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МАРКСТЫН “АДАМДЫН БОШТОНДУГУ” ТЕОРИЯСЫ: ТЕОРИЯЛЫК КЕЛИП ЧЫГЫШЫ, НЕГИЗГИ МАЗМУНУ ЖАНА КЕЛЕЧЕКТЕГИ БАГЫТТАРЫ
ТЕОРИЯ МАРКСА ОБ “ОСВОБОЖДЕНИИ ЧЕЛОВЕКА”: ТЕОРЕТИЧЕСКИЕ ИСТОКИ, ОСНОВНОЕ СОДЕРЖАНИЕ И БУДУЩИЕ НАПРАВЛЕНИЯ
MARX'S THOUGHT ON “HUMAN LIBERATION”: THEORETICAL ORIGINS, CORE CONTENT, AND FUTURE DIRECTIONS

Кыскача мүнөздөмө: Марксисттик "адамдын боштондугу" идеясынын өнүгүшү абстракттуудан конкреттүүлүккө, башынан аягына чейин өнүккөн. Анын келип чыгышы терең теориялык тамырларга ээ жана анын үч негизги идеологиялык боштондук кыймылы тарабынан чөмүлтүлүшү, ошондой эле классикалык немис философтору жана утопиялык социалисттер тарабынан адамдын боштондугун изилдөө марксисттик "адамдын боштондугу" идеясынын калыптанышы үчүн маанилүү идеологиялык пайдубал түзгөн. Марксисттик "адамдын боштондугу" идеясы чыныгы адамдарды баштапкы чекит катары, материалдык өндүрүштү кепил катары жана эркин жана ар тараптуу адамзаттык өнүгүүгө жетүүнү максат катары кабыл алат. Зордук-зомбулук менен коштолгон пролетардык революция, өндүргүч күчтөрдүн өнүгүшү жана социалдык чөйрөдөгү өзгөрүүлөр аркылуу ал обочолонууну жок кылат жана көп өлчөмдүү адамдын боштондугуна жетишет.

Аннотация: Формирование марксистской идеи «освобождения человека» прошло путь от абстрактного к конкретному, от зарождения к совершенству. Ее возникновение имеет глубокие теоретические корни, а крещение тремя основными идеологическими освободительными движениями, а также исследование освобождения человека немецкими классическими философами и утопическими социалистами заложили важную идеологическую основу для формирования марксистской идеи «освобождения человека». Марксистская идея «освобождения человека» берет за отправную точку реальных людей, за гарантию — материальное производство, а целью — достижение свободного и всестороннего развития человека. Посредством пролетарской

насильственной революции, развития производительных сил и изменения социальной среды она устраняет отчуждение и достигает многомерного освобождения человека.

Abstract: The formation of Marx's "human liberation" thought went through a process from abstract to concrete, from germination to perfection. Its emergence has profound theoretical origins, and the baptism of the three major ideological liberation movements, as well as the exploration of human liberation by German classical philosophers and utopian socialists, laid an important ideological foundation for the formation of Marx's "human liberation" thought. Marx's idea of "human liberation" takes real people as the starting point, material production as the guarantee, and the goal of achieving the free and comprehensive development of human beings. Through proletarian violent revolution, the development of productive forces, and the change of social environment, it eliminates alienation and achieves multidimensional liberation of human beings.

Негизги сөздөр: Маркс; адамзаттын боштондугу; пролетариат; эркин жана ар тараптуу өнүгүү.

Ключевые слова: Маркс; освобождение человека; пролетариат; свободное и всестороннее развитие.

Keywords: Marx; human liberation; proletariat; free and comprehensive development.

Marx, based on the realistic dilemma of human alienation in capitalist society, explored the path to change the existing social conditions and achieve comprehensive development of human freedom from the perspective of proletarian values, forming the rich and profound "human liberation" ideology. After a hundred years, Marx's idea of "human liberation" still shines with the light of truth and wisdom, pointing out the direction for the development of human society. Studying Marx's thought on "human liberation" helps deepen our understanding of human purpose and has important theoretical and practical guidance on how to achieve "human modernization" in the context of world modernization.

I.The Theoretical Origins of Marx's Concept of "Human Emancipation"

The emergence of Marx's "human liberation" ideology is by no means groundless, and has profound theoretical origins and ideological foundations. The baptism of the three major ideological liberation movements, the exploration of human free development by German classical philosophers, and the great concept of human liberation by utopian socialists laid an important ideological foundation for the formation of Marx's "human liberation" thought.

1.The three major ideological liberation movements reposition the value of human beings

The Renaissance, Reformation, and Enlightenment movements shattered the oppression and cutting of human beings by religious theology with unprecedented force, showcasing human values, wisdom, and rational spirit to the world and establishing a people-centered value system.

The Renaissance movement of the 14th and 15th centuries proposed anti religion and anti feudalism, advocating for the liberation of thought, respect for human values and freedom of personality, abandoning the illusory world and pursuing happiness in the material world, shaking the foundation of feudal rule in Europe. The Renaissance movement discovered the value of human beings, advocated rationality and freedom, opposed feudal theological constraints, and encouraged people to achieve earthly happiness through innovation, creativity, and hard work. The religious reform movement of the 15th and 16th centuries advocated that people are the masters of their own beliefs, that all people are equal before God, and that people should turn their attention to the present world, re recognize the value of human beings, and change the real world through human practical activities. The Enlightenment movement of the 17th and 18th centuries eliminated feudal ignorance and darkness with the light of rational wisdom, brought human thought and secular rights back to this world, advocated that all people are born equal, encouraged people to oppose feudal theological rule, and achieved freedom and liberation. The three major ideological liberation movements thoroughly liquidated theologism, broke through the ideological cage of feudal theological rule, and made people realize that the supreme divine power is bestowed by humans, and that human rights are above everything else. The three major ideological liberation movements were a visual feast, a baptism of thought, and a awakening of rationality, which promoted economic and cultural development and provided important inspiration for the formation of Marx's "human liberation" ideology.

2.German classical philosophers explore the free development of human beings.

German classical philosophers represented by Kant, Hegel, Feuerbach, etc. emphasized rationality, valued human value, and contained the meaning of human liberation thought, providing important ideological references for the formation of Marx's human liberation thought.

Kant believed that humans are advanced animals with reason, creators of their own happiness, and their perfection is a process of suppressing evil and promoting good, tending towards being "world citizens". Kant advocates freedom and believes that scientific education and moral cultivation are the best ways to achieve humanization and civilization. People can obtain freedom and happiness in their own ideal way, but their dual attributes determine that they are constrained by natural laws and social laws and regulations. Hegel regarded freedom as the essence of absolute ideals, believing that 'the ultimate goal of the world is to achieve freedom in reality' [1]. Hegel believed that the ideal society is one where everyone can develop freely, but freedom does not mean being free from any constraints. Morality and law are still indispensable. Feuerbach believed that humans are free beings, and spiritual freedom has little impact on them. Only in real life can true liberation be achieved. Feuerbach placed the subject status of human beings above God, believing that the essence of religion is the self alienation of human nature. Only those who are grounded in sensory reality in the field of social reality can liberate people from the shackles of religion. German classical philosophers elevated the subject status and freedom of human beings, dispelling the illusory divinity. However, due to historical conditions and class positions, their interpretation of human freedom and liberation is utopian and abstract.

3.The great vision of utopian socialists for human liberation

Saint Simon, Fourier, Owen and other utopian socialists proposed the great idea of building an ideal future society based on their ruthless criticism and exposure of capitalist society, which had a profound impact on Marx's proposal of human liberation.

Saint Simon stood in the position of the broad proletariat, attempting to construct a system that could directly create overall welfare for people and prioritize the interests of the majority over those of some, [2]

promoting the development of human morality, ability, talent, art, and other aspects. Saint Simon pointed out that the development of society ultimately boils down to the development of individuals. In capitalist society, the construction of an industrial system maximizes the release of human potential, allowing each person to find their own place and achieve human liberation and freedom. On the basis of criticizing the capitalist system, Fourier advocated the establishment of a "Farangi" that guarantees people's happiness, where everyone is free to work, freely choose the type of labor according to their interests and talents, maximize the potential of labor, and enjoy the pleasure brought by labor. Fourier advocates the combination of education and labor production, where everyone can engage in both physical and mental labor, which contributes to the development of various talents. Irving pointed out based on large-scale industry that the evil capitalist private ownership restricts the natural value standard of combining physical and mental strength, which is the root cause of proletarian poverty. Only by establishing a "labor commune" can the material and cultural needs of all members be met, promote comprehensive human development, and eliminate the wealth gap. Saint Simon, Fourier, Owen and other utopian socialists attempted to achieve socialism in a peaceful way, abstractly discussing human liberation and development, with a certain degree of utopianism, but some sparks of wisdom laid an important theoretical foundation for Marx to establish materialism.

II.The core content of Marx's "human liberation" thought

Marx's liberation of human thought has rich content, starting from the reality of human beings, using material means of production and living as guarantees, and achieving the comprehensive development of human freedom as the goal, surpassing the abstract discussion of human liberation by philosophers in the past.

1. Real people: the logical starting point of human liberation

Marx pointed out that "the first premise of all human history is undoubtedly the existence of living individuals." [3]

Marx abandoned abstract people with mystical colors in his imagination and proposed the liberation of human thought based on the logical starting point of reality.

Human beings are the subject of history, and the practical activities of countless' real individuals' constitute the fundamental driving force for the development of history. Real people are social beings who engage in social practice. Labor is the manifestation of human essential power, and people form different social relationships in labor practice activities. Therefore, human essence is the sum of all social relationships. Human beings are a kind of existence, and the real individual is not an isolated and static natural existence, but an active existence that is interconnected and influenced by everything around them. Real people cannot do without specific historical conditions. They are the ones who engage in practical activities in history and the main force driving historical development and progress. Real people are the practical subjects of transforming the object world, and they constantly engage in labor creation to meet various needs. Marx divided human liberation into three stages based on the state of human existence. The

first stage is when human dependence dominates, and individuals have a strong dependence on the community, nature, and others; The second stage is the relative independence stage of human beings based on the dependence relationship of things. After leaving the community, people gain relative freedom, but fall into universal alienation; The third stage is the stage of human freedom and individuality, where individuals break free from alienation and freely develop their personality and abilities.

2. Material conditions: the material guarantee for human liberation

The production of material goods is the practical foundation of human social development, and the development status of social productive forces not only constrains the degree of social development, but also determines and constrains human development.

Firstly, productivity provides important material prerequisites for human survival and development. Human beings are the main body of productivity development, and the process of material production is the process of the development of human essential strength, as well as the process of self forging and self sublimation. Material production activities not only enhance human physical fitness, but also shape new ideas and psychological qualities, promoting the development of human body and mind. When people's basic material needs such as clothing, food, housing, and transportation are not met, they will not be able to achieve comprehensive development. Only when people enjoy abundant social material wealth can they achieve free and comprehensive development. Productivity and human abilities complement and promote each other. Secondly, the development of productive forces provides the basic conditions for eliminating division of labor and private ownership. Marx pointed out that in capitalist society, private ownership is the root cause of human alienation, fixing people in a single position and repeating monotonous work day after day. This limits their multidimensional and composite abilities, leading to deformities and one-sided development. To promote comprehensive human development, private ownership and social division of labor must be eliminated. Thirdly, the development of productive forces provides practical possibilities for the enrichment of social relations. People are always in certain social relationships, and only through universal social interaction can they break free from narrow regional and ethnic limitations and obtain comprehensive social relationships. The development of productivity can regulate and improve production relations, making human relationships universal.

3.The Comprehensive Development of Human Freedom: The Value Pursuit of Human Liberation

The comprehensive development of human freedom is the ultimate goal and fundamental destination of human liberation. As the final stage of human enslavement, exploitation, and oppression in capitalist society, once the capitalist production relations are destroyed, people can achieve liberation and comprehensive development of freedom.

The comprehensive development of human freedom refers to the ability of individuals to develop their physical, intellectual, talent, and personality according to their own interests and hobbies, without any external oppression. Freedom is the prerequisite for comprehensive development, and comprehensiveness is the purpose of free development. Free and comprehensive development is the highest ideal state of human development and a symbol of complete liberation, as well as an inevitable trend of social and historical development. In Marx's view, social division of labor and private ownership are the main culprits that restrict the comprehensive development of human beings. Eliminating division of labor can provide people with the possibility of engaging in various jobs and developing multiple talents. The development of productive forces and the creation of material wealth are the prerequisites and fundamental guarantees for the free and comprehensive development of human beings. As Marx said, "When people cannot fully guarantee the quality and quantity of their food, drink, shelter, and clothing, they cannot be liberated at all" [3].The development of productive forces and human development are two sides of the same coin, and the contradictory movement of productive forces and production relations determines that human freedom and comprehensive development is a gradual spiral upward process. In communist society, the contradictions between people, between people and society, and between people and nature are completely resolved. Society provides abundant material life, healthy and beneficial work, leisure time, and diverse choices for the comprehensive development of people, enabling everyone to achieve freedom and all-round development.

Ⅲ.The Future Direction of Marx's Thought on "Human Liberation"

Marx, based on the alienation of human beings, depicted the future direction of realizing human liberation from theory to practice, which is to eliminate private ownership, social division of labor, and alienation through proletarian violent revolution, achieve human liberation, and ultimately promote the comprehensive development of human freedom.

1.Realize political liberation through violent revolution

Marx pointed out that the proletariat is the driving force for achieving human liberation, and violent revolution is an effective path to achieving human liberation. The proletariat represents the fundamental

interests of the vast majority of people, possessing qualities of impartiality, strong organizational discipline, and revolutionary thoroughness. This determines that the proletariat shoulders the great mission of realizing human liberation. Violent revolution is a product of the struggle between the proletariat and the bourgeoisie, and also a means of achieving the liberation of the entire human race. When capitalist production relations become shackles that hinder the development of productive forces, the contradiction between socialization of production and private ownership of means of production becomes extremely acute, with severe polarization between the rich and the poor, sharp class contradictions, frequent economic crises, and social unrest, this creates conditions for proletarian revolution. The bourgeoisie uses the state apparatus to suppress the resistance of the proletariat, and the proletariat, representing advanced productive forces, will inevitably use violent means to smash the bourgeois state apparatus. The painful experience and lessons of the failure of the previous workers' revolution tell us that the isolation and lack of support of workers are the main reasons for the failure of the revolution. By uniting farmers and petty bourgeoisie and pointing the finger at the common enemy, the bourgeoisie, violent revolution can eliminate the old production relations, eliminate exploitation and oppression from the root, and thus achieve political liberation of human beings.

2.Eliminating alienation and achieving economic liberation

Economic liberation is the material foundation for achieving human liberation. Material production labor is an essential practical activity for human existence and satisfaction of needs, and it is the continuation and expansion of human life activities. Marx keenly observed that the alienation between human beings and labor products, labor activities, the essence of the class, and human beings is a true reflection of capitalist society. The relationship between people is replaced by the relationship between things, and only by eliminating capitalist private ownership can economic liberation be achieved. The natural world is the realistic foundation for human existence and development. The natural and social attributes of human beings determine that they cannot directly rely on nature for livelihood and development, and must engage in their own life activities through labor production. Marx attributed the problem of human alienation to the issue of private ownership and sought a good solution to human alienation from the economic field. The high development of productivity is a material prerequisite for achieving human liberation. People's living conditions are closely related to the material living conditions they are in. On the one hand, meeting their own survival needs can promote human development and social progress. On the other hand, human development is constrained by productive forces and production relations. The universal communication based on highly developed productive forces makes "alienation" unbearable, ultimately destroying the capitalist building and moving towards a communist society.

3.Developing productive forces to achieve spiritual liberation

Marx believed that establishing a materialist stance and breaking the absurd cognition of idealism are prerequisites for human spiritual liberation. Capitalist private ownership and old-fashioned social division of labor have caused human alienation, which is not only reflected in the material field, but also in the spiritual field. Marx pointed out that "the dominant ideology is merely the manifestation of the dominant material relations in terms of ideology" [3].

The ideological spirit of 178 people is a reflection of social material production at the ideological level and constantly changes with material production. The high development of material productivity is a prerequisite for the spiritual liberation of human beings, and the realization of human spiritual liberation must meet the following conditions: firstly, the elimination of capitalist private ownership. Private ownership is the root cause of exploitation, oppression, and alienation of the proletariat. Only by eliminating private ownership and eradicating old exploitative relationships can we achieve individual liberation and spiritual freedom. The second is to eliminate social division of labor. In capitalist society, division of labor is not a voluntary choice of people. In order to maintain basic living needs, people are forced to engage in labor that separates material and spiritual aspects. Only by eliminating division of labor can people fully develop their physical and intellectual abilities. The third is to eliminate the illusory community. Marx believed that in the illusory community of the state, spiritual liberation is limited to the ruling class, and the ruled class still works day and night with shackles. Only by eliminating the illusory community, making schools open to everyone for free, and turning science into the power of the people, can spiritual liberation be achieved.

4.Changing the environment to promote social progress

People create the environment, and likewise, the environment creates people [4].

To achieve human liberation, it is necessary to change the subjective and objective social environment, promote social progress and human development. One is that ideology is the precursor of behavior, changing people's ideological concepts, replacing bourgeois ideology with proletarian ideology, and providing ideological guidance for human liberation. Adhere to the combination of education and labor, replace idealism with materialism, improve the quality of workers through education, awaken their proletarian

consciousness, and make them gravediggers of the bourgeoisie. Secondly, humans are the subject of liberation, freeing them from the complex and intricate exploitative relationships, promoting social harmony, and achieving social liberation. To achieve social liberation of human beings, it is necessary to launch the communist movement, eliminate all existing exploitative relationships, abandon the outdated ideological concepts and class relations of the proletariat, establish a true community, and realize human liberation and freedom. Thirdly, the natural world is the prerequisite and foundation for human existence. Humans should reconcile with nature, respect it, adapt to it, and protect it. The natural world is an organic component of society, and the goal of natural liberation is to achieve the liberation of human beings, completely freeing them from the constraints of nature.

IV.Conclusion

Marx's profound contemplation on the liberation of human thought is not a utopian fantasy, but a profound reflection on the alienation of human living conditions, which points out the direction for humanity to break free from the shackles of exploitation and control its own destiny. The realization of human liberation is a long process, and we are still in the era referred to by Marx. A profound understanding of the theoretical origins, core content, and future direction of Marx's "human liberation" ideology is of great significance for the current realization of human modernization.

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ЖЕРГИЛИКТҮҮ МУЗЫКАНЫ САКТОО ЖАНА ӨНҮКТҮРҮҮ БОЮНЧА КООМЧУЛУККА НЕГИЗДЕЛГЕН ПРАКТИКА - ЛАНЬЧЖОУ ГУЦИНИН МИСАЛЫ
ПРАКТИКА СОХРАНЕНИЯ И РАЗВИТИЯ МЕСТНОЙ МУЗЫКИ, ОСНОВАННАЯ НА УЧАСТИИ СООБЩЕСТВА - ПРИМЕР ГОРОДА ЛАНЬЧЖОУ ГУЦЗЫ
THE INHERITANCE AND EDUCATION PRACTICE OF LOCAL MUSIC DRIVEN BY COMMUNITY - A CASE STUDY OF LANZHOU GUZI

Кыскача мүнөздөмө: "Коомчулук" материалдык эмес маданий мурасты жана жергиликтүү маданиятты изилдөөдө маанилүү түшүнүк. Жергиликтүү музыка жергиликтүү маданияттын өкүлү катары салттуу билимдин символу, жергиликтүү элдин чыгармачылыгынын жана жашоосунун көрүнүшү жана жамааттык эс тутумду сактоонун каражаты болуп саналат. Жергиликтүү музыканы коргоонун жана өнүктүрүүнүн көптөгөн жолдору бар жана коомчулукка негизделген модель музыкалык мурас үчүн жооптуу негизги орган музыканы күнүмдүк жашоодо чындап муундан муунга өткөрүп берүү үчүн кеңири чөйрөдөгү адамдардын жана коомчулук элементтеринин катышуусун мобилизациялайт деп болжолдойт. Бул макалада бир аймакта эки жүз жыл бою муундан муунга өтүп келген музыкалык форма болгон "Ланчжоу Гузи" мисал келтирилген. Талаа иштерин жүргүзгөндөн кийин, автор коомчулукка негизделген модель адамдардан жергиликтүү музыкалык салттарды урматтоону жана жергиликтүү музыканы өнүктүрүү үчүн контекстти жана мейкиндикти коргоону талап кылат деген тыянакка келген. Бул модель ошондой эле коомчулуктун маданий элитасынын