

# The early Marx

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Prof. Santetti

[marcio.santetti@emerson.edu](mailto:marcio.santetti@emerson.edu)

# Timeline

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Karl Marx (1818—1883)



- 1818: Born in *Trier*, state of Prussia.
- 1835: Entered *law* school, University of Bonn.
- 1836: Transferred to University of Berlin.
- 1839: Switched to *Philosophy*, defended his thesis (on Greek philosophy, U. of Jena) with the goal of becoming a university lecturer.
- 1841: *Journalism* career: *Deutsche Jahrbücher* and *Rheinische Zeitung*.
- 1842: First meeting with *Friedrich Engels*.
- 1843: *Marriage* to Jenny von Westphalen.
- 1843: Moves to *Paris*; founds *Deutsch-Französische Jahrbücher*.
- 1844: Publication of *Introduction to A Critique of Hegel's Philosophy of Right* and writes *Economic and Philosophical Manuscripts*.

# The historical background

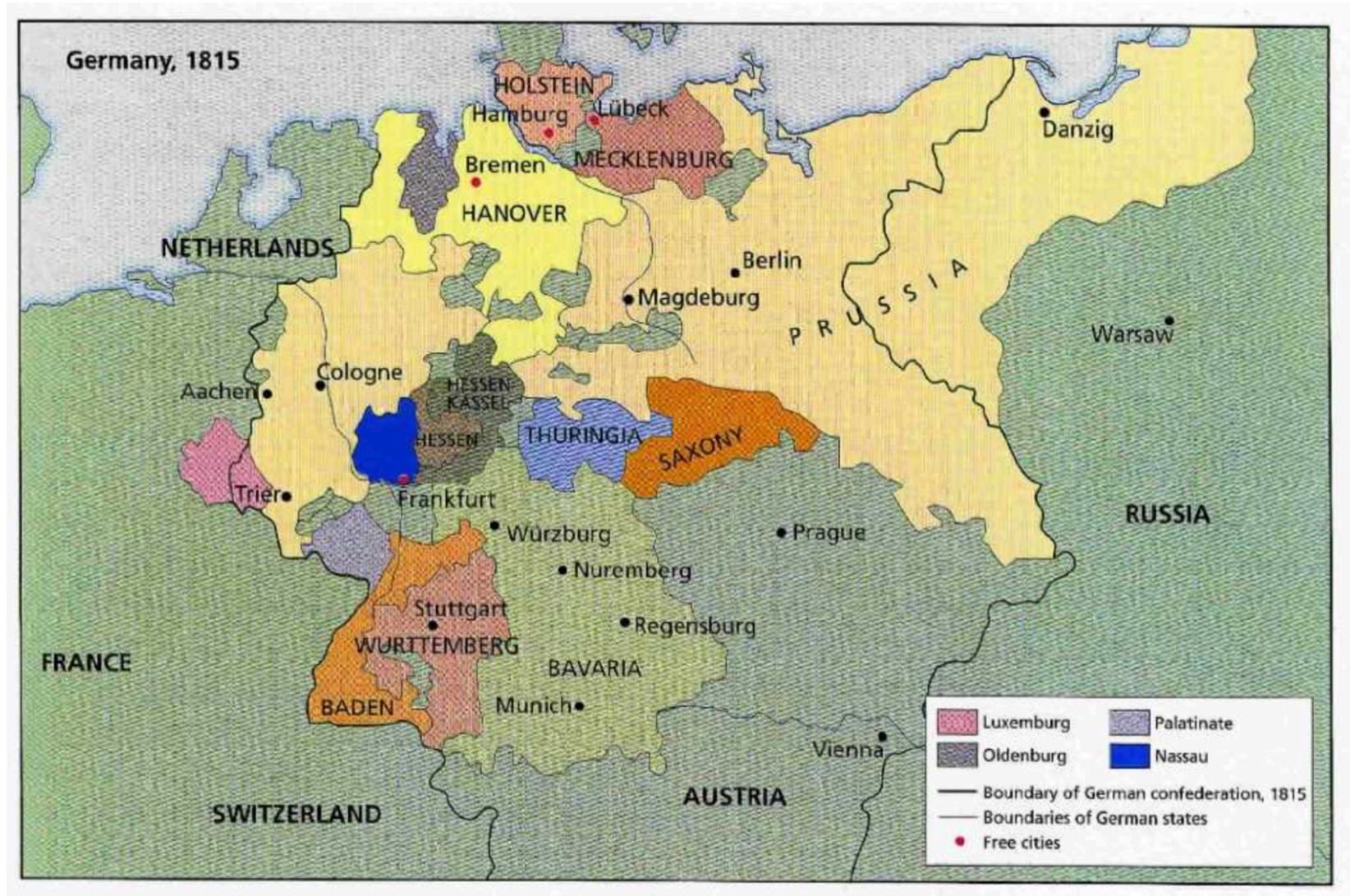
# The historical background

*Germany* vs. *France* and *Britain*

*French* and *Industrial Revolutions*

Germany's backwardness (aka "anachronism")

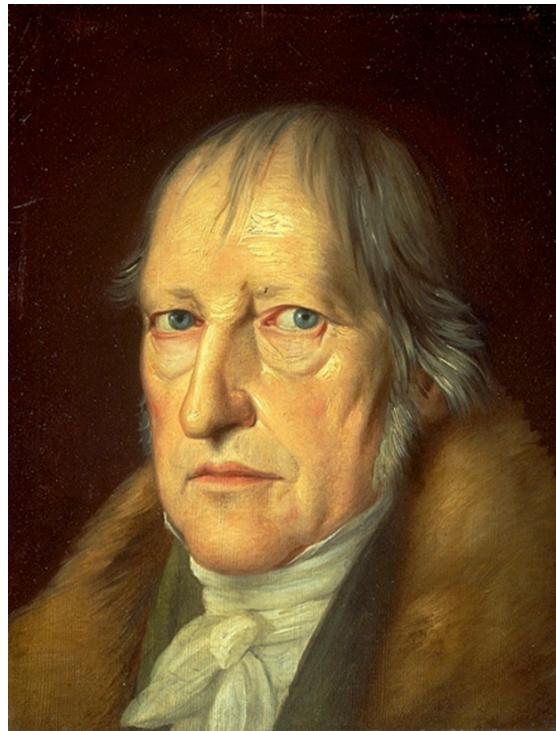
# The historical background



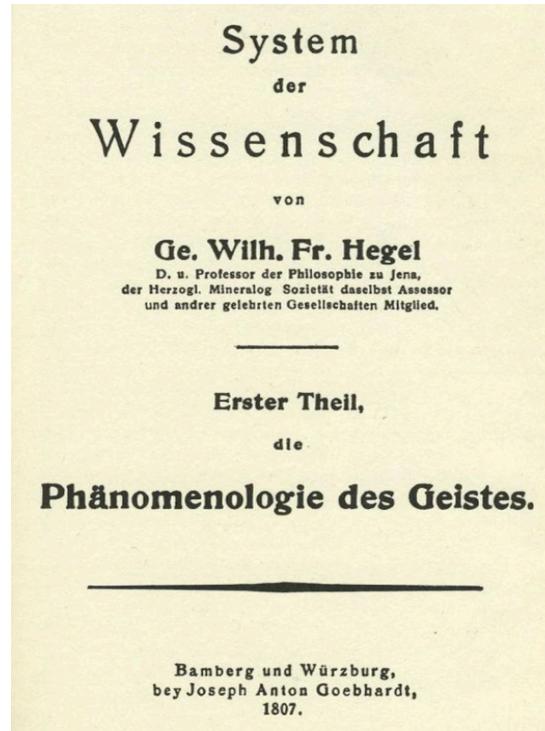
# Intellectual influences

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Georg W.F. Hegel (1770–1831)

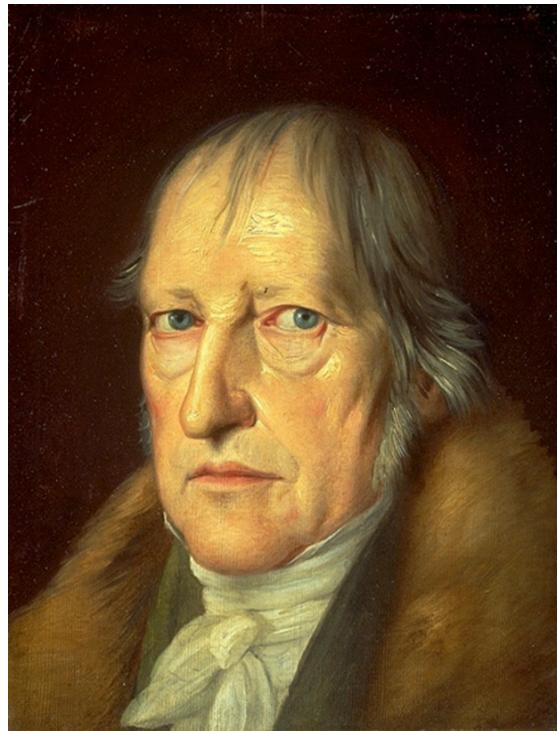


*The Phenomenology of the Spirit* (1807)



# Intellectual influences

Georg W.F. Hegel (1770–1831)

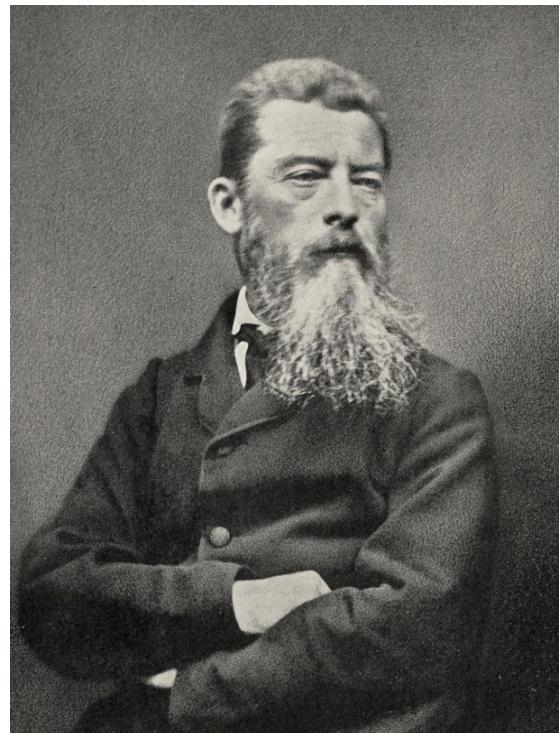


- Method: *Dialectics*.
- Approach: *Idealism*.
- The *driving force* of History lies in the realm of *ideas*.
- *Religious alienation* (faith) is a source of *humanity*.

# Intellectual influences

The young Hegelians

Ludwig Feuerbach (1804–1872)



*The Essence of Christianity* (1841)

Das Wesen  
des  
**Christenthums**

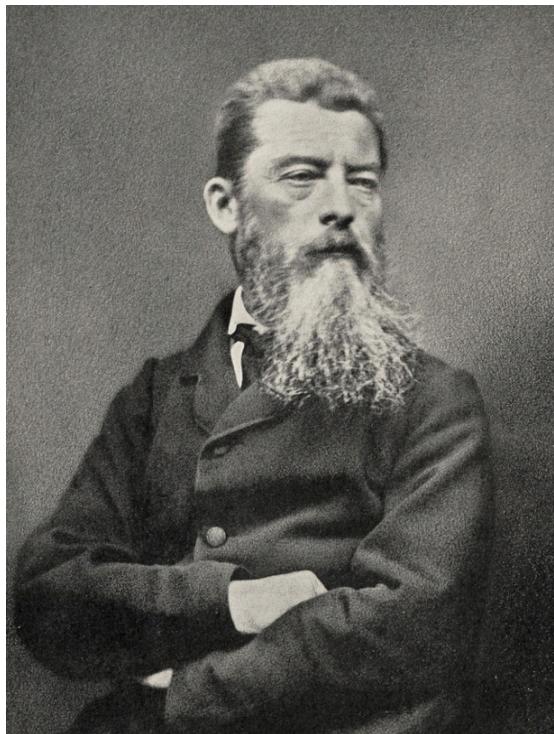
von  
**Ludwig Feuerbach.**

Siebte vermehrte Auflage.

Leipzig.  
Verlag von Otto Wigand.  
1848.

# Intellectual influences

Ludwig Feuerbach (1804—1872)



- *Religious differences* as an impediment to German unification.
- “*God, as the Father, is the generator, the active, the principle of **masculine** spontaneity [...]*” (p. 71)
- “*The Father is a truth only where the Mother is a truth. Love is in and by itself essentially feminine in its nature. The belief in the love of God is the belief in the **feminine** principle as divine. Love apart from living nature is an anomaly, a phantom. Behold in love the holy necessity and depth of Nature!*” (p. 72)
- “*Thus the material of baptism is water, common, natural water, just as the material of religion in general is common, natural humanity. But as religion **alienates** our own nature from us, and represents it as not ours, so the water of baptism is regarded as quite other than common water; for it has not a physical but a hyperphysical power and significance.*” (p. 236)
- *Atheism* as a solution.

# Why Political Economy?

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February 1844:

- Publication of *Introduction to A Critique of Hegel's Philosophy of Right*.

*Structure* of Feuerbach's system, but with *different elements*.

# Why Political Economy?

Summer 1844:

- Writing of the *Economic and Philosophical Manuscripts* (only coming to the general public in the 1930s).

The central theme: *alienated (estranged) labor.*

Next time: Later writings