

Communist Manifesto Marx's Published Work (1818-1883): A Critique

Dr. Kabir Mohammed

Department Of History And Diplomatic Studies, Faculty Of Humanities, Management And Social Sciences,
Federal University, Kashere P.M.B 0182, Gombe State, Nigeria.

Abstract: This study titled "Communist Manifesto; Marx's Published Work (1818-1883): A critique has been carried out to briefly examine the biography of Marx, his philosophical ideas and intellectual role, as the most great and leading philosopher of his own particular age. The focus of the study is the examination of the motives, successes and failures associated with the above mentioned book, published in 1848, in London. It was consequent upon the understanding of the failure of Marx and communism to achieve their targeted goals and objectives that made this constructive criticism possible and unavoidable. For one, in the book Marx had the belief that capitalism will collapse. On contrary, capitalism did not collapse, inequality did not disappear, police, oppressive and coercive government still exist. For two, when communist revolution succeeded in Russia, the regime experienced a lot of economic hardships and as a result the economy had to be reconstructed. It was such a regime that was found to be the most ruthless. The study holds that Marx's theories such as the theory of value surplus, existence of man and his society, economic and politics are best known as Marxism's' and Marx himself has been ranked as one of the most influential figure in human history. Our study argues that human and societal problems cannot be solved by mere theorization, and has further examined the question of survival and worldly life from two Abrahamic religious perspective i.e Islam and Christianity. The study justifies that Marx was unaware of the fact that theories, unnatural laws, philosophical ideas, political, economic and social organization of life are not permanent but volatile, and only valid to the conditions and societies that create them. Lastly, the study has suggested a way forward for the consumption of the general reading public.

Keywords: Communist, manifesto, Marx's work, critique

I. Introduction

For a better understanding of the central direction of the study. It will be pertinent and convincing to briefly examine the intellectual role, life and times of Karl Marx, who was born in 1818, in Germany and died in 1883 in London, who was described as the most influential figure in human history and the leading philosopher of his time. This study is an incisive criticisms against Marx's published work titled Communist Manifesto published in 1848, in London. The book has four chapter, each gives a specific and separate analysis as regards to life, governance, economy and society in general. The book as dwells much on topics such as class struggles between two opposing camps i.e the bourgeoisie and proletariat and how human society should be governed in accordance with the doctrine of communism. In a nutshell, it also contains Marx's belief of the end of history. To him the end of history will be the triumph of the proletariat as a result of the demise of capitalism. Marx and Communism failure to achieve already targeted goals is what motivated us to make a critique.

II. Marx's Autobiography

Karl Marx the German philosopher, social scientist historian and revolutionary. Karl Marx without any contradiction or hesitation has been regarded as the most influential social thinker that emerged in the 19th Century. Although, Marx was ignored largely by scholars of his own age, Marx's social, economic, political and philosophical ideas gained recognition after his death in 1883. Studies have shown that until quite recently nearly half of the population of the world survive under regimes that claim to be Marxists. This signified that his original works are usually been modified and his meanings adapted to a great variety of political circumstances, and it should be noted that until this moment many students and scholars of different disciplines appreciate Marx's intellectual stature.

Karl Henrich Marx (1818-1883) was born into a comfortable middle –class home in Trier, in Germany on may 5th, 1818. He came from a long line of rabbis on both sides of his family and his father, a man who knew Voltaire and Lessing by heart had accepted baptism as a protestant in order not to loose his job as one of the most recognized lawyers in Trier. Marx studied at the University of Bonn and the University of Berlin, where he became too interested in the philosophies of the young Hegelians. Marx's work in economics laid the foundation for the current understanding of labour and its relation to capital, and has influenced many subsequent economic thought. Among his publications include; The Communist Manifesto (1848) and Das Kapital (1867-1894). The first mentioned one titled Communist Manifesto which is our subject of writing

purely for constructive criticism. Marx had in 1843 left for Paris, where he began writing for other radical newspapers and met Friedrich Engels, who became his lifelong friend and collaborator.. In 1849, he also left Paris for London on the basis of exile together with his wife and children where he continued writing and formulating theories about social and economic activities. While in London, Marx also campaigned for socialism and became a significant figure in the International Workingmen's Association.

Furthermore, it is interesting to note that Marx's theories as regards to society, economics and politics are best known as Marxism. He has been regarded as one of the most influential figures in human history. Revolutionary Socialist Governments espousing Marxist concepts took power in a variety of countries in the 20th Century, this resulted in the formation of such Socialist States as the Soviet Union in 1922 and the People Republic of China in 1949. Many Labour Unions and Workers Parties universally are influenced by Marxism's, while various theoretical variants, such as Leninism, Stalinism, Trotskyism and Deninism were as a result created from Marxism. Marx died on 14th march, 1883 and buried in London.

Marx's Published Work Of 1848: Communist Manifesto; Contents, Focus And Failures:-

Communism a concept under which the major resources, and means of production are owned by the community. It in theory provides equality according to ability and needs. Some conceptions of communist society assume that there will be a situation when society will need rulers. Before witnessing such stage there shall be process and stage i.e the evolution of private property through a revolutionary movement/protest. The final stage is the responsibility of meeting public needs which is vested on the shoulders of the state. Communism it is not a 19th Century phenomenon, its history can be traced from classical sources which is attributed to Plato Republic. Another source is the early Christian Commune of the early middle-ages. The third source is connected to the early 19th Century poor dislocated people, at the beginning of the modern form of capitalism. At that time communism became the yardstick for a number of Ethiopians' settlements and experiments of communist, most of those settlements, were small scale experiments. The communism known today is a term reserved by a philosophy of Karl Marx and Frederick Engels in the scholarly work titled Communist Manifesto which is a subject matter of this write-ups purely for positive criticism as regards to the limitation associated with it. Communism had in the 1917, also gained acceptance from those who regarded Russian Revolution as a model for the communist state. it was consequent upon that the centre of gravity of Global communism moved away from the Central Europe since Russian Revolution to the Third world Nations notably China, Africa and Asia to change their society for emancipation from the bondage of colonialism. This can be exemplified with the activities of Nyarere, Mau-mau and Cuba.

In Communist Manifesto Marx and Engels argue that there are differences between idle and the reality. This is because right is given to every one part of the idle, the reality is that there is no justice, existence of constitution, democracy and management of resource. Science provides enough scientific knowledge, advances in technology and medicine. They further described all human history as an attempt by man and women to develop his/her potentials for the sake of survival. In this attempt, man has been remarkably successful and history became progressive. Yet in developing productivity various social institutions have been created to promote domination and exploitations of human and material resources. They further shown in the past all social institutions were advised and trained to exploit the great majority of the poor people. Therefore, it should be understood that each system was invested with the conflict between realities and idle and each method of exploitation also has shortcomings that often destroy such institutions either by a gradual integration or under the pretext of revolution. Marx and Engels also believed that capitalism has a lot of weaknesses and is bound to destroy itself. They further highlighted that the more productive, the more goods it accumulates, the less, the people to buy the goods.

Marx and Engels opine that the collapse of the capitalistic economy will result in a political revolution that liberates the masses, the poor, and the working class. It is this proletariat revolution that does away with all private ownership of the means of production. This means of production will in a short period be controlled by people of sound, critical and philosophical minds, against the oppressors or dictators. The economy will not be for the purpose of profit rather than for the satisfaction of the people. " *Everyone will be provided according to his need*" a period of abundance, inequality will disappear, police will disappear and all these will occur in the highly industrialized states down to the rest of the world and there shall be no oppressive government, no corrupt authority and no oppressive police.

Certainly, it is interesting to be borne in our intellectual minds that none of the aforementioned happened to be a reality even on the surface. For one, capitalism did not collapse. for two, inequality did not disappear, coercive government and police continue and even after the Soviet and Russian Revolution of 1917 none of them stopped, and old regime disintegrated.

Furthermore, the study found that when the communist Revolution succeeded in Russia, the communist regime had experienced another problem. In the first instance, the economy must be reconstructed and the new regime must be ruthless for success and there must also be moral discipline. It had as a result led to the

emergence of Totalitarianism and a new system of controlling the state and Joseph Stalin ruled Russia for three decades, still was ruled under the same, i.e. ruled by command not concept. The most important areas to locate the contribution of communism include: the provision of proper education and social organization, and the question of human rights was completely ignored. The Communist Manifesto is a declaration of principles and objectives of the communist state, scholarly prepared and published in 1848 in London in order to bring people together ideologically. It is a work divided into four chapters written by Karl Marx in collaboration with Engels.

Chapter one portrays Marx's theory of History and the end of exploitation, Marx opines that his world was an arena of struggles between the two camps i.e. the bourgeoisie and the proletariat and the end of history will be the end of exploitation. Marx further argues that the logic of capitalism is to make profit, more profit, greater profit all the time, to set aside more and more capital, to acquire profit and had further shown that the revolution of the bourgeoisie is in the economic production. In doing so, Marx states that forces cannot control and the proletariat increases in number, and the political awareness and class antagonism also increase between the two opposing classes i.e. the haves and the have-nots.

Chapter two examines Marx's understanding and explanation of communism as the logical attempt to defend the interests of the working class. Marx holds that with the abolition of the private property there must be a change in the entire social existence. The bourgeoisie will be exposed and after the revolution the economic production will be in the hands of the state not private individual. The proletariat will also organize themselves as the new ruling class. Because to Marx ownership will as a result go to be common to each, and that will be the end of antagonism.

Chapter three highlights Marx and Engels' criticisms against all other programmes. To them communism and revolution are the only ways forward, all other political, economic and social programmes of non-Marxist could not in any way proffer solution to the problems of human society. It further offers a details of all communist revolutionaries, and chapter four which is the last but not the least consists of Marx and Engels' criticisms of socialism against capitalism. It has been obviously found that one of the negative developments generated by 1917 Russian Revolution was the economic backwardness of Russia and other related problems.

Karl Marx the Chief of communism and who had so much worked on communists and spearheaded it, most of its followers did not believe in the existence of God, to communism there is nothing like revelation from the Heaven i.e. Divine Message from God to Prophet Muhammad as a Messenger. To communism whatever rises, rises from the death of the Moses, all the rest including Prophet Abraham (Ibrahim) were frustrated. Therefore, whatever rises it is not from the God rather than the human's frustration. Karl Marx in particular did not agree with the existence of Supernatural Being (God), communism strongly agrees that human beings are like elements, they interact with each other under socio-economic laws which govern them. It is socio-economic regulations that govern communist members, not God or any Divine Book. In view of this, it can clearly be understood that Karl Marx himself puts matter first before idea, because ideas can be linked to God, and matter to human needs. Ideas are permanent and matter changes in accordance with circumstances, time and space. Therefore, to Marx dialectical struggle begins with the matter which is governed by autonomous natural laws, this means that dialectical materialism must reach its logical conclusion with or without the assistance of God or an idea. This shows how God has been completely withdrawn from the control of human ideas by communist people.

However, it is interesting to note that conventional thought puts matter first before idea throughout history. Religious leaders, philosophers and scholars, wealthy people and free thinkers present matter before idea. The place of mind in the determination of the destiny of man i.e. (mind), soul, (psyche) i.e. mind. The mind itself is not material, mind is the seat of the ideas and the brain is material, the mind has a distinct identity from the brain, it is mind that operates the brain. Both human scientific, social, political and economic progresses take right shape under the control of the mind, for example, it is quite convincing to state that the bourgeoisie are small in number but they control most of the resources of the world. This has become possible because of the resources of the mind, (more powerful and accumulated mind).

Therefore, from the foregoing one may believe that it is a mistake to agree that the accumulated wealth of the capitalist societies is the sum total of the labour which the capitalists exploited. The labour in itself cannot accumulate wealth without the assistance of the superior mind i.e. the progressive scientific inventions in the developing economy are essentially the work of the mind. Labour in the Third World Nations does not attract the same value. Capitalism also acquires wealth but invests more and more through the development of the mind, a mind can be sound or unsound, which as a result indicates the weather a society will positively achieve or not. In view of the above, it is safe to state that our study strongly argues that it is the mind that governs the world entirely not the dialectical materialism as Marx and Engels firmly believed. Communism had produced the totalitarian regime which was found too evil and outrageous in nature. Under communist regime, the proletariat were emancipated and later happened to become the most disloyalists, evils and ruthless.

The Question Of Survival From Abrahamic Religious Perspective

Islam belong to the Abrahamic tradition of thought, Abraham as the starting point of this ideology used by both Muslims and Christians as the father of faith. The two religions are Abrahamic ones, the God is known as Jehovah or Allah which means (He) in Arabic means (Allah). Jehovah cannot be seen or touched. Islamic religion is programmatic, for it teaches, prepares and shows how one should live on earth. Unlike a material ideology, in the first instance, Islam believes in the life after death, because universal life is temporary. The permanent life is in the hereafter, this is contrary to the interest of Marxism. In Islam there is no dialectic, the truth is absolute not subject to change, only time/circumstance is relative. The only struggle recognized by Islam is the one that occurs within self/heart or soul. In communism or materialism, there is always a struggle within two opposing camps/classes. Islam recognizes the fact that man is essentially weak and subject to temptation and easily misguided.

Furthermore, man should accept his weaknesses and should believe that he is subject to mistake-making for example, when Prophet Noah (Nuhu) brought an ideology to his people they rejected and were as a result divinely punished by annihilation. The story of Abraham's dream over the slaughtering of his son as a ram for obligation (in Islam) but such his son, Prophet Isma'il was liberated by God, this shows high level of sacrifice. The history of prophet Musa (Moses) indicates the validity of justice to humanity, for he fought against slavery, to establish equality within humanity even between the slave and his master, wife and her husband. Both mercy and confession are religious teachings that can be exemplified with the work and worship of Jesus. Mercy is humanity aimed at alleviating the hardships/sufferings. Jesus attempted to re-build the religious law not to destroy it, unlike a category of the 19th century philosophers.

Conclusion.

This study examined Marx's autobiography, a brief of his long term intellectual commitments, ideologies and constant struggles against political oppression. The study has also examined the positive and negative developments associated with Marx's published work titled Communist Manifesto published in 1848, in London which is the subject of this write-ups. It was consequent upon the understanding of the author's failure to achieve most of his targeted goals prior to his death in 1883 and after, that necessitated and made it unavoidable to have encountered criticism in respect of its central theme and message disseminated to the general reading public. This criticism is purely fundamental, academic and constructive for it goes with two major points i.e. Marx's areas of success and failures. The interest of the study is to show that Marx was unaware of the fact that theories, laws, philosophies. Ideas, political, economic, and social organizations of any given age/ period are not permanent and only valid to the society that created them. But Marx in his criticism and approach to research attempted to generalize as a result of his failure to admit that what was fashionable a century back cannot be found fashionable today.

III. Recommendations

The study recommends the following key points as solution proffered for the betterment and academic progress of our scholarly activities.

- Student and scholars should accept and apply multi-disciplinary approach of research in their scholarly works especially in humanities and social sciences, as learnt from Marx whose approach to research is always multifaceted, convincing, holistic, and methodological.
- Academics should not be conducting research or presenting papers for the sake of promotion rather than intellectual contribution to the knowledge of the field.
- In-depth research beyond the surface should be accepted as good academic culture for the furtherance of knowledge.
- Scholars should not be too judgmental because academic life changes in accordance with time, space, circumstances and age.
- Scholars should not be arrogant or feel that their scholarly works will be the final stage of knowledge. It is an ocean, that does not dry.
- Too much intervention/involvement in a non area of specialization by a scholar, should be done if necessary with precaution, concrete reasons and facts. for Marx in his criticism of material and human exploitation debunked religious ideas because to him religion is an opium of the masses.
- Contemporary students and scholars regardless of academic area of interest should be versatile, punctual, formative, intellectually creative and logical in reasoning. This will greatly help in satisfying our long term intellectual commitments.
- Moral and financial supports should have a proper place in every academic community for the purpose of promoting human endeavors, especially in an economically hard –pressed time such as ours, whereby survival is difficult and this has as a result become difficult for those that are keen in scholarship to have their demand achieved.

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