Karl Marx's Relevance to Contemporary Research Ethics

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DOI: https://doi.org/10.47772/IJRISS.2026.101000419

Received: 17 October 2026; Accepted: 22 October 2026; Published: 04 November 2026

ABSTRACT

Research ethics and methodologies are basic guidelines for an investigator, which are expected to be followed in every discipline while investigating a social phenomenon. The guidelines vary according to the subject matter of a discipline. During medieval Europe, while social scientists expressed themselves on the ongoing issues of society, they did not follow a universal ethical guideline or particular research methodologies. Even though their way of expression may not conform to any standard guideline of present-day research, there are some philosophical standpoints they hold while investigating a social issue. Karl Marx was one of those pioneers who assisted many social scientists with his philosophical positionality regarding the analysis of societal aspects. This paper seeks to analyse those philosophical standpoints of Marx by analysing his original writings, which could align with or contradict the positionality of present-day researchers. This paper points out why Marx writings specifically hold that philosophical position while he was dealing with the issues of his contemporary European society. This paper also focuses on the relevance of Marx philosophical position, which can be utilised in the domain of contemporary research.

Keywords: Research Ethics, Research Methodology, Philosophy, Praxis, Marx.

INTRODUCTION

Karl Marx is one of the most influential thinkers of modern politics, history, sociology, economics, and other disciplines. He was a German-born philosopher and a political activist. He was born in Trier, Prussia on 1818 but, his later life was spent much on exile due to his ideological position. He was a student of Philosophy and Law at the University of Bonn and the University of Berlin (Heinrich, 2019).

Marx's writings are the epitome of political activism against the bourgeois capitalist class. This laid out his major theoretical foundation on Marxist theory, where we can trace his research ethics. So, what are the motivations, inspiration, and methodological approach used by him in the analysis of social phenomena is supposed to be a great concern for the intellectuals.

In the context of Marx's research ethics and methodologies, there are some socio-political phenomena that exist which are responsible for this consideration. We have to delve into those motivational contexts and socio-political phenomena to understand holistically the research ethics followed by Marx.

Objective of the study

1. To know about the philosophical and motivational context behind Marxist thoughts.
2. To understand the ethical dilemmas present in the Marxian philosophical standpoint.
3. To explore the relevance of Marxist research ethics in the domain of contemporary research.

Rationale of the study

Despite the philosophical standpoint of Marx being present in modern-day research, existing literature on the positionality of his ethical commitment is not explored enough by the scholars. Therefore, this paper seeks to examine Karl Marx's ethical commitments in contemporary research through the analysis of the book 'The German Ideology'. Investigation of Marx's positionality will help researchers in the speculation of society

focusing on the concept of material conditions, and it will help to uncover reality beyond surface-level analysis. Marx's analysis of the concept of 'social condition' can also guide a researcher on why he or she should be neutral and free from the influence of their material conditions and social networks. Through the understanding of Marxist research ethics, a researcher would be able to achieve objectivity by critiquing the dominant dogmas of society. This kind of ethical and methodological guidance could help a researcher to find out the prime cause behind the socio-cultural realities of society.

METHODOLOGY

This study adopts a qualitative and critical literature review approach to explore the ethical considerations that can be found in the original texts of Karl Marx. Rather than perceiving the writings of Marx only as a philosophical or socio-political manuscript, this paper seeks to inquiry on the underneath methodological position and ethical commitment Marx employed in his revolutionary texts. This review paper relies solely on the Marx's original writing, which later supplemented by some secondary analysis. The primary text includes the selected work of Marx that is 'The German Ideology', whereas the secondary texts includes several journal articles, scholarly works, book chapters and the critics of Marxist writings. A systematic strategy was used while searching for literature. The search first investigated the original writings of Marx and later the secondary texts such as scholar's interpretation, critical analysis of Marxist thoughts were used while discovering his scholarly position regarding research ethics and methodology. The collected data has been analysed through thematic analysis and textual interpretation. Using a historical approach, the paper identifies the historical context behind Marxist ideas and the ethical position he held in analyzing contemporary societies.

The revolutionary regime and motivational context behind Marx's research ethics and Methodology

Karl Marx writings dealt extensively with revolutionary regimes. His personal experiences, the influence of intellectuals, and the socio-political conditions of the time shaped his intellectual position. 19th-century Europe, especially the condition of Germany at that time, ingrained this revolutionary idea into his mind. There are many incidents involving the changes in the social, political, and economic arena of 19th-century Europe (Wolf & Leopold, 2021).

The philosophical and intellectual foundations of Marxist thought

Marx's intellectual background holds a synthesis of Ludwig Feuerbach and Georg Wilhelm Friedrich Hegel's philosophy. Hegel's philosophy is a truly ideological conception of history. He gave attention primarily to the ideas of the human mind. This absolute idealism is limited to an ideological perception of human civilization. According to this philosophical notion, ideas or concepts only create social reality. Human civilization is solely the result of progressive ideas. It gives more attention to human consciousness and self-awareness. This philosophy holds the idea that history is the progression of the thought process resulting from self-realization.

Similarly, Feuerbach's philosophy gives more attention to the material conditions. He rejects the idealist view of Hegel. According to Feuerbach's philosophy, human beings are not abstract spiritual beings; rather, they are material entities. This perspective also suggests that human consciousness, grounded in the material conditions of society and social reality, is also constituted by the material conditions only.

Marx did not fully agree with the philosophical ideology of Hegel and Feuerbach. He brings his own idea about the construction of social reality via bridging a road between the doctrines of Hegel and Feuerbach. Later, he developed the notion of dialectical materialism. In the context of dialectical materialism, he gave a logical view of the construction of social reality. The notion holds that by producing the means of subsistence, individuals indirectly produce their actual material life (Marx & Engels, 1932/1970). Here, he discussed the material condition of social life. In what means the mode of production constitutes the social reality is core of his philosophy. The synthesis of Hegel and Feuerbach's philosophy was the background of his intellectual positionality. Later, in Marx's writings, those ideas delineate the ethical and methodological approach and function as the motivational contexts behind his philosophical position.

The socio-political context of Germany

The motivational context behind Marx's revolutionary regime consists of the social, economic, and political conditions of early 19th-century Germany. During this time, the volatile and unstable political arena of Germany dissatisfied the expectations of intellectuals, industrialists, commoners, and working classes. The early Germany was not united; it was fragmented in little principalities and kingdoms. During the crisis, rapid changes and dynamism in government created tension over democracy and state integrity.

The revolution of 1848, for unity and balance of the democracy in Germany had dealt with several reforms in government. In the reforms, the intellectual society played a crucial role in bringing harmony to the nation. In those reform events, Marx was involved, which shaped his understanding and perspective regarding the revolutionary regime of his time. He was a close empirical observer of unstable political situations and the exploitation of workers by the bourgeoisie class. At that time, Marx published his radical writings by criticising the capitalist system and motivated the working class to establish a classless society by bringing about class consciousness. Those were the incidents responsible for Marx, which later shaped him as a political activist.

The rise of the Industrial Revolution in Europe was one of the important events that shaped his ideology and perspective while he was closely observing the socio-political reality of that time. Because of the Industrial Revolution, society had gone through various changes, and the mobility created some social conditions, which later evoked curiosity among the intellectuals to investigate the social dynamism logically. The investigation took up subjects such as the ongoing exploitation of the working class in factories, the established power dynamics between the bourgeoisie and proletariat, the poor condition among commoners, etc. Marx was intensely curious about the maladapted class relations in society, and he also played the role of a social activist by carrying out the reform of class relations. His activist's ideology is present in most of his writings. Those are the motivational contexts that shaped Marx's point of view regarding the analysis of social realities.

Marx's writings on revolution were mainly concentrated on and influenced by some major phenomena, including existing class struggle, conflicts, rising inequality among classes, dominant political holdings of the bourgeoisie, the control of the production process by the upper class, etc. Those are the motivational contexts that can be found behind Marx's philosophical standpoint, while discussing his research ethics and methodologies.

The research ethics followed by Marx

Primarily in the academic disciplines, Marx's analysis could not be fitted to a single domain of study, due to his multidimensional explanation of social conditions. Later, the intellectual community considered that his polymorphous writings could be fitted to every other discipline, which is included in the domain of humanities and social sciences. So, in terms of research ethics and guidelines, there is no clear-cut suggestion for social investigators by Marx regarding the researcher's positionality during the analysis of a social phenomenon. But, the analysis of his polymorphous writings on social realities can help a researcher to identify certain guidelines while conducting research. Those ideas cannot be stated directly as the research ethics of Marx, but analysing the Marxian perspective could give a true understanding of his philosophical standpoint regarding the ethical commitment he applied in the writings while tracing the social realities. The research ethics and methodologies analysed here are based on the book 'The German Ideology' and some selected writings of Marx. Before going directly to his research ethics, we have to see his major concepts and theoretical framework to understand his research approach more clearly.

Marx's works specifically focused on the growth and progression of human history. His historical materialism, or the materialist conception of history, is about the universal civilizational progression. According to him, the necessity to fulfil the basic needs of individuals (food, clothing, shelter) is the primary historical act of individuals. After the fulfilment of primary needs, human beings followed the secondary needs, and they became involved in intricate relations with one another, where material life got more complex, and society went through a higher division of labour. Following this condition, society divided into various classes, with the presence of class antagonism between 'haves' and 'have-nots'. While discussing the universal progression of human civilization, Marx gave different stages of civilizational growth of the human race, such

as tribal, slavery, feudal, capitalist, and communism (futuristic prediction). All of the stages have different characteristics, but the continuous 'conflict' and gradual 'changes' were always present in all of the stages. Marx's Dialectical Materialism is another crucial concept regarding his ethical and methodological approach, whereas he discussed the cyclical process of Thesis (existing societal norms), Antithesis (opposing forces or

resistance to change), and Synthesis (brings New Harmony by change). This model basically deals with the idea of change and progression of human civilization. Marx employed philosophical positionality in the analysis of those concepts. His research ethics or simply the methodological approach is nothing else, but those were the research techniques and skills through which he was dealing with social realities.

Critiquing the existing ideology

Karl Marx was against the existing dominant ideologies. In his writings, we can see these research ethics while dealing with society's empirical reality. According to Marx, the existing dominant ideologies are the dominant ideas of the ruling class only. Marx argues that the dominant ideas limit our rationality and restrict us from seeing the original causes behind the surface reality.

He critiqued the dominant ideas in his popular work 'The German Ideology', while he discussed the concept of Historical materialism in relation to 'Class' analysis. According to him, the popular ideas are nothing but the ideas of the ruling class only — a quotation from 'The German Ideology' stated that-

"The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society is at the same time its ruling intellectual force……" (Marx & Engels, 1932/1970).

According to him, the main role of dominant ideology is to maintain the existing class hierarchy of the upper class. The ideas work only for the advancement of the bourgeoisie and justify their interest. It restricts the consciousness of the 'have-nots' by hiding the class exploitation, politics of power and not gives chance to working class to aware about their original situation.

For instance, the UGC guidelines regarding the recruitment of teachers or professors are made in the interest of the ruling authority and ruling committee. Those ideas and conceptions of 'merit-based selection' are popular and accepted, which represents the interest of elite authority and reflects their material forces as well. But the idea of 'merit' itself is a controversial topic. Dijk, Kooij, and Murray et al. (2020) argue that 'Meritocracy is a myth', and it is a dominant idea of the elite section of society, which restricts the participation of other classes in academics via the limitation of resources. According to Marx's, researchers should reject the existing dominant ideas of society, and they have to try to identify on what basis ideas have been taken for granted. The critique of the idea of the ruling class by Marx is one of the greatest examples of his positionality as a researcher.

1842 May, in the newspaper 'Rheinische Zeitung', Karl Marx wrote about the debate in the Rhenish parliament between religion as an ideological clock and the role of law in society. He criticised the ruling government openly. Marx's open critique of the government became a pathway for future investigators, where a researcher is expected to focus on the true reality of society by separating the values of the ruling class, and they have to go for a deep-level investigation of society. Sometimes it may create a **conflict of interest** in research. But we do not have to rely on ideas like falsification and fabrication during analysis. The example below will help us to get clarity.

For instance, a researcher is studying the current scenario of the Hindu religion in India and is funded by a theological society or ruling authority (government). In this case, the researcher might write about the construction of Rammandir, the Namami Brahmaputra festival, and how it brings social harmony through religious consciousness among the citizens. But there is also news report of religious violence presents, where two Dalit killed for offering puja in temple in Uttar Pradesh (Raju, 2020). Researchers should focus on both the positive and negative functional aspects of religion, even though it may go against the interest of authorities. In that case, if a researcher finds that the data goes against the interest of the funding agency (conflict of interest) and he/she tries to manipulate existing data, then it will lead the researcher to unethical practices. Therefore, a researcher should have to critique the existing dominant ideology and they have to try to

find out the originality beyond the surface of every social phenomenon. Marx's research approach to the critique of ruling authority could be a great example of his critique of dominant ideology.

The idea of 'Praxis'

Marx's understanding of praxis is the fusion of thought and action in practical consideration. It denotes the distinction between 'Theory' (what is the true understanding of society) and 'Practice' (What ought to be) in social reality. According to his suggestion, researchers' speculation about society must go beyond surface-level analysis and uncover the real existential knowledge of society. For example, a researcher should always investigate the exploitation of the working class, alienation, and inequality of society. The notion of 'Praxis' is the application of a theory into practical consideration. According to Marx, 'praxis' is an ethical value which should always be inherent in a researcher while investigating a social issue. Marx suggests every social investigator should aim to transform society's material conditions rather than focusing only on the abstract moral rules. The active participation of the researcher is considered a must by Marx while dealing with social investigation. Marx's revolutionary regime laid out this context in his research ethics more profoundly. Here, the notion of 'Praxis' evokes the question: to what extent should a researcher go? Should a researcher demands biasness to mitigate the existing social issue which is studied by him or her. This philosophical position of Marx is completely contrasting with modern research ethics, because modern research ethics demands neutrality from the researcher while investigating a social issue. In terms of a revolutionary regime, while Marx was discussing the ongoing exploitation of the working class, he intended to transform the existing capitalist system by revolution and aimed to establish a classless society. Because of his revolutionary political activism, Marx faced a lot from the ruling authorities, and due to his methodological position, a crucial part of his life went into exile. The notion of 'Praxis' creates an ambiguous situation many times. For instance, while studying criminals and victims, what position should a researcher take? Should the researcher go against the criminals and appeal for their punishment, or do they need to show sympathy to the victims, or do they need to hold a neutral position? It always creates an ethical dilemma during the application of 'Praxis' while conducting research.

In terms of Marx's praxis and its ethical commitment during research could be seen from multiple dimension. Firstly, if one researcher is ending up with the transformation of society to resolve the studied issue, to what extent or till what stage researcher should be neutral. A researcher's first and foremost ethical duty is to be neutral in a study according to modern research ethics. Therefore, it provokes questions about the existing research ethics followed by the contemporary intellectual society.

Similarly, the safety of a researcher is one of the crucial prerequisites in the research process. Due to the philosophical position of Marx, he spent most of his life in exile. Therefore, it raises a concern: does a researcher need an action-oriented view in the discussion of controversial, sensitive issues in society?

Furthermore, if a researcher does not apply their inherent knowledge to the betterment of society, their moral values will not count as ethically sound from the humanitarian perspective. According to Marx, researchers must take initiative for the betterment of society. The social responsibility of a researcher also provokes the debate on this issue. Therefore, this debate always raises queries, till what extent researcher should take Marxian ethics while conducting an investigation of a social problem.

In the modern research analysis social scientist mostly limit their discussion till the analysis of a problem, they do not consider solution or remedial measures as a central task of a researcher. Researchers mostly do not cross this boundary and follow the statement that the solution-giving task is for the administration, government, and activists. Therefore, most of the research ethics follow this path, and they consider the practical application of knowledge in the field is not a core task of researcher, which is completely opposite to the Marx's socio-political activism.

Applying Marx's idea of praxis in research is always debatable. It holds an ambiguous idea for every researcher. It creates an ethical dilemma in research regarding the subject matter of social responsibility, neutrality, bias, conflict of interest, subjectivity, objectivity, etc. Therefore, the idea of praxis in Marx's writings is a unique research ethics which is infrequent to find in any another thinker's philosophical standpoint.

Materialist delimitation

Marx was fascinated by the materialist conditions of social reality. His idea of the historical progression of human civilization specifically focuses on the production of material life. According to him, history is driven by the real materialist condition of the production process, and the existing relations of production fulfil the remaining social realities. Marx said that the structure of society is based on the economy, and the economy determines the socio-political realities of society. This ideological superstructure is also dependent on the material conditions of society. In 'German Ideology', Marx stated that-

"The mode of production of material life conditions the social, political and intellectual life process in general……." (Marx, 1932/1970).

In another statement from the same book, Marx wrote, "The nature of Individuals depends on the material conditions determining their production".

According to Marx, history must be studied in relation to industry and exchange. He states in 'German Ideology' that, "The production of ideas, of conceptions, of consciousness, is directly interwoven with the material activity and the material intercourse of men, the language of real life".

Researchers can take the Marxist approach of 'Materialist Delimitation' while analysing a social phenomenon. According to Marx, a researcher's understanding of social conditions from the materialist point of view can give a rational explanation of every social phenomenon. Marx's concept denotes that every social phenomenon occurs due to its material-social conditions, and material social conditions always hold observable facts. Social scientists believe facts are authentic, and Durkheim also suggested that social facts should be considered as things. The 'Materialist delimitation' of a social condition by the researcher will take them to a systematic and scientific point of view toward society via verifying the observable facts rather than believing in dominant dogmas. For instance, while discussing the history of stages of civilizational growth, Marx mainly focused on the mode of production (production of material life), which is a detached and neutral point of view from any kind of value, and also talked about the practical process of the development of human civilization.

This infrequent Marxist research ethics focus on material things rather than the application of non-verifiable facts. According to Marx, Ideas also determine by the material conditions; it does not function in reverse. In Marx's elaboration of the stages of historical development of humankind, the following characteristics hold, which will guide us on how the materialist delimitation helped him to give a rational explanation of historical phenomena-

- The explanation of human civilization by Marx is always time-relevant. This verifiable characteristic of fact holds a logical explanation and gives a structured pattern of the explanation of human civilizational growth.

- The process of development provided by him is systematic in nature. Because all the stages consist of unique characteristics regarding the mode of production. Those characteristics are diverse from each other.

- The stages hold certain facts, provided by Marx. The historical facts are also relevant to the historical context, because the mode of production is still relevant in the historical events of every human kind and it is scientific in nature.

- Rational and Logical elaboration of each stage provides a certain kind of authenticity while following up Marx's writings.

This kind of research ethics could be found in the writings of Marx, where he discussed the development of human society. His 'Materialist delimitation' gives a unique scientific outcome to his studies of social reality. Due to the scientific uniqueness, Marx's materialist position is still relevant in modern social science research. Therefore, researchers should focus on this particular research ethics while speculating about a social phenomenon.

Impact of social condition (material as well) on researcher

Marx stated that the particular socio-material conditions always influence the researcher. He argues that human consciousness, awareness, beliefs, and individual intellect are shaped by their material condition. Marx noted in 'The German Ideology' that, "It is not the consciousness of man that determines their existence, but their social existence that determines their consciousness".

The intellect of people as human capital is shaped by the individual social capital and their networks (Coleman, 1988). The social networks are also determined by the material forces behind an individual's connection. According to Marx, researchers' interest in speculation of society may be determined by the popular idea of his network or from his class position. Max Weber also suggested a similar kind of analysis in terms of this particular context. Weber stated that our particular points of view towards objectivity in research also come from the one-sided point of view of the researcher. According to Weber individual got influence from their concrete socio-cultural reality and every individual's reality is diverse from each other. In terms of research, the ideas and concepts researchers use are also shaped by their socio-cultural situations (Weber, 1949). According to Marx, the impact of class, culture, and material condition on researchers may delimit their perspective in a narrow line. The influence of material condition on the intellect can influence the researcher's objectivity in social sciences.

For instance, if the son of a political leader does research on political elites, then his social networks in daily life may delimit or influence his point of view. For instance, if a professor is studying the teaching staff's problems, then he or she may be influenced by their own socio-economic condition, which will reduce the research problem to a subjective analysis.

Marx was interested in the discussion of social networks, which influence people's intellect, and he argues that every social network has specific national or local boundaries. Therefore, it will narrow the awareness of a researcher to a limited boundary. According to Marx, researcher should have brought the practical connection with the material and intellectual production of the whole world and they also have to be in a position to acquire the capacity to enjoy this all-sided production (knowledge) of the whole earth (By acquiring 'universality').

From Marx's research approach, we can get an overview of how researchers could be neutral, and they should be free from the influence of their material conditions and social networks. It will help a researcher to achieve objectivity in speculation about social phenomena.

The general idea of Marx's Methodology

While we are discussing the ethical approaches applied by Karl Marx in his research, we can also see some general methodological approaches applied in his writings extensively. Those general methodologies also resemble the basic skeleton of any social science research-

- Karl Marx applied the '**Comparative**' research method in his writings, while analysing the social phenomenon. For instance, while he was dealing with the idea of class struggle, he compared two classes — 'haves' and 'have-nots'. It gives a clear-cut idea about the existing class antagonism in society. It helped him to distinguish between the class categories and brought a systematic understanding of society.

- According to Marx, the social realities of society can be seen through the naked eye only. He was especially focused on the materialist conditions of every social phenomenon. To verify the observable facts during social investigation, he relied on the '**Direct observation**' method. Through the 'Direct observation' method, he observed the practical social conditions of empirical reality as a materialist.

- Marx argues that to see the underlying causes behind every social phenomenon, researchers have to rely on '**Historical**' method. According to him, history can tell us the practical context of social phenomena by presenting facts. In the discussion of the stages of human development, Marx was primarily focused on the 'Historical' method of the human evolution process.

- The '**Theory of Action**' can be seen in Marx's methodological doctrine. He was not limiting himself simply to abstract theoretical production of knowledge, but also tried to transform society through revolutionary regimes by mitigating the existing capitalist system with the emergence of a classless society.

- Marx took '**Value Judgemen**t' in favour of the working class and opposed the bourgeoisie. His 'Value Judgement' research doctrine makes him extraordinary compared to the rest of social scientists.

- Marx was eager to study **society as a whole**, rather than the isolated study of groups and institutions. According to him, the existing interrelation within society can be able to tell the true nature of society. This methodology could be found similar to functionalism. Therefore, the idea of **Functionalism** is also inherent in his studies.

- Marx's methodology could be considered as the '**Scientific Socialism**' which gives commitment to uncover the material reality behind every social phenomenon.

Synthesizing modern procedural research ethics with Karl Marx's philosophical positionality

Marx's ethical commitment leads to reductionism in research by oversimplifying every social phenomenon to the class struggle merely in economic terms. Most of the time, Marx's macro-level structural analysis neglects the underlying micro social structure of intersectional layers, such as gender, caste, race, environmental injustice, medical vulnerability, etc. Therefore, a researcher should not follow Marx's ethical commitment blindly because it needs to be combined with modern-day procedural research ethics. In short, we can use the **Belmont Report, The Ethical Principles and Guidelines for the Protection of Human Subjects of Research** (1979), with the synthesis of Marx ethical commitment as the following way given below-

- Principles of beneficence and respect for persons: Marxist critique of inequality in the control of knowledge should include individual autonomy and respect for participants while conducting research. Researchers must focus on the investigation of underlying inequality with the concept of individual dignity of every participant.
- Informed consent or right to knowledge of the research: Researchers should examine whether the data are collected for economic benefits only or if they have other functions as well. Marxist critique always deals with class antagonism and the vulnerability of the poor section of society. Here, a researcher should ensure the voluntary participation of respondents and make sure about the informed consent to the participants.
- Minimising harm to the participant: The researcher also has to ensure the safety and security of respondents while collecting confidential data. Minimizing risk should be the focus of every researcher, and they have to promise fair sharing of the research benefits equally in society. In those sensitive cases during data collection, researchers should prevent harm to respondents.
- Conflict of interest and value neutrality: With the help of the following procedural research ethics, the investigator must have clarity on whose interest is served during research conduct. Researchers should examine whether this research is reinforcing inequality in society or whether their ethical positionality is shaped by their socio-cultural condition only (Weber, 1949). Researchers cannot be ethically judgemental while going for investigation of social phenomenon.

Marxist critique cannot be used singularly as an alternative to modern-day procedural research ethics; rather, it needs to be synthesized with contemporary procedural research ethics.

CONCLUSION

Marx provided a materialist explanation of every social phenomenon and its impact on human intellect. He never considered ideas as an independent entity and admitted that ideas are always shaped by material social conditions of society. This reflects back on the social existence of individuals. His basic revolutionary regimes were very harsh on existing socio-political issues. Marx's bold and valorous effort regarding criticise of the ruling authority depicts his curiosity to investigate the social reality exist in capitalist system. To understand

social complexities, Marx relied on the various popular doctrines during his time. Due to his critiques of government and higher authorities, he lost his citizenship and became stateless and lived in exile, but he never lost his ideological position. Therefore, Karl Marx could be an inspiration for every researcher in terms of finding the truth of society, but it also raises a question: to what extent can researchers follow Marx's path to unearth the actual reason behind social phenomena? The research ethics and methodological approaches Marx followed could be great methodological guidelines in social sciences. Therefore, Marx's concepts and research techniques are still relevant to understanding the contemporary issues of society.

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