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LIMITATION OF SOCIALIST IDEA

Annotation

This article analyses the basic problems of economic relations' formation in socialist states in historical aspect. The criticism of socialist idea of general welfare is shown.

Key words and expressions: *reorganization of socioeconomic system, political economy, economic relations, socialism, idea.*

The long-standing crisis of the Soviet socioeconomic system, relentless approximation of which was thoroughly hidden by the government of the USSR, was involuntarily caused by the new general line of the party called restructuring. Planned as the means of improvement of immobilized in the party's grips society and cardinal increase of the efficiency of national economy management, which led the manufacture and economy as a whole to the critical level of stagnation, the restructuring was limited by the empty calls to publicity and new thinking. As a result, the rather quiet process of rotting and decay of the Soviet society was

replaced by its sharp aggravation, which excluded the opportunity of influence of party leadership on the further development of socioeconomic processes.

Identity of views of the Soviet economists, who were convinced supporters of socialist realism in economy, melt without a trace. It would be possible to think that all of them formed their present views on the basis of thoughtful scientific conclusions. We should refrain from such assumption looking at their anger, with which they throw ideological stones in each other and subordinate their activity to mercenary purposes of unprincipled politicians. Though some of

them still wander in searches of the supreme justice, trying to divide indivisible, the most of them, felt unmistakably their own benefit, gave the former Soviet workers to the newly appeared nouveaux riches. With the using of zeal they praise to the skies the universal values, which are represented by the overfilled counters of local supermarkets. They are not confused at all by the circumstance that recently all of them hurried to justify obsequiously, all together or vying with each other, any incompetent historical decisions of the supreme government in economic sphere.

Politics is always there, where there are collisions of human interests, which any natural science cannot resolve, as even the most fundamental science studies only the collisions of material objects. Political economy was such a social science, which had to find out the opportunity of comprehensible solution of numerous contradictions in human society, however, the introduction of the Short course of proletarian political economy in pseudoscientific use has stopped its own development for a long time.

It is obvious that small efficiency of the Soviet socioeconomic system is a consequence of the establishment in the country of the won socialism of poor-quality economic relations for the first time. The reason of that can be two circumstances: either Marx's economic theory is the deformed reflection of the basic laws of social being, or there is a wrong interpretation and corresponding practical application.

Before the decisive test of the doctrines of communistic belief, let's address to the socialist idea, which is one of the plural displays of humanism. It represents the flow of human thought, which arose on the basis of long supervision of the injustice appeared in the human society long ago.

The socialist idea got its substantiation and development in the theoretical works and practical social experiments of the founders and followers of utopian socialism. But there were also people before the socialists, who considered that it was necessary for the members of the society, which has too much, to share a part of their unreasonable riches with those, who have nothing at all. However, such redistribution, though inadequately, was already carried out by some members of the society by the giving alms to those, who sit, for example, near the church, and also other individual acts of charity.

The first achievement in the development of socialist idea appeared an idea on the necessity of participation in charity by everyone, who has enough property for that. The next step in this direction was made by the socialists – utopians, who demanded from the capitalists not only the obligatory participation but also the necessity to provide the working class by the certain human life conditions. If obligatoriness and necessity were expressed by them in a subjunctive mood, social democrats gave them the categorical form, declared firmly and unambiguously that the fulfillment of their requirements should not depend on the desire and mood of capitalists.

That is, theoretical and practical development of socialist idea occurred in a direction of the organizational perfection, which arose spontaneously on the certain stage of property stratification of human society, voluntary charity. However the omniparity, first of all economic, was not accepted by the biggest and the most powerful part of the society. Capitalists didn't hurry up to follow the persistent calls of socialists, because they had their own opinion, which was more corresponding to their mercenary interests, idea about worthy conditions of workers' life. Without any illusions concerning the opportunity to get in the foreseeable future the agreement of capitalists to fulfill their requirements, the most persistent of the socialists put forward the communistic idea, which represents an attempt to overcome the inadequacy of socialist idea.

This inadequacy puzzled one of the most famous socialists - utopians Owen. He carried out a social experiment and found out that, to the greatest regret, the workers, who participated in his invention, in spite of anything, remained his slaves.

According to the communistic idea, the exploited and oppressed will get rid of their oppressors and construct the society of general welfare themselves. Putting forward the communistic idea testified that it won't be enough for the most persistent socialists the kind exhortations, and it was proved by the further events. Such obviously unacceptable events for capitalists caused the development of indifferent aversion of socialist idea and undisguised

hostility to social democracy in the open hatred to the communistic idea and in the inescapable enmity to all its followers, who were not slow to answer with full reciprocity.

In spite of anything, the necessity of capitalists' removal appeared insoluble for all Marx's predecessors. The followers of communistic idea were limited to the angry exposure of numerous defects of modern capitalist society or to the descriptions of speculative constructions of free from the exploitation and oppression people: «Solar city» - Campanella [1], «Utopia» - T.Mor. [2]

However, firmly resolved Marx suggested the using of rather strict ways for deliverance of one part of the society from another - from expropriation to physical liquidation. For the purpose of theoretical substantiation of the legitimacy of such actions, Marx developed the corresponding revolutionary theory, which became the practical guide for action for the future expropriators and liquidators, and which we unfortunately used in October, 1917.

Meanwhile, the full liquidation of capitalists in some countries excluded the opportunity of socialist distribution using in the Soviet society. Because the result of the full socialization and general collectivization was the fact that it was necessary to give everyone, and there was much promised. But those, who could give something for this, were all eradicated in the impulse of revolutionary enthusiasm. Thus, the socialist idea didn't receive of any practical application in the Soviet society. The use of

socialist distribution concerning all the members of the society has no practical sense as the essence of social policy is redistribution of some part of material benefits and it is carried out in the attitude only to those members of the society, who need social protection.

The classical example of the effective utilization of socialist distribution is the notorious Swedish model of «humane and democratic» capitalism, which represents as all the other models no more than social democratic impasse. The least painful attempt of the promotion, which was undertaken by the Swedish social democracy to the society of general welfare occurred to be also fruitless, turned back by the loss of dynamism of economic development, period of stagnation in manufacture, political defeat of social democrats. Such discouraging result was caused by that socialist distribution is distribution noneconomic. Its part in the cumulative result of the social production has some limit, simultaneously with overcoming of which the positive subjective factor in manufacture is eliminated, as in this case even the capitalist loses his personal interest in the development of the enterprise. The further increase in the part of noneconomic distribution would replace commodity-money relations by the total centralized distribution, the bourgeois parliamentary democracy – by the totalitarian dictatorship, economic inequality – by the nomenclature. However, the wisdom shown by the Swedish social democracy relieved the society from the similar fate, allowed it to return to the present more comprehensible public and economic organization in proper time.

The socioeconomic relations fixed in the USSR were the result of practical materialization of the phantom, which was wandering across Europe. The communistic idea, which received its practical embodiment as the extremely poor-quality system of economic and public relations, which are the total centralized distribution of cumulative result of social production and general totalitarian authority, occurred to be completely untenable. And tempting imagined visions of conflict-free communistic hostel turned back the dirty Soviet communal flats and overfilled barracks of Gulag.

The socialist idea, which announced its appearance by the ring of the first, thrown as a handout copper five-copeck coin, received its practical embodiment as the advanced system of social protection. Being led to the most highly organized form of the regulated charity, this idea was exhausted, and it excluded the opportunity of the further theoretical and practical promotion to the cherished purpose as the society of general welfare. Energetic and productive activity of social democrats on the reorganization of human self-organizing turned to the slow and completely unproductive component of the world socio-historical process.

Thus, for finding-out the opportunity of achievement of better public and economic organization, it is necessary to overcome the limitation and perversity of socialist idea, to refrain reasonably from the tempting chimera of communistic idea as the society of general welfare.

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