

The Stalemate of the Social Theory of Classical Marxism by Using Sustainable Supply Chain Operations

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Abstract- The article discusses a number of key theoretical principles of classical Marxism, such as supply chain management, which are important for understanding the essence of this teaching. Some essential methodological guidelines of the materialist theory of Marxism are analyzed. The most important components of anthropology are considered. An attempt is made to criticize the materialist understanding of historical development. The authors are convinced that Marxism, trying to cover the entire history in a holistic manner, is not explaining particular events through universal categories. For a holistic explanation of this universality, it is necessary to subject the entire historical process to a detailed manifestation of phenomenal reality by large-scale deconstruction. In this movement, the entire given reality of the material world must be disassembled into structural components and only then, from the emerging knowledge of all total integrity, can different aspects of similarities and differences be constructed, any objective specificity from which stable regular relationships and relationships are found. However, the historical process unfolding itself is manifested by its most important fundamental quality, which consists in the fact that specific people, nations, nations have a unique spiritual manifestation. In the space of the latter, there are no strict conditions for total universality. From this, the description of the objectivity arising in the sphere of consciousness cannot be verified by known methods of the natural sciences. The authors conclude that any accurate knowledge of the spiritual sphere of human life is difficult to achieve, if at all, because consciousness is not an elementary particle, phenomenologically it is primarily a complex ontological reality, determined not by anyone's consciousness or by being, but by the sum of various factors.

Key words- Marxism, supply chain strategy, essentialism, historical process, class struggle, humanism.

1. Introduction

Over the past century, Marxism has become one of

the most influential ideological doctrines. The scale of the circulation of the works of Marx, as well as those who went with him in step, are comparable to the circulation of religious books. The ideas that expressed Marxism were used by both humanists and dictators, everyone was looking for support and justification of their aspirations, but at what point the interest in Marxism abruptly ceased to be so acute. Apparently, this was influenced by the death of "real socialism" during the Cold War of the two world political systems [1]. In public, scientific discussions devoted to Marxism moved to the periphery of the intellectual life of mankind. The islands of interest in Marxism are preserved within the framework of neo-Marxist socio-philosophical discourse, where the adaptation of the classical model to new social realities takes place [2]. Perhaps this situation was influenced in a certain way by the changed global cultural vector of movement following in the course of desecularization [3]. Intellectual searches of humanity today are aimed, among other things, at searching for the deepest areas of consciousness, which leads to deconstruction of the former materialistic ideals. Conceptually developing the materialist theory of history, K. Marx and F. Engels define the history of people as the main content of their analysis, although it is obvious that this subject, in terms of this subject, in their works looks topical mainly for materialistic philosophy [4]. In essence, it doesn't matter what the theorists were trying to reveal, it's important what methods they used to do it. After all, the methodology ultimately determines the desired content.

2. Methods

The well-known methodological guidelines that form the basis of Marxism are, in general, the following: a) being determines consciousness, b)

consciousness is a function of the brain c) reality given in experience is the only authentic one. These provisions of this method of analysis lead Marxist adherents to a special movement in this understanding of present reality, where the tendency to discover determinants in the manifested facts of the world, which totally tend, primarily the sphere of production, and then everything that builds on it, dominates. An important disadvantage of Marxism is the fanatical conviction of its followers in the inevitability of revolutionary transformations and, as a result, the complete rebirth of not only the proletariat, but also the destruction of the bourgeoisie, in the unconditional and inevitable victory of communist society, where there is no place for the state or private property or the exploitation of man by man. The emergence of this type of society due to the natural course of development of social matter, significantly change the historical process itself [5]. This belief was due to the recognition in historical reality of the cruel and unchanging laws of people acting contrary to the wishes of people who can intellectually know and ultimately predict the future of social development, scientifically manage the latter [6]. Such attitudes were reinforced by essentialism - the claim that the deep-seated, concealed behind specific phenomena essence of history is revealed, which seems to be constant, unchanged and only from time to time changes its manifestations at different historical stages, circumstances and personalities [7]. In order to comprehensively cover the whole history, Marxism explains not particular events — universal categories are used. Although for a holistic explanation of this universality, it is necessary to deconstruct the entire historical process into detailed manifestations of phenomenal reality. In this movement, the entire tangible reality of the material world is taken away into structural components and only then, from the emerging knowledge of all total integrity, are various aspects of similarities and differences constructed. Stable regular relationships are found. However, the historical process unfolding itself is manifested by its most important fundamental quality, which consists in the fact that specific people, nations, nations have a unique spiritual manifestation. In the space of the latter there are no strict conditions for total universality. From this, the description of the objectivity arising in the sphere of consciousness cannot be verified by known methods of the natural sciences. In this regard, it is obvious that any exact

knowledge of the spiritual sphere of human life is doubtful, because consciousness is not an elementary particle. It is not fully disclosed and cognized in its content, it is the deepest mystery of sociality, for it is not revealed in direct experience as something substantial. The author of the theory of cultural historical types N. Ya. Danilevsky [8] spoke about this. The materialism of the XIX century, as is known, substantiated all the most essential in man through his material principle. Thus, Feerbach notes that “a new philosophy transforms man, including nature, as the basis of man, the only universal and supreme subject of philosophy, which means that anthropology, including physiology, is a universal science” [9]. For him, consciousness, like all spiritual things in man, is the result of the actions of his brain and nothing else. In this essential and key position, the original materialistic vision of man is revealed, as, first of all, of a certain system of atoms. This leads to such a vision of a person in which the material production function suppressed others. Here the main purpose of a person is placed in the dynamics of reproducing oneself for life here and now. “The greatest and last principles of philosophy is therefore the unity of man with man. All the essential relationships, the principles of various sciences are only different types and forms of this unity [10]. In other words, a person must work to satisfy primarily physical needs. The rest of the complex of human aspirations is either a means for material labor or a tool for spiritual production. An important condition for collective action is added to this interpretation of the ontological essence of man. A person is realized, first of all, in the economic team of joint economic entities. We come to a new understanding of the general welfare on that case: the best way of the achieving the general welfare won't be the marginal efficiency of the gain of the individual (personal well-being), but it will be the effective limit of the benefit of the society (general welfare) [11]. Another important place of social production is the family - a set of generic producers, because the essence of a person is a set of social relations and, above all, those that arise in the process of material or spiritual production. However, stakeholders are not in themselves independent goals, they are included in a variety of production relations with only one installation - to satisfy their various needs. In general, the needs of the person, as a participant in the production process can be classified into economic, biological and socio-psychological

[12]. Hence, the most important direction of the historical process is the reproduction of even greater material benefits and the cycling of human life in the ever-increasing permanent movement of the accumulation of the means of production and their derivatives [13]. However, why does the human individual satisfy his material needs? Apparently in order to increase them. Satisfying some inevitably, more and more new appear. The impasse of such a vision of social life is also obvious because the bad infinity of the incessant pursuit of satisfying ever-increasing material needs cannot be interrupted, otherwise you will have to put an end to the very material life of both the individual and the whole society. At the same time, it is not possible to fully achieve a state of balance between needs and opportunities with this approach. This circumstance makes the sociological idea of Marxism about a welfare society a toxic bait for ignorant representatives of humanity. Permanent dissatisfaction with their class state stirs their desire to fight for their narrow social existence. Since such a struggle in the material world involves sacrifices, it turns into a social action of the masses, where the death and suffering of people are inevitable. However, in our opinion, in these lines there is an unobvious subtext that reveals the fact that Marxism is not a teaching about love, but rather about its absence. Understanding of love as a source of misfortune is not just a statement of the obvious reality; we face an important ideological message of the Marxist understanding of human nature, which, as it seems to Marxism, is comprehended to them without a trace. Rejecting metaphysics, Marxism perceives all kinds of human relationships, primarily as certain mechanisms of social adaptation. Standing in the position of searching for social justice, he leads his followers to the irresistible and seemingly humanistic desire to reduce the social suffering of certain social groups. The reduction of suffering is carried out through the application of radical and maximum amount of suffering to other social groups, which are a clear source of this suffering, and this is declared a noble goal [14, 15].

3. Results

In the absence of metaphysics and even more so mystics, Marxism reminds us of a quasi-religious system, where there is not only eschatological faith, but also a certain universal method, seeking to explain all the most important and significant phenomena in the social world. And also to solve

all the problems not solved by mankind until that time.

4. Discussion

Some researchers have paid attention to this attitude to Marx for a long time was ambiguous. For the West during the Cold War, he was the source of all-evil on earth, laying the foundation for the personality cult of Stalin. In the Soviet Union in the middle of the 20th century, Marxism acquired the status of a secular god, in whom Lenin acted as John the Baptist, and Stalin was the messiah.

5. Conclusion

Marxism offers us a dogmatic and unscientific method of disclosing and explaining reality, since the emerging system does not change in accordance with newly emerged facts. It produces special means for neutralizing the elements that do not absorb into it. This happens with the use of high-intelligence casuistry. As soon as we begin to engage in dialogue with Marxism, we lose our independent ground for the further development of constructive interactions with it.

6. Summary

Thus, we see that, in the Marxist system, a person, engaging in the process of producing goods and services, moved towards his economic liberation from under the yoke of capital, but he did not become a goal for himself, he eliminated himself as an independent, self-fulfilling given. Man is a means of permanent struggle for his social and class happiness. His personal intellectual physical and emotional resources continue to be used by social forces external to him, seeing in his concrete ontological givenness the ways of achieving such goals that may differ from the actual, objective being needs of the individual. The imposed social and production needs become the key goal, while the genuine need to just be eliminated. The being of consciousness is declared a materialistic science only by a brain function and is eliminated as an ontological reality with its physical death. As a result, the most important tasks of life are in no way connected with the deep infinity of man, from which he closes his existential horizon within the boundaries of tribal, class, production, and others.

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