



Anti-Duhring: Herr Eugen Duhring's Revolution in Science

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Excerpt from the original book:

"It was not my fault that I had to follow Herr Duhring into realms where at best I can only claim to be a dilettante. In such cases I have for the most part limited myself to putting forward the correct, uncontested facts in Opposition to my adversary's false or distorted assertions. This applies to jurisprudence and in many instances also to natural science. In other cases it has been a question of general views connected with the theory of natural science - that is to say, a field where even the professional scientific investigator is compelled to pass beyond his own specialty and encroach on neighboring territory - territory on which his knowledge is, therefore, as Herr Virchow has admitted, just as superficial as any of ours. I hope that in respect of minor inexactitudes and clumsinesses of expression, I shall be granted the same indulgence as is shown to each other by writers in this domain."

Anti-Duhring: Herr Eugen Duhring's Revolution in Science Details

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From Reader Review Anti-Duhring: Herr Eugen Duhring's Revolution in Science for online ebook

Matvey xd says

socialism is when you have professional wheelers - duhring

Hannes says

An absolute classic of socialism. A must read.

theokaraman says

This book originally was a collection of newspaper articles by F. Engels against the somewhat-socialist, somewhat-reformist, somewhat-liberal Duhring, but soon readers realized that it was an excellent summary of Engels' views on philosophy, political theory, history, economy and socialism, so all articles got melded into this book. However, the article/review composition of the script and initial purpose of the author is still evident and this makes the book really hard to read.

This work covers a variety of subjects. The first part is very important because it is one of the few early manuscripts that about marxist philosophy of science (aka "dialectical materialism") and its differences with positivism and kantian idealism. A little difficult for anyone that is not familiar with Hegel, but nothing that can not be overcome in the age of wikipedia. The second part covers a wide scope of subjects, such as history of law systems, history of the German Unification - both fine examples of the marxist philosophy of history (or "historical materialism") - and political economy, where excerpts of Karl Marx's "Das Kapital I" are provided. The final part is, to my view, the most important as far as politics are considered, because it deals with socialism, its roots (Saint-Simon, Fourier, Owen) and its differences with branches anarchism, most notably the social central planning of the economy. Engels makes a few predictions of what thinks socialism should and will be, but most important of all, Engels states what socialism must be, as opposed to capitalism, meaning that socialism should aim to abolish the wage system, money as accumulation of wealth, the strict division of labour and the contemporary family.

This work was very influential to later communists, and notably, Lenin. Today, after the October Revolution and Soviet experiment, and the titanic effort to build a socialist state, many of Engels' claims, like the abolishment of labour division, may also seem to us "utopian", as he at his time viewed Owen. However, it remains a very important book in philosophical terms, and also gives a clear view of what is true marxism, as opposed to anarchist or socialdemocratic theories that are popular nowadays and are falsely labeled as "communist".

Dan Richter says

Im Jahr 1989 meine erster halbwegs ernsthafter Versuch, mich mit Philosophie auseinanderzusetzen, wenn auch in dem seltsamen polemischen Duktus Engels'.

Scott Bisset says

dialectical materialism is a very good abstract generalized principal or how reality works which can be derived from the physical laws itself. it's funny as a lot of people today have a Herr Duhring material idealist motion of reality seeing this mathematics in the idealist Magical light. Engels just explains that it arose from material political economic necessity which arise from development of the productive forces. Nature determines how the world works we just hypothesise principles (approximations of nature embedding material models) which through the process of the dialectic via scientific experiments sharpen ever r models of the world.

And ultimately these modes of thought they give rise to life come through the process of evolution by natural selection. In those creatures he can have accurate internal models materially embodied in their intelligence to accurately predict reality and Survive died out leaving only us with the best more corrector modes of thought which come from the nature of our material matter intelligence configuration.

another key for dialectics materialism is everything is relativity, all things are relative, including your thoughts and your ideas and the environment around you it is very much reflected throughout science itself. Engels even shows this himself when he talks about the development of phases of matter talking about the models developed for describing gases and originally it was just the increase in volume is proportionally inverse to the pressure. But then that was only relative to what we had observed about materiality and scientist found many border cases which became more and more over time and had to correct these laws and add new ones to explain them. An example of Relativity between our material ideas and material reality.

You're so goes on about how quantity turns into quality is reflected in water turning from a liquid to a gas are you in the quantity or temperature/energy added to the liquid pictures has a qualitative change in state of matter turning the water into gas.

The unity of opposites, which comes down to basically the fact that nothing is absolute when someone says yes or no they're saying yes or no relative to something else. One might say that night and dark are opposite yet we know materiality that the fact that humans can't see the rest of the electromagnetic spectrum and can only see the visible light is a reflection of the relativity of this dark and light, they have a sort of Unity and are not absolutely separate poles. The relative to are sensors they seem to be.

Another thing is the antithesis, thesis turns into a synthesis. This is reflected in material reality. see for example all the theoreticians of all forms of socialism eventually and I think it is this example the book Theses socialisms came into contact with each other via human beings interacting and being influenced by them and implement practical reality. This basically grinded down the socialisms into only the one that were the most correct and scientific remained. Hence one school the socialism (thesis) came into another contact with another school (antithesis) from that conflict the best ideas from both of these socialist theories are synthesized into a better Theory (or possibly worse), taking the best (or worse) from world's.

This leads to the contradictions of reality and then resolving each other. Which you can work out from the rest of the other principles how this is the right, what should be taken to account that all these principles are interacting with one another. Giving rise to the dialectical phenomenological principles (which can be used

menanggapi pemikir lain. Frederick Engels membedah cacat pikir Herr Duhring. Buku ini mengajarkan metode berpikir Materialisme-Dialektika-Historis. Engels mengatakan bahwa Duhring terlalu sering melakukan lompatan logika, sehingga cacat, tidak komprehensif, tidak relevan, tidak kontekstual, dan tidak signifikan untuk ilmu pengetahuan. Anjay, tidak signifikan lho cuk. Buku-buku semacam ini tidak hanya mengajari kita melakukan kritik tetapi juga otokritik.

Víctor says

Que te dediquen 400 páginas para decirte que estás equivocado, debe ser, a la vez, algo muy duro y muy especial. Pero más sobrecogedor es el eco de la historia: la figura de Federico Engels aún reverbera, mientras que a Eugenio Dühring sólo se le recuerda por su necedad (y su antisemitismo).

Si esta obra se limitara a refutar las ocurrencias de Dühring, seguramente no habría sobrevivido a su generación. No obstante, Engels utiliza este pretexto para exponer, de manera muy sencilla y clara, las ideas de Marx, desde el antagonismo materialismo-idealismo (donde predomina el materialismo), pasando por una exposición maravillosa sobre la dialéctica (defendiendo a Hegel), para luego abordar la teoría de la economía política (la teoría del valor de Marx), cerrando con las contradicciones del capitalismo, tanto en la producción como en la distribución de mercancías, y cómo pueden ser resueltas por el socialismo científico.

Sólo transcribiré una cita:

Para Hegel, la libertad consiste en comprender la necesidad. «La necesidad es ciega mientras no es comprendida». La libertad no consiste en el ensueño de una acción independiente de las leyes de la naturaleza, sino en el conocimiento de dichas leyes, que permiten hacerlas actuar sistemáticamente en vista de ciertos fines determinados. [...] La libertad de la voluntad no es, pues, otra cosa que la capacidad de decidirse con conocimiento de causa. De donde resulta que, cuanto más libre sea el juicio de un hombre con relación a una cuestión determinada, mayor es la necesidad que determina el contenido, la materia de ese juicio; mientras que la incertidumbre proviene de la ignorancia, [...] La libertad consiste, por tanto, en esa soberanía sobre nosotros mismos y sobre el mundo exterior, fundada en el conocimiento de las leyes necesarias de la naturaleza; la libertad es, pues, necesariamente un producto de la evolución histórica.

—Federico Engels. Anti-Dühring. XI. La moral y el derecho.— libertad y necesidad.

Vittorio Ducoli says

Leggere Engels oggi

Leggere Engels oggi risponde per me a due esigenze.

La prima è di carattere letterario e documentario, e si riferisce al piacere di approfondire il pensiero di un autore che, insieme a Karl Marx, ha posto le basi di una interpretazione del mondo che ha davvero contribuito a cambiarlo, secondo una famosissima asserzione del filosofo di Trier. L'opera di Marx ed Engels, anche se non ha visto la storia dell'umanità evolversi completamente nel senso che i due autori

ritenevano inevitabile (almeno sinora) è stata comunque la possente piattaforma teorica su cui si sono appoggiate le lotte del movimento operaio lungo due secoli, lotte che hanno trasformato profondamente i rapporti sociali ed hanno permesso, almeno nel mondo occidentale, il parziale riscatto di milioni di uomini da una condizione di assoluta povertà e subordinazione.

L'*Anti-Dühring* risponde perfettamente a questa esigenza. Il testo è infatti una sorta di compendio della elaborazione teorica marx-engelsiana, e presenta, in ciascuno dei tre grandi capitoli in cui è suddiviso (Filosofia, Economia politica, Socialismo) il pensiero dei due in una forma piana e comprensibile anche per i non "addetti ai lavori". Il testo fu scritto da Engels inizialmente (1877-78) per polemizzare con le tesi social-positiviste di Eugen Dühring, che stavano prendendo piede nel movimento operaio tedesco; in breve però l'*Anti-Dühring* ebbe una larga diffusione, per la sua struttura "manualistica", tanto che Engels ne curò altre due edizioni, con importanti revisioni, sino al 1894.

Questo suo carattere di "manuale" ha costituito anche il più grande limite di questo testo, perché è stato identificato spesso come la "bibbia" del marxismo ortodosso, una sorta di "*marxism for dummies*", assumendo – accuratamente depurato dagli elementi ritenuti scomodi - un carattere dogmatico certamente lontanissimo dalla volontà del suo autore. Del carattere "manualistico" assunto dal testo e del suo essere invece senza dubbio un testo che approfondisce alcuni dei temi centrali della critica marxiana dà conto nella lunga ed illuminante introduzione Valentino Gerratana.

Leggere l'*Anti-Dühring* risponde per me anche ad un'altra, più profonda esigenza, che è quella di cercare di capire cosa, della immane costruzione marx-engelsiana, è oggi ancora utilizzabile come chiave per comprendere la realtà. Ebbene, la mia personale risposta è che il pensiero marxiano rappresenta ancora oggi una base imprescindibile per qualunque elaborazione teorica che si ponga l'obiettivo di una critica scientificamente fondata alla società e quello di un suo radicale cambiamento. La concezione dialettica della storia, le basi economiche dei rapporti sociali, i concetti di plusvalore e alienazione sono altrettanti moloch teorici con cui dobbiamo fare i conti ancora oggi, in un mondo che, seppure apparentemente lontanissimo da quello in cui vivevano i due filosofi, ne perpetua a livello globale i meccanismi basilari. Certo, nel libro ci sono anche ingenue previsioni sull'imminente crollo del sistema capitalistico o sulla fine delle grandi città, sostituite da diffuse comunità di produttori che, alla luce di quanto è realmente successo nell'ultimo secolo possono farci sorridere. Proprio questi elementi utopici, tuttavia, rappresentano a mio parere un ulteriore elemento di forza dell'*Anti-Dühring*, che perde il carattere dogmatico che il socialismo realizzato gli aveva attribuito per riacquistare la sua forza teorica e svelarci una inaspettata matrice visionaria nell'autore ritenuto il più pragmatico del grande duo. Per cambiare la realtà bisogna comprenderla, e siccome io ritengo essenziale, pena il disastro, provare a cambiarla, trovo in Marx ed in Engels molte chiavi di lettura perfettamente adattabili alla realtà odierna.

Oltre che funzionale alle esigenze citate leggere l'*Anti-Dühring* è comunque anche un piacere, perché la vis polemica che lo pervade ne fa un testo molto godibile, e rivela che anche Engels, come Marx, era anche un brillante scrittore, pieno di ritmo ed ironia.
