



## MARXISM – SOCIAL IDEOLOGY AND ITS RETHINKING

**Sangram Gunjal, Ph.D.**

Associate Professor, Department of Sociology, Dr. Babasaheb Ambedkar, Marathwada University, Aurangabad.

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### Abstract

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*Marxism is a system of thought and philosophy propounded by the eminent revolutionary philosopher Karl Marx (1818-1883) and his friend and last-minute colleague Friedrich Engels. Marxism is the foundation of classical socialism. Socialism was prevalent even before Marx. The Industrial Revolution took place and with the rising industry the condition of the workers and the general public became more and more deplorable. That is when socialism emerged and spread in the late eighteenth century and early nineteenth century. That argument was strongly praised by many eminent scholars and social activists in England and France. Prominent among those thinkers were Robert Oweez, Charles Fourier, Pruden, St. Simon, and others. Authors such as Carlyle, Dickens, and Ruskin also supported the idea. The founders of this socialism only painted a grand picture of the socialist society. He did not show the scientific way to bring it into existence. Hence they are called utopian. Thomas More painted a picture of an ideal society in his book Utopia in the 16th century, from which the term came to be.*

**Keywords:** Marxist, Communist Manifesto, sentimentalism, Marxist assessment, Marxist assessment



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### Introduction:

Marx denounced his earlier socialists as imaginative and used the adjective scientific to show that his thinking was different from his own. It is true that Marx's thinking is different, but the notion that it is just a socialist thought is not true at all. Socialism is also in pre-Marxist thought, and if the emphasis on policy and justice had been included in Marxism, then Marxism would have been more beneficial. Marxism flourished in the nineteenth century. Its first elaboration is found in The Communist Manifesto published in 1848. The Manifesto was co-written by Marx and Engels; But Marx had a hand in it. Around this time, capitalism developed in many countries of Europe and its sweet and bitter fruits began to spread in the society; Sweet fruits in the hands of the upper class, while bitter fruits in the hands of the working masses. The policy of the capitalists was to increase the working day as much as possible and to pay the wages of the workers as per their whims and to increase their profits. There was intense dissatisfaction among the workers against this system. Marx, his friends and other socialists had the idea that this discontent could be transformed into a revolutionary uprising. 1848 is the year of the European Revolution. That year saw revolutionary uprisings in many European countries. The communist manifesto

called on the workers to join the uprising. At the end of the proclamation Marx writes , “  
Workers of the world , be one ; You have nothing to lose but chains .

### **Marxist Socialism:**

Although the Manifesto was written by Marx at an early age , it reflects all the major tenets of the ideology that later became known as Marxism. Marx, who nurtured those principles in his later years, wrote many scholarly books and pamphlets. The best of these is the three volume Capital. First International (International Working Men's Association) praised the Capital Book as the Bible of the working class. The first volume of Marx's Life was published in 1867. The next two volumes were published by Engels after his death. This book is a scientific study of the origin and development of capitalism and its inherent nature shows how it exploits the workers increasingly and thus prepares the society for the next stage of the revolution . He and his colleague Friedrich Engels (1820-1895) wrote a number of important books and pamphlets on communism and related topics. He also has articles , pamphlets and correspondence on the occasion. It also includes Engels' books ; Because he was as involved in the construction of Marxism as Marx. All these writings were originally written in German. It was translated into French and English. His translations were also published in all the major languages of the world. Marxism has spread all over the world since the Russian Bolshevik Revolution. In the countries where the Marxist revolution took place , in the Soviet Union , the Eastern European communist nations , China and Cuba, it has earned the reputation of being the best religion. There, criticizing or pointing out its shortcomings is considered anti-state or anti-social. No one gets a place in politics or sociology except in Marxism. This is the situation in all communist countries today. The study of Marxism is going on in the communist countries and parties. He is faithful , devout, and disciplined. But elsewhere, even in the capitalist world , Marxism is being studied among economists , philosophers , scientists and politicians. Not everyone agrees with it , some find it ideal and inspiring in human life , some find its original role and vision distorted , some find its interpretations and theories to be baseless.

### **Argumentation**

For some, the idealism or utopia in the imaginary world that Marx has shunned seems to be based on a different argument in Marxism. Such favorable or unfavorable and partially favorable and unfavorable criticism today, except for a few communist countries on Marxism , the relationship is going on all over the world. One hundred and fifty years later , the curiosity about Marxism is not over , which is one of its features.  
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Because it has gained prominence in world politics. There are many facets of Marxism, of which economics and politics are the most popular, but basic philosophy is the core of his study. He insisted that economics and politics should have a theoretical meeting. The meeting he suggested was about materialism. Marx was a great student of Hegel. His anti-evolutionism convinced him; But the basic premise of Hegel's thinking, which is merely philosophical or sentimentalism, did not suit him. It is not only the origin of consciousness but also the origin of ghost matter or heavy matter (matter), That was his insistence. This ghost object is not static and stationary, it is constantly changing, always moving. From the trade of these commodities or from the development of opposition, the world was created, the animal and then man was created, man created society. Man lives by creating material means of material life; Certain social relationships are formed in the same way as the construction method. Social relations change as production patterns change; That is, social classes change. The mode of production and the social specific relationship is the physical social foundation.

### **Marx's role in philosophy**

Because society is man-made, it can change in the right historical context. Marx's materialist, pragmatic, philosophical view in general is that the working class can build a socialist society out of capitalism by creating the right conditions. It is the foundation of Marxism's economics and politics. So far, philosophers have only tried to understand the world; Your responsibility is to change the world; This was Marx's role in philosophy. Society is changing and so is productivity. It is caused by changes in the mode of production and the social relations formed in that mode; This is the basic principle; This is called historical materialism. History happens and changes for material reasons; Due to the surrounding conditions, the means and methods of production and exchange of goods have changed. They do not have a divine plan or the deeds of great people. According to this theory, Marx also broadly linked the history of mankind to his time. At the very beginning, human beings were wandering in groups for their livelihood. Later he started living in a stable society. Classless egalitarian society was the norm during this period. For in it all wealth was public; Marx called it primitive communism. Then private wealth began to form, along with the economic class; The class struggle started immediately. The history of human society which has been going on since then; That is the history of class struggle. A prime example of this is the ancient history of Europe. Agriculture and cottage industries started; Private wealth was created; The working class was formed; In this state the

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production was mostly done by slaves. The state came to establish peace in the society. Agriculture became privately owned ; As trade grew , land became the most important means of production in those days. Landowners came to power and feudalism grew under their leadership ; The monarchy was strengthened. Millions of farm laborers were working on the farm. They had no share in the ownership and were paid only for subsistence.

The feudal class was formed. Transport and trade started between the rivers and the sea; the merchant class was formed. The late eighteenth century saw an unprecedented industrial revolution due to technological discoveries in the means of production. Merchant capital was converted into machinery capital. Many steam powered machines were created. Those who established their ownership over those machines became the rulers in the society. That is today's capitalist. He overthrew Rajarajawade and Zamindar and established his own state in that place, this is the capitalist revolution. It happens at different times in different countries. But history does not stop there. He is moving forward. According to the built-in rules of capitalism, the working class becomes dominant; when the capitalists are unable to produce enough for the needs of the society

, then the capitalist mode of production becomes the cornerstone of the progress of the society and then there is a revolution under the leadership of the workers; Political power is occupied by the working class; the swindlers are swindled; Socialist revolution takes place. A classless society exists. The need for statehood is slowly disappearing; The state dries up and collapses. That is to say, the power of history inevitably establishes socialism according to the rules of development; that is the ultimate conclusion of Marxism.

### **Capitalist economy:**

The built-in rules of capitalism mentioned above are found in the economic thought of Marxism. He made a deep rational reflection of the capitalist economy. Capitalist production was for profit. After deducting all production costs, what is left is the profit. Therefore, the capitalists always focus on reducing the cost of production. Wages are an important factor in the cost of production.

He can do it more or less without special traffic. There is no single way to reduce wages, you can increase working hours or speed or production to reduce it. That is to say, more work is produced by the workers at the same wage. For one reason or another, the number of workers can be reduced. New devices are used for this purpose. The capitalist is always on the lookout for machines that can save labor and produce more from less workers. The main objective of an entrepreneur is to make profit by increasing the

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productivity of labor. The worker is given a share of the wealth created by the labor of the laborer for survival and family subsistence. The owner keeps the rest of the property created by the worker, the same profit. Profit means exploitation or extortion. Profit is the added value. In this way the capitalist industries of increasing their own profits always come at the root of the workers. In order to survive in the competition, such industries have to be perpetuated. That is to say, the interests of the workers and the capitalists are also contradictory. This is where the rift and class struggle begins and it transforms into a class war. Class struggle and class warfare have a very important place in Marxism. Marx believes that the history of human society is shaped by class struggle. In the communist manifesto, he said, the whole history of society so far is a history of class struggle. In the capitalist world, class strife will continue to grow and socialism will be created through revolution. In capitalism the means of production belong to one person, the capitalist. Workers have to find work for subsistence. Only a capitalist can give him this job. So the worker sells his labor to him; Labor is a strange thing. It creates all the value. Agriculture is created by labor. All means of production are created by human labor, all means of consumption or life are created by human labor. Implications Value is created in goods through the use of labor; This is called labor value theory. That is, workers create all values through their labor; But not all value falls into their hands; Only a small part of it comes. All that remains in his hands is the value he receives in the form of wages.

### **Irrevocable law**

Wages are also an unchangeable law. Marx borrowed it from the English economist David Ricardo. According to this law, a worker can get the same amount of wages for the survival of himself and his family - for the survival of his children. Two parts of the value created by labor; one part is the wages of the workers and the other part is the surplus value; it falls into the hands of the capitalist because of the ownership of the means of production as a profit. Mechanical invention increases productivity; this creates additional value or profit. As he falls, the capitalist class becomes richer and stronger, and the gap between him and the working class widens. At the same time, according to the rules of capitalism, some other processes are taking place and hence the condition of the workers becomes more and more pitiable. The accumulation of capital and its accumulation is the rule of capitalism. Competition between small capitalists and their big industries. This is called capitalist competition; On the contrary, there is cooperation between many private capital partners. With the advent of new machinery, the need for workers decreases and unemployment

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among them increases. The increase in machine-made industrial production destroys many handicrafts and the artisans who run them become subsistence workers. There is a similar increase in workers from the villages as well. All of this together creates a huge backlog of unemployed and has an adverse effect on the wage rate. Workers are available at low rates. In this way two classes are formed in the society: one of the rich capitalists and the other of the poor and the workers who are getting poorer day by day.

Over time the middle classes are destroyed or weakened; and the two classes, the capitalists and the workers, face each other in the sanctity of war. This is the Marxist future of the final state of capitalist society, increasing the poverty of the workers does not benefit the capitalists either. The purchasing power of the workers means that if the purchasing power of the goods decreases then the goods do not rise. The goods fall off, then the production has to be stopped. This is called financial disaster. Such calamities occur every five to seven years. The second calamity is more intense and pervasive than the first calamity. To escape this cycle of misery, capitalism seeks foreign markets. This is where colonialism and imperialism come from. Then the competition between nations begins and the possibility of a world war between capitalist nations arises. In order to win an international competition, domestic and national competitions have to be stopped.

### **The framework of capitalism**

Monopolies are created by a single large enterprise. This contest is closed. Traders continue to stockpile prices. Product and price controls have to be imposed. Capitalism, which has found itself in this predicament, cannot provide adequate work to the growing number of workers and cannot provide the society with the goods it needs at a fair price. So it is orderly to break the framework of capitalism and go beyond that. Marxism has also shown the way to break the framework of capitalism and go beyond that. Revolution is inevitable; this is the doctrine of Marxism. The most oppressed, downtrodden section of the society, the workers, will bring about this revolution. Workers initially form their own factory-wise teams. They are teams to meet the demands of the moment. Gradually the organization grows and takes on a nationwide character. Soon the workers will also start making political demands. For that, they also form their own political party. They feel the need to seize power. Meanwhile, their misery, poverty, unemployment, etc. have increased. Then they have no choice but to overthrow capitalism and its rule by revolution. The working class stands up to the bourgeoisie for battle. At this time the strength and numbers of the working class are greatly increased and that of the

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capitalist class is greatly diminished. Capitalism is defeated and replaced by a workers' state.

This revolution is an armed revolution and blood has to be shed in it. Over time, Marx began to think that even in exceptional countries, such as England, it could pass peacefully. To carry out this bloody revolution successfully, the workers must be well prepared. He should be a disciplined and combative party. The same communist party. Marxism aims to have such a party in every country where there has been an industrial revolution in the euro. In the twentieth century, Marxism spread all over the world and Marxist communist parties were formed in many countries. Marx did not write much about the classless society that would emerge after the revolution. He has clearly warned that communism will not be established immediately. Marx wrote in one place that the workers' dictatorship would be established during the transition period. On its basis, many later Marxists support the dictatorship that is now ingrained in communist countries. Workers' dictatorship is, in his view, an important integral part of Marxism. If Marx wanted to give so much importance to the dictatorship of the workers, he would have given full consideration to that idea; He could not have stopped just by mentioning

In one sentence. Moreover, this idea of dictatorship is inconsistent with the overall concept of Marxism. Democracy has a very important place in Marxism. The last revolution will also be against the minority of the majority, it has been deliberately stated.

Marx insisted that the revolutionary communist party should not become a narrow sect. In the end, what he didn't want happened. The ultimate goal of Marxism is an independent society of free and equal people without government and exploitation. In a class society, state and government are required; Class is destroyed, class extortion is destroyed, there is no need for state and government. Then the dream of communism was not to rule over man, but to distribute things, to give wealth to everyone according to his need and to give him work according to his ability; and yet the dream remains. Not only that, but the death of that capitalism, which was expected by Marxism half a century ago, is still alive today and it is acquiring new techniques and fields of production. That is to say, history has moved in a different direction, and that trend and Marxist predictions do not coincide. Some of the predictions of Marxism have not come true. One or two of them will be mentioned here. In the industrialized capitalist countries, the workers' revolution will precede it. That was the prediction of Marxism. Similarly, in England, Germany, France or the United States, a labor revolution had to take place first ; But it happened in 1917 in the

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industrially backward Russia. Sixty-five years later, the four countries still show no signs of a communist revolution. The lesson to be learned from this is that as industries grow, workers become more revolutionary.

### **The Rise of Capitalism:**

Another misconception is that with the rise of capitalism the misery of the workers will increase, it has not happened. On the contrary, the condition of the workers has improved. So there is a limited amount of class strife. Their living conditions have improved; their food and clothing have improved. There are many welfare facilities and laws for them. This had only recently begun in Marx's time. It was further aggravated by the oppression of democracy. If this statement is about the general public, then the story is different; But the statement is, it's about the workers. In the case of the workers in the leading countries which Marx studied, it was not at all true. Another such statement of Marx did not come true, that in the final stage of capitalism the middle class will disappear and there will be only two classes; One of the capitalists and the other of the workers. There has been no such clear segregation of society. Not only does the capitalist and non-working middle class exist, but its importance has grown and is growing. But some of the predictions didn't come true, that's not the point. No sociologist is an astrologer and if some of his conclusions are wrong, then his philosophy is not wrong. The saddest thing about Marxism is that all the new regimes that have been formed on the basis of the philosophy that came into being as individual libertarians have become anti-individualist. This is the great failure of Marxism. There is a lot of criticism against Marxism these days. That criticism is not just from those who believe in capitalism. Even in Marxism itself, there are many who criticize that philosophy. Russia etc. Marxism cannot be criticized in communist countries; But even there, some daring critics have emerged; they, of course, had to face the wrath of the government. India's first famous Marxist M. N. Roy can also be mentioned in this case. Marx's objection to the person being involved in classism is radical. A more radical and revolutionary group has emerged among the Marxists. It's called the New Left. They include Herbert Marquez, Che Guevara, Jean-Paul Sartre, France Fanon, and others. In his view, industrial workers in developed countries are no longer revolutionary; That revolutionary legacy is passed on to Third World farmer, farm laborers, students and others. Some commentators place more importance on prehistoric ideas than on Marx's postmodern ideas.

The most important of those thoughts is that of paramatman; There is also humanism in them. Some of them even say that this is true Marxism. There are many other

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critics; But there is no reason to mention them here. No matter how much Marxism is criticized as capitalist or socialist or otherwise, no one can deny the historical work done by Marxism. Marxism gave the first scientific meeting to socialism and showed how to pave the way for revolution for its fulfillment.

### **Writing Marxist History:**

“Marxism” is an idea. Because of this, they assess every subject in a “Marxist” way. Whether it is the economic situation of the country, the social situation or the crimes taking place in the country, they find the answers in “class struggle”. They interpret history in the same way but in a “Marxist” way. Now, in fact, both Hitler and Stalin, during their tenure, committed great genocide and atrocities against the citizens of our country. But for Marxists, Hitler is the greatest monster, and the atrocities committed by Stalin were a political compulsion, according to their history. Then Lenin, Mao, Fidel would not have sinned at all. In the history of India, however, look at how they have killed the ideological elites in their “Marxist assessment”. Marxist churches consider this land to be just a piece of land on which many people have come and settled. The Aryans came to India from outside and seized the means of income from the indigenous peoples here and further deprived the indigenous people by establishing their racial rights over this means of income. It is in this framework that the Aryan aboriginal distinctions are measured in terms of the extent of Marx's class struggle. A similar class struggle. The struggle of workers, soldiers and land grabbers against slavery between the British and the landlords is the struggle for independence of India. However, he is a straightforward right-wing ideologue and a killer of the Indian freedom struggle. The question remains of “Marxist” efforts to change India's “social situation”. So these Marxist historians have always tried to link social and religious change in India with “Marxism”. But it is true that Rammohan Roy, Paramahansa Sabha, Prarthana Sabha, Justice. Ranade, Gopal Krishna Gokhale, Agarkar, Brahma Samaj, organizations and individuals were already fighting against the false religious and social norms of India and were succeeding, not because of reading some “Marxist ideas” or because of the work of “Lenin”.

The modern historiography tradition began after the establishment of British rule in India. This early historiography tradition sought to provide a complementary ideological basis to colonialism and colonial policies. This article begins with a description of how British power is beneficial to India, underlining India's backwardness. Most of the historians who wrote such articles were East India Company officials and employees and this was not

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a mere coincidence. This was the beginning of the imperialist historiography tradition in India. The spread of English and modern education in India started in the early decade of the nineteenth century. Universities were established in India to impart modern education. The newly educated Indian generation then began to try to answer the imperialist historiography tradition. While writing history, in this nationalist historiography stream, the glorious, golden age of ancient India, the glorious period in the history of India was being framed on one side while the medieval period was being considered as the Dark Ages. On the one hand, while showing the limitations of imperialist historiography, nationalist historiography also accepted the chronology of dividing the historical period of India on religious grounds derived from imperialist historiography.

Although the tradition of imperialist or nationalist historiography differed, the two traditions had some similarities, both emphasizing the importance of political events, wars, and conflicts in historiography, as well as trying to suppress inspiration and thought from the early 19th and 20th centuries. Therefore, this historiography did not remain aloof from the effects of the rise of nationalism and bigotry in India in the late 19th century, but soon the picture began to change. The Marxist thought that emerged in Europe after the Enlightenment tradition influenced the labor movement, political thought, institutions as well as the research methodology in the social sciences. Historiography in India was mainly influenced by Marxist research and analysis in the early 20th century. Along with political life, the study of economic and cultural aspects of the past was considered important by this stream. This trend gave a new perspective to the treatment of the past by considering the economic / material motivation behind the historical change as important. Mohammad Habib, Irfan Habib, Romila Thapar, R. S. Dwijendra Narayan Jha (1940-2021) was one of the important post-independence historians in the tradition of senior historians like Sharma, Satish Chandra, Bipin Chandra, Sumit Sarkar. D.N. Jha completed his undergraduate and postgraduate studies in history at Kolkata and Patna. Later, while teaching and researching history at Delhi University, he was an honorary member of the Indian Council of History. Ancient and early medieval period in Indian history was his favorite subject of research. *Outline of Ancient India* (1977) *A Brief History of Ancient India*, *The Myth of Holy Cow* (2002) *Early Medieval Feudal System*, etc. He has important writing. After 1980, when the issue of Ram Janmabhoomi became a sensitive political issue, Indian historians published "Historians' Report for Ram Janmabhoomi Babri Masjid Rashtra". In which DN Jha's writing research was involved.

### **Conclusion:**

Our understanding of ancient India, as mentioned above, was influenced by the imperialist, nationalist historiography tradition and it is still influencing society today. In response to British imperialist historiography, the nationalist historiography tradition has referred to the prehistoric period as the "Secret Age"- the period of the highest development in all areas of human life - the "Golden Age". The modern democratic system, values were discovered in the ancient republic. D.N.Jha rejected such an arrangement in his writings. Apart from the imperialist or nationalist point of view, they consider the ancient period as an important period of history. But in rejecting the concepts of the Golden Age, they underline the exploitative character of the social life of the time, the caste system, the practice of sati, the growing untouchability, the decentralization of power in political life. He tried to show the limitations of the republican system by noting the inequalities in the ancient republican system, the centralization of power in the hands of certain groups and the place of women in the republican system. On the one hand, while pointing out the limitations of imperialist nationalist historiography, he insisted that the understanding of the ancient period should not be based on the political needs of the present, but should not impose the ideas of the present on the past.

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