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The study of man in philosophy of Ludwig Feuerbach

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Abstract

The problem of man is always a problem discussed and analyzed in many philosophical schools from ancient times up to now. Each philosopher, depending on his social condition and cognitive point of view, has his own interpretations of the human problem. Inheriting the previous philosophers, especially the human issue of Renaissance philosophy, Enlightenment philosophy, and French materialism in the seventeenth and eighteenth centuries had a positive influence on the formation of philosophical views. the humanities of the people of Ludwig Feuerbach.

L. Feuerbach looks at a new way of adapting to the society of his time. The philosophy of love, happiness, and freedom is associated with L. Feuerbach's conception of the spiritual goal of humanity - the religion of love, similar to the "humanitarianism" of Auguste Comte. It is necessary to consider that philosophy must start from man and for man. Human theory is the center that shows not only human being at the center of philosophical research, but also that, for All schools, it is the center of the world.

Keywords: Ludwig Feuerbach, human nature, love and treasure for human

1. Introduction

Lugwid Andreas von Feuerbach (1804-1872) - an outstanding delegate, continuing the tradition of the Renaissance philosophers, the French Enlightenment movement together with the French materialism XVIII century with full human writing pages about man -man in its integrity is a human who knows thinking, has reason and desires for happiness. In the process of discovering and experiencing new things with the impact of contemporary German society, L. Feuerbach made meaningful "ahead" contributions to the history of philosophy in general, German classical philosophy in particular. In his research works, L. Feuerbach left a great legacy, rated by researchers as "not only a eaningful end of classical German philosophy" (Thach & Chinh, 2018, p.1349) ^[7]. Among these works, prominent in human thought must include the work The future philosophical principles published by L. Feuerbach in 1843 (German: Grundsätze der Philosophie der Zukunft; translation into English: Principles of Philosophy of the Future). The work is based on Christian critique (religion in general), scholarly philosophy, and the rule of law philosophy of Hegel. At the same time, in the Future Philosophical Principles, L. Feuerbach also emphasizes the nature, role and position of the human person in a real society. He outlined new principles for the philosophy of the future, which had a certain influence on the classics of Marx (Karl Marx) and the Phorododich Angels (Friedrich Engels) in the process of establishing a new philosophical worldview - the Dialectical materialism and historical materialism. If the man in Hegel's philosophy is considered to be an absolute person with absolute value, the man in L. Feuerbach philosophy is seen from the perspective of natural science, of "reason and the heart". L. Feuerbach criticized self-defense philosophy, criticized religious delusions for underestimating people. Thereby, he built a natural point of view and cognitive reasoning from a materialistic point of view to evaluate and reserve space worthy for human beings. According to him, man needs to be free and must be free both in thought and real life. To love human is to build for them a happy life, to rise up to assert their own values to social reality, not to deny them and then "hide" in the guise of theocracy or speculative philosophy. This article explores the view of Ludwig Feuerbach.

2. The concept of the origin and human nature of Ludwig Feuerbach

Man is not only for L. Feuerbach as the principal object and ultimate goal of philosophy, but also the model and measure of all. Man became the object of philosophy very early on, on the basis of common cognitive concern. When referring to twentieth-century philosophical anthropology, the researchers consider Feuerbach an important part of the history of philosophical anthropology, along with the ancient Greek philosophers, medieval thinkers and Renaissance writers.

Anthropocentrism shows not only that man is at the center of philosophical research, but also that, in fact, it is always, for all schools, the center of world. Protagoras himself made this point - "man is the measure of all things". The Renaissance humanists relied on Christian ideology itself to oppose theocracy and restore the image of man as the center of the universe. According to them, the Christian Bible as one of the "cultural bases of Europe" expressed the idea that man is at the center of earthly life by asserting that man is the pinnacle of create, that God - the Creator before the creation of man established the whole earth as a special dwelling place for man. If Socrates' turning point in ancient Greek philosophy was a groundbreaking manifestation of the process of re-realizing the object of philosophy, then Renaissance culture gave birth to anthropology as an independent field ("anthropologia" sixteenth century) has its object. This is associated with the works of Ficino (*Theologia platonica*, 1474), Landino (*Disputationes Camaldulenses*, 1480), Pico della Mirandola (*De hominis dignitate oratio*, 1486), Bruno (*Degli eroici furori*, 1585). In our time, the idea of philosophical anthropology as the foundation of philosophy is strengthened, but it comes from the message of the necessity of future philosophy (work *Principles of philosophy of the future*).

Inheriting former philosophers, L. Feuerbach built the theory of man on the basis of anthropology (Anthropology). Although, he has said many times "My philosophy is not philosophy" (Peter, 2009, p.146) ^[6]. The humanism or humanistic thought of L. Feuerbach investigates man as both a part of the universe and as a unique being, not repeated in comparison with other worlds. What is human nature? What makes up the essential characteristics of the person in each individual.

Why should humanistic thought be the starting point of philosophy? According to L. Feuerbach, if we consider the fundamental problem of philosophy that is the relationship between thought and existence, then we need to start with man, because only man thinks. While thinking about the existence of the world, people are also thinking about their own existence at the same time. Thus, because philosophy solves the problem of the relationship between thought and existence, it needs to be humanism, anthropology (Thach & Chinh, p.1366). The unity between existence and thought becomes correct and meaningful when man is seen as the basis, subject of that unity. The doctrine of people considers people in their activities, through that practical sense, reality is revealed with all the vivid, naked, has the true human nature as it is.

People are considered by L. Feuerbach from two perspectives. First of all, man is an indispensable product of nature and in that sense, man respects and obeys the laws of nature, the laws of objectivity, regardless of human consciousness. Man is not separated from nature, so spirit does not need to be opposed to nature as far as the reality is based on it. "The new philosophy, making man including nature as the basis of man, into the sole, comprehensive and supreme object of philosophy, transforms humanism, including physiology, into a comprehensive science" (Ludwig, 2013, p.75) ^[3]. Thus, while derived from man, L. Feuerbach does not separate and oppose the natural man. According to him, in order to properly apply the principle of humanity we need to admit that matter is the only entity, the truth, which exists outside of man and gives birth to man. The basis of human unity is its materiality, that is, its body. Unlike

the abstract Self, the human body is part of the world and to some extent it contains its existence. The lofty task of philosophy is condensed by L. Feuerbach: "It is necessary through man to bring all that supernatural to nature, and through nature to bring all that superhuman to human..." (Ludwig, 2012b, p.172) ^[5].

People, from the second perspective, are "community nature". Human nature is a concrete individual: "Man himself does not contain human nature in himself or as a thought. Human nature is only contained in the community, in the unity between man and man - a unity" (Ludwig, 2012b, p.61) ^[5]. The philosophers Kant, Fichte, Hegel once questioned the social nature of man, L. Feuerbach also developed in that spirit, but deepened man is equal to flesh and blood, the man has a loving heart according to his own interpretation. Man can only be a community person, that is, a man who lives, experiences happiness, suffering, and is naked as a part of the species (mankind), because "man is distinguished from animals only by acknowledgment stay awake" (Peter, 2009, p.8) ^[6]. L. Feuerbach criticized earlier materialists in his conception of man. Materialism in the seventeenth - eighteenth centuries only focused on human consciousness, thereby separating people and things. However, that is the "no refund" approach. According to L. Feuerbach, there are three "species qualities" in each human being, that is reason, will and heart, "... the theological trio in man, above the individual person, is unity. most of reason, love (heart)" (Ludwig, 2012b, p.8) ^[5]. Reason, will, and heart are perfect things, belonging to human values. For example, the power of the emotional object is the power of the feeling, the power of the rational object is reason, the power of the object of the will is the power of will. Man whose nature is subject to the regulation of sound, lies in the power of sensibility, in all cases of sensibility that in its sound the corresponding element finds. But specific sensibility is not held by all sounds, but only sounds contain content, meaning and sensibility. Sensoryness is governed by sensory wholeness, that is, by itself, its characteristic nature. Similarly, when we talk about will and reason. Whatever object we perceive, we perceive our nature there, all that we represent, we present ourselves there.

Emphasize the exaggeration of speculative philosophy - namely, the role of God - L. Feuerbach argues that he is just an "abstraction from the love and image of mankind" (Ludwig, 2013, p.5) ^[3]. The real man has a heart to love and also to receive "pain" from that love. It is a mix of everyday emotions but also very sacred, practically existent, can be explained. Meanwhile, the old speculative philosophy, empiricism and metaphysics do not point out concreteness but only abstract from metaphysical, unrealistic miracles. L. Feuerbach concludes, in order to realize the correct state of things, phenomena, subjects, objects, philosophy, it is possible to start with the sensible object, the senses, from the happiness and the end of the pain: "Emotions, each emotion contains the deepest and most honest. Therefore, love is the true being that proves the partial existence of the object out of their mind" (Ludwig, 2012b, p.57) ^[5].

But, humans are different from animals in "species qualities". The characteristic nature of man is absolute nature, is God of man, hence the power of the object is the essential power. Talking about people is referring to the sense of perfection, the ability to discover, to create, or to be aware of oneself as a creative subject. Science is the consciousness of the species. Life is the life of each individual in relation and interaction

with each other, while scientific activity itself has a species nature. Only the entity whose perceived object is its species, its nature, is aware of the nature and nature of other entities and objects.

Thus, we can consider L. Feuerbach's humanistic thought as human materialism - a special object of metaphysical materialism. The fundamental category of this philosophy is man with its natural nature, shown that, first, "everything that appears is by natural way", "purposes and means in nature are always only natural". Second, "In free activity we do not go beyond nature's bounds". L. Feuerbach argued that concepts such as rights, will, freedom and character should not be surpassed by people. "Man is the product of free existence, of personality and of rights. Only man is the foundation and basis of the Self (Fichte), the foundation and basis of the Single theory (Leibniz) and the foundation and basis of Absolute" (Ludwig, 2013, p.172) [3].

3. The concept of the role, position of the people of Ludwig Feuerbach

Criticizing the views of Hegel and some other idealists about man, L. Feuerbach emphasized the need to make a reform in philosophy, establishing humanism as the core content of "philosophy of the future".

Considering man as the foundation of a new philosophy, L. Feuerbach not only defines the living space but also determines the relationship between people - love. People live by their emotions with their senses contained in awareness, emotion and love. Only in emotions, man is absolute, separate. Love for people is an enchantment, a particular, a sign to distinguish "species" in general. L. Feuerbach once asked: "How can humans resist emotions, love? love in love, a wise reason?" (Ludwig, 2012b, p.8) [5]. He replied: emotion is a special sign of human existence, only in emotions, love is the object of passion, practice. Love, pain, and emotion are attributes that only exist in human beings, clearly perceived, not abstract, or mysterious. The emotion, the most sincere container of depth, something inherent in human beings, is itself divine. Loving people, loving yourself is the starting point of the process of reaching out to the community. Loving yourself doesn't mean just loving yourself. Saying self-love simply means asserting an I before another

Love - that is not egoism but overcoming it. Human owns love, or love owns man? L. Feuerbach once asked. And he emphasized: when love stimulates people with joy, even to death for the one they love, it is the free personal power or rather, the power of love. Aspiration for personal happiness is associated with people's aspirations for happiness - that idea needs to become the imperative of life, into a social message. When he loves others, he transforms into others with his love. So love others is also love you. Love - according to L. Feuerbach - is absolute value, where the secret of life is revealed, love is passion, existence, reality. The pain of love is the truest emotions, not abstract metaphysics like in old philosophy. The new philosophy, according to Feuerbach, stems from I - a real being - exist and have senses, have ego and self-awareness. The new philosophy does not separate intelligence from the senses to find the superpowers, but spirit and reason are the elements of the senses, the attributes of the senses.

L. Feuerbach emphasizes the objectivity of matter and its law of "existence is its object - the sense of life" (Ludwig, 2012b, p.57) [5], the normality is not brought into nature by God or

the conscious thought of man, on the contrary, the laws of reality create the laws of thinking. Natural gender is the result of entities or forces that need each other and create, move together, interact with each other.

The new philosophy considers man as the foundation, with three basic qualities: reason (physical properties), will, and emotion. However, according to the tradition of promoting reason in Western philosophy, he writes: "Philosophy is the sure foundation of rational reason (physical properties), but in the whole it seems to be the life of human, it is not a false basis, an impersonal, anonymous reason, but in that reason there is human blood" (Ludwig, 2012b, p.71) [5]. for asserting that man is the subject of perception. L. Feuerbach asserts that man perceives based on reason, thinking and acting according to his perception, not dependent on god philosophical right is the sure foundation of rational reason, but in total it appears to be human life; that is, it is not the foundation of false, impersonal, anonymous reason, but in that mind there is human blood.

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L. Feuerbach emphasizes the objectivity of matter and its self-regularity "existence is its object - the sense of life" (Ludwig, 2013, p.57) [3]. The inevitability, causality - causality, normality are not brought into nature by God or human sensible thinking, whereas the laws of reality make up the laws of thought. Nature moves according to his inner law. The natural world is the result of entities or forces that need each other and create, move together, interact with each other.

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The characteristic nature of man is absolute nature, is God of man, therefore the power of the object is the power of human nature. In reason, will and emotions contain the supreme, absolute nature of man as a human, as well as its purpose of existence. L.Feuerbach writes: "The perfect man has the power of thought, the power of will and the power of emotion. The power of thinking is the light of perception, the power of will - personality enthusiasm, power of affection - love" (Ludwig, 2012b, p.8) ^[5].

4. Concept of love and respect for people by Ludwig Feuerbach

In the view of love for human, L.Feuerbach makes a valuable contribution to the formation of humanism, which is a critique of mechanical determinism with absolute inevitability, approach to fatalism. L.Feuerbach tried to overcome all narrow and rigid laws to focus on the variety of impulses and will-hormones, the multidimensional polymorphism of will acts. No human activity, according to L.Feuerbach, takes place with absolute inevitability, unconditional, because, between the beginning and the end, between pure thought and practical measurement, even Lice between solution and action can present countless threads of connection. L.Feuerbach says: Man is free in his inevitability. People act and enjoy, because they are prompted by a certain passion, but when they act, they show their freedom. True freedom is not outside of time and space, but things that are perceived, for "they (space and time) are the essential condition, forms of reason, and laws of thought" (Ludwig, 2013, p.66) ^[3].

The problem of desire for happiness is considered by L.Feuerbach as an inevitable part of human life. Each individual has the right to live happiness and towards happiness. "The desire for happiness - that is the desire of aspirations ..." "I want "means" I don't want to fall into unhappiness, I want to be happy" (Ludwig, 2012a, p.38) ^[4]. Will and "will the will to happiness" in L.Feuerbach is synonymous. The concept of happiness is widely understood, but its meaning and nature have only one - individuality. Defining happiness as a state in which "an entity truly satisfies and truly satisfies his own particular needs, regarding his or her nature and life" (Ludwig, 2013, p.49) ^[3] receives Seeing there are many ways to understand this concept which is both multifaceted and individualistic. Man may want what in reality does not bring happiness as a result of the misconception of happiness, as well as the consequence of the misconception of the way leading to the goal. "Happiness must be subjective, as so many ethicists know and talk about, and indeed it is. My

happiness is not separate from my personality" (Ludwig, 2012b, p.5) ^[5]. Even if each individual has his or her happiness, this does not rule out the commonality of those individuals' desires and needs. Overcoming the Hegelist school, L.Feuerbach did not accept the separation of the common and the private, the common and the unitary, nor their partial opposition to each other. The idealism of Epicurus, Locke and the French Enlightenment in the eighteenth century influenced L.Feuerbach's conception of happiness. The only happy basis of the concept of happiness in L.Feuerbach connects with the materialistic conception of nature and nature in man. He proudly proclaims that "all humans are Epicurians", the hedonism, established on man's worldly aspirations, against all forces that prevent man from reaching out. good life. Blissism, according to L.Feuerbach's commentary, "is so innate to human happiness that we cannot think and speak without using it, not even knowing it" (Ludwig, 2012b, p.65) ^[5] directs his monasticism to criticize asceticism, first of all religious asceticism because religion places too many limits on human life, in that is, minimizing the need for life to hope for salvation in the afterlife.

The new philosophy differs from egoism, "Selfishism, L.Feuerbach emphasized, is essentially monotheism, because its purpose is only one - for self. Unifying selfishism, concentrating people in oneself gives man the principle of rigidity, completeness, but restricts man creatively, because it makes man indifferent to all things. not related to one's personal interests" (Ludwig, 2012a, p.101) ^[4]. According to L.Feuerbach, the new philosophy must be fundamentally different from the old philosophy by providing a complete answer to its true nature, human reality and comprehensiveness, as opposed to religious views and speculative philosophy, is the inhuman, supernatural conception of man. True philosophy needs to contradict the principles of self-advocacy, with the principles of absolute idealism. For that to be done, it is necessary to consider the true nature of man as the main principle. He said: "The new philosophy is like the negation of theology, the denial of the truth of religion... Anthropology is religion by itself" (Peter, 2009, p.167) ^[6]. The person that L.Feuerbach refers to here is man as an individual, as the most important point that everything revolves around it. L.Feuerbach is not the ego of Berkeley, Stirner's uniqueness of nature, even Bruno's self-consciousness, much less the objectifying spirit of objective idealism. the subject that idealism promotes, is only the thought, not the real subject. The subject of reality is Me, in opposition to England, I am the subject of the other I am the opposing subject. Conversation between me and the UK" (Ludwig, 2013, p.77) ^[3]. The ego thinking, but ego - it is a human being with body and a thinking head The I think, but I - it's a human being with a body and a thinking head. The Self - an entity without - real time and only with that personality it has the ability to visualize and think. The idealist has divided this wholeness in two, creating a constant conflict between mind and body. Moreover, the idealist not only separates mental activity from its physical basis, but also considers human nature only in thought, consciousness.

5. Conclusion

L.Feuerbach philosophy is the product of human materialism on the basis of selective inheritance of the ideas of Renaissance philosophers, French Enlightenment philosophy and seventeenth century materialistic philosophy - XVIII such as Montesquieu, Voltaire, Rousseau to Diderot,

Holbach, the continuation of the development of Locke's materialist sensationalism. On the basis of the criticism of speculative idealism that God is a supernatural, mystical force, that only God can bring happiness to man. Criminalism considers human consciousness to be a supernatural, divine phenomenon because according to them, "reason or the indeterminate and indeterminate wisdom of the senses or imagination is the power of reason" (Ludwig, 2013, p.5) ^[3], they create supernatural, abstract, human forces from itself. Meanwhile, according to L. Feuerbach, people can completely perceive the world without theism or any religious force.

The great historical merit of L. Feuerbach is that, L. Feuerbach restored and developed the materialist tradition of the eighteenth century in the context of the idealism and mysticism prevailing in Germany. Unlike the predecessors of classical German philosophy, L. Feuerbach was a materialist fighting on this plane. L. Feuerbach's natural philosophy is unitary materialism, and his social philosophy is the message of enlightened humanism. L. Feuerbach's socio-political views were influenced by the French Enlightenment movement and French materialism in the eighteenth century, that is, the view of civic society and the rule of law.

With the ambition to build a philosophy free of arbitrary nature, L. Feuerbach considers people as the main research object. Through his characteristic anthropology, L. Feuerbach partly overcame the mechanical nature of the seventeenth - eighteenth century philosophy in the concept of man, replacing "man - machine" with "man by flesh and bones", at the same time analyzing more deeply the value approach about human that the humanists, enlightenment earlier set out. New philosophy or philosophy of the future (the word used by L. Feuerbach) comes from that man and only man is the real subject of reason. The new method of philosophy is that, through man, brings all that supernatural to man.

While considering man as a natural entity, L. Feuerbach tries to point out the conditions of human existence within the present society that influence the individual creative activity. He took the nature against the antinatural, used the French revolutionary model as a model for the natural order, criticized the monarchy, where people were exhausted for the lives of hypocrites. The limit of social progress is bourgeois democracy, the future of Germany. In this new social environment, citizens' positivity is highly valued, the role of social criticism of the people is focused. The people themselves, with their increasing political awareness, have fought to eliminate the "big fish eat small fish" situation of exploitation, bullying, poverty and poverty, towards the goal "universal love", goodness, happiness and order.

In the view of people, L. Feuerbach desires to build a fair, equal society, people love each other, they are not dominated mentally or materially. He emphasized the concrete nature of "species", criticized the "superhumanization" and abstracted human nature, but also for that reason the materialism that we see here is materialism. visual. Although referring to "the communal man" as a social entity, man, but due to the limitations of historical conditions as well as in thinking, L. Feuerbach only views man in an abstract, non history, natural and biological people, but not associated with the actual conditions of human society, complex relationships in class antagonistic conditions, so L. Feuerbach has yet to overcome. Meanwhile, Marx - by practical studies - has shown that human beings are very different from animals, besides natural instincts, humans are conscious, humans also

have actions that animals. there is no such thing as material production: "Man himself begins to distinguish himself from animals as soon as he begins to produce his living materials" (Marx & Engels, 2004, p.66). When L. Feuerbach asserts "art, religion, philosophy or science make up the real expression or exposure of the true nature of man" (Ludwig, 2013, p.75) ^[3], he just "lightly touches" on the social nature of man, but has not placed man in the clearly defined historical-social spatial regulation. its complex, varied relations, as Peter observes: "Feuerbach has never reached the level of particular history and social theory, that is the work of Marx, and the philosophical reflection of he never went further than the current geographic map as Nietzsche did" (Peter, 2009, p.153) ^[6]. In the thesis on Feuerbach, Marx said that Feuerbach's image of man and the world does not reach realism, historical - concreteness. Overcoming this limitation, Marx writes: "In its realism, human nature is the sum of social relations" (Marx & Engels, 1995, p.11) ^[2]. According to Marx, L. Feuerbach does not highlight human characteristics, its positive, actual relationship with the natural world. L. Feuerbach does not fully understand the process of material production, the industry, that is, it means that society is not the basic complete unity of man with the natural world, man starts from the existing premises. real, not abstract, metaphysical as previously announced by philosophers, including L. Feuerbach. People are the subjects of their actions, "are their activities and their physical conditions, but the conditions they see are available as well as those created by their own activities" (Marx & Engels, 2004, p. 65), to test these premises, according to Marx, people can do it by way of experience.

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