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МАРКСТЫН ДЕМОКРАТИЯЛЫК ОЙУНУН КАЛЫПТАШУУСУНУН ИЧКИ ЛОГИКАСЫ
ВНУТРЕННЯЯ ЛОГИКА ФОРМИРОВАНИЯ ДЕМОКРАТИЧЕСКОЙ МЫСЛИ МАРКСА
THE INTERNAL LOGIC OF THE FORMATION OF MARX'S DEMOCRATIC THOUGHT

Кыскача мүнөздөмө: Эч бир ой өзүнчө же боштукта пайда болбойт. Маркстын демократиялык көз караштары практика аркылуу тынымсыз калыптанып жана өнүгүп, теория менен практиканын, тарых менен логиканын биримдигин толук көрсөтүп келген. Маркстын демократиялык көз караштарынын теориялык түзүлүшүндө логикалык башталыш чекити жарандык коом менен мамлекеттин ортосундагы мамиле болуп саналат; идеялардын бүтүндөй системасынан өткөн борбордук логикалык жип – "эл мамлекеттик эгемендиктин ээси катары" принциби; логикалык уландысы – "пролетариаттын революциялык бийлигин орнотуу", ал эми акыркы максат – "адамдын боштондугу жана ар тараптуу өнүгүшү".

Аннотация: Ни одна мысль не возникает в изоляции или на пустом месте. Демократические взгляды Маркса непрерывно формировались и развивались в процессе практики, в полной мере демонстрируя единство теории и практики, истории и логики. В теоретической структуре демократических взглядов Маркса в качестве логической отправной точки выступает взаимосвязь гражданского общества и государства; центральной логической нитью, проходящей через всю систему идей, является принцип «народ - носитель государственного суверенитета»; логическим продолжением служит «установление революционной власти пролетариата», а конечной целью - «освобождение и всестороннее развитие человека».

Abstract: No thought is created in isolation or out of thin air. Marx's democratic thought was continuously formed and developed through practice, fully demonstrating the unity of theory and practice, history and logic. The theoretical construct of Marx's democratic thought takes the relationship between civil society and the state as its logical starting point, "the people holding state sovereignty" as the central logical thread running through it, "establishing a proletarian revolutionary regime" as its logical extension, and "the emancipation and all-round development of human" as its ultimate goal.

Негизги сөздөр: Маркс, демократиялык көз караштар, ички логика, элдик эгемендүүлүк.
Ключевые слова: Маркс, демократические взгляды, внутренняя логика, народный суверенитет.
Keywords: Marx, democratic thought, internal logic, popular sovereignty

Marxism is not a purely speculative product, but an ideological system that gradually took shape in response to real social contradictions and through the critical inheritance of existing theories. The unfolding of its internal logic is always characterized by the unity of theory and practice, history and logic. This article takes a re-examination of the relationship between civil society and the state as its logical starting point, revealing how Marx, through his critique of Hegel's philosophy of right, completed the transition from idealism to materialism and laid the theoretical foundation for historical materialism. On this basis, "the people's

mastery of state sovereignty" becomes the main thread running through Marx's democratic thought, pointing toward the exposure of the essence of bourgeois democratic forms. Furthermore, establishing a proletarian revolutionary political power is the logical inevitable extension, ultimately aiming at "human emancipation and all-round development." Sorting out this logical evolution not only helps to deeply understand the theoretical construction process of Marxist thought but also provides a clear clues for grasping the historical materialist foundation and revolutionary practice orientation of its democratic concept.

The consideration of the relationship between civil society and the state is the logical starting point of democratic thought

When Marx entered Hegel's vast and boundless philosophical system as a young man, it marked "probably the most important step in the development of Marx's thought throughout his life,"[1] because Hegel's extensive philosophical system and profound ideas temporarily resolved Marx's spiritual crisis. By delving into Hegel's philosophy, Marx acutely discovered the real contradictions between Hegel's philosophy of right and the Prussian government, which precisely played a crucial role in his shift from idealism to materialism and from radical democracy to communism. On one hand, while studying Hegel's philosophical ideas, Marx conducted an in-depth and detailed analysis of Hegel's theory of civil society, inheriting and criticizing the notion that the state determines civil society. He pointed out: "It is by no means the state that conditions and determines civil society, but civil society that conditions and determines the state; therefore, politics and its history must be explained from economic relations and their development, not the other way around."[2] The shift in Marx's historical outlook in the course of his ideological development profoundly reflected a theoretical reconstruction of the relationship between civil society and the state. This transformation not only marked the formation of Marxist historical materialism but also became the theoretical logical starting point for democratic thought. By absorbing the rational kernel of Hegel's theory of civil society, Marx achieved a critical transcendence of this theory and ultimately constructed a historical materialism system based on material production practice as its cornerstone.

The establishment of historical materialism provided the philosophical foundation for Marx's democratic thought. Marx recognized that bourgeois democracy was essentially a political form that maintained capitalist rule, and its institutional designs like universal suffrage were based on private property, making it impossible to truly realize popular sovereignty. As a political demand of the proletariat, democracy called for smashing the old state machine and the establishment of a proletarian dictatorship, with the goal of achieving genuine social equality through the transformation of production relations. This view of democracy, supported by historical materialism, emphasized that democratic institutions must be built on the basis of public ownership of the means of production to ensure the dual subject status of working people in both economic and political spheres. From the theory of civil society to the formation of historical materialism, Marx completed a revolutionary transformation in the field of historical outlook. This process not only revealed the objective laws of social and historical development but also furnished the proletariat revolution with a scientific worldview and methodology. As the political crystallization of this theoretical system, democratic thought situates democratic issues within the grand framework of social material production, pointing out the realistic path to human emancipation and becoming a scientific guideline for the proletarian revolutionary practice. Marx believed: "The form of intercourse that is both conditioned by the productive forces of all preceding historical epochs and in turn conditions them is civil society… This civil society is the true birthplace and arena of all history…"[3]. For the first time, Marx analyzed and examined Hegel's sacredly revered concept of the state from a scientific perspective, starting with the socio-economic structure. His approach to studying social structures was based on an unprecedented form of material production practice, marking a fundamental shift in logical starting point. This difference between Marx and Hegel reveals their distinctly different views on history and philosophy, indicating that Marx approached the development of social history as an objective entity governed by material production practice and economic relations. Marx's reconstruction of theories of civil society and the state theoretically identified the intrinsic driving force and economic roots of human historical development, fully demonstrating the young Marx's perceptive insight into integrating theory with practice and his unique philosophical perspective.

II. “The people hold the sovereign power of the state” serves as the logical mainline running through democratic thought

The principle of popular sovereignty, as a core proposition in Western political theory, has its ideological lineage stretching throughout history. In constructing his democratic theory, Marx critically inherited the intellectual traditions of his predecessors. Although he did not directly use the term “popular sovereignty” in his works, through texts like Critique of Hegel’s Philosophy of Right and The Civil War in France, he profoundly revealed the essential content of popular sovereignty. Marx’s conception of democracy transcended the formal equality of traditional theories by unifying economic emancipation with political emancipation, achieving a revolutionary transformation of the theory of popular sovereignty.

The budding of the young Marx’s democratic thought epitomizes the combination of his romantic sentiments and the spirit of practical struggle.During his time at the Rheinische Zeitung in 1842, facing the press censorship laws enforced by the Prussian autocratic government, Marx used the idea that free press is the eyes of the people’s spirit as a weapon to write Comments on the Latest Prussian Censorship Instruction, in which he launched a trenchant critique. In the article, Marx linked the popular sovereignty of the general public with the universal democratic right to freedom of press and publication, emphasizing that the two are inseparably connected. He concluded that state sovereignty constitutes a prerequisite for the realization of citizens’ democratic rights, while citizens’ democratic rights in turn serve as an inherent guarantee for the long-term existence of state sovereignty. Subsequently, in his Critique of Hegel’s Philosophy of Right, Marx leveled a vehement critique at Hegel’s state philosophy and his apologetic theorization of monarchy. Marx argued that Hegel had compromised and reconciled popular sovereignty with monarchical sovereignty, profoundly emphasizing that monarchical sovereignty is always opposed to popular sovereignty. Therefore, in Marx’s theoretical framework, only by completely abolishing monarchy can democracy be achieved and popular sovereignty realized. After that, following the European Revolutions of 1848, Marx published a series of political essays in the newspaper he founded, the Neue Rheinische Zeitung. These articles not only launched an incisive critique of the German bourgeoisie’s compromising and feeble character but also fully articulated the theory of the people’s right to revolution. Marx contended that during revolutionary struggles, the people’s decision over the state system was their most fundamental right. Of course, Marx also emphasized the essential relationship between the people and the bourgeois representative institutions within a capitalist system that upholds the spirit of popular sovereignty. Marx argued that popular sovereignty could not be achieved spontaneously, it could only be realized through the struggle of the working class against reactionary classes. In the bourgeois revolution that overthrew feudalism, if the national parliament organized by the bourgeoisie went against the will and interests of the people, betrayed the revolution, and abandoned the working class, then the people could very well overthrow the bourgeoisie and government that exercised state power on their behalf.

Based on his in-depth study of the European revolutionary wave of 1848 and the practical experience of the Paris Commune movement, Marx systematically developed a theoretical framework for proletarian democracy. The core of his theoretical innovation lies in his creative establishment of the principle of popular sovereignty as the logical mainline for analyzing democratic issues. This approach not only critically inherited the democratic theoretical heritage since the Enlightenment but also achieves a theoretical elevation through the practice of proletarian revolution. Through empirical research on the Paris Commune, a new form of democratic political power, Marx profoundly revealed the practical manifestation of popular sovereignty. His examination of the Paris Commune demonstrates that the extent to which the principle of popular sovereignty is realized ultimately depends on changes in the socio-economic structure, providing a scientific key to understanding the historical laws of democratic development.

From the practical experience of the Paris Commune to the theoretical reflection in Critique of the Gotha Program, Marx consistently regarded the principle of popular sovereignty as the theoretical cornerstone of proletarian democracy. He revealed that the limitation of bourgeois democracy lies in confining democratic rights to formal equality, whereas genuine democracy must be based on public ownership of the means of production and secured through the dictatorship of the proletariat to guarantee the economic and political

liberation of workers. This theoretical construct not only provided a democratic dimension to scientific socialism but also pointed the way for proletarian revolutionary practice, making democracy an integral part of the Marxist theoretical system. Marx emphasized that democracy is nothing other than "popular sovereignty"[4]. Overall, in the development of his democratic thought, Marx took the principle of the people being the masters of their own destiny as the core idea of the dictatorship of the proletariat, always examining the genuine realization of democracy firmly from the perspective of the proletariat and working people. Marx devoted his entire life engaged in practical struggle for the people to truly realize their democratic rights. By sublating and transcending all preceding democratic doctrines predicated on popular sovereignty in history, Marx forged a groundbreaking conception of democracy.

III. "The free emancipation and all-round development of human" is the logical goal of democratic thought

As an immortal monument in the history of human thought, Marx's theoretical system is always permeated with a profound contemplation of the essence of humanity. His intellectual trajectory is not only an exploration of the laws governing the development of the objective world but also a ultimate concern for the fate of human as subjects. In Marx's theoretical framework, the realization of the free and all-round development of individuals is both the logical destination of philosophical speculation and the value orientation of social practice. This ideal transcends the historical limitations of traditional thinkers by placing human emancipation at the heart of social development. Starting from the revolutionary perspective of historical materialism, Marx completed a fundamental shift in philosophical paradigms. He shifted the focus of his theory from abstract theories of human nature to concrete socio-economic structures, and in works such as the Economic and Philosophic Manuscripts of 1844, he systematically analyzed the state of alienation of humans under capitalist production relations. Marx revealed that under private property, the alienation of workers from their labor products, the labor process, and species-being constitutes the deep-seated root of modern existential dilemmas. This critique targets not only economic exploitation but also the fundamental dimension of the loss of human subjectivity. Marx placed democratic theory within the framework of historical materialism, endowing it with revolutionary connotations. He believed that democracy is not only the refinement of political forms but also a realistic pathway to human emancipation. In Capital and its preparatory manuscripts, Marx argued for the historical necessity of the proletarian dictatorship as a transitional society, pointing out that only through the political emancipation of the proletariat can the institutional prerequisites for the all-around development of humanity be established. This view of democracy transcends the formal equality of bourgeois democracy, unifying economic emancipation with political emancipation in the process of realizing human essence. Marx's critique of capitalism is an endeavor to restore the subjective status of human. He emphasized that genuine democracy should be based on public ownership of the means of production, and human reification should be eliminated through social institutional change. This theoretical framework not only provides a philosophical foundation for socialist democratic practice but also points the orientation for humanity's struggle for freedom and equality. In Marx's ideological system, democracy is not an abstract value symbol but a historical movement to realize the essential forces of humanity, and it is the inevitable path to a community of free individuals.

The pursuit of freedom constitutes the core requirement of Marx's democratic thought. In his youth, Marx joined the Young Hegelians and was deeply influenced by their radical ideas. Marx placed great emphasis on the critical spirit of liberalism. After joining the Rheinische Zeitung, he gradually matured into a revolutionary democrat. When faced with unjust laws or policies enacted by Prussia's feudal autocratic government against the people, Marx consistently opposed political tyranny. He did everything in his power to join forces with the main forces of the Young Hegelians to criticize the government's unreasonable decisions and denounce the oppression of the people by the Prussian authorities, making the pursuit of political freedom a vital goal of democracy. After leaving the Rheinische Zeitung and gradually shifting from revolutionary democrat to communist, and from idealism to materialism, Marx emphasized in the Introduction to the Critique of Hegel's Philosophy of Right: "It is necessary to overthrow all relations that make man an object of insult, oppression, abandonment, and contempt."[5] Marx not only pointed sharply at the enslavement and bondage of

human beings by religion, advocating for its abolition and the eradication of its roots to achieve religious and political emancipation, but also began to profoundly critique capitalist private ownership and private property. Marx stated: “The practical application of the human right to freedom is the human right to private property.”[6] From this, it becomes clear that to achieve democracy, private property must be discarded, and to discard private property, capitalism itself must be fundamentally overthrown. In fact, capitalist society is merely a stage in the development of human society, while communist society will be the highest stage of human historical development, where the free and all-around development of individuals is the prerequisite for the all-around development of all people. Naturally, the fetters imposed by the development of private property under capitalism will have been sublated in communist society. Marx believed that “communism is the positive expression of the abolition of private property.”[7] It is evident that in Marx’s theoretical context, communism and democracy are inseparable: a communist society without democracy does not exist. One of the fundamental distinctions between communism and capitalism lies in whether political rule is based on democracy as a prerequisite for class dictatorship.From Marx’s understanding of the nature of freedom, his articulation of the proletariat’s goals, and his profound elaboration of the communist movement, it is unequivocally clear that his conception of the free emancipation and all-round development of human beings far surpasses the ideals of liberty, equality, and fraternity advocated by the bourgeoisie under capitalism.It also goes beyond the narrow understandings of human liberation emancipation and all-round development held by progressive thinkers and philosophers throughout history. Marx’s profound interpretation of human liberation refers to “the emancipation of the proletariat and all mankind from any form of enslavement and oppression, so that they may become free and fully developed individuals.”[8] In Marx’s theoretical framework of human emancipation, democracy is always positioned as a necessary intermediary toward the union of free people, rather than an ultimate goal.In classic texts like The Communist Manifesto, Marx clearly stated that the historical mission of the proletariat is not only to seize power but also to achieve the return of human essence through social transformation. As the institutional form of the dictatorship of the proletariat, democracy’s core function is to create social conditions for the free development of human beings, rather than existing as ultimate value end. This theoretical positioning profoundly reveals the instrumental nature of democracy. Marx argued that although bourgeois democracy ostensibly claims popular sovereignty, it actually serves the logic of capital accumulation, alienating democratic rights into tools for maintaining private property. Genuine democracy should break this pretense and ensure the economic and political emancipation of the working class through institutional design.In The French Civil War, Marx highly praised the democratic practices of the Paris Commune precisely because it it realized the principle of the people being masters of the country, paving a practical path for the free development of individuals. The free emancipation and all-around development of people constitute the ultimate value orientation of Marx’s ideological system. This ideal encompasses both the full expansion of individual capabilities and the enrichment of social relations. In Capital, Marx used the theory of surplus value to reveal the reification of human under capitalism, emphasizing that only by abolishing private property and the old mode of division of labor can the free development of each individual become a condition for the free development of all. This pursuit of value elevates Marx’s democratic theory beyond the scope of traditional political philosophy, making it a doctrine about human emancipation. The ultimate value of Marx’s democratic thought lies in achieving the liberation of human essence through institutional change. This view of democracy unifies the right to political participation with the right to economic emancipation, calling for the breaking of all fetters that bind human development. In Marx’s view, democracy is not only an innovation in political form but also a inevitable stage toward the union of free people, a bridge to humanity’s genuine liberation. This profound theoretical depth makes Marx’s democratic thought a scientific guide for guiding the practice of the proletarian revolution.

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МИГРАЦИЯНЫ СОЦИАЛДЫК-ФИЛОСОФИЯЛЫК АНАЛИЗДӨӨ ПРИНЦИБИ
СОЦИАЛЬНО-ФИЛОСОФСКИЕ ПРИНЦИПЫ АНАЛИЗА МИГРАЦИИ
SOCIO-PHILOSOPHICAL PRINCIPLES OF MIGRATION ANALYSIS

Кыскача мүнөздөмө: Макалада миграцияны социалдык-философиялык өңүттөн талдоонун негизги багыттары каралат. Миграция демографиялык же экономикалык көрүнүш катары гана эмес, коомдук түзүлүшкө, адамдардын жашоо багытына, маданий алакаларга жана социалдык өзгөрүүлөргө таасир эткен татаал процесс катары талданат. Изилдөөдө тарыхый мамиле, тутумдуу талдоо, коомдук факторлордун таасири, гумандуулук жана маданий диалог принциптеринин мааниси ачып көрсөтүлөт. Ошондой эле миграцияга түрткү болгон жеке себептер менен коомдук шарттардын байланышы, Борбордук Азия жана Кыргыз Республикасы үчүн мүнөздүү өзгөчөлүктөр, азыркы дүйнөлүк миграциялык өзгөрүүлөрдүн таасири талданат. Макаланын жыйынтыгында миграцияны ар тараптуу, бир нече илимий багыттын негизинде изилдөө зарылдыгы белгиленет.

Аннотация: В статье рассматриваются основные направления социально-философского анализа миграции. Миграция исследуется не только как демографическое или экономическое явление, но и как сложный социальный процесс, влияющий на общественные структуры, жизненные стратегии людей, культурное взаимодействие и социальные изменения. Особое внимание уделяется принципам историзма, системного анализа, влияния социальных факторов, гуманизма и культурного диалога. Анализируются взаимосвязь личных мотивов и общественных условий миграции, особенности миграционных процессов в Центральной Азии и Кыргызской Республике, а также влияние