

Marxist Criticism

Beginning Theory, by Peter Barry

Write up- Aina Singh

This section of Peter Barry's 'Beginning Theory' traces the origin of 'Marxism' or, as it was initially called, 'Communism', elaborating on the early concepts and economic theories associated with the school of thought, its function as a tool for literary criticism and the revisions made to the theory over the years. The founders of Marxism were both Germans- Karl Marx and Friedrich Engels, a philosopher and sociologist (in modern terms), respectively. The two corroborated their ideas and produced a text called the *Communist Manifesto*, in 1848. This marked the advent of 'Communism'. Marx and Engels believed in state ownership of factors, rather than private ownership. In fact, the aim of Marxism is to bring about a classless society, where the means of production, distribution and exchange are owned by the commune. Marxism is a materialist philosophy in that it describes the natural, observable world, using concrete, scientific explanations, as opposed to idealist philosophies, which allow the idea of a spiritual world and may depend on unscientific explanations like religion. What is singular about Marxism as a philosophy is that in addition to its attempt to understand the world, it also seeks to change the same.

The Marxist view of history is characterized by the assertion that progress comes about only through the struggle for power between different classes. History is thus 'motored' by the competition for economic, social and political advantage. One of the earliest Marxist concepts is that of 'alienation', whereby the worker is estranged, or 'alienated', from the final product or the larger process or even the consumers of the product he or she is contributing towards, unlike workers of the 'pre-industrial' or 'cottage industry' system of manufacture. This is seen as a consequence of the exploitation of one social class by another, evident in modern industrial capitalism, especially in its nineteenth-century form. Under capitalism, the worker is 'deskilled' and performs fragmented, repetitive tasks in a sequence of whose nature and purpose she or he has no overall grasp. Alienated workers undergo 'reification' and are bereft of their full humanity, seen merely as 'hands' or 'labour force'. Thus, capitalism leads to commodification of people.

The eighteenth century German philosopher, Hegel, greatly influenced the initial theories of Marxism, especially his idea of the 'dialectic', whereby opposing forces bring about new situations. Another influence was the socialist thinking that emerged in France at the time of the Revolution. Marxists also inverted some of the ideas of early economic theory. For example, they rejected the underlying rationale of capitalism that the pursuit of economic self interest will lead to economic and social interests of the entire society.

The basic Marxist model of society views it as made up of a material 'base', that is the means of production, distribution and exchange, and a cultural 'superstructure', that is the world of ideas, art, religion, law etc. The Marxist assumption is that the 'superstructure' is shaped or 'determined' by the economic 'base'. This belief about culture is called 'economic determinism'.

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