Marx’s Ethics of Freedom - George K. Breeden 2013-10-17 This book reveals Marx’s moral philosophy and analyzes its nature. The author shows that there is an underlying system of ethics which runs the length and breadth of Marx’s work, and that this system is the product of conscious and deliberate development of Marx’s moral and political thought. Marx’s ethics is ideally compatible with having an ideological system of his own. In the light of contemporary social, moral and political philosophy, the insights and defects of Marx’s major ethical themes are discussed.

Ethical Dimensions of Marxist Thought-Cornel West 1993 0

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Marxism and Ethics in the Soviet Union-P.T. Grier 2012 A survey of the intellectual history of Marxism through its several phases and various national adaptations suggests, for any of at least three reasons, Marxism has never been entirely consonant with human nature. In this inquiry into the nature of ethics, William Ash draws on the relevant works of Marx, Engels, Lenin and Stalin to present the theory and practice of Marxist ethics. He offers an explanation of the moral aspect of Marx's dictum: 'The philosophers have only interpreted the world, in various ways; the point, however, is to change it.' The book includes, perhaps for the first time in so

Marxism is compatible with having an ideological system of its own. In the light of contemporary social, moral and political philosophy, the insights and defects of Marx’s major ethical themes are discussed.

Some have argued that Marx’s ethics is essentially religious. Marx himself was not a religious thinker, but he saw a religious impulse underlying human society. For him, the ultimate goal of history was the realization of a world in which all individuals are free and equal.

Marx’s ethical system is characterized by its emphasis on class struggle. He argued that the class struggle is the driving force of history and that the interests of the working class are the interests of all humanity. He believed that the working class would eventually rise up and overthrow the bourgeoisie and establish a new society based on the principle of equality.

Marx’s ethics also place great importance on the role of the state. He believed that the state is a coercive instrument of the ruling class and that it must be replaced by a system of self-governance. He argued that the state should be abolished once the working class has gained power.

Marx’s ethical system is also characterized by its emphasis on the role of education in shaping human character. He believed that education should be based on the needs of the working class and that it should be used to help individuals develop the skills and knowledge needed to take part in the class struggle.

Marx’s ethical system is also characterized by its emphasis on the role of worker self-activity. He believed that workers should be encouraged to take an active role in shaping their society and that they should be given the means to do so.

In conclusion, Marx’s ethical system is characterized by its emphasis on class struggle, the role of the state, education, and worker self-activity. It is a system that places great importance on the role of the working class in shaping society and that seeks to promote the interests of the working class at the expense of the interests of the bourgeoisie.
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**Ethical Marxism and its Radical Critics**

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This book reveals Marx's moral philosophy and analyzes its nature. The author shows that there is an underlying system of ethics which runs the length and breadth of Marx's thought. The book begins by discussing the methodological side of Marx's ethics showing how Marx's criticism of conventional morality and his views on historical materialism, determinism and ideology are compatible with having an ideological system of his own. In the light of contemporary social, moral and political philosophy the insights and defects of Marx's major ethical themes are discussed.

Willing Slaves Of Capital-Frederic Lordon 2014-06-03

Why do people work for other people? This seemingly naïve question is at the heart of Lordon's argument. To complement Marx's partial answers, especially in his social theory. It testifies to his significant debt to Greek philosophy and culture. Wilde examines how his humanistic ethic was developed by Marcuse and Fromm, and how it has been rejected by Habermas and Gorz. He also explores reservations expressed from feminist and ecological standpoints. The book has been revised in the light of these criticisms, and offers insights into how progress may be made towards a socialist ethical community.

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