



The Historical Background and Concepts of Marxism

Tanu Bura

Assistant Professor (Department of English)

Dayanand Mahila Mahavidyalaya

Kurukshetra, Haryana, India

Email ID: Tanubura16@gmail.com

Mobile No.: 7404283085

ABSTRACT

This paper delves into the origins of Marxism in Europe during the latter half of the 19th century, examining its connection to the industrial and political revolutions of the preceding century. It analyses and explains Marxism's philosophical, economic, social, and ethical concepts. The paper suggests that although many of Marx's predictions have proven incorrect and the application of his ideas has sometimes been problematic, his concern for the marginalised and his focus on the dynamics of change remain relevant today. It explores where this relevance can be found and how we can benefit from the insights offered by Marx's examination of society.

Keywords: Marxism, Expectations, Accentuation

INTRODUCTION

This is one of the progression papers that portrays a set of experiences and thoughts of significant scholarly developments and investigates its importance in the present scenario. This paper analyses Marxism as a way of thinking, belief system and societal estimating of Karl Marx and his supporters. Isaiah Berlin reasoned as, 'no scholar in the 19th century has had so immediate, de free and incredible impact on humankind as Karl Marx' (Berlin, 1948, p 1). Karl inhabited a period of social distress along with national enthusiasm. He was a progressive and looked to make a scholarly system to help labourers in their progressive purpose. The structure was to be founded on a logical comprehension of the chronicled advancement of the states of society and their unavoidable results. These thoughts spread quickly after his passing; constantly 50% of the twentieth century a large part of the nation was represented by socialist systems dependent on Marxist philosophy. Different types of parties won and socialist systems are presently not having control related to politics of nations they earlier ruled in west. Nonetheless, such end is in no way, shape or form all inclusive and Marxism keeps on being persuasive in the realm of

thoughts. Communism has included in various OR distributions about the nature and job of OR and has been guaranteed on the side of certain systems; however most specialists reject Marxist philosophy as ill-advised, outrageous or excessively damaging. Be that as it may, there is a risk of neglecting to focus on Marx's inventive endeavours to conjecture about society: how could he approach this troublesome assignment and what ends did reach? Presentresearch provides a concise overview of the evolution of Marxism and gives us idea about its potential relevance for professionals in Operations Research (OR). It can also serve as an introductory source for critical thinking, outlining the origins and consequences of Marxism, including its strengths and weaknesses. From an OR perspective, the paper addresses three key questions: How can we view OR today through a Marxist lens? What practical consequences do Marxist concepts hold for the execution of OR? How can Marx's societal examined be integrated into OR interventions?

He was among earliest social scientists who attempted to synthesise Enlightenment philosophers' ideas, striving to unite philosophical and empirical traditions into a coherent framework grounded in logic and observation. His theory related approach blends observation and reasoning, with different conclusions subject to empirical testing. Marx's framework combines philosophy (dialectical materialism) with historical analysis (materialism) and politics (communism), integrating these into a comprehensive aura of political economy rooted in the economic theories given by critics.

Marx presented his intellectual framework in "Das Kapital, Volume I" in 1867, and brought out the final issue with both volumes by Friedrich Engels after Marx's passing. Marx's writings are generally straight forward and easy to find out the meaning. In the Communist Manifesto, co-authored by him and his friend Engels in 1848, they boldly asserted their revolutionary vision, which can be distilled as follows after Marx's demise.

The workbegins by examination the prevailing societal circumstances, illustrating how historical class distinctions have eroded, leaving modern society with a fundamental division into someclusters: the bourgeoisie or the middle class, and the proletariat. These two classes represent the exploiters and the exploited, with the middle class possessing wealth and influence but not engaged in productive labor, while the working class generates wealth but lacks ownership. The bourgeoisie initially enlisted the working class in its political struggles against feudalism and subsequently employed its newfound power to subjugate the working class (Marx, 1883).

The paper proceeds by introducing Marx and Engels while offering context for the historical and social backdrop of their era. Following these introductory sections, the subsequent four segments delve into Marx's philosophical, economic, political, and ethical theories. The paper also discusses later developments and criticisms of Marxism. Lastly, it outlines The influence of Marxism on the advancement of Operations Research (OR) in the United Kingdom will be explored, followed by an examination of its contemporary relevance and impact on OR.

Marxism tends to evoke strong dedication and vehement opposition, making it challenging to offer a comprehensive account that pleases different views of the sayings. The purpose of this writing is to provide insight for those who may not be well-versed in the subject and to pique their interest by investigating the historical evolution of his theories, their ensuing influence, and the array of criticisms they have faced. In this contentious context, it can be considered an inquiry. Furthermore, it aims to derive certain implications for OR. He would likely view this as a dialectical process with which he might agree in principle, even if he does not necessarily endorse the specific conclusions achieved.

MARX AND ENGELS

Karl Heinrich Marx, born in 1818 and passing away in 1883, was the offspring of a prosperous Jewish attorney. who converted to Christianity and held conservative political beliefs. Marx received his PhD in 1841, but the government attacked the young Hegelians, and Marx lost any hope of pursuing a career in philosophy. He edited radical periodicals in the Rhineland, Belgium and France between 1842 and 1848, but each country forced him to leave. Friedrich Engels introduced Marx to the working-class struggle and the study of political economy in 1844 while he was in Paris (1820-1895). They both created the Communist League in 1848, and published the Communist Manifesto as part of its efforts (Marx and Engels, 1848). Marx was exiled from Prussian territory the same year, and after a brief stay in Paris, he lived in poverty when moved to London. Marx gives 10 hours in British Museum studying and writing during 50s and 60s of Eighteenth century, when he wasn't confined to bed by sickness. He had access to the findings of Parliamentary inquiry as well as the history of factory regulation in the United Kingdom. These documents supplied a wealth of information spanning over 40 years on the current state of capital-labour relations in England (Engels, 1869). Engels aspired to be a writer, but his textile

manufacturer father urged that he work in business setup by family. While serving in the military in Berlin, he became interested in Young Hegelian radicalism. Marx gives the final ten years of his life after his death in 1883 to the posthumous publishing of Marx's *Das Kapital*'s second and third volumes (Capital). Marx, according to Engels, was real partner in alliance. He contributed to popularisation of ideas of friends and their extension into the fields of philosophies and sciences. Some key theories associated with Marxism, on the other hand, are more Engels than Marx.

MARX'S PHILOSOPHICAL FOUNDATIONS

Marx was significantly shaped by Enlightenment concepts, German philosophical traditions, French socialist theories, as well as the contributions of Scottish, English and political economists. He amalgamated such concepts to formulate fresh and distinctive mode of thought.

THE ENLIGHTENMENT

The Enlightenment had radically changed Europe's intellectual environment when Marx was born. Conversely, the Enlightenment critically challenged and dismantled the foundations of established European culture, secularising every aspect of society and thought. It effectively dismantled the legitimacy of monarchy, aristocracy, the subordination of women to men, ecclesiastical authority, and the practice of slavery, both intellectually and in practical terms. Instead, it introduced the ideas of equality.

AGRICULTURAL AND INDUSTRIAL REVOLUTION

The term "industrial revolution" is used by British historians to refer to the time between 1750 and 1850. Agriculture's continuous advancement and the manufacturing industry's more spectacular development resulted in a richer, urbanised society devoted to progress and change. The United Kingdom mostly imported raw and finished goods exported. Enhanced knowledge of farming practices, the adoption of crop rotation methods, and the enclosure of medieval open fields characterised by narrow strips, along with recent technological advancements, collectively contributed to a rise in agricultural yield and efficiency. As a result, there was enough food to maintain population increase, the traditional peasant disappeared, and surplus labour was available to fulfil the expanding demands of building, manufacturing, and industry. These agricultural

advancements expanded throughout continental Europe. Peasants bound to land and forced labour had vanished from much of Europe by 1850. In the span of approximately 150 years, traditional peasant and artisan communities transformed into societies where individuals operated machines managed records. Machines powered by alternative energy sources replaced human and animal labour. Extractive industries rose in popularity.

HISTORY

Each historical age has its own characteristics, and human society progresses. Individuals should be in tune with these concepts, not the other way around, according to Hegel. Marx's understanding of stages and historical progression formed an integral part of his historical perspective. In contrast, Marx contends that progress is propelled by tangible and societal factors like class conflicts, technological advancements, and human labor, rather than being primarily driven by ideas. On the other hand, Hegel viewed Germanic culture as a superior and potentially great fusion of its forbearers, especially Greece and Rome way of living style, as well as most ideal form of government humanity had achieved up to that point. He argued that only officials with a philosophical education possessed a comprehensive understanding of the interconnection between the individual and whole nation.

Conversely, it is believed by Young Hegelians that all people may attain such understanding, which was a totally thoroughgoing perspective. They asserted as only the "rational" is genuine, while "actual" often contains errors in chronology along with irrationality. They came to the conclusion that dramatic change may be required in order to construct institutions that follow the dictates of reason.

THE DIALECTIC

Philosophical, social, and human change and progress, according to Hegel (Tucker, 2002, pp 57-58), come through the fight with ideas; we only learn understanding via contradictions and opposites. The dialectical method was created by Hegel, who coined the terms thesis, antithesis, and synthesis. On other side, Marx claimed that the history of thinking, plans, and credo reflected changes in the material world. As a result, some argue that Marx rotates Hegel's reasoning on its head.

FEUERBACH AND ALIENATION

When Ludwig Feuerbach's (1804-1872) book *The Essence of Christianity* was released in 1841, it influenced many other people who belong to different creed and groups. The real, according to Hegel, emanates from the one. With comparison, he asserts as concept of the one supreme is a deceptive result of reality itself: he suggests that thought originates from existence, not the other way around.

MARX'S ECONOMICS

Das Kapital and other text *A Contribution to the Critique of Political Economy* include the majority of Marx's economic theories (Marx, 1867). Marx's economic approach is based on the classical school of British economists, which may gives us ideas about the wealth of Nations, which was came in progress in 1776. The British school had adopted John Locke's value theory, which he had initially proposed (1632-1704). The capitalist acquires this workforce through payment and deploys it in different production processes, including raw materials and machinery. The laborer receives a wage that sustains their life but leaves behind an extra value, which is essentially extracted from them because only labourers, according to Marx, produce value. Unpaid labour is the surplus value.

Marx was so enraged by his beliefs that he put out his own viewpoint in the *Poverty of Philosophy* with greater specificity (Marx, 1847). All faults, according to Fourier (1772-1837), are due to societal limitations, and that once these are gone, mankind can work together in a cooperative spirit. The historian of the French Revolution, Louis Blank (1811-1882), was a more practical thinker, believing that society's woes were caused by competition, and that the solution was governmental ownership of industry. Although the 'Utopian socialists' held idealistic visions of the future, their contributions to socialism were substantial. Marx found their analysis to be a valuable source of information and adopted several of their views during diverging from particular solutions they proposed.

MARXIST ETHICS

His socialism is based on a historical theory rather than a subjective moral demand. *The Communist Manifesto* is a declaration of war on capitalism, which the workers want

to topple through violence and replace with socialism. According to Marxists, anything is permitted in order to achieve this goal.

THE SPREAD OF MARXISM AS A POLITICAL BELIEF SYSTEM

The prospects for revolution were grim after the defeat of the Paris Commune in 1871. For at least a generation, the French workers' initiative was stifled. When *Das Kapital* was published in Russia, however, a new ray of optimism sprang out of nowhere. The troubles that Russia faced during the Russo-Japanese War led to the 1905 revolution, which, however, did not succeed. It was only in October 1917 that the Bolsheviks managed to successfully take control. The fledgling republic accepted Marxism as its philosophy. The communists were active in Europe and abroad between the wars, using Russia as a model. Most of Eastern Europe, however, did not come under Russian authority and adopt communism until after World War II.

DEVELOPMENTS IN MARXIST THINKING

After 1917, Russia, the initial nation to implement Marxist teachings, became centre of Marxist thought, with Lenin (1870-1924) and Stalin as the dominating protagonists (1879-1953). After the People's Republic of China was created, Mao Tse-tung's ideas gained influential. He came to the conclusion that with proper education and participation in revolutionary practise.

CRITICISMS OF MARXISM

The economic analysis of Marx is at the heart of his entire philosophy. It is unsurprising that Marx's theories of value, profit source, and diminishing rate of profit have been the principal intellectual targets for assault.

CONCLUSION

Marx left an indelible mark on the course of world history, influencing political upheavals and reshaping our understanding of society and progress. Marxism consists of three main components: Initially drawing inspiration from Hegel, it developed into dialectical materialism, which gave rise to historical materialism. It encompasses a political economy system with a central focus on the labor theory of value, the theory of surplus value, and the subsequent conclusions drawn from these theories. Marx also

developed State Theory and Revolutionary Theory, as outlined by Carew Hunt in 1950. At the core of Marx's ideology lies his critique of capitalism, wherein capitalists reap the benefits of production at the expense of the working classes.

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