

РЕВОЛЮЦИЯ

РОССИИ

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ABSTRACTS

# PHILOSOPHIE DER RUSSISCHEN REVOLUTION

EIN RÜCKBLICK NACH HUNDERT JAHREN  
Internationale Tagung des Osteuropa-Kollegs NRW

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Vera Guseynova

## **RED OCTOBER AND OVERTURN OF ETHICS: DIFFERENT APPROACHES AND PRAC-TICES**

In classical Marxism, for instance in such works co-written by K. Marx and F. Engels as “The German Ideology”<sup>1</sup> or “Manifesto of the Communist Party”<sup>2</sup> morality was considered as a transformed form of public conscience intended for mental enslavement of masses and destined to perish together with the society marked by class antagonism.

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1 Marx K., Engels F. German Ideology / The complete works in 50 vol. Vol. 3, M.: 1955, P. 236.

2 Marx K., Engels F. Manifesto of the Communist Party / Ibid. P. 434-435.

This point of view was borrowed by Russian Marxists, including such high-powered figures as Lenin, Bucharin and partly Lunacharsky <sup>1</sup>. In first years after The October Revolution of 1917 it became dominant as an element of radical nihilism presented by proletkult.

The ideological agenda of Soviet government demanded soften its stance on morality. This was appeared in Lenin's speech on the third congress of Komsomol "Objectives of the Youth's Union"<sup>2</sup> that became the program of communist education in the USSR. Lenin proclaimed the necessity of subjection of morality to interests of proletariat's class warfare. Formulation "communism against morality" was replaced for "morality a communism's service". This signified that everything became morally defensible if it only served the cause of communism. In fact, the function of morality was reduced to legitimization of practical expediency as understood by official communist directives and state policy. Lenin's speech stimulated a vivid discussion concerning the place and function ethics after which a new definition of the soviet morality was given.

In the 1920s the "Control Comission" was created. The goal of this comission to make decisions concerning violation of the communist ethics by party's members<sup>3</sup>. The comission's agenda was to create a new discipline foe the party members and a little later for the working class in general. For instance, party ethics declared that communist duty was to take care of his comrades <sup>4</sup>. The leading imperative of communist moral that concern the fulfilment of the party's obligation, postulated in theory, considered as a theoretical now was directed towards the creation of new means of corrective efforts with non-ethical behavior in practical life: for example, communist way of life demanded loyalty to the ideals of the party, as also reunion with the working class, rejection of private property, drunkenness, immorality, and the corresponding organization of family and everyday life<sup>5</sup>.

The communist morality became the declared measure of private life and its main moral criterion. It had to penetrate all spheres of the society. At first glance, the approach which the party tried to build turned out to be the inversion of the idea of taking care of yourself formulated by Michel Foucault many years later<sup>6</sup>. The control of private space and the habits of an individual is now the subject of public control. Private life receives a strong negative attitude. "Managing yourself" was permitted only in the form of training of communist fighter.

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1 An Outline of Ethics History. / Ed. by B.A. Chagin et al. Ch. 16. *Lenin's Period in the Development of Marxist Ethics*. M. 1969. P. 383 - 385, p.394-396.

2 Lenin V. Objectives of the Youth's Union (the speech on the III all-russian meeting of Russian communist youth league. October, 2, 1920). / Lenin. V. The complete works in 55 vol. Vol. 41. M.: 1981. P. 309.

3 Izvestia of the Central Committee of the Russian Communist Party (b). October, 2, 1920. 20. № 26.

4 To the plenum of the Central Control Comission of the RCP (b). (Proceedings). M., 1924. P. 44-57.

5 The XI congress of RCP (b). March - april 1922. Verbatim report. M., 1961. P. 694.

6 The History of Sexuality-III: Taking Care of Yourself/ M.: 1998.

In the 1960s, there emerges a shift in the attitude to ethics. In the context of new "common to all mankind" view, the field of ethics extends, it is understood that ethics has existed during all stages of premarxist phases of human evolution. Along with dialectical materialism that was seen as the "revolutionary turn in philosophy", ethics was now defined as a "new theory of morality". The comparison of Communist party's declarations concerning the ethics issued in the 1920s and in the 1960s raises the question of how radically they differed from each other.

## ВЕРА ГУСЕЙНОВА

Старшая лаборантка сектора гуманитарных экспертиз и биоэтики, участница исследовательской группы истории философии советского и постсоветского периода Института философии Российской академии наук.

### Биография

Родилась в Москве. В 2016 году окончила МГУ им. М.В. Ломоносова, получила степень бакалавра философии. Защитила диплом по теме «Этика в социальном контексте: генезис и эволюция этики в 1960–1970е годы» В настоящее время учусь в магистратуре. С 2016 года работаю старшей лаборанткой в секторе гуманитарных экспертиз и биоэтики, участвую в группе по исследованию истории философии советского и постсоветского периода (под руководством Сергея Корсакова) Института Философии РАН. С 2013 года участвую в работе исследовательской группы Александра Бикбова по социологии философского знания.

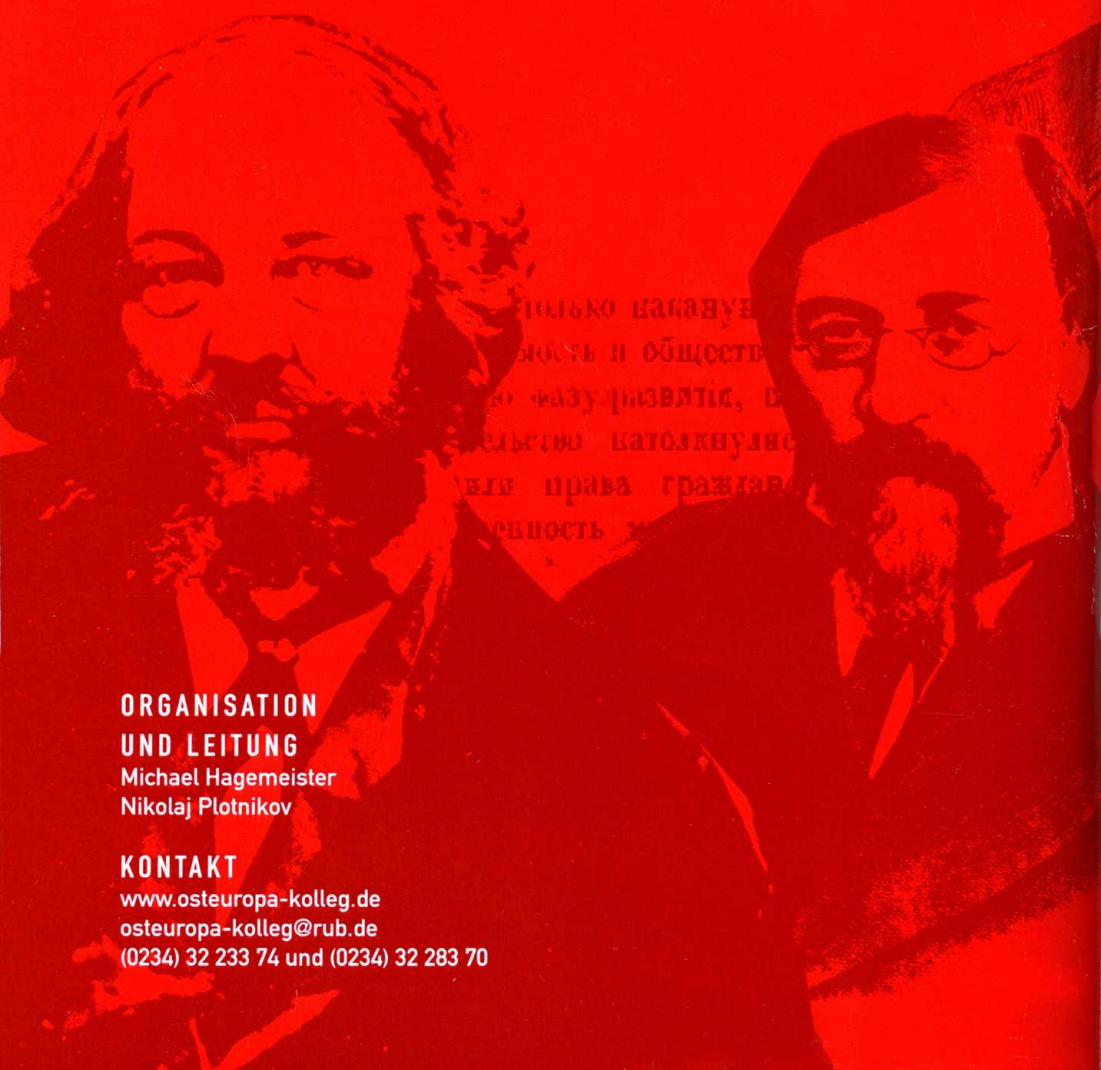
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2. Особенности институционализации советской этики в период с 1960–1970 гг. / Материалы Международного молодежного научного форума «ЛОМОНОСОВ-2016» / Отв. ред. И.А. Алешковский, А.В. Андриянов, Е.А. Антипов. [Электронный ресурс] – М.: МАКС Пресс, 2016

# ОТЕЧЕСТВЕННАЯ

# ЗАДАЧА.

# ЧТО ДѢЛАТЬ?



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