

Formation of Theoretical and Methodological Bases of Revolutionary Views of K. Marx and F. Engels

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Abstract— The article is devoted to a brief consideration of some of the early works of K. Marx and F. Engels. There is relevance of the proposed brief study of Marxism, its evolution, a brief analysis of the works of Marx’s “criticism of the Hegelian philosophy of law”, F. Engels with his “Outline of the critique of political economy”, as well as the first joint authors of “Holy Family”. The purpose of this work is the study of economical and historical processes, related to the study of the works of Marx and Engels. The principal methods of study are: methods of comparative analysis, deduction, theoretical and methodological approaches. The main results of the study are the analysis of a number of publications in the “Marx of the Rhine” newspaper. The collaborative work in the “German-French weekly” is touched upon. The interests of F. Engels, which are focused on the analysis of the contemporary social situation of workers in England and on the continent, are shown. Socio-economic transformation of Marxism is reviewed. The study is conducted in the framework of the work of the Scientific School of economics.

Keywords—*Idealism, economics, atheism, dialectical materialism, political struggle, revolutionary look, proletariat*

I. INTRODUCTION

The main goal of the authors was to try to look into the mechanism of the formation of the views of Karl Marx and F. Engels in the early period of their separate creativity, which became the basis for such fruitful further cooperation since the

late summer of 1844 until the death of Marx in 1881. This attempt is dictated by the authors' conviction of the tremendous value of the theoretical and methodological foundations of the heritage of these eminent thinkers, subject to our critical approach to subsequent dogmatic versions of Marxism. In our opinion, an appeal to the origins of Marxism is especially necessary in the modern conditions of breaking the paradigm of postmodernism and neoliberalism; in the context of the weakening dominance of neoliberal concepts, adherents of which diminish the «obsolete» ideas of the distant last century. The authors identify the attitudes of the “Marxism of the post-industrial era” [3,4] that is being formed in Russia, which opens up the possibility of further fruitful application of the ingenious ideas of Marx and Engels to analyze the current stage of social development.

II. PROBLEM STATEMENT

The problem is formulated as follows. Karl Marx and F. Engels accomplished a creative feat associated with the generalization of the international revolutionary struggle and the experience of the world development of science. As consistent revolutionary democrats by 1841, K. Marx and F. Engels took up the position of the working class. Their path was difficult: from revolutionary democrats to communists, from idealism to dialectical materialism. They were united: a supercritical approach to the obsolete dogma, so characteristic of young natures, along with an irrepressible passion for

learning the truth; innate analytical mind, brilliant education and moral principles. The synthesis of these features gave, in our opinion, the necessary synergistic effect.

A number of initial philosophical, ethical, attitudes can be found in Marx's earliest works, such as "Reflections of a Young Man on Choosing a Profession" and "Notebooks on Epicurean Philosophy," written during his spiritual maturation. It is important to note the simultaneous formation of an active civic position of their author: «... the main leader who should guide us in choosing a profession is the good of humanity, our own improvement,» writes Marx [v.40, p.7].

These attitudes were further developed in Marx's dissertation "The Difference between the Natural Philosophy of Democritus and the Natural Philosophy of Epicurus". In the preface to the thesis, Marx wrote, «Philosophy, while in its endearing whole world, absolutely free heart there is at least one more drop of blood, will always declare - along with Epicurus - to its opponents: "It's not a wicker who rejects who joins the mob's opinion of the gods". Philosophy does not hide this. Recognition of Prometheus: «Actually, I hate all gods, there is its own confession, its own dictum, directed against all heavenly and earthly gods, who do not recognize human self-consciousness as the highest deity. There should be no deity next to him. And in response to the hare souls, triumphant about the fact that the position of philosophy in society, apparently, has deteriorated, it repeats what Prometheus said to the servant of the gods, Hermes:

"Know well that I would not trade

His sorrows for slave service:

I'd rather be chained to a rock"

Than true to be a servant of Zeus, «and summarizes» Prometheus - the most noble saint and martyr in the philosophical calendar. [1. v.40, p.153-154].

From the above passage, it can be concluded that Marx's attempt to move to materialism was based on a consistent anticlerical, atheistic approach, as well as on his active social position in the real world. In this regard, Marx departs from the position of the Young Hegelians, asserting the objective existence of the world of real phenomena, with which the mind interacts "to the extent that the world becomes philosophical, philosophy becomes worldly" [1. v.40 p.164].

The desire for freedom in the field of scientific creativity and political struggle, coverage of the most fruitful periods in the history of world culture, the conquest of the materialist trend in the history of philosophy are characteristic features of the thesis, despite the still remaining idealistic (Hegelian) convictions of young Marx. His dissertation was a significant event in the world philosophy of the time. Despite the conservatism of some members of the academic council, Marx was awarded the degree of Doctor of Philosophy.

The period of his work in the "Rhine newspaper" (1841-1843) was extremely fruitful for the further development of Marx's philosophical and political ideas. At this time, he studies the history of socialism, criticizes Hegel's ideas in the field of law and philosophy, and concludes that the future belongs to the working people, but not the exploiters, and this

truth should be sought from the standpoint of materialism, not idealism. Thus, in the unfinished manuscript "Towards a Critique of Hegel's Philosophy of Law" (1842-43), he criticizes Hegel's idealistic approach to the relationship between society, state and law. "Family and civil society are viewed by Hegel as spheres of the concept of the state, and precisely as spheres of its finiteness, as its finiteness. It is the state that divides itself into these areas, presupposes them ...". Hence, Marx writes that in Hegel "the idea becomes an independent subject, and the actual attitude of the family and civil society to the state turns into an imaginary internal activity of the idea. In reality, the family and civil society constitute the prerequisites of the state, they are truly active: in speculative thinking, all this is put on the head" [1, v. 1, p. 224]. Based on the historical method of research, Marx simultaneously makes extensive use of the comparative method, which allows him to discover the specific trends of the history of individual countries behind the specific trends of the historical process as such. And from these objective dialectical materialist positions, Marx considers the problem of «political revolution» in Germany.

Along the way, we note that Marx's widespread use of the historical method rested on the valid criticism of the then-popular historical school of law, which «... its addiction to sources ... took it to the extreme, .. and required the rower not to swim on the river, and on its source», on Marx's caustic remark [1. v.1, p.85]. And further, Marx makes a conclusion about the methodological function of philosophy in its historical development: "The true philosophy of the present does not differ in its fate from the true philosophies of past times. On the contrary, this fate is proof of the truth of philosophy, which history had to give [p.106]. Philosophy did the same in politics as physics, mathematics, medicine and any other science have done in their field" [p.111].

In the field of philosophy, Marx was primarily a revolutionary. He points out that philosophy should help break out of the realm of shadows, from faith to the afterlife. Its task is to turn to earthly life, to the implementation of the progressive ideas of humanity. The Rhine Gazette was the organ of the revolutionary elements of the entire Rhine Province. And in the very first article published in it, the question of the freedom of the press, as the main condition for the search for truth, was posed. Marx wrote, «The study of truth itself must be true, true research is an unfolded truth, the disconnected links of which eventually merge [1. v.1. p.7] ... The law punishing thinking is not a law issued by the state for its citizens; it is the law of one party against another. The law that pursues a tendency destroys the equality of citizens before the law. It is a law not of unity, but of separation, and all laws of separation are reactionary.» [1. v.1, p.15]. And in a later article, developing the above theses, Marx states, «The essence of free press is the courageous, rational, moral essence of freedom. The character of the censored press is a characterless ugliness of non-freedom, it is a civilized monster, perfumed freak [1. v.1, p.48]. The free press is the vigilant eye of the national spirit, the embodied confidence of the people in themselves, speaking bonds that connect the individual with the state and the whole world; it is an

incarnated culture that transforms the material struggle into spiritual and idealizes its gross material form. [1. v.1, p.65]

People should have the right to express their thoughts freely. The reactionary censorship enslaves the freedom-loving spirit of the people, does not give them the opportunity to freely express their thoughts. "Censorship is the law of one party against another" — establishes Marx. "The law punishes the way of thinking, protects the privileges of estates".

In the person of Marx, the growing democratic opposition in Germany openly opposed their convictions to the interests of the reactionary classes. The mere fact that Marx consistently advocated for the revolutionary political activity of the working people, for freedom in the field of science, inevitably led to materialistic conclusions.

Marx was an active and passionate defender of the interests of the working people. It is enough to mention such articles as "Debates on the 1st of the law on forest theft" or "Draft law on divorce", etc. In the acute controversy they defied the violated property rights of the lower classes of contemporary society.

The fruitful joint activities of Marx and Engels and their inseparable friendship began with the opening of the German-French Yearbook. By that time, the Rhine newspaper was destroyed by censorship. In the first and second editions of the weekly, Marx published two articles, "On the Jewish Question" and "On the Critique of Hegel's Philosophical Law" Engels published in the same edition of "The Essays on the Critique of Political Economy".

The interests of F. Engels to a greater extent than Marx focused on an analysis of the contemporary social status of workers in England and on the continent. However, the consideration of these problems was carried out not only from the standpoint of economic analysis, but also from the standpoint of philosophical views close to the views of Karl Marx, the later utopian socialists of Fourier, Owen, and the Chartist movement. In the works of that period: «Letters from Wuppertal», «English point of view on internal crises», «The situation of the working class in England», «Bread laws», «Success of the movement for social transformation on the continent», «Movement on the continent» and other, given the characteristic of the difficult position of the working class is in the conditions of the final Industrial Revolution. It is concluded that the spread of communist ideas among workers is inevitable. Engels criticized the leaders of the Chartist movement who fought for the six points of the People's Charter, which demanded the introduction of universal suffrage, because in his opinion «the bourgeoisie will never give its consent ... because the inevitable consequence of its pliability ... would be the loss of dominance to the House of Commons, caused by the majority of votes of the poor» [1.v.1, p.496]. ... Only the violent overthrow of existing unnatural relations, the radical overthrow of the nobility and industrial aristocracy can improve the material situation of the proletarians (p.503). It is important to note that Engels reinforces the proposition that the forcible overthrow of the existing order in England is inevitable, and the results of an analysis of the extent to which communist ideas spread throughout the continent speak of the possible permanent

nature of revolutionary changes. He writes, «... in France there are over half a million communists, not counting the Fourierists and other less radical supporters of social transformation; in Switzerland there are communist unions everywhere, sending their emissaries to Italy, Germany and even Hungary; German philosophy, too, after long and agonizing wanderings, finally came to communism» [p.52].

One of the most significant works of Engels' early period of creativity is the "Outline to the Critique of Political Economy" (January 1844). This is significant, in our context, because "Outline ..." drew Marx's attention to the urgent need for in-depth analysis of economic relations that are fundamental basis of public relations. This is evidenced by the summaries of this work by Engels, as well as by James Mill's «Foundations of Political Economy» made by Marx, which formed the basis of his "Economic and Philosophical Manuscripts of 1844" (v.42), and then the fundamental work "Capital", which glorified him as the author.

Returning to "Outlines ...", let us note very deep knowledge of the creative work of the gurus of the classical school by Engels, such as A. Smith, D. Ricardo, T. Malthus, J. Mac-Kulloch, J. St. Mill, and others, which made it possible to give a very critical, reasonable assessment of the state of political economy as a science. «The closer economists are to our time, the farther they are from honesty. With each progress of time, sophistic wisdom is needed to keep political economy at the level of the century» (v.1 p.547). Examining a number of the main categories of political economy, Engels from the philosophical and ethical positions concludes that "splits and divisions (controversy (aut.)) arise from the initial separation of capital from labor and from the final division of humanity into capitalists and workers, a split that escalates every day and, as we shall see, must constantly grow stronger" (p. 588). A significant result of this study of Engels was his adamant conviction that as long as power was in the hands of the rich, the proletarians could not get rid of being considered a "surplus population," which is good, useful and necessary to die from hunger.

Analysis of recent research and publications shows that the tasks and problems expressed in the article are considered in the works of V.I. Lenin [10], Rozanov Y.S. [13], Buzgalin A.V. [3,4], Kolganov A.I. [3,4], Grishin V.I. [5], Zhuravleva G.P. [5,6], etc. The article uses historical archives, methods of comparative analysis, theoretical and methodological approaches.

The aim of the study is to study the works of Marx and Engels, the application of knowledge to develop a draft of a new model of the socio-economic development of the world and Russia, the analysis of progressive theories and the study of errors.

III. THE MAIN RESULTS

The main results consist in the following. Since 1844, a new stage began to develop in the methodological, theoretical, political convictions of Marx and Engels. They, as we saw in different ways, came to the conclusion about the decisive role of the working masses in social development, carefully studying the actual history and position of the working class of

the largest European countries of that time. At the same time, the idea of the historical role of the working class, designed to liberate humanity from exploitation, oppression, arbitrariness, was expressed by them autonomously. At the time when Engels was collecting material for the book "The Situation of the Working Class in England", Marx began working on their general book "The Holy Family". Paying special attention, he wrote out plots devoted to the criticism of idealism and the limitations of the past of materialism, to a new understanding of history, philosophy and their significance for the working class. He wrote, "Engels became socialist only in England. In Manchester, he entered into contact with the leaders of the then labor movement and began writing in the English socialist publications. «In 1844, returning to Germany, Engels met in Paris with Marx, with whom he had previously corresponded. Here, in September-November of the same year the book was written "The Holy Family, or a critic of criticism against Bruno Bauer and company". The goal that the authors put forward a critical analysis of the materials of the German weekly published by the Young Hegelian B. Bauer was achieved. At the same time, the grandiose result of the work far beyond the limits of the goal was the final break with idealism in philosophy and social sciences, the transition to dialectical materialistic methodology as the foundation of the worldview of the new social class - the proletariat.

In the "Holy Family" Marx practically denotes the idea of the leading role of the mode of production in the historical development of society as the most important methodological setting of historical materialism. In this connection, he writes "... property, capital, money, wage labor, etc., are far from ghosts of the imagination, and very practical, very specific products of self-estrangement of workers and ... therefore they must also be abolished in a practical and concrete way so that a person can become a person not only in in the mind, but also in the mass being, in life" [v.40 p.58]. But the abolition of the products of self-alienation is inevitable, because it is antagonistic, from the point of view of the dialectical law of unity and struggle of opposites. - this is an antagonistic contradiction between the bourgeoisie and the proletariat, where "... the private owner is the conservative side, the proletarian is destructive. The former generates the action aimed at preserving the antagonism, the latter - the action aimed at its destruction ... With the victory of the proletariat, both the proletariat itself and its opposite, private property, are disappearing [p.39].

IV. CONCLUSIONS

Refuting the previously dominant idealistic views on history, Marx and Engels argue that progressive ideas themselves can only take society beyond the ideas of the old system, that "to implement ideas you need people who must use practical force" [p.132]. Starting from 1844, a new period has come in the development of the political and theoretical convictions of Marx and Engels. From the same time, the period of their joint creative revolutionary activity started. This period began with the "German-French Yearbook" (1843) and ended with the creation of such a mature declarative work as the "Manifesto of the Communist Party" (1847), after which Marx and Engels spent the rest of their

lives shoulder to shoulder, defending and developing the worldview communist parties, organizing the working class to fight against capitalism. Their loyalty to the moral and ethical views that emerged in the early period of creativity, based on highly radical criticism of idealistic, clerical paradigms, made it possible to create a new direction in philosophical, political, and economic thought that had passed the difficult test of time and still remains the breeding ground for the formation of new ideas and concepts in the ever-changing picture of modern society. In this regard, it should be noted that, for example, the dominant moral, ethical principles in the sphere of economic (as well as political relations), which have acquired a global form, are far from correlation with fundamental moral and ethical universal human values and ideas of justice, which causes, in our opinion, the cumulative growth of modern contradictions. In this sense, the solid moral and ethical foundation of Marxism makes it possible to look for ways to solve these contradictions from Marxist's positions.

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