**Comprehensive understanding of Marx and Engels’**

**Scientific Connotation of Communism**

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**1. Communism is a scientific and rigorous logical system**

      First, from the tremendous development of productive forces to the free and all-round development of people, this is the evolutionary logic of the Marx-Engels communist logic system, and it is also the scientific method that Marx and Engels used to presuppose the future development of society.

The abundant development of productive forces is the basic material prerequisite for the free and all-round development of men, and it is also the original driving force for the development of people's own abilities. Therefore, Marx believed that the development process of social productive forces is the development process of people's abilities, and the history of the development of social productive forces is the history of the development of human power. If people want to achieve their own complete liberation, they must truly return productive forces to themselves, making it an inherent essential force that can be freely controlled by humans, rather than an alien force that controls people themselves. The logic of Marx-Engels communism is to eliminate the material servitude characteristics of the production process under capitalist private ownership through the tremendous development and complete liberation of productive forces, so that human subjects can achieve free and all-round development.

Second, the high development of social productive forces is the prerequisite for the collapse of capitalism and the realization of communism. The development of productive forces has caused the various ownership forms formed on the basis of the old productive forces to constantly negate themselves. At the same time, the disintegration of the old ownership forms and the formation and development of new ownership forms have promoted the continuous development and progress of social productive forces. Marx pointed out: "The community composed of labor subjects, and the property based on this community, ultimately comes down to a certain stage of the development of the productive forces of labor subjects, and the certain relationship between labor subjects and their certain relationship to nature corresponding to this stage." "The development of productive forces disintegrates these forms, and their disintegration itself is the development of human productive forces."

It can be seen that the tremendous development of productive forces is the basic material prerequisite for eliminating capitalist private ownership and establishing communist social ownership. At the same time, the higher development and more thorough liberation of social productive forces in the future society is also one of the important characteristics of communist society.

      Third, the possession of all the means of production by the whole society is an inevitable requirement of highly developed socialized large-scale production, which embodies the fundamental characteristics of communist society.

In the view of Marx and Engels, communism is a union of free people. In this union, individuals participate neither as members of the nation or the state, nor as members of classes, strata or groups; in this union, everyone is just himself. Future communism is the organic unity of the social ownership of the means of production jointly owned by the united individuals and the individual ownership of the laborers, and the organic unity of the laborers with their own labor, labor products and labor objects. The realization of this "unity" will inevitably lead to the disappearance of classes and the demise of the regime and the state; at the same time, the common possession of the means of production by the society makes the whole society an economic subject, realizing the organic unity of the individual labor of the laborers and social labor, and the realization of this "unity" makes commodities and money lose their necessity for existence, so commodities and money also disappear. The society directly distributes the means of production and labor products to individuals according to social needs and the actual needs of the laborers themselves, that is, "from each according to his ability, to each according to his needs." In such a society with highly developed productive forces and highly harmonious social relations, people not only have many-sided talents, but also have a lofty spiritual realm, becoming the true masters of nature, society and productive forces.

**2. Communism is a Social Historical Movement** **to Change Social Reality**

      In the Economic and Philosophical Manuscripts of 1844, Marx clearly pointed out that communism is derived through "a completely empirical analysis based on a serious critical study of national economics". Communism is the correct conclusion drawn by Marx based on the actual development of capitalist economic and social development, and his in-depth analysis and criticism of capitalist private ownership and alienated labor. It is the inevitable result of the development of the contradictory movement of private ownership in capitalist society itself, and it is also the inevitable product of the fundamental contradiction between the economic interests of the working class and the bourgeoisie. Therefore, Marx said, "The entire revolutionary movement must find both an empirical and a theoretical basis for itself in the movement of private property, that is, in the economy"; "The entire movement of history is both the birth of this communist reality, that is, the birth of its empirical existence, and at the same time, for its thinking consciousness, it is its generation movement to be understood and recognized." In 1867, in Volume 1 of Capital, when Marx made a scientific analysis of the necessity of the realization of communist society, he also clearly pointed out that the realization of communist society is nothing more than the result of the action of the internal laws of capitalist production. When reviewing the Manchester workers' movement, Engels also came to a similar conclusion to Marx, believing that the facts of economic and social development are the entire basis for the development of human history.

      Marx believed that man is essentially the sum of all social relations. Human existence is real, concrete, and historical. Communism in Marx's eyes is also a practical critical movement that constantly changes the status quo and constantly transcends the status quo. Obviously, Marx and Engels' communism is not a purely abstract theoretical conception, nor is it a specific social ideal or social goal. It is a practical critical movement that criticizes, negates, and transforms the existing social conditions and pursues an ideal society. It is a real social movement that is increasingly approaching the ideal state of existence with the continuous development and change of social, economic, and political relations. It is a social and historical movement process that unifies the past, present, and future. It contains both the ruthless whipping of human beings on the real society and the ardent yearning of human beings for a better society in the future. Therefore, Marx and Engels never advocated a detailed and meticulous description of the future society. Communism is not the ultimate, distant, and illusory future that Marx and Engels outlined for mankind, but a social and historical process in which communist factors continue to accumulate and grow in the process of the development of the real movement.

      Starting from the economic, political and social life of the reality of capitalist society, Marx revealed that private property and alienated labor are the fundamental causes of inequality in capitalist society and the obscuration of human social nature. He came to the scientific conclusion that the real world of capitalism cannot achieve the complete liberation of man. On this basis, he proposed to overthrow all old production relations and exchange relations through communist revolution, eliminate private property and alienated labor, and eliminate all classes and class rule through the real proletarian revolutionary movement.

**3. Communism is the Value Proposition for Achieving the Complete Liberation of Human Beings**

      First, the complete liberation of individual feelings and characteristics. Marx and Engels believed that private ownership constrained and obscured people's feelings and characteristics. People in capitalist society, whether capitalists or workers, have lost their independence and personality due to the constraints of capital. One of the important goals of Marx and Engels' communism is to free people from "things", that is, from the universal slavery and bondage of private property, capital and alienated labor, so that all people's feelings and characteristics can be completely liberated. Communism is to abandon private property, liberate people from the slave-like social division of labor, and enable everyone in society to freely mobilize all their sensory organs, give full play to their full sensory abilities, possess and enjoy nature, and in the process of possessing and enjoying nature, use their talents in a comprehensive and free way to realize their own value. In communist society, everyone lives a free and "free" life. People gain maximum freedom from nature, society and themselves, and realize the complete liberation of themselves from this maximum freedom.

      Second, the complete liberation of individual labor. In his Economic and Philosophical Manuscripts of 1844, Marx first distinguished labor into alienated labor and free labor, and proposed that free labor is "the expression of free life", "the joy of life", and "I affirm my personal life in labor, and thus affirm the characteristics of my personality". The capitalist mode of production based on the private ownership of the means of production has reduced labor to a commodity and transformed labor into wage labor. In labor, laborers do not live in harmony with nature, but in conflict and alienation with nature. One of the important goals that Marx and Engels sought through the communist revolution - the liberation of labor, is by no means a simple elimination of labor in general, but to eliminate alienated labor that deprives workers of the function of free and autonomous activities through the communist revolution. The liberation of individual labor pursued by scientific communism, that is, the labor of communist society, is a way to free workers from the slavery of means of production, social division of labor and various blind forces, so that labor can truly become an autonomous and conscious activity for workers to show their personality and display their talents. Labor in communist society is also a globalized, world-wide labor that breaks through all national and regional boundaries and connects with the entire world, in which workers jointly enjoy and consciously control all the achievements of the development of world civilization.

      Third, the complete reconciliation of the relationship between man and nature. The complete liberation of man pursued by the fundamental value of communism of Marx and Engels not only includes the liberation of man himself (the liberation of sensory characteristics and the liberation of labor), but also includes the complete liberation of the relationship between man and nature. Marx believed that man and nature are interdependent, interconnected, and organically unified. Human beings are generated in nature, and nature is the "inorganic body" of human material. Human survival and development cannot be separated from the nourishment and nurturing of nature. Similarly, nature is also an important source of human creation of spiritual products and the "inorganic body" of human spirit.

However, due to the existence of private ownership and private ownership concepts, driven by interests, human beings gradually forget or even ignore the direct organic connection between themselves and nature. Especially after entering the industrialized society, nature is no longer the inorganic body of man, but has become the object of human cognition, conquest and enslavement; nature is no longer the source of human scientific and artistic products, but has become a means and tool for humans to achieve their own goals. Marx believed that it was private ownership and private ownership concepts that alienated the social nature of man, eliminated man's sociality, and made interests the only criterion for considering the relationship between people.

When everyone in social life thinks about and deals with problems from the perspective of maximizing their personal interests, the emergence of various conflicts of interest and confrontation of interests is inevitable. According to Marx, only a communist society that eliminates private ownership and the concept of private ownership can realize the reversion of human beings to human beings themselves and their social and humane nature, and human beings can truly relate to nature in a humanly way. Only then will man's attitude towards others, society and even nature change from one of conflict, antagonism, conquest and slavery to one of harmony, friendliness, respect and care; and only then will the contradictions and struggles between human beings and nature, between human beings and human beings, between freedom and inevitability, and between the individual and the class be truly resolved.