

THE POLITICAL AND SOCIAL THEORY

OF THE YOUNG MARX

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This thesis is presented for the degree of  
Master of Philosophy of Murdoch University,  
September 1977.

STATEMENT OF ORIGINALITY

To the best of the writer's knowledge this thesis contains no material previously written or published by another person except when acknowledgement is made in the text. No part of the thesis has been previously submitted for degree purposes at any university.

A handwritten signature in black ink that reads "Geoff Gallop". The signature is written in a cursive style with a prominent flourish at the end.

Geoff Gallop

## ABSTRACT

My thesis analyses Marx's writings from the time he became a convert to Hegelianism (1837) to his expulsion from Paris in 1845. I have focused on three major issues in his political and social theory:

1. His definition of the contemporary situation.
2. His conception of the end of history (towards which the contemporary world was thought to be moving).
3. His conception of the process by which such an end would emerge (the dialectical process).

It is argued in the thesis that an 'Hegelian' approach to history, together with a 'Young Hegelian problematic' are the foundations of his early works. My thesis is that there are definite 'stages' in the development of his political and social theory. In terms of the three issues outlined above, these are:

1. From defining the contemporary situation chiefly, but not wholly, in philosophical and political terms (1837 to 1842), he moved on to stress that the study of history must begin with a study of social relations. Following Hegel, Marx defined contemporary society as 'civil society' (1843). From this he developed a class definition of the contemporary world, focusing on the social relationships that exist within the sphere of labour.
2. From arguing that history will end with a radically functioning liberal and social democracy (1842) Marx moved on to take up the cause of communism in 1843 - defined as a community of equals co-operating to plan their social and economic life, in a

stateless and private property-less society. On reducing his study of the human condition to the study of the labour process, he defined the truly human society as a community of producers, each producing under conditions of freedom (1844).

3. The movement towards the rational state is first conceived of as involving an alliance between the liberal wing of the bourgeoisie and the Young Hegelian philosophers. Marx argued it would be a step-by-step process of reform. In 1843 he took up the cause of revolution, firstly, in terms of an alliance between philosophy and the 'people' and, secondly, in terms of an alliance between philosophy and the proletariat. In 1844 he developed more fully his conception of the revolutionary process, outlining a much more historical account of the formation of proletarian consciousness and the process of proletarian self-emancipation.

My general thesis is that Marx's political and social theory must be viewed in terms of what has been called his 'primitive ethic', this being built from his critique of religion and developed from his study of contemporary history and the ideas of those who reflected upon its meaning.

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## ACKNOWLEDGEMENTS

I am especially indebted to the staff of the Murdoch University Library for all their assistance; to my wife, Beverley, for translating Zilberfarb's article from the French; to Dr. Joe Wolff for providing me with Pascal's article; to Associate Professor Julius Kovesi for the many discussions we have had on the young Marx; to Professor Eugene Kamenka for allowing me to visit the History of Ideas Unit, Australian National University in September and October 1975; to my two supervisors, Dr. David Kipp and Mr. John Hooper for their help, advice and encouragement; to Professor Geoffrey Bolton for his support and encouragement; and to my colleagues in the School of Social Inquiry, Murdoch University and Department of Politics, University of Western Australia for all the help they have given me. Special thanks also to Faye Davey for typing the thesis.



ABBREVIATIONS

<i>1843 Critique</i>	Contribution to the Critique of Hegel's Philosophy of Law.
<i>Jewish Question</i>	On the Jewish Question.
<i>Introduction</i>	Contribution to the Critique of Hegel's Philosophy of Law: Introduction.
<i>Critical Marginal Notes</i>	Critical Marginal Notes on the Article: 'The King of Prussia and Society Reform. By a Prussian'.
<i>Comments on James Mill</i>	Comments on James Mill, <i>Éléments d'économie politique</i> .
<i>Paris Manuscripts</i>	Economic and Philosophic Manuscripts of 1844.
<i>Holy Family</i>	The Holy Family, or Critique of Critical Criticism. Against Bruno Bauer and Company.

Like an ancient prophet performing a task imposed on him by heaven, with an inner tranquility based on clear and certain faith in the harmonious society of the future, he [Marx] bore witness to the signs of decay and ruin which he saw on every side.

Isaiah Berlin