



HUMAN ISSUES IN KARL MARX'S ECONOMIC AND PHILOSOPHICAL MANUSCRIPTS OF 1844

Nguyen Anh Quoc

Ph.D, Dean of the Faculty of Philosophy,
University of Social Sciences and Humanities,
Vietnam National University, Hochiminh City,
Vietnam

Abstract:

Man is both a product of history and a creator of himself. Human activity is free and conscious. Social communication is the communication of human reality. Human life is labor and labor itself is the need, the purpose of life. Labor performs the attributes, values and qualities of people and asserts themselves to the rhythm and intensity of society. All human values are derived from labor and the negative, limited, social conflicts are caused by the alienation of labor. Labor alienation causes non-human forces to dominate everything. Overcoming that alienation must be perception, mastering itself through a very difficult and lasting process in reality, namely, communism.

Keywords: natural, human, social, freedom, labor

1. Introduction

On the basis of historical reality - the social context of the 1850s of the nineteenth century in Germany, and the critical succession of Engels's philosophy, political economy, Karl Marx analyzed the human problem comprehensively. Marx's philosophy of human beings has changed fundamentally, scientifically and revolutionarily in approaching the meaning and value of the reality of life in the early years of changing of Marx's thinking. Marx criticized Luther's idea of "*liberating people from outside religions by turning religion into the inner world of man. He freed the body from the chains by shackling it on the human soul.*" The historical materialist view of man is fairly well presented in his 1844 economic-political-philosophical draft in the form of a study of economic conditions, but its purpose goes further in the philosophy of liberation, the science of human liberation.

According to Marx, science must be derived from "*the basis of human life, and as a basis for life and for science, from the beginning it is a lie.*" The study of man, "*the human science itself is a product of man's self-realization,*" which requires the whole of human

history. Therefore, the first premise of the entire history of humanity is, of course, the existence of individual human beings.

Comparing human beings to animals, Karl Marx writes that it is possible to distinguish humans from animals, by consciousness, by religion, in general, by anything. Humans begin to distinguish themselves from animals as soon as humans start producing their activities, and further consider the difference in particular higher forms of production such as iron. Education, state, family, state, law, ethics, science, art, etc. are all products produced by humans and they are socially created. Man is a creature that is both practical and theoretical, man changes his species, his own species as well as that of other objects, into his object ... and thus an entity free.

Those living beings are born and developed with the full nature of nature; the human being is a particular part of the natural world. Karl Marx considers human beings not only in the natural world but also in the practical aspects of human society. Man, to Marx, is "*endowed with natural forces, living forces, it is the natural entity that is in action; those forces exist in it in the form of natural and capacity, in the form of aptitude.*" These forces of nature are the spiritual property of a species that makes human society different from the non-social ones. When human beings satisfy their physiological needs, such as eating, drinking, giving birth to a child, and only consider these activities as the ultimate and the only endowment, then these functions are animal's characteristics. Since man is a fleshly entity, it has natural forces, lively, realistic, emotional, object-oriented, so that it transforms its living into the object of will and awareness. The way of living of a human being is conscious living activity and is itself the supreme nature of man, that nature is free.

The most basic characteristic of human species is the conscious activity, the will, the social instinct. Karl Marx considered the social instinct in humans one of the most important levers of human development. Consciousness helps people understand the things and rules of the world. All natural phenomena must be born according to the objective, inevitable and universal law, so human beings develop with their natural history, that is, human history taken in causal relation. It means that the history of human happens in the relation of cause creating effect, the ability of making the real. History is the true natural history of man and that history is reflected in the human consciousness. In the course of its history, people know what they are doing in the present, know what they have done in the past and what they should do in the future. Knowing the past, understands the causes of the present and understands the future of the purpose of life. The present life of man is conditioned by the different causes and results in the process, which becomes the object of human choice so that activity is free.

The development of material richness, of human nature, the diversity of the human senses develops new demands, namely, "*the possible sensations of human enjoyment and assert themselves as the forces of human nature.*" The five external senses and mental sensations like will, love etc. are all feelings. The human nature of feeling arises only through the corresponding object, through human nature. The five external senses arise from the object of the natural world, which depends, as a slave to nature. Nature confined people in specific circumstances, so the narrowness of the object of the five

mandates: breathing, drinking, eating, hearing, seeing is limited, and living habits of people based on the needs. This manifests itself as a natural dependence. The sense of the spirit is different, its object is not the natural world, but its object is the product of it created by human activity. The creation of the object is how much it absorbs so much: love, happiness, wisdom are not filled and the activity of living on the basis of these needs is self-activity.

The needs of the senses, the sense of the spirit is always directed to the object that it requires satisfaction. The sufferer is anxious and indifferent to the beautiful scene, the mineral trader only see value in the business without seeing its beauty and uniqueness. The human sensitivisation of necessity is "*on the one hand humanizing the senses of the human being, on the other hand creating the human senses corresponding to the whole of the richness of human nature and nature*". The need arises when people start from reality. However, what we have is only necessary condition but that is not enough to make the ability to come true, to make the cause create the result there must be the role of the human being, the matter is whether the human wants it or not, want it to be removed and then lose. Only in the social relationships is human nature affirmed, expressing itself before the responding object as a free entity, according to C. Marx, human activity is a free activity.

I am a human; what belongs to the human being is mine. This is, "*it is the real settlement of the contradiction between man and nature, between man and man, the real settlement of the conflict between existence and nature, between objectification and the self-assertion, between freedom and inevitability, between individuals and species.*" From the beginning and throughout the course of development, social history begins with the freedom and the end of that civilization is also freedom. Man has just separated from the animal, his life depends on nature. All activities are slaves to the inevitable so there is no freedom. But with our history, every step on the path of civilization is a step toward freedom. Freedom is at self-control, governed by nature, based on inevitability, perceiving the law and adhering to it, necessitates the necessity of social life arising in the course of historical development. By being free, people create their own through their history. Man is the product of history, the subject of history that creates himself. It is also the way of life of man. "*The mode of living encompasses all the characteristics of a certain species, its species, and its free, conscious activity as a human species.*"

Personal freedom is a phenomenon of life with unique personalities, personality and identity; have needs, purpose. But no matter how complex the phenomena of life are, it still has the common, profound, essential, universal nature of freedom is labor. Labor is the first basic condition of the whole of human life, labor has created human, "*and when it comes to labor, people deal directly with human beings.*" Without labor, human activity is just a natural instinctive activity, and nothing else but the one that is created is the feeling of loneliness. Freedom in labor is expressed in such forms as work, promotion, affirmation, expression, utility, treatment, dedication, service, thought ...;

Through it, the work reveals its attributes, its value in terms of capacity, quality, health, wisdom, talent, intellect, courage, bravery, love, respect, esteem. and the intensity of labor is agility, diligence, diligence, vivacity...; The role of labor is to

influence, to improve, to transform, to reproduce ... and to respond to the effect of being subject, to be respected, to be happy, to be loved, to enjoy satisfied, happy, peaceful, peaceful. Every human value is derived from labor, its manifestations are universal. Quality and capacity are the common denominator, the analogy for the difference between nations and nations. Each nation has its own traditions, cultures, religious beliefs, and each historical period has a different viewpoint of positions between the classes, but wherever it is, the intensity of labor is the basis for mutual understanding between nations and nations in the conditions of the volatile world.

Labor is the need, the purpose of man. In the process of living, except for satisfying the natural physiological demands such as eating, drinking, giving birth, sleeping etc. the remaining time is labor. If no different forms of work are available to fill the space of time, then the person in themselves is dead, because they cannot express themselves, do not assert themselves, do not reveal the intensity and rhythm of society in his place. Everything about human beings is not unreasonable, if any, the only irrationality is that freedom is locked in our bodies. Accordingly, *"man is a total man; animals are produced only because they are driven by direct physical needs, and humans produce even when not removed from physical needs, and only if they are not constrained by the need to produce them. In the true meaning of the word; the animal produces itself, and man produces the entire natural world; the product of the animal is directly attached to its physical body, while humans face freely with their product. Animals are built to the size and needs of their species, and humans can produce in the size of any species and wherever they can apply their inherent nature to the object; so people also make the rules of beauty."* World labor is the goal, but not the self-improvement, but the transformation for the human. Nature is natural, but labor is different, it produces the whole world. In labor, humans have taken whatever nature needs to use in whatever human beings want, the whole world belongs to the human being.

Human nature is free, the nature of society is fair. Karl Marx writes: *"Society itself produces human beings as human beings, so it produces the same society."* Society is both the cause and the result of human activity, ie it is a man-made product. Social relations are *human reality communication*; the requirement of the subject and the object to respond equally is its reality; that relationship is not dependent and dependent, but equality and justice. What exists in thought, in the consciousness that is not present in reality, as opposed to the reality, that is, the subjective, the lack of correctness so that social relations are abstract relations. The real social relationship is the pursuit of human need and the ability to realize that need. It reveals the role and position of people in relation to society and nature. The influence and influence of human beings are manifested in the real life of the person, determined as affirmation, expressed in response to the object of human will. Therefore, social relations are real, ie, it comes from the needs but it is realized by that person himself.

Social conflicts start with human being corrupted in labor. To C. Marx, an entity is an independent entity only when it stands on its own feet, and it only stands on its own feet when it exists on its own. He also believes that humans rely on the gift of others to regard themselves as a dependent entity. Mastering and slavery, freedom and

dependence are opposites of life. Living by the grace of others and based on it, that is, the person who is *the source of life* and the cause outside the creation of life is a dependency. It is explained that every person who seeks to awaken in another person a new need to force him to bring a new sacrifice, put him in new dependence and push him to a new form of enjoyment. Every person seeking to create a strange alien force that dominates others to find in it satisfying their own selfish needs, every new product is a new ability to cheat. Interdependent and mutilated, human beings become increasingly impoverished as human beings, people increasingly need money to occupy the negative nature, *"the unjust occupation appears, then my own is lost and my non-own becomes my possession. Society is changing between black and white, true and false, people do not know what is right and what is wrong, and injustice also appears. Discrimination against labor appears which leads to discrimination in people. The division of labor is indispensable for social production but it is associated with inequitable exchange and distribution; Labor is the price of money, the increase of the promotion or lower labor for the industry; status. Human condition associated with different forms of labor prices. Life itself is the means by which it is not seen as the purpose of living."*

When analyzing the corrupt labor, Karl Marx points out that non-voluntary labor is compulsory; it is forced labor, where labor is not satisfying demand. Labor is only *a means* of satisfying physical needs and when there is no physical coercion, labor is shunned as a plague. That alienation has transformed the inherent nature of animals into human functioning, and the human nature is transformed into the inheritance of animals that results in *"human species, alienated from human beings, into the means of maintaining the individual existence of man."* Human in relation with the product, with the materialized labor as an enemy, the power does not depend on you, makes the alien, the enemy, the power to become the owner of the object, so *"human beings relate to that activity as being related to the activity of serving others, subject to the domination of others, submitting to the coercion and oppression of others."*

It was during the production of capitalism in the period of 1844 that the more products workers made, the more beautiful the products are, the more sophisticated the labor is. The more they spend on the product, the less they could use; the workers lost value, lost personality, crippled, sick, like the barbarian; The work of the worker is intellectually empty and slaves into nature. The corrupted labor that reverses that relationship makes man primarily a conscious organism, his life, his nature as the means to maintain his existence only. People have turned living activity into a means without seeing the purpose of life in those means. People who care about making money forget about their livelihoods, even the workers are attracted to that trend, the wage increases, leading to the workers working hard. The more money they have to earn, the more they have to sacrifice their time and the more they have to work as slaves to serve greed, and completely give up all freedom. Because only workers are paid for their salaries. Thanks to money, working people are workers. They can buy things, which means they have enough money to pay. Money has become the workers themselves. The amount of money that workers can buy symbolizes their strength. So what are the workers and what can they do, it is not the qualifications or the skill of the

workers, because they are not free but lose themselves, they do not assert themselves or show the attributes they have. So human labor is not ugly, money is not good, but the good and the ugly only appear in the relationship between people and money. Therefore, love, respect to people is just love and respect to the money they have. All money becomes power, status, human condition. This shows that money is manifested as a force that distorts both individual and his/her social relations and other relation that ambitiously play a role of independent elements. Money turns faithfulness into betrayal, love into hatred, hatred to love, virtues into evil deeds, evil deeds into virtues, slave into master, master into slave, dull into wise, and stupid into smart.

Through all the content analyzed above, I would like to generalize Marxist philosophical themes on human beings. The radical problem of human liberation is to determine the general nature of private ownership, as a result of corrupted labor, in its relation to the real possession of the person and of the society. Derived from real ownership in nature people do not belong to themselves and in labor the whole world belongs to humans. Man is the product of history and the creator of himself; it means that man acts freely and consciously. Society is a man-made product; an individual is one of those products. Social relations are the real communication of human life, which is direct, honest and equal relations. There is no discrimination between human beings but there is only discriminates against the possession of labor, but the human condition is covered by different forms of labor, so human beings are discriminated. Workers are not ugly, their condition and background are not to blame; Things like fame, status, or rank are not to be praised; All are pitiful, very sinister. Tragic because self-action is valuable and pitiful because their labor serves the force that rules over them - the stranger. If labor is a commodity, the human being will be bought and sold to earn a lot of money. Investing for people is an investment for absolute profit. Passing his lust voluntarily, man becomes a slave of greed, of money, that is the slave to the alien. Keeping yourself as you are and receiving the joyfulness of human being is the supreme happiness of life.

Denying what we are having and conquering the non-human being is misfortune, the unhappiness, the imprisonment; it is no longer far away but is imprisoned in people themselves. Having a lot of money, but not from the labor is the result of the process of misfortune. In society divided into different forces, the unhappiness is divided among all parties, no one loses, no one gains. Struggling does not have the purpose of eliminating one another among human beings but to eliminate what is not human. Realization of the ideal and the aspiration when it must be the need, the purpose of the self-consciousness of man. Human commerce will become redundant when labor is free. Labor is equal, equality between people is real. Death is the loss of the human body. Freedom is of human and by human so only human can do it all. To take possession of the world, return to the very person. Getting the human person back fully, and in reality must return to himself. Master or slave, freedom or imprisoned, happy or unhappy is up to him. It is the most profound human value in the whole of Marx's philosophical system about man in his *Economic-Philosophical Manuscript 1844*

and therefore, in Marxism, love, affection, respect to human is still the most truthfulness.

References

- Marx and Engels, 1994, *Collected Works*, Volume 20, National Politics Publish House, The Truth, Hanoi.
- Marx and Engels, 1994, *Collected Works*, Volume 42, National Politics Publish House, The Truth, Hanoi.
- Marx and Engels, 1994, *Collected Works*, Volume 43, National Politics Publish House, The Truth, Hanoi.
- Marx and Engels, 1980, *Selected Works*, Volume I, Publishing House. Truth, Hanoi.
- Marx and Engels, 1980, *Selected Works*, Volume IV, Publishing House. Truth, Hanoi.
- Marx and Engels, 1980, *Selected Works*, Volume V, Publishing House. Truth, Hanoi.

Creative Commons licensing terms

Author(s) will retain the copyright of their published articles agreeing that a Creative Commons Attribution 4.0 International License (CC BY 4.0) terms will be applied to their work. Under the terms of this license, no permission is required from the author(s) or publisher for members of the community to copy, distribute, transmit or adapt the article content, providing a proper, prominent and unambiguous attribution to the authors in a manner that makes clear that the materials are being reused under permission of a Creative Commons License. Views, opinions and conclusions expressed in this research article are views, opinions and conclusions of the author(s). Open Access Publishing Group and European Journal of Social Sciences Studies shall not be responsible or answerable for any loss, damage or liability caused in relation to/arising out of conflicts of interest, copyright violations and inappropriate or inaccurate use of any kind content related or integrated into the research work. All the published works are meeting the Open Access Publishing requirements and can be freely accessed, shared, modified, distributed and used in educational, commercial and non-commercial purposes under a [Creative Commons Attribution 4.0 International License \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).