



RESEARCH ARTICLE

Contemporary Interpretation of Marx's Philosophy of Life: New Era "Good Life" Inspiration

Phuoc Tai Nguyen*

Soft Skill Department, FPT University, Can Tho City, Vietnam

ARTICLE INFO	ABSTRACT
Received: May 15, 2024 Accepted: Jun 18, 2024	<p>Marx's philosophy is a dynamic philosophy focused on fostering vitality. To comprehend Marx's philosophy, one must understand his viewpoint on life and how it shapes his philosophical ideas. Marx's ideology not only explains the world but also transforms it by achieving the emancipation of the working class and all of humanity. His philosophy encompasses five interconnected viewpoints on life: subjectivity, criticality, historicity, praxis, and creativity. Marx highlights the importance of subjectivity in life, focusing on freeing individuals from class oppression and capital dominance in order to have power over their own fate. Secondly, Marx takes a critical approach to expose the alienation of human existence in capitalist societies and illuminate hidden realities. Marx examines life from a historical perspective, studying the development of human civilization from reliance to independence. Marx emphasizes the importance of practical sensory activity as the foundation for understanding and changing social reality. Marx emphasizes the importance of human creativity and self-improvement as the core of life. These five viewpoints collectively constitute a unified entity in Marx's thought. To comprehend the essence of Marxian ideology and live a satisfying life, one must understand the interconnected life perspectives that form the foundation of his philosophy. They offer the means to understand Marx's perspective and its relevance today.</p>
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<p>*Corresponding Author: tainp11@fe.edu.vn</p>	

INTRODUCTION

At the 13th National Congress of the Communist Party of Vietnam (CPV), General Secretary Nguyen Phu Trong pointed out that "The people's well-being continued to improve, the building and rectification of the Party and the political system were given special attention and conducted in a holistic, synchronous and effective manner in all areas" and "in the awareness and settlement of these major relations, it is necessary to maintain the socialist orientation, develop higher relations of production, develop culture, ensure social progress and justice, protect the environment, defend the Socialist Fatherland, maintain independence and self-reliance and promote the people's mastery" [1].

This reflects the intellectual essence of Marx's life perspective and signifies the evolution and creativity of Marx's life perspective in present-day Vietnam. Understanding the profound implications of Marx's philosophical perspective is crucial for comprehending the true essence of his philosophy and achieving people's desire for an improved existence.

The Core Inquiries of Marx's Philosophical Perspective on Life

Understanding Marx's philosophy requires clarifying the essential questions as the basis. Marx examined life through the lens of economic philosophy. Economic truths have always been essential.

Marx emphasized economic truths as the core issues of economic philosophy, enabling him to achieve a unique and deep understanding of life compared to others. Marx comprehended life as inextricably intertwined with social relations of production via the lens of economic philosophy. Traditional philosophers such as Kant, Hegel, and Schopenhauer deeply contemplated life from a philosophical standpoint. They were less proficient than Marx because they did not thoroughly explore economic philosophy, leading to a lack of understanding of life in the fundamental nature of production relationships.

Some key questions regarding the life perspective in Marx's philosophy that require more contemplation and investigation are:

The first, exploring life through the interplay between problem consciousness and life's subconscious. The awareness of issues and the unconscious mind in life are two concepts that are distinct yet interrelated. Awareness of issues in life can be referred to as explicit consciousness, whereas the unconscious aspects of existence can be termed implicit awareness. Clear awareness of issues requires elucidating the subconscious aspects of existence through the critical perspective of historical materialism. According to Marx, to truly understand life, we must analyze and break down the subconscious aspects of it rather than just superficially observing it. Otherwise, the genuine meanings of life stay hidden.

The second, understanding life through the interplay of micro and macro elements. Marx's worldview offers both a microscopic and telescopic view of life. The microscope can scrutinize intricate details of life, shedding light on every facet and enabling particular assessments rather than abstract conversations. The telescope observes the future and imagines a better existence ahead. The microscope and telescope symbolize the connection between the small-scale and large-scale components of existence. To understand the implications of life, we must thoroughly examine its current state and intricacies, while also considering its future prospects. Life's intricacies and prospects are interconnected through practical experience. When studying life, we must consider both the tiny and great tales. Life should not be viewed as fragmented and chaotic, but rather as having fundamental laws of development. Marx's theories on communist life are derived from both overarching and minute stories, rooted not only in current existence but also in future prospects, unveiling the principles of life's progression. Life facts illustrate specific specifics, whereas life laws symbolize the advancement of these facts. The laws of life are fundamental principles that naturally link living events through historical dialectics. In the absence of life laws, life truths would be fragmented; without life truths, life laws would lack their inherent foundation. Marx's perspective on life highlights the connection between life experiences and life principles, providing a theoretical framework for comprehending the meanings of life.

The third, analyzing Marx's philosophical perspective on life through an ontological lens. Marx's philosophy focuses on the ontology of life. Life is the foundational concept that Marx uses to describe all social phenomena. Marx views life as a whole idea that includes material, social, political, spiritual, and cultural aspects. Human life is both diverse and interconnected. Marx believes that life is a fundamental notion that acts as a determining force for all that exists within it [2. P. 44]. Marx's philosophical revolution is characterized by his comprehensive perspective on existence. To truly comprehend Marx's ideology, it is essential to grasp his comprehensive life perspective. Partial comprehension of Marx's philosophical life perspective should be based on and subject to its comprehensive life perspective.

Understanding the premises of Marx's theory is crucial for appreciating its essence and comprehending its revolutionary nature.

The Implications of Marx's Philosophy on Life Perspectives

Now that we have established the essential concerns, we may go into the ramifications of Marx's philosophy of life viewpoint, which are represented in the following five aspects:

The first, subjectivity in life. Subjectivity in Marx's philosophy refers to his axiological stance, which is centered on the liberation of the proletariat and humanity. Subjectivity in life holds both epistemological and ontological importance, with epistemology being secondary to ontology. The epistemological importance of subjectivity in life is the connection between humans and nature, specifically how humans alter nature for human advantage. The importance of subjectivity in life is related to the interactions among individuals and between individuals and society, emphasizing human life, social fairness, justice, and equality. Marx believed that the subject and object of life are internally unified. The shift in the focus of life and the interaction with life's purpose are intricately connected. Life subject changes with the object, and vice versa. "He can perceive the inherent standard in every object and embodies that standard in every aspect of his existence." "Man's own life is the focus" [3. P. 46].

Subjectivity in life is represented by the liberation of the subject. In a class system, the disadvantaged groups are those who have historically been subjugated by the ruling classes and subjected to alienating forces, without control over their own destiny. In capitalist society, individuals experience both class oppression and the influence of capital logic, resulting in a loss of control over their own fate. In a socialist society, the subject can achieve true emancipation and seize control of its own destiny. Essentially, freeing the individual involves not just freeing their ideas and thoughts, but primarily freeing the social relationships in which the individual exists, namely, the physical liberation of the individual. The subject exists within social relations, rather than in isolation, showing an intersubjective nature. Thus, the emancipation of the subject cannot be achieved without significant alterations to social relations.

Marx's theory is aligned with the working class's pursuit of an improved quality of life. Working individuals are significant in both monetary and spiritual aspects when it comes to improving their quality of life and enjoying it. Marx's philosophy's destiny is intricately connected to that of the working class. Placing individuals as a top priority embodies the practical and inventive subjective perspective of Marx's life philosophy, which involves applying this perspective to the current practices in Vietnam. Meeting the people's need for an improved quality of life and enhancing their wellbeing is the primary way historical materialism evolves and innovates in the modern day.

The second, the crucial perspective in life. Self-criticism and a sense of abandonment drive the continuous evolution of life. The superiority of new life over old life involves changing the meanings associated with life. Advancing Vietnamese culture with a strong national identity, as envisioned by President Ho Chi Minh's belief that "Culture lights the way for the nation," signifies significant shifts in the meanings of our lives, such as moving from a focus on material possessions to a more fulfilling existence.

Marx demonstrates that survival activities are fundamental to existence and highlights the alienation of human survival activities in capitalist society. Alienated labor in capitalist society results in a general sense of alienation in life. Marx's criticism of commodity fetishism, money fetishism, and capital fetishism is essentially a criticism of alienated existence. Marx reveals that life in capitalism is alienated due to the disparity between the wealth created and the increasing impoverishment of the working class. Additionally, in more advanced capitalist societies, the working class experiences greater physical and mental alienation. Modern philosophers such as Marcuse, Baudrillard, and Lefebvre presented criticisms of the one-dimensional individual, consumer society, and landscape society, mostly influenced by Marx's critique of alienation.

The critical perspective in life involves foundational effort. In our lives, there is a situation where new appearances mask outdated life ideals that nevertheless prevail. Life's reality cannot surface unless

old perceptions are discarded. Marx's critique of ideology highlights the critical perspective on life that reveals obscured truths and restores its authentic nature. Marx believed that the ruling classes control both material and spiritual aspects of society, using their domination in spiritual matters to legitimize their rule through various ideologies such as philosophy, culture, religion, and art. Marx's analysis of the logic of capital uncovers the origin of detached existence, so fulfilling the foundational objective. Marx believed that the close connection between humans and environment, characterized by sensory experiences, provides happiness, solace, and tranquility. However, these benefits are overshadowed by the influence of capitalist principles. People are living a detached and disconnected life, characterized by anxiety, stress, agitation, and irritation. This occurs mostly because capital separates labor. Under the hegemony of capitalist ideology, the interaction among individuals is essentially the supremacy of abstract labor over concrete labor. While this law may appear to promote equality among individuals, in reality, capital dictates our existence. Today's social progress is primarily influenced by the fundamental characteristics of capital; the progress we refer to is closely linked to capital logic. Discussions on cultural growth and spiritual pleasure would become irrelevant without incorporating capital logic. Human life devoid of economic significance loses its existential worth. Contemporary human life is devoid of meaning and purpose [4. P. 60—61]. Marx critiques the notion that separates living from science as abstract. Marx believed that the idea of life having one foundation and science having another is completely false. Marx posits that there is a connection between natural science and social science. He refers to it as historical science, which pertains to the study of life. Life science is the synthesis of natural science and social science. Therefore, natural science will shift away from its abstract materialist or idealist focus and will serve as the foundation for human science, as it now does for real human existence, but in a disconnected manner [5. P. 128, 14].

Marx's critical perspective emphasizes that Vietnam's primary goal in its current social context is to strive for modernization and a market economy with socialist principles. In contemporary Vietnamese society, there are pre-modern, modern, and post-modern ideas of existence. Pre-modern ideas on life align with the thoughts on life in traditional Vietnamese society. To embrace modernity, we should adopt beneficial pre-modern values like harmony with nature, kindness, and determination, while also evaluating and condemning undesirable traits like entitlement, formalism, and hierarchy. To embrace post-modern living principles such as fairness, justice, diversity, and ecological awareness, we must also analyze and critique its drawbacks like decentralization, consensus weakening, and relativism [6. P. 410]. Marx's critical perspective on life offers valuable intellectual stimulus for contemplating modern society.

The third, historical perspective in life. Marx's worldview is based on understanding reality through genuine historical activity rather than romanticism or moral emotion. Life's implications are rooted in historical activity rather than ideological notions. Hegel emphasizes the historicity of existence, but his perspective on history is abstract and speculative rather than grounded in real life. The process of externalizing history and then reabsorbing it is the result of abstract, absolute spiritual work, specifically the logical and speculative work of thought [7. P. 318]. Real history is interpreting historical events in the context of current circumstances rather than focusing solely on the past. According to Marx, grasping life via genuine history involves understanding life through practical experience. To truly understand the meanings of life, one must begin not only with certain categories but from actual historical events as the foundation. Authentic history focuses on intrinsic tensions in the advancement of productivity, production relations, economic foundation, and superstructure, rather from being driven by ideology.

Marx's idea of the three kinds of society vividly represents the historical perspective in life. The first important form of human social evolution is a civilization that is dependent on others. During the early stages of human society, the vast majority of individuals lacked autonomy and were subject to the authority and dominance of a small elite group. Economically, this type of human existence was

defined by a natural economy; politically, by dictatorship; culturally, by despotism. The second major form is a human society that is dependent on objects. In a society where people rely on objects, human life has changed significantly, with individuals no longer dependant on each other but rather controlled by objects, specifically capital. Although human life appeared to have gained autonomy and individuals could regulate their actions without restriction, true freedom was not achieved at its core. Human existence was governed by the abstract authority of capital, which emerged as the potent influence dictating human life. To achieve true emancipation in human life, it is necessary to reject the dominance of capital and transform capital's autonomy and distinctiveness into human autonomy and distinctiveness. The third major type of human civilization involves the unrestricted and comprehensive growth of individuals. Human existence achieves genuine liberty in this state, with both material and spiritual aspects significantly enhanced, allowing for the comprehensive and unrestricted growth of each individual.

Moreover, the ideology of modernity conceals social reality, and the true nature of social reality is only revealed through Marx's criticism of modernity ideology. The ideology of modernity considers capitalism society and the conceptions, categories, thoughts, and ideas of the modern capitalist world as natural and permanent. The conceptions, categories, beliefs, and ideas of the modern capitalist world inherently hold a dominant position and influence human life across the modern world [8. P. 269, 15]. Understanding the ideology of modernity necessitates adopting Marx's historical perspective to reconnect with genuine social reality. Marx's critique of current ideology and his historical perspective are combined as the essence of Marx's historical materialism.

The fourth, the pragmatic perspective in life. According to Marx, practice is the primary foundation for comprehending social reality. Whether language or thought in life is based on practice. All reasoning, conceptions, and theories are fundamentally based on practical life experience. Life is inherently self-sacrificing, self-evolving, and self-improving. Life practice is neither fixed, rigid, or unchanging, but rather influenced by society, history, and constantly evolving. Marx argues that world history is essentially the result of human work creating and developing nature for human benefit. He possesses undeniable evidence of his self-creation and origins. Nature has created the modern human being with all the features and abilities that define them as human [13. P.]. This demonstrates that any social occurrence, such as enigmatic religious beliefs, can be effectively addressed by practical application. Practice is the essential foundation for comprehending all life phenomena. Marx's life outlook differs fundamentally from traditional materialism and idealism based on practice. Marx believed that traditional materialism fails to capture the dynamic and creative nature of life due to its focus on the objective and tangible aspects. On the other hand, idealism emphasizes the creativity of life by examining it from a subjective perspective, although this approach is considered ideological and spiritual. Marx emphasizes the importance of practical, sensory action as the foundation of existence, showcasing its realistic nature and dynamic innovation. According to Marx, ideas are incapable of altering life; only the influence of sensory activity has the ability to reshape life. Freedom of mind depends on freedom of sensory activity. Marx's practical perspective on life is vividly demonstrated in the transition from the realm of ideas to the realm of social actuality. Hegel examines life but views it through the lens of ideas, logic, and spirit rather than practical experience. In Hegel's worldview, ideas, thoughts, and concepts have a significant influence on people's actual lives and the physical universe, altering the fundamental nature and meanings of life.

Marx believed that existence is not only rooted in the present but also looks towards the future. Life is based on people's actions. Marx's perspective on practice delves into the historical past and future of human civilization, while also shedding light on present-day living by drawing connections to the past and future, so continuously enhancing the understanding of significant concerns in human society. Practice is essential for the genesis, development, transformation, and innovation of life. Practice encompasses both the construction and creative expression of human social life, as well as

the demonstration of the significance and worth of human social existence. Marx's practical perspective suggests that life is dynamic and self-reflective, not rigid or dogmatic, based on one's actions. Practice not only impacts the current state of life but also shapes its future. The current and future aspects of life are interconnected and inseparable through practical application.

According to Marx, any ideology that does not accurately represent life will be rejected by life. Significant shifts in life practices fuel the advancement and creativity of philosophy. Practice not only interprets life but also has the power to modify and generate life. Philosophers who engage in spiritual contemplation just within their thoughts, without practical application in society, are unable to significantly impact life transformation. Life is inherently pragmatic, possessing social and historical existence together with its inherent constraints. This is why life requires transformation, reform, and regeneration. Marx believed that exposing life's limitations and inherent contradictions is a crucial aspect of philosophy's role in reforming life, demonstrating the practical purpose of philosophy. Exploring the constraints of social history through philosophy, analyzing the conflicts between productivity and production relations, economic base and superstructure, and interpreting the essence of life. This also involves uncovering the purpose and value goals of life, embodying the genuine implications of the practical perspective in Marx's philosophy of life, illustrating Marx's approach to understanding and changing life [9. P. 179]. Marx believed that advancements in natural science will lead to significant transformations in human lifestyles. Natural science impacts and changes human existence through practical application. Today, artificial intelligence, big data, and the Internet are now integrated into human existence, emphasizing the significant relevance of Marx's practical perspective.

The fifth, the innovative perspective in life. Feuerbach contended that philosophy's purpose is not to write books but to shape humanity. Feuerbach was somewhat correct. Authentic philosophy is not focused on writing books or merely inventing humanity, but on generating existence. Philosophy generates a new reality by critiquing the existing reality and generates new vitality by critiquing existing vitality, thus facilitating human emancipation. Marx's philosophy emphasizes the importance of a creative perspective in life. Marx believed that the distinction between humans and animals is that animals merely exist with their fundamental character remaining constant. Cats and rats in the world are fundamentally similar, with no significant distinction. Human life varies greatly due to its inherent need for continual production rather than being static. The creativity of life is what gives human beings their innate human essence.

Human social growth is characterized by the continuous abandonment of old ways of living and the creation of new ones. Marx's theory aims to create a new way of life by providing insights on how to dismantle the disconnected existence caused by capitalism and free the working class and humanity. Marxism may truly understand the essence of Marxist philosophy by connecting it to real-world experiences and transforming significant living issues into major philosophical matters. This approach will enable Marxist philosophy to contribute to the creation of a new way of life. Advancements in life and invention contribute to the progress and creativity of Marxist philosophy, which reciprocally enhances the advancement and creativity of life. They are interconnected and inseparable, like two aspects of a single entity. Put simply, the advancement of living is closely linked to the advancement of Marxist theory, and vice versa. Marxist philosophy drives innovation and life creation, while life innovation enhances the meanings of Marxist philosophy. The rapid advancement of science and technology in modern times has significantly impacted social life. The creative perspective in Marx's philosophy of life is essential in enhancing the quality and taste of human life during significant societal transformations and boosting people's happiness index.

Hegel contends that refuting a philosophy simply involves exposing its shortcomings, which is straightforward when dealing with abstract principles or initial stages [10. P. 14]. According to Marx, existence involves the practical formation of social history through sensory activity, rather than being

guided by principles or open starts. Sensory activity is characterized by creativity, which includes the development of social environments, language, modes of thinking, values, and more, all stemming from human sensory activity. The creativity of sensory activity is synonymous with the creativity of life. The good life is constructed rather than inherently present, powerfully illustrating the practical perspective in Marx's theory.

Marx's creative viewpoint signifies the philosophical revolution in his work, beyond conventional philosophy. Traditional philosophy seeks to understand life by exploring concepts such as ultimate existence, values, truth, and everlasting principles. Traditional philosophy comprehends life through the use of reason, concepts, and categories. Concepts, categories, and reason are abstract representations of life. When life is converted into concepts, categories, and rationality, it solidifies into rigid dogma, stifling its originality [11. P. 401, 13]. Traditional philosophy analyzes life but substitutes its inherent logic with the logic of reason, transforming vibrant life into a lifeless entity and stripping away its intrinsic meanings. We need to go back to Marx's philosophical perspective on life to direct and influence our own lives.

Relevance of Marx's Philosophy in Modern Times

Examining the texts and underlying principles of Marx's philosophy might uncover the genuine meanings, significance, and function of Marx's philosophy of life within his overall philosophy, thus altering Marx's theoretical reputation. Studying Marx's ideas can be inspiring and helps in comprehending the core principles of Marxist philosophy. Understanding these perspectives thoroughly is essential to comprehend the core essence of Marxist ideology and to have a fulfilling life.

This idea enhances our comprehension of the fundamental essence of Marxist thought. There is a risk of disconnecting Marxism from social reality in contemporary research on Marxist theory. Marx's worldview centers on social reality. Social reality is a part of ontology from a fundamental perspective. Marx's theory is unique because it begins by considering social reality as the foundation for addressing all matters. Social reality is evident in the intrinsic conflicts between productivity, relations of production, economic basis, and superstructure. Marx's ideology creates friction with social reality, driving the evolution and transformation of society. Understanding Marx's ontological perspective is necessary for a deep comprehension of the core principles of Marxist theory.

This notion enhances our comprehension of the implications of life. Any perception of existence as unchanging or inflexible contradicts the fundamental principles of Marx's worldview. Marx's perspective on life differs from Hegel and Feuerbach in that the latter analyze life in a theoretical manner without connecting it to actual historical context. Thus, neither Hegel nor Feuerbach understood the essence of existence. Marx's genius stems from his ability to surpass the constraints of Hegel and Feuerbach's perspectives on life by adopting a historical materialist viewpoint. Marx believed that life is historical, social, and tangible. Individuals bring life into existence through action. This technique holds historical and cultural significance rather than being a rational activity, but rather a sensual one. existence and cultural tradition engage in an ongoing interaction with contemporary times and actual history, so unveiling the true implications of existence.

This hypothesis enhances our comprehension of the evolution of modern social existence. Contemporary Western scholars' views of Marx's philosophy align with Marx's perspective on life. Whether it is Husserl's reengagement with the life world, Habermas' appropriation of the life world, or Lefebvre's analysis of ordinary life, they are all to some extent shaped by the life perspective in Marx's philosophy. Contemporary social life cannot be fully comprehended without considering Marx's perspective. Marx's critique of commodity fetishism, money fetishism, and capital fetishism delves so deeply into life under capitalism that, according to Heidegger, it reaches the core of history

in a way that Sartre or Husserl cannot do. [20] Regardless of the evolving nature of social existence, Marx's theory continues to provide a timeless perspective on life.

Furthermore, this idea enhances our comprehension of the intrinsic connection between philosophy and life. Philosophy elicits varied viewpoints due to the diversity of philosophers. Philosophy has always been characterized by a lack of a definitive definition, with numerous perspectives and interpretations existing among philosophers. These phenomena clearly demonstrate that philosophy is primarily focused on life, as life undergoes significant changes, and the philosophy contemplating life must adapt correspondingly. The many opinions on philosophy stem from the diverse viewpoints on life. The relationship between philosophy and life is intricately intertwined. Philosophy's nationality suggests that a nation's culture, tradition, and history are the foundation of its existence and growth. This implies that the philosophical perspectives of each nation vary according to their unique experiences, and vice versa. The unique characteristics found in Vietnamese Philosophical thought, Western philosophy, Indian philosophy, and Arabic philosophy are all philosophical contemplations and understanding of each nation's way of life. Philosophical diversity mirrors the diversity of life. Nevertheless, philosophy possesses universality despite the variations in the experiences of different nations. In today's environment, the universality and particularity of philosophy are increasingly noticeable. As the destiny of all nations becomes more intertwined and no nation can exist in isolation, the existence of each nation is intricately interwoven to that of all humanity. Marx's perspective on life exhibits both universality and particular. Marx's perspective on life is universal as it offers crucial conceptual direction to address the diverse issues affecting humanity. Marx's perspective on life must be combined with the culture, tradition, and history of each nation to influence the way of life in each nation. The concept of a shared future for all humanity creatively embodies the distinctive and universal aspects of Marx's life perspective, demonstrating the modernization of Vietnamese Marxism. Ho Chi Minh's ideology is a broad and thorough set of perspectives on the fundamental concerns of the Vietnamese revolution. It originated from Ho Chi Minh's years of practical actions, research, learning, application, and creative development of Marxism–Leninism to suit the specific conditions in Vietnam. The idea will permanently enlighten Vietnam's revolutionary path, showcasing the evolution and advancement of Marx's ideology as a theoretical framework for improving our lives.

CONCLUSION

In Marx's philosophy, subjectivity, criticality, historicity, praxis, and creativity of life are interconnected and integrated organically and dynamically as a whole. Marx's worldview is based on historical materialism, which continuously guides and generates new life. Marx's theory places significant emphasis on the concept of life perspective. Reexamining key theoretical issues in Marxist philosophy in current times is crucial for understanding the essence of Marxist philosophy and is vital for the advancement of socialism and sustainable development. It also plays a significant role in shaping the fundamental aspects of the socialist market economy in Vietnam and the progress of human civilization. This is a very timely project.

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