

# The Contents and Methodological Implications of the Economic and Philosophical Manuscripts of 1844

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## Abstract

**Economic and philosophical manuscripts in 1844 is a founded in marxist philosophy and is the essential status of important works in the process of formation, through the" manuscript "the writing background, academic status and its main content, analysis of the significance of methodology, thus to guide the ideological and political education work.**

## Keywords

**Economic and Philosophical Manuscripts of 1844; Main contents; Methodology; Ideological and political education.**

## 1. The Writing Background and Academic Status of the Manuscript

### 1.1. Writing Background

The Manuscript of Economics and Philosophy of 1844 (hereinafter referred to as the Manuscript) is an unfinished work written by Marx from April to August 1844. It was not published before Marx's death. The manuscript writing, on the one hand is completed in Marx's critique of Hegel's law philosophy, it is concluded that the relationship between the political and ideological roots in the conclusion the relationship between the material life, on the other hand, in the end of October 1843, Marx to Paris after edit the franco-german yearbook study political economics began in the system, thus the manuscripts is through criticism of Hegel's law philosophy, Marx that "civil society" is social material life relationship is the foundation of political countries and the law after the conclusion of, is the product of a preliminary study of political economics.

### 1.2. Academic Status

On the academic status of the manuscript in the history of Marxist thought, it is an academic focus that there are always major differences in the marxist research at home and abroad. At home, there were always academic differences, such as "the immaturity theory (Chen Xianda), the two logics (Sun Bo-kui), Huang Nan-sen, Wang Dong, and Zhang Kui - liang. In foreign countries, and even a "peak" or "high" theory of theory"[1]. but there is no denying the manuscripts is a founded in marxist philosophy and has the essential status of important works in the process of formation, it inherited and developed the "critique of Hegel's law philosophy > introduction" of ideas, for the system building in the new world outlook with necessary preparation, is formed Marx's "two transformation", an important link of the created a new world view, and by understanding of Marx in "manuscript" methodology of, is not only beneficial to the future study of Marx's anthology provide a methodological thinking, but also for today we know the world and the world "is of great significance.

## 2. Main Contents of the Manuscript

In this manuscript, Marx from the standpoint of the materialism and communism, to involve philosophy, political economics and the theory of communism of historical literature and ideas

of criticism, in the analysis of capitalist economic system and the process of bourgeois economics, puts forward a new view, philosophy and economics theory of communism, and a preliminary comprehensive elaboration. Its main contents are as follows:

(1) The manuscript discusses the great significance of labor practice for human civilization and historical progress. He pointed out that it is through the conscious life activity of labor that man creates all the material and spiritual wealth of the society. Therefore, "the whole so-called history of the world is no more than the birth process of man's labor" [2]. Starting from the basic premise of historical materialism, Marx made a comprehensive review of the course of the emergence and development of the bourgeois economic theory and emphasized that this theory was actually a reflection of the evolution of the realistic economic relations of capitalism. On the one hand, they affirmed the positive achievements of bourgeois economists in the field of theory; on the other hand, they exposed their position of defending the capitalist system and criticized their idealist viewpoints and metaphysical research methods. Marx critically reformed the concept of alienation in German classical philosophy, put forward the theory of alienated labor, and carried out philosophical criticism on capitalist system and bourgeois political economy with this as the core.

(2) On alienated labor. This is an important concept of Marx in the Manuscript. Marx specified four basic characteristics of alienated labor in capitalist society:

First, the worker is alienated from the product of his labor; The more the worker produces, the less he owns, and the more he is enslaved by the product.

Second, the worker is alienated from his own productive activities. In alienated labor, workers do not affirm themselves in the labor, but deny themselves, not feel happy but feel unfortunate. This labor is not voluntary labor, but forced labor, and as soon as the compulsions cease, people will escape it.

Third, the alienation of the worker from his kind nature. Man is a kind being, and the kind essence of man is a free and conscious activity. However, under the alienation of labor, man loses the free and conscious labor, and also loses the object world on which to realize and confirm his activities. As a result, he turns the kind life into a means to maintain his personal life, which makes man alienated from his kind nature.

Fourth, people are alienated from each other. The direct result of the alienation of the worker from the product of his work, his work and his kind essence is the alienation of man from other people, from his work and from the product of his work, which gives rise to the class relations between man and man in capitalist society and the confrontation and struggle between the proletariat and the bourgeoisie.

(3) On private property and Communism. Through the analysis of alienated labor, Marx reveals the irreconcilable opposition between capital and labor in the bourgeois society, and points out that the existence of private property inevitably leads to alienated labor, which will inevitably bring disastrous consequences to the working class and the whole mankind. It is emphasized that only by abolishing private property can alienated labor be eliminated, and to liberate the society from the rule of private property, the political form of workers' liberation must be adopted. Marx clearly pointed out that in order to abolish real private property, there must be realistic communist action. In addition, Marx made a profound analysis of the reality of the capitalist society and also criticized various crude and utopian communist theories, in which he preliminarily expounded his own views on communism.

(4) Critique of Hegel's dialectics and philosophy as a whole. This manuscript is an in-depth analysis of German classical philosophy, especially Feuerbach's philosophy and Hegelian dialectics. Marx spoke highly of Feuerbach's critique of idealism, fully affirmed his contribution to materialism, and pointed out the limitation of Feuerbach's philosophy. In the process of criticizing Hegelian idealism, Marx elucidated the positive achievements of Hegelian dialectics

and put forward the task of absorbing and transforming this dialectic thought. He profoundly expounded the dialectical relationship between theory and practice, pointing out that "the solution of the theoretical opposition itself is only possible through practice and only with the help of the practical power of man [2]. He also discusses the great history of natural science and industry, think of industrial history is "a book opened the books about people's essential strength"[2], and further points out that natural science "is becoming more and more in practice, through the industry into people's lives, people's lives, and their human liberation to prepare "[2]. In addition, the manuscript offers a series of insights into natural history, human history, and the laws of beauty.

In short, the Economic and Philosophical Manuscripts of 1844 consist of manuscripts written in three notebooks. The contents of the first notebook are as follows: comparing the three economic categories of Salary, profit of capital and land rent in Smith's theory, and revealing the contradiction of Smith's theory; The dissimilated labor in capitalist society is discussed in detail. The second notebook contains only four pages, mainly on private property. The main contents of the third notebook are: a treatise on private property and Labour, private property and communism, an examination and commentary of various communist theories of the time, a critique of Hegelian philosophy, two fragments on the division of Labour and money, and a Preface.

### **3. The Methodological Implication of the Manuscript and Its Enlightenment to Ideological and Political Education**

Manuscripts from the Angle of the study, not only to learn a lot about the theoretical knowledge such as the role of alienated labor, labor and other important knowledge, and, more importantly, by analyzing the manuscripts behind the methodology of thoughts, both for the future continue to unscramble marxism, or reality of methodology are significant in practice.

#### **3.1. To Establish Problem Awareness and Critical Thinking**

It is not hard to see from the manuscript that Marx is full of critical thinking. Both his views that people take for granted in daily life and his doubts and challenges to the authority at that time reflect his strong awareness of problems and critical thinking. Throughout the manuscript, with layers of anatomy by criticism of the national economics, the paper of "national economics without inspection workers (Labour) by the direct relationship with the product and cover up the nature of labor alienation"[2], although the national economics from labor is the real soul of this production, but it doesn't provide labor anything, but gives private property all "[2], pointing out that national economics fails to see the essence of alienated labor because it only stands on the standpoint of capitalism.

This problem-oriented awareness and critical thinking have been running through the manuscript. Now, such critical thinking is very important for the current ideological and political education work. How to avoid the empty space of ideological and political education work? The author believes that we should learn to be problem-oriented, establish critical thinking, constantly discover problems, analyze problems and solve problems, so that all methods and policies can be built on the basis of problems instead of making a sound. Of course, special attention should be paid to the distinction between critical thinking and misconceptions such as angry youth. Therefore, criticism and innovation should be based on certain knowledge rather than random criticism.

#### **3.2. To See the Essence Through the Appearance**

The analysis of problems in the manuscript is to insist on the unity of essence and phenomenon, and to constantly see the essence through the phenomenon, which is mainly reflected in the deep analysis of alienated labor facts and the revelation of private concept, and to reveal the

essence of current economic facts through the phenomenon. For example, Marx pointed out that the poverty of workers and other facts are only the manifestation of the alienation of the product of labor and the process of labor and workers, but the analysis does not go so far as to deduce the alienation of human nature based on the above facts, and finally come back to the reality of human alienation, namely the alienation of human relations. It goes without saying that Marx's perspective of phenomena is extremely profound. At present, this method is still very important. In the context of current economic globalization, cultural conflicts and integration are constantly reshaping people's ideas and values. Many erroneous western thoughts of thought have been introduced into China in various ways under the guise of scholarship, invisibly affecting people's correct values. Therefore, in the process of ideological and political education, we should learn to see the essence through the phenomenon, especially when it comes to the erosion of China's mainstream ideology by western ideology, and more importantly, timely dialysis and timely guidance are needed to create a good ideological security in reality and cyberspace.

### 3.3. Attaching Importance to Practice

The view of practice is the core content and essence of Marx's thought, and the manuscript is an important period for the formation and development of the view of practice. From the perspective of practice, the manuscript can be divided into two parts. The second part: elaborated the communism related content. Marx's exposition begins with alienated labor, expounds the nature of man, and finally falls on communism. He first revealed the nature of alienated labor, then explained the nature of human beings, and finally explained how to realize communism. Based on the theory of economics, Marx pointed out that in essence, labor under capitalism is the form of labor after alienation. He made a very fierce criticism of the traditional economic system and scientifically elaborated the great mission of the proletariat from the perspective of economics. In the process of writing, Marx finally put his thoughts on the liberation of human beings, and at the same time attacked the traditional dialectics and the old materialism fiercely. The whole process of Marx is based on man's practical activity - labor. In the Manuscript, Marx's understanding of practice is mainly reflected in two aspects:

First of all, the essence of practice is the objective activity for the purpose of human being. In the manuscript, he believes that practice is the essence of human beings, and proposes that "by creating the object world and transforming the inorganic world through practice, man proves himself to be a conscious kind of existence, that is to say, such a kind of existence takes the kind as its own essence or itself as a kind of existence." With this as the core point, it is used to distinguish the instinctive activities of ordinary animals from the alienated labor of human beings.

Secondly, the content of practice is the organic unity of subject and object. According to Marx, the basis of the differentiation between subject and object lies in nature. Man is a product of nature, and it is precisely because he is a product of nature that the relationship between man and nature is a unity of opposites.

Practice point of view is very important for ideological and political education, from a certain Angle, the ideological and political education is a practical science and education through various means and ways, constantly encourage educatees toward the direction of social development, with thought of the boot prompt educatees inner thought personal character of cordiality nobuyuki shift, but ultimately want to implement to behavior, social individual to carry out to individual socialization, eventually shape educatees correct ideas, make it through practice to speed up the development of the cause of socialism in China. Therefore, when carrying out ideological and political education work, we can't just stay in the slogan, establish the unity of practice and understanding, adhere to the practice of education law, in practice to improve the comprehensive quality of the educated.

### 3.4. Strengthening the Care for People

In "manuscript" contains rich thought of humanism, which is typically about people's alienation, Marx in "manuscript" theory of labor alienation from the reality of economic facts, analyzed the capitalist conditions, workers' labor is ultimately produce with their alienation of labor products, labor itself, people and the nature of the opposite of his class. These profound analyses reveal the relationship between people, and show Marx's consideration of the social reality at that time, and his sympathy and concern for the miserable fate of workers. This theory "in nature is focused on the unity of the value of ethical factors of humanism and economics" [3], not only from essentially explained the causal relationship between the labor alienation and private property, and from the Angle of human nature shows Marx's concern for human life, actually hope to find the root cause of the alienation between people in the society to change people's life in the alienation state. Labor alienation theory from another Angle also stressed the production activities is the nature of people seeking freedom and rights, Marx hope to wake up for a free life working people and the pursuit of development and consciousness, free from alienation relationship, really dominate their own labor and the display of their initiative, that is the communism eventually realize the ultimate goal of free comprehensive development premise and foundation. Therefore, we can see that Marx is a kind of humanistic care, its final foothold is still lies in person, rather than pure in thought, its theoretical expectations are looking for a man's free and comprehensive development, the humanistic thoughts in the manuscripts, for today's ideological and political education work, is of great guiding significance.

First of all, the goal of ideological and political education is to cultivate four new people, but its ultimate goal is also consistent with the thought of human science in Marx's "Manuscripts", that is, to free people from alienated relations, to realize communism, and to promote the comprehensive and free development of people.

Secondly, the object of ideological and political education is people. "Ideological and political education is the work of" people "[4]. If ideological and political education wants to develop scientifically, to make people grow up and become beneficial to the society, it must adhere to the people-oriented principle. To see, find and approach people is an internal logic of ideological and political education.

## 4. Conclusion

As the spark of genius, the methodology of the manuscript contains much more than that, it contains the view of nature, aesthetics, and so on, for example, the value of its profound connotation is the current we dig, learning seriously, and give it the characteristics of The Times, combines the actual conditions of China and its own discipline attribute, in order to better carry on ideological and political education work.

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