

CHAPTER-V

KARL MARX: CONCEPT OF SOCIAL RECONSTRUCTION

Karl Marx (1818-1883) is a famous German economist and social philosopher of the 19th century. 'He is known in the world as the founder of scientific socialism, the architect of socialism, the champion of communism, a good organizer, committed revolutionary, a voracious reader, an effective writer, a historian, an economist, a political propagandist, a journalist, a great humanitarian and a philosopher. He committed himself to the cause of the exploited working class and declared a kind of an intellectual battle against the exploiting rich or the capitalist class.'¹ As a rational thinker, he sets political and economic principles in order to lay scientific foundations of socialism. He seeks to understand the problems of the human society through historical analysis and treats history as a process of conflict between antagonistic forces and classes i.e. 'the haves' and 'haves not'. According to Vladimir Ilyich Lenin, the revolutionary ideologies of Marx are great scientific contributions to social history. He says that 'Marx's philosophical materialism alone has shown the proletariat the way out of the spiritual slavery in which all oppressed classes have hitherto anguished the true position of the proletariat in the general system of capitalism'.²

¹ Rao, C.N.Shankar.C.(2000).*Sociology Primary Principles of Sociology with an Introduction to Social Thoughts*. p.680.

² Lenin, I. V.(1977).*Collected Works -From Marx to Mao*. p.28.

Karl Marx as a social thinker was committed to the cause of the welfare of the working community. The ultimate purpose of the thoughts of Karl Marx was to achieve the welfare of the working community and to lay the foundation of a classless society based on social harmony and justice. Marx had very strongly supported the philosophy of social reconstruction for social change in the society. Marx insisted that men make their own history and human history is the process through which men change themselves.

Karl Marx's explanation of social reconstruction accorded privilege to the economic factor over social and religious factors. Marx believed that the expansion of the productive forces determined the society's relation with the production system. The relations of production influence the pace and direction of economic development and also comprise the real foundation of society on which the legal and political superstructure correspond definite forms of society and where their mode of production and the production of material wealth are the chief determining factors of social reconstruction.

Throughout his life Karl Marx fought against the exploiters and their servitors to give social justice. As a social scientist, his main purpose was to ensure economic and social justice and to organize the working class for a revolutionary fight against capitalism and to establish the victory of socialism. Through his revolutionary thoughts, Marx inspired all the working-classes and did a great deal to promote the international solidarity of the workers of all countries in the world. 'The whole life Marx wielded the weapons of relentless criticism of erroneous ideas, spurious slogans,

pseudo-scientific theories, uneasiness, hypocrisy and faint-heartedness, issuing a challenge to the ruling classes and ideologies of political leaders'³.

The base of the social reconstruction concept of Marx consists of the mode of production and superstructure represented by legal and political structure, religion, morals, social practices, literature, art and culture, etc. Karl Marx predicted that the capitalist socio-economic system creates internal tension between owners of production and labour. This would lead to its destruction and replacement by a new system of socialism and the class antagonism. Marx actively fought for its implementation. Marx asserted that the working class should carry out organized revolutionary action against capitalism and bring about socio-economic emancipation.

Karl Marx along with Friedrich Engels in the *Communist Manifesto* says that 'the history of all existing societies is the history of class struggle', where they analyse the rise and fall of an economic system. However, the most remarkable interpretation of his thought on social reconstruction is that it incorporates the law of evolution to humanity as a whole and not to the individual. His concept of social reconstruction means a classless and stateless society based on dialectical materialism and economic determinism. He believed that through proletariat revolution or class struggle the economic security, social development and freedom of self-expression can be achieved in society.

5.1: Karl Marx: A brief Biographical Sketch:

Karl Marx was born on 5th May, 1818 in the Rhenish city of Trier in Germany. The name of his father was Heinrich Marx and mother's name, Henrietta Pressburg

³ Lenin, I.V. *op.cit*, Pp.13-14.

Marx. Karl Marx was ancestrally Jewish. Marx's maternal grandfather was a Dutch rabbi, while his paternal line had supplied Trier's rabbis since 1723 and this role was taken by Marx's grandfather Meier Halevy Marx. They belonged to rabbinical families and teachers of the Jewish religion. For a business reason, the father of Karl Marx had converted himself to Lutheranism in 1817. Karl Marx was baptized in 1824 at the age of six. Karl Marx's father Heinrich Marx, in his childhood, was known as Herschel and he received a secular education. He became a lawyer and lived a wealthy and middle-class life with a family owning number of Moselle Vineyards. At that time, due to main protestant denomination in Germany and Prussia, Heinrich took on the German forename as Yiddish Herschel. Heinrich Marx was a man of no mean of accomplishments. Therefore, Engels said-

'He was a widely read and well acquainted with the works of the leading French thinkers of the 18th century. Prominent in his private literacy were the works of Rousseau and Voltaire and Thomas Paine's *-Rights of Man*. He had a good knowledge of the works of Locke, Leibniz and Lessing and an able lawyer who acted as advocate at the High Court of appeal. He commanded great respect among his colleagues. Marx later wrote that his father was -noted for his integrity of character no less than for legal ability.'⁴

Henrietta Pressburg, the mother of Karl Marx, was a Dutch woman and semi-literate person. The lady was from a prosperous business family which later founded the company of Philips Electronics in Germany. In contrast to Marx's father, Henrietta

⁴ Marx, Karl and Engels, F.(1974).*Collected Works*. Vol-II. p.96.

retained her Jewish faith. Karl Marx was the 3rd child, out of nine children of Heinrich Marx and Henrietta Pressburg. Young Karl Marx was baptized into the Lutheran church in August-1824. Karl Marx married his childhood acquaintance Jenny Von Westphalen of Germany in June 1843. Unfortunately, Karl Marx's wife died of cancer on December 2, 1881 at the age of Sixty-one (61).

Karl Marx became the father of seven children. But owing to the poor conditions, only three of them survived to adulthood. Karl Marx's sons-in-law were prominent and also known as France socialists and were the members of parliament. One of Karl Marx's daughters Eleanor was active in the British Labour Organization during that period.

5.1.1: Education of Karl Marx:

Karl Marx received his early education at Trier. Marx attended a Lutheran elementary school and Friedrich Wilhelm Gymnasium in Trier for five years. In October 1835, Karl Marx was enrolled into Bonn University of Germany and attended the courses of Law. In the University of Bonn, Marx joined the Poet's Club which was monitored by a group containing political radicals. In 1941, Karl Marx received the doctorate degree in Philosophy from the 'University of Jena. His thesis was on *the Difference between the Democritean and the Epicurean Philosophy*, where his thesis was described as a daring and original piece of work in which set out to show that theology must yield to the superior wisdom of philosophy'⁷.

⁷ Wheen, Francis *op.cit*, p.32.

5.1.2: Karl Marx as a Journalist:

In 1942, Karl Marx started his career as a journalist in the liberal Cologne newspaper *Rheinische Zeitung* and later became its chief editor. Under Marx's direction, the ideological lineage of the paper became increasingly more revolutionary and democratic. During his tenure as an editor, the writings of Karl Marx underwent a shift from revolutionary democracy to communist ideas. In 19th January 1843, the Prussian Government banned the newspaper *Rheinische Zeitung*. On March 18, 1843, the police led reprisals launched by Prussian authorities resisted the further publication of the paper. Karl Marx was forced to resign. In October 1843, Karl Marx and his wife moved to Paris. Karl Marx has studied the work of utopian socialism and met English and French economists in Paris. Marx attended the workers' meetings and got in touch with the leaders of the secret league and also met members of Clandestine French workers socialists. During that period, the editorial and the other writings stood for the thoughts of Marx. Through this paper, Karl Marx started liberally sprinkling with democratic principles, humanism and idealism.

As a journalist, writings of Karl Marx have rejected the abstractness of Hegelian philosophy that contained imagination of utopian communists. In Paris, Karl Marx started publishing German-France yearbook in 1844. 'As a Young Hegelian, Karl Marx encountered two sets of ideas--France Socialism and English Political Economy. It was the way, in which Marx has combined Hegelianism, Socialism and Political Economy that shaped his intellectual orientation.'⁸

⁸ Ritzer Gorge.(2011).*Contemporary Sociological Theory*.p.122, cited in Rao, C..N. Shankar. (2000).*Sociology: Primary Principles of Sociology with an Introduction to Social Thoughts*. p.681.

5.1.3: Karl Marx and Friedrich Engels:

In 1844, Friedrich Engels came to Paris and met Karl Marx. Later, Engels became his closest friend, benefactor and lifelong collaborator. They took active part in the then seething life of the revolutionary groups in Paris and vigorously combated the various doctrines of petty-bourgeois socialism. In 1847, Marx and Engels joined secret propaganda for society called the Communist League. They took a prominent part in the second congress of the league at London. As a result, the famous book *The Communist Manifesto* of the Communist party got published in 1848, where ‘with the clarity and brilliance of genius, this book outlines the new world outlook to the consistent materialism which also embraced the realm of social life, dialectics as the most comprehensive and profound doctrine of the development, the theory of the class struggle and of the world-historic revolutionary role of the proletariat and the creator of a new communist society.’⁹ Marx and Engels became the best friends who shared many ideas commonly. Marx wrote in collaboration with Engels the famous books *The Holy Family* and the *German Ideology* was a historical outcome of the collaboration of these two souls. Yet, in practice, there were some differences in ideas between Marx and Engels. Marx tended to be a highly abstract thinker, a disorderly intellectual and very oriented to his family. Engels was practical thinker, a neat and tidy businessman and a womanizer. Despite these differences, Marx and Engels had developed good friendship and worked in many areas in a joint manner. Engels wrote about Marx in the following way ‘Marx could very well have done without me. What

⁹ Lenin, I.V..(1997).*Collected Works*, Vol-I. p.13.

Marx accomplished I would not have achieved. Marx stood higher, saw further, and took a wider and a quicker view than all the rest of us. Marx was a genius'.¹⁰

5.1.4: Karl Marx as Theoretician:

Marx in collaboration with Engels founded the theory of scientific communism that enunciated the laws of dialectical and historical materialism and discovered the theory of Surplus Value. These have been considered as theories of everlasting critical significance. As a theoretician, Marx was also the chief architect of the theory of class conflict and the theory of alienation. Therefore, he is known as the father of Scientific Socialism.

5.1.5: Karl Marx and the International Working Men's Association:

In 1864, September 28th, the *International Working Men's Association* was founded in London. Karl Marx was the heart and soul of this organization. Marx united the working-class movements of various countries and strived to direct their energy and potentiality through the channel of this joint organisation. The first *International Working Men's Association* had accomplished its historical role and made way for a movement in all the countries of the world.

5.1.6: Karl Marx and *Das Kapital* (Capital) :

The *Capital* or *Das Kapital* was the unique contribution of Karl Marx. In London, Karl Marx studied economics and focused on the development of industrial

¹⁰ McLellan, David. (1973). *Karl Marx-His Life & Thought*. Introduction part. Cited in Rao, C.N Shankar. (2000). *Sociology Primary Principles of Sociology with an Introduction to Social Thoughts*. p.681.

capitalism. The failure of the political revolution at Vienne, Hungary, Berlin Paris and Germany etc.in1848 compelled him to withdraw from active revolutionary activities. He devoted much of his attention on serious and detailed research on the workings of the capitalist system. In 1865, Marx delivered a lecture on *Wage, Price and Profit* at the general council meetings of the *International Working Men's Association*, which expounded the fundamental ideas of his future Volume, I of *The Capital*. In 1866, Marx worked on the final version of Volume I of *The Capital* and prepared it for publication at Otto Meissenner in Hamburg publisher. Finally, the most famous work of Karl Marx *The Kapital (Das Capital)* the first volume came out in 1867. The two other volumes of this book was published posthumously.

5.1.7: Views of Marx Regarding India:

Marx very keenly observed the Indian Independence and wrote on *the British Rule in India* in the New York Daily Tribune on 25th June 1853. Marx's notes on Indian history and other writings clearly reveal his deep understanding of the Indian society and changes brought about by the British. In that article, Marx dissected the real exploitative nature of the British political system and analyzed a typical perspective, where he reached to the roots of the problem. The major observation of Marx was that the misery inflicted by the British on Hindostan was of an essentially different and infinitely more intensive kind than all Hindostan had to suffer before. Marx writes that 'all the civil wars, invasions, revolutions, conquest, famines, strangely complex rapid and destructive as the successive action in Hindostan may appear, did not go deeper than its surface. England has broken down the entire

framework of Indian society, without any symptoms of reconstruction yet appearing.’¹¹.

5.1.8:Death of Karl Marx:

Marx, being a revolutionary, was greatly disappointed, when he learnt that the Paris Commune of 1871 met with failure. ‘The disintegration of the International Working Men’s Associations in 1876, the failure of various political movements and added to all these things, his personal illness contributed to his collapse. He died in London on 14th March 1883 in the age of sixty-four. The Family and friends of Karl Marx’s in London buried Marx’s body in High gate cemetery, London, on 17th March 1883’.¹²

5.1.9: Literary Works of Karl Marx (with Friedrich Engels):

In 1844, Karl Marx met Friedrich Engels and both become closest friend, benefactors and life- long collaborators. Their association provided a new sprit for his writings. Both Karl Marx and Engels wrote books, published articles and worked together for radical organizations. The literary contributions of Karl Marx and Friedrich Engels are as follows-

¹¹ Marx, Karl and Engels. F. (1969).*Selected Work*. Vol-I. Pp.488-489.

¹² Marxist Organization, 1883- *Frederich Engels Speech at the grave of Karl Marx, High Gate Cemetery London*, March 17, Translated by Mike Lepore in 1993>accessed on 23/08/2018.

Table 5.1**Literary Works of Karl Marx (with Friedrich Engels)**

Year	Name of the Books/Articles	Writer	Writer
1842	Comments on the Latest Prussian Censorship Instruction	Karl Marx	
1842	On Freedom of the Press	Karl Marx	
1843	Critique of Hegel's Philosophy of Right	Karl Marx	
1844	On the Jewish Question?	Karl Marx	
1844	Economic and Philosophic Manuscripts	Karl Marx	
1845	The Holy Family	Karl Marx	
1845	Theses on Feuerbach	Karl Marx	
1845-46	The German Ideology	Karl Marx	Friedrich Engels
1846	A Critique of German Ideology	Karl Marx	Friedrich Engels
1847	Poverty of Philosophy	Karl Marx	
1848	The Communist Manifesto	Karl Marx	Friedrich Engels
1848	Speech: On the Question of Free Trade	Karl Marx	
1848	The Communist Manifesto	Karl Marx	Friedrich Engels
1848	Speech: Communism, Revolution and a Free Poland	Karl Marx	
1848	Demands of the Communist Party in Germany	Karl Marx	Friedrich Engels
1849	Wage-Labour and Capital	Karl Marx	
1849	Wage –Labour and Capital	Karl Marx	
1850	England 17 th c. Revolution	Karl Marx	Friedrich Engels
1850	The Class Struggle in Franch, 1848 to 1850	Karl Marx	

1852	The Eighteenth Brumaire of Louis Bonaparte	Karl Marx	
1857	Introduction to a Contribution to the Critique of Political Economy	Karl Marx	
1857	Pre-Capitalist Economic Formation	Karl Marx	
1857	The Grundrisse	Karl Marx	
1859	A Contribution to the Critique of Political Economy	Karl Marx	
1861-63	Theories of Surplus Value, Vol.1	Karl Marx	
1861-63	Theories of Surplus Value, Vol.2	Karl Marx	
1861-63	Theories of Surplus Value, Vol.3	Karl Marx	
1865	Address: Value, Price and Profit	Karl Marx	
1867	Capital Volume-1	Karl Marx	
1869	Abolition of Landed Property	Karl Marx	
1871	The Civil War in France	Karl Marx	
1871	Resolution of the London Conference on Working-Class Political Action	Karl Marx	Friedrich Engels
1875	Critique of the Gotha Program	Karl Marx	
1880	Introduction to the Programme of the French Workers Party	Karl Marx	
1885	Capital Volume 2	Karl Marx	
1894	Capital Volume 3	Karl Marx	

Source :

www.marx and engels library.com, *Marx Critique of Hegel Philosophy of Right*, original writer Karl Marx.(1970). Translated-Malley, Joseph O: Oxford University Press.>accessed on 05/60/2017.

5.2: Karl Marx and Social Reconstruction:

5.2.1: Social-Political Condition:

Rhenish city of Trier that time was a part of the kingdom of Prussia's province. The Rhenish city of Trier lies on the banks of the Mosel, a tributary of the Rhine, and was one of the oldest towns of Germany. In the middle Ages, it was the large diocese, the residence of the archbishop of Trier, but it subsequently declined in importance compared with other towns along the Rhine. During that time, 'a sharp social contrast existed between the urban poor, dragging out a miserable existence and the prosperous minorities of the townsfolk. The socialist theories were also echoed in Trier and Ludwig Gall.'¹³

Marx spent his childhood and youth in Rhineland. The economically and politically most developed part of Germany, where 'the Rhine valley was a scene of military operations by revolutionary armies, peasant uprisings and actions by German democrats inspired by the Jacobin ideas of liberty, equality and brotherhood. After France's victory, the left bank of the Rhine was incorporated into the French Republic and later into Napoleon's Empire. During Napoleon's regime, the feudal system has been abolished. The big estates of the landed gentry and the Church were broken up, feudal privileges were abolished and trial by jury and bourgeois code, which was introduced by Napoleon. All of which, encouraged industrial development in the area of Rhine'.¹⁴ As a result, the economic and political changes in the Rhine province in the 1820s and 1830s, 'reflected the all social process in the whole of Germany and a clear the path

¹³ Sdobnikov, Y. (1968-3). *Karl Marx- A Biography*. p.18.

¹⁴ Sdobnikov, Y. *op.cit.* p.15.

for capitalism as it had done in England and France.’¹⁵ But, the advancement of the industrial revolution and capitalism ruined all small artisans and traders and brought immense sufferings to the workers who were savagely exploited in the capitalist factories. Hundreds and thousands of workers were redundant by the new machines. The spread of large-scale machine production led to the concentration of masses of workers at the factories, helping them to unite and gradually ridding the time artisans of their petty-bourgeois mentality and their futile dreams of once again operating their own small enterprises. As their class consciousness was awakened, the workers came to see that their enemy was not the machine, but the manufacturer himself and the privileged propertied classes as a whole. In 1831 and 1834, proletarian uprisings occurred in Lyons, a major industrial centre in France. The local weavers fought on the barricades and inscribed on their banners the motto--live working or die fighting. The Utopian socialists like Henri –Saint Simon, Charles Fourier and Robert Own’s sharp and striking criticism of the evils of the capitalist system remarked accurate predictions about the future communist society. In favour of Henri –Saint Simon, Charles Fourier and Robert Own’s criticism on capitalism, Frederick Engels wrote the following words in the year 1874 – ‘Scientific socialism rests on the shoulders of Saint-Simon, Fourier and Own, the three men who, despite all their fantastic notions and all their utopianism, stand among the most eminent thinkers of all time and whose genius anticipated innumerable things the correctness of which is now being scientifically proved us.’¹⁶

¹⁵ Sdobnikov, Y. *op.cit* .p.16.

¹⁶ Marx, Karl and Engels, F.(1974). *Collected Works*. Vol-23. p.630.

5.2.2: Natural Sciences in the 19th Century:

In the 19th century, the development of natural science was unusually rapid. The metaphysics in natural science gave way to dialectical ideas concerning the unity and historical development of the world, in which 'the three discoveries in natural science has become particularly in shaping and substantiating the dialectical materialistic views on nature. These are the Law of the Conservation and Transformation of Energy. It was discovered by the Prussian scientist Lomonosov, the German scientist and British physicist. Lomonosov demonstrates the material unity of the world and indestructibility of matter and motion.'¹⁷The theory of the Cellular structure of living organism was evolved by the Russian Botanist Goryaninav, the Czech Botanist Purkyne and German scientist Schneider and Schwann. All of them saw that the material element, the cell, was the foundation of any more or less complex organism. By demonstrating, all of them have opened the way to a proper understanding of the development of an organism.

Another important development was Darwin's theory of evolution. As an English scientist, his view was that the species of plants and animals were accidental, unconnected with anything. Darwin scientifically proved that the complex higher organism has been formed from the simple and lower organism, not by divine will but through the action of the laws of natural selection inherent in nature itself. Darwin also demonstrated that man, too, was a product of the prolonged evolution of living matter.

Thus, these three achievements of natural sciences and sources of philosophical thoughts during that time had deep impact on the philosophical outlook of Marx and

¹⁷ Hanna, George. (Ed.).(1968).*Marxist Philosophies- A Popular Outline*. p.41.

Engels . Marx and Engels were 'able to make a profound study of the history of philosophy and made use of the basis that had been produced by many centuries of philosophical thought. The German classical philosophy of the 19th century, all the philosophy of Hegel and Feuerbach became the direct theoretical source of Marx's philosophy later.'¹⁸

5.2.3: Influence of other Thoughts and Writers on Marx:

The social reconstruction philosophy and thoughts of Karl Marx are found to be inspired and influenced by lot many critical thoughts and schools. Some of those theoretical sources can be cited as follows- German Idealist Philosophy, French Socialism and English and Scottish Political Economy.

5.2.3(i): German Idealist :

Karl Marx has been deeply influenced by thinkers like Immanuel Kant, G.W. F. Hegel and Ludwig Feuerbach. Immanuel Kant (1724-1804) or Kantian philosophy was the basic foundation of Marxism. The metaphysical view on nature was propounded by Kant. His cosmogonist hypothesis was that the earth and the solar system were not eternal, but it was the result of the long development of matter. This concept of Kant was developed by Hegel and Hegel's dialectical method has been taken up by Karl Marx in his philosophy.

George Wilhelm. Friedrich Hegel (1770-1831) was the most prominent philosopher in Germany. Hegel's followers have been divided into two wings- the right-wing Hegelians and left-wing Hegelians. The right-wing Hegelian offered the conservative interpretations of Hegel's work. The left-wing Hegelian moves to an

¹⁸ *Ibid.* p.41.

atheistic position and many of them become revolutionaries. The Left-wing group included Ludwig Feuerbach, Bruno Bauer, Friedrich Engels and Karl Marx and they are also known as young Hegelians. Marx's view on historical materialism was influenced by Hegelian dialectics. Hegel was an idealist and Marx sought to rewrite dialectics in materialist term. Karl Marx has summarized the materialistic aspect of history in the preface of *-A Contribution to the Critique of Political Economy*. 'The mode of production of material life conditions the social, political and intellectual life process in general; that all the social and political relations, all religious and legal system, all the theoretical outlooks which emerge in history, are to be comprehended only when the material conditions of life of the respectively corresponding epochs are understood and the former are derived from these material conditions. It is not the consciousness of men that determines their being, but their social being that determines their consciousness.'¹⁹

Ludwig Feuerbach (1804-72) was a German philosopher and anthropologist. Feuerbach's philosophy was that people formulate their social and political thought as per their socio-cultural foundation and their material needs. In his work- *The Essence of Christianity*, Feuerbach said that the whole consciousness of a person is the result of the interaction of sensory organs and the external world. Again, Feuerbach argued that 'a god is a reality, a creation of man and that the qualities people attribute to God are real qualities of humanity.'²⁰

¹⁹ Marx, Karl and Engels, F. (1969). *Selected Works*. Vol-III. p.509.

²⁰ Feuerbach, L. (1881). *Essence of Christianity*, (English Translation from German). Evans, Marian. p.213.

Marx and Engels analyzed Feuerbach's emphasis on people and human need and a movement towards a materialistic interpretation of society. Marx said that it is the material world that is real and that our ideas of it are consequences, not causes of the world. Marx believed that the idea that material world cannot be hidden by the ideal world. On the contrary, Marx thought that historically and socially, specific ideology has prevented people from seeing the material conditions of their lives clearly. Therefore, Marx and Engels said in the *German Ideology* that- 'the phantoms formed in the human brain are also, necessarily, sublimates of their material life-process, which is empirically verifiable and bound to material premises. Morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness, thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the products of their thinking. Life is not determined by consciousness, but consciousness by life.'²¹

5.2.3(ii): Thoughts and writings of the English and other French thinkers :

Karl Marx was one of the critiques of the most well known political - economists mainly the British classical economists i.e. Adam Smith (1723-1790) and David Ricardo (1772-1823). His criticism of the ideas of Adam Smith and David Ricardo founded on the fact that their concept of economy reflected specifically capitalist institutions and not innate natural properties of human society. It was, hence,

²¹ Marx, Karl and Engels, F. (1969). *German Ideology*, cited in Marx, Karl & Engels, F. *Selected Works*, Vol-III. p.25.

partial and incomplete by nature. Therefore, Marx claimed that the source of profit under capitalism was value added by workers not paid out in wages. This new school of thought developed by Karl Marx primarily wanted to insight development of the proletariat. This concept of Marx is found in his theory of Surplus Value. Marx has developed this theory in his works-*Capital-A Critique of Political Economy*, a dialectical investigation into the forms of value relations. Therefore, works of Marx are distinct from the works and ideology of Adam Smith and David Ricardo.

Karl Marx was also influenced by the writings of the French Philosophers like Jean-Jacques Rousseau-(1712-1778) Charles Fourier (1772-1837, Henri- de Saint Simon (1760-1825) and Pierre Joseph Proudhon (1809-1865). In 1833, in French, left thinkers like Charles Fourier and Saint Simon tried to examine and analyse the different types of problems arising out due to the Industrial Revolution. Charles Fourier wanted to replace modern cities with Utopian communities and Saint Simon advocated directing the economy by manipulating credit. These plans and programmes of Fourier and Simon on the political and social imagination were expanded by Karl Marx.

In 1848, Pierre- Josheph Proudhon participated in the uprising of the First Republican Proclamation in the New Republic. Proudhon believed that there needs the transfer of the control of economic relation from capitalist and financiers to workers, which was explained by Proudhon in his book *What is Property?* It was convinced by Karl Marx and wrote that private property should be abolished. In the *Holy Family*, Marx said that not only does Proudhon write in the interest of the proletarians, but he was also himself a proletarian and his work is a scientific

manifesto of the French Proletariat. Later, Karl Marx disagreed with Proudhon's Anarchism and published vicious criticism of Proudhon thoughts. However, Karl Marx's works of the- *Poverty of Philosophy* (1847) as a refutation of Proudhon's -*The Philosophy of Poverty*.

Rousseau was one of the modern political thinkers, who prominently wrote about private property. Marx mentioned about the writings of Rousseau and argued that the goal of government was to secure freedom, equality and justice for all within the state regardless of the will of the majority. Karl Marx has taken the idea of egalitarian democracy from Jean Jacques Rousseau's thoughts.

The other thinker's like Friedrich Engels (1820-95) and Charles Darwin (1809-1882) has deeply influenced the thoughts and works of Karl Marx. His revision of Hegelianism was also influenced by the book *The Condition of the Working Class in England* (1844, written by Engels). Marx and Engels have worked together and their collected works were published under the titles - *The German Ideology* (1845) and *The Communist Manifesto* (1848). Regarding their joint efforts, Engels said that- 'what I contribute at any rate with the exception of my work in a few special fields. Marx could very well have done without me.'²² Again, Engels added – 'Marx was genius, we others were at the best talent. It, therefore rightly bears his name.'²³

Charles Darwin was another important thinker of England, who had deep influence on the Karl Marx's thoughts. In 1859, Friedrich Engels wrote a letter to Karl Marx that he was just reading Darwin's book, which was now absolutely splendid.

²² Marx, Karl. & Engels, F. *op.cit.* p.4.

²³ *Ibid*, p-4.

Engels has sent 1,250 copies of Charles Darwin's writings on *The Origin of Species* for Karl Marx. Karl Marx wrote back to Engels and said that this book contained the natural history of the foundation for the historical materialism. In 16th January, 1861, Marx wrote to his friend Ferdinand Lassalle that 'Darwin works were most important for Natural Science and the Historical Class Struggle'.²⁴ In 1863, Marx quoted Darwin's contribution in his work *Theories of Surplus value* and said that in the splendid work, Darwin did not realize that by discovering the Geometrical Progression in the animal and plant kingdom and where he overthrows Thomas Robert Malthus theory on geometrical progression. Marx believed that there was a connection between the works of Thomas Robert Malthus and the ideas of Darwin. In 1862, 18th June, Marx wrote a letter to Engels and said that 'I am amused at Darwin, into when I looked again when he says that he applies the Malthusian theory also to plants and animal'.²⁵ Hence, Marx has a strong liking for Darwin's theory and a clear influence on his thought. For example, when the 2nd German Edition of *Capital* was published, Karl Marx sent a copy to Darwin of his book with the following words- 'Mr. Charles Darwin, on the part of his sincere admirer Karl Marx, London 16th June 1873. Darwin wrote back to Marx in October 1873 and said that -I believed that we both earnestly desire the extension of Knowledge.'²⁶

Thus, the ideas and aspects of the philosophy of social reconstruction of Karl Marx is tremendously influenced by different writers and their writings. But, inspite of

²⁴ www.marxistorganization. *Marx's Economic Manuscripts*.(1861-63). MECW, Vol-3-33, Translated by Ben Fowkes> accessed on 05/06/2017

²⁵ Saul, K. Padover. (1980).*Karl Marx- An Intimate Biography*. p.157

²⁶ Foster,John. Bellamy.(2000).*Marx's Ecology-Materialism and Nature*. p.207

being influenced by so many thinkers, his social reconstruction thought is entirely different, where he expressed the deep interest of the proletariat and the working-class of the society. 'Marx was not only the founder of the new philosophy of scientific socialism but also the leaders of the growing revolutionary movement of the proletariat and brought about a revolution in philosophy.'²⁷

5.3: Karl Marx's Social Reconstruction Philosophy:

The philosophy of social reconstruction emphasizes the social question and questions about society in a better effort to create a more successful society. Karl Marx's social reconstruction philosophy aimed at the establishment of an egalitarian society. To establish an egalitarian society, Marx had classified three different models related to three different stages. They can be summed in the following-

- **The Humanist Model**-It interprets history as both the alienation and realization of the human essence.
- **The Productive Forces Model**- It interprets history as the progressive augmentation of the productive forces and a movement governed by the contradiction between the forces and relations of productions and
- **The Class Struggle Model**-It interprets historical change as resulting from the struggle between contending classes.

The above mentioned models are logical and distinct categories offered by Karl Marx. Marx frequently combined these models for concrete historical analysis. Through historical analysis, Karl Marx advocated a classless and stateless society through a proletarian or workers revolution for workers economic security, social

²⁷ Hanna, G.(Ed.). (1968).*Marxist Philosophies* .Pp.42-43.

change and reconstruction of society with the freedom of self-expression. Again, his philosophy of social reconstruction sought to understand the problems of human society through historical analysis and treated history as a process of conflict between antagonistic forces and classes. Hence, 'Marx's social reconstruction philosophy is a scientific expression of the interest of the working class and developed in close connection with the proletariats class struggle and to be the grave-digger of the capitalist system with the creator of a new socialist society.'³⁵ Karl Marx's social reconstruction philosophy is based on dialectical materialism and materialistic interpretation of history, because in solving the fundamental questions of philosophy, Marx's thoughts recognized the materiality of the world. Marx criticized the speculative philosophy that equals metaphysics with ideology. Marx's thinking was attempted to separate key findings from ideological biases. The social reconstruction philosophy of Marx, comprehended the natural result of the historical development from primitive periods to the establishment of socialism through class struggle. Thus, Karl Marx's social reconstruction philosophy is a dialectical which examined the material world in the process of motion, development and regeneration.

5.4: Dialectical Materialism and Historical Materialism (Basic foundation of Karl Marx's Social Reconstruction Philosophy):

(i) Dialectical Materialism:

The word dialectical materialism was introduced by a Russian Marxist Plekhanov. Karl Marx borrowed the idea of dialectical method from German philosopher G.W.F. Hegel (1770-1831) and combined it with his Materialism. Hegel

³⁵ Sdobnikov, Yuri..(1989). *Karl Marx- A Biography*. p.10.

had postulated that idea or consciousness was the essence of the universe and that all social institution was the manifestations of the changing forms of an idea. Hegel believed that the idea was evolved into new forms because of its inherent tension, exemplified by the clash between a thesis (partial truth) and anti-thesis (opposite of thesis) and again a partial truth resulting in synthesis (which is nearer the truth). But, Karl Marx's dialectical materialism has been based on matter (not the idea) is the essence of the universe. The social institution is the manifestation of changing material condition. Matter underwent the dialectical process because of its inherent tension, until perfect material conditions. Class conflict is the manifestation of this process. For Marx, the dialectical materialism is a science which is based on the correct solution of the fundamental question of philosophy. It reveals the most general, dialectical law governing the development of the material world. It is the way for its cognition and revolutionary transformation.

Ingredients of Marx's Dialectical Materialism:

Matter and Motion:

Philosophically, the word matter is a concept or category, which expresses the property that is common to all objects and phenomena. It is the objective reality of existing outside of man's consciousness and being reflected in his consciousness. The concept of matter not only gave an idea about of the general properties of the objective world but also a primary category of knowledge. It shows that man can cognize the world and it indicates the source of knowledge. It also provides a basis for the solution of the major problems of the theory of knowledge. The basic principles of dialectical materialism was that the matter recognized the objective world which around us and

recognition of the ability of the human mind. It means the concept of matter reflecting the cardinal principles objective world, which is the most important pivotal category of dialectical materialism.

Motion as a form of Matter:

Matter exists only in motion and manifests or reveals itself. As an inalienable attribute, motion is the existence of matter. Therefore, Lenin said that-“never anywhere has there been matter without motion, nor can there be.”²⁹ However, the motion of matter is absolute and eternal. It can neither be created nor creatable and indestructible. Dialectical materialism does not reduce the diversity of forms of motion to a single mechanical or any other form, but associates motion with the change, with the development of bodies, the coming into being of the new and passing away of the old. Therefore, motion is understood by dialectical materialism as any change or change in general, which encompasses all the process going in the universe from the simplest mechanical displacement to such an extremely complex process of human thinking.

Space and Time:

The philosophical concept of space reflects the universal property of material bodies. It occupies a definite place and is to be located in a particular way with respect to other objects of the world. The time reflects the universal property of material processes to follow one after another in a definite sequence to possess duration and

²⁹ Lenin, I.V. (1959). *Anti Dīhrīng*. p.86.

develop by stages. Lenin wrote-‘there is nothing in the world but matter in motion cannot move otherwise than in space and time.’³⁰

The most important attribute of space and time is their objectivity. Regarding the objectivity of space and time, the dialectical materialism reveals that most of the general principles, proceeding from the premises are determined by the nature of matter itself. The eternity and infinity of matter thus determine the eternity of time and infinity of space. It means that both have never had a beginning and will never have an end.

Hence, Karl Marx’s philosophy of dialectical materialism examined the world in constant of motion, change and development. The innumerable bodies of the universe, the solar system, the earth and everything on it were the product of prolonged development of matter. Marx believed that the man himself, the most perfect product of nature took shape in the process of the evolution of the material world. Human society, too, is developing at the age of historical progress and unprecedented social change.

(ii) Historical Materialism:

The historical materialism was the only scientific theory of social development by Karl Marx and Engels. ‘It was a method for the cognition and revolutionary transformation of society. Historical materialism, as a science of the most general laws governing the development of society, is an integral component of Marxist philosophy’³¹. Lenin said that there are three sources and component parts of historical

³⁰ Lenin, I.V.(1977).*Collected Works*-Vol-14. p.175.

³¹ Hanna, G.(Ed.). (1968).*Marxist Philosophies*. p.17.

materialism. These are German philosophy, British political economy and French socialism. Dialectical materialism represents the philosophical basis of Marxism and historical materialism represents its scientific basis. Historical materialism of Marx implies the economic relation of society that means whereby men and women provide their sustenance, produce, exchange and distribute the things, which regards necessary for the satisfaction of their needs and exist a preponderant influence in shaping the progress of society and in moulding the social, political, intellectual and ethical relationship. Marx argued that all type of social relations, prevailing at any stage of historical development, is determined by economic conditions. Marx observed that in the social production of life men enter into definite relations that are indispensable and independent of their material productive forces. The sum total of this relation of production constitutes the economic structure, the real basis on which rises a legal and political superstructure.

Marx and Engels elaborated the new world outlook in a critique of German post- Hegelian philosophy. Marx and Engels in *the German ideology* presented the materialistic view of history in three parts -the premises, the concept and the conclusions. Both formulated their premises namely real individual, their activity and their material conditions of activity, which were simultaneously the premises of history itself and of the materialist view of history. Both philosophers believed that in human history men might be in a position to live, need food, drink, clothes and dwellings. This is the first historical act and the production of the means to satisfy their needs. Therefore, the whole life of a human being in a society determined by its mode of production with the main aspects of social activity emerging as a different

mode of production. Again, Marx and Engels see that the natural conditions in which men lived and act are also historical and in a society, the material environment itself becomes the product of man's historical activity. Thus, the material production marked the start of man's social history and that distinguishes man from animal. Therefore, both said that- 'men can be distinguished from animals by consciousness, by religion or anything else like. They themselves begin to distinguish themselves from animals' as soon as they began to produce their means of subsistence.'³²

Hence, Marx and Engels consistently applied materialism in examining every aspect and phenomenon of social life, production and social relation, the state law of morality, religion and philosophy and the general course of the concrete periods and events of history. Both completed their exposition of the materialistic conception of society and its history with an examination of the forms of social consciousness bringing out, in particular, the relationship between the predominant consciousness and the ruling class and showing the class character of the ideological superstructure. In favour of the historical materialism of Karl Marx and Engels, Lenin wrote- 'the elaboration of the materialistic view of history was a major scientific achievement, a real revolution in social science and one of the key elements of the revolution brought about in philosophy by Marx and Engels. For the first time, materialism was extended to the cognition of social phenomena, thereby helping to overcome the inconsistency of all earlier materialism. It was the first coherent scientific view of the whole historical process and a truly scientific method for the study of history. By elaborating the new world outlook, Marx and Engels provided the first theoretical substantiation

³² Marx, Karl & Engels, F. (1969). *Collected Works* -Vol-5. p.31.

for scientific communism. Again Lenin writes-Marx's philosophy is consummate philosophical materialism which has provided mankind and especially the working class with powerful instruments of knowledge.'³³

Thus, historical materialism is a scientific theory of social development by Karl Marx and F. Engels. They summed up the historical materialism in the following writing - 'this conception of history depends on our ability to expound the real process of production, starting out from the material production of life itself, and to comprehend the form of intercourse connected with this and created by this mode of production(i.e., civil society in its various stages), as the basis of all history; and to show it in its action as state, to explain all the different theoretical products and forms of consciousness, religion, philosophy and ethics, and trace their origins and growth from that basis; by which means, of course, the whole thing can be depicted in its totality (and therefore, too, the reciprocal action of these various sides on one another).It has not, like the idealistic view of history, in every period to look for a category, but remains constantly on the real ground of history; it does not explain practice from the idea but explains the formation of ideas from material practice; and accordingly, it comes to the conclusion that all forms and products of consciousness cannot be dissolved by mental criticism, by resolution into "self -consciousness "or transformation into apparitions, specters, fancies' ³⁴.

³³ Lenin ,I.V.(1977). *Collected Works*, Vol-19. p.25.

³⁴ Marx ,Karl& Engels .F.(1969).*Collected Works*, Vol-I, Pp.41-42.

5.5: Karl Marx and Social Reconstruction-(development of individual to community level):

Karl Marx had provided a revolutionary programme for the emancipation of the exploited class and suggested revolutionary methods for changing the traditional pattern of the prevailing social composition. Marx believed that in such a society, people live in peace, harmony, enjoy the true freedom, liberty and enjoy full opportunity to develop their potentiality and personality. To establish a real ideal socialist society, Marx believed the method of class struggle and the establishment of the dictatorship of the proletariat is ultimately withering away of the state. Thus, Marx advocated communism as the highest form of society and men work for each according to their ability and need.

5.5.1: Human Nature:

Karl Marx's concept of human nature was originally derived from German philosopher and anthropologist Ludwig Feuerbach's (1804-72). Originally, Marx did not refer to the word human nature. Marx used it, as species being or species essence and referred to the nature of each human and humanity as a whole. Marx argued that the conception of human nature was formed in the totality of social relation. Marx wrote- 'man is directly a natural being. As a natural being and as a living natural being is, on the one hand, endowed with natural powers, vital powers-is an active natural being. These forces exist in him as tendencies and abilities as instructs.'³⁶

Marx conceived that human nature is 'composed of tendencies, drives, essential powers and instinct to act in order to satisfy the need for external

³⁶ Marx, Karl.(1844). *The Economic and Philosophic Manuscripts*. p. 56.

objectives³⁷. Hence, Marx believed that eating, drinking and procreating etc are genuine human functions. However, when abstracted from other aspects of human activity, the human being turned into final and exclusive ends, they are animal³⁸. As a whole, Marx believed that human natures are to be different from other animals.

In favour of it, Marx wrote that ‘men can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which is conditioned by their physical organization. By producing their means of subsistence men are indirectly producing their actual material life’.³⁹

It means human produce their physical environment but other animals do not produce aspects of their environment. This rational thought of Karl Marx’s was found in the following Sanskrit dictum-

āhāra nidrā bhaya maithunañca sāmānyetat paśubhīmarāṇām/

dharmo hi teṣāmadhiko viśeṣaḥ dharmeṇa hināḥ paśubhiḥ samānāḥ//⁴⁰

It means –Eating, slumber, fear and enjoyment of sex are the general characteristics of men and animal and it is natural. But, what differentiates man and animal is religion - those who do not abide by religion are none other than a beast. Here, *dharmā* implies the activities of the human being through which he earns a livelihood and also acquires dignity of his labour. Without labour, he cannot earn. In the same spirit of this Sanskrit

³⁷ Marx, Karl & Engels. F.(1845). *German Ideology*. Chapter- 4.

³⁸ Marx Karl and Engels.F.(1969). *Selected Works*. Vol –I. p.20.

³⁹ Marx,Karl. & Engels, F.(1845). *German Ideology*. Chapter- I.

⁴⁰ *Surabhārati*, P-25

dictum, Karl Marx and Engels wrote in the *Communist Manifesto* (1848) the following line- ‘he, who does not work, neither shall be eat.’⁴¹

Thus, Marx believed ‘human being turned into a final and exclusive end, they are animal’⁴². Hence, Marx acknowledges that man makes his life activity itself an object of his will and consciousness. This is the consciousness of activity and this conscious life activity directly distinguished man from animal life activity.’⁴³

5.5.2: On Political-Economy:

Karl Marx’s views on Political Economy are found in his work-*The Economic and Philosophic Manuscripts of 1844*, in which, Marx wrote in the preface ‘by means of a wholly empirical analysis based on a conscientious critical study of political economy.’⁴⁴ The main object of Marx on this manuscript was to formulate the critique of private property and to establish political economy. Marx believed that man’s emancipation is possible only when civil society is radically transformed and capitalist system is destroyed. For this, Marx addressed to the masses and proletariat and placed his political sympathies entirely with the working people. Marx believed that economic thought was to be developed not through the movement of some absolute spirit but through the historical metamorphose of private property. Marx wrote - ‘the political economy becomes the handmaiden of almighty capital and political economy becomes the scientific conscience of the “empirical operators” the capitalist. The real course of development in the sphere of production is such that the capitalist ultimately

⁴¹ Marx, Karl. & Engels, F.(1848).*The Communist Manifesto*. Preface

⁴² Marx,Karl.(1844).*The Economic and Philosophic Manuscripts*. Chapter-I

⁴³ *Ibid*.Chapter-I

⁴⁴ Karl, Marx. & Engels, F.(1969). *Collected Works*. p. 231.

vanquishes the landowner and highly developed private property gains the upper hand over “underdeveloped or immature private property”.⁴⁵

Thus, the primary crux of Marx’s critique of bourgeois political- economy lay in the category of alienation and alienated labour, which proceeded from the actual economic fact. Therefore, Marx turned to man’s social life and derived alienation from its conditions, which are determined by private ownership of the means of production. Marx’s thought on alienation was as a form of social nexus of social intercourse between men under which their living and working conditions, the product of their activity and their relations with each other, appeared as an alien and hostile external force. Marx believed that alienation is the direct outcome of the private property system. Again, Marx believed that man exists in society and is a product of society not just of society in the abstract, but in every instance of a definite form of society. For Marx, private property was the basis and the cause of alienation or self-alienation of labour. Hence, Marx concluded that societal emancipation from the private property has been a necessary and cardinal condition for the economic and political emancipation of the workers, which was a tangible supersession of alienation. It is only through politico-economic system the workers' emancipation as well as the universal human emancipation is possible.

5.5.3: On Economy:

Marx’s thoughts on economy are found in his work *Das Capital-I*. The first volume was published in 1867. The other two *Capital* Volumes were published by Friedrich Engels after Marx’s death. Marx’s early works, *The Critique of Political-*

⁴⁵ Marx, Karl & Engels *F.op.cit* . p.313.

Economy was mostly incorporated with *Das Capital, Volume-I*. Karl Marx's thoughts on the economy were deeply influenced by the classical economist. i.e. Adam Smith, Thomas Malthus and David Ricardo. For example, Karl Marx followed the Adam Smith economic thoughts on Laissez-Faire economy, where Adam Smith in his work *The Wealth of Nations* (1776) has maintained a Laissez-Faire economy and greater importance in the division of labour, which led to greater productivity. Karl Marx followed the economic thoughts of Smith and claimed that the most important beneficial economic consequence of capitalism is a rapid growth in productive abilities. Marx also expanded greatly on the notion that labourers could be harmed as capitalism turns more productive. Marx also noted that the great advance made by Adam Smith beyond the physiocrats in the analysis of surplus-value and hence of capital, which was only one definite kind of concrete labour- agricultural labour that creates surplus-value.

5.5.4: Class Structure and Class Struggle or Class Conflict:

Marx believed that class was only the manifestation of economic differentiation. The class structure of society, according to Marx, was based on economic status. Marx defined a class, as all those people who share a common relationship to economic production. Those who own and control the means of production i.e. the slave owners, feudal landowners or the owners of property such as capital were the dominant class or haves. Those who worked for them i.e. the slaves, peasants or industrial labourers are the sub-ordinate class or have not. The relationship between the two classes was not only of dominance and subordination but also of exploitation. Therefore, Marx believed that the essence of exploitation and the

source of conflict between the classes have been an eternal one; it has been existing throughout history. Marx offered a comprehensive definition of classes. Regarding class structure, Marx wrote a letter to J. Weydemeyer of March 5, 1852, that- ‘no credit is due to me for discovering the existence of classes in modern society or the struggle between them ... what I did that was new ways to prove-

- That the existence of classes is only bound up with particular historical phases in the development of production
- That the class struggle necessarily leads to the dictatorship of the proletariat
- That this dictatorship itself only constitutes the transition to the abolition of all classes and to a classless society’.⁴⁶

Here, the First and third points of Karl Marx’s were the most important tenets of historical materialism. The first definition recognized that classes are determined by historical phases of production and the letter noted the historically transitory nature of class societies. Thus, the Karl Marx’s thought on class conflict or class struggle was an integral part of historical materialism, which is found in *The Communist Manifesto* (1848) of Marx and Engel, where both write- ‘the history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lords and serf, guild- master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on uninterrupted’.⁴⁸

⁴⁶ Marx, Karl & Engels, F.(1969). *Selected Correspondence*. p.69.

⁴⁸ Marx, Karl & Engels, F.(1848). *The Communist Manifesto*. p.1.

Simply, the geneses of Class conflicts given by Karl Marx are as follows-

Table 5.2

Geneses of Class Conflicts

Division of Society		
Haves Owner of major means of production		Have not's Dependent on their labour power to earn their living
Dominants Class		Dependent Class
Tendency of suppression	Class Conflict	Urge to over through

Source- Gauba, O.P.(2013). *An Introduction to Political Theory*. p. 41.

The Communist Manifesto also contains their views regarding the status of class conflict in modern capitalist society .Marx and Engels here says that the modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonism. It has, but established new classes, new conditions of opposition and new forms of struggle in place of the old ones. This status of class conflict in the capitalist society was rightly observed by Karl Marx and Engels in *The Communist Manifesto* and write- ‘the other classes decay and finally disappear in the face of modern industry; the proletariat is its special and essential product’. ⁴⁹

⁴⁹ Marx, Karl & Engels, F. *op.cit*, p.13

This observation of Karl Marx and F. Engels on classes and class struggle was later carried out by Lenin in his article on *A Great Beginning*⁵⁰, where Lenin works on classes distinguish four main aspects. This are-

- Its place in a historically determined system of social production.
- Relation to the means of production.
- Role in the social organization of labour and
- The mode of acquiring and size of social wealth.

Karl Marx's theory of class structure and class conflict advocated the view that each society has been inhabited by two classes. They are – the haves and have not' sor the ruling and ruled class. The haves own the means of production and the have not's are the seller of their labour. Each class is antagonistic to the other and both are involved in the struggle. Therefore, Marx believed that the history of hitherto to existing societies has been a history of class struggle- a history of strife and struggle between the haves and have-nots.

5.5.5: The Workers Ownerships and Control over means of Production and Surplus Value:

Karl Marx's social reconstructive principle condemns and rejects the bourgeoisie democracy due to class rule, inequality, exploitation and class dominance. Marx believed that it is a system of capitalist exploitation of state power. Therefore, to establish socialism; Marx called upon the workers to unite together and overthrow it by workers revolution. Hence, Marx advocated and built up a strong favour of proletarian revolution against bourgeoisie democracy. Again, Marx believed that to

⁵⁰ Lenin ,I.V.(1977).*Collected Works*. Vol-29. p.421.

overthrow capitalism and bourgeoisie democracy through proletarian revolution the workers used all powers and resources for recurring the ultimate objectives of securing a full-fledged socialist society i.e. classless and stateless society. This doctrine of class conflict represents the sociological basis of Marxism. Marx argued that labour was the sole creator of the value of the four factors of production-viz- labour, land, capital and organization. Three factors of land, capital and organization are sterile because they are of reproducing only what is put in them. Marx said that the value of the commodity was the product of labour. The actual amount of labour employed in the production of the commodity is called its natural price. It differs from its price in the market or market price. In a free-market society, fostered by capitalism, the worker was forced to sell labour at the market price. In a capitalist system, capitalist exploits labour's full potential to work, but pays them only subsistence wages. The value produced by the worker may be split into two parts; one part was paid to the worker toward his wages, the other part was pocketed by the capitalist as his profit. This second part is described by Marx as surplus value and the rent and interest are paid from the surplus-value.

5.5.6: On Principle of Communism:

Marxian principle of communism served not for the exploiting classes but the working class, where all the working people are taught by Marx to live and work for the common good and happiness. Marx and Engels remarked it in *The Communist Manifesto* that- 'the working people men have no country'.⁵¹

Theoretically, Marx demonstrated that their need for abolishing exploitation and creating classless communism, which was profoundly scientific, correctly

⁵¹ Marx, Karl. & Engels, F.(1848).*The Communist Manifesto*. p.21.

reflected the objective reality and expressed the vital needs of society's material life. It is incompatible with a religious and idealist world outlook, which distorts the real state of affairs. This ideology of communism established by Marx was based on the philosophy of dialectical and historical materialism.

For the establishment of the principle of communism, Marxian philosophy scientifically analyzes the need for abolishing capitalism, relations of domination and subordination with new social relations of comradeship and mutual assistance. Thus, the principle of communism, propounded by Karl Marx, plays a transformative role to cherish the wishes and thoughts of the people and made widespread among the working class and all the other working people. This principle of communism by Karl Marx later became an ideological work of the Communist Party, which combined the ideas of socialism and communism with the revolutionary activities of the masses. It was found in the activities of the Communist Party of United State of Soviet Russia (USSR), where the programme of the Communist Party of Soviet Union stated that- 'all-round development of people will be accompanied by the growth of the productive forces through continuous progress in science and technology'.⁵²

Again, Marx believed that for the transition to a new socio-economic formation, the communism makes a radical transformation of the class structure. Under the influences of communism, the working class pursues its activities in alliances with all the working people and working peasantry with friendship alliance and mutual help. Thus, Marx believed that communism as a principle of the working

⁵² *The Programme of the Communist Party of Soviet Union.*(1953). p.59.

class and aimed at the liquidation of essential differences between the existing social groups and the building of a classless society.

5.5.7: Social Consciousness:

Social consciousness is a relatively new and autonomous concept. It is distinct from the individual consciousness and is manifested only through individuals and by no means is confined to the consciousness of a single individual. The social consciousness is usually a primary factor in determining the consciousness of a single individual. It is also a relative autonomy from the material basis that generates it from the economic life of society. The different forms and spheres of social consciousness like political and legal are directly reflect the economic interest of classes, while others such as religion and the arts are indirectly connected within the society's economic condition. Thus, social consciousness is the sum total of ideas, theories and views, social sentiments, habits and customs of people, which reflect the objective reality of human society and nature.

Karl Marx, through his principle of historical materialism, wanted to correctly answer the question of social consciousness in the society. Marx believed that social consciousness of people was a product of their social being. It was derived from the material relation of production. The basic idea of materialism is that the beings are primary and it determines consciousness. Thus, the broadest philosophical concept of *being* might be substituted by the narrower and more concrete concept of *social being* and the concept *consciousness* by that of social consciousness. Karl Marx in his thoughts believed that social being is primary and it determines the social consciousness, where the priority of social being over social consciousness refers to

the simple and commonly acknowledged fact that men must have food, clothing and shelter before can pursue politics or science, philosophy or art that production on materials means of livelihood. It is the basis upon which develop state institution and legal views of everyday and philosophical and theoretical concepts. Again, Karl Marx observed the different types of social relations in society and selected the material relations, which were able to define the sphere of a social being. Marx remarks that a society divided into hostile classes cannot have a single ideology. The exploiting and exploited classes each have their own ideology. It is the ideology of the class which dominates economically and politically that holds away. This keen ideological struggle as a form of the class struggle has always been a feature of an antagonistic class of society. Marx demands that this ideology be viewed as and from concrete historical angle in order to establish of what class, progressive or reactionary.

Thus, Karl Marx's ideology of social consciousness was an ideology of the working class and of all the working people for social development. Therefore, Marx believed that the material productive activity determined men's social consciousness. This consciousness also possessed relative independence in its development. This relative independence was manifested in the continuity of development and it was not passive in relation to being and actively influenced the society for social reconstruction.

5.5.8: Communist Morality:

Morality or Ethics is the sum total of standards or rules and behaviours in a society. It reflects the people's ideas of justice and injustice, good and evil, honour and dishonour – the representative human values. In every society, the legal rules, moral

standards and rules are not recorded in law but are maintained by force of public opinion, customs, habits, traditions and ethical education by force of man's conviction, which determine the relations of man to society. Thus, morality arises with the birth of human society, where every society has made definite demands on its members to express moral standards.

Marx remarked that in a primitive society moral standards are the same for all members but with the appearance of classes, it reflected the interest of one class to another and morality acquires a class character. According to Marx, under *Slavery*, the morality of the slave was dominated by owners, in feudal society, it was under the feudal lords and in bourgeois society, and the morality was under capitalists. In contrast to these, there were found the moral standards and principles of the slaves, peasants and proletarians. But, as an element of the superstructure, morality influences all aspects of life in society. Therefore, Marx believed that in a communist society morality includes all general human moral standards and it has to be developed in the course of the struggle against the exploiters and moral vices. On the other hand, the bourgeois morality of a capitalist system or dominance of private capitalist property disunites people and turns them into enemies, competitors in the struggle for profit in the society. Again, it created the spirit of selfishness, greed, the craving for wealth, enmity and competitions make up the essence of capitalist morality.

In contrast to this phenomenon, Marx favoured of communist morality. In a communist morality, the people have developed the moral traits as mutual assistance, fraternal solidarity, abhorrence of loafers and drones in the course of the struggle against the exploiters and against moral vices. Again Marx believed that this

communist morality of the working class is particularly of great importance in the ethical development of society because it helps in molding the standards and requirements of communist society, which highly honour the dignity of physical labour and offer due recognition over any source of livelihood. This principle of communist morality by Karl Marx, later followed by the constitution-makers of the Soviet Union and indicated the first article constitution that – ‘who does not work, nor and neither shall be eat’⁵³.

Thus, the principles of Karl Marx’s communist morality were the stem from the very nature of the socialist system, economic basis and social ownership of the means of production. This ideal united the people and enables them to live with work according to the principles of fraternal friendship, mutual respects and cooperation. Again, Marx believed that the principle of communist morality was a collective and comradely mutual assistance and expression with a slogan of one for all and all for one. For the establishment of an egalitarian society, Marx’s communist morality requires the definite traits in the character of human beings, honesty and truthfulness, moral purity, simplicity and modesty in social and private life, which was an uncompromising attitude to injustice, parasitism, dishonesty and money-grabbing of society.

5.5.9: Social Revolution:

The social revolution is a deep-going phenomenon in the political, economic and ideological life of a given society. Marx’s social revolution wanted to abolish the old relations of production and introduction of new ones with radical changes in social

⁵³ *The Constitution of Soviet Russia.* Article-1.

views and institution. Regarding the causes of the social revolution, Marx wrote it in the-*A Contribution to the Critique of Political-Economy* that-‘at a certain stage of their development, the material productive forces of society come in conflict with the existing relations of production, or-what is but a legal expression for the same thing-with the property relations within which they have been at work hitherto’.⁵⁴

Marx believed that ‘the conflict between the new productive forces and the old relations of production constituted the objective of the economic foundation of the social revolution. The reactionary class, the vehicle of old relations of productions was opposed by the progressive class of the vehicle of a new relation of production. Hence, the irreconcilable struggle class against the reactionary class of which the social revolution became the highest expression and the consummation.’⁵⁵

Marx’s thoughts of social revolution resolved economic and class contradictions, which matured in the long period of preceding social development. Marx called that the revolution was the locomotive of history because, definite historical condition, objective and subjective prerequisites are necessary for a revolution. This thought of Karl Marx was supported by Lenin and said that ‘these are the sums of the objective conditions for a revolution, which is known as revolutionary situations. These signs of a revolutionary situation are-

- The impossibility for the ruling classes to live and rule in the old way, the so-called crisis *from above* and the resentment of the oppressed classes who do not want to live in the old way, the crisis *from below*. The revolution is

⁵⁴ Marx, Karl. & Engels, F.(1969) *Selected Works*, Vol-I . p.509

⁵⁵ Henna, George.(Ed.).(1968) *Marxist Philosophies*. p.305.

impossible without a nationwide crisis affecting both the exploited and the exploiters.

- Extreme aggravation of the poverty and suffering of the oppressed classes and
- A considerable increase in the activity of the people. While in ordinary times the people are relatively calm, in conditions of crisis the situation itself impels them to take independent revolutionary action'.⁵⁶

Thus, Marx believed that the driving forces of a revolution are the social class which makes the revolution and fight against the reactionary forces for the triumph of new exploitation, national oppression, unemployment and poverty, where the proletariat abolished the capitalist system and established a socialist society. Therefore, the socialist revolution was the only way to achieve their aim. Simply, Marx's thoughts and activities want to establish a socialist society through socialist revolution and abolished all types of exploitation. One of the principal tasks of Marx's socialist revolution is that it creates a new economy and that economy is known as socialism, which does not arise within the womb of capitalism. Marx believed that the main objective of the socialist revolution was winning political power by the proletariat and its further development and consolidation. Hence, the destruction of the bourgeois state machine and the building of a new proletarian state was the principal task of the social revolution initiated by Karl Marx.

5.5.10: Establishment of Freedom:

Freedom means self –determination and self- realization. Marx's concept of freedom was against the background of the socio-economic conditions of society. In

⁵⁶ Lenin, I.V. (1977). *Selected Works*-Vol-3. p.430.

The Holy Family - Marx and Engels observed in the following writings-‘the members of civil society are not atoms. The specific property of the atom is that it has no properties and is therefore not connected with beings outside it by any relations determined by its own natural necessity. The atoms have no needs, it is self-sufficient, the world outside it is an absolute vacuum, i.e. it is contentless, senseless, meaningless, just because the atom has all its fullness in itself. The egoistic individual in civil society may in his Nero –sensuous imagination and lifeless abstraction inflates to the size of an atom’.⁵⁷

Regarding freedom Marx believed that the natural needs of men were the very condition of their existence. The natural relation of human beings comes into existence with other individuals, when a civil society arises. This holds the individual together. Marx again believed that freedom means the ability to achieve the totality of human goods, satisfaction of aspiration, material and spiritual, which was fundamental to mastery and rational control of the process of production of the material conditions of human life. Marx asserted that the capitalist system of production was not at all conducive to conditions of human freedom. This was characterized by constraint or necessity. The necessity denotes the condition under which the life of man was governed by laws of nature, such as the law of gravitational force. It existed independently of man’s will. Man can acquire scientific knowledge of these laws for his own benefits but cannot change them at his will. This thought of Karl Marx

⁵⁷ Marx ,Karl .& Engels F.(1844).*The Holly Family* ,cited in Marx Karl and Engels Frederick .*Selected Work*(1969) . p.77.

support by F. Engels said that it in his works-*Anti Dühring* 'that laws and its possibility give systematically making them work towards definite ends.'⁵⁸

Again, Marx and Engels focus on freedom in their joint work *The Communist Manifesto* and give a picture of the future communist society, where they write- 'political power, properly so, called, is merely the organized power of one class for oppressing another. If the proletariat during its contest with the bourgeoisie is compelled, by the force of circumstances, to organize itself as a class, if, by means of a revolution, it makes itself the ruling class, and, as such, sweeps away by force the old conditions of production, then it will, along with these conditions, have swept away the conditions for the existence of class antagonism and of classes generally, and will thereby have abolished its own supremacy as a class. In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all'.⁵⁹

Thus, along with F. Engels, Marx laid down the ethical basis of socialism and humanist foundation of freedom. Marx in his work *The Economic and Philosophic Manuscripts (1844)* strongly criticized capitalism and its dehumanizing effect. Marx demonstrated that capitalist system deformed the productive activity of man and caused alienation in several ways, where Marx identified four levels of alienation. These areas are-

- Man is alienated from his own product and from the work process because the worker plays no part in deciding what to produce and how to produce.

⁵⁸ Engels.F.(1878)*AntiDühring*, cited in Marx.Karl and Engels. Frederick-*Selected Work*.(1969). p.80

⁵⁹ Marx, Karl. & Engels.F.(1848). *The Communist Manifesto*. Pp.23-24.

- Man is alienated from nature—his work does not give him a sense of satisfaction as a creative worker under modernization and the work tends to become increasingly reutilized and monotonous.
- Man is alienated from another man through the competitive character of the economic system and class interest and
- Man is alienated from himself because the realm of necessity dominates his life and reduces him to the level of animal existence under capitalism.

Hence, Marx believed that under capitalism all human faculties and qualities are subordinates through private ownership of capital and property. Therefore, Marx's thought postulates the transformation of the capitalist system itself to secure the condition of freedom trying to reconstruct a classless society.

5.5.11: Social Justice:

Social justice means that all the people in a society are to be equal, where there is no discrimination on the basis of religion, caste creed, colour, class, sex and status. In every society, s each individual should have that space and scope to get his or her due share in all social spheres i.e., equitable and fair distribution of rewards, equal opportunities for earnings rewards, special protections for weaker and disadvantaged section of society, equal and adequate opportunities for minorities and absence of unequal and privileged classes in society.

Karl Marx's principle of social justice aims at replacing capitalism by socialism for which revolution is indispensable. In the *Capital* (1861-79), Marx holds that the exploitation of weaker was the natural characteristics of capitalism. Marx did

not seek any reform in the level of incomes and wages within the capitalist system itself, but wanted to transform the entire mode of production and property relations. In the *Critique of the Gotha Programme* (1875), Marx criticised the socialist, who became complacent after raising the demand for fair distribution within the existing system of capitalism. On the other hand, Marxian framework of social analysis regarded, morality as a part of super-structure and it was historical changes in the base-viz-the mode of production result in corresponding changes in the criteria of right and wrong, just and unjust. Marx asserted that in communist society it determined justice as an enduring principle for social reconstruction, which was evolved after the dissolution of capitalism and free from the conditions involving scarcity and conflict. Hence, the state and its juridical apparatus are no longer required in that society. Thus, Marxian theory of justice seeks to replace the capitalist system by the socialist system and envisages a classless society. He calls for a society in which private property was not the source of exploitation and injustice in society. Thus, for the establishment of justice in society, Marx firmly believes that there is need of abolition of private property and class antagonism.

5.5.12: Establishment of Equality:

Equality means semblance or the state where everyone in the given context enjoys identical rights and scopes. Therefore equality can also be termed in another sense as justice. Marx's thought on equality stands for the abolition of the class difference and securing of equal status of all. Marx advocated the view that inequalities emerged in society with the emergence of the institution of private property. Under the impact of private property, the society came to have two classes-

the haves and the have nots, i.e., the two classes of the rich exploiters and the poor and exploited. The emergence of these two economic classes led to the emergence of inequalities. Therefore to secure equality, the only way is the elimination of private property. Hence, Marx called for the economic and political leadership of proletariat, social ownership of the means of production as a pre-condition for the securing of economic equality, which alone can serve as the basis for the securing of equality in society and social reconstruction.

5.5.13: Common Good:

The common good is a goal, which does not give precedence to the interest of a class and party but gives due regard to the interest of all members of society. Broadly, 'the notion of the common good is concerned with the hopes and aspirations of a larger community beyond the area of the self-interest of different individuals and groups'.⁶⁰

Marxian thought of common good believed that since the division of human society into two antagonistic classes on the basis of ownership of private property, the idea of the common good has become irrelevant. But, Marx remarked that the common good can exist only in that society, where either primitive communism (pre-state-society or which existed before the rise of civilization) or in a future communist society had been getting fundamental importance through proletarian revolution or class struggle against exploiting classes in the society. Thus, Marx along with Engels believed that class struggle was the instrument to social progress. The process of class struggle results in the elimination of all contending classes and initiates the

⁶⁰ Gauba, O.P.(2013).*An Introduction to Political Theory*. Pp.520-522.

emergence of a new class structure corresponding to the new mode of production, where the production forces change and the classes, which hitherto controlled by a new class and claimed to administer more efficiently. To prepare proletariats for revolution and to establish dictatorship of the proletarian, both Marx and Engels inspired them to develop their class consciousness, which encouraged all the proletariat for their class interest and organized them to fulfill their common good. To encourage all the proletarians both Marx and Engels wrote in the concluding part of the *Communist Manifesto (1848)* that-they have a world to win and unite working men of all countries. Thus, Karl Marx along with Engels believed that the common well or good, only be realized after the establishment of communist society and it to be possible after the overthrow capitalism and establishment of socialism by proletarian revolution or class struggle.

Marx's philosophy of social reconstruction is based on dialectical and historical materialism and the natural justice of the working people, where equal share and equal work are the mottoes of Marx's ideal. Marx wanted that the equal distribution of product is an urgent need of the people and the market price of the commodity might be/should be rated in favour of the proletariat. In favour of Karl Marx's social reconstruction philosophy, the Indian thinker, D.P. Chattopadhyaya narrated that 'the Uddālaka Arunī (*Chāndogya Upaniṣada*) was the first materialistic sage or *Ṛsis* of ancient India and adherent of dialectical materialism and first he wanted natural justice for society and his materialistic views were based on *Nyāya*, *Vaiśeṣika*, Buddha and Jain philosophy.'⁶¹

⁶¹ Chattopadhyaya, D.P.(2016). *Bhārate Bastubād Pasangata*. p.135.

However, the social reconstruction philosophy of Karl Marx does not discard the morality or moral philosophy among the people. Regarding, socialist or communist society, Marx implies a good relationship, good behaviour, equal status, equal craftsmanship and equal distribution among the shareholders of the society. Thus, Karl Marx's social reconstruction philosophy does not imply the negativity of the moral philosophy, though it gives less stress on the theosophical field which is based on religion or ecclesiastical point of view.