

# From "The Outline of Feuerbach" to "Practice Theory"

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**Abstract:** *The Outline of Feuerbach revolves around understanding the relationship between practice and the role of practice in social life. The central content of its discussion is practical issues. Marx introduced practice into the materialistic view of history and epistemology, and took it as the basis of epistemology, thoroughly criticized the intuitiveness and incompleteness of Feuerbach and all old materialism, which established the Marxist concept of practice. Mao Zedong's Theory of Practice is a positive innovation based on the Marxist practical point of view, centered on the dialectical unity of understanding and practice, puts forward the view of combining Marxism-Leninism with China's specific reality, and lays a philosophical foundation for the Communist Party of China's realistic ideological line.*

**Keywords:** Practice; Understanding; Upright and Innovation.

## 1. INTRODUCTION

Feuerbach's materialism is divorced from the historical movement and talks about people from a static perspective. He mistakenly attributed the sum of religion rather than all social relations to the essence of human beings and did not criticize the essence of this reality. "Therefore, he has to assume that there is an abstract - isolated - human individual" [1], so we have to understand the essence of human beings as "an inherent, silent universality that naturally connects many individuals[2]." However, the essence of human beings is historical, it is not isolated, and the essence of human beings is also specific or special. He is not abstract, so Marx followed and pointed out that the abstract individual analyzed by Feuerbach should "belong to a certain social form" [3], pointing out that the essence of human beings is social. And this social form is formed by people in the process of social interaction and practice. If it is separated from the social interaction between practice and reality, there will be no connection between people, and social relations will lose the basis for their emergence. Therefore, Marx further pointed out that "all social life is essentially practical" [4] It highlights the role and significance of social practice, and believes that human realistic activities are not only the basis of human understanding, but also the basis of the existence and development of human society. Mao Zedong's Theory of Practice clearly pointed out that "human production activities are the most basic practical activities" [5], clearly affirmed and inherited the views in the Outline, and on this basis, supplemented and explained the content and form of social practice. It pointed out that social practice has "class struggle and politics" Life, science and artistic activities" [6], and especially the class struggle has the most profound impact on people's understanding and development. In addition, Mao Zedong clearly pointed out that human social production and practice activities are gradually developing from low-level to high-level, so people's understanding of the objective world is also A process from shallow to deep, from film to multifaceted development.

## 2. UPRIGHT AND INNOVATION

### 2.1 Keep the Righteousness of Value and Create New Theories and Understandings

"The main disadvantage of all former materialism - including Feuerbach's materialism - is that objects, reality and sensibility are only understood from the object or intuitive form, not as human emotional activities, as practice, not from the subject[7]." At the beginning of the Outline, Marx pointed out that old materialism only understood the object from the external form of the object, ignoring the mistake of subjective initiative that sensibility as subjects can play in the practice of understanding the objective world. They did not understand the understanding of the object as "Objective activities" [8]. Here, Marx incorporated the concept of practice into epistemology and clarified two views of the new materialist concept of practice: first, the understanding and understanding of materialism cannot be separated from practice, and the cognition of practice is only on the surface; second, practice is a realistic and perceptual activity of people, which is objectivity. In the process of practicing and understanding the object, we cannot ignore but cannot one-sidedly praise the subjective initiative of adults. On the issue of the source of cognition in the Theory of Practice, Mao Zedong believes that production practice is the basic source of

cognition and development. On the basis of social practice, people have gradually understood nature and the relationship between man and nature. In class society, class struggle has a profound impact on people's understanding, and people's understanding cannot leave practice at all. If you want to know something or something directly, you can only touch the phenomenon of that or those things by participating in the struggle to change reality, the practice of something or something, and only by participating in the practice of changing reality can you expose the essence of that or thing and understand them [9]." All true knowledge comes from direct experience. Denying feelings, direct experience and practice is not a materialist.

The medieval scholastic philosophy of Western Europe opposed experience, ignored practice, and demonstrated Christian faith and speculative philosophy through abstract and tedious dialectics, so as to serve religious theology and the feudal ruling class in Western Europe. In view of this long-standing separation from practice, it carried out reality and non-realism from the perspective of thinking alone. For the mistakes of the real debate, Marx clearly pointed out in the Outline that testing the objective truth of human thinking is a practical problem, that is, "people should prove the truth of their thinking in practice" [10]. On the issue of the standard of truth of cognition, Mao Zedong further pointed out on the basis of practice that only social practice is the standard to test the truth of cognition. Determining whether knowledge or theory is truth depends not on subjective feelings, but on the results of objective social practice. Whether the understanding or theory gained by people in practice has objective truth is not certain at this stage of cognition. Rational understanding should be returned to social practice and applied to practice to see if it can achieve the expected purpose. Practice verifies the truth of cognition, which is realized in the dialectical movement of cognition and practice, and is a deepening dynamic development process.

It can be said that Mao Zedong's Theory of Practice has retained the value of the Marxist concept of practice in the Outline, and enriched and developed the epistemology of dialectical materialism on the basis of inheriting the Marxist concept of practice.

## **2.2 Keep the Method and Create a New Combination of China's Reality**

1931-1934, the Chinese revolution suffered great losses due to the influence of dogmatism and empiricism within the Communist Party of China. Wang Ming and others, dogmatized Marxism and swallowed the words in Marxist works, separated from China's national conditions and revolutionary practice experience. At the same time, there is also empiricism in the party that sticks to their own one-sided experience and does not understand the importance of theory to revolutionary practice. Both dogmatism and empiricism belong to the subjectivism that separates subjectivity and objectivity, and divides cognition and practice. In order to summarize the experience of combining the universal truth of Marxism with the specific practice of the Chinese revolution from the ideological line, and criticize the subjective mistakes of various subjectivism, especially dogmatism, Mao Zedong carried out a series of theoretical activities in the mid-to-late 1930s, which is his theoretical activity result.

The Outline points out that "the change of the environment and the consistency of human activities or self-change can only be regarded as and reasonably understood as revolutionary practice... This secular foundation itself should be understood in itself and from its contradictions... He regards sensibility not as a practical and human emotional activity[11]." Marx based on the theory of practical criticism and intuitive reflection theory, clarified the dynamic reflection theory, and pointed out that human cognition is the construction of objectivity as the subject. He criticized Feuerbach, which is only based on the appearance of things, separated from its foundation and essence to understand things, and emphasized that practice should be the unity of human initiative and initiative. First, it is the unity of subjectivity and objectivity, and the understanding of materials or things in real society must be based on its essential foundation, that is, the specific reality of this thing or the current objective environment. Mao Zedong's Theory of Practice also pointed out that the purpose of understanding is to guide practice and transform the world. People explore the regularity of the objective world not only to explain the world, but more importantly, to use this understanding of objective regularity to transform the world. Marxism value theory because it can guide action. On this basis, Mao further emphasized the unity of subjectivity and objectivity, theory and practice, knowledge and practice. He pointed out: "When an objective process has changed from one stage of development to another stage of development, we must be good at making ourselves and all those who participated in the revolution follow the subjective understanding. The shift is to make the proposal of new revolutionary tasks and new work plans suitable for changes in new situations. The situation during the revolutionary period changed rapidly. If the understanding of revolutionaries cannot change rapidly with it, it cannot lead the revolution to victory[12]. At the same time, the Theory of Practice also pointed out that he opposed all the wrong ideas of "left" and "right" that left history. Mao Zedong believed that subjectivity and objectivity were separated, and the separation of knowledge and practice is the epistemological root of the "left" and "right" erroneous ones.

So far, it can be said that the Theory of Practice has kept the correct method of the Outline. On this basis, it has scientifically solved the disputed relationship between knowledge and action in the history of Chinese philosophy for thousands of years, armed the Communist Party with scientific epistemology, and educated the whole party that it must establish the view of combining Marxism-Leninism with Chinese reality. From the perspective of ideological line, the ideological roots of "left and right" and especially "left" opportunism have been liquidated. Theoretical preparations have been made for the Party's construction and the Yan'an rectification movement, laying a philosophical foundation for the realistic ideological line of the Communist Party of China.

### **3. KEEP THE LOGIC AND CREATE A NEW UNDERSTANDING OF THE MOVEMENT PROCESS**

In this process, another great Marxist, Lenin, must be mentioned. Marx and Engels proposed "method from abstract to concrete" when talking about the dialectical development process of practice-based understanding [13]. Engels further pointed out the process of "we improve individual things from individuality to speciality in our minds, and then from particularity to universality" [14]. On this basis, Lenin further pointed out: "From vivid intuitive to abstract thinking, and from abstract thinking to practice, this is the dialectical way to understand truth and the reality of the object[15]." This is a concise and profound summary of the dialectical development of practice-based understanding. Vivid intuition is people's direct reflection of objective things on the basis of practice. This understanding can only reflect the phenomenon of things and not the essence of things, so it must be raised to abstract thinking, that is, to the understanding of the essence of things. This understanding must also return to practice. On the one hand, it must guide practice, accept the test of practice, and be corrected, supplemented and developed in practice. Here, although Lenin's thought has not been fully developed, it has clearly shown the dialectical process of development from practice to cognition and by recognition of practice.

On the basis of Marx, Engels and Lenin's theory, Mao Zedong further proposed "two leaps" in the Theory of Practice. He pointed out that people's cognitive movement first goes through the process from practice to cognition, that is, from perceptual cognition to rational cognition on the basis of practice, which is the first dynamic of the cognitive process. Leap. Perceptual cognition is the primary stage of cognition. It is the understanding of one-sidedness, phenomena and external connections, including feelings, perception and appearance. Rational understanding is the advanced stage of cognition and the understanding of the essence, whole and internal connection of things. The form of rational understanding lies in judgment and reasoning using concepts. Perceptual cognition and rational cognition are closely related and unified on the basis of practice. On the one hand, rational cognition relies on perceptual cognition, which is materialism in epistemology. Without emotional understanding, rational understanding becomes a water without a source and a tree without a foundation. On the other hand, perceptual cognition must rise to rational cognition, which is the dialectical method in epistemology. Because I feel that only solves phenomenal problems, theory solves essential problems. The rational understanding obtained through practice must also return to practice, which is the second dynamic leap in the knowledge process, and it is also a more important leap. The purpose of knowing the world is to transform the world. If the theory obtained in practice cannot guide practice or be tested in practice, it will lose its meaning of generation and existence.

### **4. CONCLUSION**

On this basis, Mao Zedong further summarized the general law of cognitive development, that is, the cognitive process of human beings has repeatedly undergone these two leaps, and the cognitive movement of an objective process in a certain stage of development can be regarded as complete, but for the course of the process, the human cognitive movement has not been completed. The whole process of human cognition development is: practice, cognition, re-practice and re-recognition. This form of cycle goes back and forth to infinity, and the content of each cycle of practice and cognition has reached a higher level.

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