Discussion on Marx's Sublation of Schiller's "Humanity Freedom"

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Abstract. Schiller and Marx are focused on the realization of human freedom. Schiller is pointed out humanity freedom idea with abstract thinking, and pointed out the way of realization of freedom is aesthetic. Marx is critically transformed Schiller's humanity freedom idea, and raised it into the existence of the concrete reality person, namely dasein; pointed out that the necessary way to achieve freedom is to sublation people's self-alienation.

Introduction

Freedom is the ontology of law and an important subject of the legal philosophy system. The questioning of freedom in legal philosophy can be summarized as two basic propositions: 1. What is freedom; 2. How is freedom possible? There is no unified definition of freedom in the history of Western liberal thoughts or in the history of Western methodologies; but there is a recognized boundary: the inevitable understanding and the transformation of the objective world on the basis of practice. This boundary reveals the epistemology, ontology and methodology of freedom. On the basis of inheriting Kant's spiritual freedom, Schiller proposed the freedom of humanity with abstract ideas, and the way to achieve freedom is aesthetic. Marx critically reformed Schiller's human freedom, and raised Schiller's abstract humanity concept into a concrete reality of human beings, that is, human beings; and pointed out that the inevitable way to achieve freedom is to abandon human self-alienation. The freedom of the existence of real people, that is, the freedom of people's behavior in society, has become an important organic component of Marx's philosophy of science.\[1\]

Schiller's "People", "Humanity" and Marx's "People Are"

Schiller’s attention to people has been around for a long time. In his doctoral thesis "On the connection between human nature and spiritual nature," the individual's uniqueness and irreplaceability have been proposed\[2\]. In the "Study of Aesthetic Education", Schiller reveals the duality of human beings, the physical and moral people. The physical person is sensuous, and the sensibility requirements are diverse. It is determined by natural or realistic materials, so he is also natural, realistic, and material. The physical person only makes rules for himself when he is in the amount of stress, no matter this. Where the strength of the stock comes from, he is passive. The moral person is rational, the unique nature of the social person, the essence of reason requires unity, and he is active. Human duality is neither Dependent nor Absolute. Therefore, "People are not only material, but not spiritual."\[3\] People become philosophical people. This kind of philosophical person must have history outside of pure reason, and from history, man is not human, no the history of man is no longer history, and people are historic.

Schiller further pointed out that the reason why people become human beings is: "The person does not stagnate in the state that nature alone creates for him, but has the ability to retreat through rationality and take the actions that nature expects with him to transform the required products into He freely chooses the product and raises the inevitability of the flesh to the inevitability of morality."\[4\]

This sentence shows the argumentation of attending the path of "human-humanity-freedom". Schiller first delineated the boundaries between human and human nature. He believed that "ability" is the nature of human beings. It includes both the ability of people to passively withstand nature and the power of people to actively control nature. This ability is necessary but not sufficient for
human beings. condition. Without this ability, people are not people, but only this ability is not necessarily a person. Sensibility and rational unity can make a person become a complete person. "Returning back through rationality", thinking that reason is neither isolated nor fixed, nor rigid, but moving, free; its development is faster than the evolution of nature, walking in front of the sensibility; The beginning is spontaneous, blind, and under certain conditions, forming a universal goal, it will adjust the path and move toward the goal; people only have to pass the rational bridge to realize the goal; "returning back "The movement is not a simple, single return, but a complicated, multiple trial and error. Sensibility and rationality, "Nature is with him" from unity to unity. A unified path is a complex movement, rather than a simple addition or sorting. Unity becomes inevitable due to the existence of time, and there is no resistance. The power that promotes the unity of sensibility and rationality is neither from sensibility nor rationality, but the impulse to be awakened.

Schiller believes that two opposing factors can be abstracted from people: personality and state. Self-regulation, fixed is the personality; subject to various regulations, constantly changing, complex state. These two factors are unified in the absolute existence of man, and in the limited existence of man, they are opposite. The basis of personality is freedom. It is an idea that exists on its own. The state does notexist through personality. Its foundation is time. It is the condition for the existence of all dependence. The opposite of these two abstractions is always interdependent. People have two natural impulses, emotional impulses and formal impulses, all of which come from their own nature. Perceptual impulses make people become reality and cause various situations; formal impulses enable people to be free and provide rules. However, he mistakenly believes that these two abstract opposites, one move and one quiet, are separated from each other, cannot rely on themselves to achieve unity, and must rely on the power of third parties. When emotional impulses and formal impulses rely on the power of third parties to fully develop, they will arouse people's new impulses, that is, game impulses, games make people complete, humanity unity is achieved through game impulses, and third parties are culturally educated.

Schiller believes that human nature is the pillar that separates society from the natural state. An organization formed by the state itself and for itself, so that it can only become a reality when it is partially coordinated. Man is the citizen of the country, and the state is the representative of the pure and objective humanity of the citizen. When the subjective humanity of citizens is turned into objective humanity, the state produces respect. When subjective humanity contradicts objective humanity, the state will adopt a particularly serious attitude towards the citizen, and in order not to become a victim of citizenship, the state must trample on such a hostile individuality without any scruples.

Schiller examines Greek society and contemporary society, and believes that the natural nature of the Greeks is combined with all the dignity of art and all the dignity of wisdom; and contemporary people are bound by solitary fragments, integrity and spiritual strength. It is manifested in a divided place. The root cause of contemporary human sexual trauma is culture itself. There are two defects in culture itself. One is the strict division of science and technology, and the other is the stricter distinction between rank and occupation. The result is that the inner unity of humanity is shattered, the forces of harmony are divided, and understanding and imagination are hostilely guarding their boundaries and no longer cooperating. Schiller regarded the Greeks as a model. He knew that contemporary society could not return to Greece's simple natural society. He was deeply helpless about the irrationality of current social organizations. Schiller recognizes that individual, specific people, for the sake of holistic, abstract people, can delay its poverty and will be gradually eliminated. The rulers will reduce the diversity of citizens by classifying them, and indirectly deal with humans through representative institutions; the rulers accept the law indifferently because they have little to do with themselves. Schiller wants to expose the harmful tendencies and root causes of the character of the times. He has realized that the class opposition in contemporary society is a deadly conflict, but he mistakenly believes that the root cause is the division and disconnection between social organization and human nature.
The source of Marx's theory of freedom is pluralistic. From the perspective of German classical philosophy, in addition to the recognized sources of thought in the academic world are Kant, Hegel, Fichte, Feuerbach. Schiller's thought of human freedom is also Marx. One of the sources of freedom theory. Schiller put forward the concept of "philosophical person". Marx critically accepted his viewpoint and affirmed the historical nature of man, which laid the foundation for Marx's scientific view of history. However, Schiller attributed the power of unity to external cultural education, which reflects his incomprehensible compromise and incomplete understanding. He proposed the abstract concept of "humanity", fled the real society, and hoped to reveal the absolute and perpetual things in these individual and variable phenomena of human nature through abstract concepts, and strive to abandon all accidental limitations. Grasp the necessary conditions for the existence of human nature."[5] Marx abandoned the abstraction of Schiller from reality. "Any being exists only when it stands with its own feet, and only considers itself to be independent, and only when it exists on its own, it stands on its own feet."[6] He raises the abstract humanity to the existence of a concrete person, through his own existence, that is, People are.

The existence of a real person, the class as its own object, is a conscious class existence. He must first exist with nature and others, but not in isolation. Secondly, when he coexists with nature and others, he will manifest his independent existence. The reality of man and nature is manifested in the identity of man and nature. Man is the existence of nature, and nature exists as a human being. This identity can be intuitive in practice.

Schiller's Way to Achieve Freedom is an Abstract Aesthetic

Schiller believes that "human freedom" is a legitimate freedom. It is bound by the law without abusing the waywardness; it is freely determined according to the law of reason; it is the concept of existence based on absolute personality. The inevitability of the flesh is the inevitability of the human body. It can reveal the personality of the person through the opposition with the sense of the senses. It excludes freedom. The inevitability of morality is the inevitability of the human body. It requires the sense of the senses to define the state of the person. Prescribe the existence of a person in time, which excludes being moved. Since inevitability eliminates contingency in the existence of time, the opposition of these two inevitabilities is the root of freedom. It is only Schiller who mistakenly believes that only in the absolute existence, the inevitability of the flesh and the inevitability of morality will occur simultaneously.

Schiller believes that "the feelings happen before consciousness, and in this priority of emotional impulses, we find the key to unlocking the entire history of human freedom."[7] The key is the abstract aesthetic. Schiller believes that when the impulse of form has not resisted the perceptual impulse, the perceptual impulse acts as nature and inevitability. At this time, the person is only animal, and in addition to the will, the sensibility is the only force in the human being; People transition from nature to state of mind, reason is the power of the middle, and the inevitability of reason replaces the inevitability of nature. Before the law can be promoted to a power, the power of feeling must be eradicated. Therefore, it is impossible for a person to directly transition from feeling to thinking. He must take a step back, change the passive to active, exchange passive rules into active regulations, temporarily get rid of all regulations, and experience a state of purely prescriptability. As long as this rule is still a limitation, it must be abandoned at the same time, and there is an unrestricted stipability. When people transition from feeling to thinking, sensibility and rationality move at the same time, their forces cancel each other out, and they are negated by opposition. In the process of negation, people are neither subject to natural coercion nor morality, but they act in two ways. This process is free. This kind of real and active prescriptive state is the aesthetic state. People go to freedom through aesthetics.

Outside of the real world, Schiller abstractly establishes a country dominated by aesthetics. This country, like a pure church and a pure republic, can only be found in a few selected social groups. He also realized that giving freedom through freedom can only be achieved in an ideal country. Schiller hopes to narrow the distance between ideal and reality through aesthetics and finally reach the other side of the ideal country. Although he realizes that a person must become a complete
person, he must practice it, but he compromises in thought. His abstract theory does not touch the real society and the real person. His practice is an abstract aesthetic, and the result is that human nature falls into an abstract theory. Swamp can't be truly free.

**Marx's Path to Freedom is the Sublation of Self-alienation**

Marx critically accepts that Schiller's complete man must realize his abstract practice through the practice of realization. Marx believes that the essence of labor is the free creation and self-realization of human beings. People create the object world through concrete practice, transform the inorganic world, and prove that they are conscious existences. This kind of ontological self-generation and self-determination is the most fundamental meaning of freedom. The realization of the free existence of a real person must be a concrete social practice and a sublation of self-alienation.

In the Economic and Philosophical Manuscripts of 1844, Marx went directly into human history, entered the reality of existence, and raised labor to the history of human development to understand that human labor was initially specific labor, along with productivity, especially commodity economy. The development of the development of abstract labor. The duality of labor is contradictory, and alienation occurs in production practice: 1. Alienation of labor products; 2. Alienation of production activities; 3. Alienation of the essence of the class; 4. Alienation of people. Marx rises from general economic critique to substantive critique, reveals the essence of product alienation, and is the product of man against man himself. The alienation of production activities is essentially the absence of identity between labor and labor. The human self is divided into the physical body of labor, and the spirit of me who escapes from reality. The subject is internally divided, the two self conflict, the labor becomes torture and sacrifice, the spiritual one is sacrificed, and only the flesh is me. The alienation of the essence of the class is the reversal of purpose and means, and the tool consciousness replaces the free will. The alienation of people is the relationship between man and nature that leapt to the relationship between man and society. Alienated labor is the alienation of human beings, and the result of human alienation is the creation of private property.

Labor and capital move from confrontation to contradiction, and finally promote contradictions. The contradictory movement of private property is not only the result of alienated labor, but also creates conditions for the alienation of alienation. Therefore, "the sublation of self-alienation and self-alienation is A road."[8] On this road, the subject is free, and the object is the self-realization of the subject or the alienation of the self, not only in accordance with the law of historical inevitability, but also by social conditions. If the object is the self-realization of the subject, this contradictory movement is inevitable and free; if the object is the subject's self-alienation, this contradictory movement is inevitable and not free. True communism sees both private property as the objectification of human nature and human nature as human nature. Therefore, it is a positive sublation of private property, that is, human self-alienation. Walking on the road is inevitable and free.

Marx believes that "religion, family, country, law, morality, science, art, etc. are just some special ways of production, and are subject to the universal law of production. Therefore, the positive sublation of private property, as The possession of human life is a positive sublation of all alienation, and thus the return of man from religion, family, country, etc. to the existence of oneself, that is, the existence of society."[9] The existence of real people is human The social existence, this society is a communist society that excludes religion, family, country and other factors, and is a union of free people. Here, people are completely liberated and realize themselves.

**Conclusion**

On the road of human freedom, Schiller has realized that the whole way of feeling people needs a thorough revolution, otherwise the road to ideals cannot be found. However, his compromise on the real society has led to his free thoughts being separated from abstract thinking and real life. He
hopes that "in order to solve the political problems in experience, people must solve the aesthetic problems, because it is through the United States. Only then can people move toward freedom." Marx abandoned Shail's abstract abstraction, proposed the existence of a realistic human being, and categorically analyzed the abstraction and alienation of labor, and regarded human alienation as human development. The negation of the necessary negation, and then the denial of negation, the essence of man is re-occupied, and people are completely liberated to realize human freedom.

The pursuit of freedom is an important goal of Marx's philosophy of science and law. Marx clearly expresses the goal to be pursued in the "Communist Manifesto". "Replacement of the old bourgeois society with class and class opposition will be such a consortium. There, the free development of everyone is the condition for the free development of all people."[11]

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