

# Research on the Method of Intuitive Philosophy in Marx and Engels' Practical Materialism

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## Abstract

In the article "Is the Higher Philosophical Contemplation the Philosophical Approach of Karl Marx and Frederick Engels? -----A Textual Study of an Important Term in The German Ideology ", an essential theoretical perspective is demonstrated and concluded that higher philosophical contemplation is a form of intuition contained in the perceptual intuition of Feuerbach criticized by Karl Marx and Frederick Engels, rather than the philosophical method of Karl Marx and Frederick Engels. In this article, despite some deliberation with other scholars, some aspects of the perspective can be affirmed. In this paper, Karl Marx and Frederick Engels' viewpoints on intuition are further expounded. In other words, Karl Marx and Frederick Engels' practical materialism did not completely put aside the intuition of the real world, but the way they saw the world had undergone a revolution, so they saw what Feuerbach had not seen. At the same time, Marx, based on the new intuitive manner of the real world, requires a revolutionary transformation of the real world. In the Manifesto of the Communist Party, Karl Marx and Frederick Engels actually elaborated on an intuitive manner, which in Chinese translations is translated as the need to make public one's views. Thus, it provides further evidence that Karl Marx and Frederick Engels did not entirely reject the term intuitive manner.

**Keywords:** Karl Marx and Frederick Engels; Practical materialism; Intuition; Philosophical method

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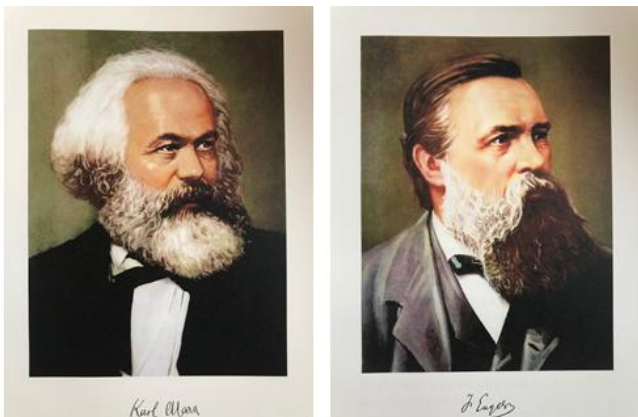
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At present, domestic and foreign scholars' studies of intuitive manner from the vision of Marxist philosophy mainly start with Karl Marx and Frederick Engels' criticism of Feuerbach's perceptual intuition and Hegel's abstract thinking and the viewpoints of other philosophers. Nevertheless, if only limited to criticism, it means Karl Marx and Frederick Engels' absolute negation of intuitive manner. Just as Karl Marx

and Frederick Engels' criticism of Feuerbach does not mean a widespread criticism and negation of "all previous materialism" [1], the proper meaning of intuition itself also runs through many works of Karl Marx and Frederick Engels. We need to make a detailed analysis of the meaning of intuition in practical materials advocated by Marx and Engels, so as to find the proper position of intuition itself. Karl Marx and

Frederick Engels called their own philosophy practical materialism. In *The German Ideology*, Karl Marx and Frederick Engels once mentioned three forms of intuition, including the general intuition that we can only see what is in front of us, the higher philosophical contemplation that we can view the real essence of things, as well as the dual-nature intuition between the two. In the article "Is the Higher Philosophical Contemplation the Philosophical Approach of Karl Marx and Frederick Engels? -----A Textual Study of an Important Term in *The German Ideology*," it is argued that these three intuitions are the forms of intuition contained in Feuerbach's perceptual intuition, which was criticized by Karl Marx and Frederick Engels, but not the philosophical method proposed by Karl Marx and Frederick Engels themselves.

Karl Marx and Frederick Engels have a new vision of practical materialism when they critique Feuerbach's intuition theory. Based on this new vision, a new "look" has a new meaning. What new things did Karl Marx and Frederick Engels see that Feuerbach had never seen? What is new about these new things? Have they completely abandoned the philosophical method of intuition? In this paper, it is mainly combined with *The German Ideology* and Manifesto of the Communist Party to gradually demonstrate that Karl Marx and Frederick Engels' practical materialism does not entirely abandon the philosophical methods of intuition.



## 1 What new things did Karl Marx and

### **Frederick Engels see that Feuerbach had never seen? What is new about these new things?**

As early as in the period of Marx's doctoral dissertation, the rudimentary form of intuition is manifested as three meanings, the simple seeing, the combination of feeling and experience and the combination of reason to recognize the principle. In *A Letter to My Father*, Marx proposed the three-in-one concept of intuition from negation to nothingness and then to negation [2], and understood it from the perspective of abstract opposition. In Marx's *Notebooks on Epicurean Philosophy*, Marx mentioned that Epicurus opposed the meaningless and terrifying intuition of heavenly bodies" [3] and came to realize that it was impossible to gain a comprehensive understanding through simply seeing by quoting the intuitions of these things to avoid mistakes [4]. Marx mentioned the concept of narrow intuition in *A Correspondent of the Kölnische Zeitung vs. the Rheinische Zeitung* [5] when Marx saw the weakness of intuition. In the book *Economic and Philosophical Manuscripts of 1844*, intuition is more of an objective relationship. In *Die Heilige Familie, Oder Kritik Der Kritischen Kritik: Gegen Bruno Bauer Und Konsorten*, intuition is more presented as opposed to an abstraction. In *Theses on Feuerbach*, Marx mainly criticized a simple perceptual intuition of Feuerbach. In *The German Ideology*, Marx criticized Feuerbach's three forms of perceptual intuition, including general intuition, dual-nature intuition and higher philosophical contemplation. It can be seen that the relevant categories of intuition have been throughout the works of Karl Marx and Frederick Engels. "The German Ideology" is a published work jointly completed by Karl Marx and Frederick Engels. The following part will analyze and demonstrate from the perspective of new things seen by Karl Marx and Frederick Engels in "The German Ideology" but not seen by Feuerbach.

#### 1.1 The novelty in different forms of intuition

Karl Marx and Frederick Engels had a revolution in the way of viewing the world and saw the great dynamic transformation of the surrounding perceptual world in the existing world. Based on this new intuitive manner of the real world, Karl Marx and Frederick Engels required the revolutionary transformation of the real world. Furthermore, for Feuerbach, "he does not see that the perceptual world around him is not something that has existed directly and consistently since the beginning of the world, but is a product of industrial and social conditions, a product of history, a product of the activities of generations. Each generation builds on the foundations laid by the previous generation to develop the industry and social intercourse of the previous generation and to change its social system with the change in its needs[6]." Feuerbach looked abstractly at the world from a metaphysical point of view and saw the essence in the abstract. Feuerbach argued that the existence of something or someone is at the same time the essence of something or someone and that the certain conditions, lifestyles, and activities of an animal or humanity are what satisfy the 'essence' of that animal or humankind. Karl Marx and Frederick Engels, on the other hand, viewed the world concretely from a dialectical point of view, from abstraction to essence, and then from essence to abstraction again. Karl Marx and Frederick Engels saw that when Feuerbach proclaimed all such contradictions as inevitable anomalies, it was, in fact, his failure to recognize that the bad relations originated from the spirit of his own spirit. Karl Marx and Frederick Engels argued that history does not end as the dissolution of the spirit from the spirit into the ego. At every stage of history, man encounters a certain material outcome, a certain sum of productive forces, a historical relationship between man and nature and between man and man.

The intuitive manner proposed by Karl Marx and Frederick Engels is related to practice.

Feuerbach perceived the contradiction between man and nature and between man and man by his intuition and then abstracted the contradiction into a question of will and emotion, but he did not comprehend the practice. At the same time, he can only be a philosopher who explains the world but can not understand the task and mission of the philosopher to change the world. As communist materialists, Karl Marx and Frederick Engels saw the necessity to transform the industrial and social structure. To change the real world, human beings must act in revolutionary practice. Furthermore, the crucial issue lies ultimately in to revolutionize the existing world, actually to oppose and change the existing things. There is no doubt that the existing world here is not the universal world as the sum of nature, human society and mind, but the physical environment of people and the perceptual world around them and the whole human world.

## 1.2 Novelty in different objects of intuition

Feuerbach saw man and nature as objects of intuition rather than objects of practice. He believed that the perceptual world was an object of intuition rather than a product of practical activities. According to Feuerbach, "object, reality, sensibility" represented nature as humanized nature, rather than nature prior to or external to mankind. The objects of intuition proposed by Karl Marx and Frederick Engels are based on the fact that "the first premise of all human history is undoubtedly the existence of living individuals" [7]. For this reason, the first fact to be confirmed is "the physical organization of these individuals and the resulting relationship of individuals to other nature" [8]. These realistic individuals are engaged in activities and material production. Human nature is determined by the development of material production. And people's activities cannot be separated from their material living conditions. These material living conditions include those which they obtain and are readily available, and those which are created by their activities. People create historical activities under

certain material living conditions. Feuerbach, on the other hand, was more concerned about the imaginary people in the abstract, and "he never sees real people in action but just keeps his eyes on the abstract people [9]."

Feuerbach divided people into two different types. For him, it only made sense when the man was seen as something different from nature, and the natural world that preceded human history was not the one Feuerbach lived in. The other is "a man in some kind of illusory isolation and fixed state" rather than "a man in reality, who can be observed through experience, and develop under specific conditions[10]." Karl Marx and Frederick Engels intuitively observed that "as man creates circumstances, circumstances create man[11]." The unity of man and nature must be based on the process of industrialization. Through man's practice in material production activities, the objective environment can be changed so as to realize the unity of man and nature, man and environment. Because Feuerbach did not understand the practice, he could not correctly explain the dialectical relationship between man and nature and between man and his surroundings. Although he also emphasized the unity of man and nature and man and environment, Feuerbach could only solve problems from the perspective of perceptual existence rather than from the perspective of perceptual activities when the relevant contradictions, in reality, seemed to be inharmonious and unbalanced. Furthermore, he still opposes these contradictions and incongruities and imbalances through fantasy.

### 1.3. The novelty in different aims of new intuition

Karl Marx and Frederick Engels intuitively intended to change the world. "Just where the communist materialist saw the necessity and conditions for transforming the industrial and social structures, he fell back into idealism[12]." Feuerbach avoids changing the real world. "He wished only to establish a correct understanding of the existing facts, and yet the task of a true communist was to overthrow such current

existence[13]." Karl Marx and Frederick Engels saw that the dialectical unity between social existence and social consciousness is the fundamental issue in the aspect of the social and historical view, the basic principle of historical materialism, the essence of historical materialism and the primary method to investigate history. "It is not consciousness that determines life, but life determines consciousness. [14]" From the point of view of the actual and living individual itself, in other words, social existence determines social consciousness, consciousness and thinking reflect the process of social life, and we cannot separate consciousness and think from the subject of social life. Karl Marx and Frederick Engels intuitively understood the methodological significance of the principle that social existence determines social consciousness, and pointed out the opposition between the materialist method and the idealist method in the investigation into social and historical issues. In particular, they pointed out the methodological principles in solving ideological problems. Social consciousness is the consciousness with society as the object, and it is the consciousness with sociality. Karl Marx and Frederick Engels argued about the history of consciousness. To be specific, at first, human consciousness is only consciousness of the environment that one can directly perceive, and is a kind of consciousness of nature. At the same time, people's consciousness must interact with the surrounding individuals, so they begin to realize that people live in society, and "consciousness can only be the existence being aware of at any time, and people's existence is the process of their real life. [15]"

Karl Marx and Frederick Engels intuitively understood the class formed by the majority of all members of society and produced a consciousness of radical revolution, that is, the consciousness of communism. "Revolution is necessary, not only because there is no other way to overthrow the ruling class, but also because the class that can overthrow the ruling class can only cast off all the



old and dirty things in itself in the revolution and be competent to rebuild the society[16]." Furthermore, the ideology of the ruling class is the dominant ideology in every age. They regulated the production and distribution of the thoughts of their time and endowed their thoughts with the form of universality. Karl Marx and Frederick Engels intuitively perceived the hegemonic nature of idealism.

## **2. How do Karl Marx and Frederick Engels' practical materialism contain intuitive links?**

Practical materialism proposed by Karl Marx and Frederick Engels is an original philosophy in the strict sense. On the one hand, its originality is embodied in the transcendence of previous philosophies. On the other hand, it opens up a new way of understanding philosophy, which refreshes the whole way from beginning to end. Karl Marx and Frederick Engels' critique and transcendence of the intuitive limitations of previous philosophers do not mean that they completely reject the idea of intuition as a philosophical method. In fact, the theoretical construction of the intuition links in the practical materialism proposed by Karl Marx and Frederick Engels can be found in the relevant literature and runs through both the positive and negative meanings of intuition. The following mainly answers the question of how the practical materialism proposed by Karl Marx and Frederick Engels contains the link of intuition, which is mainly reflected in the following three aspects:

### **2.1. Criticism on Feuerbach's perceptual intuition**

Feuerbach said, "In contrast to the philosophy which alienates itself from the senses, I define what is sensible as having immediate certainty[17]." Feuerbach put forward the idea that perception is intuition, emphasizing the certainty and reliability of perceptual knowledge. He believed that the certainty of perceptual knowledge is not the outcome of thought, but the perception of human instinct. At the same time, he incorporated the intuition into perceptual

knowledge. Feuerbach regards perceptual intuition as something limited, definite and practical[18]. He believes that intuition means to admit, regarding the perceptual intuition as the truth. "This kind of activity, this continuous perceptual labor and creation and this kind of production, are the profound foundation for the entire existing perceptual world. As long as it stops even for a year, Feuerbach will see that not only will great changes take place in nature, but also the whole human world and his (Feuerbach's) ability of intuition, and even the existence of he himself will be gone[19]." Feuerbach has been staying in the link of perceptual intuition, emphasizing the importance of perceptual intuition and taking the starting point as the finishing point. It is where Karl Marx and Frederick Engels criticized Feuerbach.

Karl Marx and Frederick Engels argued that the understanding of the nature of things should not only depend on perceptual knowledge but, more importantly, on rational knowledge and the importance of a higher stage of practice, namely, perceptual activities. In the eyes of Karl Marx and Frederick Engels, Feuerbach's perceptual intuition is merely a simple way to see or observe. Such cognitive forms can only be classified as perceptual knowledge but can not rise to rational knowledge. "Feuerbach particularly talked about the intuition of natural science and mentioned that only eyes of physicists and chemists could see through some secrets. Nevertheless, what would science be like without industry and commerce? [20]" From the perspective of perceptual intuition, Karl Marx and Frederick Engels believed that human beings and nature, matter and spirit, subject and object, mind and existence should be the same, focusing on perceptual activities of human beings, namely practical activities of reality. Taking industry as an example, "this kind of material, direct and perceptual private property is the alienated, material and perceptual expression of human life. The movement of private property, namely production and

consumption, is the emotional expression of the previous movement of all production, that is to say, the realization of the reality of man. [21] " Therefore, Karl Marx and Frederick Engels believed that the history of industry and the existence of the object generated by the industry is an open book about the essential power of man, and the psychology of human beings perceptually placed in front of us. In the face of such psychology, people have not yet understood it from its connection with human essence, but only from the aspects of the effectiveness of appearance, because people who live in the scope of alienation only understand the universal existence of human beings, religion or history with abstract universal essence, such as politics, art and literature, as the reality of essential human power and human activities.

## 2.2. Criticism of Feuerbach's humanistic thought

Feuerbach tried to transcend Hegel's understanding of human nature from the absolute spirit, but the perceptual point of view. "When Feuerbach was a materialist, history was out of his vision. When he explored history, he was not a materialist. In his opinion, materialism and history are completely separated from each other[22]. " Feuerbach started from abstract people, not real people. He criticizes religion by emphasizing that the essence of religion is the alienation of the essence of man, and the man he understands is neither realistic nor historical. "My first thought goes to God, my second goes to reason, and my third and last is the man[23]." It can be seen that Feuerbach's humanism is the re-abstraction of man. At the same time, he believed that society should be a sensible society. It should be an ideal state of love between people. As for the relationship between people, Feuerbach proclaimed himself a communist by appealing to the concept of common people and tried to prove that "men need each other and used to need each other[24]." He has never seen any active humanity existing in reality, but always kept his eye on the abstract man, and confined it

only to the individual physical man who is admitted within the scope of emotion. There is no doubt that Feuerbach's perceptual intuition did study perceptual objects that are really different from mental objects. Nevertheless, when he recognizes the object, he should also recognize that the subject of knowledge is the man. His perceptual intuition did not fully recognize the interaction between subjects and objects. Feuerbach constructed humanism from the perspective of naturalism, and the materialist and humanistic thought thus constructed highlighted one-sidedness and unthoroughness.

Karl Marx and Frederick Engels pointed out that human beings have greatly transformed the perceptual world around them through industry and commerce, which fully embodies the essential power of human beings. Practice, as the real essence of realist humankind and human society, shows that the nature of man has the meaning that labor can create man himself and that the nature of man, in its reality, is manifested as the sum of all social relations. The starting point of practical materialism proposed by Karl Marx and Frederick Engels has always been the real people and the real human society, and the people engaged in practical activities. They attribute the essence of human beings to the synthesis of all social relations and think that human nature is a process of socialization. "Man holistically possesses his holistic nature, that is to say, as a complete person[25]." The man here is the person who lives in reality and can be seen through the experience. What is more, the man here refers to those who take the belief that man is the highest essence of man as a foothold and have a direct connection with the process of history, the liberation of the proletariat and the movement of all humanity.

## 2.3. Object-oriented activities by Karl Marx and Frederick Engels

Feuerbach believed that the most important object of human perception is human itself. "The essence of sensibility comes to me from the

outside [26]. " Feuerbach understood man as a perceptual object, turning the subject into a passive object. Such an objective relation surpasses the realistic one. 'Karl Marx and Frederick Engels' new view from the new vision based on practical materialism involves a new meaning of the examination that objectifies the essential power of humankind [27]." The objective-oriented activities of Karl Marx and Frederick Engels not only present the passiveness restricted by material objects but also show the initiative to confirm the theory of human nature. Such realistic perceptual activity reveals the unity of subject and object. In the meantime, Karl Marx and Frederick Engels established that the perceptual activities of practical materialism are based on living individuals and that their relationships are in the realm of social history. Marx regards historicity as the essential stipulation of man's active practice and thinks that the first historical action that distinguishes man from animals is that they begin to have their unique means of livelihood. Even the individual's practical activities are fundamentally social in nature. Feuerbach, on the other hand, regards human beings as perceptual objects rather than perceptual activities, and Feuerbach was not satisfied with abstract thinking and appealed to the perceptual intuition.

Moreover, Feuerbach argues that the object is the inherent and objective essence of the subject. "The essence of man manifests itself in the object: the object is his overt essence, his real and objective ego [28]." "He does not see sensibility as a practical or perceptual activity of human beings[29]." At the same time, "he did not understand the significance of revolutionary and practical critical activities [30]." In the theoretical field he stayed, he did not learn from people's existing social connections.

As Marx pointed out in his book *Economic and Philosophical Murders* of 1844, "It is in the process of transforming the object world that human beings truly manifest themselves as a kind

of existence." The object of labor objectifies the life of human beings: a man not only makes himself dualistic in spirit as in consciousness but also makes himself dualistic actively and realistically, so as to perceive himself in the world he creates. Moreover, "the relationship between man and himself can only become an objective and realistic relationship for him only through his relationship with others [31]." The nature of society and the society of nature are both the products of object-oriented activities, which means that they are people's practical activities in the object world. The practice is an objectified activity and a criterion to test whether a concept is a truth.

### **3. The great significance of intuition in the epistemology of Karl Marx and Frederick Engels**

As a concept of epistemology, intuition is a theoretical category worthy of attention. From the point of view of epistemology, cognition is the process from concrete to abstract and then to concrete. It is the way Karl Marx and Frederick Engels knew things, and it is the starting point of all knowledge. In the Manifesto of the Communist Party, Karl Marx and Frederick Engels actually talked about the intuitive manner, which was translated in the Chinese version to make public his views, indicating that Karl Marx and Frederick Engels did not wholly reject the term intuitive manner. Karl Marx and Frederick Engels observed a large number of disharmonious and unbalanced development phenomena in the capitalist society and analyzed the root causes of the unfair capitalist society. Furthermore, they proposed the path to realize the goal of the balanced development of the society and put forward the revolutionary requirements as a communist.

3.1. Karl Marx and Frederick Engels put forward the premise of revolutionary requirements as communists

In *The German Ideology* in 1846, Karl Marx

and Frederick Engels proposed a famous proposition that a practical materialist is a communist [32]. Between 1848 and 1849, Karl Marx and Frederick Engels joined the radical movement in Germany. Moreover, they witnessed the revolution of the bourgeoisie because the economic depression of 1847 caused people's strong discontent, which led to the outbreak of the European Revolution. After reflection, they found that serious class contradictions could lead to political revolution, while the revolution could give an enormous impetus to class contradictions and social contradictions. Feuerbach's difference from communists lies in his limitations of intuitive materialism, and his perceptual intuition of the world makes him fall into idealism. "He did not criticize the relations of life, and therefore he had never understood the perceptual world as the common, living and perceptual activities of the individuals who constitute the world. Therefore, for example, when he sees a large number of poor people suffering from scrofula, fall ill from overwork or suffer from lung diseases, rather than healthy people, he has to resort to the highest intuition and the ideal equality of classes. That is to say, and it was where the Communist materialist saw the necessity and conditions for reforming the industrial and social systems that he fell back into idealism[33]. "

In *The German Ideology*, Karl Marx and Frederick Engels found a realistic path to communism based on practical materialism. Taking the division of labor as the starting point of reality, they analyzed the productive forces, the relations of production, the large-scale industry, and the relations between the productive forces and communism to criticize the private ownership society and expose the secrets and historical limitations of the capitalist economy and the capitalist mode of production. The development level of productive social forces is closely related to people's freedom and the balanced development of society. "This development of productivity is a practical prerequisite of absolute

necessity, also because, in the absence of such development, there would be nothing but the universalization of poverty. Furthermore, in situations of extreme poverty, the struggle for the necessities of life must recommence [34]." Communism is only empirically possible as the simultaneous action of the dominant peoples' all at once '.

Moreover, it is presupposed by the general development of the productive forces and the universal development of the intercourse of the world with which they relate [35]." In a class society with underdeveloped productive forces, the distribution of means of production and social wealth is unfair. Not every social member can access the necessary and abundant material means of living. Only the material means of living of the majority can be sacrificed to meet the needs of the few. In this way, these few people have always occupied a large number of means of production and means of living and become the exploiting class. Only through the exploitation of the exploited classes can they pursue their own free development. Karl Marx and Frederick Engels argued that the most comprehensive meaning of revolution is the dramatic transformation from one era to another. The social imagination and detailed analysis of the future communist ideal through revolution reflect the vital premise for human development to change the existing world and lay the groundwork for the following disclosure of their intuitive manner in the future.

3.2. Karl Marx and Frederick Engels made public their intuitive manner and demanded revolution

Thus, at the beginning of the *Manifesto of the Communist Party*, Karl Marx and Frederick Engels made public their intuitive manner: "It is time for communists to make public their views, their aims and their intentions to the world and to use their *Manifesto* to refute the myth about the specter of communism." In fact, for the practical materialist, the Communist, the problem lies wholly in how to revolutionize the existing world,



to oppose and change the existing things. Karl Marx and Frederick Engels's imagination of the future of communism and their pursuit of infinite values highlight the great unity of idealism between theory and reality.

The Manifesto of the Communist Party profoundly reveals the phenomena and roots of social injustice. Karl Marx and Frederick Engels reflect on the reality in the face of society, revealing the true course and the original look of historical development." "The essential condition for the survival and rule of the bourgeoisie is the accumulation of wealth in private hands and the formation and multiplication of capital [36]." Karl Marx and Frederick Engels pointed out that the capitalist private ownership is the root of the bourgeoisie to exploitation and rule of the proletariat, and it is also the root of all kinds of social injustice. To constantly enlarge its vested interests, the bourgeoisie constantly consolidated and developed the capitalist private ownership, fell into a vicious circle, and constantly strengthened the exploitation of the working class to increase capital accumulation. At this time, the proletariat's labor can not bring wealth to the proletariat, because the capitalists will continue to hire some new labor workers and exploit them again so that they can realize the appreciation of their property. In this way, the imbalance of capitalist society is becoming more and more serious.

Karl Marx and Frederick Engels incisively and vividly revealed various serious imbalances in terms of politics, economy, society, ethnic relations, and urban and rural development. The whole society is increasingly divided into two opposing classes, the bourgeoisie and the proletariat. Karl Marx and Frederick Engels pointed out that the essence of capitalist countries is to maintain the capitalist system through the oppression and exploitation of the proletariat by the bourgeoisie. Economically, it also means that the bourgeoisie becomes the owner of all property. "Modern workers can only survive when they

find a job, and only when their labor increases capital can they find a job [37]." With the appearance of alienated labor, modern workers were made to be the weapons put to death by the bourgeoisie. "The labor of the proletariat has lost any independent character [38]." The workers became the accessories to the machine and lived a miserable life all the time. With respect to ethnic relationships and urban and rural development, the bourgeoisie opened up the world market and made the production and consumption of all countries universal. While expanding the power of the capitalist around the world, the bourgeoisie has dug out the ethnic foundation at the foot of industry and made the intellectual products of all nations a public property. The bourgeoisie created a world for themselves according to their own appearance[39]." The imbalance in the relationship between urban and rural areas is manifested in the fact that the bourgeoisie makes the rural areas succumb to the rule of the urban areas while making the cities more populated. At the same time, it intensifies the opposition between urban and rural areas by making some rural residents separate from rural life.

Therefore, the significance of the change is highlighted. "In practice, the Communists are the most resolute and always serve as the driving force among the workers' parties in various countries. In theory, they surpass the rest of the proletariat masses in the place where they acquire knowledge about the conditions, process and overall results of the proletariat movement [40]." The greater and more extensive the changes that take place in society are, the more people there will be involved in the completion of such changes. Karl Marx and Frederick Engels emphasized that revolutionary practices play a decisive role in understanding and transforming the world. Moreover, the emergence of the class made Karl Marx and Frederick Engels aware of the consciousness of communism, the consciousness of radical revolution. Furthermore, "whether for the general production of this

communist consciousness or for the achievement of the cause itself, it is necessary to bring about a general change to the people. This change is only possible in actual movements in revolutions [41]."

3.3. The disclosure of the intuitive manner of Karl Marx and Frederick Engels provides an effective way to realize the balanced development of society

The Manifesto of the Communist Party is not only the first international program of the Communist Party but also a revolutionary, political and devotional Manifesto. At the same time, it is also a manifesto guiding the balanced development of society. Karl Marx and Frederick Engels developed an abundance of thoughts on social revolution, with distinct characteristics of the times, presenting the scientific nature and thoroughness of social revolution. Through the profound influence of the Communist Party on the injustices of capitalist society, they demonstrated an effective way to achieve the balanced development of society.

1. Carry out the proletariat revolution and adhere to the leadership of the proletariat party.

In the first chapter of the Manifesto of the Communist Party, it declared that "The history of all hitherto existing societies is the history of class struggles." and "Oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large or in the common ruin of the contending classes [42]." Karl Marx and Frederick Engels pointed out that in the class society, class and class struggle are common objective phenomena, and that class struggle plays a direct role in promoting social development. The whole society is divided into the bourgeoisie and the proletariat. With the development of the capital of the bourgeoisie, the proletariat has developed to some extent. The rapid development of the industry has also increased the power of the proletariat and made it

more and more aware of its power. Among all classes opposed to the bourgeoisie, the strength of the proletariat highlights that the proletariat carries on the revolution. "All the campaigns of the past were of minorities, or for the benefit of minorities. The campaign of the proletariat is an independent campaign of the overwhelming majority for the benefit of the overwhelming majority[43]." It made the proletariat into a class, overthrew the rule of the bourgeoisie and seized power by the proletariat. The fundamental of revolution is the issue of state power. For this reason, it is necessary to carry out the proletariat revolution and adhere to the leadership of the proletariat party, thus providing an essential premise for the balanced development of society.

2. Eliminate private ownership and establish the dictatorship of the proletariat and socialist public ownership

"The hallmark of communism is not to abolish general ownership, but to abolish the bourgeoisie ownership." It is not a unique feature of communism to abolish pre-existing ownership relations. All ownership relations have undergone frequent historical replacement and historical change. In this sense, the Communists can generalize their theory to eliminate private ownership in one word. "When we tried to eliminate private ownership, you were terrified [44]." It can be seen that the elimination of private ownership poses a devastating threat to the bourgeoisie. Even if the bourgeoisie misinterprets the intentions of the dictatorship of the proletariat and even puts forward various criticisms from the ideological point of view, it can not cover up its deep-rooted bad habits and finally cannot stand on its feet. When the proletariat eliminated private ownership and established the dictatorship of the proletariat, "the proletariat will use its own political rule to seize all the capital of the bourgeoisie step by step, concentrate all production tools in the hands of the proletariat as the ruling class of the state, namely, the organization, and increase the total

quantity of productivity as soon as possible [45]." Therefore, only by establishing the socialist public ownership of the means of production, letting the proletariat and the working people master the means of production and vigorously developing the productive forces, can we thoroughly destroy the rule of the bourgeoisie. For this reason, it has become a necessary institutional guarantee for the balanced development of society by eliminating private ownership and establishing the dictatorship of the proletariat and socialist public ownership.

3. The Communist revolution completely broke the proletariat from the traditional ideas

"People's ideas, views and concepts, in other words, people's consciousness, change with the changes in their living conditions, their social relations and their social existence. Does it take deep thought to understand [46]?" As is known to all, Karl Marx and Frederick Engels believed that social existence determines social consciousness and that economic foundation determines the superstructure. "The history of thought proves not only that spiritual production is transformed with the transformation of material production," but also that the ruling thoughts of any age have always been the thoughts of the ruling class[47]." At the same time, people's ideas have been revolutionized, which means the synchronous disintegration of old ideas. In the course of its development, communism made the most thorough break with traditional ideas[48]. "The proletariat thought will occupy a dominant position, and the proletariat ideology will become the mainstream ideology, thus providing a crucial ideological guarantee for the balanced development of society.

## Conclusion

The ultimate goal of Marx and Engels' theoretical research is to change the existing perceptual world. Therefore, they are no longer satisfied with the interpretation of the world as the philosophers in the past, but understand the

key of the problem as "changing the world". Since Marx and Engels systematically criticized and cleared up the "intuitive mode of thinking" of all the old materialists, including Feuerbach, and replaced them with "practical thinking mode". At the same time, they classified Feuerbach's philosophy into the philosophy of explaining the world, and regarded their own philosophy as the philosophy of changing the world. Therefore, Marx and Engels changed the way people look at the world and understand the world, which is actually a change in the intuitive way of the world. This change does not mean that they regard intuition as the basis of the world outlook, but emphasizes that when their new materialism is formed, practice is the basis of the new world outlook, effectively guiding people to change the world through practice Objective. At the end of the Manifesto of the Communist Party, Marx and Engels emphasized the important purpose of their own intuitive way of Revolution: "Communists disdain to conceal their views and intentions. They declared publicly that their purpose could only be achieved by overthrowing all existing social systems by violence. Let the ruling class tremble in the face of the Communist revolution. What the proletariat has lost in this revolution is only chains. What they get will be the whole world. " [49] Marx and Engels advocated "proletarians of the world, unite!" [50] overthrow all existing social systems by violence, and carry out a thorough revolutionary struggle for the establishment of a balanced society. In short, Marx and Engels' practical materialism does not completely abandon the intuitive philosophical method, but is compatible with the intuitive way of thinking, which is included as a link of practical activities.

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