the practice of material production human social life will lose the existence of the material basis. Marx emphasized that the practical activity of material production is the premise and foundation of freedom. The degree of development of freedom depends above all on the practice of material production.

The classical German philosophers talked about the liberation of the world, the realization of freedom from the realm of thought, from the realm of consciousness, they were only talking about

freedom in the abstract, so Marx described German philosophy as "falling from heaven to earth." On the other hand, Marx and Engels started from the historical activities of real people, and studied the process of the development of human society and history, the interactive process of human and material structure step by step, and then moved to the realm of human freedom and liberation. This is the difference between Marx and German philosophy.

The degree of development of freedom depends above all on the practice of material production. In "German ideology", Marx thought to express the main idea of historical materialism is, every generation can only a generation ago left our survival under the condition of material, the material conditions is we provide an environment for our development power, is not better than, at the same time our alien force, is the alienation. Human activity is precisely in such a materialized world, which is the result of human labor, which provides people with a kind of power to move forward, but also in control of people. In the next generation, through the labor of the previous generation, this relationship between material forces is broken, and then a new material force will be formed. This new force is more progressive than the current material force, and this progress makes the next generation live on a higher starting point than the previous generation, and also faces a new link of alienation. The material structure of each generation determines the people of that society. It not only provides them with the conditions for development, but also oppresses them by different forces. Social progress is achieved in this process. Although people are constantly alien force, but if the history of the human history in a big environment, people still unceasingly in this alien environment, on the one hand, from the natural environment, on the other hand is liberation from the social relations, so with the development of the material structure, The power and form of alienation are also constantly changing, and their control over people is being eliminated bit by bit. From this point of view, communism is completely possible, which is the realization of the comprehensive and free development of man.

3.3 Freedom is the All-round Development of Man

Marx first emphasized that "freedom" should be really implemented to people. The old philosophy, whether idealism or materialism, did not see the liberation of human reality. The old idealist philosophy, for example, emphasized the movement of thought, the movement of categories, and regarded the realization of human freedom only as spiritual self-determination, which was nothing more than a spiritual victory. The old philosophy did not aim at human liberation, but in reality became the justification of the bourgeoisie, and it could not find the way of human freedom and liberation in its realistic sense. The same is true of the old materialism, which takes the object as the center, and human activity is only the passive reaction of the object, which can not become the theory of human freedom and liberation.

And Marx's philosophy of the world is the pursuit of human freedom and liberation. Marx's world view is a world in which people are born and developed, so the value of his world view must fall on people, not just on the pure laws of nature. Therefore, it is a worldview based on the theory of changing the world. Although Western philosophy changed from ancient contemplation to modern practice, it was Marx who really went into practice, because his philosophy was the philosophy that really changed the world, while the old philosophy before this could only achieve the interpretation of the world at most. History is the process of human activity in pursuit of his own ends, so in Marx's eyes history is the process of negative unity of man and the world.

Secondly, Marx's freedom is not abstract freedom, but the freedom of all-round development of people. Marx identifies three social forms, and the last social form is the stage in which human beings achieve freedom and peace. The third form of society is based on the overall development of individuals and their common capacity for social production becoming subordinate to them as

social wealth. People here is not abstract, refers to the specific everyone, is comprehensive, and comprehensive relationship, a variety of needs and improve comprehensive ability, based on individual all-round development and their common production capacity from their own social wealth to the society on the basis of the freedom of personality, this is the concept of Marx's freedom. This kind of freedom, unlike abstract freedom, is not about rights and obligations. Marx's freedom means that everyone can develop in the round according to their own ability, and society can provide people with such a material basis. Only from this perspective can we find the realistic basis for the coming of freedom.

4. Conclusions

Marxist materialism freedom can beyond the German classical philosophy idealism freedom, freedom of historic change, lies in Marxist materialism is intended to historical materialism as the theoretical foundation, in is engaged in the practice of "realistic individual" as the object of study, from the reality of social life to explore the freedom. Therefore, Marx's materialist view of freedom transcends that of German classical philosophy and has the characteristics of social reality, historical concreteness and comprehensive practice. Through the study of the development of Marx's view of freedom, we can find that Marx's understanding of freedom has experienced the process from abstract rational freedom to real freedom. Marx's view of freedom shows that real freedom is not abstract or conceptual, but realistic, substantive and conditional. Under the guidance of historical materialism, Marx found the way to realize substantive freedom and completed the innovation of his free thought.

References

- [1] Department of Philosophy. *Peking University Selected Readings of Western Philosophy* [M]. Commercial Press, 1982
- [2] Marx, Engels. *Works of Marx and Engels, Vol. I, p. 134*. Beijing: People's Publishing House, (2012).
- [3] Feuerbach. *The Essence of Christianity*, Trans. Rong Zhenhua, Beijing: The Commercial Press, (2009).
- [4] Marx, Engels *Selected Works of Marx and Engels (Two Volume Collection). Part II* [M]. People's Publishing House, 1958
- [5] Lai Jinliang. *The Essence of Christianity did not make Marx "become a Feuerbach school"* [J]. *Zhejiang Academic Journal*, 1985 (1): 5