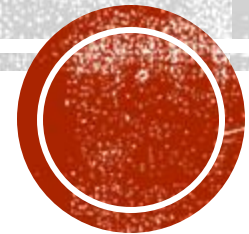


SOS POLITICAL SCIENCE & PUBLIC ADMINISTRATION
M.A POLITICAL SCIENCE II SEM
POLITICAL PHILOSOPHY: MORDAN POLITICAL THOUGHT,
THEORY & CONTEMPORARY IDEOLOGIES (201)
UNIT-III

TOPIC NAME-MARXIEN SOCIALISM



WHAT IS SOCIALISM IN MARXISM?

- The Marxist definition of socialism is an economic transition. In this transition, the sole criterion for production is use-value (i.e. direct satisfaction of human needs, or economic demands), therefore the law of value no longer directs economic activity. Marxist production for use is coordinated through conscious economic planning. Distribution of products is based on the principle of "to each according to his contribution". The social relations of socialism are characterized by the proletariat effectively controlling the means of production, either through cooperative enterprises or by public ownership or private artisanal tools and self-management. Surplus value goes to the working class and hence society as a whole.



WHAT IS SOCIALISM IN MARXISM?

- The Marxian conception of socialism stands in contrast to other early conceptions of socialism, most notably early forms of market socialism based on classical economics such as mutualism and Ricardian socialism. Unlike the Marxian conception, these conceptions of socialism retained commodity exchange (markets) for labour and the means of production seeking to perfect the market process.^[5] The Marxist idea of socialism was also heavily opposed to utopian socialism. Although Marx and Engels wrote very little on socialism and neglected to provide any details on how it might be organized,^[6] numerous social scientists and neoclassical economists have used Marx's theory as a basis for developing their own models of socialist economic systems. The Marxist view of socialism served as a point of reference during the socialist calculation debate.



CLASSICAL MARXISM

- Classical Marxism denotes the collection of socio-eco-political theories expounded by Karl Marx and Friedrich Engels. "Marxism", as Ernest Mandel remarked, "is always open, always critical, always self-critical". As such, classical Marxism distinguishes between "Marxism" as broadly perceived and "what Marx believed", thus in 1883 Marx wrote to the French labour leader Jules Guesde and to Marx's son-in-law Paul Lafargue—both of whom claimed to represent Marxist principles—accusing them of "revolutionary phrase-mongering" and of denying the value of reformist struggle.
- From Marx's letter derives the paraphrase "If that is Marxism, then I am not a Marxist".^{[35][36]} American Marxist scholar Hal Draper responded to this comment by saying: "There are few thinkers in modern history whose thought has been so badly misrepresented, by Marxists and anti-Marxists alike".^[37] On the other hand, the book *Communism: The Great Misunderstanding* argues that the source of such misrepresentations lies in ignoring the philosophy of Marxism, which is dialectical materialism. In large part, this was due to the fact that *The German Ideology*, in which Marx and Engels developed this philosophy, did not find a publisher for almost one hundred years.



REVOLUTION

- According to orthodox Marxist theory, the overthrow of capitalism by a socialist revolution in contemporary society is inevitable. While the inevitability of an eventual socialist revolution is a controversial debate among many different Marxist schools of thought, all Marxists believe socialism is a necessity, if not inevitable. Marxists believe that a socialist society is far better for the majority of the populace than its capitalist counterpart. Prior to the Russian revolution of 1917, Lenin wrote: "The socialization of production is bound to lead to the conversion of the means of production into the property of society ... This conversion will directly result in an immense increase in productivity of labour, a reduction of working hours, and the replacement of the remnants, the ruins of small-scale, primitive, disunited production by collective and improved labour".^[33] The failure of the 1905 revolution and the failure of socialist movements to resist the outbreak of World War One led to renewed theoretical effort and valuable contributions from Lenin and Rosa Luxemburg towards an appreciation of Marx's crisis theory and efforts to formulate a theory of imperialism.^[34]



MARX'S CONCEPT OF SOCIALISM

- Marx's concept of socialism follows from his concept of man. It should be clear by now that according to this concept, socialism is not a society of regimented, automatized individuals, regardless of whether there is equality of income or not, and regardless of whether they are well fed and well clad. It is not a society in which the individual is subordinated to the state, to the machine, to the bureaucracy. Even if the state as an "abstract capitalist" were the employer, even if "the entire social capital were united in the hands either of a single capitalist or a single capitalist corporation," this would not be socialism. In fact, as Marx says quite clearly in the Economic and Philosophical Manuscripts, "communism as such is not the aim of human development." What, then, is the aim?
- Quite clearly the aim of socialism is man. It is to create a form of production and an organization of society in which man can overcome alienation from his product, from his work, from his fellow man, from himself and from nature; in which he can return to himself and grasp the world with his own powers, thus becoming one with the world. Socialism for Marx was, as Paul Tillich put it, "a resistance movement against the destruction of love in social reality"



AIM OF SOCIALISM

- Marx expressed the aim of socialism with great clarity at the end of the third volume of Capital: "In fact, the realm of freedom does not commence until the point is passed where labor under the compulsion of necessity and of external utility is required. In the very nature of things it lies beyond the sphere of material production in the strict meaning of the term. Just as the savage must wrestle with nature, in order to satisfy his wants, in order to maintain his life and reproduce it, so civilized man has to do it, and he must do it in all forms of society and under all possible modes of production. With his development the realm of natural necessity expands, because his wants increase; but at the same time the forces of production increase, by which these wants are satisfied. The freedom in this field cannot consist of anything else but of the fact that socialized man, the associated producers, regulate their interchange with nature rationally, bring it under their common control, instead of being ruled by it as by some blind power; they accomplish their task with the least expenditure of energy and under conditions most adequate to their human nature and most worthy of it. But it always remains a realm of necessity. Beyond it begins that development of human power, which is its own end, the true realm of freedom, which, however, can flourish only upon that realm of necessity as its basis



ELEMENTS OF SOCIALISM

- Marx expresses here all essential elements of socialism. First, man produces in an associated, not competitive way; he produces rationally and in an unalienated way, which means that he brings production under his control, instead of being ruled by it as by some blind power. This clearly excludes a concept of socialism in which man is manipulated by a bureaucracy, even if this bureaucracy rules the whole state economy, rather than only a big corporation. It means that the individual participates actively in the planning and in the execution of the plans; it means, in short, the realization of political and industrial democracy. Marx expected that by this new form of an unalienated society man would become independent, stand on his own feet, and would no longer be crippled by the alienated mode of production and consumption; that he would truly be the master and the creator of his life, and hence that he could begin to make living his main business, rather than producing the means for living. Socialism, for Marx, was never as such the fulfillment of life, but the condition for such fulfillment. When man has built a rational, nonalienated form of society, he will have the chance to begin with what is the aim of life: the "development of human power, which is its own end, the true realm of freedom." Marx, the man who every year read all the works of Aeschylus and Shakespeare, who brought to life in himself the greatest works of human thought, would never have dreamt that his idea of socialism could be interpreted as having as its aim the well-fed and well-clad "welfare" or "workers' " state. Man, in Marx's view, has created in the course of history a culture which he will be free to make his own when he is freed from the chains, not only of economic poverty, but of the spiritual poverty created by alienation. Marx's vision is based on his faith in man, in the inherent and real potentialities of the essence of man which have developed in history. He looked at socialism as the condition of human freedom and creativity, not as in itself constituting the goal of man's life



IMPECT

- Marxism has had a profound impact on global academia and has influenced many fields such as archaeology, art history, anthropology,^{[5][6]} media studies,^[7] science studies,^[8] political science, theater, history, sociology, art history and theory, cultural studies, education, economics, ethics, criminology, geography, literary criticism, aesthetics, film theory, critical psychology and philosophy



DEVELOPMENT

- But this development has been complicated by the presence of another factor. If the state or the society is meant to serve the realization of certain spiritual values, the danger exists that a supreme authority tells man -and forces him -- to think and behave in a certain way. The incorporation of certain objectively valid values into social life tends to produce authoritarianism. The spiritual authority of the Middle Ages was the Catholic Church. Protestantism fought this authority, at first promising greater independence for the individual, only to make the princely state the undisputed and arbitrary ruler of man's body and soul. The rebellion against princely authority occurred in the name of the nation, and for a while the national state promised to be the representative of freedom. But soon the national state devoted itself to the protection of the material interests of those who owned capital, and could thus exploit the labor of the majority of the population. Certain classes of society protested against this new authoritarianism and insisted on the freedom of the individual from the interference of secular authority. This postulate of liberalism, which tended to protect "freedom from," led, on the other hand, to the insistence that state and society must not attempt to realize "freedom to," that is to say, liberalism had to insist not only on separation from State and Church, but had also to deny that it was the function of the state to help realize certain spiritual and moral values; these values were supposed to be entirely a matter for the individual



CONCLUSION

- Socialism is the abolition of human self-alienation, the return of man as a real human being. "It is the definitive resolution of the antagonism between man and nature, and between man and man. It is the true solution of the conflict between existence and essence, between objectification and self-affirmation, between freedom and necessity, between individual and species. It is a solution of the riddle of history and knows itself to be this solution". For Marx, socialism meant the social order which permits the return of man to himself, the identity between existence and essence, the overcoming of the separateness and antagonism between subject and object, the humanization of nature; it meant a world in which man is no longer a stranger among strangers, but is in his world, where he is at home.



THANK YOU

