

MARXIST IDEOLOGY: OVERVIEW AND CRITIQUE

When we speak of Marxism today, we must bear in mind that there have been numerous divisions in the Marxist “family tree,” particularly since the death of Marx’s close follower, Friedrich Engels, in 1895. At that time, there was a dispute between the German Marxist, Eduard Bernstein, and the Russian Vladimir Ulyanov (Lenin). Bernstein criticized Marx’s economic theories and advocated non-violent reforms leading to socialism. Lenin, meanwhile, defended Marx’s economics while doing his own rewriting of other Marxist doctrines. He eventually claimed, for example, that the stage of capitalism might be by-passed altogether.

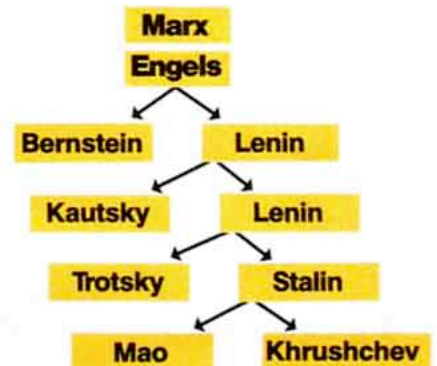
Karl Kautsky, who had supported Lenin in the dispute with Bernstein, later disagreed with him over the issue of party membership. (Lenin favored an exclusive party of professional revolutionaries.)

Lenin prevailed over Kautsky, but following Lenin’s death there was another split between Trotsky, who advocated world-wide revolution, and Stalin, who held that the USSR must be strengthened and made a bulwark of communism before it could expand. Stalin prevailed, and Trotsky was later murdered while in exile.

When Stalin died, there was division between Mao Tse-Tung and Nikita Khrushchev. As a world figure, Mao would have been the natural successor to Stalin as communism’s pre-eminent leader. Mao was the “older brother” of the communist world and had brought China into the communist camp. He was rebuffed by Khrushchev, however, and this was in part responsible for provoking the Sino-Soviet split.

This is by no means an exhaustive list of the divisions within Marxism, but it serves to illustrate why there are a

Marxist Ideology: Overview and Critique Part I





Karl Marx
1818–1883

Contents

1. Influences on Marx's thought
2. Marx's theory of human alienation
3. Marxism and the *Communist Manifesto*
4. Communism: a social failure
5. The errors of Marxism
6. Ideology in practice: Marxism and the CAUSA Worldview

number of differing interpretations of Marxist ideology today. The differences among them are primarily tactical in nature, however, concerning how most effectively to achieve the revolutionary transformation of the world. All forms of Marxism are based on the theories of Karl Marx (1818-1883), who together with Friedrich Engels co-authored the *Communist Manifesto* in 1848. No Marxist ideologue or scholar will deny the fundamental aspects of his theories. Marx is the forefather of all Marxisms, and whoever wants to understand them must begin with Marx.

As an overview and critique of basic Marxism, this chapter examines:

I) The person of Karl Marx, his environment and the trends of thought which influenced the development of his theories.

II) Basic Marxist doctrines, including the theory of human alienation.

III) The early chronological development of Marxism, up to the publication of the *Communist Manifesto*.

IV) The failure of Marxism to solve the problems of human alienation, that is, communism as a social failure.

V) The errors of Marxist doctrine in light of the CAUSA Worldview.

VI) Ideology in practice: Marxism and the CAUSA Worldview.

I. The person of Karl Marx and his environment

We find in the writings of Marx, the obvious spirit of rebellion against authority, particularly religious authority. In the introduction to his doctoral thesis, Marx honors Prometheus as the "most eminent saint and martyr in the philosophical calendar."

Prometheus, of course, is the mythological figure who stole fire from the gods and gave it to humankind. As a punishment, he was chained to a rock, and an eagle was sent every day to consume his liver, which grew back at night. He was then ordered by Zeus to repent, to which he replied, "I hate all the gods," and cried out that he would prefer to remain chained to the rock than serve the unjust gods. Marx echoed those very words in his doctoral dissertation.

Marx adopted Prometheus as the model of the philosopher in his challenge against the gods, and would later write



that religion is the opiate of the people. Let us inquire into the conditions and experiences which caused Karl Marx to adopt this anti-religious perspective.

A. Influences on Marx's thought

1. The rise and suppression of liberalism

The French Revolution of 1789 and the Napoleonic wars which followed introduced a new liberalism into Europe. After a quarter century of tumult, Napoleon was finally defeated in 1814. When representatives of the victorious nations met in Vienna, they were determined to restore the order which had existed prior to 1789.

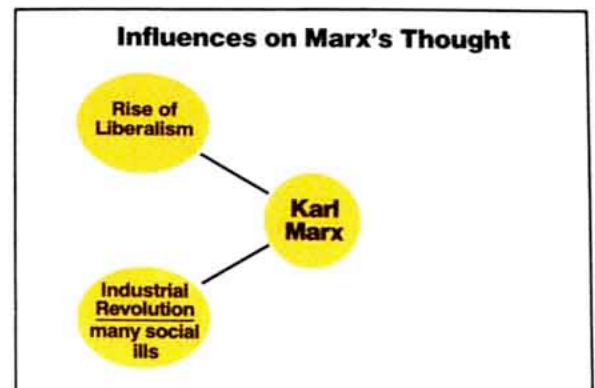
On the basis of the Council of Vienna (1814-1815), the Quadruple Alliance of Britain, Prussia, Austria and Russia was able for a time to reconstruct the old European order, but liberal uprisings broke out with increasing frequency. The reaction was often severe. British Parliament passed the harsh Six Acts in 1819 against radical activities, and in France, the aristocracy inaugurated the "White Terror" against republicans. In the German Confederation, Austria's Metternich persuaded the Diet to adopt the Carlsbad Decrees imposing stiff press censorship and curtailing academic freedom in August, 1819.

In 1832, in response to the activities of the radical student organizations known as Burshenschaften, Metternich introduced into the federal Diet six articles reaffirming that all power was in the hands of the princes and that parliaments had no power to impede the prince's judgement.

With participation in government and free expression denied, liberal and national aspiration broke out in the form of revolutions in Europe in 1820 (Spain, Portugal, Italy), 1821 (Greece), 1825 (Russia) and 1830 (France, Belgium, Poland). These were to be followed by another wave of revolutions in 1848-1849 in France, Italy, Germany and Austria.

2. The Industrial Revolution

Britain was the foremost commercial state at the outset of the 19th century, and it was here that the industrial revolution began, moving next to Belgium, northern France and eastward. As a result of industrialization, most people in the 18th and 19th centuries were able to live better than those of the 15th and 16th centuries. However, there was still a great deal of human suffering. Individuals and families were uprooted from villages, farms and feudal estates and concentrated in urban areas. Working conditions in factories and mills were



"Liberty Leading the People"
by Eugène Delacroix.



Nineteenth century factory

often poor, and wages were low. Women and children were employed in factories, mines, shops and fields. Poor health conditions led to increased disease and a higher infant mortality rate for infants born to working mothers. As factory weaving replaced home industry, family unity suffered. This was aggravated by the extended work hours of both men and women.

Crime and prostitution increased. Rapid industrial growth caused fluctuations in employment and a consequent increase in unemployment and job insecurity. Historian Harold Perkin states that:

In much larger towns of the new age, distress was more concentrated, more visible, more vociferous, and, since it affected much larger numbers of the potentially disaffected, more feared as the detonator of revolutionary explosions than in the old society, where the bread riot was less likely to trigger off political discontent. In the first half of the nineteenth century every major slump produced its wave of political protest, every major political crisis coincided with a period of marked distress.¹

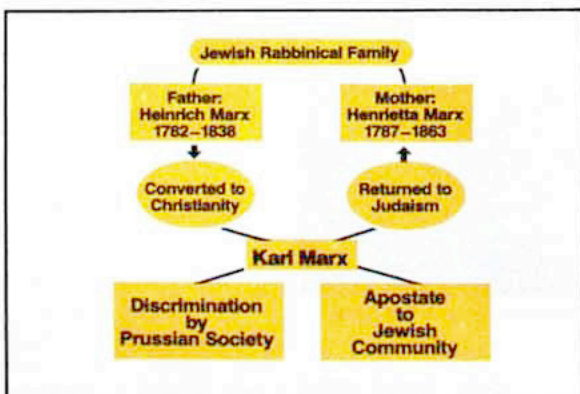
With improved economic mobility for many, there occurred a perceptible widening of the gap between the poorest and the richest elements of society. Additionally, as Perkins observes:

There was the increasing segregation of urban society into different streets, districts or suburbs according to income and status, which broke it down into isolated and mutually hostile classes.²

Nowhere was social dislocation and the sense of uncertainty more evident than in Germany where reforms in the years from 1807 to 1821 had altered the political and economic structure, but had been unable to establish a tradition of liberal government and national loyalty. The foundation of bourgeois consciousness and material prosperity upon which England and France had built their representative institutions was still lacking in the German Confederation at the time of the tremendous expansion of industry which took place between 1789 and 1848.

3. Conflict within Marx's family

Marx was born May 5, 1818 in Trier, in the German Rhineland, an area which had been annexed by France and held from 1795 to 1814. During this time period, the Rhineland



had experienced economic, administrative and political reforms. The Rhineland was then occupied by Prussia as a result of the Council of Vienna.

It would be hard to find a more traditional Jewish lineage than that of Marx. However, his father, Heinrich Marx (1782-1838), converted to Christianity in 1816, probably to facilitate the advancement of his legal career. In 1824, he converted his children including Marx. However, Marx's mother, Henrietta (1787-1836), resisted the conversion. She did convert in 1825, but returned to Judaism after her husband's death.

Marx's family must have experienced a two-fold discrimination. On one hand, they were discriminated against by the Prussian society for being Jewish. On the other, they were looked down upon as apostate by the Jewish community.³ In this situation, Marx may have had strong feelings of loneliness, alienation, inferiority, humiliation and defeat. Perhaps this lack of identity and self-assurance contributed to his transformation into an extremely rebellious and militant person, bitter toward the society around him.

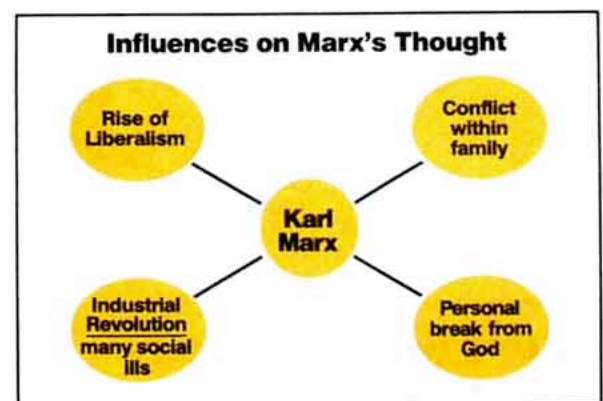
These feelings would have been intensified by the oppressive actions of the Prussian government. However, very few of the leading radical intellectuals of that time had seriously suffered at the hands of the European authorities, and most of them (including Marx) appear never to have even been inside a factory. It was a new vision, rather than old grievances, which was the force behind their revolt.

4. Marx's personal break from God

In his early youth, Marx seemed to share his father's deistic views, although we find expressions of fervent Christian feelings as well. He wrote in an assignment submitted to the *Gymnasium* (secondary school):

There stands man, the only being in nature which does not fulfill its purpose, the only member of the totality of creation which is not worthy of the God who created it. But that benign Creator could not hate His work; He wanted to raise it up to Him and He sent His Son, through whom He proclaimed to us: "Now ye are clean through the word which I have spoken unto you."

Then, when by union with Christ a more beautiful sun has risen for us, when we feel all our iniquity but at the same time rejoice over our redemption, we can for the first time love God, who previously appeared to us as an offended ruler but now appears



as a forgiving father, as a kindly teacher.⁵

Perhaps it was a particular tragic or shameful event which shattered this Christian communion which the young Marx shared with God. It must have been something more abrupt and severe than a gradual diminishing of religious fervor, or a progressive estrangement from God, something more terrible and awful than doubt. The French writer Maurice Clavel speaks of a "counter-conversion" experienced by Marx. In the poem, "The Pale Maiden," Marx writes of one who has "lost heaven, this I know. My soul faithful to God was marked for Hell."⁶

Another poem suggests that after his break with God, Marx felt cursed for eternity:

So a god has snatched from me my all in the curse
and rack of Destiny. All his worlds are gone beyond
recall! Nothing but revenge is left to me!⁷

It seems that Marx was unable to participate in the Christian experience of repentance. He eventually came to view God as the enemy of human progress, and committed himself to the elimination of religion. Later Marx would become an extremely militant atheist, regarding the Christian religion as "one of the most immoral there is."

B. Influential trends of thought

1. *The influence of Hegel*



Georg Wilhelm Friedrich Hegel

In his university days, Marx was strongly influenced by the work of Georg Hegel (1770-1831), the most revered German philosopher of that time. Marx utilized the main themes of Hegel's thought, including development through contradiction (the dialectic), the eventual establishment of an ideal society, and the realization of freedom. Furthermore, he adopted Hegel's description of man as "alienated," and the solution of the problem of alienation came to be the apparent motivation of Marx's work.

a. Absolute idealism

Hegel's position on the ultimate nature of reality is known as "absolute idealism." This term has nothing to do with having lofty ideals or striving to be morally perfect. It refers to the philosophical position which says that it is ideas, or more broadly our minds, our thoughts and our consciousness, that constitute ultimate reality. (The opposed view is materialism, which contends that ultimate reality is material, while dualism states that both mind and matter are real).

Georg Hegel (1770-1831)

Philosopher of Absolute Idealism

God—Absolute Spirit

**History—Spirit realizing itself
Spirit becomes alienated**

**Goal of history—Freedom: the end
of alienation**

Dynamic of progress—Dialectic

b. God: Absolute Spirit

Hegel speaks of the "*Absoluter Geist*," or Absolute Spirit. This is his description of God. It is certainly not an orthodox Christian view, although Hegel was a practicing Lutheran. Hegel sees God not as eternal and immutable, but as an essence that needs to manifest itself in the world, and, having made itself manifest, to perfect the world in order to perfect itself. Obviously, this view places a tremendous emphasis on the necessity of progress, for the onward movement of history is the path which God must take to achieve perfection.

c. Hegel's view of history: progress toward freedom

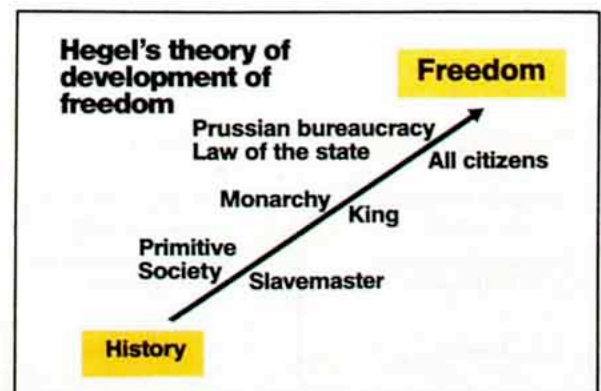
What is the goal which God seeks to attain, and how does God set about to achieve it? Hegel writes, "What the Spirit wants to achieve is its own conception." Simply put, it means that God is like a great intellect which seeks to think itself, a mind which seeks to know itself. This can be done by projecting itself into the created world, and knowing itself through this created world. The end point or culmination of this process can only be reached when a thinking and reasoning being is created through which the Absolute can know itself completely. For Hegel, this is possible through the human mind. However, it requires a totally free mind in a totally rational environment.

In elaborating his theory of history, Hegel introduced the notion of alienation. For Hegel, alienation occurs as the Absolute Spirit externalizes itself in the created world. That is, the Spirit becomes alienated temporarily in the process of creation. This alienation is resolved when the process of creation and history reaches its goal.

d. The goal of history

Hegel maintained that throughout history, all humanity was making its way towards the solution of alienation and the goal of freedom. In his *Philosophy of History*, he traces the progress of humankind toward realizing freedom and reason. Hegel speaks of the "oriental despot," such as the emperor of Persia, who experiences freedom while holding dominion over the people in his empire. This gives way to the Greek city states, where a few men enjoy freedom while keeping others as slaves.

Christianity, in Hegel's view, was important because it made men aware of their spiritual nature, and the Reformation was essential because it stressed that the individual could achieve salvation. The French revolution failed to liberate man, but Napoleon, greatly admired by Hegel, brought the



concepts of personal freedom and the code of rights to Prussia, where the environment was prepared to receive them. On the soil of Prussia, then, the total freedom of man could be achieved. The means to this achievement would be the rational State, where the contradiction between individual interests and the collective interest would be resolved, bringing true freedom to everyone.

e. The dialectic of Hegel

Mention should also be made at this time of Hegel's view of the dialectical nature of the operation of the Absolute Spirit. In the dialectical movement as described by Hegel, the starting point is the thesis. The thesis shows itself to be incomplete or inconsistent, and it breaks down. It is replaced by the second stage, the antithesis.

The second stage also shows itself to be inadequate. Both the thesis and the antithesis are too one-sided. In a sense, they need each other. Thesis and antithesis are brought together and unified in a manner that preserves them in the third stage, the synthesis.

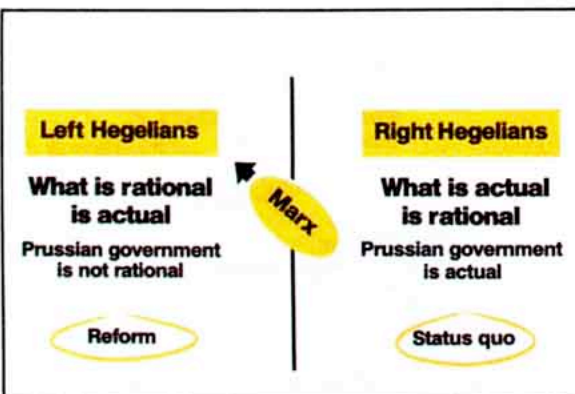
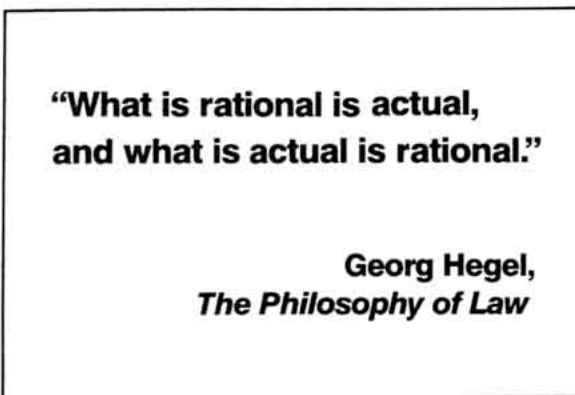
It will later be shown that the Hegelian dialectic is quite different from that of Marx. Hegel does not demand the destruction of one element by the other.

2. After Hegel: division into left and right

In the preface of his book, *The Philosophy of Law*, Hegel stated: "What is rational is actual, and what is actual is rational." After Hegel's death, those who considered themselves his followers split into two camps. The conservative, or Right Hegelians, put greater emphasis on the latter half of this statement, that "What is actual is rational." They reconciled his religious views with Protestant Christianity, and accepted the supportive view of the Prussian state. For them, since the Prussian government was actual, it was rational.

This orthodox school of Hegelianism produced no major thinkers, and after maintaining for some years the status of a semi-official philosophy in Berlin, it declined so rapidly that by the 1860's, Hegel's philosophy was totally out of fashion in Germany.

Left Hegelians, however, consisted of young men with radical leanings. They claimed that because he was too intent on showing that history matched his rational scheme, Hegel had failed to recognize the implications of his own basic ideas. By doing this, he produced merely a justification of the actual state of affairs. They felt that the task is not to *interpret history in a rational way*, but rather to *make history rational*.



by bringing, for example, new institutions into being which will be more rational than those already in place.

In considering Prussia, they saw a society filled with contradiction and injustice. They scorned the idea that this could be the fulfillment of the promise of Hegel's philosophy. In place of Hegel's predominantly speculative and theoretical attitude toward history and social life, they felt that a practical and revolutionary attitude was necessary.

It has been suggested by persons such as the Italian philosopher Benedetto Croce (1866-1952) that Hegel's philosophy represents a serious threat to religion because it seeks not to destroy religion, but to substitute itself for religion. The Left Hegelians appear to have pursued this objective, and progressively made their hostility toward religion more apparent. Among the most prominent of the Left Hegelians were Ludwig Feuerbach (1804-1872), Arnold Ruge (1802-1880), David Strauss (1808-1882) and of course, Karl Marx.

Marx came to the University of Berlin some six years after Hegel's death. He soon attached himself to the Young Hegelians (as the Left Hegelians came to be known) and joined in the prevailing criticism of religion. Bruno Bauer, a Young Hegelian lecturer in theology, espoused the idea that the Christian Gospels were not historically accurate, but were a fantasy related to men's emotional needs. He taught that a new social cataclysm "more tremendous" than the advent of Christianity was in the making. At one point, Marx and Bauer intended to collaborate in producing a periodical entitled "The Archive of Atheism." This plan was abandoned when Bauer's political activism exceeded official University tolerance. He was dismissed from his post in 1839.

3. Feuerbach's critique of Hegel

The essence of Marxism is a transformation of Hegel's philosophy from idealism into materialism. That is to say, Marxist philosophy is the Hegelian scheme of history restated in explicitly materialistic, atheistic terms. Marx said that he found Hegel "standing on his head," and put him on his feet.

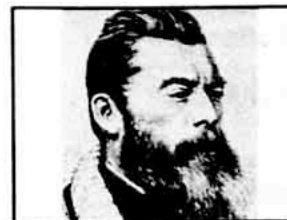
This transformation owes a great deal to the development of the anti-religious, anti-God trend which gained strength in the Enlightenment and reached a high point of expression in the thought of Ludwig Feuerbach.

The French philosophers of the Enlightenment challenged both religion as a social institution and the traditional view of God as a personal being able to intervene in man's life, accomplish miracles and guide the history of Providence.

Hegel: God will make men free

Marx: There is no God

Marx needed to discredit religion



Ludwig Feuerbach

Pierre Bayle, one of the pioneers of the Enlightenment, directed his attacks against religious constraints and dogmas. In his *Historical and Critical Dictionary*, which the 18th century philosophers used as a reference, he drew a systematic list of all the errors and crimes committed in the history of Western Christendom.

Voltaire's critique of religion was virulent and even sometimes vulgar. For him, religion automatically led to fanaticism. Instead of concentrating on other-worldly matters, people should seek happiness in this world.

Diderot's philosophy was materialistic and atheistic. For him, if God existed, evil would not exist. In his hedonistic vision, morality had nothing to do with religion. Good was associated with physical pleasure and evil with suffering.

D'Holbach was a fanatical enemy of religion. He saw in religion — and especially in Christianity — the source of all human miseries.

Let us see how the anti-God thought was used to transform Hegel's philosophy into Marxism.

Hegel believed that although there is constant conflict between individuals in civil society, the State offers the possibility of resolving these through a higher form of unity. In other words, the State is able to mediate the disputes which might arise between the self-interested individuals in the society by calling them to participation in the political realm.

In the ultimate sense, this mediation is the result of the action of the Absolute, realizing itself dialectically in history. That is to say, according to Hegel, the complete freedom of man and the solution to selfish human conflicts would come about through the work of God, using the State as a means.

For the Left Hegelians, however, God does not exist. There must then be a different method to attain human freedom.

In trying to solve this problem, the most effective critique used against Hegel was that of Ludwig Feuerbach. Feuerbach had written *On Philosophy and Christianity* (1839) and *The Essence of Christianity* (1841), in which he criticized the Christian view of God and Hegel's view of the relationship between thinking and being.

Feuerbach prepared the way for revolutionary atheism by explaining religion, especially the Christian religion, in psychological terms. He inverted the Hegelian notion that God created man out of His spiritual need to overcome divine alienation. Feuerbach suggested that, on the contrary, man

Ludwig Feuerbach

(1804–1872)

The Essence of Christianity—1841

Man created God

**"The Divine Being is nothing else
than the human being"**

had created God out of man's material need to overcome human alienation. That is, faith in God owes its existence to the needy, miserable, battered state of the human psyche. In the early stages of development, human beings saw themselves as small and helpless in comparison to the forces of nature which threatened them and which they could not control. In this situation, people created the myth of a benevolent power behind the universe: God.

Feuerbach contended that the God of Christianity is an illusion. He claimed that God is not the creator of man, but rather it is man who has created "God." To create God, man has projected his own nature into an imaginary being. Spirit, according to Feuerbach, is the product of matter, and God is simply the objectification of the essence of man.

Concerning God, Feuerbach wrote:

(God) is . . . the human nature (human reason, feeling, love, will) purified, freed from the limits of the individual man, made objective . . . The divine being is nothing else than the human being.⁸

Having created God, man is then oppressed by his creation:

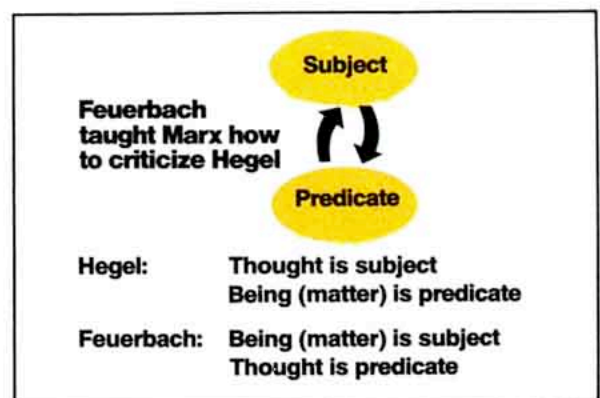
Religion is the separation of man from himself: he sets God over against himself as an opposed being.⁹

Feuerbach stressed that the confusion in society can be settled by denying God and improving human relationships. He exalted human virtues such as love, friendship, and compassion, and did not advocate violence.

In addition to this, in *Preliminary Theses for a Reform of Christianity* (1843), Feuerbach elaborated a general critique of Hegel's idealism. Feuerbach said that in dealing with "thought" and "being," Hegel had reversed the positions of subject and predicate. To correct this, it is necessary to make Hegel's subject into the predicate and Hegel's predicate into the subject. For Hegel, thought is subject and being is predicate. For Feuerbach, "being must be subject and thinking must be predicate."

Reading Feuerbach gave great satisfaction and hope to Marx. Concerning Marx's jubilation upon encountering Feuerbach, Engels later wrote:

One must himself have experienced the liberating effect of this book to get an idea of it. Enthusiasm was general, we all became at once Feuerbachians.



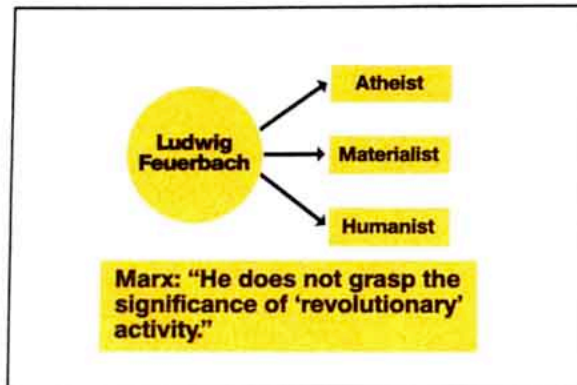
How enthusiastically Marx greeted the new conception and how he was greatly influenced by it in spite of critical reservations may also be noted in *The Holy Family*.¹⁰

Marx himself later confessed to a “love of Feuerbach,” a sentiment he rarely expressed, so enthused was he that his philosophical way had been cleared.¹¹

In essence, Feuerbach allowed Marx to substitute materialism for idealism while retaining a monistic, deterministic view of history. (Monism is the view that all of reality is composed of one substance. For Hegel, this substance was “idea.” For the Marxists, this substance is “matter.”)

Feuerbach may be regarded philosophically as an atheist and materialist. Marx utilized these elements of Feuerbach’s critique of Hegel, but later criticized Feuerbach’s humanism. Feuerbach believed that people could be exhorted to be good, that they could be inspired to change themselves. Marx said that people and circumstances could only be changed through revolution.

In his *Theses on Feuerbach* (1845), Marx would write, “He does not grasp the significance of ‘revolutionary’, of ‘practical-critical’, activity.”



4. The socialists and Hess

During this time, many conscientious thinkers expressed deep sympathy for the laborers and criticized the magnates of business who appeared to be interested only in material gain. Pointing out the immorality of exploitation and suppression, they appealed to the conscience and humanitarian feelings of those in positions of power. Robert Owen (1771-1858), Claude-Henri Saint-Simon (1760-1835) and Charles Fourier (1772-1837) were among those who took this approach, believing that change could come through the power of reason and morality.

The influence of these ideas on Marx may have been considerable. Marx’s native town of Trier had been a center of the new Saint-Simonian teaching.¹² In particular, Marx grafted certain key Saint-Simonian beliefs onto his Hegelian view of history: the liberating potential of the Industrial Revolution, the need for a “scientific” analysis of society by classes, and the historical destiny of “the poorest and most numerous class.”

Another important influence in the development of Marxism is Moses Hess, an older member of the Young Hegelians

who became known in the circle as the “communist rabbi.” Hess was the originator of the German philosophical communism that Engels described in an article of 1843 as the inevitable outcome of the development of German philosophy. Engels expressly acknowledged that Hess was the first of their group to reach communism by the “philosophical path.”

Hess was a correspondent for the *Rheinische Zeitung* when Marx was editor. He was an enthusiastic disciple of Feuerbach, and constructed the doctrine of philosophical communism as an extension of Feuerbach’s “humanism,” enlarging on the theme that “productive activity” is the essential attribute of the human species.

Hess studied extensively the contemporary literature on socialism and communism, of which France in those days was the primary source. In particular, he was impressed by Proudhon’s *What is Property?*, published in 1840. Proudhon anticipated Marx in calling the capital-labor relation an exploitation of man by man, and decried the right of the owner of capital goods to employ the labor of others to augment his own wealth. This he called “property” in his noted aphorism, “property is theft.”

Probably because Proudhon had vaguely outlined the idea of incorporating communism into Hegel’s philosophy of history, Hess regarded Proudhon as the most philosophical of all the French communist writers. Marx and Engels came to share the same view. Prior to Marx’s move to Paris, Hess was the main link between Marx and the French socialists and communists.

II. Marx’s earliest writings and the theory of alienation

A. Marx’s doctoral thesis and earliest writings

In 1841, Marx submitted a doctoral thesis to the University of Jena. His topic was the difference between the materialism of Epicurus and that of Democritus. In this study he favored the former because it allowed for an energizing principle in matter. If matter were auto-dynamic, it would do away with the need for a Creator. In the introduction to this thesis, Marx wrote:

Philosophy makes no secret of it. The proclamation of Prometheus — in one word, I detest all the gods — is her own profession, her own slogan against all the gods of heaven and earth who do not recognize man’s self-consciousness as the highest divinity. There shall be no other beside it.¹³



Front page of the Rheinische Zeitung

B. Marx as editor of the Rheinische Zeitung

When Marx finished his studies at the University of Jena in 1841, he was forced to abandon his hopes for an academic career due to his association with Bauer and others. Hoping to be married, he began to write for the newly-founded liberal newspaper known as the *Rheinische Zeitung*. This paper had been founded in that year by followers of Ruge as a direct challenge to the conservative *Kölnische Zeitung*. When the editor resigned in 1842, Marx took over that position, and he consistently involved the paper in various political and social causes.

Several incidents are noteworthy. In a controversy with the *Allgemeine Ausberger Zeitung*, Marx showed that he had not yet subscribed to the communist cause. He declared editorially that communism was "only a dogmatic abstraction ... a particularly one-sided application of the socialist principle." He also wrote that "*The Rheinische Zeitung* ... does not admit that communist ideas in their present form possess even theoretical reality, and ... still less ... practical realization."¹⁴ Later, Marx would reminisce that he then knew very little about the matter, writing "... my previous studies did not permit me even to venture any judgement on the content of the French theories."¹⁵

Marx also plunged into the dispute regarding the deliberations of the *Rheinisch Landtag* (Rhineland Assembly) on thefts of wood from the forests. In October 1842, the Assembly promised to revise the law, but in the end only protected the interests of the forest owners. Indignant, Marx wrote that the rights of the trees were placed above the rights of the peasants.

In the closing months of 1842, Marx began to investigate the contemporary French literature on socialism and communism. With the exception of Proudhon, writers on this subject were largely concerned with sketching designs of future communist organizations of society. Marx dismissed them as "utopians." He rejected the notion that the future could be designed, and maintained instead that a new world could be discovered *through the merciless criticism of everything existing*.

In 1843, Marx resigned his post at the *Rheinische Zeitung* in the face of increasing governmental pressures. He married Jenny von Westphalen (1814-1881) in June, and withdrew to his mother-in-law's house in Bad Kreuznach to think out the basics of his philosophy. It was here that he wrote out many pages of notes of his critique of Hegel (compiled as "Contribution to a Critique of Hegel's Philosophy of Law"), and began



In one of the last issues of the Rheinische Zeitung Marx is portrayed as Prometheus.

to assemble two articles entitled "On the Jewish Question," and "Contribution to a Critique of Hegel's Philosophy of Law, Introduction."

In October he left for Paris with Jenny, who was three months pregnant, to collaborate with Ruge in publishing a revolutionary periodical called the "German-French Annals" (*Deutsch-Französische Jahrbücher*).

Jenny Marx was to serve her husband with extraordinary devotion until the end of her life. It appears that Marx, however, never assumed the responsibilities which a husband normally assumes as the head of a family. His wife and children lived in constant poverty and several of his children perished at early ages.

C. The fundamental doctrines of Marxism

The beginning of Marxism

a. Alienation and liberation defined

In the earliest writings of Marx, we find that he redefines the Hegelian usage of "alienation" and "liberation." For Hegel, alienation was a period in the development of the Absolute Spirit in which the Spirit failed to recognize the external world as part of itself. For Marx, following the line of Feuerbach, alienation means that man is cut off from reality, and therefore develops religion as a substitute for relations with the real world.

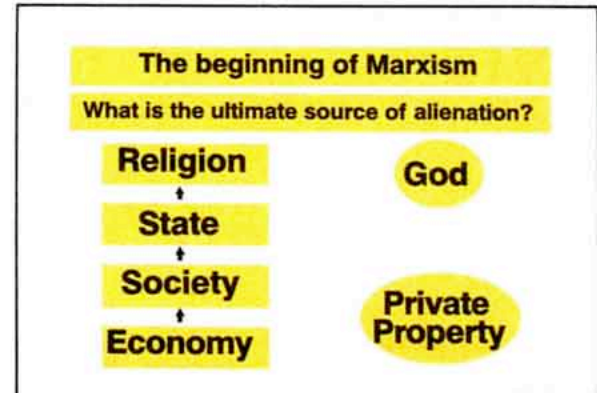
It (religion) is the fantastic realization of the human being inasmuch as the human being possesses no true reality.¹⁶

Liberated man, then, is man cut off from the fictitious "God" and returned to relation with reality.

b. The ultimate source of alienation

Marx asserts, however, that religious alienation is not the fundamental form of alienation. Beneath religion is the state, and beneath the state is society. Finally, Marx came to contend that the basis of society itself is the economic structure.

Ultimately, Marx would hold that it is economic alienation, especially in the form of its manifestation as private property, which gives rise to the notion of God and religious alienation.



Liberation must begin with the destruction of private property. Destroying the basis of alienation, according to Marx, will eliminate the belief in God altogether.

As we study the early formulation of Marx's thought, we come to realize that by the end of 1843, he had already arrived at his basic conclusions regarding the human situation. Contrary to Hegel, who considered that problems due to selfish individualism in civil society will be overcome by means of the state, Marx considered that the state was depriving man of his original nature.

D. Marx's life and writings: 1843

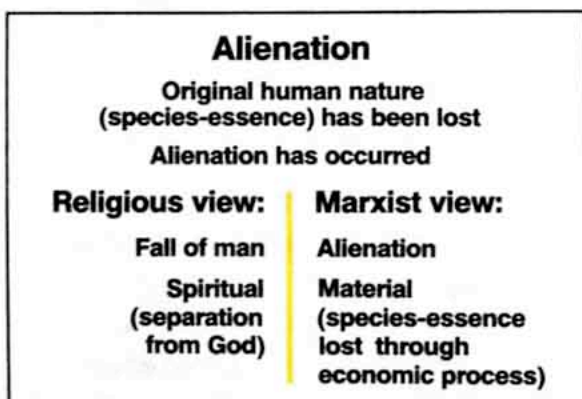
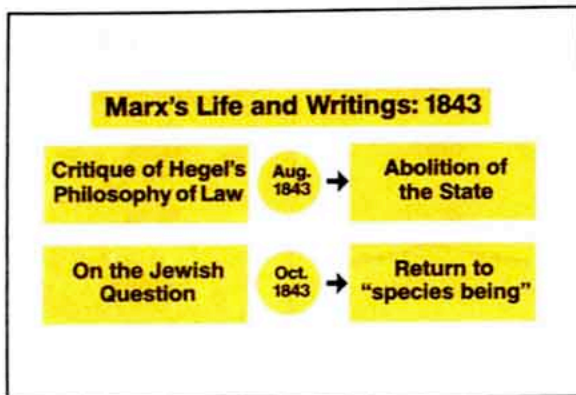
We can observe the development of Marx's critique of Hegel's philosophy in the latter part of 1843. In the collection of writings entitled *A Contribution to the Critique of Hegel's Philosophy of Law* (August 1843), he called for the abolition of the State. Two months later, in the text *On the Jewish Question* (October 1843), he maintained that overcoming the disorder of civil society will be achieved when men restore their original status of "species-being."

In this text, Marx describes man as he is encountered in present reality as follows:

... man in his uncivilized, unsocial form, man in his fortuitous existence, man just as he is, man as he *has been corrupted by the whole organization of our society*, who has *lost himself, been alienated*, and handed over to the rule of inhuman conditions and elements—in short, man who is not yet a *real species-being*. (emphasis added)¹⁷

Implicit in such a view is the notion that there is some original nature of man, and that this original nature has been "corrupted," "lost," and "alienated." This view, of course, is familiar in the religious tradition as the concept of the fall of man. That is, human beings are endowed by God with an original nature. However, they have lost this nature, or fail to manifest this nature, due to their separation from God through the fall of man.

The fall of man, or loss of the human essence, is quite comprehensible in the religious framework. Its appearance in a rigorously materialistic ideology, however, is difficult to reconcile. Marx states that "the whole organization of our society" has "corrupted" man, caused him to lose himself and dehumanized him.



Species-essence refers to the essential qualities of a human being. It is these qualities which set a human being apart from any other species. In the CAUSA worldview, the term “original human nature” is used to refer to the nature with which God has endowed man. According to Marx, then, this original nature, or species-essence, has been lost.

How can the original species-essence be recovered? The method would depend on how the species-essence was lost. Feuerbach had said that man has an essential nature which is different than animals. Man has the qualities of reason, emotion, love and will. However, by objectifying this essence and making it a “God,” man has made himself powerless. Belief in God, in Feuerbach’s view, destroys the essence of man. Accordingly, the recovery of the lost human nature can only come about when man denies God and reclaims from Him the human essence.

Marx’s view, however, is different:

the existence of religion is the existence of a defect, the source of this defect can only be sought in the nature of the state itself. We no longer regard religion as the *cause*, but only as the *manifestation* . . . ¹⁸

religion in itself is without content, it owes its being not to heaven but to the earth, and with the abolition of distorted reality, of which it is the *theory*, it will collapse of itself. ¹⁹

Thus, the elimination of the defect which is religion is impossible without the elimination of the *cause* for that defect. The emancipation of man and the recuperation of his species-essence will be possible, says Marx, when the conflict between the individual (who is concerned about *himself*) and the citizen (who is concerned about *society*) is resolved.

Only when the real individual man re-absorbs in himself the abstract citizen, and as an individual human being has become a *species-being* in his everyday life . . . only then will human emancipation have been accomplished. ²⁰

This conflict will finally be resolved when “huckstering” is done away with:

Once society has succeeded in abolishing . . . huckstering and its preconditions . . . the conflict between man’s individual-sensuous existence and his species-existence has been abolished. ²¹

Species-essence of man

- 1 Essential qualities of a human being
- 2 Qualities that set human beings apart from other species
- 3 Original human nature

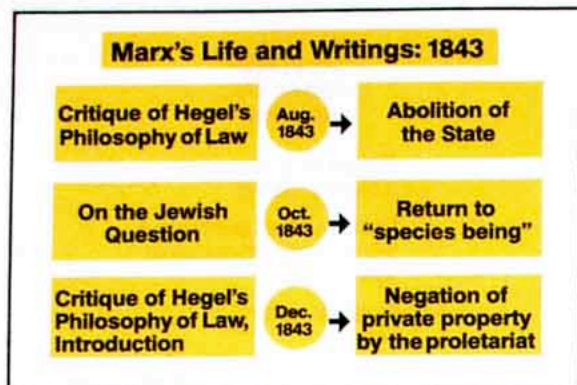
Marxism: rigorous materialism

Feuerbach: Man lost his species-essence to an imaginary “God”

Solution: Remove God from religion
Create humanistic religion

Marx: Religion itself is a result of human economic alienation

Solution: Solve economic alienation



In *Contribution to a Critique of Hegel's Philosophy of Law, Introduction*, December 1843, Marx eventually came to the conclusion that the fundamental way to settle the problem of the alienation of man is the "negation of private property."

It should be recalled that although Marx at first accepted Feuerbach's materialism and humanism (in the sense of emphasis on self-realization through reason) with enthusiasm, he later abandoned humanism and utilized only materialism in prescribing a solution to alienation. He further declared that he would turn from the "criticism of heaven" to the "criticism of earth," by which he meant that he would deal with law and politics (and later, economics) rather than religion and theology.

Furthermore, in the latter months of 1843, Marx had altered his view that "the liberation of man must be accomplished by the hands of actual man in civil society." He began to insist instead that the lost essence of humanity could be recaptured by "the proletariat's negation of private property." He not only decided upon the overthrow of the capitalist system as his goal, but also portrayed the proletariat as the only force having the power to bring about a revolution.

The sociologist and legal theorist Lorenz von Stein had introduced French socialism and communism to Prussia in 1842 with his text *The Socialism and Communism of Today's France*. Von Stein, a conservative Hegelian, had been investigating socialist movements under the instructions of the Prussian government, which was interested in subversive activity among German workers in Paris. He was anti-socialist and regarded the class hierarchy as a precondition of organized society. His book, however, which contained a large amount of information, was widely known in radical circles in Germany. He described the proletariat as a major political force in modern society—a united body awakened under the purpose of the negation of private property. It appears that Marx borrowed that concept intact.

E. Marx's life and writings: 1844

Marx studied economics in Paris from November 1843 to February 1845. Using Engel's *Outline of a Critique of Political Economy* as a guide, he investigated the works of Smith, Ricardo, Say, Sismondi and others. The three manuscripts which he compiled during this period were later published as the *Economic and Philosophic Manuscripts of 1844*. In these manuscripts, Marx begins the transformation of his philosophical view of alienation into a materialistic and dialectical point of view.

Marx's Life and Writings: 1844

Economic and Philosophic Manuscripts

"How does it happen, we ask now, that man alienates his labor?"

a question regarding the relationship between alienated labor and the process of development of mankind."

The main points which Marx came to espouse after studying economics while in Paris were: first, that in capitalist society the worker has become a commodity and, second, that capitalist society thrives only by exploiting the worker. Thus, regardless of however hard the worker may work, all the product of his labor will be plundered, so that the worker becomes all the poorer the more wealth he produces.

Marx claimed that as a result of the dehumanizing system of capitalism, and in particular the loss of the product of the worker's labor, both capitalist and worker are estranged from their human nature:

The propertied class and the class of the proletariat present the same human self-estrangement. But the former class feels at ease and strengthened in this self-estrangement, it recognizes estrangement as its own power and has in it the semblance of a human existence.²²

Neither one leads a life of fulfillment, but the capitalist maintains the semblance of a human existence. The lost human nature of both must be recovered. How to recover this lost nature depends on how it has been lost. According to Marx, how has alienation come about?

Marx writes: "How does it happen, we ask now, that man alienates his labor?" He then says that this question must be transformed into "a question regarding the relationship between alienated labor and the process of development of mankind." That is, the Marxist view of alienation is based on Marx's view of the development of man.

1. The Marxist view of man

The Marxist view of alienation revolves around the concept of "labor." To understand the central importance of labor to Marx, we need to consider the French biologist Jean Lamarck's theory of the origin of the species as well as Engels' discussion of the role of labor in the development of man.

a. Lamarckism

Lamarckism is a theory of evolution asserting that environmental changes cause structural changes in animals and plants that are transmitted to offspring. This is known as the inheritance of acquired characteristics. According to Lamarckism a new species comes about through (1) interaction with a changing environment, which produces (2) physiological changes in the organism. These can then be (3) passed on to the offspring.

Through a succession of generations, a new species is produced.

For example, a monkey climbs in trees and gathers food. By doing so (interacting with its environment), the physiology of the animal is modified. In this case, the central nervous system and the muscles of the limbs become more developed. When the next generation of monkeys is born, these physiological variations will be present. After many generations, a new species of monkey can be observed.

b. Engel's discussion of the development of man

Engels applied the ideas of Lamarckism to a theory of human development. In "The part played by labor in the transition from ape to man," Engels characterizes man as a highly developed animal which has evolved as a consequence of interaction with its material environment. This interaction has taken the specific form of labor. Through labor, man has developed the ability to communicate and the capacity of reason. The ape became man through labor, and it is labor which distinguishes man from ape. (For Feuerbach, reason, love and will are the essence of man, but for Marx, the essential factor is the ability to labor.)

In Marxian theory, labor even replaces God as the creator of humankind. Engels wrote that: "Labor... is the prime basic condition for all human existence, and this is to such an extent that, in a sense, we have to say that labor created man himself."²³

2. Labor and alienation

Because he viewed man as being fundamentally a laboring animal, Marx concluded that alienation must be a problem in human labor-centered relations. In *Economic and Philosophic Manuscripts of 1844*, he described four types of alienation.

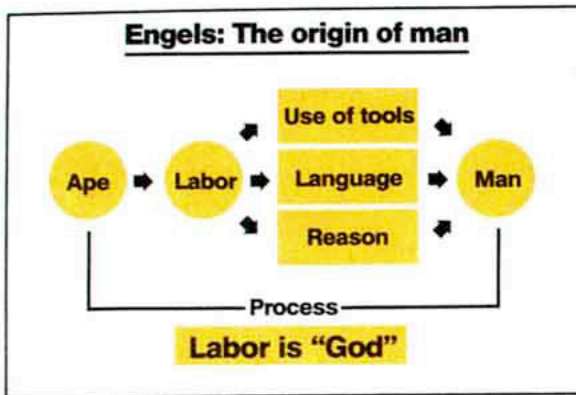
a. Types of alienation

(1) Alienation of the laborer from the product of his labor.

Under the capitalist system, whatever the laborer produces is immediately taken from him and becomes the property of the capitalist who contributed no value to its production. When the products of labor are taken, they become "an alien object" from which the worker is estranged.

(2) Alienation of the laborer from his labor.

The capitalist takes away the products of labor from the



worker. The worker is left with only his labor itself, which he must sell in order to survive. He must work day after day in a factory, completely without dignity. The worker does not know his identity or his true value. Everything about himself which is important is lost.

In this situation, the worker finds that the more that he works, the richer the capitalist becomes. Since the products of his labor are expropriated by the capitalist, the more he pours out his blood and sweat, the more the capitalist benefits, entrenching himself in a position of dominance, and reinforcing the entire capitalist system.

labour for the worker... is not his own, but someone else's...²⁴

(3) *Alienation of the human species.*

According to Engels, the human species is characterized by the mastery of its environment: "The animal merely *uses* its environment and brings about changes in it simply by his presence; man by his changes makes it serve his ends, *masters* it."²⁵

Under the capitalist system, however, labor has become "a material power above us, growing out of our control, thwarting our expectations, bringing to naught our calculations."²⁶

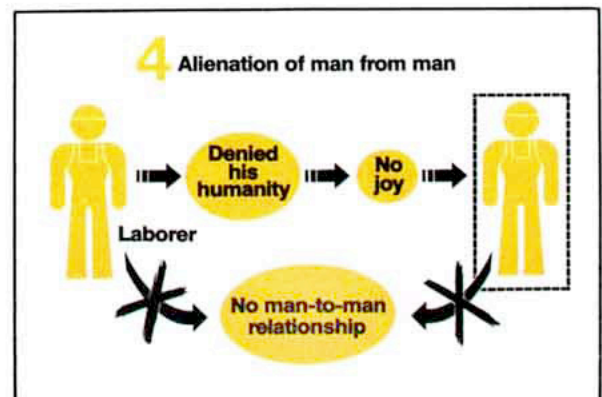
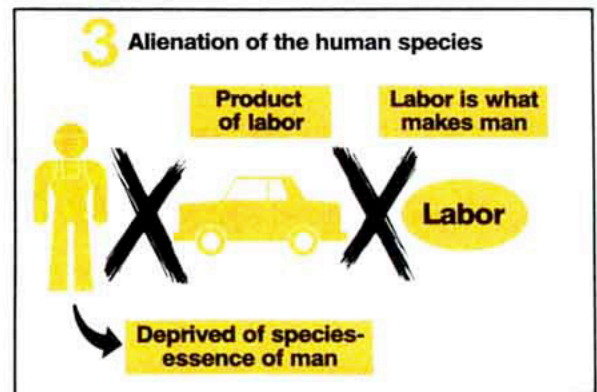
Man's species-essence refers to the free and conscious activity of production, which distinguishes man from an animal directed only by its physical instincts and producing only what it or its offspring directly require.

"Man" is man acting in freedom upon the objective world, specifically, engaging in the free activity of creation. Because the worker is alienated from his labor, however, labor has been reduced to merely the means of satisfying the desire to maintain one's physical existence, and labor no longer exists as a free conscious activity.

For the worker, labor is reduced to merely the means of sustaining one's physical existence. For the capitalist, labor is the commodity which he must buy in order to produce profit. They have both lost the basis of their humanity.

(4) *Alienation of man from man.*

In the de-humanized world of capitalism, laborers are not free in their human relationships. How can they be? They are not human. They do not experience joy among themselves, nor do they discover love and understanding.



b. The root of alienation: private ownership of property

Marx had already singled out the “division of labor” as the major cause of man’s “loss of himself,” in “*Debatte über die Pressefreiheit*,” from *Rheinische Zeitung* of May, 1842. For Marx, however, division of labor and the private ownership of property are one and the same.

Division of labour and private property are, moreover, identical expressions: in one the same thing is affirmed with reference to activity as is affirmed in the other with reference to the product of activity.²⁷

Thus, Marx holds that private property is the consequence of alienated labor, but it is also the means by which labor alienates itself. He called it the “realization of this alienation.”

c. The solution to alienation: communism

By 1844, Marx began to advocate communism—“the positive abolition of private property and therefore the real appropriation of the human essence by and for man”—as the solution to alienation.

Although in Marx’s writings the exact cause and effect relationship between alienation and private property seems to be somewhat unclear, Marx assures us that when private ownership has been abolished, the human condition will change:

The abolition of private property is therefore the complete emancipation of all human senses and qualities.²⁸

Marx claimed that the elimination of private property is the basis for recovering the species-essence of man and ending his alienation.

Marx’s Life and Writings: 1844

The solution to alienation

Communism

“The positive abolition of private property and therefore the real appropriation of the human essence by and for man.”

III. The development of Marxism

A. Early communism

Although theories of communal societies date from antiquity, communism as a class-conscious revolutionary movement originated in France in the second half of the 1830’s. Following the suppression of a workers’ revolt in Lyon in 1834, a small number of leaders went underground and began to develop increasingly radical programs. The resulting secret “Society of Flowers” of 1836-38 has been called the first communist society.

Attempts were soon made to make explicit a communist viewpoint. The radical socialist Etienne Cabet presented his secularized *Communist Credo* in 1841. Theodore Dezamy challenged Cabet's moralistic credo with a version based on the radical Enlightenment model of a rational "code" in the *Code de la Communaute* of 1842, which featured an extended discussion of the rationality and inevitability of social revolution as opposed to the compromises of reformist politics. Dezamy insisted that a communist revolution must immediately confiscate all property and money. Furthermore, he argued that a materialist and atheist worldview must supplant Catholicism for the "universal well-being." Karl Marx was an admirer of Dezamy, and like other radical foreign intellectuals in Paris in 1844, was attracted and inspired by his arrest and trial.

The term communism was popularized in England by John Goodwin Barmby. Barmby founded a Communist Propaganda Society and published *The Communist Chronicle*. In March 1842, he set forth the first communist theory of history: a scheme based on four ages of humanity (an early pastoral stage, "paradization," which leads through feudalization and civilization to "communization").

B. Marx's life and writings: 1845

Marx had been introduced to his life-long collaborator, Friedrich Engels, in 1843. In 1844-1845, Marx and Engels together produced *The Holy Family*. They criticized the Hegelians and held up as a model the recently suppressed German worker's movement led by Wilhelm Weitling in Switzerland. Marx wrote, "Ideas can accomplish absolutely nothing. To become real, ideas require men who apply a practical force."²⁹ (Two years later, Marx denounced Weitling's Christianized communism.)

Marx was expelled from France by the government of Guizot, and left for Brussels on February 5, 1845. That year in Belgium, he renounced his Prussian nationality.

Soon after he arrived in Brussels in 1845, Marx wrote *Theses on Feuerbach*, parting completely from the humanism of Feuerbach. It was at this time that he emphasized that revolution was the only way to change circumstances and human beings. "The coincidence of the changing of circumstances and of human activity or self-change can be conceived and rationally understood only as *revolutionary practice*."³⁰

Marx's Life and Writings: 1845

The Holy Family

"Ideas can accomplish absolutely nothing. To become real, ideas require men who apply a practical force."

Theses on Feuerbach

"The coincidence of changing circumstances and human activity is revolutionary practice."

Marx's Life and Writings: 1846

The German Ideology

"The nature of individuals depends on the material conditions which determine their production...conditions independent of their will."

Historical Materialism

C. Marx's life and writings: 1846

He then began the writing of *The German Ideology* with Engels, who had emigrated to Brussels, and finished by May of the next year. This text contained the most complete exposition of their materialistic conception of history, concluding that a violent communist revolution was necessary. From this time, however, the theme of recovery of the alienated human nature was scarcely mentioned. The materialist conception of history holds that material conditions determine historical development: "The nature of individuals thus depends on the material conditions which determine their production." Furthermore, history proceeds in a deterministic way, as these conditions are "conditions independent of their will."³¹

Whereas other socialists offered revolutionary ideas, Marx provided a revolutionary ideology, emphasizing the destiny of the proletariat and the necessity of dictatorship, and casting his beliefs in terminology that would appear to be scientific. He further engaged in a series of polemical attacks against his would-be allies, trying to carve out for himself a pre-eminent position in the revolutionary socialist movement not unlike the dominion which Hegel had exercised in the German academic world.

Marx employed the term "utopian" to describe all socialists who did not share his views. Utopianism meant un-scientific socialism, and Marxism, through constant repetition, came to mean "scientific socialism."

D. Marx's life and writings: 1847

In Brussels, Marx worked through his Communist Correspondence Committee, an organization of about fifteen German writers and typesetters. The first foreign allies of the committee were two Chartist internationalists who formed an affiliated London Correspondence Committee in March, 1846. In the summer of 1846, Marx and Engels sought allies in the League of the Just, a group of German emigres in London. In October 1846, Engels defined the aim of the communists as support of the proletariat against the bourgeoisie through a violent democratic revolution that would end private property and establish a community of goods.

Marx used the early part of 1847 to write his polemical *The Poverty of Philosophy*, directed against Pierre Proudhon, a well-known rival of Marx. Marx wrote, "It is only in an order of things in which there are no more classes, and class antagonisms, that *social evolutions* will cease to be *political revolutions*."³²

Marx's Life and Writings: 1847

The Poverty of Philosophy

"It is only when there are no more classes and class antagonisms, that social evolutions will cease to be political revolutions."

E. The Communist Manifesto

Up to this point, Marx had generated a body of writings demanding violence against the existing order, but there was no specific plan of action. In the summer of 1847, however, the League (now the League of Communists) requested Marx and Engels to draw up a summary of the communist position on social and political questions. They responded by writing the *Communist Manifesto* in February 1848.

In the *Communist Manifesto*, Marx and Engels exalt the role of class struggle in human history. They insist on the abolition of private property through violent revolution, and criticize all previous forms of socialism. The *Communist Manifesto* concludes by declaring that the task of all communists is revolution: "The communists openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions." The *Communist Manifesto* also summarized the task of communism as follows:

In this sense, the theory of the communists may be summed up in the single sentence: Abolition of private property.³³

F. The Marxist program to solve alienation

By the time of the publication of the *Communist Manifesto*, Marxism had taken shape as a program of action with a promised result: the solution of human alienation. (The solution to alienation is expressed in various ways in Marx's writings. In *The German Ideology*, for example, he writes of mankind "ridding itself of the muck of ages" and becoming fit to "found society anew.")

This solution is to be brought about by the abolition of "bourgeois private property." Bourgeois property is described in the *Communist Manifesto* as the "most complete expression of the system of producing and appropriating products that is based on class antagonisms, on the exploitation of the many by the few."³⁴ Marx goes on to say that this will require the elimination of the bourgeois himself. "This person must, indeed, be swept out of the way, and made impossible."³⁵

The class which is designated to carry out this process is the proletariat, "the class of modern wage-labourers who, having no means of production of their own, are reduced to selling their labour power in order to live."³⁶ The proletariat will "wrest" all instruments of production from the bourgeoisie and concentrate all power into its own hands, organizing itself as the ruling class until all classes can be eliminated.

Marx's Life and Writings: 1848

Communist Manifesto

"The communists openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions."

According to Marx

PRIVATE PROPERTY

The cause of all alienation

Marx:
"In this sense, Communists can condense their theory in the single sentence: 'Abolition of private property.'"

Solution to
human
alienation

Negation
of private
property

by the
proletariat

violent
revolution

The method of seizing power is to be violent revolution.

The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions.³⁷

Marx opposed attempting a peaceful process to achieve the elimination of private property. He also opposed any appeal to human sympathies or morality. He saw that previous attempts to realize ideal socialist communities always failed, and he laid the blame for their failures on lack of philosophy and a disregard for the vital role of mass violence.

G. Marxism as a philosophical weapon

For the communist revolution to be successful, it is necessary to mobilize and motivate the workers to make revolution. To do this, Marx, Lenin and other Marxists have molded a formidable "philosophical weapon."

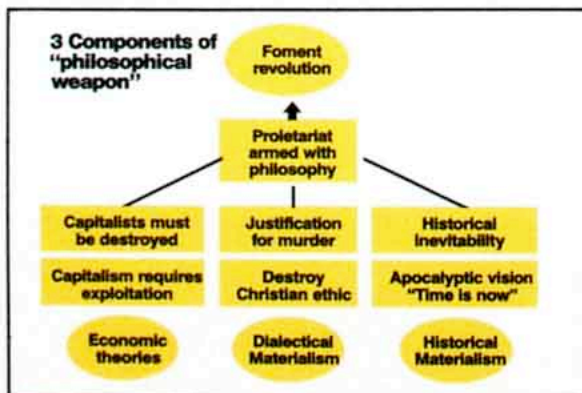
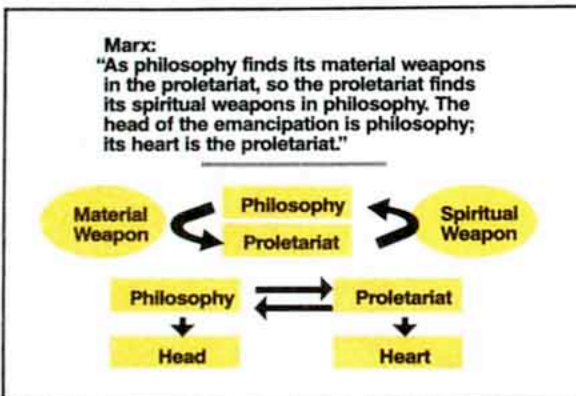
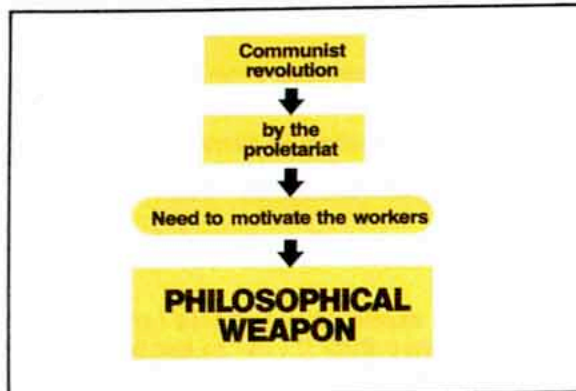
Marx himself referred to his writings in this way when he wrote, "As philosophy finds its material weapons in the proletariat, so the proletariat finds its spiritual weapons in philosophy; the head of the emancipation is philosophy; its heart is the proletariat."³⁸

Marxism has been highly successful as a revolutionary ideology. It has set forth a system of beliefs, which provides:

1. A basic philosophy,
2. Hope and a vision, and
3. A plan of action.

There are many ways to approach Marx. Some people approach him as an economist, others as a philosopher, others as a social scientist. But clearly Marx considered himself to be the engineer, the architect of a spiritual weapon, the architect of an ideology designed to bring about revolution. Since the death of Marx, there have been others who have taken over the refinement and development of this philosophical weapon. However, Marxism-Leninism today can be properly understood as an ideological tool to bring about revolution. There are three major components of this tool, each with its own function and purpose.

One is the economic theories, which are contained in *Das Kapital* and certain other minor texts. These theories intend to prove that capitalism requires exploitation, that you cannot have capitalism, or the private ownership of the means of production, without having exploitation. Marx went to great lengths to argue this through his theory of surplus value. This theory argues that the problem is not a few greedy capitalists,



or some kind of selfishness in the capitalist world, or some misplaced values. The problem is capital. Capital, capitalism and the capitalists must be destroyed.

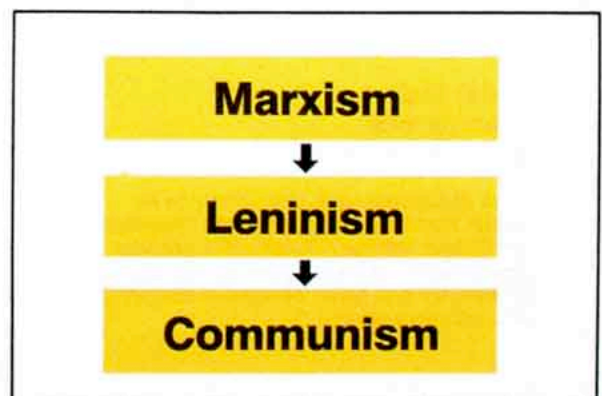
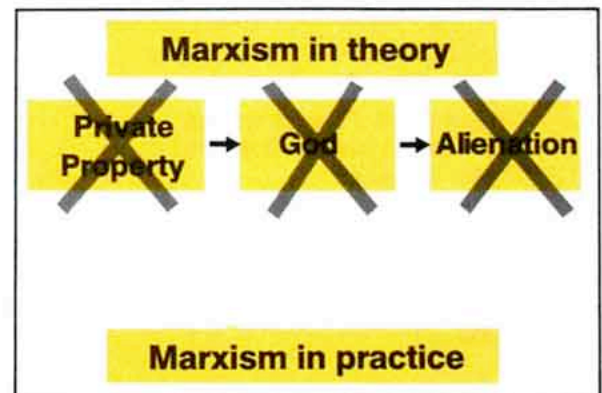
The second element of this weapon is dialectical materialism. Dialectical materialism was developed after Marx, in what is called the scholastic period of Marxism. It attempts in an organized, systematic way to destroy the fundamental ethics of religion, particularly Christianity. This is done first of all by undermining belief in God. That is the materialism aspect. If there is no God behind the Ten Commandments and the other ethical and moral guidelines which religion puts forth, then we must look in the universe around us to learn our ethics and morality. Dialectical materialism proceeds to argue that the morality of the universe is the morality of struggle, conflict and destruction. This is how progress occurs. Therefore dialectical materialism becomes a tremendous justification for murder, used today in communist countries.

The final component is historical materialism, the application of the dialectic to history. Historical materialism has a very important role. In the early years of Christianity, the Christians lived with the feeling that at any moment Christ might return and the world may end. This apocalyptic feeling gave fervor to early Christianity. Communism also shares that kind of apocalyptic vision. Historical materialism teaches people that we are now in the last days of history; we are at the great turning point. The entire history up to this point is just pre-history, and we are going to begin history when we begin communism. Furthermore it argues that communism is a historical inevitability. You can try to stop it, you can destroy yourself trying to stop it, but you cannot stop communism. This idea is widely accepted in the United States today. There are many people who somehow feel that communism is inevitable for Latin America or other parts of the world, and there is nothing we can do to stop this. In that sense, historical materialism has successfully propagated the idea that communism is the inevitable future.

Together, these elements comprise a very powerful philosophical weapon.

H. Marxist theory and practice

Marxism in theory says that private property and property relationships encourage belief in God and religion. They are not the source of belief in God; however, they encourage it, they institutionalize it, and therefore they increase human alienation. Then, if private property relationships can be destroyed, the belief in God will soon vanish. This has been the official doctrine of the Soviet Union. Once the means of



Does communism solve alienation?

production have been seized, it is only a question of time before the human situation is completely solved.

It must of course be pointed out that we do not find Marxism in practice as such. Marxism is too utopian to even practice. It is too unrealistic to even apply. It is only after the modifications of Lenin that Marxism became practicable. Marxism in practice is always Marxism-Leninism, the communism of today. Marxism-Leninism has successfully provoked a series of revolutions beginning in 1917 and lasting up until the present day. Let us ask the question then, Does communism solve alienation? Once you have taken away the means of production from private ownership, is the human problem solved?

In practice, private property cannot be abolished, but human freedom can be destroyed. This is communism in the Soviet Union today. God has been replaced by the totalitarian state, and the result is greater alienation.

One individual who was ignited and inspired by Marxist-Leninist rhetoric was the French writer Andre Gide. Prior to his visit to the USSR in 1938, Gide wrote:

My conversion is like a faith; all my being goes toward a single goal. In the deplorable state of anxiety of the modern world, the plan of the Soviet Union seems to me to constitute the salvation of mankind.³⁹

After visiting the USSR, however, Gide wrote in disillusionment:

The disappearance of capitalism in Soviet Russia has not brought freedom of the Soviet worker. It is essential that the proletariat abroad should realize this fully ... It was precisely in order to find none of the poverty that I went to the Soviet Union, but poverty there is frowned upon ... one might imagine that it was indelicate and criminal ... it does not arouse pity or charity ... only contempt.

Those who parade themselves so proudly are those whose prosperity has been bought at the price of this infinite poverty...⁴⁰

IV. Communism as a social failure

The *Communist Manifesto* has been invoked to justify various revolutionary efforts since its writing, and a communist state was born in 1917. Since then, scores of countries



**André Gide, French writer,
prior to his visit to the Soviet
Union in 1937:**

"My conversion is like a faith; all my being goes toward a single goal. In the deplorable state of anxiety of the modern world, the plan of the Soviet Union seems to me to constitute the salvation of mankind."

**André Gide
after his visit
to the Soviet Union:**

"The disappearance of capitalism in Soviet Russia has not brought freedom of the Soviet worker... Those who parade themselves so proudly are those whose prosperity has been bought at the price of ... infinite poverty..."

have fallen under communist control. It must be said that Marxist theory has been given ample time to prove itself. Looking at the record, Marxism clearly has not provided the means to solve the problem of alienation.

In 1960, Nikita Khrushchev promised his people that by the year 1980, the communist ideal state would exist in the Soviet Union. This is clearly not the case. Soviet apologists argue that the Soviet Union is still in the transition stage moving toward true communism. If so, then some progress toward the goal should be evident. When we survey the four areas of human alienation mentioned by Marx in his Paris Manuscripts, however, we see that progress toward their solution has not been made.

a) *Marx spoke about the alienation of the laborer from the product of his labor.* Has the laborer under Marxism come to be the owner of what he produces?

He has not.

Soviet workers are supposedly working for the state, and the state is supposedly taking care of the workers in an optimum fashion. Yet Soviet workers today are not advancing toward an optimum life, they are struggling to survive.

The average salary of a Moscow laborer is 171 rubles per month, yet the necessary salary for subsistence of an average family is 210 rubles.⁴¹

Outside of Moscow, the situation is far more severe. Former Soviet official Ilja Zemtsov describes abject poverty in outlying parts of the USSR such as Azerbaijan in his text *La corruption en Union soviétique*.

In spite of this, according to Michael Voslensky's, *La Nomenklatura*, a certain group lives quite well in the Soviet Union. They enjoy the newest products from Europe, Japan and the United States. Their children attend private schools. They are the new Soviet super-elite.

Marshall I. Goldman, associate director of the Russian Research Center of Harvard University, in his text, *USSR in Crisis*, points out that Russia was formerly the world's largest exporter of grain. Under communism it is forced to supplement its failing grain production with imports. He also notes that various indicators of prosperity, such as the annual growth rate of GNP, show that the Soviet economy is less and less prosperous each year.⁴²

Untrue to its promises, a Marxist economy is not able to put wealth into the hands of the workers. Ironically, this has given rise to a vast (and illegal) system of free enterprise in

Marxist Ideology: Overview and Critique Part II

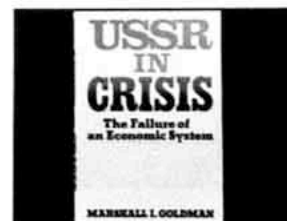
1. Alienation of the laborer from the product of his labor

**Is the Soviet worker the owner of
what he produces?**

- A new elite
- Widespread poverty
- Underground free market system



The Soviet elite enjoys ruling class privileges.



Marx's types of alienation

1 Alienation of the laborer from the product of his labor



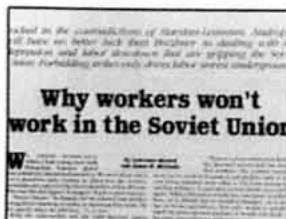
2. Alienation of the laborer from his labor

Does the Soviet worker derive joy and satisfaction from his work?

- Forced labor
- Meaningless quotas
- Widespread sabotage
- Suppression of labor dissatisfaction



A Soviet poster exhorts workers not to waste working hours, 1984. Poster from a Soviet anti-alcoholism campaign, 1984



the USSR. Soviet citizens engage in activities such as manufacturing, buying, selling, transportation, etc., clandestinely. This black market, or "second economy" may total as much as 25% of the national GNP.⁴³ Without this clandestine "capitalist" activity, the Soviet society would be unable to sustain itself at the present levels.

The Soviet worker's contempt for the product of his labor is evidenced by the shoddy quality of the goods he produces. Soviet citizens will always try to avoid purchasing goods manufactured in the USSR.⁴⁴

The rigid, often senseless dictates of the Soviet central economic planning system provide another factor which alienates the Soviet worker from the product of his labor. Michael Binyon writes, "For almost every factory, fulfilling the Plan is the only criterion, and quality control is lost in the scramble to turn out the requisite number of products... Russians try to avoid buying things made at the end of the month as they are bound to be faulty."⁴⁵

This confusing and contradictory situation creates what may be called the most alienating working conditions in history.

b) *Marx spoke about the alienation of the laborer from his labor.* Does the Soviet laborer find fulfillment and satisfaction in his labor?

He does not. From 20%-30% of the Soviet workers leave their jobs each year, often taking as much as a month to register at a new work place, and several more months to conform to the norms of labor output at their new job.⁴⁶ In the United States, 12% of workers quit their jobs each year.⁴⁷

Absenteeism and alcoholism are two chronic and unsolved labor problems in the communist system. There are frequent campaigns in the Soviet Union to rid the economy of the severe problem of alcoholism.

When Yuri Andropov, and later Konstantin Chernenko, took over leadership of the USSR, one of their major concerns was to institute new means of combatting absenteeism, and the disregard for work, officially called "lack of labor discipline."

In spite of this, the regime stubbornly resists offering material incentives to its workers. The failure of the communist system to generate wealth and offer its people incentives to work has given rise to the expression, "They pretend to pay us and we pretend to work."⁴⁸

Expressions of worker discontent are suppressed. Union organizers are frequently imprisoned or given "psychiatric treatment."

Kevin Klose writes in *Russia and the Russians* of the case of Vasilyevich Nikitin, a worker who criticized poor conditions in his mine, and was sent to the psychiatric hospital in Dnepropetrovsk in 1972.

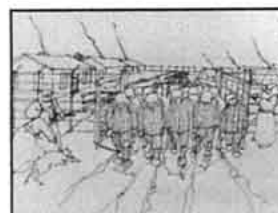
Of all the many drugs administered at Dnepropetrovsk to impose discipline, sulfazine stood at the pinnacle of pain. Originally used more than fifty years earlier to treat malaria by inducing a high fever (giving sulfazine its oddly sinister classification as a "pyrogenic"), the concoction had been used intermittently in European and American mental hospitals in the 1920's and 1930's to treat some kinds of extreme and chronic schizophrenia. Despite its bizarre power to subdue even a violent person by inducing high fever, nausea, mental disorientation, and severe muscle spasms, most Western psychiatrists found that sulfazine had no therapeutic value and discontinued its use.

These were the qualities that made it so attractive to the MVD doctors at Dnepropetrovsk. "People injected with sulfazine were groaning, sighing with pain, cursing the psychiatrists and Soviet power, cursing with everything in their hearts," Alexei told us. "People go into horrible convulsions and get completely disoriented. Their body temperature rises to 40 degrees centigrade almost instantly, and the pain is so intense they cannot move from their beds for three days. Sulfazine is simply a way to destroy a man completely. If they torture you and break your arms, there is a certain specific pain and you can somehow stand it. But sulfazine is like a drill boring into your body that gets worse and worse until it's more than you can stand. It's impossible to endure. It is worse than torture, because, sometimes, torture may end. But this kind of torture may continue for years.

Sulfazine normally was "prescribed" in a "course" of injections of increasing strength over a period that might last up to two months. The mixture caused a violent, long-term reaction in the muscles at the site of the injection, normally the buttocks. Within hours after the first shot, the pain was so excruciating that a victim could not sit down and was forced to lie on his stomach to sleep. He could not lift his legs, which meant that some men were trapped by the maze of bed frames in Nikitin's ward, unable to propel themselves to toilet or dining hall. They languished in

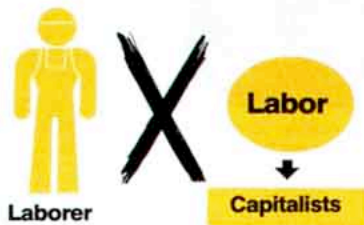


Lech Walesa, founder of the Polish Solidarity movement



The Soviet Gulag

2 Alienation of the laborer from his labor



3. Alienation of the human species

Does man find his true human nature in the Soviet system?

—Widespread corruption



"I ask myself: What next? What is the future of the country? And I answer my own question with bitterness: The Soviet government, Soviet society, cannot rid itself of corruption as long as it remains Soviet. It is as simple as that."

Konstantin Simis

misery, dependent upon the whims of the orderlies or the compassion of other inmates for food and companionship. The stench from their suffering hung in the air.⁴⁹

Once again, we are forced to conclude that communism increases alienation.

c) *What can be said about the alienation of the human species?* Is the original nature of man being expressed in the USSR? References avowing that this is not the case are plentiful.

Konstantin Simis, formerly a defense attorney in the Soviet Union, writes about an underground free enterprise economy which is flourishing in the Soviet Union. This economy, without which the country could not survive, has the side effect of making everyone a criminal for engaging in activities which are normal affairs of life in the free world, such as manufacturing, buying and selling.

Simis describes the widespread corruption which has come about as a result:

The corruption that has rotted the ruling apparatus of the country has had the terrible effect of eating away the morals not only of the people who give or receive bribes, but also of the innocent, those who have not been party to corruption but who have merely been living in an atmosphere of corruption and have been forced to breathe its tainted air.⁵⁰

And now, finishing this book, I ask myself: What next? What is the future of the country? And I answer my own question with bitterness: The Soviet government, Soviet society, cannot rid itself of corruption as long as it remains Soviet. It is as simple as that.⁵¹

The Soviet woman has an average of eight abortions during her life, and many have as many as fifteen.⁵²

Perhaps the most significant factor inhibiting the development of the original human nature among the populations of the communist world is the systematic indoctrination in what is known as "scientific atheism". This doctrine, based on the dialectical materialism of Marx and Engels and taught daily from elementary school on up, seeks to convince the populace that there is no God or eternal life, and that humans have no moral laws higher than those laid down by the communist party. Domestic publication or entry into the country of any literature or materials that have a theme proclaiming faith in

God or a higher spirituality are meticulously searched out and destroyed.⁵³

The individual searching for his true human nature could encounter no greater governmental interference and repression than in the Soviet communist system.

d) Finally, has Marxism solved the alienation of man from man? Are the worker-citizens of the USSR able to establish fulfilling human relationships?

Sadly, they are not. It is known that fulfilling human relationships require an environment of trust and honesty. Yet, communist regimes encourage their citizens to monitor each other for total ideological loyalty, and inform on those who are suspected of holding ideas different from those of the Party. This can only foster the greatest degree of distrust among the people.

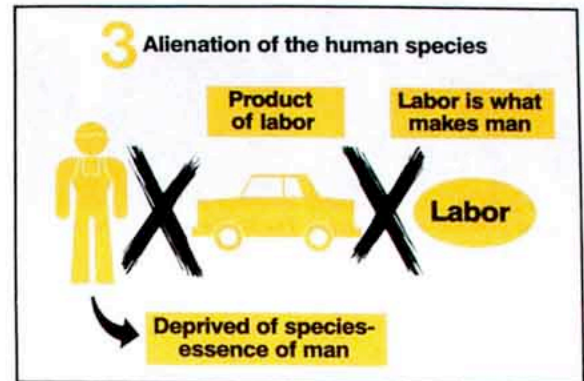
By preserving the caste-like distinction of the ruling elite and their multitude of special privileges, the communist system actually foments hatred towards those in position of authority.

Furthermore, Marxism cannot resolve the problem of racism. Former Black Panther Eldridge Cleaver tells of the racist attitudes in Cuba, as does Anthony Bryant, author of *Hijack*. Says Bryant, "The racism in Cuba is more intense than the racism in the United States. I was told that I was not black; I was mulatto. I then came to realize that there is a rigid system of racial castes. Racism has become a part of the communist structure."⁵⁴

The intense animosity between the Soviet Union and Communist China is a further affirmation of the fact that communism has not been able to resolve the problem of racial discrimination.

Communism claims to build a unified society of brotherhood by removing the barriers of nationalism. However, the Soviet Union provides a clear example of national supremacy in the policy of Russification of the 100 or more non-Russian nationalities.

The mass exodus of refugees from any nation unlucky enough to fall under Communist control seems to testify that nowhere is man less able to express his original nature than under the stifling burden of Communism. It is said that when the Berlin wall was constructed on the night of August 12, 1961, behind every worker was a soldier with a gun, and behind every soldier with a gun was another soldier with another gun.



4. Alienation of man from man

Are the citizen-workers of the Soviet Union able to establish fulfilling and joyful human relationships?

- Constant surveillance
- Elitism
- Racism
- Nationalism
- Mass exodus



The Berlin Wall, 1961



An East German soldier escapes to freedom.



The Berlin Wall viewed from the West, 1984



Vietnamese boat people

The wall today is far more than the barbed wire barrier strung in 1961. Today's "wall" consists of 850 miles of fortifications surrounding the city of West Berlin. A giant wall is backed by minefields, anti-tank traps, sand pits and automatic rifle traps, and is guarded by dogs and machine gunners in elevated outposts.⁵⁵

The Western side of the wall is spotted with white crosses which mark where freedom-seeking persons were killed trying to cross. The wall was called an "anti-facist protective rampart" by the East Germans when it was built, but no fascist has ever been shot trying to enter East Germany. No one can visit the wall of Berlin without being profoundly saddened to think of the giant prison which is the communist world.

The case of the Vietnamese boat people is most poignant. The Vietnamese people have suffered centuries of domination and exploitation, yet they refused to abandon their native soil—until the arrival of communism. Now they are willing to risk death and tragedy at sea, with no guarantee of acceptance by the free world, to escape from their communist oppressors.

Marxism does not solve alienation

When we look at the Soviet Union and other Communist countries, we are led to conclude that Marxism does not solve the problems of alienation. It worsens them. Ironically, the very conditions condemned by Marx and Engels in the *Communist Manifesto* have reached their greatest expression in the Soviet Union.

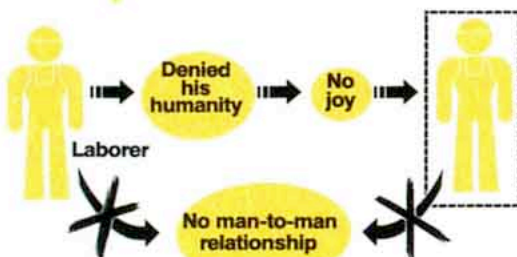
V. Why communism does not solve alienation: the errors of Marxism

Communism as it is practiced today does not solve alienation. It leads instead to anti-democratic totalitarian dictatorships. It promotes atheism and stifles the spirituality of its citizens. It creates economic systems which are not self-sufficient and depend upon a stolen technology as well as that bought with credits from the Western world. It dehumanizes further the frustrated workers and peasants of the world who have turned to it for help, or who have had it foisted upon them by militant political factions which have gained power in their countries.

Why is communism such a social failure and such a real and continuing threat to freedom in the world?

There are those who hold that communism today is a "betrayal" or "distortion" of Marxism. It seems that they wish to absolve Marx of responsibility for the actions of those

4 Alienation of man from man



Why communism does not solve alienation

- 1. Not scientific**
- 2. Not true**

Four fundamental errors

who claim to follow him. Often, they would also have us try again to carry out the Marxist program hoping for a different result.

We will take the position that it is meaningless to speak of whether the communism of today is a “betrayal” of Marx. Our purpose is not to establish the “guilt” of Karl Marx. Rather than affix guilt, the point for us will be to see what are the elements in Marxism which have allowed the communism of today to come about. It is the thought of Marx which has served as the base for today’s Marxism-Leninism. In this section we will discuss the flaws of Marxism which gave rise to the communism of today.

A. The unscientific formulation of Marxism

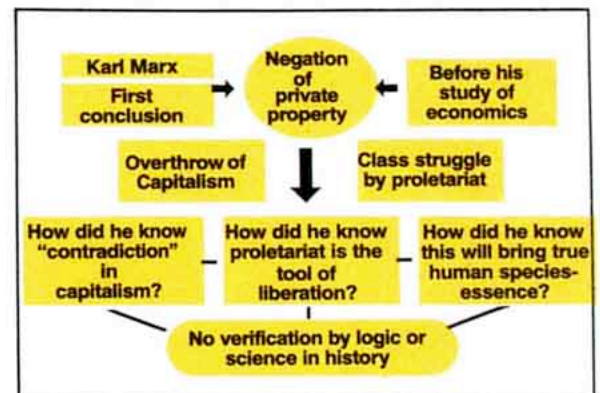
It is often thought that Marx arrived at his conclusions after a scientific inquiry into the functioning of the capitalist system, but we can clearly see that this is not the case.

Rather than an inquiring scientific mind, a Marxist must have a great deal of blind faith. That is, there are a number of key assertions in Marxism which cannot be arrived at by science and reason alone. How did Marx arrive at the conclusion that mankind could be liberated by abolishing private property? How did he know that the proletariat would carry out this liberation? How could he prove, by science or history, that the human species-essence would emerge after private property had been abolished? Needless to say, he merely “believed” these things, and his followers are called upon to believe them as well.

This is contrary to the scientific method. In general, a scientist may formulate a hypothesis and seek to verify it through experiment and observation. However, he must be prepared to yield his hypothesis to whatever lessons those experiments and observations may teach him. Marx was unwilling to do this. In preparing revisions of *Capital*, for example, as Bertram Wolfe has pointed out, he disingenuously ignored updated statistics which disproved his predictions of the impoverishment of the worker.⁵⁶

Marx did not relocate in Paris and later in London to carry out a scientific investigation. He went to study economics in order to learn how that area of study could be used to support revolution, the Marxist solution for human alienation.

In the introduction to his *A Contribution to the Critique of Political Economy*, Marx reminisced that soon after he arrived in Paris in 1844, he had already come to the conclusion that the materialistic relations of production are the foundation of legal and political forms. This is the basic premise of



the materialist view of history, historical materialism. Declared Marx:

The general conclusion at which I arrived and which, once reached, continued to serve as the guiding thread in my studies, may be briefly summed up as follows: In the social production which men carry on, they enter into definite relations that are indispensable and independent of their will; these relations of production correspond to a definite stage of development of their material powers of production. The sum total of these relations of production constitutes the economic structure of society—the real foundation, on which rise legal and political superstructures and to which correspond definite forms of social consciousness.⁵⁷

Marx wrote *A Contribution to the Critique of Hegel's Philosophy of Law, Introduction* when he was being introduced to economics and revolutionary socialism by Moses Hess. Nevertheless, he set as his goal the overthrow of the capitalist system by the proletariat. Subjective and emotional factors appear to have been of major influence in his conclusions.

Marx resigned from the *Rheinische Zeitung* under duress: strict censorship and pressure from the Prussian government. He harbored hostility towards that government, and expressed it in his writings. In *A Contribution to the Critique of Hegel's Philosophy of Law, Introduction*, he writes:

War on the German conditions! By all means! They are below the level of history, beneath any criticism, but they are still an object of criticism, like the criminal who is below the level of humanity but still an object for the executioner... (The object of the criticism) is not to refute but to exterminate... Its essential sentiment is indignation, its essential activity is denunciation.⁵⁸

In this situation, Karl Marx assembled a program to strike back at what he perceived to be his enemies and the enemies of human progress. He did so from the philosophical elements available to him at that time. Marx borrowed Hegel's dialectic of "thesis-antithesis-synthesis" and applied it materialistically to civil society. In this way he concluded that private property (the thesis) must be "negated." In *The Holy Family* (Feb. 1845), Marx sets private property and the proletariat against one another as thesis and antithesis:

Private property as private property, as wealth, is compelled to maintain itself, and thereby its opposite, the proletariat, in existence... The proletariat, on the contrary, is compelled as proletariat to abolish itself and thereby its opposite, private property, which determines its existence and makes it proletariat.⁵⁹

When Marx used the ideas of other thinkers, he revised them as necessary to fit his needs. In invoking the dialectic, for example, he completely altered the Hegelian meaning of the terms “opposites,” “contradiction” and “negation.” Marx also took elements of Feuerbach’s materialism, but criticized Feuerbach for appealing to the human conscience.

Of course, not all truth has come to humanity through science. However, Marx and Engels emphatically ridicule non-scientific methods of knowledge, such as religious revelation. Then they proceed not merely to go outside of the scientific method in making their theories, but also to take great pains to conceal what they were doing. They speak incessantly about “scientific socialism,” but were anything but scientific. In the same way, communists since Marx and Engels have masqueraded as scientists even while they cling to an outdated scientism.

B. The unscientific application of Marxism

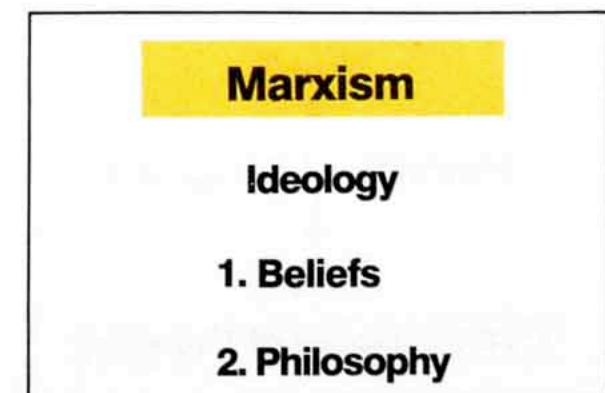
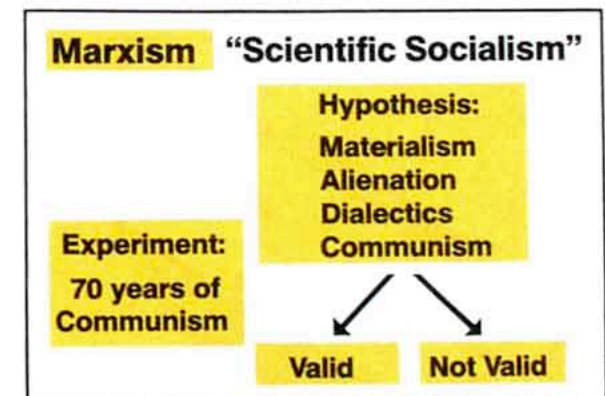
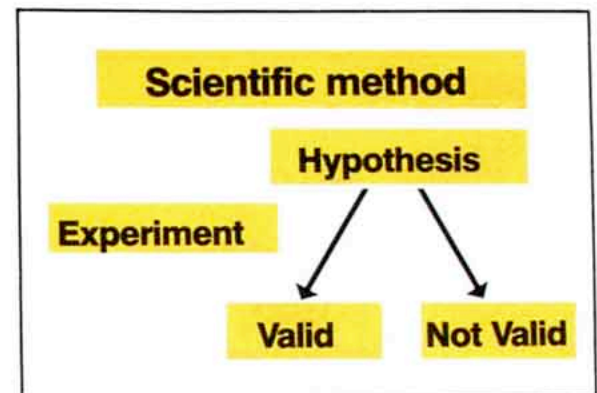
The scientific method requires that one first develop a hypothesis and then subject that hypothesis to experiment. Although it may be said that experiments cannot conclusively “prove” that a hypothesis is true, it is usually possible after conducting experiments to determine whether it is beneficial to keep working with the hypothesis or not.

If Marxism were to be applied scientifically, it would be seen that the Marxist theories of (a) materialism, (b) alienation, (c) dialectics and (d) communism are so many hypotheses. Seventy years of application constitute the communist experiment, and the scientific verdict is clearly that Marxism is not valid.

C. The nature of ideology

Marxism is an ideology. By that we mean that it is a perspective of the universe and history based upon certain beliefs or basic tenets of faith. Upon these is constructed a philosophy.

At this point we wish to discuss what are those basic tenets of Marxist faith. We will then oppose them with basic beliefs of a God-affirming view, which we call Godism. In the

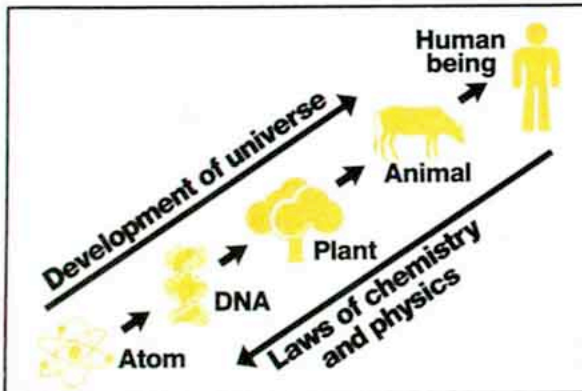


The four fundamental errors of Marxism

First error

Marx: No God

CAUSA Worldview:
God
Absolute values
Morality
Ethics



How?

Theories of Evolution

Why?

God's Purpose of Creation

sections which follow, we will elaborate the philosophical implications of Godism, and we will see the contrast between Marxism and Godism in practice.

D. The four fundamental errors of Marxism

The ultimate problem with Marxism is not that it is not scientific, but rather that it is not true. We can summarize the faulty premises of Marxist doctrine as four fundamental errors.

1. First Error: According to Marx, there is no God

Marxist materialism asserts that the universe is matter in motion and this matter has always existed. Marx denies the possibility that God created the universe.

The universe is seen to be an uncaused phenomenon. There is no ultimate first cause, but simply a succession of "contingent" causes and effects. There is no source of absolute values, morality, right and wrong, or good and evil.

Critique:

Marxism claims that it observes the "real" world without making false premises. Nevertheless, the denial of God is the first premise of dialectical materialism. Dialectical materialism denies God and then attributes to matter the qualities of God necessary to provide a semblance of explanation for the origin of the universe.

CAUSA Worldview: God exists

We observe in the universe a progression of beings of increasing complexity, differentiation and order. These pass from particles to atoms, molecules, plants, animals and human beings. How can this increasing order and complexity be explained?

To one who is only familiar with the laws of chemistry and physics, this progress would seem to be impossible without some miraculous intervention.

In order to explain this phenomenon, theories of evolution have been advanced. Like many other scientific theories, theories of evolution attempt to show that the observable phenomena of the world are not "miraculous" but "natural." These theories are interesting and stimulating, and are able to explain convincingly the mechanics of the development of life forms from an external point of view. They are limited by the very nature of scientific inquiry, however, and can never deal with a more fundamental question for which the human mind seeks an answer: Why did this process occur?

If there is an answer to this question, the answer can

only come from God. Marxism in the guise of a science denies that there is any answer to this question. Marxism as a pseudo-religion, however, has its own eschatology and makes its own appeal to the religious nature of man, encouraging him to give his life to fulfill the great purpose of establishing an ideal world. The very drive of communists to build their ideal testifies to man's need for purpose.

It is only by openly examining the question of God's purpose of creation that we can come to achieve an understanding of absolute values, morality and ethics.

Supplement: There is logical, scientific and experiential evidence that God exists.

1. Logic: proofs of God

In his 800 page bestseller entitled *Does God Exist?*, German theologian Hans Küng writes:

Proofs of God today have lost much of their force but little of their fascination. They continue to exercise a silent, secret fascination on thinking people. Does God exist? It must be possible to prove this. There must be a proof that is irrefutable, rational, obvious to everyone.⁶⁰

Traditionally, the most common proofs for God's existence are the cosmological and teleological proofs. The cosmological argument says that the creation and maintenance of the universe requires a powerful and intelligent God. This was the proof for the existence of the divine used by Plato and Aristotle and further elaborated upon by Aquinas. William Paley stated it most simply, as follows: "If a watch requires a watchmaker, then our complex world necessitates a divine creator."

In a 1948 radio debate with Bertrand Russell, the Jesuit theologian F. C. Copleston used the cosmological argument to prove God's existence. According to Copleston, God exists, and His existence can be proved philosophically. We know that none of the material objects in the world are self-caused. Therefore, they must have an external reason for being. Since we cannot imagine an infinity of independent beings, there must be a prime mover and first cause, God.

Numerous scientists have accepted this cosmological proof: astronomers like Sir James Jeans, physicists like Sir Arthur Eddington, biologists like Alister Hardy and paleontologists like Teilhard de Chardin. According to them, our universe is so complicated, so intricate, that it had to be made by a superhuman intelligence, which we call God. Mere chance

cannot explain our kind of world. As the philosopher Michael Polanyi put it, no monkey can produce a play like "Hamlet" by pounding on a typewriter at random. Neither can mere chance have caused our world.

The teleological proof of God is built on the notion that creation exhibits purposiveness. Man-made objects do not come into existence without a purpose of manufacture. In addition, things in nature have small-scale purposes, and these point to an all-inclusive cosmic design. (When we encounter part of our anatomy which seems to lack purpose—the appendix, for example—we are puzzled.)

Stanley Jaki, a priest and scientist, maintained that science itself has been successful because it has taken as its basic operating assumption the Christian belief that there is a rational plan to all of nature.

A recent approach to proofs of the existence of God views them as inductive, rather than deductive arguments, and assesses them according to the logic of Confirmation Theory. Richard Swinburne, in his book on this topic, explains that while the validity of inductive arguments cannot be judged in the same way as deductive arguments, nevertheless there are clear standards for judging inductive arguments to be correct or incorrect.

A correct inductive argument is one whose premises support its conclusion, i.e., make it more likely than not (or more likely than some other hypothesis). According to a theorem of Confirmation Theory, a hypothesis is valid when particular evidence is more probable under that hypothesis than it would be, given another hypothesis.

The postulation of an omnipotent, omniscient, all-benevolent God as the creator of the universe is an extremely simple hypothesis, which by the normal standards of judgement of scientific hypothesis gives it an advantage over competing hypotheses, such as that: 1) the universe is caused by a being lacking God's infinite properties; or 2) the universe has no cause or explanation. For example, with regard to the cosmological argument, Swinburne says there is quite a chance that if there is a God He will make something like our finite and complex universe. It is very unlikely that a universe would exist uncaused, but rather more likely that God would exist uncaused. The existence of the universe is strange and puzzling, but can be made comprehensible if we suppose that it is divinely created. This supposition postulates a simpler explanation than does the supposition of the existence of an uncaused universe, and that is a ground for believing the former hypothesis to be true.⁶¹

It should be understood that until now, proofs of God's existence have been countered by various counter-arguments. Still, when all the discussion is weighed, we must conclude with Küng:

The question 'Does God exist?' can now be answered by a clear and convinced Yes, justifiable at the bar of critical reason.⁶²

2. Science: The threshold of proof

Arguments for the existence of God are greatly benefitted by the results of modern scientific research. Significant areas include particle physics, thermodynamics of systems, genetics, evolutionary theory, cosmology and molecular biology.

In evolutionary theory, for example, a revolution similar to that of 20th century physics may be in the making. At the turn of the century, physics was thought to be complete. The great British physicist Rutherford, when still a student, was advised to choose another field because there was little left to be done in physics. Today, evolutionary theory, based upon Darwinism, seems to have answered most questions. Still, certain problem areas remain, such as the mechanism of new species formation. Additional work in this area may cause a dramatic opening of the field.

With regard to Marxism, Engels' discussion of the origin of man is based on Lamarckism, a theory which has been discredited by modern scientific research. No case whatever is known of the inheritance of any modified character by the effect of the environment or the use or disuse of organs. As Gregor Mendel has shown, characters are controlled by genes. Modifications in offspring are generally the result of modification in the genetic code.

Marxists since Engels have tried to disavow the dependence of the Marxist view of man on Lamarckism. Nevertheless, it is difficult to explain the central importance of labor in human evolution by means other than Lamarckism.

It might be said that Marx admired Darwin greatly for emphasizing the role of conflict in nature. However, the Marxist view of man cannot be easily reconciled with Darwin.

The presently accepted theory of evolution involves Mendelian genetics and the Darwinian principle of natural selection. This theory is still being evaluated by scientists. Nevertheless, the question of why genetic modifications themselves occur is beyond the scope of biology. The CAUSA view does not specify the mechanism of the development of the human form, but deals with the question why. Human beings are created

"The question 'Does God exist?' can now be answered by a clear, convinced Yes, justifiable at the bar of critical reason."

Hans Küng

Theories of evolution

Lamarckism

Inheritance of acquired characteristics

Darwinism

Random mutation
Natural Selection

Still being evaluated

as the children of a loving, parental Creator. It is reasonable to believe that the Creator acted with purpose through natural mechanisms. God may have used natural selection in the process of creation.

Many of the pioneers in the area of modern biology and evolutionary theory today question some of the basic assumptions which are popularly accepted by the scientific community, and often taught in schools as seeming facts. Albert Szent-Gyorgyi, twice winner of the Nobel prize, having devoted his life to reading "in the book of creation," writes:

This brings me to the problem on which I plan to spend the next fifty years of my research. The problem is this: most biological reactions are chain reactions. To interact in a chain, these precisely built molecules must fit together most precisely, as the cog-wheels of a Swiss watch do. But if this is so, then how can such a system develop at all? For if any one of the very specific cogwheel in these chains is changed, then the whole system must simply become inoperative. Saying that it can be improved by random mutation of one link sounds to me like saying that you could improve a Swiss watch by dropping it and thus bending one of its wheels or axles. To get a better watch, all the wheels must be changed simultaneously to make a good fit again.⁶³

In the field of cosmology, additional scientific work seems to point in the direction of a willful and intelligent first cause.

As a materialist, Marx could only assert that the universe exists. He could not explain the origin of the universe and its purpose of existence. In spite of this, as Kolakowski points out, in his texts on the dialectic Engels rejected the possibility of uncaused phenomena, and:

asserted that matter by its very nature tends to evolve higher forms of Being in the manner observable on earth. He does not explain, however, in what way the higher forms are potentially contained in the elementary attributes of matter.⁶⁴

Why does he not consider more carefully the lawful relationship which exists between cause and effect? Science indeed holds that nothing occurs by accident. Without understanding God, the Creator of the universe, we cannot fully understand reality.

3. Experience: the ultimate personal determinant

People are believers, probably more than anything else because of their personal experiences, which defy simple description and characterization. Experiences of love, hope and penetrating insight have kindled the faith of the great saints and enlightened ones, and have been shared by millions of people everywhere.

Experiences of disillusionment, frustration, hatred, tragedy, and injustice may intensify a person's faith, or they may destroy it. When the faith in God is gone, and particularly when it is replaced by the faith in no-God, then the construction of the Marxist worldview can begin.

2. Second Error: According to Marx, alienation is an economic problem

We have seen that Marx diagnosed the cause of human alienation as division of labor or its counterpart, private property. The solution, said Marx, is the forcible elimination of private property by communism.

Critique:

Communism, the forcible elimination of private property, does nothing to solve alienation. Marx's theory is false, as 70 years of communism in the Soviet Union have shown. Contrary to what Marx predicted, communism increases alienation.

CAUSA can agree with Karl Marx on one thing, however, that human beings are indeed alienated. The grave error of Marx was in failing to understand the true cause of human alienation.

CAUSA Worldview: Alienation begins with separation from God

Men and women are created by God and are endowed by God with their original nature. The Judeo-Christian tradition is correct, however, in its belief that man has fallen away from God. This is the beginning point of human alienation. Through the fall of man, man has become estranged from his own original nature. In this way, he has become estranged from God, from his fellow man, and from the world around him.

Human nature is spiritual and physical

In the CAUSA Worldview, the economic behavior of men is seen as only one dimension of human life. In fact, although important, it is secondary to the spiritual dimension, the inner man. Man's economic behavior is governed and controlled by the inner man or the spiritual dimension.

Scientists often treat mystical phenomena with contemp-

Second error

Marx: Alienation is an economic problem

CAUSA Worldview:

Alienation begins with separation from God

Marx's view on human alienation

Cause: Private property

Solution: Communism

Communism increases alienation

Internal

Truth

Goodness

Love



External

Food

Clothing

Shelter

tuous disregard. Nevertheless, the phenomena are there. Throughout history, we find things like divinations, inspirations, demonical possession, apparitions, trances, ecstasies, miraculous healings, and occult powers. These occurrences cannot be explained by a materialistic ideology, but they must be reckoned with for a satisfactory world view to emerge.

In spite of the tremendous diversity of religious teachings about life after death, the common point is that man has an eternal spiritual aspect. From Plato and the early Greeks, through Jesus and Paul, through most African and Oriental cultures, to spiritualists of the twentieth century, a belief in some kind of survival of bodily death has been unequivocally affirmed.

Certainly testimony to the existence of a spirit world permeates the Bible. Prophets such as Ezekiel and Isaiah testify to powerful spiritual visions, as does the writer of the book of Revelations. In the Gospels, angels speak (Lk. 1:28) and on the Mount of Transfiguration, Jesus talks with the long-dead Moses and Elijah.

Today perhaps the most dramatic testimony to the existence of the spiritual dimension comes from those who have had what are commonly called "near death" experiences. These individuals, who were pronounced clinically dead but who were later revived, recall vivid and strikingly similar experiences while they were "dead." Books such as Dr. Raymond Moody's *Life after Life*, tell of these experiences.

The CAUSA Worldview holds that even during the physical lifetime, we are existing in the two realms of the material and the spiritual. In this view, "death" means the separation of the eternal spiritual self from the temporal physical self which has served as a vehicle for the development and maturation of the spirit.

Is such a view reasonable and believable? The prominent American pragmatist William James in his essay, "The Will to Believe," examines some of the factors which determine whether something is "believable," and concludes that many reasonable assertions are considered unbelievable just because they are extraordinary and new.⁶⁵

A novel assertion which appears in the realm of science is often the target of ridicule until the scientific society can reconcile itself to the fact that this new view is superior to preceeding views. This occurred when Copernicus introduced his view of the solar system, when Darwin wrote about evolution and when Einstein proposed the theory of relativity.

As additional evidence is gathered regarding the spiritual

aspect of the human being, it is likely that we shall be faced more and more with the reasonableness of belief in the eternal life.

The discoveries of modern science lend credit to this prospect. Whereas in prior times scientists thought of the material world as constructed of solid though minute blocks of matter, they now believe this is not the case. What we think of as the material world seems to consist of invisible patterns of energy. As Professor Raynor C. Johnson of the University of Melbourne has pointed out:

The world of hills and rocks, tables and chairs is for the ordinary unreflective man the one real world. There may have been some excuse for the materialistic philosophy of the nineteenth century which supported this, but the discoveries of the modern physics ... have undermined that outlook. The solidity of the material world has proved illusory...⁶⁶

It seems that a similar realization prompted Einstein to remark that his work involved the discovery of where matter ended and spirit began.

The physical lifetime is the opportunity for spiritual development

It appears that the development of one's spiritual character is dependent on several factors. Among them are the quality of love and guidance which he receives from his parents and parental figures, and the quality of his physical actions. If a person, for example, uses his physical lifetime to carry out small-minded and selfish actions, such as stealing and exploiting, he will need to rectify such matters in order to mature spiritually.

A difference between heaven and hell has been suggested by the 17th century Swedish scientist, Emmanuel Swedenborg, who in his later years had an extended series of experiences in and with the spirit world. Swedenborg describes the distinction:

The attitude that causes a drift toward heaven is a feeling that there is a higher power... (and in the striving) to relate to it. This same spirit of humility and respect for the greatness of creation goes with an effort to be with others and to be of some use. By this a person faces toward heaven... The opposite attitude is to put down creation and elevate the self. The one bound for hell serves himself first, last and foremost. By this he is cut off from the opening-out possibilities of heaven and becomes enclosed in concerns for himself over and above others.⁶⁷

If indeed our spirit selves grow in conjunction with our physical bodies, then our experiences of love, beauty and joy on earth condition our ability to experience these qualities in the eternal world. The quality of eternal life would then be determined by the degree of love which we had experienced on earth. The most profound experiences of love must take place in the family, thus the family unit is the basic element in the fabric of a moral society.

Present reality is "fallen reality"

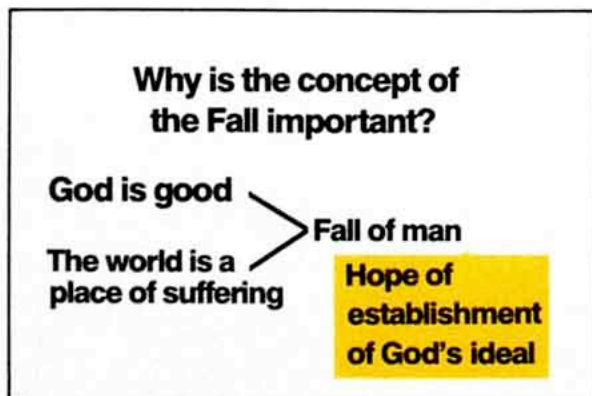
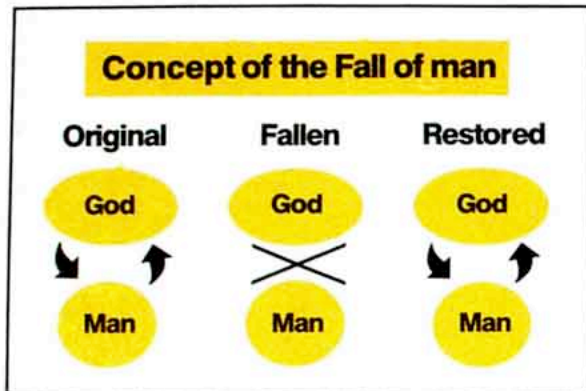
Although created with extraordinary capabilities, man became separated from God and suffered the loss of his own divine nature. This is the doctrine of the fall of man, accepted by most religions. For this to have occurred implies that God must have granted freedom and responsibility to human beings and determined not to intervene in a way that would destroy human responsibility or violate human freedom.

The belief in the fall of man also has profound and far-reaching implications. If God is a being of love and emotion, as Christian scripture teaches, then God must be deeply grieving following the loss of the intimate love relationship with His children. Furthermore, human beings will never be able to satisfy themselves until they are able to restore their fundamental relationship with their Creator and Parent, God.

How will this relationship be restored? To answer this question will take us into the realm of highly specific theologies. Certainly the Christian religion believes that salvation occurs through Christ. The Jewish religion believes the same, although particulars are different. In fact, most of the world's religions speak of some messianic figure. For Christians, Christ is the Messiah who has come for all the world. All religious people of the world, then are potentially able to unite on the basis of our common understanding of the need for salvation in Christ.

The concept of the fall of man is vitally important for the God-centered world view. We must explain two paradoxical truths: God is good, and the world is a place of suffering. Clearly, only by some concept of the fall of man can these two be reconciled.

Belief in the fall of man also offers a tremendous hope. If God created with an original ideal, and the suffering and evil in the world today are the result of man's separation from the ideal, then there is the possibility of ending the suffering and evil if the original ideal of God can be restored. That is, there is the promise of salvation for man.



In the twentieth century, the idea of a human fall has encountered no little skepticism. Challenges to the scriptural view have come from those who state that if we are to be scientific, we have to give up the notion of original sin, the historicity of Adam and Eve, and the concept of the fall. Biology, they maintain, suggests that man has not fallen from a state of supernatural bliss. Quite the opposite; originally we were animals without a conscience. Very slowly, man evolved to the primitive stage of society. Morality at this level meant obedience to external norms sanctioned by custom and enforced by the tribe. More recently, man has recognized the dignity of the individual, endowed with personal rights and responsibilities.

Another approach, taken by the well-known psychologist Rollo May, holds that the Eden story describes the coming of age of every individual, involving an inevitable loss of innocence and the painful dawning of self-awareness symbolized by eating from the Tree of the Knowledge of Good and Evil.

With regard to these views, we note that even evolutionism cannot exclude the possibility of divine creation and a distinct starting point of human life. Then, we are left with the key question of whether God created or not. If God created, and He is a God of goodness and love who would not will His children to suffer, then a real, historical fall of man *must* have occurred.

Whatever view of the fall we may accept, we must deal squarely with the fact that evil is real, and immorality is highly destructive. Abstract and symbolic interpretations of the fall fail to explain how men and women became estranged from God, and how evil came into the world.

3. Third Error: According to Marx, conflict brings progress

Marxism is based upon the dialectical model of thesis in contradiction and conflict with antithesis.

The belief that contradiction is the means toward progress is in fact a doctrinal part of Soviet policy today. For example, General Leksei A. Yepishev, chief of the Main Political Administration of the Armed Forces, writes describing the operation of the dialectic on a global level, "The dialectics of the present epoch is such that the historical confrontation between the two social systems, between the forces of progress and reaction, is taking place in the conditions of the growing superiority of the socialist community and the revolutionary forces over imperialism, over the forces of reaction and war."⁶⁸

The Fall of man:

- 1. The reality of evil**
- 2. The destructive effects of immorality in human life**

Third error

Marx:

Progress through conflict

CAUSA Worldview:

Progress through cooperation

Thesis



Antithesis



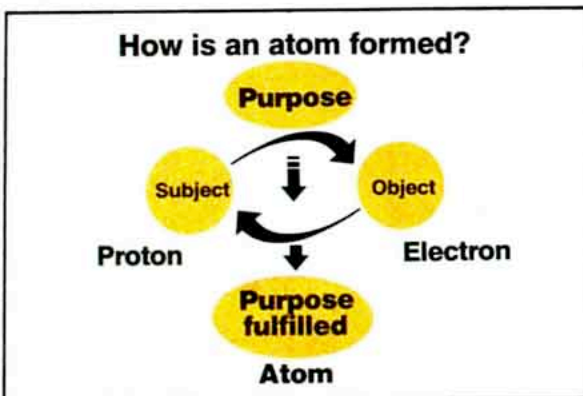
When the dialectic is made into a law of nature and society, then progress can only come through opposition and conflict. When Marx spoke of the struggle between contradictory elements, he made it clear that he meant overthrow or extermination. The law of the dialectic inevitably became a justification for barbarism, because killing ceases to be a crime. For this reason, the record of communism is a history of murder. Murder being the inexorable law of progress, it continues long after the revolution is finished.

Critique:

Dialectical materialism will be comprehensively critiqued in Chapter 3. At this point, let us simply note that conflict does not bring progress. Conflict may be necessary, but progress itself can only be realized through cooperation.

CAUSA Worldview: Progress occurs through cooperation

In contrast to the Marxist dialectic, the CAUSA worldview affirms that the law of progress in nature and society is that of giving and receiving in relationships of mutual cooperation.



How is an atom formed? First there must be some purpose which brings the elemental parts together into relationship. Clearly, this would be the purpose of forming an atom. Centering on this purpose, the proton and electron interrelate in the positions of subject and object. Through their mutual interaction, the atom is formed and the purpose is fulfilled.

Every creation in the universe is formed from the union of paired subject and object elements which share a common purpose and are pursuing mutual benefit. The complementary relationship between the two provides the energy for existence, action, multiplication and progress.

The law of cooperation is in operation from the smallest levels of particles, such as the proton and electron, to the highest level of creation, human life. In human society, husband and wife form a reciprocal relationship where the giving and receiving of love fulfills their happiness and multiplies children. Ultimately, even the relationship between God and man conforms to this law. In this case, God is the subject, and all men and women are the objects forming reciprocal relationships with Him. This fulfills the joy and satisfaction of God which is the purpose of creation, and also fulfills the joy, satisfaction, and eternal life of man.

Supplement: The growth process and its social implications

Human beings and the societies which they compose are not static, but appear instead to be always changing and developing. How do these changes occur? What is the dynamic of change and growth in the individual and in society?

According to the Marxist doctrine of historical materialism, productive forces are continuously being developed. At a certain point, the progress of productive forces is opposed by the production relations and revolution occurs. Through revolutionary leaps, changes occur in social organizations and in individuals.

It can be said that Marxism does not enlarge upon the concept of growth. It is not clear, for example, what are the dynamics of the progress of production forces. Neither is it explained how a person grows to maturity. Nor is it clear how a social stage grows to maturity, except that it is assumed that some internal dialectic is in operation.

This is a serious shortcoming. Marxist ideology offers no guidelines whatsoever for the maturation of societies to the point when they can achieve functional democracy. It merely calls for revolution. The religious tradition, on the other hand, is a wellspring of rich thought regarding the process of the growth and purpose of creation, and personality, character and spirit, in all the various ways in which these terms are understood.

The Hebraic scriptures speak of the command of God to man to be fruitful (Gen 1:28), a blessing which may be interpreted to mean that human beings are endowed by God with the freedom and responsibility to pursue their individual growth. Even the creation story itself is a clear indication that nothing enters into mature existence instantly, but all things must pass through periods of growth. The universe, in this case, is depicted as passing through a creation period of six "days."

For Christians, spiritual growth is closely linked with the two great commandments to love God and love one's fellow man. In loving God first, the vertical pillar of the spiritual life is established, and from this vertical foundation, the Christian reaches out to extend the love of God to others.

In this century, the religious view has further been enriched by the observations of social scientists and psychologists, particularly those who stand upon the religious foundation.

Victor Frankl, for example, in developing his method of

Logotherapy, speaks of three fundamental assumptions underlying his work. (1) Freedom of Will, (2) Will to Meaning, and (3) Meaning of Life. Frankl believes that man is first of all free, and as a free being he is inclined by his nature to pursue meaning. Engaged in the pursuit, he finds that life is indeed filled with potential meaning. Frankl writes:

Life can be made meaningful (1) by what we *give* to the world in terms of our creation; (2) by what we *take* from the world in terms of our experience; and (3) by the stand we take toward the world, that is to say, by the attitude we choose toward suffering. (emphasis added)⁶⁹

M. Scott Peck, in his work *The Road Less Travelled*, discusses his view of life as the process of growing spiritually. After years of successful counselling, Peck has come to believe that this growth comes through the grace of God coupled with the utmost continuous efforts of the individual.

It is widely accepted today that one's early experiences within his family are profoundly influential in determining his future psychological health and wholeness. The diverse relations of the family also provide the natural ground for ongoing growth in the dynamics of love. Specifically, we may identify three basic expressions of love that develop progressively in the family: passive, mutual and unconditional. When, for example, a person is a child, he experiences love passively as he receives love and care from his parents.

In relationships with brothers and sisters the individual is called to know love in a different way, through mutual exchange. The mutual exchange of love finds its most complete expression in the relationship between husband and wife. Finally, in becoming a parent, one is called upon to express unconditional love towards his children.

In a sense, the family is the only institution created by God. Clearly, the family is created to be the school of love, where each person may come to full maturity in his capacity for love. Since God's love is expressed primarily through human beings, the family appears to be the basis for the fullest knowledge of God, thus reaffirming the sacredness of marriage.

Further social implications

While Marxism intensifies grievances and urges the immediate violent expression of accusations, the understanding of the growth process tempers and influences our responses to social injustices.

For example, we are coming to realize that deviant human behavior is often symptomatic of immaturity of character, and cannot simply be corrected by force or reprogramming, but rather by creating environments and providing the spiritual enrichment which allow natural maturation to take place. It was discovered in the United States, for example, that racism could not be legislated away. In families and communities, however, where people have been able to feel to the depths of their own hearts that all men and women are children of God, racial prejudices may diminish and disappear.

On a socio-political level, we would like to see genuine and healthy democracy flourishing in all parts of the world. We find in certain areas, however, there is a tendency toward corruption, inefficiency and authoritarianism. Such situations are not only unfortunate in themselves, but they are also fertile grounds for totalitarianism to be established through communist revolution. Here again, legislation, aid, bullying, etc., on the part of the United States or any other nation are not the complete solution.

We need to recognize that a natural growth process has to occur, and the conditions have to be created for that growth to occur. Part of the communist strategy for the take-over of such areas seems to be to create situations where the process of spiritual growth is hindered or blocked.

4. Fourth Error: According to Marx, history is a series of class struggles, leading to communism

Marx greatly misunderstood human history. He saw it as a succession of class struggles. By applying the dialectic to history from its imagined beginnings, he developed historical materialism.

Marx maintained that at the beginning of history there existed a primitive communal society where everyone lived in harmony without private possessions. With the emergence of slaves and slave masters, this communal society became a slave society, and class struggle began. Transition from one stage of social organization to another can only be made through violence.

The final struggle will occur between the proletariat and the bourgeoisie, and this will give rise to socialism. Socialism, said Marx, will tremendously increase human productivity, so that eventually distribution of goods will be based solely on need, and this will be communism.

Critique:

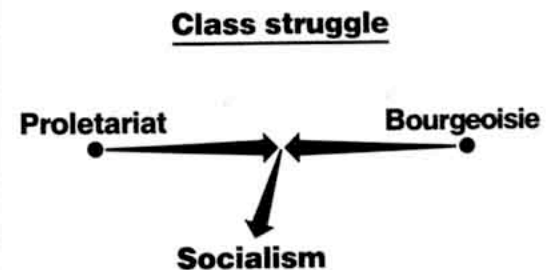
Contrary to this observation, peaceful transitions from

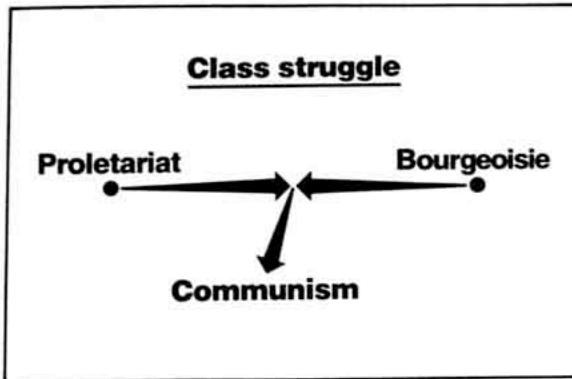
Fourth error

Marx: Class struggle
Communism

CAUSA Worldview:

Struggle of good and evil
Good and moral world





one stage to another are possible. In the case of the Meiji empire of Japan, for example, the transition was made from feudalism to a modern industrial society through cooperation between the heads of state and the people. There was no violent revolution.

Furthermore, there were many wars in history that had nothing to do with class struggle. The struggle that is occurring in Ireland today has its roots in religious differences. Canada is experiencing division due to differences in languages and culture.

By viewing all struggles as class struggles, Marxist thinkers have consistently misunderstood the nature of conflicts. During the first World War, Lenin urged the workers of Russia, Germany, France and England not to fight. He believed that the most important basis for unity and solidarity was class. Lenin failed to understand that there are many things more powerful than class. Love of country is one of these. In spite of all of Lenin's pleas, the workers chose to go and fight for their nations.

Furthermore, we find that Marx only applied his dialectical law selectively. If the dialectic is the basis of all behavior, there should be no exceptions. If all of history is a manifestation of its functioning, then how can communist society be the ultimate stage? Why will the progression of societies stop at that point?

Finally, what is communism? If communism means Marxism-Leninism as it is applied today, then it is a dismal social failure. If communism refers to the world which comes at the end of history as Marx imagined it, then it is a myth.

CAUSA Worldview: Struggle of good and evil

The ultimate cause of struggle in this world stems from the internal struggle that exists in man. As great political and ethical philosophers from Plato until today have noted, this is a struggle between virtue and vice, selfishness and unselfishness. This struggle is manifested externally on the levels of society, nation, and world as a struggle between good and evil.

There is no doubt that there have been tremendous struggles throughout history. These struggles came about because selfishness and evil have become part of man's nature, and they will continue until the original good nature of human beings is completely restored.

Selfishness is not the natural desire of men and women to seek for their self-benefit. It is rather the perversion of that desire which results from a narrow view of what is

Communism

**1. Marxism-Leninism:
Social failure**

**2. Worker's state:
Myth**

**Selfishness = lack of a
proper value
perspective**

beneficial. Life involves a succession of decisions and choices. Selfishness means making a bad choice. The selfish person loses greater benefit by seeking after smaller value. Selfishness is the lack of a proper perspective of value.

Selfishness manifests itself in such social ills as racism, corruption, abuse of the environment and exploitation. Of course, these are the very things which Marxists cry out against, but Marxism does not have the power to stop these social ills, because it does not have the power to reach into the human heart and solve the problem of selfishness. Selfishness can only be solved by elevating the human perspective towards the absolute perspective of value centered on God.

This cannot be done through class struggle. Each person must conquer selfishness and evil in his own daily life. This is only possible if man can find God and find eternal value in relationship with Him. Men and women must establish appropriate relationships with God and with their fellow human beings.

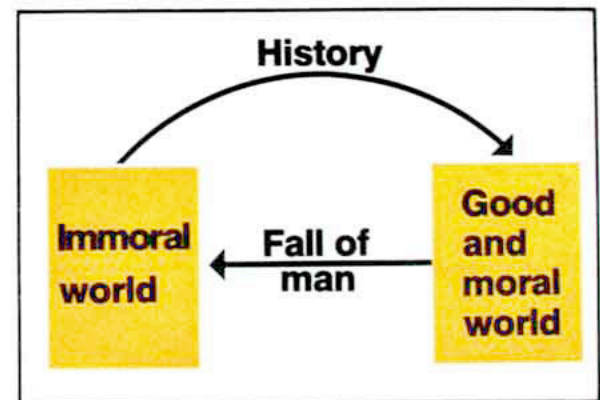
It is CAUSA's view that humankind has hope because the original human nature is good. When one changes his priority of values, establishing the proper relationship with God, this will permanently solve the problem of alienation. From that point, there shall be no more war and conflict. Human beings and the universe will progress according to the original pattern of giving and receiving in mutual cooperation.

History is moving toward the establishment of a good and moral world

Religions which attempt to deal with history become involved in the concept of the providence of God. Providence may generally be considered as God's continuing relationship to our world. It is the means God uses to guide humans to fulfill their own potentialities, as well as realize God's plan for creation.

Finally, God remains sovereign. In spite of our real but limited freedoms, He is still the ultimate master of our destiny. Furthermore, God's purpose for creation must remain unchanging. If God created men and women and the entire universe with a good purpose, then certainly this good purpose must come to pass.

As Toynbee has written, the destiny of mankind must be sainthood, not only for a select few, but for everyone. In such a world, families, societies and nations would live in conformity with the divine will and realizing the purpose which God had in creating. This purpose would then remain as the ultimate goal of human history.



VI. Ideology in practice: Marxism and the CAUSA Worldview

Marxism served as the basis for the development of the communism of today. Today's communism is Marxism in practice. Let us examine once more the tenets of Marxism so as to see how this barbaric practice is encouraged and justified.

A. The practical application of Marxist philosophy

1. *Marxism denies God.*

What does that mean in practice? It does not necessarily mean anything, but it can mean a variety of things. It removes the basis for ethics and morality; it removes the basis for absolute value; and it opens the way for barbarism.

2. *Marxism says that men are alienated by their economic environment, that the problem is private property, and that the solution is communism.*

This idea is being advanced with great vigor throughout the world. What effect does this have on people? What effect does this have on human emotion? People tend to be emotional rather than rational, and the view that they are being oppressed and alienated sharpens human resentment and prepares people to more effectively participate in revolution.

3. *Marxism says that contradiction brings progress.*

Marxism in practice means confrontation and conflict.

4. *Marxism says that communism is the goal.*

But when this goal is reached in practice, it is the totalitarian state. God is denied. Atheism becomes the state religion. Property is contraband. Everyone becomes a criminal. Everyone has crimes to hide and fears surveillance, which is everywhere. This is communism.

In conclusion, the essence of Marxism is an apologetic for murder. The French "new philosopher" André Glucksmann once said:

I do not believe in God, but after reading about the Gulag, I have come to the conclusion that the Devil must exist.⁷⁰

Indeed, Marxism resembles evil incarnate. It represents evil of a dimension which human history has never before seen.

Marxism	
Belief	Practice
No God	Nihilism
Alienation	Resentment
Dialectic	Hatred
Communism	Totalitarian State

Marxism	
Belief	Practice
No God	Murder
Alienation	Murder
Contradiction	Murder
Communism	Murder

B. The practical applications of the CAUSA Worldview

We shall close this chapter by introducing Godism, a God-affirming worldview formulated as a response to Marxism and the confusion in the West which has allowed Marxism to emerge and continue. Godism begins with the affirmation of God, and goes on to examine some of the implications of this. The motivation behind developing and formulating Godism, is that it can serve as a unifying factor among conscientious people and God-affirming people. It tends to avoid particular theological positions and emphasizes shared values. The basic notions of this worldview and their implications can be summarized as follows.

1. *God exists.*

The belief in God calls for a certain human response. That response is to meet situations and to meet one another with love. The notion, for example, that every human being is a child of God implies that everyone is brother and sister to everyone else, and this calls for loving interrelations between people.

2. *Man has fallen away from God.*

Human beings should enjoy an intimate and close relationship with their creator, and yet, something has taken place so that this relationship is not realized. There are many different interpretations of the fall, but we need not limit ourselves to a particular view to see how vital the concept is.

The solution to the human situation is salvation and restoration to God. Therefore, each human being is encouraged to take responsibility for this restoration process. No matter what situation one may find himself in, hate and resentment are not the way out. Destruction is not the solution. The way out is the path of responsibility and restoring the damaged relationship between God and man.

This view calls upon individuals to take responsibility to reestablish their relationship with the Creator and live in a proper way.

3. *Human happiness and progress come about through the mutual interaction of giving and receiving.*

Progress can only come through cooperation. Men and women must build common bases. Shared beliefs must be identified and built upon. The exchange of selfless love brings the highest good and benefit for one's eternal well-being.

4. *History moves toward the fulfillment of God's ideal.*

Therefore, we must assume our positions in a good and

CAUSA Worldview	
Belief	Practice
God	Love
Fall of man	Responsibility
Mutual interaction	Cooperation
God's ideal	Good and moral world

moral world. The importance of the physical life in the process of spiritual development means that we must practice morality and bring about justice in our lifetimes.

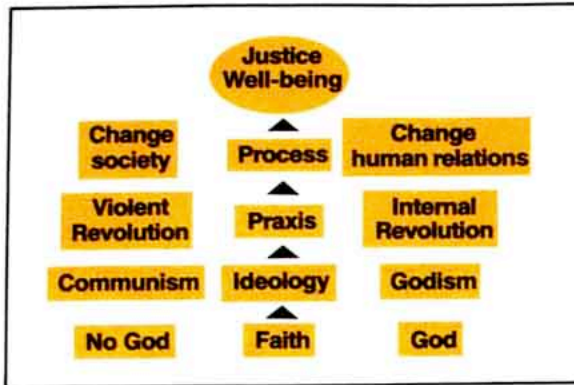
Conclusion: Two paths

All conscientious people are seeking for justice and well-being. We have spoken about the importance of *ideology* in choosing a path to that end. Ideology gives rise to *praxis*, and praxis in turn brings about a certain *process*. In the case of communism, the communist ideology gives rise to violent revolution with the goal of changing the structure of society.

Beneath ideology, however, is the crucial realm of faith. Communism demands faith that there is no God.

Communism does not bring about justice and well-being. The problem is at the very root—the denial of God. We must begin our quest for justice and well-being by affirming the existence of God. This will serve as the foundation for a God-affirming worldview—Godism—which gives rise to an internal revolution of heart. The goal of this revolution is to change the quality of human relations within existing social structures.

In reality, there is only one path to fulfill the purpose of creation given by God. This path is the path of Godism.



CHAPTER TWO NOTES

1. Harold Perkin, *The Origins of Modern English Society 1780-1880*, London, Routledge and Kegan Paul, 1969, p. 164.
2. Perkin, p. 163.
3. Wataru Hiromatsu, *On Young Marx*, Tokyo, Heibonsha Press, p. 15.
4. James H. Billington, *Fire in the Minds of Men*, New York, Basic Books, 1980, p. 232.
5. Karl Marx and Frederick Engels, *Collected Works*, Moscow, Progress Publishers, 1975, (Hereafter referred to as MECW) Vol. I, pp. 637-8.
6. Ibid., p. 613.
7. Ibid., p. 563.
8. Ludwig Feuerbach, *The Essence of Christianity*, New York, Harper Torchbooks, 1957, p. 14, as quoted by Sang Hun Lee in *The End of Communism*, unpublished manuscript.
9. Ludwig Feuerbach, *Works*, by Friedrich Jodl, Stuttgart, 1959-1960, Vol. VI, p. 41, as quoted by Frederick Copleston, *A History of Philosophy*, Garden City, New York, Image Books, Vol. 7, Part II, p. 64.
10. Frederick Engels, "Ludwig Feuerbach and the End of Classical German Philosophy," *Selected Books*, Moscow, Progress Publishers, 1970, Vol. 3, p. 354.
11. Billington, p. 267.
12. Billington, p. 268.
13. As quoted in Peter Singer, *Marx*, Oxford, Oxford University Press, 1980, pp. 14-15.
14. MECW, Vol. 1, p. 220.
15. Karl Marx, *A Contribution to the Critique of Political Economy*, Marx and Engels, *Selected Works*, 3 vols., Moscow, Progress Publishers, 1969, Vol. 1, p. 502.

16. Marx, *A Contribution to the Critique of Hegel's Philosophy of Law, Introduction*, as quoted in Melvin Rader, *Marx's Interpretation of History*, Oxford, Oxford University Press, p.50.
17. Marx, *On the Jewish Question*, MECW, Vol.3, p.159.
18. Ibid., p.151.
19. Marx, Letter to Ruge, November 30, 1842, MECW, Vol.1, p.395.
20. Marx, *On the Jewish Question*, MECW, Vol.3, p.168.
21. Ibid., p. 174.
22. Marx and Engels, *The Holy Family*, MECW, Vol.4, p.36.
23. Engels, "The Part Played by Labor in the Transition Ape to Man," in *The Origin of the Family, Private Property, and the State*, International Publishers, New York, 1972, p.251.
24. Marx, *Economic and Philosophic Manuscripts of 1844*, MECW, Vol.3, p.274.
25. Engels, "The Part Played by Labor . . .," p.260.
26. Marx and Engels, *The German Ideology*, MECW, Vol.5, p.47.
27. Ibid., p.46.
28. Marx, *Economic and Philosophic Manuscripts of 1844*, MECW, Vol.3, p.300.
29. Marx and Engels, *The Holy Family*, quoted in David McLellan, *The Thought of Karl Marx*, New York, Harper Torchbooks, 1974, p.32.
30. Marx, "Theses on Feuerbach," MECW, Vol.5, p.4.
31. Marx and Engels, *The German Ideology*, quoted in David McLellan, p.35.
32. Marx, *The Poverty of Philosophy*, quoted in David McLellan, p.39.
33. Marx and Engels, *Manifesto of the Communist Party*, MECW, Vol.6, p.498.
34. Ibid.
35. Ibid., p.500.
36. Ibid., p.482. (Note by Engels to the English edition of 1888.)
37. Ibid., p.519.
38. Marx, *Contribution to a Critique of Hegel's Philosophy of Law, Introduction*, MECW, Vol.3, p.187.
39. Andre Gide, cited in *The God that Failed*, Richard Crossman, ed., New York, Harper and Brothers, 1949, p.173.
40. Ibid., p.183.
41. Lawrence Minard and James Michaels, "Why workers won't work in the Soviet Union," *Forbes*, December 6, 1982, p.141.
42. Marshall Goldman, *USSR in Crisis*, New York, Norton, 1983, pp.2,47.
43. Gregory Grossman, "The Second Economy of the USSR," *Problems of Communism*, Sept-Oct 1977, p.25.
44. Hedrick Smith, *The Russians*, New York, Valentine Books, 1976, pp.81-82.
45. Michael Binyon, *Life in Russia*, New York, Pantheon Books, 1983, pp.16-17.
46. Ibid., p.24.
47. U.S. Dept. of Labor, *Turnover Statistics*, Feb. 1982.
48. Minard and Michaels, *Forbes*, p.138.
49. Kevin Klose, *Russia and the Russians*, New York, Norton, 1984, pp.80-81.
50. Konstantin Simis, *USSR: The Corrupt Society*, New York, Simon and Schuster, 1982, p.248.
51. Ibid., p.300.
52. Binyon, p.39.
53. For a survey of this subject, see James Thrower, *Marxist-Leninist "Scientific Atheism" and the Study of Religion and Atheism in the USSR*, Berlin and New York, Mouton, 1983, 500p.
54. From a videotaped interview distributed by Freedom Press, Oklahoma City.
55. East German authorities have announced that minefields and automatic rifle traps will no longer be maintained surrounding the city of West Berlin, but will still be used along the frontier between East and West Germanies.
56. Leszek Kolakowski, *Main Currents of Marxism*, 3 Vols., trans. by P.S. Falla, New York, Oxford University Press, 1978, Vol.1, p.290.
57. Marx, "A Contribution to the Critique of Political Economy," from *Marx and Engels, Basic Writings on Politics and Philosophy*, Lewis Feuer, ed., New York, Anchor Books, 1959, p.43.
58. Marx, *A Contribution to the Critique of Hegel's Philosophy of Law, Introduction*, MECW, Vol.3, p.177.
59. Marx and Engels, *The Holy Family*, MECW, Vol.4, p.36.

60. Hans Küng, *Does God Exist?*, New York, Vintage Books, 1981, p.529.
 61. The above discussion draws heavily from Young Oon Kim, *An Introduction to Theology*, New York, The Holy Spirit Association for the Unification of World Christianity, 1983, pp.25-30. In her text, Dr. Kim cites Richard Swinburne, *The Existence of God*, Oxford, Clarendon Press, 1979.
 62. Küng, p.702.
 63. Albert Szent-Gyorgyi, "Drive in Living Matter to Perfect Itself," *Synthesis*, No.1, 1976, p.18.
 64. Kolakowski, p.384.
 65. William James, "The Will to Believe," in *Pragmatism and Other Essays*, New York, Washington Square Press, 1963, pp.193-213.
 66. Raynor C. Johnson, *The Imprisoned Splendor*, New York, Harper and Row, 1953, pp.297-298.
 67. Summarized in W. Van Dusen, *The Presence of Other Worlds*, New York, Harper and Row, 1974, p.76.
 68. A. A. Yepishev, *Some Aspects of Party-Political Work in the Soviet Armed Forces*, Moscow, Progress Publishers, 1975, pp.5-6, quoted in R. Judson Mitchell, *Ideology of a Superpower*, Stanford, Hoover Institution Press, 1982, p.9.
 69. Victor Frankl, *Psychotherapy and Existentialism*, New York, Simon and Schuster, p.24.
 70. Maurice Clavel, *Deux Siecles chez Lucifer*, Paris, Seuil, 1978, p.18.
-