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Analysis of Marx's View of Rational Freedom in the Period of Rheinische Zeitung

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Abstract: The period of Rheinische Zeitung is a critical period in which Marx's early thought has undergone important changes. During this period, Marx focused on the social reality, starting from the Prussian press, legislative injustice and parliamentary hierarchy. It is expressed in the political articles during the period of Rheinische Zeitung from three aspects: the freedom of press, the freedom of law and the freedom of state protection. His view of reason and freedom. A systematic understanding of Marx's view of rational freedom in the period of Rheinische Zeitung, It is not only helpful for us to grasp Marx's early people's rational thought and world outlook at the theoretical level. It is also of great practical significance for us to enhance the mainstream ideology, improve the socialist legal system and democratic construction.

Keywords: Rheinische Zeitung; Marx; The View of Rational Freedom.

1. Introduction

Marx's thinking on the issue of freedom can be traced back to his middle school composition. His work experience as editor-in-chief of Rheinische Zeitung and rooted in the grass-roots level once again prompted him to think about the issue of freedom. He began to focus on the problems encountered in real life and reflect on Hegel's philosophy and self-consciousness. His view of rational freedom is reflected in his political articles published in Rheinische Zeitung.

2. The Connotation of Marx's Rational Freedom during the Period of Rheinische Zeitung

During this period, Marx's view of rational freedom mainly criticized the press and publication problems, unfair legislation and hierarchical parliament in Prussian society. Gradually enriched in the system of articles.

2.1. Freedom of the Press is "The Realization of Human Freedom"

In the 1840s, Germany was on the eve of the bourgeois revolution, and the voice of the liberal opposition for freedom of the press became increasingly strong. In order to consolidate its rule, the Prussian government wanted to give the natural speech atmosphere that a democratic country should have. It issued a contradictory and paradoxical censorship order for new books and newspapers, which "clearly opposes all kinds of unreasonable restrictions on writing activities" [1]. For a time, the crowd rejoiced.

Marx saw that the censorship seemed to lift restrictions on publishing and writers' writing. in fact, it is against freedom in the name of freedom. In his view, the book and newspaper inspection order are essentially a deprivation of the freedom of press and publication. He analyzed the provisions of the censorship and pointed out that Prussia's new censorship of books and newspapers seemed to relax the restrictions on publications on the surface. But in fact, it covered up its absolutist publishing policy with hypocritical liberal words. Here, for example, "according to this law (that is, according to the provisions of Article 2), censorship of books and newspapers shall not prevent people from making serious and modest inquiries into the truth." [2] The author shall not be unreasonably restrained and the free circulation of the book in the book market shall not be hindered. Marx pointed out that the standard of "serious and modest discussion" in the decree requires attention not to the content of the discussion, but to the content of the discussion. But the attitude of exploring truth, which emphasizes form over content, will only divert people's attention from truth itself. And the words "serious" and "modest" are essentially "obstructions" and "restrictions" on people's exploration of truth. Through the analysis of the disclosure of deception, the distortion of truth and the illegal behavior of the government contained in the inspection order, Marx analyzed the reasons for the illegal behavior of the government. It reveals the essence of its hypocritical liberalism. And then put forward the solution: "the real and fundamental way to rectify the book and newspaper inspection system." [3] It is to abolish the censorship of books and newspapers and realize freedom of the press.

Freedom of the press is the embodiment of human spiritual freedom, because it constitutes an important part of freedom of speech. Freedom of speech is a direct manifestation of spiritual freedom. In addition, the free expression of human spirit and the realization of freedom of speech need to be realized by means of material carriers. Press and publication are the key medium to carry this spiritual freedom. If the press loses its freedom, people's spiritual freedom will lose its realistic form of expression. This will further restrict people's thinking, leading everyone to follow the established words and intonation. It is impossible to convey personal thoughts and opinions at will. Marx believed that freedom of the press should be a universal right enjoyed by the people, not a privilege of a few people." The press is the heroic mouthpiece of the people's spirit of history and its public form" [4]. Therefore, Marx believed that free newspapers and periodicals for the broad masses of the people should be promoted. Meet their information needs and desire to communicate ideas.

2.2. Reasonable Law is "The Embodiment of Freedom"

When Marx sharply criticized Prussia's censorship of books and newspapers, he called for the enactment of laws to safeguard the freedom of the press." The Press and Publication Law is the legal recognition of the freedom of the press. It is law because it is the positive existence of freedom ".[5] The censorship of books and newspapers is a kind of" illegality "," which cannot be established, because it punishes not illegal acts, but opinions " [6]. Therefore, in order to protect the rights and interests of the people, Marx called for the enactment of new laws to protect the freedom of the press. In his view, "the code is the Bible of people's freedom" [7]. Such views are further elaborated in the Debate on the Law of Forest Theft.

In Prussia in the 1840s, because of the plight of poverty and bankruptcy, the poor people had to rely on collecting and cutting trees for their livelihood.This act is considered by tradition to be their "customary right". However, the forest owners regarded this act as "theft", which prompted the Prussian government to consider introducing a new law.Take more stringent measures to curb such activities. Marx elaborated on the details of the debate on the law of forest theft in the Rhine Provincial Parliament, and critically pointed out that.From the standpoint of the owner of the forest, the Council wrongly characterized the act of the poor picking up dead branches as stealing the forest.The law has been misused as a means of protecting private interests. He made a profound analysis of Prussia's legal problems.In particular, he made a detailed study and criticism of the semi-feudal legal relations and legal concepts at that time.He tried to analyze the relationship between people's will and law, freedom and law in the Debate of the Sixth Rhine Provincial Council (the first paper).The relationship between law and the difference between "formal law" and "real law" are used to elaborate that only reasonable law can truly express people.The universal will of the people. He believed that the law should be just and clear and consistent with the freedom of the people.Marx emphasized that the law should safeguard and protect the people's freedom and rights, and should be the conscious expression of the people's will. Therefore, Marx advocated that only the law based on the principle of natural law can become a truly effective code of conduct.They can embody the inherent laws of human behavior and guarantee people to exercise their rights freely.Without being unduly constrained by the laws of nature or the forces of realpolitik.

2.3. The "Real" State is the Guarantee of People's Freedom

In an article published in Rheinische Zeitung, Marx spoke for the poor and stressed the importance of democratic political thought and people's freedom. He believed that the state should be the embodiment of the freedom and rationality of all the people, not the representative of the interests of the privileged class.So he criticized the hierarchy and bureaucracy of Prussia.He said that the "real" state is the guarantee of people's freedom and the representative of people's interests. Advocate the implementation of the people's representative system to safeguard the will of the people.

Debates in the Sixth Rhine Provincial Council (First Paper) and (Third Paper: Debate on the Law of Forest Theft) Criticizes the parliamentary hierarchy practiced in Prussia. Marx pointed out that there were significant irrationalities in parliamentary hierarchy. He stressed that the parliament was not an institution that truly embodied the rights and interests of the people, but a tool in the hands of the feudal ruling class. Serve their specific interests. Representatives in parliament are often confined to speaking for their own class rather than acting as faithful spokesmen for the will of the people. This institutional framework has directly led to the marginalization and oppression of the interests of the people.The people at the bottom of the society have suffered great suffering and injustice.In the case of the Forest Theft Act, the hierarchy wrongly regarded the law as a tool serving the interests of a particular class. "The law of pursuing ideas is based on the state view of pursuing material benefits without ideas and immorality" [8].This seriously deviates from the principle of universal applicability and justice that the law should uphold.Marx "clearly understood the essence of the Prussian system and the hypocrisy of capitalist freedom. Truly aware of the dullness and lack of freedom in Germany" [9].

According to Marx, the state is a social organism in absolute motion, and its internal factors are changing all the time.Therefore, real estate cannot be simply used as a criterion for grading and power. "We demand that from those realistic differences created and determined by the internal structure of the State." [10] Not to regress from the realm of national life into some fictitious realm which national life has long rendered meaningless.In his view, it should be based on practical differences arising from and determined by the internal structure of the country.Instead of veering away from the real realm of national life by turning to fictional categories that have rendered it irrelevant.Marx advocated that the rationality of the state should be embodied by the government adhering to the principle of justice.The reality is that private interests often override the rationality of the state, making the state a tool for personal gain.Marx firmly believed that human dignity and value, freedom and rights were indispensable, so he was based on the real society and the existence of human beings.It deeply criticizes the concept of pure rational state which is divorced from reality.To solve the problems caused by hierarchy, he proposed an alternative plan.That is, the political system based on the people's representative system.He believed that the system of people's representation could ensure that the interests of the people were fully guaranteed and that the people were free.Marx also keenly observed the widespread inequality in society, focusing especially on the huge gap between classes.He firmly believed that only through a thorough revolutionary struggle could the old class ruling system be subverted.Only in this way can we achieve the ideal state of real freedom and equality.He stressed that the state bears the sacred responsibility of protecting the interests of the people and safeguarding social justice and equality.In addition, he also actively advocated that the people should actively participate in the management and supervision of state affairs.To ensure that state power is always firmly in the hands of the people and serves the fundamental interests of the people.This thought not only provided a strong theoretical support for the social change at that time, but also had a far-reaching impact on later generations.

3. The Contemporary Enlightenment of Marx's View of Reason and Freedom in the Period of Rheinische Zeitung

Although Marx's understanding of freedom mainly stays at the level of politics and philosophy, it has not been as deep as that of the later period.It has not formed a complete system of free thought.However, the concept of rational freedom in this period contains Marx's profound position of people first and his thinking based on practical problems.These valuable theories undoubtedly provide valuable enlightenment and guidance for China's social modernization in the new era.

3.1. Strengthen the Construction of "Free Newspapers and Periodicals"

With the rapid development of society, people's desire for information acquisition is increasing, and newspapers and periodicals are the key channels for information transmission.Its construction needs to be strengthened to fully meet the growing information needs of the people. "The free press is the resolute, rational and moral essence of freedom" [11]. Its core characteristic is that it is free from the interference of the government and any improper external forces.So that they can express their views freely, report current affairs in detail, and accept the comprehensive examination of the public.This core concept is deeply rooted in the principles of freedom of the press, freedom of speech and high transparency of information.It ensures the independence and impartiality of the press. The "free press" has the courage to expose social contradictions and actively advocate justice and change.It is not only an important window for people to obtain information and express their opinions.It is also an indispensable and powerful driving force to promote social development and achieve historical progress.Therefore, strengthening the construction of "free newspapers and periodicals" can not only convey the people's aspirations more effectively.It can also effectively enhance the leadership of the mainstream ideology.

"The recognition of the people is the condition for the survival of the press, without which the press will be irreparably in a desperate situation."[12] In the process of building a "free press", we must firmly establish the principle of people first.Take the interests of the people as the primary consideration. Newspapers and periodicals should be shaped as a platform for people to express their aspirations and reflect their urgent needs.It devotes itself to in-depth reporting of news events closely related to people's daily life, paying close attention to social hot spots and people's livelihood problems.To ensure that the people are provided with timely, accurate and comprehensive services.Really meet the diverse needs of the people for news and information.

3.2. Improve the Legal System to Guarantee the Realization of Freedom.

Marx believed that rational law was the rational expression of people's free will. The legal system that can guarantee the realization of freedom should reflect the wishes and interests of the people and protect their legitimate rights and interests.This also enlightens us that we should carry out the construction of socialist rule of law around the will of the people, and that law is the legitimate norm of social relations.The rule of law is an important guarantee for socialist construction. The law must reflect the will and interests of the people and safeguard their rights and interests. We must always adhere to the people-centered development idea.The construction of the rule of law is not only the perfection of the legal system and the formulation of legal norms.It is more important to ensure that these legal systems and norms truly reflect the will and needs of the people.Safeguard the rights and interests of the people.

"Only when the law is the conscious expression of the people's will, therefore, when it is produced with the will of the people and created by the will of the people, there will be certainty.The conditions under which the existence of an ethical relationship, correctly and without prejudice, is no longer compatible with its essence,It is not only in line with the level of science, but also in line with the views formed in society." [13] We can understand the people's expectations and demands for the construction of the rule of law through various forms of democratic consultation and public opinion surveys.The process of law making is open and transparent, so that the people have more sense of participation and acquisition.

Law "is the universal and true expression of the legal essence of things" [14], and we should adhere to the people-centered development idea. We should fully listen to and reflect the wishes and needs of the people, strengthen the popularization and publicity of the law, and establish and improve the legal supervision mechanism. We will continue to promote the innovative development of the rule of law so that the rule of law can better serve the people. Promote social harmony, stability and sustainable development.

3.3. Building A "Real" Country with Freedom and Democracy as its Value

During the period of Rheinische Zeitung, Marx emphasized that the state should embody the will and interests of the people. Instead of just defending the interests of the ruling class.This view enlightens us that we should build a "real" country with the supremacy of the people as its value purpose.To ensure that the decisions and actions of the State truly reflect the will and needs of the people.

Building a "real" country with the supremacy of the people as its value means always putting the interests of the people first.Adhere to the people-centered approach. The formulation of national decision-making should widely listen to public opinion and formulate policies through democratic procedures to ensure that policies are in line with the interests of the people.The decision-making process of the state should fully absorb and reflect the wishes and needs of the general public.Policies are formulated through democratic processes and mechanisms.By widely listening to public opinion, the government can better understand the actual needs and expectations of the people.So as to make more scientific and reasonable decisions in the process of policy formulation. Marx expressed his dissatisfaction with Prussia's abuse of state power and exploitation of the people in his political articles, such as the case of the Forest Theft Law.It emphasizes that state power should be restricted and supervised.This enlightens us that we should also establish a sound power restriction and supervision mechanism in the process of building a people-oriented country.To prevent the abuse of power and corruption.

To build a "real" country with the supremacy of the people as its value is to fully reflect the interests and needs of the people in all aspects. Make the development achievements of

the country truly benefit every citizen. Let the people feel a real sense of acquisition, happiness and security in the construction and development of the country.

4. Conclusion

Through the interpretation of Marx's political essays in the period of Rheinische Zeitung, We can conclude that his view of rational freedom is mainly carried out in the profound criticism of the feudal rule of German society. He believed that the feudal rule deprived and suppressed people's freedom, and made people lose the right of freedom and human dignity. He defended the freedom of press, criticized legislation and judicature, protected private interests, and exposed the reactionary nature of feudal bureaucracy. He contributed to the struggle for the freedom of political criticism and the opposition to the feudal bureaucratic rule of Prussia. It also enlightens us that we should strengthen the construction of free press, promote the mainstream ideology, perfect the legal system to guarantee the realization of freedom, and build a free press. A "real" country with democracy as its value.

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