

The Marx's Thought and Its Origin—From the Practices of "*Thesen über Feuerbach*"

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Abstract: As the starting point of Marx's new theory of socialist values and social perspective, "*Thesen über Feuerbach*" sprouted "historical materialism" and "practical materialism" on the basis of criticizing old materialism and Feuerbach. This article analyzed and investigated the influence of his writing background and Marx's methodology on its formation. The "*Thesen über Feuerbach*" fully proves that practicalism is a practical problem, thinking is a kind of knowledge that can only be based on objective practice, so that people can seek the truth of subjective knowledge on the basis of actual existence. The truthfulness of human being is used to prove that people's thinking is Diesseitigkeit. - It is not to seek the truth of cognition in thinking, but to seek subjective thinking through practices to judge whether the cognition is truthful. While showing the essential of "menschlich and natürlich" of the "Wesen der Menschen" in the society, they also have a "social nature" through specific labor practices. Because of this, the social nature of people constitutes the sum of social relationships (In seiner Wirklichkeit ist es das Ensemble der gesellschaftlichen Verhältnisse). When this certain regularity is formed in the development and change of this relationship, the history is formed. The development of history has its regularity and tendency, so it is constantly developing and changing according to certain laws, and the truth of thinking is also a regular process of continuous development and changing, through the "*Thesen über Feuerbach*" We can better grasp the laws of history and to predict the future. Methodology is used to study the historical nature of practices and to prove the truthfulness of thinking. Only when the truth of theoretical form has shown in the objective reality in practices, and then it reflects the nature of the objective things with a better judgment whether the understanding is consistently with the objective reality. Based on the further analysis of the nature of human beings and the nature of society, the uses and the summary of philosophical theoretical explanations and requirements of the objective actual forms the reflection of practices; That could help us to better deal with the various issues and new contradictions arising from the rapid development of today's society. It is through specific methods and specific practices to explain the world, not only through philosophical theories, so that the objective and practical analysis conforms to the objective nature of things and the truth of thinking, and then grasps the laws of our era to solve our specific contradictions.

1. Introduction

In Marx's early works, it is not difficult for us to see the influence of Feuerbach's humanism. When Feuerbach's book "*The Essence of Christianity*" was published in 1841, Engels once wrote: "Only people who have experienced this book could understand its liberation effect. At that time, everyone was very excited: we suddenly became Feuerbachs. How did Marx warmly welcome this new insight, and this new insight has how strongly influenced him! -regardless of all his critical reservations, -this can be seen in his book '*The Holy Family*'." [1] Engels also wrote in "*The Condition of the Working Class in England*" in 1845, The preface pointed out that Marx and some other communists in Germany are "through Feuerbach's overcoming of Hegelian philosophy to go to communism." [2] and in the subsequent of "*Ludwig Feuerbach and the End of Classical German Philosophy*" in 1888, also reiterated this view: "In our hurricane period, Feuerbach has more influence on us than any other philosopher since Hegel... Aspect is the intermediate link between Hegelian

philosophy and our point of view." [3] Feuerbach reflected and criticized the idealistic psychology of his time from materialism, and laid a certain foundation for the extent of materialistic psychology proposed by Sechenov and advanced by Pavlov's research. Lenin compared Feuerbach's corporeal substance (substantive material) thoughts with Engel: "In *Ludwig Feuerbach and the End of Classical German Philosophy*, we read the following explanations about Feuerbach's and Engels' views: 'The subordinate, stofflich, and the world perceivable by our senses is the only real world.' material is not a product of spirit, but spirit itself is just the highest product of the material." [4] However, Feuerbach and the materialism of the 18th century are limited and mechanized. Although it claims to have the necessary conditions for pure materialism, that is, to recognize of the primary and perceptible nature of materials; it must be further recognized to be called as a thorough materialist: the diversity of material and its development of changes, that is, the reaction of spirit. He has never surpassed the limitations of the bourgeoisie, not even to exceed the achievement of materialism in the 18th century. His materialism explains the perceptual intuition of abstract people by breaking away from social relations, which is of a humanistic nature [5]. It is "the imprecise and superficial expression of materialism" [6] Marx sharply criticized the intuitive materialism (Anschauenden Materialismus) of Young Hegelian (Hegelian leftist, Junghegelianer or Linkshegelianer) scholars in *Thesen über Feuerbach*, looking at "human nature" in an isolated and abstract manner, rather than arguing that "human nature" can only be understood in the context of its corresponding economic and social relations; Marx believes that merely understanding the root of religious belief is not enough to eliminate it. Instead, he claims that it is the fundamental structure of society and economy that causes religious belief, it's the basis for the transformation of religious belief, and a necessary prerequisite for eliminating the influence of religion [7]. "These arguments" determine political behavior as the only truth of philosophy. The famous conclusion is: "Die Philosophen haben die Welt nur verschieden interpretiert; es kommt aber darauf an, sie zu verändern." [8] and to retain the German critical idealism in a critique position, transforming its theory into more practical and specific methods to solve actual, specific social problems and basic contradictions.

2. The main body

2.1 The origin and the sprouts

"*Thesen über Feuerbach*" (hereinafter referred as "*Thesen*") is an important exposition in the appendix of *Ludwig Feuerbach and the End of Classical German Philosophy*. Its "practical philosophy" contains the "sprouts" of the new worldview; it is the principled drive of Marx's independent thought with historical materialism as the core: a difference principle from the pre-Marx thoughts represented by Feuerbach and German classical philosophy. It is a revolutionary thought in his period of philosophical field. "*The Holy Family*" deeply criticizes speculative idealism, though it has the views close to historical materialism, it still lacks the understanding of the flaws of Feuerbach's humanism; Although the thought of *Ökonomisch-philosophische Manuskripte aus dem Jahre 1844* (hereinafter referred as "*1844*") has surpassed Feuerbach, it still has a humanistic phenomenon in the research methods and expressions. Only the "*Thesen*" is a crucial transition in the formation of Marxist thought, it marks the departure from Feuerbach and the advancement of a new worldview [9]. At the same time, it also clarified the falsity of Bruno Bauer's accusation of "*The Holy Family*" as a "Feuerbach-style dogmatist" [10], and to a certain extent, it was influenced by the works of Moses Hess [11] and his *Ueber die Not in unserer Gesellschaft und deren Abhilfe, Sozialistische Aufsätze*, p. 149, or the influence of Lorenz von Stein's *Der Sozialismus und Kommunismus des heutigen Frankreich* in 1845 as well [12]; Hertz was a supporter of Marx and socialism. He met with Marx as early as August 1841 and evaluated Marx as a "true philosopher" in a letter to Auerbach on September 2nd: "He (referring to Marx) is the greatest, perhaps the only philosopher still alive... The Dr. Marx I admire is still a very young person (up to 24 years old). He combined the most astute intellect with the deepest philosophical seriousness: conceivably, he combined Rousseau, Voltaire, Holbach, Lessing, Heine, and Hegel in one person (It is a combination, not a mixture), this person is Dr. Marx" [13]. If we regard "*Zur Kritik der Hegelschen Rechts-Philosophie*" and "*Zur Judenfrage*"

as Marx's practical transformation from philosophical criticism to the class struggle of the proletariat; then the "1844" has initially formed practical materialism worldview and historical view; "The Holy Family" initially formed its own theory of practical materialism; Max Stirner's criticism of Feuerbach from his book *Der Einzige und sein Eigentum* prompted Marx to rethink the relationship with Feuerbach; The "Thesen" is to directly criticize Feuerbach to establish his own materialism worldview, which is consistently with the process of forming his philosophical thoughts [14]. Louis Althusser believes that "1844" is like the darkness before dawn, but it is the work farthest from the rising sun. It is the birthplace of Marx's practical materialism. [15] But the "Thesen" is based on practice, further explained the subjective initiative of human beings, recognized the "social nature" of human, combining theory with practices, and analyzing specific issues in detail, discovering the unity of subject and object, and proposes the emancipation of people. For example, Feuerbach put "the essence of religion attributable to the essence of human"[16], even though, in this understanding, Marx and Feuerbach standing in the same position, but Marx believes: "Feuerbach started from the fact that religion is self-alienated, and the world is dualized into a religious world and a secular world. What he did is to attribute the religious world into its secular foundation. But the secular foundation could only separate from itself and fixes itself as an independent kingdom in the sky. This can only be explained by the self-division and self-contradiction of this secular foundation." [17] Marx combined theory with reality, from the perspective of the essence of practices, carried out a concrete, scientific, and practical analysis of human cognition, that is, the "real people", which undoubtedly marked Marx's contribution of revolution compared with old Feuerbach-style philosophy, as he proposed: "All social life is practical in nature." [18]

2.2 The thinking and practices

Analyzing from a realistic perspective, real social life is realized through human social practice activities, that is, the material production of relationship between people in which constructs the society through the practices. At the same time, Marx explained the relationship between social existence and social consciousness, he analyzed and pointed out the problem of social epistemology: "Whether human thinking has an objective truth, this is not a theoretical problem, but a practical problem." [19] The problem of the relationship between social existence and consciousness, as well as the problem of epistemology and religious sentiment, was correctly solved by practical methods; which laid the core idea of Marx's materialism, and achieve the organic unity of human and society, thus grasping the basic social contradictions, which allowed the proletariats to liberate themselves through revolutionary practice in a capitalist society. He pointed out: "The change in the environment is consistent with human activities or self-change, which can only be regarded and reasonably understood as the practices of revolution." [20] Feuerbach's knowledge and understanding of the world is achieved through perceptual intuition. Marx said: "Feuerbach is not satisfied with abstract thinking but likes intuition." [21] Feuerbach criticized Hegel's abstract thinking: "Your uncertain and pure existence is just an abstract thing." [22] He believes that Hegel's appeal to the way of cognizing things with abstract thinking is a speculative idealism, that attempted to use the thinking to solve the question of thinking and the thinking from the perspective of thinking. The problem of existence, instead of starting from the way of materialism, it is not feasible; but at the same time, he is not satisfied with Hegel's speculative philosophy but appeals to perceptual intuition: "The cognitive principles and themes of the new philosophy are not 'self'. It is not an absolute or abstract spirit. In short, it is not a self-considered rationality, but a real and complete human entity." [23] He believes: "Intuition provides an entity directly identical to existence." [24] He confuses truth, reality and sensibility: "The meaning of truth, reality, and sensibility are the same" [25] What he perceives is intuitive and passive, with lacks judgment on whether cognition is truthful or not, does not give a reasonable answer. Marx established his own standard of cognitive truth through the standpoint of practice, He said: "People should prove the truth of their thinking in practices, that is, the realistic power of their own thinking, and the nature of their own thinking(Diesseitigkeit)." [26] He believes that practice is a practical problem, and only the knowledge based on objective practice can enable people to seek the truth-thinking of subjective knowledge on the basis of actual existence, thus

proving that people's thinking is Diesseitigkeit, Instead of looking for cognitive truth in thinking. Without practice, subjective thinking cannot judge whether knowledge is truthful or not. As he mentioned: "The debate about the reality or unreality of thinking—thinking away from practice—is a question of pure scholastic philosophy. "[27]

3. Conclusion

The development of history is tendency, it develops and changes according to certain laws, and the practice itself is historical, the truth of thinking is also a regular process of constantly developing and changing. It is necessary to prove the truth of thinking, it only through practices that manifested the truth of the theoretical form to be in the objective reality, it can only be reflected the nature of the objective things, in order to judge whether the knowledge conforms to the objective reality. Therefore, "whether it is the practical form of truth or the theoretical form of truth, none of them are naturally correct. There is a question of testing, and the ultimate standard for testing them can only be practice." [28] as he mentioned: "Philosophers just use different methods to explain the world, the problem is to change the world" [29] The "*Thesen*" is precisely the summary and requirements of the objective reality reflected by the interpretation and practice of philosophy on the basis of further analyzing the essence of human and society through concrete methods and concrete practices. "The essence of man is not an abstract thing inherent in a single person. In its reality, it is the sum of all social relations." [30] Therefore, we can conclude that while "Wesen der Menschen" showing the menschlich and natürlich, through specific labor practices, man has the social nature, and the social nature of people constitutes the sum of social relations, that is: "All social life is essentially practical." [31]

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