



**THE MARXIST PERIOD IN THE INNOVATIVE STUDY OF THE
ECONOMIC THEORY OF RATIONAL CHOICE AND
CONDITIONS FOR THE TRANSFORMATION OF SOCIAL
INSTITUTIONS AND BUSINESSES, TAKING INTO ACCOUNT
THE DIGITALIZATION OF THE ECONOMY**

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Implementation of the program – Digital Economics of the Russian Federation approved by the Resolution No. 1632-p of the Government of the Russian Federation on 28 July 2017 and the Information Society Development Strategy for 2017-2030 approved by the Order No. 203 of the President of the Russian Federation on 9 May 2017 is known to be aimed at creating conditions for development of the knowledge society in the Russian Federation, improving the well-being and life quality of our residents by means of increased access and quality of goods and services produced in the digital economy using modern digital technologies, improving the awareness level and digital literacy, accessibility and quality of public services for residents, as well as the security level both inside the country and out of its territory.

According to the Program, the use of digital technologies will lead to changes in human life, labor relations, the economic structure and education.

The Russian economy digitalization program approved for implementation by the Government of the Russian Federation obviously represents a drastic turn towards innovative development of the national economy and its main productive force being the human, the person.

It is important to remember that successful solution of any tasks, including those set by the Government of the Russian Federation, is only possible based on a preliminary and comprehensive study of the nature of a particular phenomenon, the process itself. In this context it is the nature of the „human” phenomenon, his role and place in the personal and social reproductive process.

Today it is no longer a secret for the majority of experts that a human being, his conscious activity aimed at satisfying own continuously growing needs occupies the central place in the social and personal reproductive process by the inheritance right of his divine origin. At the same time, the ambivalent (spiritual and material) nature of a human being still remains an enigma. The secret of his divine and animal origin has not been adequately covered in the scientific literature yet, as it still needs further consideration and additional studies.

To the present day this fact represents a major challenge for understanding the actual human status and his role in the reproductive process falling beyond the limits of socio-economic formations by Karl Marx, which function and develop under own objective principles. These studies are required for scientifically grounded and modern transformation of social institutions and business with consideration of and in accordance

with the objective principles of evolutionary and cyclic changes observed in the social and personal reproductive process and out of the socio-economic formations.

Since the beginning of time until present development of the human mind has been decorated with various views, hypotheses, ideas and theories of human origin, his mission, role and place in the objective reality and certainly in own life process within the society on our small mother Earth.

The key role in studies of social reproduction and human life in the era of socio-economic formations is known to be justly owned by the Marxist theory, which substantiated their logical imminence and disclosed the secret of surplus value being the main driving force of the era of evolutionary and cyclic development of a human being and the society, that is coming to its end.

Dialectic materialism of Karl Marx that was highly recognized in the second half of the XIX century – beginning of the XX century, stated that „everything is material and only material; dialectic jumps take place during material development, which bring to life higher organized realities of different quality.” „The ultimate truth” is that everything in a human being is caused by action of material and economic social factors. This statement is not only disputable, but simply fails to correspond to the reality and cannot be accepted.

Karl Marx, who believed not in the God’s love as Feuerbach, but in revolutionary practice and economic reforms, considered in his teaching a human being as a functional element of the economy; a person was determined by the economy and represented a summary of all social relations, first of all economic ones.

A human being for Karl Marx is a material creature, part of the material nature. He is born from it, becomes a human interacting with it in his labor process, and returns back to it after his death. The material nature represents an inorganic human body, Karl Marx writes in his „Manuscripts of 1844 [regarding this issue – first of all the third manuscript.]

Marx declared that everything in a human being was caused by action of material and economic social factors. The economy, in its turn, is a basis determining the upper structure or the set of political, legal, moral, philosophic, religious and other conditions developing the human personality and behavior. In other words, they determine him as a species, a social and communal creature able to realize his potential only as a generic creature. According to Marx, the human race in general is more valuable than an individual, and the society as a link between a human being and the nature is practically a pre-requisite for self-fulfillment and achievement of economic freedom of a human being [1. Marx, 1844, pp. 44, 45, 59, 64.]

The unreasonably simplified mechanistic approach to explanation of the inmost truth of the human origin, his nature, evolutionary determination actually predetermined the statement made by the authors of this theory that „the ultimate truth” is that everything in a human being is caused only by action of „material and economic social factors”. The personality of a human being, his individuality with consciousness, spiritual aspirations, common sense, will and the unique range of wishes plays a subordinate role in this theory and is determined by dominant economic, political, religious, legal and other social relations out of nowhere. This way, the material and economic, as well as technical and technological predetermination of a human being who is a „generic creature” and is thus deprived of his spiritual and moral aspirations, his will and the God’s love, limits him only to satisfaction of the needs of his lower „self” being his animal needs and carnal pleasures, on the one hand. On the other hand, though, it is not a human being, but a kind of bio-robot, a human-like creature, a demi-human deprived of his human part, his divine spiritual heritage, his UPPER „SELF”, who creates history. Is it a dream of a human mind that



created this half-hearted beast and keeps raising it until present with an art worthy of a better cause, investing heavily funds and generations, to own harm?

An interminable string of socio-economic systems and never-ending wars, inevitable privations and unimaginable sufferings of nations – all represent a rather logical result of our ignorance, lack of knowledge about our own nature being the ambivalent nature of a human being: his upper „Self” and lower „self” and the mechanism of their interaction, mutual penetration and interconditionality.

On the other hand, it seems like „material and economic social factors” mentioned in the theory by Karl Marx result from the activity of some „aliens”, figuratively speaking. These aliens additionally presented to people „the total of socio-economic relations” determining them!

When addressing the economic and philosophic heritage of Karl Marx, there is a number of questions urgently requiring answers: What is the human self-fulfillment mechanism and what from shall a human being break free? Could these be certain socio-economic conditions, for example, a class-divided society or its other attributes? What are the limits of self-fulfillment and release of a human being and do we need them...? As one can never reach a skyline! In this case what self-fulfillment and economic freedom of a human being are we talking about? According to the theory by Karl Marx, this is only self-fulfillment under given conditions (set by somebody or imposed on a society?), „material and economic social factors“, where a human being plays a subordinate role. „Social factors”, where the productive forces dialectically united with labor relations (of uncertain origin?!) are declared to have the key role in their interrelation and interaction (but with a passive, subordinate role of the main productive force being a human being?!). In addition, this is self-fulfillment of a person only as a „social and communal creature capable to fulfill himself only as a generic creature.” In other words, this means self-fulfillment of a human being brought down to a „generic creature”, deprived of own human, divine origin; a human being limited to his lower „self”. As a result, such demi-human existence colored by the respective spiritual and moral aspirations (referring mainly to the lower animal part of the human nature) and mind development within the established (by whom?!) „material and economic, social factors and relations” forms a certain level and nature of economic and social freedom of a person, an individual. In fact, this is a freedom to satisfy animal needs and carnal pleasures of a human being, generated by „their carrier being a holder of all these needs and pleasures), from an instinctive „animal Spirit” of a human being [2. Blavatskaya, 1996, p. 31]. As „satisfaction of personal needs is the limit of an ordinary individual’s ambitions. His compass needle usually points out to the objects of his ambitions. His common sense, intellectual potential is being guided by his emotions generating needs and addictions. A person creates himself in the image and likeness of his ambitions, but being often deprived of spiritual wisdom such individuals mainly become the driving force of animal life.” (quoting E.P. Blavatskaya).

Historical materialism of Marx and Engels based on „the leading and defining role of productive forces dialectically united with labor relations” formed the basis for a number of socio-economic formations, the objective necessity of their consecutive development into the capitalistic socio-economic formation.

When showing how labor relations were materialized and became independent from production agents, Marx noted that „the main agents of the very production method, the capitalist and the employee themselves are only personifications of the capital and dependent employment; they are certain social mindsets that individuals gain due to the social production process; the product of these certain labor relations.” [3, Marx, p. 958].

But where do the labor relations come from? What is the mechanism of their occurrence and change and what role do they play in the social reproductive process?

In this respect Marx emphasized that „we do not stop to determine the way these interrelations... are perceived by production agents as unsurpassable natural laws spontaneously controlling them, and the way they manifest themselves towards such production agents as a blind necessity.” [4, Marx, p. 905]. But why is he so confident and how could he establish that „these interrelations... are perceived by production agents as unsurpassable natural laws spontaneously controlling them, and they manifest themselves towards such production agents as a blind necessity”? Marx further notes again that „We do not stop,... as we are aimed at presenting the internal structure of the capitalistic production method only in its, let us say, ideal average type.” That is why the Marxism founder did not consider the above-stated questions of evolutionary human development in the social reproductive process, while today we need to get the answers on them as a breadth of life to the physical human guide, we need them to surpass the futureless and dead-end economic development model of the society: the growing satisfaction of continuously growing human needs, the society as the modern necessity kingdom.

According to Marx, the system (meaning socio-economic system) is rationalized and will transform into the society without private property and classes by means of a revolution, the people will become innocent, fair, free, balanced and happy!

Pursuant to the objective cyclic development principles, one way or another, the society improves and is rationalized indeed, and not only by means of a revolution. However, what happened to the class structure, innocence and fairness, freedom and balance...?

Today we regret to state that this did not happen! Well-known historical events in our country failed to prove this assumption made by Marx, but, on the other hand, his genius statement that „The Kingdom of Freedom actually starts only where the work caused by need and external reasonability, ends meaning that due to the nature of things such Kingdom lies on the other side of the material production, which in its turn can develop only in this Kingdom of Necessity forming its basis.” [5, Marx, pp. 892-893] is absolutely out of question.

Marx believed that with the triumph of communism liquidation of private property will become the first vital necessity, the pre-requisite for integrated and happy development of a human being [6. About Marx. G.R. de Yurre, El marxismo..., 1976]. The only thing that remains unclear: who are these rationalists-revolutionaries, and where will they come from, if a human being according to Marx is only an economic function, and the economy in his opinion is the basis determining the human self and behavior? What natural or socio-economic phenomena and processes will lead to this historical event? Since the society transformation theory by Karl Marx assigns an individual to a passive, observing and expecting role of a passenger in the train being guided and led by the locomotive of economy „determining the human self and behavior”.

Further evolutionary development of a human being and the society and transfer to the upper historical stage of their development being the supra-economic stage represent an objectively required and inevitable step. It cannot happen on its own, under the impact of the maximizing paradigm.

Starting from the primitive communal system up to the modern post-industrial society the insatiable Mammon reigns supreme the hearts and minds of the majority of the mankind: economic and political activity, an itch for gain, the intent to generate maximum profit at whatever cost, at the expense of all the others. Maximizing own income becomes the highest achievement and life purpose for the majority of our fellows.



Predetermination of our mind observed in the modern post-industrial society, its fixation mainly and decisively on satisfaction of continuously growing needs of the lower „self” of an individual, his animal needs and carnal pleasures, standing up against our real human upper “Self” craving for the Holy Spirit, common sense and will of the human being associated with his divine origin, provides for endless and equally futureless irresponsible squandering of available limited resources.

Further evolutionary development of a human being and the society and objectively required transfer to the upper historical stage of their development being the supra-economic stage represent the next, objectively required and inevitable step bringing us closer to the economic freedom in line with the fundamental goal of the evolutionary development of a human being and the society. It cannot happen on its own, under the impact of the maximizing paradigm, but implies reinterpretation of the human role and place in the social reproductive process, his mindset (spiritual and intellectual), will and aspirations. Recognizing the evolutionary logic of transfer from the dominant of continuously growing needs of a human being and the society in the social reproduction to their rational satisfaction to the benefit of everybody represents an objectively required lever being of crucial importance in the today’s conditions for efficient (actually, almost unlimited) use of the resource potential of economic systems in the interests of every person and the society, in general.

The maximizing paradigm of the modern post-industrial society can no more provide for rational use of resources and productive consumption. We could give a wealth of examples: from excessive abundance of manufactured and non-required goods, performed works (of civil and military designation) to unreasonably exaggerated satisfaction of needs of an individual and the society leading to their physiological, spiritual and moral degradation.

Right now we all urgently need to reconsider our own role and place in the modern post-industrial society and the reproductive process. As now more than ever (I will give explanations in the introductory part) there are many people in the society, who have reached the required evolutionary stage in their evolutionary and cyclic development and are able to take this decisive step to another supra-economic, objectively required space and time of the new era, following the outgoing period of socio-economic formations, to demonstrate the way for the majority to the real HUMAN goal belonging to us by the right of our DIVINE origin. There is NO other reasonable and rational alternative as, quoting Elena Petrovna Blavatskaya, our „mind is a rational and spiritual human principle striving for the spirit, will and the God’s love in its upper aspect” [7, pp. 30, 123-125], guided by our „UPPER SELF” being our „teacher” to the temple of our spirit, and one cannot help but agree with that.

The maximizing paradigm of the modern post-industrial society cannot provide for rational use of resources and efficient productive and personal consumption. We could give a wealth of examples: from excessive abundance of manufactured and non-required goods, performed works (of civil and military designation) to unreasonably exaggerated satisfaction of needs of an individual and the society leading to their physiological, spiritual and moral degradation.

Refusing from the dominant of constantly growing needs of a human being and the society and passing to their conscious and rational satisfaction to the benefit of all society members, as well as transforming the social institutions and modern business towards this direction is an objective pre-requisite for our elevation to another, upper stage of higher-quality evolutionary development. Today it is a pre-requisite for unlimited growth of potential (including economic one) of social systems as a result of significantly more

efficient use of limited resources – the way bringing us step by step to the economic freedom conforming to the fundamental goal of social and personal reproduction.

Scientific and technological progress and increase of economic soundness without consideration of more common objective evolutionary development principles of a human being and the society are nothing but an isolated incident of the reproductive process (within the socio-economic formations of Karl Marx) with own objective economic, political, religious and other laws, which competent use can only be successful within the stated framework, but can no longer provide us with the solution of inevitable new challenges of different quality. As Guy Ryder, one of the leaders of the UN SDG, noted when summarizing work of the UN MDG for the last 15 years, „It is not just the economic growth: its high rates do not guarantee fair employment, social integration and equal rights.” [8. UN SDG].

Transfer to a new supra-economic social state of different quality, where another, non-economic and qualitatively different factors, first of all, spiritual and moral ones, and assessment criteria of social, including economic efficiency of social reproduction, will have the dominant impact on personal and social development is a historically and objectively required moment in the evolutionary and cyclic process of social and personal reproduction. Its effective implementation lies in transformation of social institutions and business based on the priority of spiritual and moral potential of a human being and the society. Its key role in assessment of the achieved results of social development (including economic one) shall become of crucial importance. Let us stop decorating our socio-economic basement with patterns, polishing and sugar coating it! It is time to start construction of this solemn building of a HOMO SAPIENS! It is time to say no to the ANIMAL human being!

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