

# A detailed analysis of dynamic determinism essay



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' The philosophers have merely interpreted the universe, in assorted ways ; the point, nevertheless, is to alter it. ' ( Eleventh Thesis on Feuerbach, p. 145 ) Discuss.

### Dynamic Determinism

At the really beginning of the Communist Manifesto, Marx introduces a major reenter of his doctrine, reasoning that " the history of all hitherto being society is the history of category battles " ( p. 256 ) . Marx uses this quotation mark to present readers to his dialectic: business and wealth create the different societal categories, hence economic conditions dictate the events of history. In other words, historical philistinism governs Marx ' s reading of history. Marx reinforces this position implicitly by underpinning the fact that the present category battle will be resolved distinctively. A He establishes that in the battle between the labor and the middle class, the revolution will be both the anti-thesis and declaration of past historical struggles. A While past social alterations have ever yielded another governing category, Marx believes that capitalist economy will unambiguously transition to a egalitarian communist province. Critics, nevertheless, are confused by an evident contradiction in Marxism: Why is the influence of philosophers needed, if historical philistinism will pave the manner for communism anyways? Ironically, even his protagonists struggle with this inquiry, since many of his replacements worry that excessively much influence will pervert the category consciousness of the labor. To Marx, the exact opposite is true, for " philosophers have merely interpreted the universe, in assorted ways ; the point, nevertheless, is to alter it " ( p. 145 ) . Simply placing the defects in the capitalist system fails to carry through the alone duty that

philosophers have to function as a accelerator for the revolution. Yet, before one can understand why Marx wishes to use doctrine to get the better of capitalist economy, one must first detect what capitalist economy means to Marx, and why political activism is consistent with historical philistinism.

As my thesis emphasizes, the importance of Marx ' s position on the universe can be best approached through construing his statements referring historical philistinism, political activism, and capitalist economy. To get down dissecting capitalist economy, one must foremost understand how capitalist economy follows from Marx ' s reading of history. We will get down by analysing why the revolution must be straight antiphonal to the capitalist system, instead than any old social construction. In making so, one demonstrates why philosophers are necessary to direct the revolution as Marx sees it. Following, we will decode Marx ' s positions sing the demand for a proletariat category consciousness, and how the division of labor has prevented it from emerging. It will be shown that a combination of five oppressive factors serve as structural hindrances to the Communist Revolution, all barriers that Marx believes philosophers must steer the labor to get the better of. A combination of these two constructs illustrate a more comprehensive apprehension of capitalist economy, which in bend, explains Marx ' s hardy protagonism that philosophers must play their portion in the revolution.

To get down with, historical philistinism operates for Marx as a signifier of economic determinism. Though he ne'er uses either term specifically, Marx does mention to a " materialist construct of history, " which is used both to explicate past and predict hereafter struggles. Historical philistinism is n't a

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chronology of biological science history, as in a history of adult male 's being, but instead a history of society. Marx argues that society is first born with " the production of the agencies to fulfill these demands " ( p. 181 ) , or the agencies of production. For him, this is the " the first historical act " ( p. 181 ) , when people realize that their continued being is contingent on the ability to bring forth equal stuffs for the demands of life. Since this origin, society evolves and revolves around these agencies. The rhythm begins with the tribal society of prehistoric times, where everyone has equal entree to the land, one of the cardinal agencies of production throughout clip. In the folk, the division of labor creates perfect societal divisions ; the huntsmans, gathers, craftsmans, each have their ain alone societal niche. The importance of one ' s business per the division of labor straight translated to one ' s societal standing ( p. 177-8 ) . Following comes the communal society, which contained slaves, a consequence of inter-tribe struggle or understanding. The being of slaves specifically foreshadows the dwindling community-ownership of the agencies of production. Slaves were wholly free outside the norms of their communities, showing how it was non humanity that owned the slave ' s productive capablenesss, but instead a specific folk ( p. 178 ) . Subsequently, in feudal times, the nobility took clasp of the agencies of production by having all of the available land. The ownership of the agencies of production becomes even more sole in this epoch, since the blue bloods were merely a little fraction of the communities that they belonged to, whereas before, the full tribal community owned the slaves. Serfs have entree to the agencies of production, but both the agencies and the merchandise, the land used and the agribusiness produced, belong to the blue blood. The helot was paid as their landlord proverb tantrum, non for

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his labor, but for the merchandise generated. Antagonism arose against the towns, where the Lords lived jointly, bearing the weaponries necessary to keep their control.

Capitalism destroyed the feudal system by wholly redefining the available businesss to people, which created new societal categories. Marx believed that capitalist economy was an inevitable replacement to feudal system, given that betterments in engineering would finally make agencies of production excessively complicated to be contained by the feudal construction. Marx accurately predicted that the labor, workers in an of all time increasing figure of mills, would come to outweigh the peasantry in political importance about instantly. For Marx, their possible ballad in a hibernating category consciousness that could be harnessed for revolution. During the feudal age, provincials did non miss in figure, but were about impossible to organize and educate. This was because they were like “murphies in a poke” ( p. 347 ), isolated from one another by the nature of their businesss. Farmers seldom interacted with one another, lived far from each other, and had seasonal committednesss that made political activism impossible. The labor was the exact opposite - working in and populating near mills meant that societal interactions were inevitable. As the middle class gained power, opening more and more mills, the figure of workers increased exponentially. Ironically, Marx observes the middle class have produced their ain ‘grave diggers. ‘ A Not merely will the laden one twenty-four hours lift in bloody revolution, but the failed capitalists will literally delve other capitalist ‘ s Gravess ; “ a mass of junior-grade industrialistsa^| are hurled downa^|anda^|stretch out their weaponries alongside those of the

workers. Thus the forest of uplifted weaponries demanding work becomes of all time thicker, while the weaponries themselves become of all time thinner" ( p. 293 ) . A While these conditions adequately set the scene for a violent revolution, a reactionist motion by the oppressed is deficient to emancipate humanity from the ageless rhythm of classism. Without understanding the cause of the hostility they suffer, the labor might go another governing category that oppresses the former middle class, peasantry, and other categories. To avoid this, the labors must go cognizant of the system of subjugation and destruct it. For Marx, one of the chief concerns of the philosophers is to rouse the labor ' s category consciousness, so that classism no longer plagues the species-being. The Communist Manifesto, non to advert all of Marx ' s other Hagiographas, serve as empirical confirmations of such a belief.

At this point, one must understand why the labor can non rouse spontaneously and place the true cause of their subjugation. Marx begins by observing how both society and history have been expressly shaped by production. Human interactions are framed by their relationship to merchandises, instead than a relationship to each other. Materialism harbors a mentality where " the main defecta^ is that the thing, world, sensuousness, is conceived merely in the signifier of the objecta^ ;but non as sensuous human activity, pattern, non subjectively " ( p. 171 ) . Here, Marx ' s review of capitalist economy departs from merely explicating history with historical philistinism, into a more specific analysis of the relationship between persons and their labor. Marx believes that societal interactions has cultivated a mentality where " mana^ ;makes both his ain and other species his objects " (

p. 89 ) . This statement goes further than merely to place the objectification that occurs in bondage, where worlds are seen as merchandises, but instead, it highlights that the manner the species-being interacts with itself for the interest of carry throughing personal demands - or even non for carry throughing demands, but merely want - turns other people entirely into a agency to an terminal. While one might anticipate that this logic criticizes labour specifically, Marx really believes that labor can be both fulfilling and positive. Marx argues that we should run " separately for society, witting of myself as a societal being " ( p. 99 ) . Labour should be specifically for the good of others, and merely in breaking society, should my labor of all time better my ain status.

Yet in a capitalist system, the thought of tugging for another category is impracticable. The workers have trouble back uping themselves through labor, allow entirely look out for one another. After the industrial revolution, the most of import societal relation is the construct of wage-labour between the middle class and the labor. A Through this relationship, the worker is enslaved to production and " labor in which adult male alienates himself, " one " of selflessness, of chagrin " ( p. 86 ) . A Labour, which ought to be a agency of subsistence, becomes something that hurts the labourer alternatively, for " the worker puts his life into the object and this means that it no longer belongs to him but toa^|an object, an exterior existencea^|a self-sufficing power antonym hima^|hostile and foreigner " ( p. 87 ) . Marx reiterates that it is the worker who affirms his inferior place to the capitalist since the production of each object is another individual. A The proletarian resignations his humanistic individuality and now owes his being to

production ; he alienates himself from the merchandise, the procedure of labor, the species-being, and other worlds. In bring forth for himself, by bring forth for the middle class, he efficaciously reifies his ain subjugation by losing all agencies of political economic system. Equally long as the worker assumes this function in the capitalist society, the relationship between the labor and the middle class is maintained. Marx observes that labor is “ the regular psyche of production, and yet it attributes nil to labor and everything to private belongings ” ( p. 93 ) . A Furthermore, it is contingent on the fact that the worker “ degraded to the most suffering kind of trade good ” ( p. 85 ) , thereby contradicting his being as a human being. A Labour as activity becomes the worker ‘ s exclusive agencies of subsistence, while besides being the chief tool of his subjugation.

The celebrated impression of trade good fetichism follows from the system of disaffection. Reification occurs when the workers are forced to accept an inversion between object and topic, because they must labor under the will of another. In this manner, the merchandises created are merely valuable insofar that they can be exchanged of money. While this association between money and objects has existed in all societies, it is unambiguously permeant in capitalist economy because the full system is premised on the production of trade goods, by the agencies of trade goods. Commodities are created to be sold for money, which in bend can merely be used to buy extra trade goods. Hence, C-M-C, one of two equations that Marx uses to sum up economic exchange in a capitalist system. C-M-C is the less damning of the two capitalist equations, because it begins and ends with use-value ( p. 484 ) . The equation acknowledges that the intent of exchange is to keep



subsistence, with money being an intermediary factor that does not hold value in and of itself, for its value lies in the use-value of the 2nd trade good attained.  $M-C-M^*$  is the true Satan behind capitalist economy - it explains the rampant desire for wealth and the accretion of capital. Commodity fetishism is best described by this equation, for "the purchaser lays out money only with the crafty purpose of acquiring it back once more" ( p. 484 ). As such, trade good fetishism is driven by exchange-value, which has no value in and of itself - commodities no longer represent use, they represent value. The system so, harmonizing to Marx, becomes eternal and oppressive, because the lone acceptable  $M^*$  must be extra exchange-value, in other words, surplus-value. There is no ground for  $M-C-M$  to be, because should  $M$  and  $M$  be equal, so the exchange does not necessitate to take topographic point at all. Marx implicitly argues that one of the greatest immoralities in capitalist economy is the ability to entree these two equations. The labor is forced to last based off of  $C-M-C$ , where they create trade goods for the interest of wage, which must be used to buy nutriment. The middle class, nevertheless, take advantage of  $M-C-M^*$  in the wage-labour relationship they maintain with the workers. They purchase the trade good created by the laborers merely to sell it at a net income. Reification, there, occurs both ways: the middle class see its laborers as a means to obtain merchandises, exteriorizing human existences, while the labor prescribes value to merchandises in the signifier of their rewards, a self-imposed rhythm of hypostatization.

In a sense, the labor is merely incognizant of how to decently use labor.

Marx, nevertheless, does not fault them, because they are nurtured in an environment of hostility, where selfishness is the cosmopolitan

jurisprudence. The labor is lead to believe that the division of societal categories is inevitable and unchangeable, that they must ever follow C-M-C and the middle class may forever exploit M-C-M\* , and that the opinion category will ever be in power and the lower categories will ever be oppressed. This construct is referred to in subsequently plants as the ' false consciousness, ' one adopted by the laden, but created by the oppressors. Indeed, " the thoughts of the opinion category are in every era the opinion thoughts, i. e. the category which is the governing material force of society is at the same clip its governing rational force " ( p. 192 ) . For Marx, the fact that the division of labor goes so far as to make a division of " stuff and mental labor, " where " the formation of ' pure ' theory, divinity, doctrine, moralss " are merely imaginable when 1 ' s consciousness can " liberate itself from the universe " ( p. 184 ) . In capitalist economy, " consciousnessa^|is something other than consciousness of bing practicea^|it truly represents something without stand foring something existent " ( p. 184 ) . Priests, pupils, and philosophers, all categories separated from labor, are the lone 1s emancipated from the universe and capable of speculating beyond the economic theories that straight influence the lives of the labor and middle class. The labor is locked into an absolute duality: the workers must work in order to remain alive, but in prosecuting subsistence, they reinforce their ain subjugation. At the same clip, material labor prevents them from of all time executing mental labors, intending that the workers will ne'er recognize how systematic their subjugation is. Even if the workers each came to the decision that tugging was the beginning of their subjugation, separately boycotting the system would merely ensue in famishment and poorness, non any kind of philosophical alteration. It is

because the labor can non slowly awaken that philosophers - those who have decently interpreted the universe - must rouse the category jointly.

Marx positions consciousness as “ a societal merchandise ” and “ linguistic communication is practical consciousness that exists besides for other work forces ” ( p. 183 ) ; because linguistic communication allows for discourse between work forces, the consciousness of adult male must alter as duologue occurs. In the capitalist system, the labor can non develop a category consciousness because of the oppressive forces of both the middle class and the system of capitalist economy. The forces of disaffection, hypostatization, trade good fetichism, false consciousness, and the division of stuff and mental labor are all barriers to the revolution. It is to get the better of these five factors that a philosopher must seek to alter the capitalist universe. In the same manner that the division of labor allows for workers to bring forth parts that signifier composite merchandises together, the division of stuff and mental labor separates humanity into two class that must collaborate in order to take category battles from society. For Marx, political activism is cardinal to rousing the category consciousness of the labor, which must be purposefully unified for the interest of revolution.

Granted, capitalist economy had its virtues - it freed the species-being from feudal system and nature through betterments to the agencies of production ( p. 246 ) . In fact, this was predicted, because Marx ' s historical philistinism accepts that the agencies of production will forever better and society will continuously germinate. Indeed, Marx concedes that society must germinate past even communism, as the agency of production better further. Historical philistinism is both dynamic and deterministic ; Marx argues society will ever

go around around the agency of production, but besides advocates that those socially witting ought force society in the proper way. Even if communism is non an terminal, but merely a agency to another social construction, Marx recognizes that it is far superior to capitalism due to the assorted oppressive forces that I have outlined above. Marx ' s review of capitalist economy starts and ends with the capitalist system, concentrating chiefly on the hindrances it creates for the inevitable passage to communism. By uniting Marx ' s positions on political activism and historical philistinism, one sees that Marx has non " merely interpreted the universe, " but through his Hagiographas, sought " to alter it. "